



Regular Article

Emotional Balance and its Significance in the Prophetic Sunnah

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Abstract:

This review paper aimed to the study Emotional Balance and its Significance in the Prophetic Sunnah, the paper discussed Balance deeply as it is considered the foundation of upright behavior for individuals and communities.

The paper used the analytical descriptive for the Quran and the Prophetic Sunnah to investigate the topic of balance and its impact. It founded that, Islam has a unique and distinctive nature, as it balances actions, words, and all aspects of human behavior, both apparent and hidden, with the standard of moderation and balance. It rejects extremism in all cases. Therefore, this review paper has been conducted to highlight Islam's concern with building the balanced Muslim personality, in compatible three phases: Muslim's Balance with His God, The Muslim's Balance with Himself, and The Muslim's Balance with His Society. And recommended Muslim to be proud of its religion, according to the approach of the Quran and the Prophetic Sunnah.

Key Words: Emotional Balance; Individual Balance; Religious Balance; Religious Security Balance; Emotional Balance

Introduction:

Balance is considered the foundation of upright behavior for individuals and communities, and it is a great gift from Allah. Prophets are created with it, and it is characteristic of great minds. Wisdom is born from it, and the balanced soul is built, guarding against falling into blameworthy extremes. And Islam has a unique and distinctive nature, as it balances actions, words, and all aspects of human behavior, both apparent and hidden, with the standard of moderation and balance. It rejects extremism in all cases. This review paper includes an introduction in four parts:

- 1- Definition of Balance and Personality.
- 2- The Muslim's Balance with His God.
- 3- The Muslim's Balance with Himself.
- 4- The Muslim's Balance with His Society.

The Objectives:

Attempting to study the Emotional Balance from its behavioral dimensions related to the Muslim individual and his relationship with his God and his Society.

The methodology:

The paper used the analytical descriptive for the Quran and the Prophetic Sunnah to investigate the topic of balance and its impact

The theoretical framework

1-Definition of Balance and Personality

1.1 Definition of Balance in the Arabic Language:

Balance: from the root word (wazana), indicating equilibrium and straightness. For example, "I weighed something with a balance." And the scale is the measure of the weight of something; the origin is weight. "And the opinion is balanced," meaning moderate. It is weighty when attributed to the weightiness of the opinion and the intensity of the intellect.

And balance, derived from the root word (attazana), is a state in which inclinations are balanced so that none of them dominates the other, allowing the full activity of the mind. For example, "So-and-so has a balanced opinion," meaning it is sound. It is also said, "So-and-so weighed his soul on the matter and anchored it," meaning he settled his mind on it. In the Arabic language, many words indicate balance, including the word (the middle). Allah Almighty said: "And thus we have made you a median (just) community" [Quran 2:143]. Al-Wasat (the middle) signifies justice and moderation, and (Al-Wasat) when shortened, becomes a location for something. For instance, you say: "Zaid is in the middle of the house," and when you place the letter "seen", it becomes a noun for what is between the two ends of everything. And the middle in everything is its most just aspect. It is said that justice is balance, and a thing is made just by making it balanced. Moderation is the state between two states in quantity or quality. Whatever fits appropriately is balanced, and whatever you establish firmly is made just. Considering the various connotations carried by the term "justice" regarding equilibrium, moderation, mediation, proportionality, and other related meanings, it becomes evident that it is one of the meanings of balance

1.2 Implications of Balance in Moderation:

Allah Almighty said: "He said, "Their middle (awasatu-hum), is what I told you. If only you would glorify!" (Surah As-Saffat, 37:24)

The intended meaning of "Their middle (awasatu-hum)" is their best, most just, and most sensible. Ibn Mas'ud said, "Their middle (awasatu-hum) in opinion or age."

And Allah says: "So we drowned him and those with him altogether (fawasatna bihi jam'an)" (Surah Ash-Shu'ara, 26:120)

Meaning, we drowned them and their entire caravan. It is said, "He made the people middle (wassata) by alleviating, and he made them middle (wassata) by intensifying, and he middle (wasattahu) with one meaning."

From the preceding, it is evident that the term "middle (wasat)" indicates spatial and temporal moderation.

For further clarification, I will present a selection of clear Prophetic Hadiths illustrating the meaning of moderation. They are as follows:

Narrated by Abdullah bin Mas'ud - may Allah be pleased with him - he said: "The Prophet (peace be upon him) drew a square and drew a line in the middle, extending beyond it. Then he drew small lines toward this one in the middle from its sides. He said: 'This is the human being, and this is his lifespan encompassing him, or it has encompassed him. And this one that is outside is his hope, and these small lines are his ailments. If this one cuts him off, this one heals him, and if this one cuts him off, this one heals him.'"

So here the middle (wasat) is a side between several sides, and the distance from the sides to it is equal.

And narrated by Ibn Abbas - may Allah be pleased with him - he said: The Messenger of Allah (peace be upon him) said: "When food is served, eat from the sides and leave the middle, for indeed, blessing descends on the middle (fi wasatihi)."

Narrated by Abu Huraira - may Allah be pleased with him - he said: The Messenger of Allah (peace be upon him) said: "It is not for women to take the middle (wasatu) of the road."

And here, "middle" refers to the spatial middle, which is what lies between two things, because what is appropriate for a woman is to be on the side of the road so that she can avoid contact with men and minimize interaction with them, as crowding is more common in the middle of the road and less so on its sides.

Narrated by Abu Huraira (may Allah be pleased with him): The Prophet (peace be upon him) said: "... When you ask Allah, ask Him for Al-Firdaus, for it is the middle of Paradise, the highest part of Paradise, and above it is the Throne of the Most Merciful, and from it spring the rivers of Paradise." (Sahih al-Bukhari)

In this Hadith, "middle" refers to the highest and most central part of Paradise, indicating its importance and excellence.

2- The Muslim's Balance with His God

2.1 Rejecting Blameworthy Extremes:

Balance is surrounded by blameworthy extremes, representing the boundaries, landmarks, and deterrents of balance. These boundaries are what the wise legislator commanded to reject and avoid approaching. As Allah Almighty says: "And whoever transgresses the limits of Allah - it is those who are the wrongdoers" (Quran 2:229). The Prophet Muhammad (peace be upon him) also said: "Indeed, what is lawful is clear, and what is unlawful is clear."

There are two types of limits: higher limits represented by excessiveness (ghuluw) and worldly limits represented by deficiency. Islam has condemned excessiveness and prohibited it. Allah

Almighty says: "O People of the Scripture, do not commit excess in your religion" (Quran 4:171). Excessiveness refers to exaggeration in something and being strict about it beyond the limit. It also implies going to extremes and deepening involvement. It is said: "He exaggerated in something to the extent of exaggeration." Excessiveness is also defined as exceeding the limit in praising or criticizing something. It is the transgression of what Allah has commanded, which is tyranny that Allah has prohibited. As Allah says: "And do not transgress. Indeed, He does not like transgressors" (Quran 2:190). Excessiveness is often associated with arrogance and extremism. Narrations have highlighted this matter. Ibn Abbas reported: The Messenger of Allah (peace be upon him) said: "Beware of extremism in religion, for it was extremism in religion that destroyed those who were before you."

The danger of excessiveness was highlighted by the Prophet (peace be upon him), as it was the cause of the destruction of many previous nations. This indicates that blameworthy excessiveness is when one exceeds the limit, deviating from what is lawful and reaching the point of hardship. Seeking perfection in worship or worldly matters is not considered excessiveness. Hence, Allah says: "O People of the Scripture, do not commit excess in your religion except for [what is] in accordance with the truth" (Quran 4:171). Excessiveness is deviation from the truth, whereas the truth is not excessive.

2.2 The Influence of Faith on the Muslim Personality:

Indeed, faith in Allah is the key to psychological well-being, and belief is the bond that connects a person's being and unifies their direction towards the path of goodness. Genuine faith in Allah fills the depths of a person with tranquility, spreads a sense of peace within the soul, and promotes balance throughout the personality.

Narrated by Hudhaifah, the Prophet Muhammad (peace be upon him) said: "Do not be people without minds of your own, saying that if others treat you well, you will treat them well, and that if they do wrong, you will do wrong to them. Instead, accustom yourselves to do good if people do good and not to do wrong if they do evil." This emphasizes the importance of independent thinking and acting based on principles rather than blindly following others.

Islam encourages individuals to think freely about various aspects of life and warns against blind imitation and absolute compliance without awareness or evaluation. The Hadith warns against blind conformity, which imitates others without awareness of their righteousness or wrongdoing, drawing this warning from the Quran, which criticizes those who blindly follow traditions without understanding, saying: "And when it is said to them, 'Follow what Allah has revealed,' they say, 'Rather, we will follow that upon which we found our fathers.' Even if Satan was inviting them to the punishment of the Blaze?" (Quran 31:21)

So, the imitator and follower without personality or opinion does not rely on belief and conviction. Instead, they are like a bird that follows every call, listens to every chirp, and flutters after every whistle. Islam associates faith with righteous actions to strengthen psychological immunity, enabling the Muslim's personality to act consciously and perceptively in fulfilling its role in this universe. Faith provides the believer with the strength and determination to adhere to Islamic values and principles, steadfastly resisting any challenges, temptations, or trials. What is firmly rooted in the heart and soul through faith cannot be shaken. Furthermore, what increases the believer's balance and tranquility is the knowledge that the world is a place of trial, and what they encounter therein of difficulties is ultimately good.

Narrated by Suhaib, the Prophet Muhammad (peace be upon him) said: "Strange is the affair of the believer, as there is good for him in every matter. If he experiences something pleasing, he is grateful, and that is good for him. If he experiences adversity, he is patient, and that is good for him." Thus, the believer finds balance, reasonableness, and steadiness, avoiding vacillation and panic, found only in the believer, as stated: "Strange is the affair of the believer."

Moreover, in the Sunnah (traditions of the Prophet), we find guidance for the believer in a specific pattern of life, leading them to lead an organized life. Through habits such as seeking blessings before sleep, performing ablution, observing the five daily prayers, and other acts of worship, the believer becomes accustomed to orderliness.

2.3 The Impact of Balance on Religious Security:

Islam is the religion of peace, security, and tranquility, not only for its followers but for all people. As the Prophet Muhammad (peace be upon him) said: "Whoever guarantees me what is between his jaws and what is between his legs, I guarantee him Paradise." Security is a great blessing that cannot be equated with any other, and its preservation is only possible through turning to God, obeying Him, enjoining what is right, and forbidding what is wrong. Protecting one's faith from any foreign ideology is essential. Allah says: "O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly achieved a great attainment." Thus, the Quran and the Prophet's teachings emphasize the correlation between balance, righteousness, and religious security. Both are indispensable for achieving virtue, and change leads to rectitude of state. As reported by Nu'mān ibn Bashir, the Prophet Muhammad said: "The lawful is clear, and the unlawful is clear, and between them are doubtful matters many people do not know. So whoever guards against doubtful matters keeps his religion and honor blameless. But whoever falls into doubtful matters falls into the unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Indeed, every king has a sanctuary, and indeed Allah's sanctuary is His prohibitions. Indeed, there is a piece of flesh in the body; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. Indeed, it is the heart." Therefore, one's actions reflect the state of their heart. The outward and inward are inseparable, and the outward cannot be upright without the inward being so. A person's faith is not upright until their tongue is upright, and their tongue is not upright until their heart is upright. Allah has promised abundant rewards in this world and the hereafter for those who adhere to the teachings of Islam with steadfastness and integrity. We will mention some of those rewards.

The good and secure life is only attained by adhering to the righteous path, which is why Allah has made it one of the fruits that His servants enjoy in both material and spiritual aspects of life. Ibn Abbas reported that the "good life" mentioned in the Quran refers to lawful sustenance in this worldly life. Abu al-Saud explained it as living a good life in this world, whether one is affluent or in straitened circumstances. For the affluent, their life is apparent in its goodness, while for the less fortunate, contentment and acceptance of fate make their life good, with hope for great reward, akin to a fasting person who finds joy in the observation of blessings during the night. On the contrary, the wicked person, whether affluent or not, is always anxious, fearing loss and therefore unable to enjoy their life fully.

Similarly, religious balance grants the believing servant peace of mind, emotional stability, and tranquility, redirecting them from anxiety and disturbance towards obedience to Allah. It is reported that the Prophet Muhammad said: "Whoever is pleased with Allah as their Lord, Islam as their

religion, and Muhammad as their Messenger has tasted the sweetness of faith." The entire legislation of Islam instills peace of mind, dispelling doubts and worries. The Prophet Muhammad clarified the nature of sin and its effect on the soul when he said that sin is what causes doubt and discomfort in one's heart. Piety brings tranquility and serenity, while sin brings anxiety and restlessness.

Moreover, Hasan ibn Ali reported that the Prophet Muhammad said: "Leave what makes you doubt for what does not make you doubt, for truth brings tranquility, and falsehood brings doubt." Thus, the believer reaps the fruits of security and tranquility as long as they remain within the bounds of legislative balance. It is evident that religious security accompanies legislative balance wherever it prevails. When a servant adheres to it, they enjoy its benefits and their life is purified. Conversely, deviating from it deprives them of its benefits, and their life becomes troubled. Empowerment and succession on the earth are among the rewards promised by Allah to His believing servants if they adhere to His law and do not deviate from it.

2.4 The Impact of Worship on Balance:

Within the human heart lies a intrinsic need for connection with Allah that can only be fulfilled through maintaining a good relationship with Him. This is achieved through worship. In Islam, worship is not limited to acts that disconnect from the world; rather, it is organized and established on principles of cleanliness, justice, righteousness, and stability.

One of the greatest virtues of Islam is its focus on the spiritual aspect without separating it from the physical. Acts of worship nourish the soul while simultaneously addressing the needs of the body. For example, prayer is spiritual nourishment through its connection with the Creator, and physically beneficial through its postures like bowing and prostration. Moreover, it regulates time and life itself. This principle extends to all acts of worship in Islam.

In Islam, worship has two dimensions: a specific one, which includes acts like prayer and charity, and a general one, encompassing all aspects of human life and the good deeds performed, which contribute to the well-being of both this world and the hereafter. Thus, jurisprudence is worship, seeking lawful sustenance is worship, removing harm from the road is worship, having good intentions is worship, thinking is worship, and serving the community and helping individuals are all elevated acts of worship with immense reward.

2.5 The Balance of Worship:

The Prophet Muhammad (peace be upon him) warned against extremism in worship and emphasized the importance of maintaining balance and moderation in worship. He said, "Do not be excessive in worship, for those before you perished due to their extremism in worship. You will find their remnants in monasteries and hermitages." Additionally, it was his habit to correct anyone who showed signs of excessive zeal in worship, guiding them back to the right path of moderation and balance.

Buraida Al-Aslami narrated: "One day, I went out for a need, and suddenly found myself walking with the Prophet Muhammad (peace be upon him). We came across a man praying excessively, prolonging his bowing and prostration. The Prophet asked me, 'Do you see him looking at me, or do you?' I replied, 'Allah and His Messenger know best.' The Prophet then moved his hand away from mine, joined his hands together, straightened them, and raised them, saying, 'This religion requires adherence, not exaggeration. This religion requires adherence, not exaggeration. This religion requires adherence, not exaggeration. Whoever makes this religion too hard will be overpowered by it.'"

Therefore, the balance scale of worship cannot be upright without fulfilling the rights of its practitioners, even if these rights are for ourselves and our bodily faculties.

3- The balance of a Muslim with Muslim's himself.

3.1 The Balance of Emotional States

Islam does not prohibit emotions altogether; rather, it directs us towards directed emotions, emotions that are disciplined and expressed in the right places. Allah says in the Quran, "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward." (Quran 48:29)

The Prophet Muhammad (peace be upon him) praised the one who can control his emotions. Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The strong are not the best wrestlers. Verily, the strong are only those who control themselves when they are angry." (Sahih Bukhari 6114)

Abdullah ibn Mas'ud reported: The Prophet, peace and blessings be upon him, distributed some goods of charity to the people. A man from the Ansar said, "By Allah, this distribution was not done by seeking the face of Allah." I said, "I will surely inform the Prophet." So I went to him while he was with his companions and I informed him. The Prophet became angry until his face turned red. Then, I felt sorry that I had informed him, and he said, "Moses was harmed with more than this, yet he remained patient." (Sahih Bukhari 1469)

This hadith indicates that a Muslim should not let his emotions run wild; rather, a believer should be capable of controlling his emotions and feelings.

3.2 Outburst of anger

People, when experiencing anger, have three levels of excessiveness: deficiency, excessiveness, and balance. Deficiency is losing or weakening this power, which is blameworthy. Excessiveness is when this emotion overwhelms, leading one to act contrary to reason, religion, obedience, and judgment, causing a loss of insight, thought, and choice. If advised, the anger only increases, as narrated by Sulaiman ibn Surad: "A man became angry in the presence of the Prophet, and his anger intensified until his face swelled and changed color. The Prophet said, 'I know a word that, if he were to say it, his anger would dissipate.' The man went to him, and the Prophet instructed him, 'Seek refuge with Allah from the accursed devil.'" The man asked, "Do you see me as insane or delirious?" (Musnad Ahmad 10524)

The result of this type of anger is resentment, envy, and harboring ill feelings, among other reprehensible traits.

As for balance, it is anger that awaits the signal of reason and religion, emerging when protection is necessary and subsiding when patience is preferable. Maintaining this balance is the uprightness that Allah enjoins upon His servants, and it is the middle way. The Prophet (peace be upon him) would become angry for the sake of religion, as narrated by Abu Mas'ud: "A man came to the Prophet and said, 'O Messenger of Allah, I lag behind in the morning prayer because of so-and-so, who takes too long in it.' I never saw the Prophet give a sermon with more anger than on that day.

He said, 'O people, among you are those who drive people away. Whoever leads the people in prayer should shorten it, as among them are the weak, the elderly, and those with needs.'" (Sahih Bukhari 673)

The benefits of this kind of anger are that it helps a person maintain their beliefs and self-preservation. When a person becomes angry, their physical strength increases, enabling them to defend themselves or overcome obstacles. If anger turns negative, causing a loss of the ability to think clearly and resulting in violent and uncontrolled actions, Islam commands restraining such anger and trying to eliminate it altogether. The Prophet said, "I advise you, 'Do not become angry,' and the man thought about what the Prophet said, realizing that anger collects all evil." (Musnad Ahmad 10876)

Controlling anger is beneficial as it allows a person to maintain their ability to think clearly and physical balance, avoiding impulsive actions against opponents, leading to a positive outcome as the opponent retreats from hostility. Allah says in the Quran, "And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend." (Quran 41:34)

3.4 Emotion of envy

When anger is suppressed due to one's inability to act upon it, it turns into resentment and envy. The source of envy may be the same person, as stated in the Quran: "Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them." (Quran 2:109)

Envy is an emotion in which a person feels that someone else possesses something they wish they had instead of that person. The envious person shares the same desire as Satan and the disbelievers for the blessings to be removed from the Muslims.

The Prophet (peace be upon him) warned against envy and its consequences in many authentic hadiths. Abu Huraira narrated: "The Prophet said, 'Beware of suspicion, for suspicion is the worst of false tales; do not look for others' faults, do not spy, do not be jealous of one another, do not desert (cut your relation with) one another, do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you)!" (Sahih Bukhari 6064)

The Prophet also advised that believers are diverse in their conditions, ranks, and levels. Some are weak in their faith, while others are strong, and among them are those of high and low status. The Prophet said: "Three things that do not leave the son of Adam: birds, bad thoughts, and envy. So, from them, you are saved from the bird by not acting upon it, you are saved from bad thoughts by not speaking about them, and you are saved from envy by not seeking what your brother has." (Sunan Ibn Majah 4210)

The Prophet's description in this hadith of the state of the moderate believers among the believers is that the envy should not make one wish harm upon their brother. The envy that drives one to wish harm upon their brother is the blameworthy envy recognized by the believer in themselves, so they strive against it by not wishing harm upon their brother.

The Prophet (peace be upon him) named altruistic joy (ghibta) as envy: It is not to wish for the removal of others' blessings, nor to dislike their abundance and continuity, but rather to desire the same for oneself. This is the praiseworthy form of envy.

The Prophet (peace be upon him) said: "There is no envy except in two cases: a man to whom Allah has given wealth and he spends it in the right way, and a man to whom Allah has given wisdom and he judges and teaches it." (Sahih al-Bukhari 73)

In this hadith, there is an honor for Islam and its people, as those who initiate goodness facilitate it and attain tranquility and peace. Moreover, they feel joy for their actions, which encourages them to continue and excel in their deeds, spreading goodness among the Muslims. This hadith serves as a reminder of these noble actions and as guidance to strive towards them.

3.5 Emotion of sadness

Allah, the Almighty, and His Messenger (peace be upon him) have forbidden sadness in many instances, especially when it relates to matters of faith, as mentioned in the Quran: "And do not grieve over them." (Quran 16:127). Sometimes, what causes sadness may actually be praiseworthy and commendable from one perspective, such as when one is rewarded for it and praised, not because of the sadness itself but because of the underlying reasons for it, such as being saddened by a calamity in one's religion or the afflictions of Muslims in general. In such cases, the person is rewarded for the love of goodness and aversion to evil and its consequences that reside in their heart. If the love stems from a place of mercy, then the Prophet Muhammad (peace be upon him) felt sadness on various occasions, such as the loss of his son Ibrahim and the hardships endured by his companions. However, this sadness should not lead to imbalance, disregard for religious teachings, or irrational behavior. If sadness leads to neglecting duties of patience and perseverance or fails to bring about benefit or ward off harm, then it is to be avoided. Sadness is an emotion that opposes joy and happiness and occurs when a person loses someone dear or something of great value, causing harm to the heart. It serves no purpose and can dampen one's spirits and determination. In times of sadness, Islam advises Muslims to exercise patience, control their emotions, and not lose sight of reason.

The Prophet Muhammad (peace be upon him) sought refuge from sadness, saying: "O Allah, I seek refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts, and the oppression of men." Additionally, Abu Huraira reported that the Prophet (peace be upon him) said: "No fatigue, illness, anxiety, sorrow, harm, or sadness afflicts any Muslim, even to the extent of a thorn pricking him, without Allah wiping out his sins thereby." The Prophet (peace be upon him) considered it among the tribulations that expiate sins. Therefore, it is not appropriate to seek it, as it is like a heavy cloud and a long, dark night, obstructing the path of those striving towards noble pursuits. Sadness makes a Muslim's outlook on the world pessimistic, devoid of hope or expectation.

4-The balance of a Muslim with their society

4.1 Islamic community:

Human groups are formed as a result of the gathering of individuals organized within a unified framework bound by customs, traditions, or specific systems. Then, all aspects of social life emerge (such as systems, customs, and laws, which represent the fundamental essence of societal components; if these systems, laws, and customs are absent, the society disappears). Not every gathering of individuals is termed a society, as a society must have systems, laws, and ethical and behavioral values that unite its members and support their cohesion. Any social structure must have a common spiritual bond and similar emotions, as well as a common leadership that organizes the group and unifies its ranks. At the top of all this comes creed, religion, and language.

Allah the Almighty says: "And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers." [Quran 3:103] Islam has established severe

punishment for those who deviate from the community or fight against it. It was narrated from Al-Ahnaf ibn Qays that the Messenger of Allah (peace be upon him) said: "When two Muslims meet with their swords, the killer and the killed are in the Fire." I said, "O Messenger of Allah, this is the killer, but what is the fault of the killed?" He said, "He wanted to kill his companion." The Islamic community is not a nationalist or regional community; rather, it is a community of creed and a way of life that organizes all members of the community without isolating them from other communities that do not adhere to Islam. Instead, it draws from them and benefits from their knowledge and skills that do not harm its creed or moral essence. Allah says: "Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know. Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous." [Quran 45:18-19] Islam also rejects anything foreign to its creed and morals because they are the spirit of the Islamic community. Deviation from them is the seed of destruction for the values of the community. Islam aims to form righteous individuals because there is no community without the righteousness of its individuals and their sense of social responsibility, which implies self-discipline in accordance with the system and law of the Muslim community. In the event of individuals deviating from the spirit of the community and its law, they are isolated from the community until they return to the right path. Abu Musa reported: The Messenger of Allah, peace and blessings be upon him, said, "The example of a good companion and a bad companion is like that of the seller of musk and the blower of the bellows. As for the seller of musk, he will either give you some or you will purchase from him, or you will notice a good smell from him. As for the blower of the bellows, he will either burn your clothes or you will notice a bad smell from him." [Sahih al-Bukhari and Sahih Muslim]

In Islam, social gathering is a balanced assembly where things are not mixed up, and measures are not confused. Therefore, the Islamic social structure appears with clear and distinct features. It is a logical framework built upon logical principles and fundamentals that stem from Islamic creed. It is a divine gathering that receives its laws and social values from Allah through the Prophet Muhammad, peace be upon him. The commitment to Islam represents creed, law, values, and social principles, which are the most important elements of security in Islamic societies.

4.2 Balance in ethics:

The wise Sharia (Islamic law) associates ethics with interactions, making an individual's balance in actions and words a direct result of the balance in their ethics and behavior. Islam was not an ideal religion, and Islamic ethics did not demand that Muslims abandon their natural motives and bodily or spiritual requirements. Rather, it granted rights to the body and the soul without one dominating the other, achieving the purpose for which they were created - a fulfillment that brings happiness to both the individual and society simultaneously. In the aspect of an individual's dealings with the rest of society, Islam demands balance and moderation. It does not command humility to the point of humiliation nor arrogance and haughtiness.

The Prophet Muhammad, peace be upon him, said: "Shall I not inform you about the people of Paradise? Every weak and oppressed one. If they were to swear by Allah, He would fulfill it. Shall I not inform you about the people of Hellfire? Every harsh, haughty, and proud one." (Sahih Muslim) When a person goes against what is forbidden, it causes turmoil in their ethics, while adhering to what is commanded brings moderation and balance. Allah Almighty praised His Prophet Muhammad, peace be upon him, for his good character and compliance with what he was

commanded. He said: "And indeed, you are of a great moral character." (Quran 68:4) Aisha, may Allah be pleased with her, was asked about the character of the Messenger of Allah, peace be upon him, and she replied, "His character was the Quran."

This is the essence of balance, carrying the meaning of complete uprightness according to the noble Sharia, where there is no deficiency or excess in what is commanded or prohibited.

Islam has taken a clear path in elucidating ethical balance, making justice the foundation of morality, which entirely avoids both extremes of excess and deficiency. It praised noble virtues that represent balanced behavior between extremes. For instance, humility is a balanced trait between arrogance and pride on one hand, and humiliation and degradation on the other. Abu Ad-Darda reported: "Nothing is heavier on the believer's Scale on the Day of Judgment than good character. For indeed Allah, Most High, is angered by the shameless obscene person." (Tirmidhi)

Islam calls to and praises those who embody such traits. Allah Almighty commanded His Messenger, peace be upon him, to lower his wing to the believers, saying: "And lower to them the wing of humility out of mercy." (Quran 17:24) Describing the Prophet Muhammad, peace be upon him, and his companions, Allah says: "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves." (Quran 48:29) Gentleness and leniency are the hallmark of a Muslim. Jabir reported that the Prophet Muhammad, peace be upon him, said: "Shall I not inform you of the best among you in faith? The best of you are those who are the best in character." (Sunan Ibn Majah)

However, exceeding the bounds of humility leads one to degradation and humiliation. This trait loses its identity in weakness and submission to enemies. Such humility was the fate of the Children of Israel, as Allah described: "Humiliation was struck upon them wherever they were found." (Quran 2:61) It becomes clear that the humiliation faced by the Children of Israel was contrary to humility, as it was associated with weakness, degradation, and being subjugated by enemies. Conversely, the humility described by Allah for the believers is a true manifestation of humility, as it includes mercy and lowering one's wing to fellow believers who possess similar character despite their strength and high status. This description represents the most just character, which distances one from the extremes of excess and deficiency, rejecting both the traits of humiliation and arrogance simultaneously. This balance is evident in this trait. Urwah ibn Az-Zubayr reported: Aisha, the wife of the Prophet Muhammad, peace be upon him, said, "A group of Jews came to the Messenger of Allah and said, 'As-Sam 'Alaikum (death be upon you).' Aisha understood their words and replied, 'And upon you be as-Sam and La'nah (curse).' The Messenger of Allah, peace be upon him, said, 'Take it easy, O Aisha! Allah loves gentleness in all affairs.'" Aisha said, "O Messenger of Allah, did you not hear what they said?" The Messenger of Allah, peace be upon him, said, "I have already said to them, 'And upon you.'" (Bukhari and Muslim)

As for general noble ethics, they are built on the basis of balance, which places each of them in between two blameworthy traits, avoiding the extremes of evil. Abu Tha'labah Al-Khushani reported that the Messenger of Allah, peace be upon him, said: "The most beloved among you to Allah and nearest to me on the Day of Resurrection are those with the best manners. And the most hated among you to Allah and farthest from me on the Day of Resurrection will be the talkative, the arrogant, and the showy."

4.3 The obligation of adhering to justice in transactions and its impact on the security of society.

There is no doubt that the Islamic approach is comprehensive, covering every aspect of life, because it is a divine methodology, and its principles derive their authority from Allah Almighty. Economics, like all systems of life, is subject to the divine methodology. Thus, Islamic concepts regarding wealth, work, justice, security, equality, mercy, and solidarity in the economic and financial realm are strongly and clearly reflected. Islam prohibits a life of extravagance and condemns wastefulness and frivolity, instead emphasizing moderation and balance in spending. Allah Almighty says: "Eat and drink, but waste not by extravagance."

Islam prohibits extravagance as a confirmation of the principle of social balance and imposes restrictions to prevent the spread of social disparities and the division of society into classes, which leads to humiliation for the poor and arrogance for the rich. The gap between the two classes widens, injustice and tyranny spread, and security diminishes. Islam is a practical religion that elevates the value of the working individual, combats unemployment and laziness. The Prophet Muhammad (peace be upon him) said, "The best earning a man can have is what his hands have earned, and what he spends on himself, his family, his children, and his servant is charity."

Zakat serves as social protection and assurance for the incapable who have exerted effort but still lack. In this, Islam balances between encouraging everyone to work and ensuring that those who have wealth fulfill their duty to Allah in their wealth.

The Prophet Muhammad (peace be upon him) said, "Whoever is given wealth by Allah and does not pay its zakat, his wealth will be transformed into a bald snake with two black spots around his neck on the Day of Resurrection, which will seize him by his jaws, saying, 'I am your wealth, I am your treasure.' Then he recited: 'Let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them'" (Quran, 3:180).

Islam also prohibits wasting and destroying wealth, whether personal or public, as it contributes to the security and dignity of the Muslim community. Abdullah bin Amr (may Allah be pleased with him) reported: The Prophet Muhammad (peace be upon him) said, "Whoever is killed defending his wealth is a martyr."

Narrated Al-Sha'bi: Katib Al-Mughira bin Shu'ba told me that Mu'awiyah wrote to Al-Mughira bin Shu'ba: "Write to me something which you have heard from the Messenger of Allah (peace be upon him)." So he wrote: "I heard him saying, 'Verily, Allah dislikes three things for you: Qeel and Qaal (gossiping), wasting wealth, and asking too many questions.'"

Ibn Al-Ala said, "Wasting wealth means spending it where it is not necessary."

4.4 Balance in Spending Money:

Islam establishes a methodology of balance in spending by adopting a moderate approach between extravagance and stinginess. It elucidates the soundness of this approach and commands adherence to it, while warning against following the paths of the other extremes, as they deviate from the most upright path. The spendthrifts, by being excessively frugal, deviate from the balanced path, as do the extravagant by indulging in wastefulness. Neither of these approaches is superior to the balanced one of moderation and generosity.

The clarity of the Islamic approach to balance in spending money is evident in the true path it prescribes, as indicated by Allah's saying: "And those, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes)" (Quran 25:67). This means they neither squander their wealth beyond necessity nor withhold it miserly from their dependents, but instead act justly and choose the best course, as the best of matters lies in moderation.

Narrated Abu Huraira: The Prophet Muhammad (peace be upon him) said, "Every morning, two angels descend, and one of them says, 'O Allah, give to the one who spends (in charity) a substitute for his wealth,' while the other says, 'O Allah, destroy the wealth of the miser.'" Also, Ibn Umar reported that the Prophet Muhammad (peace be upon him) said, "Economy in spending is half of livelihood." And Abdullah bin Ka'b narrated, "I heard Ka'b bin Malik saying, 'I said, O Messenger of Allah, my repentance includes that I should give all my property as charity for Allah's sake and to His Messenger (peace be upon him).' The Prophet said: 'Keep some property for yourself, as it is better for you.' I said, 'Then I will keep my share from Khaibar.'"

And a clear indication of maintaining balance is also evident in what was narrated from Umar (may Allah be pleased with him) that the Prophet Muhammad (peace be upon him) used to sell the date-palms of the tribe of Bani An-Nadir and would reserve their share for his family. This demonstrates relative balance, where the financial situation of the spender and customary practices are considered. Expenditure is assessed based on the condition of the spender and the needs of those on whom the expenditure is made, applying diligence according to the norm of customary life. The individual considers the extent of the recipient's need and then evaluates the spender's situation.

Narrated Abu Al-Ahwas from his father: I came to the Messenger of Allah (peace be upon him) while I was disheveled and covered in dust. He said, "What is the matter with you?" I said, "I have no wealth." He said, "Allah has granted His servant a favor, He likes to see the evidence of His favor on His servant." Through the preceding examples, the clear methodology of balance in acquiring and spending wealth becomes apparent.

Conclusion and Recommendations:

All praise is due to Allah, the deserving of all praise. Afterward:

Through this humble research, several important matters have become apparent to me:

1. It is incumbent upon every Muslim, especially the scholars and preachers of the Ummah, to embody the balanced behavior mandated by the wise Shariah, which was upheld by the predecessors of the Ummah, so that they may serve as practical examples to be followed.
2. Educating the Ummah on this methodology requires comprehensive upbringing to rectify deviations, correct behavior, and rid the community of extremists who have emerged due to ignorance of the principles of this methodology.
3. Balance leads to the well-being of the universe and its inhabitants, resulting in immediate benefits in this world and everlasting rewards in the Hereafter. Conversely, imbalance leads to corruption and punishment in both this world and the Hereafter.

Finally, I ask Allah, the Most High, to accept this effort and overlook any mistakes. Indeed, He is All-Hearing, All-Answering. And may Allah bless our Master Muhammad, his family, and his companions.

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