



**Australian Federation of Islamic Council  
in collaboration with  
Tasmanian Muslim Association**

**Present  
Islamic Awareness Night**

**Moderation: The Way of Islam**

**Delivered by  
His Eminence Sheikh Abdul Quddoos Al Azhari  
The National Grand Mufti of Australia**

**at  
Hobart Mosque, Tasmania**

**On  
27<sup>th</sup> November 2021**

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

I would like to acknowledge the original custodians of the land on which we meet this evening and pay my respect to their elders past, present and emerging.

Honourable president of Australian Federation of Islamic Council Dr Rateb Jneid, respected president of Islamic Council of Tasmania Br Kazzi Golam Sabbir, the Chairperson of Hobart Islamic Association, distinguished guests, ladies and gentlemen, brothers and sisters,

Assalamu Alaikum Warahmatullahi Wabarakatuhu

السلام عليكم ورحمة الله وبركاته

Allah, Ta'ala says in Al Quran Alkareem:

وكذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس

***'And thus We have made you a balanced<sup>1</sup> nation that you may be witnesses over mankind...***

(Al Quran 2:143)

There are some religions, which promise success in the hereafter to those who qualify themselves for it by severe self-discipline and denunciation. There are some adherents of these religions who leave their families and go to live a life of seclusion on a mountain, others refrain from marrying, from eating certain kind of foods, from bathing, from wearing certain type of clothes, from cutting their hair, all with the idea that this will take them to paradise.

<sup>1</sup> Traditionally, "Wasat" has been translated as median or moderate, recent research by Imam Mohammad Trad, AFIC's Da'wa and Iftaa manager, Imam Mohammad Trad has shown with clear proof that Wasat in this context is best translated as "balanced", this sheds fresh light and better understanding of the term and its application.

Prophet Mohammed (SAW) has declared that there is no monasticism in Islam. (La Rahbaniyyata fil Islam)

Other religions and ideologies prohibit nothing unless it is illegal under law, to them, they can partake in anything they enjoy. They allow all kinds of indulgence in material pleasures and encourage the licentious behaviour. (fulfil of ones lust).

Moderation is the basis of all of the teachings of Islam. Going to extremes has been prohibited in all of teachings of Islam.

Moderation has been recommended in matters of worship (Ibadah), food, dress, friendship, enmity and all other affairs of ones life.

Islam prohibits extremes and upholds the ideal of the golden mean, the middle path the path of moderation and that is the correct way because man is composed of both a soul and a body. Both have to be given their due needs in order to attain true prosperity, one must protect and strengthen the combination of his physical and spiritual nature.

Al Quran says:

لا يكلف الله نفسا إلا وسعها لها ما كسبت وعليها ما اكتسبت

***Allah does not impose anything on a person unless it is within that person's capacity, for every person is (the good) that he has earned and against him is (the bad) that he has incurred.***

(Al Quran 2:286)

In the 20<sup>th</sup> century, the great Muslim thinker and commentator on Al Quran al Kareem Shahid Sayyed Kutub explains this ayah in his 'fi dhilalil Quran' (Under the shade of the Quran) as follows:

“It is the ideology that recognises man as man and not as an animal. It does not look at him as an angel or a devil, it recognises him as he

is with all of his weakness and strength. It takes him as a unit composed of a body with needs, intellect with appreciation and spirit with aspirations, it allots to him responsibilities which he can bear, and he takes care to make sure that there is coordination between the responsibility and ability.

It is narrated that the Prophet (SAW) once visited Abdullah ibn Amr al As whose wife he knew well.

The messenger of Allah asked her, "How are you?" She said, "How can I be oh messenger of Allah when Abdullah has renounced the world. The Prophet asked her, "How is that?" She said, "He does not sleep he fasts every day, he does not eat meat and he doesn't fulfil his family's rights". The Prophet asked, "Where is he now?" She said, "He has gone out and will be back any time". The Prophet (SAW) said, "When he comes, tell him to wait for me".

When Abdullah arrived home, the Prophet (SAW) met him and said, "Oh Abdullah, what is this that I heard about you; that you do not sleep?" Abdullah said, "I only wanted to be secure from the shock of the day of resurrection".

The Prophet said, "I heard that you fast every day?" He said, "I only wanted what is better in paradise".

Then the Prophet (SAW) said, "I heard that you do not give your wife her due", He said, "I only wanted what is better in paradise.

At this, the Prophet (SAW) said. "Oh Abdullah listen, you have in the messenger of Allah a perfect example, the messenger of Allah fasts and breaks his fast, he eats meat and he gives all members of his family their due. Oh Abdullah, Allah has a right over you, your body has a right over you, and your family has a right over you".

Dear Brothers and Sisters, ladies and gentlemen our deen is the way of life, the way of optimum balance, everything must be well balanced and in moderation because this constitutes the natural order of things that Allah has created. If the natural balance is tipped to one side, an imbalance will result and this creates injustice and disturbs the peace. Imbalance constitutes fasad fil-ardh (corruption on earth) which Islam does not tolerate as it is wasteful and harmful to mankind.

Part of our day to day reality is that we are exposed to temptations and evils and we need to exercise self-control regularly. We have duties and we have rights. We must fulfil our duties and also ensure that we give our bodies and minds their rights.

- Islam prizes bravery, which is the moderator between a fair response and rashness.
- Islam considers generosity to be a noble quality, it is the balance between miserliness and extravagance.
- Islam advocates justice, it sits between cruelty and lenience.

There are various instincts and inclinations within the human being, each of which has its opposite. If these conflicting qualities are not moderated and utilised in the proper manner the prosperity of a human being is endangered.

Amirul Mumineen Ali ibn Abu Talib (may Allah be pleased with him) in elaborating on the function of the brain, said: "It is a strange and wonderful creation, more wonderful than man himself. Look at what good and evil tendencies emanate from it. On the one hand, it holds the treasures of knowledge and wisdom, on the other hand it can harbour very ugly desires.

- If a man sees even a tiny gleam of success, his greed can bring him humiliation
- if he is disappointed, then despondency almost kills him

- If he is agitated then he loses his temper and gets angry.
- If he is pleased then he abandons caution. Sudden fear makes him dull and nervous and he becomes unable to think and find an escape from his situation.
- During times of peace and prosperity, he becomes careless and unmindful of the future.
- If he acquires wealth, he becomes arrogant.
- If he is plunged into distress, his agitation, impatience and nervousness can disgrace him.
- If he is overtaken by poverty, he will find himself in a sad plight. Hunger makes him weak and overeating harms him equally.

In short, every kind of loss and gain can make his mind unbalanced

**In the matter of worship** Those persons are extravagant who without performing *Fara-id* (obligatory rituals) engage themselves in *Nawafil* (supererogatory rituals) to such an extent that their life is paralysed and they become unable to perform various duties and responsibilities. **Moderation** is the only way to please Allah (SWT)

**In the matter of Infaq (spending or expenditures)** the following point should be kept in mind. Nobody can guarantee that the wealthy can remain wealthy until the end of their lives. Wasting and extravagance lays the ground for misfortune and adversity. On the other hand moderation protects against unexpected adversity and prolongs the enjoyment of wealth.

**As far as eating and drinking (Akl/Shurb)** are concerned there is no doubt that man needs food and water in order to live. However, overeating can be very harmful and can lead to many health problems. Therefore, the moderation is the way to please Allah (SWT).

In the time of the great Haroon Al Rashid, a famous Christian physician of Bagdad was conversing with the notable Islamic scholar Waqidi on the subject of medicine. He asked Waqidi: “Is there anything about medicine in your Quran?” Waqidi replied: “yes, there is one brief verse in the Quran:

**كلوا واشربوا ولا تسرفوا**

**Eat and drink and do not be extravagant**

**(Al Quran 7:31)**

The physician then asked has your Prophet said anything about medicine. Waqidi replied, “Yes, our Prophet has said, “the stomach is the seat of all ills and eating right is the best of all medicines”. The physician said, “Your Prophet has not left anything for us to say on the subject of medicine, he has stated in the briefest of sentences the basic rules for the prevention of illness”.

One of the injunctions of Islam in this regard is to only eat when hungry and not to fill more than a third of the stomach with food and a third with water.


Brothers and sisters, ladies and gentlemen as we can see very clearly Islam commands moderation in all things and in all matters of life. Allah (SWT) quotes Luqman al Hakeem’s advice to his beloved son.

**واقصد في مشيك واغضض من صوتك**

**And be conservative in your pace and lower your voice.**

**( Al Quran 31:19)**

What we have mentioned here consists of brief examples of Islamic injunctions to ensure moderation. The success of Islam in its early



days was due to the Muslims' complete adherence to the teachings of Islam in the conduct of their affairs.

Mr Chairman, distinguished guest, ladies and gentlemen I am very grateful to AFIC and the Tasmanian Islamic Association for organising this important gathering and inviting me to address the community.

I would like to congratulate the Muslims of Tasmania for their wonderful work coming together as one community and working together as one brotherhood for the betterment of the community and wider Australian society.

I wish all the Tasmanian Muslims all the success and Taufiq.

May Allah bless you all.

Thank you very much

Assalamu Alaikum Warahmatullahi Wabarakatuhu