

# Moderationology - An Islamic Introduction to Reassurance the Curriculum of Moderation in Contemporary Islamic Thought and Behavior

Rawaa Mahmoud Hussain

Asst. Prof. Dr. Islamic Philosophy, Rochester Muslim Community Center (RMCC), NY, USA

**Abstract-** My article tries to reshape a new moderate Islamic reason and multicultural Islamic behavior. Furthermore, it aims to re-discover the moderate reason in contemporary Islamic thought. It indicates that the main source of Islamic moderation is the religion of Islam itself. However, it is necessary to say that there is a deep difference between Islam as a religion and Islamic thought as a human phenomenon. Therefore, it confirms that it is easily to find the moderate reason in Islamic thought. In order to activate the curriculum of moderation in contemporary Islamic thought and behaviour, I have indicated that Islamic thought confirms that love is the essential element of being; forgiveness is perfection and tolerance is generosity.

## I. INTRODUCTION

In the context of this article, it will be possible to say that there is such kind of moderate reason and behavior in contemporary Islamic thought which has the following idea of responsibility: "the individual is responsible for himself as well as for the others...A simple and wise council is: "Religion is the advice." Some conditions attend to the fulfillment of this responsibility. The advice should be dispensed when it may be best received. Thus, the person advising should consider the mood, the readiness, and so forth, of the person being admonished. The advice has to be in private, not in public, so that the advised should not be blamed publically. No harm should result out of advising. It is better to accept a smaller harm before advising than to cause a bigger one after. Advising is not a criticism from one individual to another, but mutual action for common cause. It is not a personal matter but a collective work, a reminder for the common good and public welfare."<sup>1</sup>

Islamic moderation is a wide conception, which contains different notions. The main source of Islamic moderation is the religion of Islam itself; Islam means surrendering, guiding to peace and contentment, and establishing security and accord. Islam is a religion of security, safety, and peace. These principles permeate the lives of Muslims. When Muslims stand to pray,

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<sup>1</sup> Hasan Hanafi, "Alternative Conceptions of Civil Society: A Reflective Islamic Approach," in: Suhail H. Hashmi, editors, *Islamic Political Ethics: Civil Society, Pluralism and Conflict*, with a forward by Jack Miles (Princeton and Oxford: Princeton University Press, 2002), p. 68.

they cut their connection with this world, turning to their Lord in faith and obedience, and standing at attention in His presence. Completing the prayer, as if they were returning back to life, they greet those on their right and left by wishing peace: "Remain safe and in peace." With a wish for safety and security, peace and contentment, they return to the ordinary world once again.<sup>2</sup>

Thameem Ushama indicates that deriving from the trilateral Arabic word *Wa Sa Ta*, Muslim scholars use the term *Wasatiyyah* to refer to the concept or method of moderation in Islam. Moderation is not confined to partial implementation or enforcement of Islamic religious teachings or rulings or systems but it is a comprehensive method to be applied in every aspect of life by every individual or group or nation. Indeed, Islam is entirely based on the method of moderation which is explicit from the discourses conducted by Muslim scholars based on the Scripture and Prophetic Traditions. Whosoever among Muslims neglects moderation as a reality; he is regarded as neglecting reality of the Scripture and its holistic feature. According to the Muslim belief, God revealed the Scripture for man's guidance whose aim is to liberate him from the darkness of ignorance to illuminate light of truth, thus requiring him to apply the method of moderation as the significant source and essence of guidance in all walks of life. The need and modality of the method of moderation are referred to in the Scripture in a number of places in relation to creed, acts of devotion, confession, legal rulings, commanding good and forbidding evil, human relations and

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<sup>2</sup> M. Fethullah Gülen, *Toward a Global Civilization of Love and Tolerance* (New Jersey: The Light, Inc., 2004), p. 58. For further readings see: Dogan Koc, *Strategic Defamation of Fethullah Gülen: English Vs. Turkish* (Maryland: University Press of America, 2012); Nevval Sevindi, *Contemporary Islamic Conversations: M. Fethullah Gulen on Turkey, Islam, and the West*, edited with an Introduction by Ibrahim M. Abu Rabi', Translated by Abdullah T. Antepi (Albany: State University of New York Press, 2008).

morality, acquisition of wealth and its expenditure and accountability of the soul and its passions.<sup>3</sup>

Samina Yasmeen shows that the debate on the place of Islam in any state or society can be understood in terms of two ends of a spectrum. At one end, Muslims argue that the divine will is paramount as the primary determinant of how social relationships are to be organized. According to this interpretation of Islam, the Holy Qur'an and Sunna are the sources of guidance. While for some in this end of spectrum, absolutist and orthodox interpretations of Islam are not only justified but also mandatory.<sup>4</sup>

Islamic moderation is represented by the Qur'an and the Sunnah of the Prophet Muhammad. The Qur'an has been a source of light for the most magnificent and enlightened communities that have produced thousands of scholars, philosophers and thinkers. It also teaches in a most balanced way the meaning and nature of humanity, and the truth and wisdom, as well as the Essence, Attributes, and Names of God. The Qur'an enables people to rise to the highest level, namely the station of being addressed by God. Those who are conscious of being in this position hear their Lord speak to them through the Qur'an.<sup>5</sup>

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<sup>3</sup> Thameem Ushama, 'Is Islam a Religion of Moderation or Extremism? A Study of Key Islamic Teachings,' *Asian Social Science* 10, No. 8 (2014), p. 185. Full text is available from: <http://www.ccsenet.org/journal/index.php/ass/article/view/35488/20136>

<sup>4</sup> Samina Yasmeen, "Pakistan and the Struggle for 'Real' Islam," in: Shahram Akbarzadeh and Abdullah Saeed, editors, *Islam and Political Legitimacy* (London: Routledge, 2003), p. 71. It is necessary to say that there is a deep difference between Islam as a religion and Islamic thought as a human phenomenon. For more clarification about this difference, see: Muhsin 'Abd Al-Hamīd, *Al-Fikr Al-Islami: Taqwimuh wa Tajdiduh* (Eng. Islamic Thought: Its Reformation and Reconstruction) (Baghdad: Dar al-Anbar, 1987), p.7. For further discussion about fundamentalism, in general, see: Niels Christian Nielsen, *Fundamentalism, Mythos and World Religions* (New York: State University of New York Press, 1993), p. 1.

<sup>5</sup> M. Fethullah Gülen, *Pearls of Wisdom* (New Jersey: The Light, Inc., 2005), pp. 3 – 6. Compare with: Yusuf Al-

Frank Griffel searches for moderation in the Qur'an, and defines it as "The action or an act of moderating, i.e. to abate the excessiveness of an act, to render less violent, intense, rigorous, extreme or burdensome." Griffel confirms that this concept appears in various contexts in the Qur'an. For instance, the Qur'an (17:33) calls for the self-restriction of those who have been given the right to avenge the death of one's kin, and (the Qur'an, 17:110) advises neither to utter the prayer aloud nor in a silent voice "and to seek a way between that" (the Qur'an 49:3; 7:205). The moderation of God's punishment is expressed eleven times in the Qur'an by the adjective *ḥalīm*, forbearing or clement. The Qur'an (2:225 and 235) concludes that God is "forgiving and forbearing" (*ghafūrun ḥalīmun*), since he does not judge the fulfillment of the believers' oaths and their promises by what they have expressed unintentionally.<sup>6</sup>

Malise Ruthven points out that the crisis that normative Muslims faces in their relation with the contemporary world is partly historical. It flows from the contradiction between the collective memories of the triumphal progress of the Prophet's original movement and the experience of recent the Islamic countries. The promoting reformers, such as Al-Afghani, Muhammad 'Abdu in Egypt and Sayyid Ahmed Khan in India to ally themselves to the European civilization and power in order to accommodate the scientific and humanistic knowledge of the west with the religious and cultural standards.<sup>7</sup>

Thus, Ruthven realizes that the fundamentalist impulse in contemporary Islamic thought has a different practice in comparison with the protestant Christianity where the struggle between fundamentalism and liberalism was for the most part waged inside the churches and the teaching institutions that served them. In the Sunni tradition it is driven by the civil state, beneficiaries of modern scientific and technical educations, who wish to reintegrate the religious and cultural life of their societies along with the Islamic principles.<sup>8</sup>

However, we confirm that it is easily to find the moderate reason in contemporary Islamic thought. Khaled Abou El Fadl affirms that Qur'an, which is considered the basic source of Islamic thought, refers to general moral imperatives such as mercy, justice, kindness, or goodness... "For instance, the Qur'an persistently commands Muslims to enjoin the good. The word used for "the good" is *ma'ruf*, which means that which is commonly known to be good. Goodness, in the Qur'anic discourse, is part of what one may call a lived reality—it is the product of human experience and constructed normative understandings. Similarly, the Qur'anic term for kindness is

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Qaradawi, *Islam: An Introduction* (Selangor: Islamic Book Trust, 2010), p. 200.

<sup>6</sup> Frank Griffel, "Moderation," in: *Encyclopedia of the Qur'an*, General Editor: Jane Dammen McAuliffe (Brill: Leiden – Boston, 2003), Vol. 3, p. 401.

<sup>7</sup> Malise Ruthven, *Fundamentalism: The Search for Meaning* (New York: Oxford University Press, 2004), pp. 39 – 40.

<sup>8</sup> *Ibid.*, 40 – 41.

*ihsan*, which literally means to beautify and improve upon. But beautification or improving upon can have meaning only in the context of a certain sociological understanding and practice.”<sup>9</sup>

Muzzamil Siddiqi believes that values such as equality and justices cannot be established without some degree of tolerance. Islam confirms the principle of belief freedom or freedom of religion. It said very clearly that it does not allow coercion in matters of faith and belief. The Qur’an says, “There is no compulsion in religion” (2:256).<sup>10</sup>

“Islam teaches tolerance of other religions,” Akbarzadeh and Saeed confirm, and they add that: “it is regarded to learn about other religions and to have good relations with people who belong to them. This tolerance can extend to those without religion. As one Muslim explained, ‘Islam teaches tolerance’. Not everyone has knowledge of religion and so we must not look down on people without religion.”<sup>11</sup>

## II. ISLAMIC SOURCES OF MODERATION

The Qur’an refers to moderation, in detail, in the following verses: “23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. 24. And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was young.” 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance. 26. And give to the Kinsman his due and to the Miskin (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. 27. Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord” (23 – 27).

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<sup>9</sup> Khaled Abou El Fadl, *The Place of Tolerance in Islam: On reading the Qur’an and misreading it*, Boston Review: A Political and a Literary Forum, <http://bostonreview.net/BR26.6/elfadl.html>.

<sup>10</sup>Muzzamil Siddiqi, *Tolerance: Islamic Perspective- the Spirit of Tolerance in Islam*, [http://www.crescentlife.com/spirituality/tolerance\\_islamic\\_perspective.htm](http://www.crescentlife.com/spirituality/tolerance_islamic_perspective.htm).

<sup>11</sup> Gary D. Bouma, Joan Daw & Riffat Munawar, “Muslims Managing Religious Diversity,” in: Abdullah Saeed & Shahram Akbarzadeh, editors, *Muslim Communities in Australia* (Sydney: University of New South Wales Press Ltd., 2003), p. 62

The Qur’an continues in the same Sura by saying that: “28. And if you (Muhammad, peace be upon him) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word. 29. Let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. 30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. 32. And come not near to unlawful sex. Verily, it is Fāḥisha (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allah forgive him)” (28 – 32).

The Qur’an also refers, in the same context, to the following: “34. And come not near to the orphan’s property except to improve it, until he attains the age of full strength. And fulfil (every) convenat. Verily, the convenat will be questioned about. 35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not (O man i.e. say not, or do not witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart, of each of those one will be questioned (by Allah). 37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like mountains in height. 38. All the bad aspects of these (the above mentioned things are hateful to your Lord” (34 – 37).

The Sunnah of the Prophet Muhammad is the second source of moderation in Islam. Narrated Abū Hurairah: A man came to Allah’s Messenger, peace be upon him, said, “O Allah’s Messenger! Who is more entitled to be treated with the best companionship by me?” The Prophet; said, “Your mother.” The man said, “Who is next?” The Prophet, peace be upon him, said, “Your mother.” The man further said, “Who is next?” The Prophet, peace be upon him, said, “Your mother.” The man asked (for the fourth time), “Who is next?” The Prophet, peace be upon him, said, “Your father.”<sup>12</sup>

Narrated Abu Hurairah: I heard Allah’s Messenger, peace be upon him, saying, “Allah has divided mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part on the earth; and because of that one single part, His creations are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it.”<sup>13</sup>

The Prophet Muhammad confirmed the superiority of the one who looks after and sustains an orphan. Narrated Sahil bin Sa’d: The Prophet, peace be upon him, said, “I and the person

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<sup>12</sup> Al-Bukhari, *Sahih Al-Bukhari*, Translated by Dr. Muhammed Muhsin Khan, Arabic-English (Saudi: Darussalam, 1997), Ḥadī th No. 5971, Vol. 8, p. 17.

<sup>13</sup> *Ibid.*, Ḥadī th No. 6000, Vol. 8, p. 31.

who looks after an orphan and provides for him, will be in Paradise like this,” putting his index and middle fingers together.”<sup>14</sup>

Furthermore, it is said, in the Sunnah of the Prophet Muhammad regarding being merciful to the people and to the animals. Narrated Abû Hurairah: Allah’s Messenger, peace be upon him, said, “While a man was walking on a road, he became very thirsty. Then he came across a well, got down into it, drank (of its water) and then came out. Meanwhile he saw a dog panting and licking mud because of excessive thirst. The man said to himself, ‘This dog is suffering from the same state of thirst as I did.’ So, he went down the well (again) and filled his shoe (with water) and held it in his mouth and watered the dog. Allah thanked him for that deed and forgave him.” The people asked, “O Allah’s Messenger! Is there a reward for us in serving the animals?” He said, “(Yes) There is a reward for serving any animate (living being).”<sup>15</sup>

### III. THE OPENED HEART

Moderation has a link with different kinds of knowledge in Islam. For example, the Qur’an and the Sunnah of the Prophet Muhammad refer to the conception of what we named ‘the opened heart’ many times. For example, the Qur’an says, “And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust in him” (3: 159).

“Who feared the Most Gracious (Allah) in the Ghaib (Unseen) and brought a heart turned in repentance” (50: 33).

“And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our heart any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful” (59: 10).

“And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is ever Oft-forgiving, Most Merciful” (33: 5).

The Prophet Muhammad indicated also to the heart. It was narrated that ‘Abdullah bin ‘Amr said: “It was said to the Messenger of Allah, peace be upon him, ‘Which of the people is best? He said: ‘Everyone who is pure of heart and sincere of speech.’ They said: ‘Sincere of speech, we know what this is, but what is pure of heart?’ He said: ‘It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.’”<sup>16</sup>

<sup>14</sup> *Ibid.*, Ḥadī th No. 6005, Vol. 8, pp. 77– 78.

<sup>15</sup> *Ibid.*, Ḥadī th No. 6009, Vol. 8, p. 35.

<sup>16</sup> Imam Muhammad Bin Yazeed Ibn Majah Al-Qazwini, *Sunan Ibn Majah*, Ḥadī th edited and referenced by Hafiz Abu Tahir Zubair Ali Za’i, Translated by Nasiruddin Al-Khattab, Final Review by Abu Khalil (Riyadh: Darussalam, 2007) Ḥadī th No. 4216, Vol. 5, p. 345.

It was narrated that ‘Aishah said: “The Prophet, peace be upon him, used to say: ‘Allahumaghsil khatayaya bi-ma’ith-thalji wal-barad was naqqi qalbi min al-khataya kama naqayta ath-thawb al-abyad min ad-danas (O Allah, was away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth.’”<sup>17</sup>

### IV. LOVE: THE ESSENTIAL ELEMENT OF BEING

Niklas Luhmann indicates that the phenomenon of love has attracted little noteworthy attention for sociological research to date. However, greater demands are made of this medium of communication, love, so it becomes societally differentiated and institutionalized with regard to its special particularity and specific function.<sup>18</sup> Al-Momani confirms that there is no subject which has been ever thought of or written about in literature, particularly in poetry, more than the love. Apart from the universal interest of poets in love, the fact remains that almost all human beings, civilized or primitive, must have experienced a kind of love in one way or another. Many great men of letters such as Plato and Ovid tackled the theme of love because it is a vital phenomenon which preoccupies the minds and hearts of men and women as long as there is life on earth.<sup>19</sup>

Love is the most essential element of every being, the most radiant light, and the greatest power; able to resist and overcome all else. It elevates every soul that absorbs it, and prepares these souls for the journey to eternity. Souls that have been able to make contact with eternity through love exert themselves to inspire in all other souls what they have derived from eternity. They dedicate their lives to this sacred duty; a duty for the sake of which they endure every kind of hardship to the very end, and

<sup>17</sup> Imâm Hâfiz Abû Abdur Rahmân Ahmad bin Shu’aib bin ‘Alî An-Nassâ’î, *Sunan An-Nasa’î*, edited & referenced by: Hâfiz Abu Tâhir Zubair ‘Ali Za’i Translated by: Nîsiruddin Al-Khattîb (Canada), Edited by: Huda Khattîb (Canada), Final review by: AbûKhalîyl (USA) (Riyadh: Dar-us-Salam, 2007), Ḥadī th No. 1, Vol. 1, p. 57.

<sup>18</sup> Niklas Luhmann, *Love: A Sketch* (Cambridge: Polity Press, 2010), pp. 1 – 2. Compare with: Pierpaolo Donati, “L’amore come relazione sociale,” *Societàmutamentopolitica* 2, N. 4 (2011), pp. 15-35.

<sup>19</sup> Hassan Ali Abdullah Al-Momani, “The Influence of the Conception of Love in Plato’s Symposium on Virgil’s Aeneid and the French Eneas,” *C S Canada Studies in Literature and Language*, 4 No. 2, (2012), p. 17. From: <http://www.cscanada.net/index.php/sll/article/view/j.sll.1923156320120402.1045/2447>

just as they pronounce “love” with their last breath, they will also breathe “love” while being raised on the Day of Judgment. It is impossible for souls without love to be elevated to the horizon of human perfection. Even if they lived for hundreds of years, they could not advance on the path to perfection. Those who are deprived of love, as they are entangled in the nets of selfishness, are unable to love anybody else and die unaware of the love that is deeply instilled in the very being of existence. Love is ingrained in the soul of a human being so deeply that many people leave their home for its sake, many families are ruined, and, in every corner. As for those who have not been able to uncover the love inherent in their being, they regard such manifestations of love as madness.<sup>20</sup>

By these conceptions, we could realize that Contemporary Islamic thought has a specific overview of love which differs with Plato’s philosophy on the same issue. Amo Sulaiman sees that Plato’s dialogues, the Symposium, and Phaedrus, provide a reasonable explanation of love. G. Vlastos and M. Nussbaum do not share such an opinion. The former contends that Plato’s view of love about loves only a person’s beauty, but not the entire person; thus, it falls short of an appropriate explanation of love. The latter holds that a theory of love should be complete, and that Plato’s one is incomplete on the grounds that it does not account for personal love. These criticisms will be re-evaluated in light of the duality of love (the white and non-white horses—in Phaedrus) as well as participants’ views in the Symposium; a re-assessment will weaken the mentioned objections. Sulaiman contends that from the Symposium and Phaedrus, one can have a fruitful understanding of falling in love, loving for its own sake and being erotically in love, of being in love, being out of love. He considers Plato’s works in terms of his “official” and “unofficial” views. The former is construed as the doctrine of the lover or loving for its own sake: this is associated with Diotima’s views which are repeated by Socrates. With reference to the latter, it is possible to explain what personal love or being in love, being out of love, falling in love, and being erotically in love involve.<sup>21</sup>

The basic conception in Islamic thought is Love of God. It is our faith, our belief, and our spirits in the physical body. He made us live when we did. If we are to live today it is only through him. The essence of all existence is His love, and the end

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<sup>20</sup> M. Fethullah Gülen, *Toward a Global Civilization of Love and Tolerance*, pp. 1 – 2. For further readings on the same issue see: Rusmir Mahmutćehajić, *On Love: in the Muslim Tradition* (New York: Fordham Univ Press, 2007); Amitabh Pal, *“Islam” Means Peace: Understanding the Muslim Principle of Nonviolence Today* (California: ABC-CLIO, 2011).

<sup>21</sup> Amo Sulaiman, “Plato: White and Non-white Love,” *Kritike*, 3, No. 1 (June 2009), p. 78. From: [http://www.kritike.org/journal/issue\\_5/sulaiman\\_june2009.pdf](http://www.kritike.org/journal/issue_5/sulaiman_june2009.pdf)

is an expansion of that divine love in the form of Paradise. The love of God is the essence of everything and is the purest and cleanest source of all love. Compassion and love flow to our hearts from Him. Any kind of human relation will develop in accordance with our relation to Him. Everything He created depends on love and He has bound His relationship with humankind to the holy pleasure of being loved. The sphere of the manifestation of love is the soul. To whatever direction we may orient it, it always turns to God. The sufferings due to disorientation and getting lost in multiplicity, rather than in the Unity of God, are ours. If we relate our love for everything to God, and thus, if we are able to take love in its real meaning, we will then be aloof from the various things that disperses love and we will avoid associating partners with God. Thus, we will remain like those who advance on the true path with our love and our relationship to all of existence.<sup>22</sup>

Therefore, the harmony of human existence is represented by its core, the love of God. By this harmony, social theory of love in Islamic thought is constructed in the main principle ‘the love of God.’ This harmony differs with Mo-tse’s universal love, when it could be explained Based on love for the entire human kind, Mo-tse advocated that the universal love could transfer people’s self-interest, that human kind expanded their love of themselves to love of others, extended their care of the land of the living to each class and hierarchy under obedience to the “will of the heaven”, and gradually re-established the social order that had gradually lost its order. He expected to change the atmosphere at that time in which people struggled with and invaded each other through promotion of the thought of “universal love.” Mo-tse invented the theory of “universal love,” and resorted to the target of “mutual love and mutual benefit” to convince the king at ancient times to play their role of “where the wind passes, the grass bends,” so as to direct people in making contributions and showing fraternal love and mutual benefit and reciprocity. Therefore, his concentrated attention and efforts were clearly known. Through our analysis of the thought of “universal love” and explanation of the volunteer spirit, we can find out the similarities and differences lying between the two, which helps us to better understand the connotation volunteer spirit and explore, therefrom, the ideological succession relationship of traditional Chinese moral culture implied. Voluntary service refers to the social public welfare in which human kinds take part in social activities, facilitate social progress and push forward human development of their own free will for no material or any spiritual rewards. Yet, volunteer spirit

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<sup>22</sup> Gülen, *Toward a Global Civilization of Love and Tolerance*, p. 11. Compare the conception of Gülen with Rabia Adaviye, in: Maryam Bakhtyar & Akram Rezaei, “Love from attitudes of two Muslim and Christian mystics (Rabia Adaviye and Teresa Avila),” *Journal of Arts and Humanities* (JAH), 2, No.2 (March 2013), pp. 38 – 45. From: <http://www.theartsjournal.org/index.php/site/article/view/67/66>

refers to a sort of altruistic and voluntary attitude or concept for public welfare but not for any reward. This sort of concept has something different in approach but equally satisfactory in results with the thought of “universal love” by Mo-tse. The thought of “universal love” by Mo-tse is a kind of thought that is altruistic, mutual love and mutual benefit, which comes down in one continuous line with the thought of “universal love” by Mo-tse. Of course, connotation of the volunteer spirit can no longer be contained by the thought of “universal love.” To a certain extent, these two have something in common.<sup>23</sup>

The main difference between the systems of love in Islamic thought and Mo-tse’s is that love, according to Islamic thought, is love of God which guides us to love his creatures, while universal love of Mo-tse could be named as love by itself, i.e. love does not receive its teachings from the supremacy of God.

This difference is quite clear when Islamic thought believes that creation is the result of lighting the wick of the candle of love, the wick of “being known and seen.” If the Lord did not love creation, there would be neither moons, nor suns nor stars. The heavens are all poems of love, with the Earth being the rhyme. In nature, the heavy blow of love is felt, and in relationships between people, the flag of love can be seen to wave. In society, if there is a currency that maintains its value, it is love, and again the value of love is found in itself. It is not possible that any value on this Earth can overcome or even compete with love. The cartels of gold, silver, coin, or any other object of value, are almost always conquered in this marathon by the devotees of affection and love. Up to this very moment, only those who are immersed in hatred, wrath and enmity plan to resist and struggle against love. Ironically, the only cure that will calm these brutal souls is love. Beyond the effect of worldly treasures there are other problems that only the mystical keys of love can solve. When the day comes, despite all the splendid, pompous life styles of the owners of material wealth, their coffers are empty, their fires have burned out; yet the candle of love always burns, giving light and diffusing this into our hearts and souls. Love weighs more if weighed against the purest gold. Both gold and silver can lose their value in different markets and places, but the doors of love are closed to any kind of pessimism and nothing can alter its inner stability and harmony.<sup>24</sup>

<sup>23</sup> Qi Zhou, “On Volunteer Spirit and Thought of “Universal Love” by Mo-tse,” *Asian Social Science* 7, No. 9 (September 2011), p.184. From: <http://ccsenet.org/journal/index.php/ass/article/view/12035/8474>.

<sup>24</sup> Gülen, *Toward a Global Civilization of Love and Tolerance*, p. 5. For further readings compare with: Doğu Ergil, *Fethullah Gülen-The Gülen Movement in 100 Question*, Translated by Bekir Aksoy (New York: Blue Dome Press, 2012); Helen Rose Fuchs Ebaugh, *The Gülen Movement: A Sociological Analysis of a Civic Movement Rooted in Moderate Islam* (New York:

### The Perfection of Forgiveness and the Generosity of Tolerance:

The term ‘forgive’ derives from ‘give’ or to ‘grant’. More specifically, ‘forgive’ refers to the act of giving up a feeling, such as resentment, or a claim to requital or compensation. And the term ‘forgiveness’ is defined as the action of forgiving, pardoning of a fault, remission of a debt, and similar responses to injury, wrongdoing, or obligation. In this sense of the term, forgiveness is a dyadic relation involving a wrongdoer and a wronged party, and is thought to be a way in which victims of wrong alter their and a wrongdoer’s status by, for instance, acknowledging yet moving past a transgression. Forgiveness may occur between groups of people, as evidenced by intra-national restorative justice efforts and government commissions established to effect truth and reconciliation between perpetrators and victims of historical wrongs. Though a dyadic relation, this general conception is not an account of forgiveness between two persons only, since it allows for forgiveness between individuals and groups, such as the forgiving of an individual’s debt by a financial institution, or the commutation of a prison sentence by an act of official pardon.<sup>25</sup>

Forgiveness as a willingness to abandon one’s right to resentment, negative judgment and indifferent behavior toward one who unjustly injures us. In recent years, scholars have postulated the benefits of forgiveness in interpersonal relationship and mental health. While, the effects of forgiveness can be reduced negative reactions and feelings toward the offending person, desires for revenge against the person, and general psychological symptoms. In fact, increased mental and physical health is associated with forgiveness. Personality and spirituality are the important factor in study of forgiveness.<sup>26</sup>

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Springer, 2009); James F. Gauss, *Islam & Christianity: A Revealing Contrast*, forwarded by Dr. Tom White (Florida: Bridge Logos Foundation, 2009), p. 248.

<sup>25</sup> Paul M. Hughes, “Forgiveness,” *Stanford Encyclopedia of Philosophy*, First published Thu May 6, 2010; substantive revision Wed Sep 22, 2010, <http://plato.stanford.edu/entries/forgiveness/>

<sup>26</sup> Hafnidar, “The Relationship among Five Factor Model of Personality, Spirituality, and Forgiveness,” *International Journal of Social Science and Humanity* 3, No. 2 (March 2013), p. 167. From: <http://www.ijssh.org/papers/220-D10024.pdf>. See also: Dewi Sartika and Nur Fadilah Amalia, “Forgiveness in Wives Experiencing Domestic Violence,” *International Journal of Social Science and Humanity* 4, No. 3 (May 2014), pp. 238 – 241. From: <http://www.ijssh.org/papers/354-A10038.pdf>

Forgiveness, in the conception of contemporary Islamic thought, emerged with and reached perfection through humanity. In this respect, we can witness the greatest forgiveness and the most impeccable tolerance in the greatest exemplars of humanity. Malice and hatred are the seeds of Hell that have been scattered among humans by evil spirits. It is impossible not to be chilled by the thought that these unfortunate ones could rule the future. For this reason, the greatest gift that the generation of today can give their children and grandchildren is to teach them how to forgive—to forgive even when confronted by the worst behavior and the most disturbing events. However, thinking of forgiving monstrous, evil people who enjoy making others suffer would be disrespectful to the idea of forgiveness. We have no right to forgive them; forgiving them would be disrespectful to humanity. A generation which was raised in a particular past under constant hostile pressure saw continuous horror and brutality in the dark world into which they had been pushed. They saw blood and pus, not just in the dark of night, but also at the break of day. Unlike those who encourage malice and hatred and turn the Earth into a pit of Hell, we should take this forgiveness, and run to the rescue of our people who are confronted by countless troubles and who are being continually pushed toward the abyss. The past few centuries have been turned into the most unpleasant and foul years by the excesses of those who do not know forgiveness or recognize tolerance.<sup>27</sup>

Forgiveness also was associated with positive emotional states as compared to unforgiveness. Granting forgiveness was associated with activations in a brain network involved in theory of mind, empathy, and the regulation of affect through cognition, which comprised the precuneus, right inferior parietal regions, and the dorsolateral prefrontal cortex. In life, everyone goes through hurtful events caused by significant others: a deceiving friend, a betraying partner, or an unjustly blaming parent. In response to painful emotions, individuals may react with anger, hostility, and the desire for revenge. As an alternative, they may decide to forgive the wrongdoer and relinquish resentment. In the present study, the brain correlates of forgiveness using functional Magnetic Resonance Imaging (fMRI) were examined. Healthy participants were induced to imagine social scenarios that described emotionally hurtful events followed by the indication to either forgive the imagined offenders, or harbor a grudge toward them. Subjects rated their imaginative skills, levels of anger, frustration, and/or relief when imagining negative events as well as following forgiveness. Results uncovered the neuronal basis of reappraisal-driven forgiveness, and extend extant data on emotional regulation to the resolution of anger and resentment following negative interpersonal events.<sup>28</sup>

<sup>27</sup> Gülen, *Toward a Global Civilization of Love and Tolerance*, p. 29. Compare with: Naeem Abdullah, *Concepts of Islam* (Indiana: Xlibris Corporation, 2011), p. 269.

<sup>28</sup> Emiliano Ricciardi, Giuseppina Rota<sup>1</sup>, Lorenzo Sani Claudio Gentili, Anna Gaglianese, Mario Guazzelli, and Pietro Pietrini<sup>1</sup>, "How the Brain Heals Emotional Wounds: the Functional

Tolerance is a term which we sometimes use in place of the words mercy, generosity, respect, or forbearance, is the most essential element of tolerance does not mean being influenced by others or joining them; it means accepting others as they are and knowing how to get along with them. No one has the right to say anything about this kind of tolerance. People with different ideas and thoughts are either going to seek ways of getting along by means of reconciliation or they will constantly fight with one another. There have always been people who thought differently to one another and there always will be. It is my humble opinion that those people who are the mouthpiece for certain marginal groups that neither affirm the divine scriptures God sent nor the realities of today and who start fights at the drop of a hat should review their position one more time. There is no turning back from the road of tolerance acceptance in the heavens always brings about an affirmative response on earth. The signs of this are obvious. The most obvious signs are that doors everywhere are opened wide in the name of acceptance to heroes of love and tolerance. It can be said that tolerance is on its way to growing and flourishing. This is true to such an extent that after the season of tolerance began conflicts were staged to disrupt these developments. But Forgiveness, Tolerance, and Dialogue sides that for years had been seen and shown as being separate reacted with great farsightedness, and a calamity was averted.<sup>29</sup>

Accordingly, in current philosophical discussions of toleration in multicultural, modern societies, the "respect conception" is often seen as the most appropriate and promising. Yet in these discussions, toleration as "respect" can be justified in different ways. An ethical-liberal, neo-Lockean justification argues that respect is owed to individuals as personally and ethically autonomous beings with the capacity to choose, possibly revise and realize an individual conception of the good. For a complete argument for toleration, however, this normative component has to be accompanied by an epistemological component which says that ethical or religious reasons, if reciprocally contested, cannot be sufficient to justify the exercise of force, since their validation depends on a particular faith that can reasonably be rejected by others who do not share it. Thus toleration consists of the insight that reasons of ethical objection, even if deeply held, cannot be valid as general reasons of rejection so long as they are reciprocally rejectable as belonging to a conception of the good or true way of life that is not and need not be shareable. Many of the systematic arguments for

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<sup>29</sup> Gülen, *Toward a Global Civilization of Love and Tolerance*, p. 29, 42, 47, 48. Compare with: Reza Shah-Kazemi, *The Spirit of Tolerance in Islam* (New York: I.B.Tauris, 2012), p. 17.

toleration—be they religious, pragmatic, moral or epistemological—can be used as a justification for more than one of the conceptions of toleration mentioned above. The classic argument for freedom of conscience, for example, has been used to justify arrangements according to the “permission conception” as well as the “respect conception.” Generally speaking, relations of toleration are hierarchically ordered according to the first conception, quite unstable according to the conception of “coexistence,” while the “esteem conception” is the most demanding in terms of the kind of mutual appreciation between the tolerating parties. In each case, the limits of toleration seem either arbitrary or too narrow, as in the esteem conception, which only allows toleration of those beliefs and practices that can be ethically valued.<sup>30</sup>

## V. CONCLUSION

Moderate reason is represented in contemporary Islamic thought. It works within the teachings of the revelation on moderated way in interpretation of religion, based on tolerance, love, compassion, forgiveness, sharing and co-existence. Islamic moderation is a wide conception, which contains different notions. The main source of Islamic moderation is Islam itself. Islam means surrendering, guiding to peace and contentment, and establishing security. Islamic moderation is represented by the Qur'an and the Sunnah of the Prophet Muhammad. The Qur'an has been a source of light for the most magnificent and enlightened communities that have ruled the world, those that have produced thousands of scholars, philosophers and thinkers. The second source of Islamic moderation is the Sunna of the Prophet Muhammad who solved all problems so skillfully and easily.

## VI. FUTURE WORK

- 1- My article calls to focus on the issues of moderation, tolerance, pluralism and coexistence in Islamic thought and behavior.
- 2- It suggests submitting a reading to Islamic history and contemporary prospect on the basis of concept of dialogue with other.

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#### AUTHORS

**First Author** – Rawaa Mahmoud Hussain, Asst. Prof. Dr. Islamic Philosophy, Rochester Muslim Community Center (RMCC), NY, USA, [Rawaahussain1@gmail.com](mailto:Rawaahussain1@gmail.com)