

# A comparative study of self-actualization in psychology and Islam

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## Abstract

Self-actualization is the basic tendency of any person to realize their abilities more and more, and to seek perfection, and to realize all their talents and comprehensive mental growth in a coordinated and uniform form, as well as a desire to be creative in all means. In the present study, we have attempted to examine the concept of self-actualization from the perspective of Islam (Quran and Hadith) and psychology with an emphasis on (Maslow, Rogers) using a library (descriptive-comparative) method. For Islam, self-actualization means to achieve perfection and divine revelation. Based on the verses and hadiths, this growth does not have boundaries and the human can progress with will and effort. From the perspective of humanist psychologists, humanists are those who seek to be strong and successful in private life, to be creative persons in the community and to support others, and these people seek perfection and are self-made humans called self-actualized people in humanistic psychology. The result of this research is that there are differences and similarities between the two views. Both psychology and Islam consider meeting the needs of human progress, but Islam sees perfection dependent on divine revelation and is basically different from psychology in this respect. Another difference is that in Islam, Allah (God) is the base and axis of all things and the only way to achieve self-actualization is getting close to God. However, from the perspective of psychology, the human being is considered an independent and unique creation that pays attention to himself and

his own demands, and does whatever he deems good. Therefore, psychology defines human as his goal and end, and that achieving self-actualization and perfection is exclusive only to the human area, while according to Islam, perfection is possible only in the light of God. Similarities such as humility, tolerance, respect for other human beings and a sense of responsibility towards others can be noted in the two views. Finally, regarding the similar characteristics of the self-actualized people in the two approaches it can be said that Islam is more comprehensive than the view of Humanists. Then the concept of self-actualization and perfection in Islam has a special state compared to the view in psychology, and involves all aspects of life.

**Key words:** Islam, psychology, self-actualization

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## Introduction

The concept of self-actualization has been considered in its own way since the ancients (by the ancient Greek philosophers). The concept "eudaimonic" refers to a type of well-being that is beyond human efforts to get pleasure and to avoid of pain, that is hedonistic well-being. During the formation of modern psychology in the late eighteenth century, self-actualization was conceptualized as an expression of "eudaimonic". In this view, people are ready to undergo stress in order to achieve their growth and development. For example, consider a person who tolerates light smoke for hours, but does not miss a moment of study, or a person who tolerates hunger for fasting. The term self-actualization is everyone's fundamental tendency to realize their abilities. Self-actualization in its main and classic concept was first discussed and examined by "Kurt Goldstein" (German psychiatrist, 1965). Goldstein introduced a dynamic view of humans, and by suggesting the organismic theory and the emphasis on unity, harmony and balance, considered a healthy human personality as an organized, harmonious and entire unit (Tilier and Alberta, 2008). Goldstein calls the fundamental motivation of a person as "self-actualization" that is a general and prevailing motivation, and believes that man attempts constantly and in every possible way to discover, realize and actualize his natural capacities and talents, and shapes his life with this specific purpose (Shamloo, 2003). He defined self-actualization as a strong innate ability available in any person that causes prosperity of his positive talents. Goldstein believed that man has to be fully consistent with the surrounding environment and his life to achieve great success, and where the environment and life hits humans heavily every day (e.g., it causes disease), people should try to improve their methods of coping with such problems, so that they could get closer to the boundaries of self-actualization (perception and activation of all personal talents) (Kaplan, 1986: 545). Psychologists have different definitions for this concept. Maslow and Rogers continued discussions on self-actualization. They did not have much belief in scientific method and for this reason, the concept of self-actualization made by them was so subjective that it has been criticized by most scientists in this respect. Religion is essentially dealing with the non-objective symbols, and expresses the feelings, values and hopes of the faithful people, or organizes and gives order to the interactive flows between humans and external objects, or gathers the collection of minds and objectives, or shows the context of this total (Hamilton, 1999, 15). Religiosity is to accept all or part of the ideas, ethics and all religious orders in a way that a religious person sees him/herself committed to comply with and respect this collection. (Yagmaei, 2001:190). Religious is a person who follows a religion both in theory and action, with knowledge of its principles and rituals, so that such following affects his/her religious and non-religious life (Anavari, 1994). The ultimate goal of humans is achieving happiness and perfection, and that perfection is nothing but the realization of the real needs of man and his abilities and real talents. In other hands, the real perfection of man is a result of his conscious and voluntary

movements, and definitely doesn't have a compulsive and unconscious aspect. In this context, man has to move through the determined way called "ways of peace" (Surah Al-Maidah, verse 16) and "the right path" (Surah Al-Imaran, verse 101) to reach his creator. These ways have been introduced in religious orders, ethics, and Islamic tenets. Then, the main goal of Islam is the perfection of humans, which can be realized in line with obedience to Allah (God). From this perspective, the self-actualization that is called "perfection" in Islam, has an important state. Perfection has the same meaning as self-actualization in that both have similarities in changing the potential to actual in human existence. Islam has many material and spiritual achievements, and all of them are called "Islamic civilization". The perfection is manifested in the different dimensions of the Islamic civilization, whether in the theoretical aspects and whether in the remaining works of this civilization. In this context, there are many matters on the perfection and its levels in the holy Quran and the Hadith resources, and by the philosophers, mystics, and litterateur and so on. So in order to understand the different dimensions of perfection in the Islamic culture, one should consider its various cases in the Islamic civilization that the aim is the examination of self-actualization in Islam and psychology. Maslow believed that the pattern of the way of personal behavior for achieving happiness, health and functioning depends on its self-actualization (Heylighten, 1992). On the other hand, Frankel's interpretation of self-actualization is that this state is along with the ability to understand the meaningful and positive aspects of life events (Petr, 1996). So self-actualization is as a process of development in the potential powers of each individual to the fullest degree. A self-actualized person is a full person whose functioning and life is in the fullest level (perfection), and his life has been realized and enriched more than an average person (Dahl, 1983). From the Islamic perspective, the desire for perfection and growth and self-actualization underlies human nature. Parents must provide the context for this growth in childhood, and must take a method in which a person's talents in various physical and mental aspects can flourish one after another (you are responsible for the good training of a person who is under your guardianship...) (Tabarsi, 1414 AH). Further, the holy Quran speaks of another dimension of the human soul: "That the human soul is aware and knows, doesn't mean that he is innocent of evil, and if a man violates the orders and accepts the soul's invitation to the ugliness and wickedness, the mercy of God will help him and dissuade him from evil and will lead him to do good job" (Yusef: 53, Tabatabai, Bita, Volume 11, 269). To know the perfect man or a simple man from the Islamic point of view is necessary for Muslims, because this sentence has a model and pattern and example. The subject of perfect human is not a mere philosophical or scientific discussion that has just scientific effect. If one cannot know the perfect man through expressions in Quran and Sunnah and through the way of recognition of Quran's perfect nourished examples, we will not be able to pass the way determined in Islam and to be a true Muslim, and that our society will not be an Islamic society. So it is necessary to know the perfect and transcendent man from the Islamic point of view (Motahari,

1993: 17). Since psychology has great links with the local culture of each region, use of psychological theories should be adjusted based on the culture and civilization of each region to provide better solutions. In Islamic culture, "to be" or move toward God will certainly lead to actualization of talents. The explanation of similarities and differences of self-actualization in Islam and psychology helps psychology to have a better understanding of self-actualization issues, and to choose better techniques in accordance with its local and genuine culture. This study is a new work because it seeks to compare self-actualization from the perspective of two psychologists i.e. Maslow and Rogers with Islam in four parts including the holy Quran, Hadith, mysticism and philosophy of Sadra.

## Research Purposes

- 1- Explaining self-actualization from the perspective of psychologists with an emphasis on the views of Maslow and Rogers;
- 2- Explaining the concepts of self-actualization in the teachings of Islam according to the Quran and Hadith;
- 3-The comparison between Islam and psychology about self-actualization.

## Research Methodology

According to the subject of the research, which is based on theoretical discussions and qualitative nature, the method chosen for reviewing the concerned subject matter is a qualitative method (descriptive- comparative) and that by relying on the first class and second class resources in library form, we tried to respond to the research questions and to specify the accuracy of the hypotheses. In fact gathering the information we needed to use in this study was conducted by the library method. First, the researcher will attempt to reach a complete description of self-actualization in the view of psychologists, especially Maslow and Rogers, and then to search and note the concept of self-actualization in the Islamic sources i.e. the Qur'an and Hadith. Finally, the concept of self-actualization will be compared in this approach. In each section, based on the resources accessible for the researcher, the case by case comparison has been done. Since the research method in this study is descriptive, and finally the researcher will compare the two ideas and in doing so, more resources were needed that can provide an exact and precise description of the variables. In the psychology resources, many books have been written on the theories of personality that present the views of Maslow and Rogers. In addition, numerous articles have been written about these two theorists. The Quran and the hadith are the two main sources in Islam. In the present research, the researcher has referred to the main Islamic knowledge resources for the authenticity of the used sources, of which we can refer to the holy Quran, four Shiite hadith books and other earlier sources of hadith. Then using these resources, we will examine self-actualization in psychology and the Islamic approach to identify the differences and similarities between these two views, and the opinions presented.

## Literature of Research

- Azar Fatemeh in an article entitled "Study of perfect human from the perspective of Quran in the book Nahjul-Balaghah and from psychological perspectives" (2013), (Psychology and Educational Sciences) states: the Almighty God has sent the prophets and especially Prophet Muhammad (peace be upon him and his progeny) and Imams (peace be upon them) to us as a complete pattern of the perfect man for guidance of mankind, so that we can find the right path through following them, and achieve the real perfection that is the worship of God. This article has tried to examine the perfect man from the perspective of Islam relying on the words of Imam Ali (peace be upon him) and some psychological perspectives.

- Bagheri, Ali Akbar has an article entitled "examine the perception of reality and self-adoption in ghazals of Hafez," according to Maslow's self-actualization", published in 2011 in Isfahan University.

- Bakhshayesh, Alireza in an article entitled "A comparative study of the aspects of self-actualization in Quran and psychology" published in the Journal of Comparative Theology (2012), believes that people in the community are different and some people are very pious and strong and yet successful in personal life and have actualized their existential talents. These are the complete and self-made men who are the perfect men according to Islam and the self-actualized men in the view of psychology.

- Hosseini Seyed Ali Asghar in an article titled "Evolution of the concept of self-actualization, beyond the self-actualization, importance of the strategies toward self-actualization" published in 1999 at the University of Tarbiyat Moallem believes that almost all people have the self-actualization talent, but few people achieve self-actualization.

- Abdolmaleki Said in an article titled "A Comparative Study of Rumi and Rogers about self-actualization" in 2000 has tried to examine the ways to achieve self-actualization from the perspective of two eastern and western anthropology schools, i.e. the eastern school of Rumi a Muslim poet, mystic and anthropologist of seventh century AH, and the western humanistic psychology school of Carl Rogers as the theorist of the self-actualization and psychology in the twentieth century USA.

- In the research of scholars such as Ramaniah, Heerboth, and Jinkerson (1985), self-actualization is similar to agreeableness personality, and they believe that the self-actualized people have sensitive thought and are tenderhearted and straightway.

## The study of self-actualized people in psychology

Humanists have acted clearly about the principles underlying their approach to human personality. In their view, man is basically a good creation that tries to grow or achieve self-actualization and is flexible and proactive. Humanistic psychologists give importance especially to

mental health. Only self-control or being consistent with environment is not enough. Only a person who takes steps toward self-actualization can be considered a healthy man. Theories of Rogers and Maslow emphasise on the perfect and complete man more than other theories, and take a positive and optimistic approach to human personality. For humanist psychologists, it is necessary to fight against any factor that prevents a person's potential for self-actualization and deprives him of what could be (Atkinson L, 2010: 472). Now we take a look at two important psychological schools that have spoken more about self-actualization:

### Abraham H. Maslow

Although sometimes Maslow is known as the father of the third force in psychology (the first force was psychoanalysis and its modified forms and the second force was behaviorism), he did not believe being an anti-Freud or anti-behaviorism. He believes that humans have a nature higher than what psychoanalysis and behaviorism assumes. Maslow in the last years of his life tried to find that which looks like the the peak of mental health (Jess Feist, 2013: 586). The base of Maslow's theory of motivation is that human needs can be organized in five categories. Maslow believed that the arrangement of these needs can be better transmitted in a hierarchal form. The first need is physiological needs. All other needs in this hierarchy are psychological needs (safety, affection, belongingness, respect, and self-actualization). This hierarchical display states three matters about the nature of human needs: the needs have been arranged in hierarchy in compliance with their power or strangeness. Whatever the need is in the lower hierarchy, it is felt stronger and more necessary, and appears earlier in the sustainable growth process. Young people only experience the lower needs in the hierarchy, while older people are more likely to experience all the needs in the hierarchy. The needs available in the hierarchy are met respectively, from lowest to highest, and from the base to the tip of the pyramid (Marshall Rio, 2012: 448). In responding to the question that why all people don't achieve the self-actualization, Maslow believes that in some cases, people cannot flourish their talents because of not supporting of the internal conditions (e.g. chronic back pain) or external environment (e.g. chronic deprivation of food and shelter). In other cases, the person himself is responsible for their lack of his growth, i.e. each of us are fearing its talents, which Maslow called the "Jonah complex" by deriving from the Biblical character who tried to escape from his destiny (Marshall Rio, 2012: 452). Health and growth exist only when the tendency toward growth and self-actualization are coordinated, and all experiences are evaluated internally within the organismic valuation (Marshall Rio, 2012: 457). In relation to self-actualization, those people who seek to grow, are more likely to feel themselves in the present time and to behave in accordance with their own principles (Marshall Rio, 2012: 46). Self-actualized people are autonomous and independent and eventually see themselves free. These people resist the social and cultural pressures, and are guided by their own inner nature, and not by the cultural nature of the society (Karimi, 2009: 159). Self-esteem is based on real merit and not on others' views. If

people met their respective needs, they would be on the verge of self-actualization, i.e. the greatest need identified by Maslow (Jess Feist, 2013: 595). The last criterion to achieve self-actualization and at the same time, Maslow's definition of self-actualization is that the self-actualized individuals use "all their talents, capabilities, abilities, and so on" (Maslow, 1979: 150). Higher needs are found later in life. The psychological and safety needs are found in childhood; belongingness and respect needs are created in the juvenile stage, and the needs of self-actualization don't appear until adolescence (Shults, 2000: 343). For Maslow, each person has an inherent tendency towards achieving self-actualization (Shults, 1996: 353). Maslow knows humans as inherently good natured and honorable and believes that there is no badness in his nature. Hence this good nature and potentials in it should be allowed to flourish (Siyasi, 1998: 169). Maslow listed fifteen features that the self-actualized people have= at least partially.

They are as follows:

- more efficient understanding of the reality, acceptance ( of self, others, nature), (spontaneity, simplicity, naturalness), focusing on other problems, need to be alone, self-governance, freshness of continuous understanding, experience of the peak, interest in social affairs, interpersonal deep relationships, democratic character structure, differentiation of tool and target, philosophical wittiness, creativity, and resistance against acculturation. Maslow used the positive and negative criteria to identify the self-actualized individuals. Firstly, these people should be released from trauma. They should not be neurotic or psychotic or with tendency toward these mental disorders. This is an important negative criterion, because some neurotic and psychotic people have similar features to self-actualized individuals, characteristics such as increasing perception of reality, mystical experiences, creativity, and separation of others. Secondly, the self-actualized Individuals have passed the hierarchy of needs, because the low level needs of the self-actualized people are met and then they are better able to tolerate the failure of these needs. The self-actualized individuals, even when they are hungry, will not =panic if food is not available immediately. They have not severe need for money and safety, while those who act at the level of physiological needs, are in dire need of them. The third criterion for self-actualization is having values of the creation. The self-actualized individuals are looking for truth, beauty, justice, simplicity, humor, and other needs.

### Carl Rogers' theory

Carl Rogers is of the humanistic psychologists who introduced an optimistic picture of human nature and considered being valuable, rationality, pragmatism and self-actualization as the most important features of human. According to Rogers, humans can actualize their underlying talents and that tendency toward self-actualization is the motivatign force of humans. According to Rogers, the perfect man is one who can flourish with his potential talents. Human perfection lies in realizing man's unique hidden features and does never end. Human perfection is not the goal, but the direction and process. The Perfect

man in different positions acts based on his inner voice, and the pre-established rules and regulations cannot guide people to achieve perfection (Rogers, 1951). According to Shults, (1996) Rogers, like Maslow believed that the tendencies toward actualization are innate and gradually guide people to the talents that have been determined as hereditary (Marshall Rio, 2012: 453-454). In Rogers' Humanism, man has been defined as his own goal and end, and all paths of perfection are only located in the human realm. In the path of perfection and its concept, Rogers assumes a hypothetical person that with complete action, is an ideal concept. This hypothetical person represents the full actualization of man (Shokrkon Hossein, Gholam Reza Nafisi, Ali Mohammad Baradaran, Rafii, Farhad, 1993: 447). Rogers considers the congruence, unconditional positive regard, and empathy as the necessary and the sufficient conditions for the self-actualization. Although humans share with plants and animals the tendency toward flourishing, only humans have self-concept and, therefore, have the ability to achieve self-actualization (Jess Feist, 2013: 556). Healthy and perfect human characteristics from the perspective of Carl Rogers are as follows: Self-esteem, self-evaluation, self-coordination, being emotional, lack of the defensive state, openness to experience, having a life with existence, relying on organisms, freedom of choice, decision-making and responsibility, sociability, creativity, dynamic and meaningful life, and self-actualization.

### Self-actualization in Islam

In the religious teachings, self-actualization has a wider moral sense as is in a verse in the Quran, which sees the self-actualized people and those who have flourished as their soul through refining, the successful persons in the world and states, "He indeed truly prospers who purifies it" (Surah Al-Shams, verse 9).

#### Features of the perfect human in the holy Quran

**1-** The first characteristic for the servants of Allah is their humility that is obvious even in their most inconsiderable behaviors, such as walking. The first part of verse 63 of Surah Al-Furqan states that: "And the servants of the Gracious God are those who walk on the earth in a dignified manner," Imam Sadiq (peace be upon him) in explanation of this verse states, "it refers to one who moves on his/her nature and refrains from arrogance." Others say that it means that they are moving with patience and knowledge and don't lose their calmness against ignorance and obstinacy of others (Tabarsi, 1995: 222).  
**2-** The next feature stated in the other part of verse 63 of Surah Al-Furqan is their patience and persistence: "and when the ignorant address them, they say, 'Peace!'" In addition to this verse, one can refer to the verse 56 of Surah Al-Qasas in which almighty God in the description of believers states: "And when they hear vain talk, they turn away from it and say, 'Unto us our works and unto you your works. Peace be to you. We seek not the ignorant.'  
**3-** Another feature of the servants of Allah stated in verse 64 of the holy Quran is worship and nightlife: "And who spend the night before their Lord, prostrate and standing". Imam Ali (peace be upon him) states

in the expression of image of the righteous that "at night are praying and in day are patient scholars and virtuous beneficent (Nahjul-Balagha, Sermon 193: 287).  
**4-** The next feature is introduced in the verses 65 and 66 of Surah al-Furqan, and includes the fear of divine retribution, those who say: "And who spend the night before their lord, prostrate and standing, and who say, 'Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment". Fear and hope are the two spiritual factors that have an effective role in human evolution, and no improvement and change is done without these two factors. Where the hope of forgiveness of God doesn't exist in the human soul, he never thinks to self-amendment, and not only continues to his corruption and distortions, but adds to his corruption and increases it (Sobhani, 2001: 270).  
**5-** Another characteristic feature mentioned in verse 67, is moderation in charity: "And those who, when they spend, are neither extravagant nor niggardly but moderate between the two". Today it has been proven for all the world people that where capital and wealth are accumulated, in other parts of the world poverty will increase, and in each area the poor and needy are increased, in other regions richness will be created, and this vicious circle has been continued for centuries (Mahmudi, 2004: 28). The best way to reduce the gap between the classes is charity.  
**6-** Another feature of the servants of Allah in verse 68 of Surah al-Furqan is monotheism: "And those who call not any other God along with Allah..." Worship is a type of humble, praising and appreciative relationship that man makes with his God. This type of relationship can be established only by human with his God, and is true only in relation to God (Vaezi Nejad, 1995: 21). If humans' attention is attracted to God, in a way that they don't assume anyone adorable other than God, and if don't know any owner and authority for themselves except the almighty and able Allah (God), they will not commit many of sins and mental prejudices, while sin is only a result of chaos and mental illness, because it is incompatible with human nature (Parva, 2001: 77).  
**7-** Another feature mentioned in verse 68 is respect for human life: "nor kill a person that Allah has forbidden except for just cause" (Such retribution).  
**8-** The next feature of the servants of Allah stated in the rest of the mentioned verse is chastity and to avoid adultery: "nor commit adultery (or fornication), and he who does that shall meet with the punishment of sin".  
**9-** The Ninth feature of the servants of Allah mentioned in verses 69, 70 and 71 of Surah al-Furqan is cleanness of the spirit. "Doubled to him will be the punishment on the Day of Resurrection, and he will abide therein disgraced, except those who repent, and believe and do good deeds; for as to these, Allah will change their evil deeds into good deeds; and Allah is Most Forgiving Merciful; and those who repent and do good deeds, indeed turn to Allah with true repentance" (Sobhani, 2001: 325).  
**10-** The Tenth characteristic of the servants of Allah is not presenting in the guilty parties. Eleventh feature stated in the other part of verse 72 is avoiding useless work: "and when they pass by anything vain, they pass on with dignity". According to the above explanations, it can be said that the servants of Allah are those who use their own wisdom and prefer it over anything, unlike the ignorant who refer to

illusions in decision-making and are immediately affected by the others' words. The last feature of the servants of Allah is that they ask God to choose them as leader of the righteous. "...and make us a model for the righteous (Surah Al-Furqan: verse 74).

### **Self-actualization from the perspective of Hadith (sayings)**

Of the best results of self-knowledge is its help to theology, and as is mentioned in Quran and Hadith, self-knowledge is the way of theology (Amadi, 1993: 194). Self-knowledge is the base of the human's real life in all material and spiritual aspects, because man with self-knowledge knows high capacity of his personality and his great value and status and prestige, and thereby becomes aware of his own internal, external, physical and spiritual needs, and discovers his underlying talents, powers and abilities, and flourishes them, and then by this way, becomes a theologian and identifies the factors that may lead him to perfection, and eventually by doing the duty, achieves the peak of perfection of humanity and true happiness, which is the ultimate cause of creation (Haeri Tehrani, 1999: 80). Of course, Nahjul-Balaghah is the most valuable cultural heritage of Islam after the holy Quran. This book is a collection as existentially wide as a perfect man after the Prophet (peace be upon him and his progeny), and a book for healing human emotional pain and a mystery of human social and political guidance. This book is a charter of human-making and a framework to the light and a way to the heaven. In Sermon 110 of Nahj al-Balagha Hazrat Imam Ali (peace be upon him) states: follow the way of your Prophet that is the best guidance. Match your behavior by the procedure of the Prophet (peace be upon him and his progeny), because it is the most guiding method (Dashti, 2001: 211). Imam Ali (peace be upon him) in the other part of the sermon 160 says, "Certainly in the Prophet of Allah was a perfect example for you and a proof concerning the vices of this world, its defects, the multitude of its disgraces and evils" (Dashti, 2001:300). For Ayatullah Motahari, one of the sources of knowledge in the view of Islam and the way of completion and correction of vision of any person is the tradition of the leaders of Islam, from the holy Prophet (peace be upon him and his progeny) to the infallible Imams (peace be upon them), and in other words the tradition of the infallibles (peace be upon them). Motahari in the book "perfect man" says: humans can be perfect and more perfect until they can reach the ultimate point above which there is no human, and we call such a person the perfect man that is the ultimate point of human (Nejadiyan, 2012: 302). A perfect man is not a just pure devotee or just pure noble or pure lover or a pure intellect, but he is a man who all values are completely and consistently grown in his nature. An example is Imam Ali (peace be upon him) who was the hero of all values. Therefore, we must not make mistakes to achieve the highest levels of human and perfection, and must not pay attention to only one value and forget the rest. Therefore, we must be a normal human in all values in our life to achieve the self-actualization (Nejadiyan, 2012: 304).

The comparison of the self-actualization between Islam and psychology

According to the holy Quran and the Hadith, and the theories of Maslow and Rogers, we will examine the similarities and the differences of the self-actualization in the view of Islam and psychology.

### **Similarities between the view of Islam and psychology**

The first similarity between the views of Islam and psychology is the emphasis of both perspectives on human nature that leads him to perfection and self-actualization. The second similarity is the emphasis of both systems on the issue of the necessity of a balanced growth of man in all human dimensions, and the necessity of a consistent growth in all human values, and that it is necessary to consider all aspects of human life. The third similarity between these two views is their belief in the free will for humans. The fourth point emphasized by both perspectives is human's responsibility and obligation to his actions and others, while the self-actualized Individuals are free, but they feel themselves responsible toward others. These people have a compassionate attitude towards others. The fifth similarity between these views is their emphasis on considerable human capabilities. In both perspective human has a lot of capabilities. According to the almighty God, human is the most honorable of creatures and is able to achieve the human perfection and the state of being the most honorable creation. The sixth point is that according to both perspectives, the self-actualized people help others and are looking for the truth, justice, simplicity, humor and kindness, and feel the pain when seeing the suffering of others. Seventh common point is the attention of both views on the self and the self-knowledge. Islam recommends self-knowledge for achieving the perfection and theology. Another similarity between the two perspectives is the belief that only few people achieve perfection and self-actualization. In psychology according to Maslow's view, only one percent of the population achieves self-actualization.

### **The differences between the view of Islam and psychology**

The major difference is that in the Islamic view, God is the center of affairs, and the base of all "to be" and "not to be" is the law issued by the God, and that the only way to achieve human perfection, dignity and self-actualization is getting close to God. However, from the psychological perspective, the human being is an independent and unique creature who considers only his own desires, and does everything that deems good. The second difference between the two views is on the type and amount of human freedom. For the psychologists, human freedom is infinite and one cannot impose any limitation for it (even divine law), but he is free and must decide and act as he wants. However, according to the Islamic view, freedom is a natural trend and every person on the path to perfection likes to be free from any obstacle and constraint, and wishes to cross the way of happiness in accordance with the rules and the laws of God. The third difference between the two views is that although relations

of a person with itself and other humans plays an essential role in the growth of self-concept and self-actualization, but these two types of relations are not decisive, and the relationship of man with God plays the fundamental role in this field. Also human's relationship with nature is effective in this respect (Ali Naghi Faghihi, Fatemeh Rafii Moghadam, 2019: 161). The fourth difference between the two views is that in Islam, a human needs guidance and needs to be aware of all aspects of his nature and the path of perfection to achieve perfection, and in this way, the Prophet is mentioned in the Quran as a guide. However, humanists believe that to achieve the highest level, person can achieve self-actualization only by passing some levels. The fifth difference between the two views is that, from the Islamic point of view, a human is not an egocentric identity, but criteria of its values are beyond his own demands, and his circle of changes must be his innate and natural ego, and not his achieved experiments. In contrast, humanists believe that the human himself is only responsible for all affairs. The last difference between the two views is that from the perspective of humanist psychologists, a human has a tendency toward self-actualization and this tendency has biological origin, although growth of this tendency is influenced by culture, parents, friends, teachers and others as well (Shafi Abadi and Naseri, 2001: 160-161). In the Islamic view, self-actualization has merely a mental aspect including cognitive aspects, beliefs, moral and spiritual and personality emotions, and actions of human beings that are enacted voluntarily or by choice, gradually grows in the path of excellence and thereby make life meaningful, and as Frankel (1962) says, the constant need of a human and his activity is not only for himself but also for the meaning that he gives to his human existence and life.

## Discussion and Conclusion

Obviously, according to what has been mentioned, the amount of acceptance of any scientific view must be assessed on the basis of its anthropological approach that is the base of that view, and that its power and strength cannot be assessed except in the light of the anthropological criteria that has strength and integrity of attitude. So what was introduced as the similarity between the view of psychologists and the Islamic perspective, indicated only the strength of anthropological foundation of the perspective of psychology. Similarly, what was introduced as the differences between the Islamic and the psychological perspectives, is in fact known as the weaknesses of the anthropological foundation of the scientific approach. Due to the problems caused by giving originality to the self in life, thinkers are looking for a way to define human nature by it and to replace humanity with a machine-base look at humanity. Having been inspired by the philosophy of humanism, the humanist psychologists tried to assist in the improvement of the lives of people, but only the description of the limited persons who are seen as self-actualized cannot guarantee the effectiveness of these criteria for self-actualization for humanity in a general sense, because its resource is human, and we are not aware of human nature. Therefore the almighty God who is aware of

all aspects of human personality and existence and considers humans and creation in relation with each other, has a very comprehensive and inclusive view. Given the similar characteristics of the self-actualized individuals from the perspective of Islam and humanist psychology it can be said that the Quran's view, due to the universality of its mission, is much more comprehensive and more perfect than the viewpoint of humanism, and that it has more rational discussions on the characteristics of perfect or self-actualized man and the ability of people to achieve self-actualization.

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