

Article

*Islamic world view of Balance (Al-Wustiyah): It's implication to
Socio-economic, political and education.*

Ruhana Abdulaziz Samaeng

M.ed , Lecturer

Department of Usulluddin, Faculty of Islamic studies

Yala Islamic Univerty

Abstract

The forth characteristic of the Islamic concept is “Al wasatiyah / Attawazun“ which means balance proportion or moderation , which cover its foundation concept, basic element and ramifications, and which linked with the characteristic of illimitability or “Shumul“, in other word we can combine both the characteristics and call it “balanced illimitability“ . Applying the concept of balance in social, political, economic, and education will created justice in society.

In Islam, justice in this comprehensive sense is a fundamental obligation. Injustice is one of the horrified capital sins in Islam, and its perpetrator shall be required on the day of reckoning to bear the burdens of the shortcomings of his victim.

This paper is discussing on the concept of the balance in Islamic world view, and its implication to socio-economic, political, and education. The paper discusses the balance of compulsion and freedom, compatibility between worship and place of humanity, balance relationship between God and man, the concept of balance in education, the concept of balance and social transformation, effect of balance in epistemology, effect of balance on economic activity, the impact of concept balance on political life.

This paper will be beneficial to reader concerning Islamic world view on concept of balance and its implication to socio-economic, political, and education, *Insha Allah* .

Keyword: Islamic world view, balance, , concept, balance in education , social justice, economic activity, social transformation.



บทความวิชาการ

**“ดุลิยภาพ” อัตตัลักษณ์แห่งอิสลาม : การประยุกต์ใช้ด้านสังคมเศรษฐกิจ
การเมือง และ การศึกษา**

รุษานา อับดุลอาคิส สาเมง
M.ed, อาจารย์
สาขาวิชาอุศุลลุดดิน คณะอิสลามศึกษา
มหาวิทยาลัยอิสลามยะลา

บทคัดย่อ

ดุลิยภาพ อัตตัลักษณ์แห่งอิสลาม คือ ความเป็นสายกลาง สมดุล และยุติธรรม เป็นดุลิยภาพที่มีความเป็น
สากลครอบคลุมทุกแง่มุมของชีวิต ซึ่งการประยุกต์ใช้แนวคิดดุลิยภาพนี้ในด้านสังคม เศษฐกิจ การเมือง และ
การศึกษา จะช่วยรังสรรค์สังคมที่ยุติธรรมและสันติสุขได้

ในอิสลามความยุติธรรมในความหมายที่กว้างและเป็นสากลนี้เป็นบทบัญญัติบังคับพื้นฐาน ดังนั้นความ
อธรรมจึงถือเป็นบาปใหญ่ที่ต้องได้รับการลงโทษในวันแห่งการพิพากษา

บทความนี้เกี่ยวกับมโนติดดุลิยภาพในอิสลาม การประยุกต์ใช้ในกิจกรรมทางสังคมเศรษฐกิจ การเมืองและ
การศึกษา ความสมดุลระหว่างการบังคับและอิสรภาพ การภักดีและสถานภาพของความเป็นมนุษย์ ความสัมพันธ์ที่
สมดุลระหว่างพระเจ้าและมนุษย์ มโนติเกี่ยวกับดุลิยภาพทางการศึกษา แนวคิดของความยุติธรรมกับการปฏิรูปทาง
สังคม และผลดีของความสมดุลด้านญาณวิทยา สังคม เศษฐกิจ การเมือง และการศึกษา

คำสำคัญ: อัตตัลักษณ์แห่งอิสลาม ดุลิยภาพ ความสมดุลด้านการศึกษา สังคมยุติธรรม มโนติ กิจกรรมทางเศรษฐกิจ
การปฏิรูปสังคม



Introduction

Balance means to avoid doing too much or too little of something. Islam teaches us to practice moderation in everything we do. Islam wants us to do those things that need to be done in a decent manner.

Allah ﷺ has guided us to do in the middle path. In prayer for instance Allah ﷺ has mentioned " *do not shout in your prayer nor say in under your breath; seek a course in between*" (Al-Israā, 17: 110). In charity, Qur'an has clearly stated; " *do not keep your hand gripping at your neck nor stretch it out as far as it will reach, lest you soy back blame worthy, destitute.*" (Al-Israā, 17: 29). In spending" ... when they spend, neither give too lavishly nor yet hold back, and keep a happy medium..." (Al-Furqān, 25: 67) In speech and action: " *Be modest in the way you walk, and lower your voice : the ugliest sound id a donky's braying,*" (Luqmān, 31: 19)

Some religions teach that we can only gain the pleasure of God if we give up everything that we love. They teach, the more we suffer in the life, the greater will be the rewards in the afterlife. The people who follow such religions give up their families, properties, and worldly comforts and they voluntarily suffer hardship.

There are other peoples who claim that we should enjoy our lives as much as possible since there is no life after death. They teach that we should concern ourselves with our own pleasures and should not worry about anyone else.

Islam teaches us that the best way to live our lives_is by doing all things in moderation. To enjoy the blessing that Allah ﷺ

has given us is to show our thanks and use them in moderation. To share the blessing of Allah ﷺ with others is also a way of showing our greatfulness to Him.

Some people are stingy and miserly. They have money but they do not want to spend it. They do not contribute to charities. If a needy person comes to them , they rebuke him and turn him away. Other people waste their money and spend it on things that they really do not need.

Both kinds of people are disliked by Allah ﷺ. We should live moderately, spending our money properly, on ourselves, on the needy and on charities. We should thank Allah ﷺ for having blessed us with it.

We must share our wealth with our families, relatives, the needy and any good cause which helps the society. We must trust in Allah ﷺ and do thing as He commands us to . Our generiousity to others dose not decrease our wealth but rather, it adds to the *barakah* of our lives.

As a complete religion, Islam guides its followers not only to be moderate in spending their wealth but also in dealing with anything both politically and economically. Thus extremism has no room in Islam. Sharing the wealth and helping each other are one of a basic Islamic teaching in order to eradicate poverty and create social justice and a caring society for mankind. Allah ﷺ says; " *And be steadfast in prayer; practise regular charity, and bow down your heads with those who bow down (in worship)*" (Al-Baqarah, 2: 43). In other verses Allah says: " *For those who give in charity, men and women, and loan to God a Beautiful Loan, it shall be increased manifold*

to their credit), and they shall have besides) a liberal rewards " (Al-Hadid, 57: 18)

Muhamad ﷺ was a perfect example of moderation to his followers in every walk of life. In expenditure, he advised them to spend within their means, neither to be so lavish as to make themselves destitute, nor to hold back their wealth from those who have a claim on their resources. See the Qur'an as stated earlier (Al-Isrā', 17: 29). He gave mankind a golden rule of moderation between the two extremes of lavish expenditure and miserliness; neither to be extravagant in ordinary spending as well as in charity, nor to be niggardly. The people who practice this rule in their life are praised in these words, "Who are neither extravagant nor miserly in their spending, but keep a just balance between the two extremes." (Al-Furqan, 25: 67)

The prophet (saw) taught, by his own example, the same rule of moderation in eating, in dressing and in worship (^فbādah). Abdullah bin Umar al-Aas said that once he had decided to engage himself in worship all the time; to fast during the day and read the whole Qur'an during the night. His father married him to a young woman. Once his father asked his wife about him, and she replied, "he is a very pious man and never comes to his bed for sleep nor keeps any relation with any one. His father complained to the Messenger, who said to him" I have heard that you fast during the day and pray all night. He replied that was right. Then the prophet (saw) said, "Do not do that, but instead fast sometimes; pray during the night and sleep well, for your body has a claim on you; your eyes have a claim on you; lack of

sleep will weaken them; your wife and children and relatives have a claim on you too.

Anas reported prophet Muhamad ﷺ as saying, "Don't be too cruel to yourselves, certain nation adopted severity towards themselves so God punished them. You can see their remnants in churches and monasteries"

All of the prophet (saw) life, in Makkah as an ordinary trader and in Madinah as a ruler, he led a simple life, avoiding extremes, and taught his followers by his personal example to live a similarly moderate life (AbdulMuhaimin abdulkarim: 93)

(1) THE QUR'ANIC VERSES ABOUT BALANCE

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطَا لَنَكُونُوا
شَهَدَاءَ عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ أُلَيْتِي
كُنْتَ عَلَيْهَا إِلَّا لِتَعْلَمَ مَنْ يَتَبَعُ الرَّسُولَ
مِمَّنْ يَنْقُلُبُ عَلَى عَقِبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً
إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ
لِيُضِيغَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ
رَّحِيمٌ

"Thus have we made of you an ummah justly balanced that you might be witness over nation" (Al-Baqarah, 2: 143) and

"For Muslim men and women, for believing men and women, for devout men and women, for free men and women, for true men and women, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who engage much in Allah praise, for them has Allah prepared forgiveness and great reward"

(2) DEFINITION OF BALANCE

(2.1) Balance means justice;

"God sent down His messengers so that people could deal according to justice, upon which depends the keeping of the order in heavens and earth. So whenever or wherever the manifestations of justice are apparent then that is the way of God, His pleasure and His order" (Al- Ma'idah, 5: 8)

The prophet said:

"By God if Fatimah the daughter of Muhammad steals, Muhammad will enforce the punishment"

The Qur'anic term *Adl* refer to a constructive and positive approach, with reference to the individual and his responsibility toward other members in society. It also refers to effort for establishment of social justice, where individual and community get their due.

Adl could be partially understand if we take a legal approach in which justice is understood as correction, repair, remedy, and taking care of grievances.

With reference to development of Islamic personality *Adl* stands for observing those duties and obligations which have been specified by the Qur'an and *Sunnah*. An individual who taken care of his personal needs may have done *Adl* to his own self but if his capabilities are not utilized providing necessary assistance and guidance to other members of society he will not be considered as observing *Adl*. Therefore *Adl* consequently refers to fulfillment of individual and collective obligations responsibilities in a given society or balance to individual and community.

(2.2) Balance means consistency;

"Show us the straight way" (Al-Fatihah, 1: 6)

(2.3) Balance means goodness;

"Thus have we made of you an ummah justly balance, that ye might be witness over the nation" (Al-Baqarah, 2: 143?)

(2.4) Balance also means security, strength, and it as the center of unity (Yusuf Alqardawi, 1985: 9-10)

(3) THE EVIDENCE OF BALANCE IN ISLAM

(3.1) Balance of spiritual and material;

In Islam it comprises the spiritual and material domains, and the individual and social life. Islam dose not separate the spiritual and physical domains of our life, nor dose it conduce its adherents to emphasize one at the cost of the other. A good believer partakes of both. Yet Islam stress on moderation and it is called a religion of the middle way. We Muslim have to live and struggle in the mosque, as well as in the market and in the field. We are taught that there is time for worship and other times for material work. We are forbidden to perform prayer during certain times each day. We are urged to struggle to increase our productivity and to perfect our product for the sake of Allah, and to be careful not to waste time or energy because we are to give account to Almighty on the day of judgment as to how spent and how we had invested those gifts bestowed by Allah upon us .

From the above explanation, it has become clear to us that Islam is a practical complete way of life. It is not a religion burden with rhetoric or symbolic mysteries. And Islam is balance religion as we can see in balance between spiritual and material, Allah says;



"O ye who believe, when the call is proclaimed to prayer on Friday (the day of assembly) hasten earnestly to the remembrance of Allah and when the prayer finished then ye may disperse through the land" (Al-Juma'ah, 62: 9-10)

(3.2) Balance between permanent and flexibility;

The fixed part of *shari'ah* scheme there can be no practice of usury or open consumption of liquor or tolerated cases of rape, extortion, and robbery. It is clear that the application of this part of the *shari'ah* Islam is in the best interest of the social life.

The ordinance of this "permanent" part of *shari'ah* is inherently good in the case of prescribed virtues, or inherently evil in the case of prohibited vices and practices. They are therefore, applicable and most suitable at all time for all nations.

The flexibility part of *shari'ah* on the other hand has made *shari'ah* capable of adaptation to the needs of times and environments. Life at the time of the prophet, please and blessing be upon him was relatively simple. It was simpler than the life of two decades latter when his companions observed within the fold of the Muslim state. They and their successors ruled over these territories in the light of *shari'ah* effectively and efficiently. Success was more due to the genius of *shari'ah* itself which could be effectively adapted to the needs of the time. Those new conditions challenged the intellectual gift and fired the imagination of the Muslim scholar who during the first three century of Islam was able to develop the vast literature of *fiqh*, leaving the

huge rich heritage of Muslim jurisprudence and established numerous legal *Mazhab*s. (2)

Life in modern times is much more complex than ever before. During the last seven decades or so, there have been many amazing discoveries and inventions. We now enjoy electric light, travel comfortably in motor cars, and travel fast in aero planes. We have wide smooth roads, work in air-conditioned offices, and have easy and have rapid communication through telephone, telegrams, teletaxes and internet. Improved health conditioned have led to rapid increase of the world population, bringing many problems along. Life now cannot go smoothly without complex sets of rules and regulations. The flexibility of *shari'ah* certainly able to provide for all these legislation and can efficiently and effectively adapt itself to the needs. Sweeping critism of *shari'ah* as unsuitable to our times, stem from the lack of sufficient knowledge. Just give it a chance. Let us adopt *shari'ah* as the basic source of legislation and apply it where there is no apparent hindrances till the time when these hindrances can be overcome. The prophet peace and blessings be on him said;

"When I command you to do something, fulfill of it the degree you can afford to fulfill"

"I am leaving behind that which if you should fast to, you will never go astray, namely the book of Almighty Allah and my own *sunnah*"

(3.3) Balance in faith (Aqīdah) "And they say "none shall enter paradise unless he be Jews or a Christian "those are their vain desire. Say produces your proof if you are truthful" (Al-Baqarah, 2:111)

Islam believes in the unity of God, that one Supreme Being from whom we can get the



necessary light. God is all knowing and all seeing.

(3.4) Balance of Islam in worship (Ibadah) and ritual

"O ye who believe, when the call is proclaimed to prayer on Friday (the day of assembly) hasten earnestly to the remembrance of Allah and when the prayer finished then ye may disperse through the land" (Al-Juma^{ah}, 62: 9-10)

(3.5) Balance in ethical and morality;

"Eat and drink but waste not by excess, for Allah loveth not the wasters" (Al-Unfal, 7: 31)

(3.6) Balance in legislation

"For the equity of the Jews we made unlawful for them certain (foods) good and wholesome which had been lawful for them. In that they hindered many from Allah way" (Al-Nisāa, 4: 160)

(3.6) Balance between individual and collectivism

(3.6.1) The rights of individual are;

a) The blood of Muslims is unlawful

"On that account we ordained for the children of Israel that if any one slew a person unless it is for murder or for the spreading mischief in the land, it would be as if he slew the whole people. And if any one saves a life it would be as the life of the whole people" (Al-Maidah, 5: 32)

b) Individual right for respected

"O ye who believe! Let not some men among you laugh at others. It may be that the (latter) are better than the (former). Nor let some women laugh at others; it may be that the latter are better than the former. Nor

defame nor be sacra tic to each other by (offensive) nicknames till seeming is a name connoting wickedness (to be use of one) after he has believed. And those who do not desist are indeed doing wrong" (Al-Hujrat, 49: 11)

c) Individual wealth protection

"Oh you who believe ! do not consume the possessions of one another unjustly, but (consume them) only by trade that is mutually agreed between yourselves. Do not kill one another. Allah is compassionate towards you" (Annisat, 4: 29)

d) Individual right of faith

"Let there be no compulsion in religion"

(Al-Baqarah, 2: 256)

e) Individual freedom of thinking

f) Individual responsibility

"Every soul will be (held) the pledge for its deed" (Al-Muddathir, 74: 38)

"No bearer of burden can bear the burden of another" (Al-Israa, 17:15)

These individual right is important in Islam. The fact that man is crueler to himself than to any other being. On the face of it this may be astonishing; how man can be unjust to himself, particularly when we find that he loves himself most. The greatest weakness of man is that when we feel an overpowering desire, instead of resisting it, he succumbs to it, and in it gratifications knowingly cause great harm to himself. One comes across disequilibrium in one's every day life and there is no need to multiply them here.

Islam stands for human welfare and its avowed objective is to establish balance in life. That is why the *sharicah* clearly declares that your own self also have certain right upon you.



A fundamental principle of it is "There are right upon you of your own person"

Islam forbids suicide and impresses on man that life belong to God. This how Islam instills in the mind of man that his own person, his own self, possesses certain rights and it is his obligation to discharge them as best he can, in the way that have been suggested by the sharicah. This is how he can be true to his own self.

(3.6.2) Collective rights

On the one hand the *shari'ah* has enjoined man to fulfill his personal rights and be just to his own self, and on the other, it has asked him to seek their fulfillment in such a way that the rights of other people are not violated. The *shari'ah* has tried to strike a balance between the rights of society, so that no conflict arises and there is co-operation in establishing to law of God.

What Islam totally disapproves of is conceited self-centeredness, which neglects the welfare and welfare and well being of others and gives birth to the exaggerated individualism. It instill in the minds of its followers social consciousness and suggest that they live a simple and frugal life, that they avoid excesses and while fulfilling their own needs, keep in mind the needs and requirement of their friends and associates, their neighbors and follow-citizen. This is what Islam wants to achieve. Allah says;

"And fear tumult or oppression which affecteth not in particular (only) those of you who doing wrong and know that Allah is strict in punishment" (Al-Anfal, 8:25)

(4) THE IMPLICATION OF ISLAMIC CONCEPT OF BALANCE

(4.1) Balance of compulsion and freedom

The compatibility between the divine will and the human freedom is an important problem of the human history, which is the basis of every material philosophy or the non-material theory.

In this problem the opinion of Islam is very balanced. In Islam the real activation or motivation is from Allah and Allah alone. But Islam dose not ignore the important of human will. Human will is that basis on account of which man has been bestowed the high rank of the vicegerency of the earth, and He has given central position in the whole system of the universe. Islam establishes balance in both positions.

According to it the manifest cause are ascribed to the human will, while beyond that the real cause are attribute to Allah. Allah says;

"No misfortune can happen on earth or in your souls but is recorded in a decree before we bring it into existence that is truly easy for Allah" (Al-Hadid, 57: 22)

"Say nothing will happen to us except what Allah has decreed for us; He is our protector and on Allah let the believers put their trust" (Al-Tawbah, 9: 51)

"By the soul, and the proportion and order given to it; and its enlightenment as to its wrong and right-truly he succeeds that purifies it, and he fails that corrupts It" (Al-Sham, 91: 7-10)

In Islamic concept there is no difficulty in connection with this problem of compulsion and freedom. In the Islamic concept "Taqdeer" (Destiny) means of all creations, whether

animate or inanimate matter, the creator is Allah, it is He alone who controls and shapes human life according to circumstance; all things come into existence by His will, and all movement and changes take place by His will only, and the assertion of man. (Yusuf Alqardawi, 1989: 115-143)

Allah says;

"Verily never will Allah change the condition of people until the change it themselves (with their own soul)" (Ra^cad, 13: 11)

The fact of every affair returning to the will of Allah dose not denies the existence of human will and desire nor dose it suppress it.

The right way of thinking is that we should give up all the previous reservations and reflection on these topics about a clash or opposition between the divine will and human will. Because these are the problems which do not brook any other argument except the spiritual guidance, Allah says;

"And your lord is not an oppressor for His slaves" (Fussilat, 41: 46)

There is no conflict between the Devine will and the destiny on the one hand and the human freedom of action on the other. But that man is responsible for his own acts so that he may be questioned for his goods and bad acts. This will and this freedom is not in opposition to the will and pleasure of Allah which covers the entire universe.

The point of view of Islam is that this world is a place of action and trials, and the hereafter is the place for reckoning and reward and punishment.

(4.2) Compatibility between Worship and Place of Humanity

The Islamic concept had provided such compatibility between the concept of worship and the place of position on humanity that every possibility of error and wrong course of action has been done away with.

Some religion have given such wrong explanations for the place of humanity that they have carried man to the high rank of god, and some have given such a negative meaning to the concept of worship that man has reached the nadir of dishonor and disgrace.

Islam has clearly explained of two positions. On the one hand it has presented a correct picture of the Devine reality and the Devine attributes and on the other it has presented a true image of reality. In the reality and nature of Allah, there is none who is His Partner.

"There is nothing (in the universe) like Him" (Shura, 42: 11)

He is no associate in His existence.

"He is the first and the last, the evident and the immanent" (Al-Hadid, 57: 2)

Man is Allah slave, and Allah has breathed His spirit into him, and has made him respectable and honorable in the whole world, so much that He commands the nearest one to Him, the angle to prostrate before man.

Behold! your lord said to angles I am about to create man, from sounding clay, from mud molded into shape; when I have fashioned him and breath into him of my spirit, fall you down in obeisance to him, so the angle prostrated themselves all of them together (Al- Hijr, 15: 28-30)

Man on this earth is Allah's *khalfah*. Everything on this earth has been made sub servant to him, and he has precedence over

everything. This is the superior of man to other creation.

Therefore there is no contradiction in the Islamic concept in respect of human respect and honor, nobility and authority, and Allah divinity and its theory of servitude of man.

Man honor and dignity do not demand that we should servitude and subjugate to God and we may try to prove Devine qualities in his material existence as the people of the church tried to do in respect of prophet *Eeasa (Jesus)* (4)

Islam has granted man his real position, a position which gives him satisfaction peace. He is the slaves of Allah, and by worshiping Allah he become superior to all other creatures.

(5) BALANCE RELATIONSHIP BETWEEN GOD AND MAN

The relationship between god and man is balanced. In feeling fright and terror and in feeling comfort, peace and satisfaction, there is mutual relationship. In the universe and in the human life Allah is the real activator, and in all contradictory and opposing feeling He is the cause of perfect balance.

"And know that Allah comes in between a man and his heart, and that is He to whom you shall be gathered" (Al-Anfal, 8: 24)

Between greed and fear, wildness and love, distress and satisfaction, Islam has created a beauty of proportion for the human conscience, and with full consciousness, then he never fell helpless, disgraced and in difficulty, he neither stray nor does he allow his destination to disappear from his sight. His

objective is clear and distinct. With this self confidence he also has satisfaction that he is under the protection of Allah. That Allah who is most beneficent and most Gracious. Allah who dose not oppress or compel any body nor does He has a revengeful disposition of His slaves misbehave.

The concept of God to other theories for example according to Aristotle, God is the victim of self-deception to such an extent that he dose not think about any body else except himself. In material theory god is blind, deaf, and mute matter.

Therefore when we compare to false theories, the Islamic theory is balance and pleasant. And the influence of this balance is very prominent of human life and on the moral and social values.

(6) EFFECTS OF BALANCE ON EPISTEMOLOGY

In the realm of epistemology, Islam provides a new understanding of knowledge. Since public revelation (*Wahy*) is the only reliable source of ultimate knowledge and truth, reason is brought into harmony with revelation. Revelation in Islam should not be confused with the mystical experience. Though there exist many apparent similarities between them, these are two differences kind of experience. Therefore, applying concept of balance to both knowledge is needed for Muslim to overcome dualism in education as enfluenced from colonialism and the enlightenment periods.

(7) THE CONCEPT OF BALANCE IN EDUCATION

There are two important sources of human knowledge, guidance from the unseen



and the observation of the universe, or in other word religion and the experience of human life. Islam has established between the two. Unfortunately Europe could not establish balance between these two sources. They most emphasize on intellect. The acceptance and importance of one source become the cause of the rejection of the other source.

Islam consider revelation or inspiration as the first source of knowledge because this is such a reliable source as brook any kind of interference from falsehood, nor is there any possibility of human desire or wishes influencing it or interfering with it.

On these ground it enjoys the privilege of being the high source. While acknowledging the greatness and importance of this source, Islam does not deny the important of intellect. The conclusion draw from the observation of the universe and the experience of life are given their due rights by Islam. Universe like the Devine revelation is an open book which has been created by Allah. It provides knowledge and awareness to man.

There is only one difference between the two, that the conclusion drawn from the study of the universe are not definite and final, but there is a possibility of errors occurring in them, while the theories provided by revelation are definite and final.

"Glory to Allah, who created in pairs all thing that earth produces, as well as their own humankind and other things of which they have no knowledge" (Yasin, 36: 36)

"He is the creator of the heavens and the earth, He has made for you pairs

from among yourselves, and pair among cattle" (Shura, 42: 11)

As Islamic education is concerned, Islamic world view of balance should be applied in education. In case of knowledge man has to do justice to it and make balance between revealed knowledge and acquire knowledge. That is to know its limit of usefulness and not to exceed or fall short of it. To know its various orders of priority in relation to its usefulness to one's self. To know where to stop, and to know the source of knowledge that one gained. To know what can be gained and what cannot, and what is true knowledge.

As in respect of dual nature of man, justice is the condition and situation where he is in right and proper place. Then the knowledge of the right place for thing or being to be is wisdom.

Therefore dualism in education is kind of injustice and imbalance in society. Getting involved in activities that lead to realization of social justice in community through social critique is compulsory for every Muslims. The integrated of revealed knowledge and acquired knowledge is needed in Islamic education.

(8) THE CONCEPT OF BALANCE AND SOCIAL TRANSFORMATION

The concept of balance in Islamic characteristic transforms the value system of the individual as well as of society. In Makkah (in the first century AH / seventh century AC) when the Islamic movement began, its objectives was on only to make specific reforms in the religious life of the Arabs, its emphasize as well on modernity and social change was manifest. The message of which

also stress on the balance personality play a great role in transformation of society, from injustice society to justice society. Where the concept of balance brings the notion of equality among mankind, the only one who own the high position in the eyes of God is one who believes in Allah (*Al Muttaqeen*)

(9) EFFECT OF BALANCE ON ECONOMIC ACTIVITY

Concept of balance in personal and social life is followed by its introduction and application in the market place. One of the fundamental teaching of Islam is the seeking *Hasanat* (goods) in this world is no less moral and virtuous than seeking Allah's favor in life here after. The significance of economic participation, production, and distribution is impressed on Muslims' mind by placing it in the context of an important ritual, the *Jum'ah* prayer congregation.

"O ye who believe, when the call is proclaimed to prayer on Friday (the day of assembly) hasten earnestly to the remembrance of Allah and when the prayer finished then ye may disperse through the land and seek Allah bounty and remember Allah much so that you may be successful" (Jum'ah, 62: 9-10)

Hence Al-Qur'an develops a harmony and balance between the spiritual and economic needs of man. Friday is not a day for rest nor is it holy day. Therefore as soon as the prayer is over, the believer is asked to resume his economic obligation. Seeking economic prosperity, in this context, is a continuation of prayer and worship. Balance, however is to be

maintained. Economic activity, even large scale production, should not lead him wantonness.

"They who hoard up gold and silver and spend not in the way of Allah onto them give tiding (O Muhammad) of a painful doom" (Attaubah, 9:34)

This harmonious balance leads to at least three responses;

First it helps one overcome the tendency to a mass wealth out of selfish motives, though one may find at the end of fiscal year a reasonable saving in one's purse.

Second it encourages one to engage in lawful economic competition for spiritual purification (*Tazkiyah*). This purification is reinforced in Islam by the third pillar of the faith, *al-Zakah*

Third, it encourages one to spend in the way of Allah and help needy in society.

"Take dues from their wealth, where with you may purify them and make them grow, and pray for them" (Attaubah, 9: 103)

Establishment of *al-Zakah* is possible only when a just and equitable economic system exist. *Al-zakah* cannot purify or multiply wealth accumulated through injustice or imbalance, exploitation, corruption, and immoral economic activities.

On a more positive and constructive level, both the *zakah* system and the system of sharing profits and risks (*Mudārabah*) provide incentives for investment and deter hoarding. It represents social justice that Islam wants to implement. The social good of all the member of a society is central to the new socio-economic order created under the doctrine of *tawhīd*.



Not only does individual have to be just in his economic dealing with his fellow men, but the state also has to be just dealing with its citizens. Allah says;

"And the sky, He has raised, and the balance He has placed, that you may not transgress the balance, and establish the balance equitably and do not fall short in balancing" (Arrahmān, 55: 7-9)

(10) THE IMPACT OF CONCEPT BALANCE ON POLITICAL LIFE

Concept of balance first introduces the idea that all men are equal in dignity and as such are equally entitled to participate in political processes and responsibilities. There should be no privileged class with political as tendency over others. Second it calls for rejection of all kinds of exploitation and condemns exploiters such as unjust kings, dictator and so on. Third and at a more positive level, it established a political system base on the sovereignty of Allah and the supremacy of the *sharicah* in political life. Therefore, without applying the concept of balance in political life, it will not create social justice in the society.

Regarding Islamic state is a classless society in which all must enjoy equal right and equal opportunity. Allah says in the Qur'an;

"He who kills a believer by mistake must set free a believing slave, and pay the blood money to the family of the slain unless he forgo it as a charityit he (the slain person) comes of an (unbelieving) folk with whom you have a covenant, then the blood money must be paid to his folk and also to a believing slave must be set free. Whosoever, cannot afford it, has to fast two consecutive

months- a penance from Allah, the Knower , the wise" (Annisat, 4: 92)

The prophet said;

"Who so ever kills his slave, we shall kill him, and if he should castrate him, he shall suffer the same".

Islam not only emphasized balance and warned of severe punishment for any type of imbalance, but also stresses certain modes of behavior that should foster peace and safe guard it, especially balance in faith (*l̄tiqād*).

CONCLUSION

Muslims need to maintain balance in every aspects of life. When Muslims should not separate the spiritual and material domain of our life. When Muslim should not separate the spiritual and material domain of our life. And should not separate individual and social life. We must establish good relation to ourselves, to the member of society, and to Allah. The important is our relation to Allah as His servant and His vicegerent on earth, who responsible for establishing Islamic society. The society which is justice and base on the Devine law (*Shari'ah*). This can be done through awareness of God. Presence and God ever watchful eyes. The concept of *Al-Akhirah* as the source of motivation for Muslims to involve in certain activities which can bring *Taqwa* to Allah. Therefore, the concept of balance between life in this world and the life after death is important to every Muslims to be successfully return back to Allah. As the prophet be upon him always emphasized on the notion of balance of this worldly life and the life after death.

Therefore, there is no deny that the concept of balance is important for Muslims to be maintained and practice in every aspects of life, because it is one source of establishing social justice, and equality among mankind.

REFERENCES

al-Qur'an al-Karim

Abdul Muheimin Abdul Karim. "Al-Nahdah", **Journal RISEAP**. Vol 20, p 3.

Ahmad bin Haji Mohd. Salleh. 1989. **Kursus Pendidikan Islam**. Kelantan: Pustaka Aman Press. Sdn. Bhd..

_____. 1997. **Pendidikan Islam: Falsafah, Pedagogi Dan Metodologi**. Shah Alam: Fajar Bakti Sdn.Bhd..

al-Attas, Shīk Muhammad Naquib. 1987. **Konsep pendidikan Dalam Islam: Suatu Rangka Fikir, Pembinaan Filsafat Pendidikan Islam**. Bandung: Penerbit Mizan.

al-Banna, Hasan. 1981. **Kunci Memahami al-Qur'an**. Singapore: Pustaka Nasional Pte. Ltd..

al-Faruqi, Ismail R. 1990. **Fikiran Dan Budaya Islam**. Kuala Lumpur: Dewan Bahasa Dan Pustaka.

Azam Hamzah dan Zulekha Yusoff. 1990. **Tamadun Islam: Konsep dan Pencapaiannya**. Kuala Lumpur: Hizbi.

Desuki Haji Ahmad. 1978. **Ikhtisar Perkembangan Islam**. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Hamka, Abdul Malik Karim Amrullah Dr., Haji. 1980. **Sejarah Umat Islam**. Kuala Lumpur: Pustaka Antara.

Hasan Langgulung. t.t. **Beberapa Tujuan Dalam Pendidikan Dalam. al-Qur'an**. terj. Abdullah Hj. Salleh. Pustaka sa. _____ .1991. **Pendidikan Islam Menghadapi Abad Ke-21**. Shahlam: Hizbi.

_____. 1991. **Asas-Asas Pendidikan**. Kuala Lumpur: Dewan Bahasa Dan Pustaka.

Muhammad al-Ghazali. 1998. **Dialog dengan al-Qur'an**. terj. Mardiyah Syamsuddin. Kuala Lumpur: Jasmin Enterprise.

Shalaby Ahmad. 1970. **Sejarah dan Kebudayaan Islam**. Singapura : Pustaka Nasional.

Subhi Salih .1991. **Kajian al-Qur'an**. Terj. Zinal Abidin bin Abdul Kadir. Edisi 2. Kuala Lumpur: Dewan Bahasa Dan Pustaka, KPM.

S.S. Husain, S.A. Ashraf. 1989. **Krisis Dalam Pendidikan Islam**. terj. Masa'od Abdul Rashid. Kuala Lumpur: Dewan Bahasa Dan Pustaka.

Yūsuf al-Qardāwi. 1989. **Al-Khasāis al-Āmmah lil Islām**. Kāhirah: Maktabah wahbah.