

Balancing Mechanisms (Wēzān) Of Human Life: A Quranic Perspective

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Abstract

The exploration of human needs and desires has been debated for centuries, with each culture interpreting these needs through its perspectives. This study investigates the Islamic perspective, examining how the Holy Quran navigates the equilibrium of life's various elements. By employing an inductive approach, the study analyzed verses from the Quran that highlight this equilibrium. Also, an analytical deductive approach was utilized to dissect the Quranic texts, probing into the verses' interpretative objectives and their consequential impacts. The findings illuminate that the Holy Quran presents a comprehensive approach to human and societal needs by guiding how to meet both human spiritual and bodily needs. The study points out this intricate harmonization, offering useful insights that not only serve as a source of inspiration for enriching human life but also lay a robust foundation for further inquiry into this profound topic.

Keywords: Balance, Components, Human Life, The Holy Quran

Introduction

The Holy Quran draws our attention to how Allah Almighty created all things in this universe in well-organized and balancing mechanisms. There is no disruption or imbalance in Allah's creation. In the Quran it is mentioned: "That is the design of the Almighty, All-Knowing" (Verse 36: 38). This consistency and order are obviously observable. Allah says, "There is also a sign for them in the night: We strip from its daylight, then—behold! —they are in darkness (37). The sun travels for its fixed term. That is the design of the Almighty, All-Knowing (38). As for the moon, We have ordained 'precise' phases for it, until it ends up 'looking' like an old, curved palm stalk (39). It is not for the sun to catch up with the moon,¹ nor does the night outrun the day. Each is travelling in an orbit of their own (40), (Yâ-Sîn: 37-40).

The Quran describes this order and harmony in the changes of the universe, from one stage to another, saying, "And you see the earth lifeless, but as soon as We send down rain upon it, it begins to stir 'to life' and swell, producing every type of pleasant plant" (Al-Hajj, 22: 5). This order and harmony are not limited to the universe, but extends to the human beings as they transition through different stages in a coordinated and balanced manner. Allah says: "And indeed, We created humankind from an extract of clay. Then placed each 'human' as a sperm-drop¹ in a secure place. Then We developed the drop into a clinging clot, then developed the clot into a lump 'of flesh', then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators" (Quran 23:12-15).

Likewise, the Islamic Sharia, proceeds according to a balanced Islamic approach, for there is neither extravagance nor miserliness, nor neglect nor severity. Allah says, "And so We have made you 'believers' an upright¹ community so that you may be witnesses over humanity and that the Messenger may be a witness over you" (Quran 2:143). From the Islamic perspective on worldly life, it is one of balance and moderation. Even though Islam portrays life as a transient abode, it encourages Muslims to engage with it and benefit from its bounties, but without making it the ultimate goal and purpose of their actions. As Allah the says, "Rather, seek the 'reward' of the Hereafter by means of what Allah has granted you, without forgetting your share of this world." (Quran 28:77).

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Islam considers the human nature's inclination towards this worldly life on the condition that it does not divert one from working for the hereafter and seeking the pleasure of Allah. Reportedly, Imam Malik wrote to Imam Al-Layth ibn Sa'd, "I have heard that you eat fine bread and wear fine clothes, and enjoy walking in the markets." Imam Al-Layth replied with the verse, "Ask, 'O Prophet, ' "Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?" Say, "They are for the enjoyment of the believers in this worldly life, but they will be exclusively theirs on the Day of Judgment. This is how We make Our revelations clear for people of knowledge." [Quran 7:32].

Therefore, moderation is an inseparable attribute of believers. The Prophet peace be upon him (PBUH) and his companions (may Allah be pleased with them all) lived by it, and all the Muslims after them have continued to live by it, and it will remain so until the Day of Judgment. Allah the Almighty said, "Indeed, that is My Path—perfectly straight. So, follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious 'of Allah'" [Quran 6:153]. In recent years, the abundance of writing and publishing on topics that help achieve balance in life, after it has become filled with pressures, is remarkable. Researcher in Islamic studies show the extent of the connection between the Holy Qur'an (as a gushing spring) and the treatment of the problems of society.

Research Problem

Researching through university theses databases, websites, and other sources shows a scarcity of a study of balancing of human life and its components in light of the Holy Quran. There may be previous studies that touch on this topic, they did not delve into its details or approaching its content, thought. Previous studies include Sa'eed (2000) on the balance in the Islamic conception of Man, the universe, and life. Related to the general view of existence and its resulting behavioral tendencies, the study discussed freeing oneself from the sanctification of myths and submitting to anything other than Allah, which naturally leads to a state of balance.

There are also some educational books and scattered articles that do not comprehensively cover the subject, but rather provide partial or different perspectives from the focus of the current study. For example, Al-Hilali (2009) investigated the educational balance and its importance for every Muslim. Makhluaf (2020) investigated the role of the Holy Quran in achieving psychological balance for the individual. The study observed six individuals. Al-Zuhayli (1994) explored the ways of achieving balance in Islamic education. With these previous studies in mind, the Quran, being the book of guidance, provides the solution to every specific or general problem that humans face in their lives. Reflecting deeply on the Quran and extracting its guidance is the most crucial need for humans to attain a happy life, filled with a constant sense of joy and tranquillity, as is the case with the believer. This is a result of the harmony between one's behavior, beliefs, and the goals they strive to achieve in this life.

The problem of this study lies in the mismatching between the well-structured system presented in the Quran and the intellectual attacks that youth are exposed to. This discrepancy may cause them to lose their balance in life. The research problem revolves around the essential prerequisites that enable human being to enjoy psychological and physical balance in their life. There is a need for examining the components of human balance based on Quranic verses and derive the guidance and benefits they indicate through an objective study. A set of sub-questions emerge from this main thrust include questions that vary in depth and complexity based on the individual's ability to achieve this balance in their life. Some debaters may find themselves grappling with existential questions that are crucial in determining the answer, such as who am I?, who created me?, why did He bring me into this life?, and what is the fate that I end up with? Some others may lower their questions to problems in morals and public morals, or in defining visions and goals, such as:

How do I set my goals in life? What is the way to obtain it?

How do I get happiness in life?

How can I be a successful young man?

How do I maintain my physical and mental health?

How do I obtain a high level of life skills?

Research Objectives

This study mainly intends to:

clarify the intended meaning of the balance of human life in the Quran.

and (b) explain the soundness of belief (*salāmat al-'aqidah*), the importance of mental health and psychological well-being, and the achievement of fundamental life needs with wisdom and moderation from the qur'anic perspective.

Method

To address these objectives, this descriptive theoretical account was organized into two sections. The first section defines the concept of "balance" (*wēzān*) in human life, the components of balancing human life as guided in the Holy Quran. Throughout the study, *wēzān* (balance) refers to the concepts of equilibrium, equivalence, and equality (Ibn Manzur, 1994). These terms have been used interchangeably as they convey related meanings of life balancing mechanisms. The second section highlights the soundness of belief (*salāmat al-'aqidah*), the care and attention towards mental health, the care and attention towards psychological well-being and achieving the fundamental needs in life with wisdom and moderation. The study ends with a conclusion that summons the main findings, recommendations, and implications.

Section 1

Balance (Wēzān) of Human Life

As described above, the linguistic definition of the word *wēzān* "balance" reveals that it is the infinitive form of the verb "to balance". It revolves around Ibn Manzur's (1414) concepts of equilibrium, equivalence, and equality between two things. The balance represents a stance characterized by moderation and equilibrium in beliefs, ethics, and behavior. A balanced person possesses this quality transcends the mere duality or comparison between two things, and instead attains the knowledge of the realities of matters and the wisdom to guide them. This involves giving each party its due right and placing things in their proper places. One who achieves this has attained true wisdom (Ibn Qayyim, 1973; Ibn Humaid, 2002). Allah states: "He grants wisdom to whoever He wills. And whoever is granted wisdom is certainly blessed with a great privilege" (Quran 2:269). The true Muslim is able to balance between all affairs, and to distinguish between virtues and their opposites. Consequently, they enjoy a harmonious life where neither the spiritual aspect dominates the material, nor vice versa. This is evident in the hadith, "You owe a duty to your Rubb, you owe a duty to your body; you owe a duty to your family; so, you should give to everyone his due" (Sahih al-Bukhari, 2002: 3/38).

The balance and moderation remain a personal choice for the human being by which they can organize their psychological, physical, familial, and financial needs, as well as all their academic and practical affairs. In this way, the believer can naturally enjoy a life of balance and equilibrium. This is because the system of Islam, at its core, was legislated for the sake of the human being and their happiness. It is an inherently moral system in its essence and purpose. Therefore, the followers of Islam constantly experience a sense of contentment and joy owing to their awareness of the goodness realized within themselves, in their lives, and in the ultimate destination of their fate.

Allah Honors Humanity Over All Creations

The Quran clearly states the honor and dignity that Allah, the Exalted, has bestowed upon the human being, declaring, "Indeed, We have dignified the children of Adam", (Quran 17:70). Among the honor aspects is the attribution of the human spirit to Allah Himself: "So when I have fashioned him and had a spirit of My Own 'creation' breathed into him, fall down in prostration to him" (Quran 15:27). After the initial creation and the completion of the human being's formation, Allah commanded His angels to prostrate before Adam, stating: "We said to the angels, Prostrate before Adam", (Quran 2:34). This emphasizes the profound honor that Allah, the Creator, has conferred upon this creation, whom He fashioned with His own hands and breathed into from His own spirit, commanding the angels to prostrate before him. Similarly, Allah, the Exalted, has subjected all of creation to serve and benefit humanity.

In the Qur'an Allah says, "Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures." (Qur'an 17:70). Allah also states, "It is Allah Who created the heavens and the earth and sends down rain from the sky, causing fruits to grow as a provision for you. He has subjected the ships for your service, sailing through the sea by His command, and has subjected the rivers for you" (Qur'an 14:32). The Qur'an further emphasizes Allah's subjugation of all creation to serve humanity, stating: "Have you not seen that Allah has subjected for you whatever is in the heavens and whatever is on the earth, and has lavished His favours upon you, both seen and unseen?" (Qur'an 31:20). And also, "He 'also' subjected for you whatever is in the heavens and whatever is on the earth—all by His grace. Surely in this are signs for people who reflect." (Qur'an 45:13).

The honoring and exaltation that the Almighty Lord has bestowed upon the human being encompasses them from all perspectives. He has honored and dignified them in their creation, fashioning them in the best and most complete of forms, as He, the Exalted, says: "Indeed, We created humans in the best form" (Quran 95: 4). Namely, the human being walks upright on two legs and eats with their hands, while other animals walk on four legs and eat with their mouths. And He has given the human being hearing, sight, and an intellect, through which they comprehend, benefit, distinguish between things, and recognize their benefits, qualities, and harms in religious and worldly matters (Ibn Kathir, 1994). Moreover, Allah has honored the human being with knowledge that leads them to the truth, and has distinguished them from the rest of creation by granting them reason. He has favored them with the ability to speak and articulate, as He says: "He created humanity, and taught them speech." (Quran 55:3-4).

Among the honors and dignities that Allah, has bestowed upon the human race is that He has sent to them Messengers, revealed to them Books, and showered upon them His blessings, both apparent and hidden. As Allah, the Almighty, says: "Humanity had once been one community 'of believers before they lost faith'. Then Allah raised prophets as deliverers of good news and as warners, and revealed to them the Scriptures in truth to judge among people regarding their disputes. And no one disputed the Scriptures except the very people who received them after clear proofs had come to them—out of jealousy. Then Allah, by His grace, has guided the believers to the truth regarding those disputes. And Allah guides whoever He wills to the Straight Path." (Quran 2:213).

Additionally, Allah has honored the human being by instilling within them an inherent disposition (fitrah) towards faith, as He says: "So be steadfast in faith in all uprightness 'O Prophet'—the natural Way of Allah which He has instilled in 'all' people. Let there be no change in this creation of Allah" (Quran 30:30). Likewise, this meaning is also conveyed in the Prophet peace be upon him (PBUH)' Hadith, as he said: "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Paganism." (Sahih al-Bukhari 2/351). This means that Allah created man with a natural inclination and receptivity towards religion. If he was left to their own devices, without any guidance, the human being would still be able to find their way to Allah through their innate fitrah (natural disposition).

Allah confirms, "Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!" (Quran 91:9-10). The meaning here is that Allah has clarified for the human soul the distinction between good and evil, obedience and disobedience, and has made it aware of what it should do and what it should refrain from (Al-Saboni, 1997). The Quranic verses then go on to state that the one who safeguards and nurtures the innate faith-based disposition (fitrah) that Allah has instilled within them, by engaging in worship and obedience, will be successful. On the other hand, the one who neglects this fitrah and instead succumbs to their overpowering, unrestrained desires, will be the one who suffers loss and failure.

These verses and similar ones in the Holy Qur'an all emphasize the honor and dignity that the Lord has bestowed upon the human being, even before the advent of revealed laws and legislations. This elevated status is a blessing that Allah has granted to humanity. If the human being responds positively to the divine law and commandments, the bond between them and their Creator is strengthened to the degree of love, as indicated by the Quranic verses: "Say, 'O Prophet,' 'If you 'sincerely' love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.'" (Quran 5:54). And [regarding] His statement: "He loves them and they love Him" (Quran 5:54). And it is mentioned in the Qudsi Hadith (a narration from Allah):

"Whosoever shows enmity to a pious worshipper of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafl (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge" (Sahih al-Bukhari: 8/105).

It is the wisdom of Allah to created man to build the earth according to the method of Allah the Almighty, thus achieving the purpose of existence: "I did not create jinn and humans except to worship Me." [Quran 51:56]. When Adam (PBUH), was expelled from Paradise and descended to the earth, he needed a methodology to follow on earth for himself and his progeny, in order to be a means of salvation. Allah has honored him with that: "We said, 'Descend all of you! Then when guidance comes to you from Me, whoever follows it, there will be no fear for them, nor will they grieve.'" [Quran 2:36]. If man is negligent of the divine methodology, his balance is disrupted, and he inclines towards disregard, thereby bringing upon himself constriction and loneliness in this world, and destruction in the Hereafter: "But whoever turns away from My Reminder will certainly have a miserable life, then We will raise them up blind on the Day of Judgment." [Quran 20:124].

Therefore, man can maintain the high status and noble position that Allah has distinguished him with, and he can also neglect himself and drown in his pleasures until he falls to a distant place. The Almighty said: "For whoever associates 'others' with Allah is like someone who has fallen from the sky and is either snatched away by birds or swept by the wind to a remote place." [Quran 22:31]. And the Almighty also says: " This is because Allah is the Patron of the believers while the disbelievers have no patron." [Quran 47:11].

The Quranic Perspective on the Balance of Human Life

The Islamic creed is The firm belief in the Lordship of Allah the Almighty, His Divinity, His Names and Attributes, His Angels, His Books, His Messengers, the Last Day, Fate (both its good and bad), and all other matters of the unseen that are established, the fundamentals of religion, and what the righteous predecessors (Salaf) have agreed upon (Al-Fawzan, 2002), and the complete submission to Allah the Almighty in matters of commands, judgments, obedience, and following His Messenger (PBUH and his family) (Al-Athari, 2001). The term "Salaf" (Predecessors) refers to the most virtuous generations, the early community of Islam, who serve as role models and exemplars due to their proximity in time to the Prophet (PBUH) and his noble companions.

The Qur'an provides clear rational proofs for the validity of the Islamic creed, which can only be denied by someone who is obstinate or of weak intellect. The Qur'an has answered fundamental questions about creation and existence that would otherwise be beyond human comprehension or assurance. As the Allah Almighty says: "And so We have sent to you 'O Prophet' a revelation by Our command. You did not know of 'this' Book and faith 'before'. But We have made it a light, by which We guide whoever We will of Our servants. And you are truly leading 'all' to the Straight Path" [Quran 42:52-53].

SECTION 2

Soundness of Belief (salamat al-'aqidah)

The evidence for the soundness of the Islamic creed is that it has presented itself through clear rational proofs that reassure the heart, and these are abundant in the Qur'an. Among them is the verse: "Are you 'O Prophet' not aware of the one who argued with Abraham about his Lord because Allah had granted him kingship? 'Remember' when Abraham said, "My Lord is the One Who has power to give life and cause death." He argued, "I too have the power to give life and cause death." Abraham challenged 'him', "Allah causes the sun to rise from the east. So make it rise from the west." And so the disbeliever was dumbstruck. And Allah does not guide the wrongdoing people" [Quran 2:258].

And the verse: "Or 'are you not aware of' the one who passed by a city which was in ruins. He wondered, "How could Allah bring this back to life after its destruction?" So Allah caused him to die for a hundred years then brought him back to life. Allah asked, "How long have you remained 'in this state'?" He replied, "Perhaps a day or part of a day." Allah said, "No! You have remained here for a hundred years! Just look at your food and drink—they have not spoiled. 'But now' look at 'the remains of' your donkey! And 'so' We have made you into a sign for humanity. And look at the bones 'of the donkey', how We bring them together then clothe them with flesh!"¹ When this was made clear to him, he declared, "'Now' I know that Allah is Most Capable of everything. And 'remember' when Abraham said, "My Lord! Show me how you give life to the dead." Allah responded, "Do you not believe?" Abraham replied, "Yes I do, but just so my heart can be reassured." Allah said, "Then bring four birds, train them to come to you, 'then cut them into pieces, ' and scatter them on different hilltops. Then call them back, they will fly to you in haste. And 'so you will' know that Allah is Almighty, All-Wise" [Quran 2:259-50].

The Qur'anic evidence for the soundness of the Islamic belief goes on as in the following verse: "O People of the Book! Why do you argue about Abraham, while the Torah and the Gospel were not revealed until long after him? Do you not understand. Here you are! You disputed about what you have 'little' knowledge of, but why do you now argue about what you have no knowledge of? Allah knows and you do not know" [Quran 3:65-66].

The Qur'an, after firmly establishing the Islamic creed in the hearts of the Muslims and nurturing them upon it, has provided a comprehensive system of life. This system defines human conduct, taking into account human nature, and specifies one's purpose and ultimate destination in life. The Qur'an has also linked the creed to ethics and behavior, as evident in the prophetic saying: "I was sent to perfect good character" (Musnad al-Imam Ahmad 8952).

Accordingly, the Qur'an has outlined the consequences and ultimate destination, all of which are based on wisdom that appeals to the discerning minds. This has resulted in the Qur'an providing comprehensive and satisfactory answers to fundamental questions about:

Who are you, man ?

Who created me?

Why did He bring me into this life?

What is the fate that you end up with?

With the firm establishment of the belief in "There is no god but Allah" in the hearts of its followers, the system ordained by this testimony becomes firmly rooted as well. This system governs all aspects of human life, whether in this world or the afterlife, in the realm of the unseen or the visible, in outward transactions or the innermost intentions and secrets.

The companions (may Allah be pleased with them) readily accepted the prohibition of alcohol when it was revealed. Ibn Buraydah reported that his father said: "We were sitting, drinking alcohol, which was then permissible, when I got up to go to the Prophet (PBUH) and greet him. It was then that the prohibition of alcohol was revealed: "O believers! Intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan's handiwork. So shun them so you may be successful. Satan's plan is to stir up hostility and hatred between you with intoxicants and gambling and to prevent you from remembering Allah and praying. Will you not then abstain?" [Quran 5:90-91]. I came back to my companions and recited the two mentioned verses to them, up to 'Will you not then abstain?' [Quran 5:91]. Some of them had cups in their hands and had partially consumed the alcohol. They then poured out the remaining alcohol, saying, 'We have abstained, O our Lord! We have abstained, O our Lord!' (Al-Tabari, 2000).

The essence of faith in Allah (God) is submission and obedience to Him. It is this complete submission that enabled the companions of the Prophet to immediately abandon the practice of drinking alcohol, without any delay, as soon as the command was revealed, "Who could be a better judge than Allah for people of sure faith?" [Quran 5:50].

Mental Health Care

Mind is the faculty prepared to accept knowledge. Yet, the knowledge that a person acquires through this faculty is called the mind (Al-Fayruzabadi, 1996). When examining the Noble Quran, one notices its emphasis on the mind, as the act of the mind is mentioned in multiple verses, all of which indicate the human's process of understanding, thinking, and perception. The Quran also refers to the mind using other terms such as discernment (al-nuhā), intellect (al-lubb), reason (al-ḥijr), insight (al-baṣīrah), and guardian (al-mawlā). The Almighty has endowed the mind with the remarkable ability to organize, classify, and retain representations of things. When the Quran refers to the mind, it does so in terms of its functional aspect. The Quran states, "We have cast veils over their hearts—leaving them unable to comprehend it—and deafness in their ears. And when you mention your Lord alone in the Quran, they turn their backs in aversion" (Quran 17:46). The term "heart" is among the shared terms in the Quran; it is used to refer to the mind, opinion, and deliberation, as well as its literal meaning the muscular organ in the chest.

Some scholars have proposed that the mind has two aspects: an innate intellect, which is the faculty prepared to acquire knowledge, and it exists in all human beings, just as the palm tree exists in the seed and the spike in the grain. The second aspect is the acquired intellect, which is the strengthening of that faculty, and it can be attained through the individual's choice or without their choice (Abu al-Muzaffar, 1997). They have concluded that the innate intellect is like the sight for the body, and the acquired intellect is like the light. In this regard, Imam Ali ibn Abi Talib (may Allah be pleased with him), (Cited in Abu al-Ma'ali, 1996; Al-Khazin, 1995; Al-Nuwayri, 2002) said:

Indeed, the mind is two intellects... one innate and one acquired

But the innate is of no benefit, if the acquired one is not present

Just as the sun is of no use, if the light of the eye is prevented.

The first aspect of the mind is alluded to in the narration that states, "Allah did not create any creation more honorable to Him than the intellect" (Al-'Iraqi, 2005). The second aspect is referred to in the narration that states, "No one has acquired anything better than an intellect that guides them to the right path or saves them from deviation" (Al-Busiri, 1999). This intellect is the one mentioned in the Quranic verse, "but

none will understand them except the people of knowledge" (Quran 29:43). Whenever Allah condemns the disbelievers for their lack of intellect, it is a reference to the second aspect. Conversely, whenever the responsibility is lifted from the servant, it is a reference to the first aspect (Al-Fayruzabadi, 1996).

The wisdom behind the intellect is that it allows the human being to discern the purpose for which they were created. Those who comprehend this purpose are considered the intellectually sound in the eyes of the Wise Lawgiver. The Almighty says, "And they will lament, "If only we had listened and reasoned, we would not be among the residents of the Blaze!" " (Quran 67:10). True wisdom is only recognized by those with discerning hearts, as the Quran states, "And whoever is granted wisdom is certainly blessed with a great privilege. But none will be mindful 'of this' except people of reason " (Quran 2:269).

The Quran praises and elevates the status of those who possess true wisdom and discernment. Allah states, "He is the One Who has revealed to you 'O Prophet' the Book, of which some verses are precise—they are the foundation of the Book—while others are elusive. Those with deviant hearts follow the elusive verses seeking 'to spread' doubt through their 'false' interpretations—but none grasps their 'full' meaning except Allah. As for those well-grounded in knowledge, they say, "We believe in this 'Quran'—it is all from our Lord." But none will be mindful 'of this' except people of reason" (Quran 3:7). To reach this elevated state, the individual must direct their ambitions towards the pursuit of lofty goals. They must engage in self-reflection, questioning their objectives and aspirations. The intellect is a vast faculty that can transcend the realm of the senses, being the fundamental element in the processes of obligation and comprehension. Therefore, its cognitive role extends beyond the visible world to the unseen one.

When a person is able to distinguish between truth and falsehood, and between what is beneficial and what is harmful, this is an indication that they possess a sound mental health. This level of discernment can only be achieved through knowledge and understanding. The path to acquiring knowledge and learning is through a clear and well-defined plan, which enables the individual to reach the goals they aspire to in various spheres of life. This is the route of development that one must follow in order to ascend the ladder of glory, as the Quran states, "Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And Allah is All-Aware of what you do" (Quran 58:11).

At the same time, the individual must not neglect the preventive aspect and must avoid anything that could potentially harm their intellect, such as intoxicants and narcotics. Maintaining an active and alert intellect is crucial for comprehending the laws and patterns established by Allah. It is also a vital factor in overcoming the futile beliefs that can damage the intellect. As Allah states: "We did not create the heavens and the earth and everything in between for sport. We only created them for a purpose, but most of these 'pagans' do not know" (Quran 44:38-39).

Psychological Health Care

The Quranic verses are replete with discussions about the human soul (nafs) in various contexts. However, the topic remains complex due to the intertwining of the meanings of "nafs" and the differences among scholars in their interpretations. The majority of scholars hold the view that "soul" ruh (spirit) and "self" (nafs) are synonymous (Al-Qurtubi, 2003; Al-Saffuri, 2004). The correct is that there is a relationship of generality and specificity between them. Ibn al-Qayyim explained that the term "nafs" in the Quran is used to refer to the human essence as a whole, as well as specifically to the "soul" alone. For example, "greet your own selves" "(Quran 24:61) and "do not kill yourselves"(Quran 4:28).

The Quran also uses the term "nafs" specifically to refer to the soul (ruh) alone, as evident in verses such as "O tranquil soul" (Quran 89:27), and "Give up your souls!" (Quran 6:93). In contrast, the term "ruh" (spirit) is not used to refer to the physical body, neither alone nor in conjunction with the spirit "nafs." The difference between "nafs" and "ruh" is thus one of attributes, not essence (Ibn Qayyim, 1975). Some scholars have further distinguished between the two, considering the "nafs" to have an earthy, fiery nature, while the "ruh" is of a luminous, spiritual nature (Al-Saffuri, 2004).

The Quran has highlighted the fact that the human soul (nafs) originates from a single source, which is the soul of Prophet Adam (peace be upon him). The Quran states: "O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and 'honour' family ties. Surely Allah is ever Watchful over you." [Quran 4:1].

The Quran also reminds the human being of this primary constituent of their existence: "And He is the One Who originated you all from a single soul, then assigned you a place to live and another to 'be laid to' rest. We have already made the signs clear for people who comprehend." [Quran 6:98].

The Quran also discusses the various stages of human creation, "He is the One Who created you¹ from dust, then from a sperm-drop,² then 'developed you into' a clinging clot,³ then He brings you forth as infants, so that you may reach your prime, and become old—though some of you 'may' die sooner—reaching an appointed time, so perhaps you may understand 'Allah's power'." [Quran 40:67]. In order for the human being to enjoy a sound psychological life, they must learn two things of utmost importance during the early stages of their life.

The first matter is achieving harmony between one's beliefs and the goals they aspire to, because this alignment and harmony will penetrate one's inner self, making them feel secure and at peace. The Quran states, "It is 'only' those who are faithful and do not tarnish their faith with falsehood¹ who are guaranteed security and are 'rightly' guided." [Quran 6:82]. This tranquillity and happiness is the same as that mentioned in the hadith: "There are three qualities for which anyone who is characterised by them will relish the savour of faith..." Sahih Muslim 43b This hadith refers to finding tranquillity and satisfaction through faith (Ibn Abi Shaybah, 1989).

When a person turns to Allah in times of ease and difficulty, they attain the highest levels of inner security. We know that this internal stability must be preceded by a firm external system that surrounds the individual and makes them feel secure. Reflecting on the moral system in Islam, one realizes that it has encompassed the individual from the outside with a strong barrier that preserves their rights, obligates respect for them, and prohibits all that may harm them, such as theft, murder, usurpation, or aggression. This system also calls to goodness, kindness, optimism, and prohibits evil, sin and pessimism, so that one may enjoy a good, honorable life in their community. The commandments of righteousness, benevolence, cooperation and compassion are but manifestations and examples of this great system.

The perfection of this system is evident in the fact that it did not remain merely theoretical, but rather established a government to implement it in society, and greatly emphasized the importance of obedience and allegiance to the ruling leader. The second matter is comprehending the role assigned to one in this life. The Quran states: "He 'is the One Who' produced you from the earth and settled you on it." [Quran 11:61]. Knowing one's role can make them a constructive building block for their society.

Additionally, one must be aware that the laws of Allah are constant and pervasive. The Quran states, "That was Allah's way with those 'hypocrites' who have gone before. And you will find no change in Allah's way" [Quran 33:62]. There is no difference between a Muslim and a non-Muslim in the application of these laws, whether psychological or physical. Allah states, "'Divine grace is' neither by your wishes nor those of the People of the Book! Whoever commits evil will be rewarded accordingly, and they will find no protector or helper besides Allah" [Quran 4:123]. Understanding this principle well motivates the individual to strive for positive change. Almighty says: "Indeed, Allah would never change a people's state 'of favour' until they change their own state 'of faith'" [Quran 13:11].

The term "people" (qawm) in the verse is an indefinite noun that indicates generality. It would be naïve for a Muslim to think they have a special privilege that exempts them from the laws of Allah. Rather, they should reflect on the defeat of the Muslims on the Day of Uhud, as a lesson. The wise person is the one who distances themselves from the notions that the Jews and Christians have of Allah's laws. The Quran states: "The Jews and the Christians each say, 'We are the children of Allah and His most beloved!'" Say,

‘O Prophet, ‘Why then does He punish you for your sins? No! You are only humans like others of His Own making. He forgives whoever He wills and punishes whoever He wills.

To Allah ‘alone’ belongs the kingdom of the heavens and the earth and everything in between. And to Him is the final return. O People of the Book! Our Messenger has indeed come to you, making things clear to you after an interval between the messengers so you do not say, “There has never come to us a deliverer of good news or a warner.” Now there has come to you a deliverer of good news and a warner. And Allah is Most Capable of everything.” [Quran 5:18-16]. Understanding this principle helps the individual to firmly establish themselves in taking the necessary means and measures. Since change itself is one of the divine laws, it begins with the individual. Allah states: “ Why is it when you suffered casualties ‘at Uḥud’— although you had made your enemy suffer twice as much ‘at Badr’—you protested, “How could this be?”? Say, ‘O Prophet, ‘ “It is because of your disobedience.” [Quran 3:165], and it ends with the society, Allah confirms, “ This is because Allah would never discontinue His favour to a people until they discontinue their faith. Surely Allah is All-Hearing, All-Knowing.” [Quran 8:53].

Fundamental Needs in Life with Wisdom and Moderation

The balance of human life requires fundamental matters to which human nature is inclined. Islam has come with what aligns with this nature, and we can divide these needs that a human requires into two categories: physical needs and spiritual needs. The human must achieve a balance between fulfilling each of these two requirements, as they are equal in importance.

The Physical Needs

Islam has permitted the human to strive in this world with the intention of securing their physical needs, such as food, drink, shelter, clothing, and marriage, so that life may continue, and they may feel happiness within it. The evidence for this is abundant in the Holy Quran, such as: “He is the One Who smoothed out the earth for you, so move about in its regions and eat from His provisions. And to Him is the resurrection ‘of all’” [Quran 67:15]. Almighty also states, “Let people then consider their food. How We pour down rain in abundance” [Quran 67:15-16]. The Quran also mentions, “And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect” [Quran 30:21]. Another evidence is in this verse, “And Allah has made your homes a place to rest, and has given you tents from the hide of animals, light to handle when you travel and when you camp. And out of their wool, fur, and hair He has given you furnishings and goods for a while”. [Quran 16:80].

There is also abundant evidence in the Prophetic Sunnah that emphasizes the necessity of these physical needs for the human being. These evidences may also guide the individual to choose the best of what they need, so that they do not feel constrained in their life, and instead enjoy a peaceful existence. This represents a part of the human's happiness and fulfilment in life.

Depriving the human of their needs is a clear injustice. This is why the guidance of the Prophet Muhammad (PBUH) in the hadith of the three men is so important: “Are you the people who said such and such? By Allah, I am the one of you who fears and reverences Allah most, yet I fast and I break my fast; I pray and I sleep; and I marry women. He who is displeased with my sunna has nothing to do with me.” (Sahih al-Bukhari: 5063). This shows that Islam is a religion of moderation and balance, and it is also so in fulfilling the human's physical needs. Furthermore, Islam has gone beyond that to draw the human's attention to the beauty of the material elements around them. Allah says, “Have they not then looked at the sky above them: how We built it and adorned it ‘with stars’, leaving it flawless?” [Quran 50:6].

The Spiritual Needs

The Almighty Lord has honored and dignified the human soul to the highest degree when He attributed it to His own Supreme Self in the Noble Quran: “So when I have fashioned him and had a spirit of My Own

'creation' breathed into him, fall down in prostration to him." [Quran 38:72]. The Lord has placed the soul within the human body, in order to drive the human to fulfil their responsibilities in this life. This soul, though its essence is unknown except to Allah, [as mentioned in the Quran]: "They ask you 'O Prophet' about the spirit. Say, "Its nature is known only to my Lord, and you 'O humanity' have been given but little knowledge." [Quran 17:85], Yet, its influence is manifested in the human's behavior and its impact is evident on their physical body.

The Almighty has provided the soul with core elements that allow it to find comfort and become invigorated to perform more good deeds after fulfilling its duties. Conversely, the soul becomes constricted and withers when there is a deficiency or negligence. The soul's happiness lie in performing the obligatory acts of worship, such as prayer, fasting, paying Zakat (obligatory alms), performing Hajj and Umrah (pilgrimages), and remembering Allah the Almighty. He, the Creator and Sustainer, is the One with the Most Beautiful Names and the Highest Attributes, from whom the soul derives its strength. The soul, whose very essence and sustenance is this, naturally recognizes that this life is not the final abode it seeks, but rather a temporary dwelling that will come to an end. Instead, it will transition to an eternal life filled with everlasting happiness and bliss.

This feeling endows its possessor with tranquillity and security. This is because they believe that the ultimate outcome will be beautiful, no matter how difficult the circumstances in this worldly life may be. Therefore, we find that those who possess this spiritual orientation maintain an inner smile, regardless of the difficulties they face in life. On the other hand, those who have neglected the spiritual aspect within them are in a constant state of worry and anxiety. For example, some of them fear the loss of their rights, and they are disturbed by the idea of death. These matters can lead to persistent psychological illnesses, and may even escalate to the point of suicide, may Allah protect us.

Generally, the study considers the significant meanings and connotations from the Quranic discourse on achieving balance and equilibrium in individual and societal life. It highlights the role of Islamic belief and doctrine, as derived from the verses of the Quran, in enabling individuals to realize the objectives they aspire to achieve. It also affirms the unwavering guidance provided by the Quran, and to acknowledge that its comprehensive system is the best means for building and shaping the individual and society, with its primary function being the cultivation of virtue and goodness within the human soul. It also strengthens the consent in the paramount importance of the Quranic teachings, and the inherent values, concepts, purposes, and rulings contained within the Quranic texts, as the sole pathway to attaining human happiness and success in both this world and the Hereafter.

The study is useful to educate people about the foundations of a balanced life and its essential components, thereby increasing the level of consciousness about the factors that lead to contentment, love, joy, and harmony within the community. It can also be usef to display the fundamental principles of belief as outlined in the Quran, which can serve as a sound starting point for the individual in navigating the various domains of life.

Conclusions

The study discusses the balance of human life and its components in light of the Holy Quran. The harmony of the Islamic system with human nature confirms the convergence of moral thinking with the human innate nature. The human being walks through life according to a precise cosmic system that Allah has decreed for him. Although human beings can choose, they must submit to the will of Allah, in order to be able to stand firmly on their feet with stability in this worldly life. Obviously, the human being has the ability to keep pace with the evolution of life without effecting the teachings of Islam. The moral values in Islam do not conflict with the material and spiritual needs of the human being, and this makes the Muslim in a state of complete balance and harmony. The study has shown that the texts of the Holy Quran contain guidance and goodness, and the correct means for building the individual and society can be deduced from them. The human being has the ability to change himself by taming himself for the better. Rooted relationship between the Islamic faith and moral values is reflected in the fact that the Quran urges the

human being to balance the spiritual and physical needs. The Islamic faith has a positive influence on the Muslims' lives; it is one of the most prominent factors that achieve the balance of human life and psychological and spiritual well-being. The connection of the rulings, legislations, values and, principles of Islam to the Islamic faith.

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