

Qāla rasūlu l-llāh ﷺ:

„Man iltamasa riḍā l-llāha bi sakhāṭi n-nās raḍiya l-llāhu ‘anhu wa arḍā ‘anhu n-nās. Wa man iltamasa riḍā n-nāsi bi sakhāṭi l-llāh sakhāṭa l-llāhu ‘alayhi wa askhāṭa ‘alayhi n-nās.“

Yajibu an natajannaba iddi‘ā’i ṣ-ṣawāba dā’iman.

Wa fi ayyāmina yadda’ī t-takfiriyyūn anna shay’an mā „ḥarām“. Wa kāna ṣaḥāb-atu r-rasūli yaḥḍharūna min isti‘māli hādhihi l-kalima. Kānū yaqūlūna mathalan „hādha shay’un lā nuḥibbuh“.

Yajibu an natafakkara fi dhālik. — Wa nat-tabi‘u l-‘adla, ṭarīqa l-wasaṭ.

Wa bi ḍ-ḍabṭi fi wasaṭ sūrati l-baqara al-‘āya raqam mā’ah wa thalāthatin wa arba‘ūn:

„Wa kadhālika ja‘alnākum ummatan wasaṭa li takūnu shuhadā’a ‘ala n-nās wa yakūna r-rasūlu ‘alaykum shahīda.“

The Prophet ﷺ said:

„Whoever seeks the pleasure of Allah and accepts the displeasure of men will get the Allahs pleasure and the pleasure of men. Whoever seeks the pleasure of men and accepts the displeasure of Allah will get the displeasure of Allah and the displeasure of men.“

And let us avoid believing always to be Right!

Today, Takfiri groups so easily claim that something is „haram“. In contrast, the companions of the Prophet ﷺ were very shy about using this word. They rather said, „it is something that we do not like“.

We should think about it! - We need a sense of the right measure, the middle.

And right in the middle of the Sura Bakara, that is verse one hundred and forty-three, they say:

„And thus We have made you a community of the middle, that you may be witnesses of men, and the the Prophet ﷺ may be a witness of you. (2:143)