Islam: the Religion of Modesty

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Abstract: *Verse 24 of Surah Al-Hadid considers the establishment of equity and justice as the philosophy of the mission of all divine prophets, including the Seal of the Prophets. "We certainly sent Our messengers with clear proofs and sent down with them the Book and the Balance that the people may maintain [their affairs] in justice". The clear message of this verse is that the ultimate goal of the mission of the divine prophets is the sovereignty of equity and justice in human life. All of it, not a part of it. The present article which is one of the discussions concerning the topic of justice focused on Moderation.*

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Introduction

Moderation

In the introduction, let me refer to this verse, verse 20 of the blessed Surah Al-Ahzab: "*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day*". Anyone who is a seeker of meeting the Lord, the reward of the Lord on the Day of Resurrection, Paradise, and divine pleasure, they should put their steps in the footsteps of the Prophet, emulate the Prophet, and follow him. Because the Prophet is the best and definitely the most perfect complete role model for all those who hope in Allah and the Last Day.

Logically, here is the place to raise this question: where should we emulate the Prophet and follow him? The Prophet is the trustee of the divine revelation and the transmitter of God's religion to us, so whatever relates to religion and all the arenas in which religion finds inclusivity are the arenas for emulating the Messenger of God. Perhaps emulating the prayer leader in congregational prayer can convey the matter well. The prayer leader says Allahu Akbar; the followers all together say Allahu Akbar. He goes to bowing, everyone goes to bowing; he goes to prostration, everyone goes to prostration.

Salman Farsi is a good example. He is neither Qurayshi; nor is he Arab; nor is he Hashimite, but in this emulation of the Messenger of God, he reaches such a position that the Prophet of God introduces him as one of his Household (Ahl al-Bayt). "*Salman is from us, the Ahl al-Bayt*," and the Prophet used to say, "*Do not call him Salman Farsi , call him Salman the Muhammadan*"; while Prophet's uncle is the Prophet's enemy and God reveals a verse in his curse, Salman

Farsi becomes "Salman is from us, the Ahl al-Bayt". We can state that four people from the companions of the Prophet were the first ones whom the Messenger of God called the Shia of Ali. The first person who used the term Shia is the distinguished Messenger of Allah himself. Those who in religiosity emulated Ali ibn Abi Talib and followed him, the Prophet called them the Shia of Ali, and the first four people who planted the central core, the initial seed of Shiism in history are Abu Dharr al-Ghifari, Salman Farsi, Ammar Yasir, Miqdad ibn Aswad. They were those who, in their sincerity; in their altruism; in their self-sacrifice, and in their obedience, emulated Ali ibn Abi Talib, peace be upon him.

During the time of the governance of Amir al-Mu'minin, peace be upon him, the Imam would sit in the mosque during the days; the companions would come and form a circle around him; they would converse; they would raise issues; usually the first person who became present in the presence of the Imam and sat on his right side was Salman Farsi . This situation provoked some of the companions of Amir al-Mu'minin in whom the roots of ignorant racist inferiority complex had not yet dried up. "What is this that every day we see this non-Arab sitting here next to Abu al-Hasan". "From tomorrow we will come earlier so that we occupy the positions next to Amir al-Mu'minin and Salman will be forced to sit farther". The day after they came earlier; the path to the mosque on the soils of the ground had only the footprint of one shoe, and that too was the shoes of Amir al-Mu'minin. They were happy that they would definitely arrive earlier than Salman and we would occupy the high position of the gathering. When they entered the mosque, they saw Amir al-Mu'minin sitting and Salman next to him; they said, "Salman, were you a jinn? Where did you come from? Did you come from the sky;

did you come from the earth?" He said, "No, I came from the exact same way I always came.". They said, "Well, we did not see more than one footprint on the way;". Salman said, "I put my foot exactly on that same footprint. That same footprint of Amir al-Mu'minin". I want to say how far the extent of his commitment and following and obedience was. He considered himself committed to follow in the footsteps of Amir al-Mu'minin, peace be upon him.

After mentioning this introduction, I state to the presence of the dear ones and masters that one of the main and fundamental discussions of the Prophetic school, which is a human-building school that presented a new standard of human and humanity to mankind, is that the post-Be’that human with the pre- Be’that human were two different humans and were in two different levels of humanity. A new human with newly discovered potentials that the Prophet of God brought to actuality. We do not find throughout human history, from Prophet Adam until before the mission of the Prophet, a human with the perfection and comprehensiveness of Ali ibn Abi Talib. Not that there weren't great humans. Definitely, the divine prophets were very great humans. Four, five, eight, ten praiseworthy and good traits they possessed. Prophet Jesus Christ did not show anything of social ethics. The majority of what is spoken of Christ's ethics is defined within the scope of individual ethics.

There is a famous American physicist named Michael Hart; he is both an astronomer and a physicist, and apparently they say these two together as astrophysicist. He wrote a book after 15 years of study about the history-making and influential figures of mankind named " The Top 100 Personalities of the World ", which has been translated into nearly forty languages and has been translated into Persian; He has ranked these hundred people, people who had the

absolute most impact on human life and on human existence. Number one is the Prophet of Islam. Number 2 is Isaac Newton. Number 3 is Prophet Jesus and number 40 is Prophet Moses. The first edition of this book that was published caused an uproar in America; as in a Christian society where people know Prophet Jesus as holy and do not have such knowledge of the Prophet of Islam either, a book is published in which Prophet Moses holds rank 40 and Prophet Jesus holds rank 3 in it. Harsh criticisms were directed at this Mr. Michael Hart, and he explained his reasons for the selection in reputable American newspapers and television networks through multiple programs. He used to say Jesus Christ was a great man. He left a lot of impact on human life. Today, the largest religious population in the world are his followers. But firstly, Jesus Christ did not transform all arenas of individual and social human life in his mission. Secondly, much of what is attributed to Prophet Jesus Christ today was the product of the thoughts, minds, and pens of his disciples and followers; for example, the Gospel that is in our possession today; out of the 27 books of the Gospel, more than half of it was written by Saint Paul, and he says there is a Gospel in which they wrote the words of Prophet Jesus Christ himself in red color and the rest of what was added to the Gospel later in black color, and the number of words and phrases in red color comprises only 7 percent of the whole Gospel.

But the culture that the Prophet of Islam produced, the human that the Prophet of Islam produced, the global movement that the Prophet of Islam initiated is not comparable with the role of Prophet Jesus, and one of the parameters that Mr. Michael Hart puts his finger on heavily is the view of the Prophet of Islam to human life which was a moderate view. Whereas the view of Jesus and Moses

was a spirituality-centered view and the view of the followers of Prophet Moses is a materialistic view. But the Prophet of Islam presented a moderate, middle-way view between these two.

This Mr. Michael Hart has mentioned nearly forty titles for the Prophet of Islam. The Prophet is a philosopher. He is a social reformer. He is a very masterful economist. He is a just ruler; forty titles that he explains all of them as to why he selected these titles.

Therefore in this Prophetic school, which naturally leads the human to the prosperity of this world and the hereafter one of the most important lessons of the Prophetic doctrine and the Prophetic school is the lesson of moderation and taking the middle path.

Amir al-Mu'minin, peace be upon him, in his statements regarding the Prophet of God and his description, says: "His conduct was moderation". The conduct of the Prophet was the avoidance of excess and deficiency, and in another place he said, the Prophet of God was always on the axis of moderation and never went to this side and that side or suffered from excess and deficiency. Moderation is a principle that casts a shadow on all intellectual, practical, and emotional dimensions of Islam and in all arenas of the life of a Muslim human. It means there is no place where the holy legislator has given us permission to step out of the path of moderation and, for example, for the preservation of the interests of the community or the elevation of the word of monotheism or the assistance of God's religion or anything else, to close our eyes to justice and moderation. Nowhere is the slightest permission seen for deviating from moderation in the holy Lawgiver.

The Holy Quran has many verses in the field of moderation. One of the advices of Prophet Luqman to his son is " اقصد فی مشیک "; its

apparent translation becomes "be balanced in your walking," but pace means the method of life, it means character. It means the style of life. Take the middle path in your life. Be balanced. One of the topmost moral virtues that the Holy Quran frequently recommends and emphasizes, and places on par with knowledge of the unseen and establishing prayer in the third verse of the blessed Surah Al-Baqarah, is giving charity. "Those who believe in the unseen, establish prayer, and spend out of what We have provided for them.". But in two places of the Quran, God emphasizes that even in this giving of charity, we must take the middle path. We should not suffer from excess and deficiency. One is in the blessed Surah Al-Furqan, exactly where God introduces عباد الرحمن. "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace". In continuation, He says, "And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate"; these special servants of God are those who, when they give charity, neither act extravagantly nor act stingily, and they choose moderation between these two.

The Quran says: extravagance, even in giving charity, is not a good thing. Because it is an excess, and every excess is displeasing, even in giving charity.

In another place, "And do not make your hand chained to your neck and do not extend it completely and [thereby] become blamed and insolvent". Concerning the balanced upbringing and the balanced family, the Quran has paid attention to subtleties. You know in family relationships, parents are mostly exposed to excess and children are mostly exposed to deficiency. Parents might take the path of excess in attachment and affection to the children and

develop an excessive dependency, and then the events of the times may cause damage. Children, on the contrary, act deficiently in fulfilling the right of the parents. It means the possibility that children act excessively in respecting fathers and mothers is not a high probability; that youthfulness, rebelliousness and self-centeredness compel most children to neglect their parents. And therefore, the collection of verses that the Quran has regarding the family and father and mother and child somehow restrains fathers and mothers from excess and children from deficiency so that the product of these two becomes a balanced family.

It reminds fathers and mothers that, O fathers and mothers, "Your wealth and your children are but a trial"; They are divine tests. They are God's examinations. "O you who have believed, let not your wealth and your children divert you from remembrance of Allah"; "Indeed, among your wives and your children are enemies to you"; This is somehow constantly pulling the brake on this natural emotional extremism of the parents towards the children. So that you stand in a point of balance. Because every attachment deprives a person of freedom and makes them severely vulnerable against the incidents of the times.

But when it reaches the children; the way of talking of the Quran in interacting with the father and mother changes completely. You do not see anywhere in the Quran that God tells children that your fathers and mothers are a trial or lest your fathers and mothers distance you from the remembrance of God. He says, "Be grateful to Me and to your parents"; He tied the gratitude of the father and mother to the gratitude of Himself. "And your Lord has decreed that you not worship except Him"; What is the foundation and basis of religion? Monotheism, but God ties it to kindness to the father and

mother in order to restrain children from negligence towards them, to compel children to fulfill their religious, moral, and rational responsibility. "And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], 'uff,' and do not repel them but speak to them a noble word." All the themes are somehow deterrents of deficiency and bringing the child to the space of moderation in behavior with the father and mother. "And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'" The highest concept that has been used in the Holy Quran for humility and meekness and modesty is the expression of lowering the wing. Lowering the wing means showing utmost humility; twice this expression has been used in the Quran. Once is God's command to the Prophet, "And lower your wing to the believers"; spread the skirt of humility and modesty under the foot of the believers, and once also to the children towards the father and mother, "And lower to them the wing of humility out of mercy", meaning in the peak point of abasement and humility and submission, we must be in front of the father and mother. "And say, 'My Lord, have mercy upon them as they brought me up [when I was] small'"; by putting the collection of verses next to each other, we arrive at a balanced family. Let me give another Quranic example again.

In another place of the Quran we read, "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." People, bear true witness in the way of God and always be persistently standing firm قوام (*qawwam*) in

justice. What does *qawwam* mean? If I stand up from my place to do a work, this action is called qiyam. If I stand up to do an important work, this action is called iqamah. If I stand up to do my most important mission and responsibility, to do a work that is very important, it becomes *qawwam*. Wherever gemination (tashdid) comes, it is a word of exaggeration. Meaning the establishment of equity must be the first and most important mission and responsibility of anyone in life: *The establishment of justice*.

"And do not let the hatred of a people prevent you from being just"; the grudge and enmity of a group should not compel you to step out of the path of justice and moderation. "Be just; that is nearer to righteousness"; nothing brings a person closer to piety and God as much as practicing justice. This piety is the same piety that we read in the Quran, "Indeed, the righteous will be among gardens and rivers, in a seat of honor near a Sovereign, Perfect in Ability." This piety is a piety that makes a person the companion and neighbor of God in the Resurrection. What is the closest factor that brings a person to this piety? "Be just," meaning do not act excessively in wrath and anger. One of the things that causes a person to step out of the path of moderation is anger. Amir al-Mu'minin said, "Extreme anger is a kind of madness"; anger is a streak of madness. Because in this state of anger, all the neurotransmitter systems and nervous systems of the brain stop working. "Extreme anger is a kind of madness, because its owner repents," because afterwards its owner repents, "and if he does not repent, his madness is firmly established," and if he becomes angry and afterwards does not repent, this madness of his is definitive. It is certain. It is firmly established, he must refer to a psychiatrist. So one of the factors that takes a person out of the path of moderation is anger. It is grudge. It

is hatred. It is enmity. And the Quran with explicit and transparent and clear words says: lest " do not let the hatred of a people prevent you from being just." In another verse, the place of "persistently standing firm in justice" and "witnesses for Allah" is swapped, it says "even if it be against yourselves or parents and relatives"; meaning do not trample upon equity and justice where the matter of your own interests is involved or your family's or your relatives' or your tribe's; It has said that remain moderate in emotional surges. Neither those affections should compel you to step out of the path of justice, nor those angers, hatreds and grudges.

During the time of the second Caliph, a Jewish man filed a complaint against Ali ibn Abi Talib, and Umar, as the judge, summoned both to the court. First he said to that man, “O man, present your complaint.” That man presented his complaint. Then he came to His Highness Amir al-Mu'minin, “O Abu al-Hasan, defend yourself.” The face of Amir al-Mu'minin, peace be upon him, altered; this way that it appears from history, when Amir al-Mu'minin's face altered, everyone would pack up their bags in fear. Umar thought that Ali was offended that the second man of Islam (Ali) was called to the court because of a Jew. So flustered, he said, “this is the ruling and adjudication of Islam we must address every complaint.” Amir al-Mu'minin said: “Umar, you did not act justly between me and the man; you are not a just judge. You did not exercise fairness between me and this Jewish man.” Umar said, “I haven't issued a ruling yet. You haven't said a word yet”. Imam said when you told that man to speak, you said O man, "Speak, O man.". But you addressed me with a title of respect, you said "And you, O Abu al-Hasan". You are not a just person. Amir al-Mu'minin, peace

be upon him, in the court is defending the character and dignity of the Jew.

This is the exact manifestation of ولايجرمنكم شنئان قوم على ألاتعدلوا إعدلوا هو اقرب للتقوى "and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.".

One of the most important verses of the Holy Quran in relation to moderation and middle-ness and centrality is this verse: و كذلک جعلناكم امۀ وسطاً لتكونوا شهداء على الناس و ليكون الرسول عليكم شهيداً و ما جعلنا القبله التى كنت عليها إلا لنعلم من يتبع الرسول ممن ينقلب على عقبيه "*And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels*"; Meaning that being just distinguishes the community of Islam and makes it worthy of being placed in the position of being a control group; those who have done empirical experiments are certainly fully familiar that we, whenever we want to do a test, must have a control group and a test group, and compare the results of our test group with the control group. The control group becomes our reference; becomes our authority; becomes our benchmark. "*And thus we have made you a just community*"; and We made you a middle and central community and a community far from excess and deficiency so that you be a witness over other communities by virtue of your being moderate., "and the Messenger will be a witness over you," and the Prophet of God as the role model of moderation and as the personality of perfect moderation is a witness over you and is your witness, and then he points to the shifting of the qibla from Al-Aqsa Mosque to Al-Masjid Al-Haram.

He says We shifted this qibla so that We see who follow the Prophet and who turn their backs and return to their own past.

Once this question was created for me, what connection do the beginning and end of this verse have with each other; this being a middle community with the issue of the qibla that has been raised with this verse; before Al-Masjid Al-Haram, the qibla of Muslims before the qibla was shifted was Al-Aqsa Mosque. Christians who mostly lived in the Western lands in the Greece and Rome of that day and in the margins of the Mediterranean would face the East for prayer. Jews who lived mostly in the region of the Levant would face the West for prayer, and Islam chose chose the South and Al-Masjid Al-Haram as the qibla which was the middle of the East and the West. It had neither an Eastern state nor had a Western state. And therefore, pointing out the issue of the qibla is exactly connected with this same concept of the centrality of Islam and the middle-ness of Islam, and you observe any part of this religion concerning its beliefs, its laws; its ethics, enjoying moderation.

In theological discussions, in the view towards the world and the hereafter, there is moderation. Imam Sadiq, peace be upon him, said: "*He is not from us who sells his world for his hereafter or sells his hereafter for the world*.". You know in the distorted Christianity of today, the woman is introduced as the obstacle to the man reaching God, and therefore the clergy who want to serve the religion of Christianity do not have permission to marry. Christianity was dragged to an inauthentic aspect of monasticism and Judaism was dragged to an extreme aspect of materialism, and Islam in the middle of these two, the Prophet of Islam proclaimed that "there is no monasticism in Islam", monasticism is forbidden in Islam, dervish-play and Sufism and turning away from the divine blessings

in the world is forbidden; God has created these blessings for us. "It is He who created for you all of that which is on the earth." Fundamentally closing eyes to divine blessings is a kind of ingratitude for the blessing. "There is no monasticism in Islam", from the other side contrary to that Christianity, the Prophet said: “the worst of my community are the youths who can marry and do not”. He said, "Whoever marries completes half of his religion, so let him fear Allah regarding the other half". "Marriage is my tradition," meaning a completely moderate view to the entire physical and material and spiritual existence of the human; Islam's view towards the human is neither a view that sacrifices spirituality for materiality nor a view that sacrifices materiality for spirituality, and these are the manifestations of moderation in this law and in this mission.

In the view towards the world and the hereafter there is moderation. In the view towards determinism and delegation, determinism and free will, there is moderation. This is one of the privileges of Shia thought that it has taken its belief in relation to determinism and free will from Imam Sadiq, peace be upon him, who said "Neither determinism nor delegation, but a matter between the two matters"; it is neither absolute determinism nor is it absolute free will, rather between these two there is a moderation. In fear and hope there is moderation. We have many narrations that tell us a true believer is someone whose fear is not more than their hope and their hope is not more than fear. They should not have so much fear of God that they think if they committed a sin, God's power no longer reaches to forgive them. And they should not have so much extreme hope that they become reckless in committing sins. In the view towards the individual and society there is moderation, in worship there is

moderation; Amir al-Mu'minin, peace be upon him, said: "Never give yourselves hardship with worship.".

The Quran says: "Allah intends for you ease and does not intend for you hardship". We unfortunately, one of the manifestations of our misunderstanding of religion is this, out of these three parts of religion, laws, beliefs, and ethics, that part which religion and God Almighty tightened, we completely loosened, and that part which God loosened, we completely tightened. Then we also say why doesn't religion take us to that place God promised. Didn't they say that religion should give us peace, why doesn't it give. Wasn't religion supposed to give us a pure life, why doesn't it give?. Wasn't religion supposed to make us the highest and most exalted of nations, why doesn't it give?. Because this religion that we are practicing, is not the one God wanted. Very clearly the Quran said "*And you will be superior if you are believers*", so now that we are not superior, we must go back and review our own believing. Investigate where the work is ruined. That place where the holy Lawgiver has taken it easy, has loosened, is the laws. In the laws of Islam we have a jurisprudential principle named the principle or rule of *Tayseer*. *Tayseer* means taking it easy. It is taken from this verse of the Quran "*Allah intends for you ease and does not intend for you hardship*", it says you can't read the prayer standing, sit. You can't read it sitting, lie down. However you are comfortable, do not torment yourself; do not cause yourself suffering. Fasting bothers you; do not take it. Even some of the jurists say for not taking the fast, the decree of a physician is not necessary; if the sick person personally reached this conviction that fasting bothers them, they must not fast, this same thing has religious sufficiency for them. Some exercise caution, they say no, let's entrust this to the technical

decree of this physician. Hajj, you are not capable, don't go. "*Allah has not intended to place upon you in religion any difficulty*"; God does not want to torment you in these religious laws. "*Allah wants to lighten for you*"; God wants to lift the burden from your shoulders. To lighten your burden.

But we intentionally made it difficult. I am walking in the street; a drop of water splashes from under the car tire onto my clothes, I go wash myself and my clothes 15 times. But sometimes this "I", lies as easily as drinking water. Sometimes deceives in his business as easily as drinking water. Once, I had gone on a trip to Shanghai, the manager of one of these industrial holdings of China one day in the intermission between the program told me, explain a little bit about your religion for me. You have various religions in Iran. I said no, it is all one religion. Its name is Islam. Its name is Shia. He said then how is it here some of the Iranians who come, whatever we put in front of them they say these are *Haram*. He said we take them to the best and most expensive restaurants, but he only eats bread and salad, whatever we say he says Haram. Some when we invite them set the condition that liquor should not be on the table. Some, not yet having sat at the table, drink liquor up to their necks. How is it? For some, religion has given permission, for some it has not given permission? We said no, it hasn't given permission to anyone, some observe it, some do not observe it.

He said a while ago I had three Iranian guests, they had come to give me a production order for a commodity, to produce a device for them. At night I took them to the restaurant, whatever I put in front of them they didn't eat, a sense of respect towards these people came to me, that wow, bravo, they can hold their stomachs for the sake of their beliefs. They appeared as very great people in my eyes.

Tomorrow at ten o'clock we had the official negotiations meeting. We sat down, in the name of God, their first request from me was that this commodity you are producing for us, stamp "Made in Germany" on it. He said I have remained stuck from that day until now, how is this, what religion is this that tells you eating a morsel is *Haram*, but passing off a Chinese good instead of a German good is not Haram. Isn't this a misunderstanding of religion in your opinion? Isn't it playing with God's religion? Isn't it making a mockery of the law? People who are people of the Nudba prayer and Ashura pilgrimage and mourning and chest-beating; in their business they lie as easily as drinking water. They act unjustly as easily as drinking water. They adulterate/cheat as easily as drinking water. They deceive. They overcharge. This part that the holy Lawgiver had loosened, had made it easy, we tightened it so much, in such a way that it has become a source of torment, and right now if I am speaking mistakenly, correct me. The only mental illness whose prevalence in individuals of religious families is the same size as individuals of non-religious families is obsessive-compulsive disorder. Am I stating correctly? Then unfortunately sometimes they put this at the feet of religion, that religion makes children obsessive. Religion makes a person obsessive. This has no relation to religion. It is misrepresenting religion.

Let me wrap up the discussion, this excess and deficiency is the blight of rationality. There is no time anymore to explain how intellect and justice are fundamentally like two wings of a bird. Neither justice without intellect has meaning nor intellect without justice has meaning, how do I know right now whether I am moving on the path of moderation or suffering from excess and deficiency, from the intellect. Amir al-Mu'minin, peace be upon him, said: "*You*

do not see the ignorant except as excessive or deficient"; From this statement of Amir al-Mu'minin, it can be extracted who the rational person is? Who the moderate person is? Fundamentally the function of the intellect is keeping the human on the path of moderation, for the intellect invites the human to justice and justice is the sign of intellect. That which makes a person caught in excess and the arenas in which a person becomes caught in excess and deficiency, sometimes might be the excess and deficiency in beliefs, in convictions. Its obvious example is these extremist Takfiri movements like ISIS in our days.

Sometimes the arena of excess and deficiency might be in emotions. When we like someone we go sit them in the place of God, when we dislike someone we immediately wish for their death, and this shows that we are not moderate in our emotions. Let their hand and leg break, no they must die because I don't like them. How solution-providing and life-building are the statements of Amir al-Mu'minin, peace be upon him. He said: "*Love your beloved moderately, for he may become your enemy one day*"; with friends maintain a limit, maybe one day that friend becomes an enemy. Meaning even in friendship do not act excessively. In childhood, friendship was killing with kindness, an extreme friendship minus rationality. Fundamentally, one of the most important states of human life is maintaining correct, proper distancing. We used this expression of distancing a lot in Corona. The distance a person has with their spouse. With their father and mother. The distance a person has with their child. The distance a person has with their colleague. With the neighbor, fundamentally this is a life skill that we adjust the distances correctly. "*And hate your enemy moderately*", in your enmities too maintain a limit; do not burn all bridges. Do not tear all

the veils, leave a place so that if you reconciled tomorrow, you have the face to look at each other. Kids when they sulk say sulk sulk until Resurrection Day. Don't act childishly. Moderation in feelings and emotions, moderation in economy. The Quran says do not give your wealth into the hands of the foolish, they scatter the wealth to the wind, they do not have moderation. Moderation in politics. Amir al-Mu'minin said the ruin of states is by four things: Discarding the principles, and making the subsidiaries the principles, and the advancing of the despicable, and the holding back of the virtuous; the falling behind of the high-ranking and the moving forward of the base people. These are all its manifestations of excess and deficiency. And one of the places that perhaps creates many of our sleepless nights and stresses and anxieties and worries is excess and deficiency in actions and reactions. Sometimes our actions in the social space are extreme actions. Sometimes our reactions are an extreme reaction.

Let me say this and wrap up the discussion, in psychology there is an effect or a syndrome they call the wild horse effect. Wild horses in the deserts of Africa move together in a herd. Bloodsucking bats have a great interest in the blood of these horses, sometimes they sit on the back of these horses, they bite, and their bite has no venom at all. It does no harm to the horse at all. They just suck a little blood then get up and go. However, precisely when this bat sits on the horse's back, this horse shows such an extreme emotional anxiety reaction from itself that they start running collectively with all power and speed. They run so much that they fall off their feet and die. While no danger was threatening them; there was no venom. Only one cc, two cc the bat took blood from the neck and left; nothing happened to it. But an extreme reaction towards a mild and

harmless stressor, many times we humans have exactly these same reactions and become the cause of our own destruction. This expression that sometimes some make a mountain out of a molehill, is exactly a sign of these extreme reactions. I saw a written lines from someone saying life is two percent the events that occur around us and 98 percent the kind of reactions that we show to these events. It is the kind of our reaction that determines us a successful person or a defeated person, a great person or a small person. This lesson is one of the great lessons of the Prophetic school. That the followers of the doctrine of the noble Prophet must be committed in every place of their lives. In all their relationships, in their behavior, in all their perspectives, in all their values, in all their emotions, they should not get caught in the blight of excess and deficiency.