
BALANCE IN RELIGIOUS AND WORLDLY LIFE IN THE LIGHT OF HOLY PROPHET (PBUH)'S TEACHINGS

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ABSTRACT:

The article takes into account the various teachings of the Quran and the Prophet (PBUH) to provide a guideline to practicing Muslims to achieve balance in their worldly and religious life in all spheres including maintaining balance in prayers and worship, in social life as a member of the society, in economic and political life as an individual and a devout follower of Islam.

KEYWORDS: Religious, worldly life, prophet's life, Teachings, Balance

The western countries of the world are always in a state of imbalance regarding their physical and spiritual lives. The importance of this balance came into focus in 8th century A.D. The fundamental reason being that the people living in these countries have considered the Bible as the sole source of their knowledge about the unknown and the unrevealed.(1) However, the teachings of Islam guide humans to build their lives on the solid foundation of belief in the unity of Allah. This dogma has been present since the beginning of time and has been reiterated to people throughout the centuries. The people gave the title of "Rasool-ul-Allah" or the "Prophet of Allah" to those who guided them on this path. Therefore, one must pay heed to the guidelines laid down by the Prophets, mentioned in the Quran, and follow in their footsteps.

To find evidence from the Prophets' lives and their respective teachings, the Quran

provides us with unlimited signs. But to try to find this information from other sources proves itself as quite a difficult task. For example, in the current text of the Bible, there are a few irrelevant stories related to Prophet Esa. In this regard, complete and clear guidance can be found in the life of the Holy Prophet because he is the only Prophet whose entire life, down to the smallest detail, has been recorded in history.

Islam is the religion of humanity and this is what Allah orders His Prophet and their followers to submit to. The Quran endows the Muslims with the title of ‘Ummat-e-Wust’.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا - (2)

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.

The word “osat” means ... And “*Iatedal*” means to be equal. This word has been derived from “adal” which also means to become equal or balanced.(3) *Itedal-o-tawazun* means not more and not less, balanced, equal and justified in the middle.(4) Ummat-e-Wust is such a unique word that its meaning cannot be done justice by replacing it with another word or synonym. It refers to a pure, just and highly moralized group firm on the path of balance, justice and equality to the leader of the tribes and communities in the world, one who has good and peaceful relations with all and treats them all equally with no injustice.(5) Since both “*atedal*” and “*wust*” are identical, the literary figures of the Islamic world have quoted this verse as a means to clarification.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ - (6)

You are indeed the best community that has ever been brought forth for the good of

mankind: you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in God.

The followers of Prophet Mohammad (PBUH) will stand witness in this world and the hereafter and their proof will be the teachings of Islam. When the followers of other Prophets will stand before Allah and say “We did receive your message word to word” and this will raise an objection that “You were not present at that time, how can you be witness to it?” So they will reply, “O Allah, your Prophet Mohammad told us that all Prophets have fulfilled their duty to spread your message” and the Prophet himself will bear witness to the truth of these words because the Prophet is fully aware of the intentions of his followers. (7)

The nature of the world demands equality to maintain a balanced and functioning way of life. Allah says in the Quran:

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا- (8)

He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.

This verse means that Allah has not only granted life to the universe but is responsible for the shape, size, structure, life expectancy, form and function of everything present in the world and has built it with precise and measured attention to details. And then He granted them the knowledge and the opportunities required to perform their duties to the best of their abilities and capacities.(9)

If this balance is disrupted then chaos will reign supreme. This has been pointed out by the Quran in the verse below.

وَتَبَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ - (10)

And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

But in war, this ability and strength can be used by humans, if they so desire, to fight for their right and be victorious. And if they want, they can choose to forgo this in favor of living in this world as a victim of its influence. It has been advised to make this balance the basis of their actions and to let it infuse in all aspects of their lives.(11)

The teachings of the Quran highlight the importance of this balance while the “mada parast” only focus on the worldly life and do not believe in the hereafter or the concept of an infinite, eternal and permanent life after the death of this temporary one. The Quran clarifies this as follows:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْدِكُنَا إِلَّا الدَّهْرُ - (12)

And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ ۚ وَلَدَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ - (13)

And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?

Having faith in the unity of Allah and keeping steady on the right path is enough for us to believe that his world is only an examination room and the test is being conducted by Allah himself who is All-knowing. If we believe this with all our hearts,

we will subsequently abstain from sins and this can be further explained by the Hadith of the Prophet.

أَبُو هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- وَهُوَ يَقُولُ نُبْرَةُ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ أَوْ عَالِمًا أَوْ مُتَعَلِّمًا - (14)

Abu Hurairah said: "I heard the Messenger of Allah ﷺ saying: 'This world is cursed and what is in it is cursed, except (the remembrance of Allah (dhikr) and what is conducive to that, or one who has knowledge or who acquires knowledge

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Abu Hurairah said: "I heard the Messenger of Allah (ﷺ) saying: 'This world is cursed and what is in it is cursed, except the remembrance of Allah (dhikr) and what is conducive to that, or one who has knowledge or who acquires knowledge.'" Hadis(16) , Hadis.(17)

People deprived from this deserve sympathy and pity because despite being gifted with the most talented minds and skills they have been able to take full advantage of it due to their ingratitude and un-appreciativeness and instead have become slaves to their desires.(18)

In our individual as well as social lives, the path of balance and equality has always led to success. A slow and steady travel on this road makes the accomplishment of our aims a lot easier whereas a person who tries to run fast will soon tire and be left behind.

خير الامور اوسطها (وفي لفظ اوسطها) - (19)

عَبْدُ الْمُهِينِ بْنِ عَبَّاسِ بْنِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ سُورَةُ الْاِنَاةِ مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ - (20)

Abdullah-Muhaimin bin 'Abbas bin Sahl bin Sa'd As-Saidi narrated from his father, from his grandfather, who said that the Messenger of Allah said:

"Deliberateness is from Allah, and haste is from the Ash-shaitan."

To attain a balanced personality, it is vital to observe and correct all aspects of our lives, no matter how insignificant such as worship, politics, trade and business. Hence, in the following section we will look at all these topics under separate and isolated headings.

1. BALANCE IN WORSHIP AND PRAYERS.

In Islam, the structure of worship is based on principles because the success of a man is judged by his actions. Our Prophet has concisely fit this concept in the explicit Hadis.(21)

which means “your intentions carry more worth than your deeds”. Hence, in the beliefs of Islam which are the foundation of its principles, the first and foremost is the belief in the unity of Allah or “tawheed”. This belief goes hand in hand with the belief in the Holy Prophet as the messenger of Allah and faith in the hereafter. This binds us to spend our time on this earth in a balanced and justified manner, abiding by the Islamic principles. Mankind has been provided with the light of guidance to perform good deeds and collect rewards for his eternal life. This life is not to be considered a

burden but rather a temporary passage from one world to the next. The Quran says:

وَرَهْبَانِيَّةً ۖ ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ - (22)

لا رهبانية في الاسلام - (23)

خذوا من العبادة ما تطيقون فان الله لا ييسر حتى تساموا - (24)

Hazrat Abdullah bin Umar narrated that the Prophet told him to recite the Quran in one month. He replied that he had the strength to do it in less. So the Prophet conceded to 20 days which then got reduced to 10-15 days upon hearing the same reply. Finally, the Prophet limited the approved recitation of the Quran in 7 days and forbade any more concession on this time limit.

In another narration, it is said that the Prophet proclaimed, ‘A man who offers prayers, observes fasts, pays Zakat and performs Hajj and Umrah and does various other good deeds. On the day of Judgment, he will be rewarded according to his intelligence.’ (25)

Some followers of the Prophet (PBUH) came to him and offered to fast their whole lives, never get married and completely devote their beings to Allah and His religion while renouncing all worldly affairs. The Prophet replied, “Indeed, I pray and rest, I fast and eat and conduct all my worldly obligations in balance with my religious ones. So you too are bound to do that. Because Allah likes deeds that maybe small but are performed consistently”. (26)

Hazrat Salman Farsi, a devout follower of the Prophet (PBUH) went to visit another follower named Abu Zar and saw that his wife was clothed in poor, tattered and dirty

attire. When asked for a reason, Abu Zar replied, “Your brother does not desire material possessions.” When food for the guest was brought forth, Abu Zar broke his fast and joined Salman Farsi in eating upon his insistence. At night, Salman Farsi encouraged Abu Zar to rest for the first portion of the night after which they both woke up to offer Tahajud prayers. Then Salman Farsi advised his companion, “It is true that your Lord has rights over you. But in a similar fashion, so does your body and your wife. It is your duty to fulfill those rights.” Upon hearing this advice, the Prophet asserted that the truth was being spoken by Hazrat Salman Farsi.(27)

Imam Raghhib has explained the meaning of rights as “Every word that is uttered or deed that is performed as it is necessary for it to be uttered or performed, and in the quantity and at the time which is necessary. That is how it will be said that your actions or words are on the right path.”(28)

The Quran instructs man to extract what is owed to him from the world. In the following verse, Allah says:

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا - (29)

And do not forget your share of the world.

This means that he has a responsibility for his ability and is not bound to any other person’s actions. Allah is Shakir-O-Aleem and has assured mankind that a good deed equal in weight to the grain of sand will not go unnoticed and unrewarded and the same rule for punishment is applied to bad deeds as well.(30) This world is only transient and a test for the permanent life after death so to be rewarded with salvation is a man’s ultimate goal for performing virtuous acts. But emaan or belief in Allah is a pre-requisite for a virtuous act and the link between them is compulsory for the success and well-being of an individual. An example of Hazrat Noah and his ark can

be quoted here. Only those were successful who followed the message and order of Allah, believed in Him and acted upon in it whereas those who refuted Him ended up destroying themselves by their own choice.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ - (31)

And I did not create the jinn and mankind except to worship Me.

Addressing the Prophet, Allah says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - (32)

Translation: Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

2. BALANCE IN SOCIETAL AND SOCIAL LIFE

Islam has guided us on how to live our lives in a community and as part of a society in the same way that it has guided us on the correct method of worship. And all humans are put on the highest pedestal.(33) We are all children of Adam and it is not permitted to allow ourselves to become isolated from our brothers and sisters. The Prophet has been quoted as saying, "No man is superior to another based on his race, color, cast or creed except on the basis of his piety." (34) Hence, the only merit of superiority of one man over another is on the basis of his piousness. Islam has forbidden the segregation of a society into groups and sects. We are all one nation under one religion with no reason to create unjust and biased demarcations that separate and divide us.

ترى المؤمنين في تراحمهم وتوادهم وتعاطفهم كمثل الحسد اذا اشتكى عضوا تداعى له سائر الجسد بالسهر

والحي - (35)

أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُورَةُ كُلِّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَعِرْضُهُ وَدَمُهُ

حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ - (36)

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying:

Everything of a Muslim is sacred to a Muslim: his property, honour and blood. It is enough evil for any man to despise his brother Muslim

A Muslim's wealth, respect and health is forbidden to another, so to consider someone as lower and unworthy in your eyes is akin to committing an act of sin. The Prophet has said, "Do not indulge in envy or discord with each other. Let not one Muslim stand against another. You are all believers of Allah and brothers to each other." (37) He is further quoted in the words, "A Muslim is one whose hands and tongue are used for the protection of his Muslim brother." (38) He has also said, 'One Muslim abusing his brother is fusq and killing him is kufr.' (39)

To create balance in society, it is important to first focus on one's own household, which includes wife, parents, children and siblings and other familial ties. Islam shows us the proper way of treating all our relatives with love and respect along with the boundaries of relations regarding mehram and na-mehram. Islam also encourages the Muslims to keep good relations with neighbors, to regularly inquire about their welfare and to treat them with kindness and compassion.

عَنِ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُورَةُ لَا تَفْرَكُوا وَلَا تَقْرَبُوا - (40)

It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said:

“There should be neither harming nor reciprocating harm.”

عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْهَدْيَ الصَّالِحَ وَالسَّهْتَ الصَّالِحَ وَالِاقْتِصَادَ جُزْءٌ مِنْ خُبْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النَّبُوءَةِ سُورَةُ (41)

Narrated Abdullah ibn Abbas:

The Prophet (ﷺ) said: Good way, dignified good bearing and moderation are the twenty-fifth part of Prophecy..

Indeed, parts of Prophethood include honesty, kindness and mercy. The Prophet said, “It is Allah’s divine order to mankind to adopt the ways of the good and lead a balanced life with no harm or violence done to others.”(42) Islam has forbidden Muslims to act in a way that becomes a cause of corruption and spreads discontent and mischief among the society.

عَرَفَجَةَ بْنِ شُرَيْحٍ الْأَشْجَعِيِّ، قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ يَخُطُبُ النَّاسَ فَقَالَ إِنَّهُ سَيَكُونُ بَعْدِي هَنَآءٌ وَهَنَآءٌ فَمَنْ رَأَيْتُمُوهُ فَارَقَ الْجَبَاعَةَ أَوْ يُرِيدُ تَفْرِيقَ أَمْرِ أُمَّةٍ مُحَبَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ أَمِنْ كَانَ فَاقْتُلُوهُ فَإِنَّ يَدَ اللَّهِ عَلَى الْجَبَاعَةِ فَإِنَّ الشَّيْطَانَ مَعَ مَنْ فَارَقَ الْجَبَاعَةَ يَرْكُضُ - (43)

It was narrated that 'Arfajah bin Shuraih Al-Ashja'I said:

"I saw the Prophet [SAW] on the Minbar addressing the people. He said: 'After me there will be many calamities and much evil behavior. Whoever you see splitting away from the Jama'ah or trying to create division among the Ummah of Muhammad

[SAW], then kill him, for the Hand of Allah is with the Jama'ah, and the Shaitan is with the one who splits away from the Ummah, running with him."

Islam points out the need for balance in every aspect of life. For example, when one is talking he should be careful of balance and justice in his words and guidance for this matter is found in the Quran.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَبِيرِ - (44)

This verse sheds light not only on a man's words but also his gait or his manner of walking. It mentions that it should not be so fast so as to lose dignity and esteem nor so slow that it becomes the walk of an unstable and disrepute person.

Our conversation with others should also hold this balance and equality. It should not be so lengthy that people get fed up and frustrated nor so short that it remains incomplete. Similarly, while conversing with others, happiness and sadness both should neither be understated or exaggerated. Our words should be considerate and courteous of our audience and not meant to cause them harm or hurt.(45) The Prophet said, 'Those who believe in Allah and the hereafter and remain silent when necessary are ones who receive salvation.'(46) He further stated, 'He who gives me the guarantee of the organ between his jaws (meaning the tongue), I shall give him guarantee of heaven.(47) And similar to this, if a person starts looking here and there after talking, those words are then his amaanat to you.(48) The Prophet advised balance in consumption of food and drink and foretold that more people eating together is a cause of barkat.(49)

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- لَا تَكْثُرُوا الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُبَيِّتُ الْقُلُوبَ - (50)

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

“Do not laugh a lot, for laughing a lot deadens the heart.

Moreover, the Prophet (PBUH) taught us to keep balance in laughter and joy too as those who laugh excessively cause death to their heart. Hence, to maintain balance in society the Prophet has told us to follow the rules laid down by Allah in the Quran and his sunnah.(51) All humans should lead a balanced life if they wish to enjoy the fruits of their labor in the after-life. It will also prevent their worldly life from going to waste and neglect. This is a miracle of Islam that is not found in any other religions of the world, be it divine or man-made.

Balance in Economy

This heading aims to explain the undeniable truth that all men are rightful heirs of equal opportunity to live their life with success earned by their labor. They also have the right to spend their wealth however they choose to and to advance their economic and financial status and level. Every man is not equal in terms of his physical capabilities such as health, strength and power so it goes to reason that all men will not earn equal amounts of wealth and money. But laws that help the rich get richer and the poor poorer are all rejected and repudiated by Islam.

عن معاذ رضى الله عنه قال: بعثنى رسول الله صلى الله عليه وسلم إلى اليمن فقال: إنك تأتي قومًا من أهل

الكتاب، فادعهم إلى شهادة أن لا إله إلا الله وأنى رسول الله، فإن هم أطاعوا لذلك، فأعلمهم أن الله تعالى افترض

عليهم خمس صلوات في كل يوم وليلة، فإن هم أطاعوا لذلك، فأعلمهم أن الله تعالى افترض عليهم صدقة تؤخذ

من أغنيائهم فترد على فقرائهم، فإن هم أطاعوا لذلك، فإياك وكرائم أموالهم واتق دعوة المظلوم فإنه ليس

بينها وبين الله حجاب- (52)

Mu'adh (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) sent me as a governor to Yemen and (at the time of departure) he instructed me thus: "You will go to people of the Scripture (i.e., the Jews and the Christians). First of all invite them to testify that La ilaha ill Allah (There is no true god except Allah) and that Muhammad (ﷺ) is His slave and Messenger; and if they accept this, then tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they accept it, then tell them that Allah has made the payment of Zakat obligatory upon them. It should be collected from their rich and distributed among their poor; and if they agree to it, don't take (as a share of Zakat) the best of their properties. Beware of the supplications of the oppressed, for there is no barrier between it and Allah."

Wealth should be taken from the rich and given to the poor because they have more right over it. One should fear the cry of the oppressed for there is no curtain or barrier between him and Allah. Islam has ordered Muslims to be balanced in their expenditure.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا - (53)

And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent-

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا - (54)

And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.

مَا عَالَ مِنْ اقْتَصَدَ - (55)

الاقضاد في النفقة - (56)

Islam has laid down rules for spending your wealth. A Muslim should spend his wealth, earned through lawful means, only on halal and permitted things and there are many verses in the Quran that forbid the practice of over-expenditure.

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ - (57)

Eat and drink but do not be excessive. He does not like those who commit excess-

وَلَا تُبْذِرْ تَبْدِيرَ الْإِنِّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا - (58)

Do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.

Keeping in mind the rules of the society, if a person spends his wealth excessively and without thought or reason then he will soon fall victim to bankruptcy. Even in matters of education in the society, a balance has been created and people have been made aware of what is permitted and forbidden in explicit terms. But this does not mean that all will be judged according to their wealth and spending habits for Allah has ordained who will be wealthy and who will suffer from property. Hand in hand with this go the doctrine of hard and continuous labor to earn food.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى - (59)

And that there is not for man except that [good] for which he strives.

عَنْ حُذَيْفَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سُورَةُ مَا أَحْسَنَ الْقُضْدِ فِي الْغِنَى، مَا أَحْسَنَ الْقُضْدِ فِي الْفَقْرِ، وَأَحْسَنَ الْقُضْدِ فِي الْعِبَادَةِ - (60)

Allah knows all the ways in which people try to spread mischief and corruption in society so He has forbidden us from performing such deeds which may become the cause of such malcontent and hence even in war a state of balance for the treasures gained is to be maintained.

3. BALANCE IN POLITICS.

Islam is a complete religion and provides guidance for all aspects of life. The aspect of politics and law pertains to those rules and regulations that maintain a semblance of order in the society. Therefore, we need to understand and remember that the sole authority and superior ownership of rights belongs to Allah and man is the messenger and the representative of Allah on this Earth. All men together with other beings cannot make changes or modifications in the Divine law of Allah.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ (61)

O you who have believed, Obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي - (62)

Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me.

On the issue of inheritance, Allah says in the Quran

وشاورهم في الامر(63)

All of mankind is bound by law to practice balance in order to maintain peace and order. Every man is equal in the eyes of the law. Islam is a religion of mercy and so it does not permit violence or oppression to be carried out in lieu of punishment. It goes beyond the boundaries of a slave and his master but is instead focused on the rights of humans. It gives preference not to the merits and standards set by the people but the points of reference for success set by Allah such as abilities and capacities.

Prophet Muhammad (PBUH) was the last Prophet who delivered the divine message of Allah to his people and set the guidelines accordingly.(64) The Quran has answers to all our questions as assured by our Lord and we must learn and understand the signs to be able to follow them. This state of law and order followed by justice and balance does not forcibly occur by the practice of rules but is rather a lifestyle and a mindset that we need to adopt so as to correct our flaws and follow the path shown by Allah.

CONCLUSION:

The Western world has chosen the Bible as their only source of guidance in achieving a balance between their religious and worldly life. This has led to chaos and confusion for the correct source of knowledge is the Quran and the teachings of the Holy Prophet (PBUH). Balance or equality in all aspects of life is a revered principle of

Islam and there are many teachings in our religion regarding how balance can be achieved in worship, in society, in politics and in economics. This article quotes examples from the Hadiths and the Quran to provide guidelines to Muslims in practicing their faith and living their lives according to the edicts of Allah.