

A comparative study of meaningful life, From the perspective of Islam and positive psychology

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Abstract:-

One of the basic issues in the Islamic worldview, which recently appeared in the modern discussions of positive psychology, is the favorable explanation of the meaningful life, which perpetuates the value, the motivation, hope and struggle in life. so, this research was compiled with the aim of comparing the meaning of life from the perspective of Islam and positive psychology and after explaining the concept of meaningful life, by choosing three key components such as bliss, happiness and hope, explained them with descriptive-analytical method and comparative comparison and their communication has been done in these two areas. The findings of the comparative comparison of meaningful life with regard to two indicators of value and objective-oriented positive cognition state that due to the type of general, principled, divine and value-oriented view of Islam and the objective, experimental, subjective principles and humanism of positive psychology, despite of countless similarities and a close relationship between the two fields they have differences in levels.

Key words: meaningful life, positive psychology, bliss, Quran, hadiths.

الملخص:

من القضايا الأساسية في الرؤية الكونية الإسلامية والتي ظهرت مؤخراً في النقاشات الحديثة لعلم النفس الإيجابي هي التفسير الإيجابي لمعنى الحياة، الذي يديم قيمة الحياة، ودافع الحياة، والأمل والجهد في الحياة، لذا فإن هذا يهدف البحث إلى مقارنة معنى الحياة، وقد تم تجميعه من منظور الإسلام وعلم النفس الإيجابي. لذلك تم جمع هذا البحث بهدف مقارنة معنى الحياة من منظور الإسلام وعلم النفس الإيجابي؛ لذلك وبعد شرح مفهوم الحياة الهادفة باختيار ثلاثة مكونات رئيسية هي السعادة والبهجة والأمل شرحها بطريقة وصفية تحليلية ثم أجرى مقارنة تطبيقية وعلاقتها في هذين المجالين. تشير نتائج المقارنة التطبيقية للحياة ذات المعنى فيما يتعلق بمؤشري توجيه القيمة وموضوعية المعرفة الإيجابية للتوائم إلى أنه بسبب نوع النظرة العامة والمبدئية والإلهية والقيمة للإسلام، ومن ناحية أخرى النظرة الموضوعية والتجريبية والمبادئ الموضوعية وإنسانية علم النفس الإيجابي، بالإضافة إلى وجود أوجه تشابه لا حصر لها وعلاقة وثيقة بين المجالين بسبب عدم وجود تشابه في الأساسيات، بالرغم من عدم وجود تعارض هناك اختلافات في المستويات

الكلمات المفتاحية: الحياة الهادفة، علم النفس الإيجابي، السعادة، القرآن، الروايات.

1 .Introduction

Due to the Incremental increase of human emotions, one of the key issues that has been manifested is the discussion about the meaning of life. Islam, as a comprehensive and complete shariat, which has clear instructions in its guiding vision in all fields, has not left this issue and its questions unanswered; Also, positive psychologists, especially in recent years, have used this discussion a lot.

In order to meaningfully introduce life by modeling according to Aristotle, Sleiman chooses a complete plan from simple to difficult and describes four different models as follows: The first form is "pleasant life". The second form, which is a step higher, is called "engaged life"; According to Seligman, the third type of life that considers the optimal functions of the individual is " meaningful life ", means benefiting from capabilities beyond one's existence". The fourth, the most complex, the most complete type of life is the "complete life" which has all the characteristics and features of the previous three types of life is defined as follows: "Understanding positive feelings from pleasures, achieving great satisfaction from personal abilities and using this ability towards something beyond oneself and to find the meaning of life".⁽¹⁾

Psychologists believe that moving along the path of each of the four types of life, makes a person hopeful, happy and prosperous and gives a person a good and meaningful life. In summarizing the views, it can be said that meaningfulness is a general process for evaluating life, getting rid of negative emotions and an important factor for mental health.⁽²⁾

this main question is raised that what is the difference between the two schools of Islam and positive psychology in the discussion of the meaning of life, which changes all human identities? The answer to this question is not one-dimensional and unique to one issue, but the ultimate goal of positive psychologists and one of the important goals of Islam is to know about the structures that provide meaningful life contexts for humans, Therefore, the relationship between psychology and Islamic topics is evident in a place where aspects of giving meaning to life's events under the title of meaningful components such as "happiness", "happiness" and "hope" are at the center of attention of this approach. Here we will compare these

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components from the perspective of two schools; However, researchers such as Abbas Pasandideh in his book The Model of Happiness (2015) and Abolfazl Qarizadeh Abargoui (2017), Mehdi Nemati (2014) in his theses and Alizadeh Mohammadi and others (2016) and Seyed Hatam Mahdavi Noor (2018) in their articles have addressed some aspects of the discussion of meaning .But so far, no independent research has been done on this matter.

This article intends to compare the meaning of life with a search in Islamic sources and positive psychology and examine the similarities and differences of the data through analysis and processing.

2 -The meaning of life from the perspective of Islam

From the point of view of Islam and the Holy Quran, life is not aimlessly.⁽³⁾ The purpose of life is to go through the stages of perfection and closeness to Allah and the most central concept for reaching the goal is "the meaning of life", and sometimes its absence is equivalent to spiritual, inner and perceptive death. In this course, some people settle for the lowest level of life in the world.⁽⁴⁾ And some choose the sublime meaning of life and good life⁽⁵⁾This is important for those who have chosen the true life of the hereafter⁽⁶⁾ In Quranic stories such as the children of Israel, Abraham and the birds, Uzir, etc., the signs of the unity of the beginning and the end of life are evident. And it assures the hearts of people that by understanding the resurrection, they will see their life as more meaningful and prosperous life with the hope of benefiting in the world after death.

The efforts of divine prophets in realizing the meaning of life is to bring people to the real level of spiritual perfection in life.⁽⁷⁾ that the highest level of life is the giver of life and death of the essence of oneness, and those who reach this level of meaning are life-giving and meaning-creators (the story of Jesus (pbuh) and Ibrahim (pbuh)), therefore, the peak of the impact of the meaning of life And giving meaning to life is evident in the combination of two good names "Hay" and "Qayyum".⁽⁸⁾

By thinking about the nature of the world and the secrets of human creation, we realize the purposefulness and meaning of the world of creation⁽⁹⁾The result of religiosity and faith is optimism about the system of creation which In the light of it, mental peace and hope for life have been strengthened and even the face of death has

changed for humans and it is evaluated as a kind of transition from the low world to a transcendent world full of blessings.⁽¹⁰⁾

The creation system is designed in a way that is mixed with trials, blessings and rewards⁽¹¹⁾ And misfortunes and joys together cause the elevation of the Toleration and the foundation of connection with Allah and provide the receipt of Allah's endless mercy.⁽¹²⁾ As far as man has gone through the coming and going of blessings and the ups and downs of material life⁽¹³⁾ And by disregarding worldly ties, living in a higher horizon and at the height of hope, spirituality, salvation and happiness.

And to know that every conflict is a key to openness and positive energy and this is the peak of meaningful life. Such a person is always happy because he believes that the soul of difficulties is ease and ease is the result of difficulty. ease accompanies hardship⁽¹⁴⁾ And good and evil are higher than both, just as the parable of benefiting from salty and sweet water is mentioned in verse 12 of Surah Fatir. In addition to the book of creation, the book of the Holy Quran is also two-sided; It means the revealer of the Book of Allah, is the who made the darkness and the light⁽¹⁵⁾ Indeed Allah leads astray whomever He wishes, and guides whomever He wishes⁽¹⁶⁾ and who is both a cure and mercy for the faithful; and increases the wrongdoers only in loss.⁽¹⁷⁾ Allah's foundation is on helping the good , To these and to those—to all We extend the bounty of your Lord.

Therefore, there is unity and meaning in the course of life stages even in contradictions, the Holy Qur'an has meaning in the origin of events, meaning in the course of events and meaning in the end of events. Also, this type of unified and divine view of the Holy Qur'an on the good and bad events of life is a connecting and stable view that makes a believer hopeful, happy and prosperous in facing the difficulties of life.⁽¹⁸⁾

3- Analysis of the meaningful components of life in positive psychology

Standard and Harris (2001) believe that after the publication of one of the most prestigious psychology journals in the year 2000 in America called "Positive Psychology", focusing on individual talents, skills, strengths, self-fulfillment, spiritual needs and meaningfulness of life to Instead of the pathological approach of the human psyche,

this branch is called "positive psychology" with the model of modern psychology research and based on positive emotions, powerful personal forces, positive social systems, happiness, bliss, hope therapy and meaning therapy to achieve A better life presented itself to the scientific world.

In order to achieve a happy and prosperous life, the meaningfulness of life and its position and importance is inevitable.⁽¹⁹⁾

Positive psychologists started researching meaningful life from the very beginning, Frankel's initial action was to insist on the values of life. His uprising formed a brave movement against the psychodynamics ruling the old psychology. Klinger has insisted on values as the true construction of meaning in order to achieve a meaningful life. Carefully in the course of historical research, we find out that meaningful life has been one of the most challenging concepts in psychology and philosophy. Despite extensive research by psychologists, psychiatrists and moral philosophers such as Yalom, Kierkegaard, May, Sartre, Fichte, Frankel, Camus, there are still uncertainties in its nature.⁽²⁰⁾ In examining the ideal life, Seligman emphasizes on strengths and virtues. He lists six important virtues approved by all religious and philosophical traditions, one of which is the study of a good and meaningful life.⁽²¹⁾ He believes that meaningful life is benefiting from one's inherent capabilities and abilities and serving a purpose superior to oneself, which is synonymous with purposefulness in life; ; Also, "belonging to what is called (positive institutions), including religion, family, community, nation, etc., can be the meaning of people's lives, and being active about it gives them a sense of satisfaction and meaning."⁽²²⁾

In a meaningful life, two components, the value orientation of positive cognition and the purposefulness of positive cognition, are mentioned together. Researches show that in order to have a meaningful life, it is necessary to respond to the four basic needs of life, including goal orientation, value orientation, efficiency and self-worth. Allport (1954) believes that "the presence of meaning in life is the most effective factor on positive psychological actions. Frankel (1984) believes that the existence of meaning in life is like a key, it unties problems and prompts people to act positively."⁽²³⁾ While engaging in favorite activities, watching works of literature and art, taking refuge in the lap of nature, as well as when connecting to the

eternal source of Allah, which finds philosophy and religion as a safe and wide support Man understands the meaning of life in himself. From the point of view of Batista and Almond (1973), meaningful life is the process of individual belief to determine the ultimate source of concepts and beliefs. Therefore, to the extent that a person believes and commits to more values, he realizes that his life has more meaning.⁽²⁴⁾ Baumeister (1991) says that when the four needs of a person for meaning Such as: 1- a sense of efficiency and control, 2- having a set of values that justify actions, 3- having a purpose in life, 4- having a stable basis for having a sense of self-worth in a person, a good feeling of Meaningful life, arises in human existence.⁽²⁵⁾

4- Analysis of the meaningful components of life in Islamic teachings

1_4- bliss

The concept of "happiness" is used as one of the meaningful components of life in many religious sources, and in non-religious sources such as positive psychology, with defined words such as well-being, satisfaction, and happiness in a semantic field.

Ibn Fares believes in introducing happiness by using the three words "Yemen", "Soror" and "Khair". Saad indicates good as opposed to negative.⁽²⁶⁾

Happiness is considered one of the complete concepts in schools, which includes the ultimate goals of each school and cultural elements, and defines the course of movement and the meaning of life, therefore, in a meaningful life, we get to know the goals of a faithful and happy person. Happiness is one of the key topics for enjoying a meaningful life; Therefore, humans naturally seek to acquire it.

Seligman considers it one of the types of happy life based on the fact that having meaning or meaning search is related to happiness and in the importance of meaning, he believes that meaninglessness is the cause of disease and meaning-making interventions reduce depression.

After examining 440 narrations, Abdi came to the conclusion that Islam calls bliss a permanent good along with happiness, the only difference is in the examples of good. Islamic sources extend

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goodness from this world to the hereafter, so from the perspective of Islam, genuine happiness begins in this world and is completed in the hereafter.⁽²⁷⁾ Therefore, the important point is the two levels of happiness and the effect of each on the other, which Imam Sadiq (A.S.) says: who leaves this world for the hereafter and the hereafter for this world is not one of us.⁽²⁸⁾

In expressing the Islamic model of happiness, the places that are called "the world is the farm of the hereafter" have high sanctity. And the worldly happiness is the foundation of the happiness of the hereafter, and in cases where the happiness of the hereafter is the ultimate goal, it is considered a direction to the happiness of the world.⁽²⁹⁾ Having worldly facilities and the way to use them is a necessary condition for achieving happiness and meaning in life, but it is not sufficient

And on the other hand, it is possible to achieve good and happiness by attaining faith in three cognitive, behavioral and emotional domains.

The Prophet (PBUH) says about the role of the world as a foundation for the hereafter: O Allah... help me in my religion through my world and help me in the hereafter through my piety.⁽³⁰⁾

The place and connection of pleasure and hardship with meaning: There is a close relationship between meaningfulness and happiness in Islamic life and between meaningfulness and happiness in positive psychology. In the schools of materialism and psychology, they have defined the worldly level for meaning, in positive psychology research, where religion and moral virtues are discussed, it is related to worldly issues. The concept of "afterlife" is unknown in positive psychology; On the other hand, legitimate pleasures and happiness are not only not rejected from the point of view of Islam, but also have special importance and are considered a part of a meaningful and happy life" He who does not suffer, Allah does not need him"⁽³¹⁾ And on the other hand, suffering, hardship, in addition to the fact that it does not conflict with good life in the school of Islam. Rather, it is considered a staircase to climb to a meaningful life And people who do not suffer hardships have no place in the course of blissful evolution; Difficulty is the precursor to perfection and progress. Suffering, the necessity of evolution and the lack of it causes the destruction of man; Because the basis of Islam is based on goodness

And religion's approach is neither hedonistic nor hardworking; Rather benevolent.

As a result, pain and illness are considered a part of happiness and meaning. in another place, Imam Sajjad (A.s) emphasizes: " I don't like it for a man to be healthy in the world and no calamity befalls him."⁽³²⁾ The result is that, contrary to the view of positive psychologists, who are looking for increasing happiness, Islam believes that there is no lasting happiness in the world and it is accompanied by pain and suffering. certainly, we created man in travail.⁽³³⁾ And those who are looking for complete comfort in this world without hardships and troubles will not find benefit. Imam Ali (AS) said: "The world is a place where calamities come from all sides".

In comparing the component of happiness, there are two contexts:

1- 4- Comparison in the context of principles

The kind of general and principled view of the concept of happiness and its definition is not in the field of positive psychology and because of the objective and experimental view, it is considered as the "topical principles" of this science. Symbols such as Allah, justice, resurrection, human and spirit are tied to the meaning of happiness and none of them are in the scope of empirical and objective symbols.

As a result, these concepts are unfamiliar and foreign to psychologists' research tools.

Psychologists sometimes follow the approach of philosophizing when faced with religious concepts; Like the Delusion of religion in Freud's opinion; This means that " Allah, resurrection, hell, revelation and such concepts are all human illusions and have no external reality", while the only work of psychologists is Psychoanalytic. Is it possible to influence the outside world with mere illusion? With such topics, it leads to the unintentional entry of psychology into the discussion of ontology and philosophy.

In criticizing Freud's opinion, McQuarrie believes that, on the one hand, the difference between psychologists in psychological descriptions indicates that their results are based on certain presuppositions and philosophical ideas, and on the other hand, naturalism includes a part of experience and presents it under the title

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of the whole reality.⁽³⁴⁾ The result is that psychologists, with an emotional view of behavior in the discussion of experimental anthropology, can never present a correct opinion in religious anthropology, and most of the judgments in this field are limited, partial.

In order to achieve happiness in a meaningful life, we are faced with teachings and dimensions of existence and man such as monotheism, eternal and eternal, creator and creation, revelation and prophets, the world and the hereafter, justice, etc. It can only be done with religion and philosophy, and psychology has taken from the contents of Islam under the title of Islamic principles. The result is that at the level of generalities and principles, between the ontology of the nature of happiness as a component of meaningful life in Islam and positive psychology, the principle of "contrast" is established.

1-1-4- Comparison in context

A mainly materialistic understanding of the concept of happiness in materialistic schools is certain, and positive psychology also believes this. These two schools define the influence and effects of the concept of religion at the same level. In positive psychology research, we find issues such as Sharia, forgiveness and submission; But the impact of these concepts is in worldly areas. An example is the relationship between Sharia law and happiness, satisfaction and mental health. Belief in value concepts is calculated in the field of material and worldly life due to a special approach in psychological researches and is alien to eschatological epistemology.

Accuracy in the semantic components of the word happiness in psychology leads us to the concept of "bliss" which, in comparative comparison with the concept of happiness as one of the meaningful principles of life in the Islamic view 'Despite the similarities and positive correlation in details such as "religion, faith, knowledge, personality, good character, positive emotions, pleasure, humor, contentment, positive attitude and" ...Minor differences are also observed.

- 2-1-4- The first difference:

religion does not accept the absolute faith and belief, but it considers faith in Allah and belief in the religion of Islam as valid in achieving a happy and meaningful life; However, in the view of positive psychology, faith and belief have been studied as an attitude

and its validity is a priori and assumed. Therefore, bliss and meaning in psychology, despite the correctness of faith and belief, contrary to Islam, passes through every kind of life.

3-1-4 -The second difference: positive psychology considers the absolute possession of facilities as a factor of happiness and a happy life, but Islam, as long as these facilities are used for personal benefit in the service of meeting the needs of the poor, is the criterion of happiness. This point of view is due to the strategic view of Islam, which is rarely found in the view of psychologists.

4_1_4 The third difference: the absolute understanding of the effect of parenting in promoting a happy and meaningful life is in the field of religion, unlike positive psychology, which believes that the decrease in happiness in the family in the early stages of the birth and adolescence is due to the imposition of hardships. And religion in this field believes in enduring some of the fleeting and mortal hardships of this world in order to achieve lasting pleasures.

The final result of the comparative comparison of bliss to achieve a meaningful life in Islam and positive psychology is that in addition to having countless similarities between the two areas; Due to the lack of similarity in the basics, we see minor differences, not a conflict, which is partly due to the empirical basis of positive psychology, which is also inevitable.

4-2- Happiness

In the new research of positive psychology, happiness has found a prominent role as one of the forgotten missions of the ancient science of psychology to achieve a meaningful life; It has been proposed as an indicator of life satisfaction, quality of life and ultimately meaning of life. Paying attention to self-learned happiness leads the focus of psychologists from the external factors of happiness to the internal factors of creating and sustaining happiness. A problem that emphasizes the cognitive aspect of happiness in the psychology.

In Vinhoven's view, the cognitive structure of happiness and obtaining personal satisfaction from life is considered important, which is one of the influential components of meaningful life, and it is also the opinion of positive psychology. Creating meaning is the

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process by which people interpret the events of their lives. They find benefits in these events and realize the importance of the events that happened; Therefore, the creation of meaning, in addition to being derived from the need, values and merits, also comes from the special events that happen in our lives.⁽³⁵⁾

In the view of Baumeister & Vohs (1991), not only the meaningfulness of life is a necessary condition for happiness, but also there is a direct correlation between them; Although it can be understood that it is possible that happiness and meaningfulness are different, even if there is a negative correlation between them, but most of the time, lives with more meaning are happier. The result is that meaning is necessary for happiness, but it is not sufficient. The subject of happiness in Islam in a serious way after Plato and Aristotle in the connection of pleasure and happiness. First, Bo Ali welcomes this discussion with the two concepts of Farah and Behjat (happy and joy) in epistemic terminology; In such a way that, in the treatise (Edavieh Qalbiyyah), happiness is defined in parallel with the concept of joy: Happiness is pleasure, and pleasure is a state of success and completeness.⁽³⁶⁾

Bo Ali provides a more precise definition of pleasure in the book Asharat: Pleasure, understanding and attaining what is perfect and good for the perceiver, and pain, understanding and attaining what is bad for the perceiver.⁽³⁷⁾ Several important components are taken from this definition; One is the cognitive perception of pleasure and the other is the emotional dimension of the word "Nile" "Despite the similarity of the nature of happiness in ILM AN-NAFS (Science of the Soul) and psychology, It seems that Bo Ali, by separating Farah and Ibtahaj(happy), expresses two areas of happiness that have been neglected in the psychology of happiness. In such a way that sometimes even spiritual happiness is considered the same as happiness with narcotic and energizing drugs or lower than other conventional happiness.⁽³⁸⁾ As Argyle says, does religion provide human happiness? Yes, but not to the extent of a gym membership or a wedding.⁽³⁹⁾

In fact, Bo Ali, in addition to providing experiential happiness, also mentions Sarwar and Behjat, which are necessary for those who seek perfection and goodness in order to achieve a meaningful and happy life. The result is that a religious person, a seeker of perfection and a meaningful life, is in search of both areas of happiness and

compared to one-dimensional happiness, positive psychology is more general.

-2-4- The emotional aspect of happiness: Islamic teachings insist on the emotional aspect of happiness: "Hurry up to the happiness of this world and the hereafter"⁽⁴⁰⁾ "Happiness with its derivatives is also used in nineteen different words in the Holy Quran"⁽⁴¹⁾ For example: "Say, 'In Allah's grace and His mercy—let them rejoice in that! It is better than what they amass"⁽⁴²⁾

In various verses and traditions and Islamic teachings, it deals with spiritual and afterlife issues as well as the expansion of the soul and happiness. which is therefore compatible with the simplicity of positive emotions in Fredrickson's theory, which according to this model, "positive emotions expand the temporary treasury of a person's thought and action".⁽⁴³⁾ The grace and general mercy of Allah invites everyone to be happy and enjoy life but some verses warn about the dimension of happiness: "That [punishment] is because you used to boast unduly on the earth and because you used to strut".⁽⁴⁴⁾ As a result, the happiness mentioned in the Holy Quran is divided into positive and negative. In fact, this is the reason why the Quran is not satisfied with the emotional dimension of happiness. The dislike of happiness that some narrations refer to also indicates this point⁽⁴⁵⁾ and This dimension of religion, which divides happiness into positive and negative categories, has been less discussed in positivist psychology.

-2-4- Cognitive aspect of happiness: In the cognitive dimension of happiness, positivist psychology emphasizes its human-centeredness and seeks the individual's satisfaction with his life, but from the point of view of Islam, satisfaction has a broad meaning, one dimension of which is in the world and Its most important dimension will be achieved in the hereafter: "Some faces on that day will be joyous, pleased with their endeavor, in a lofty garden"⁽⁴⁶⁾

Also, the two-sidedness of the concept of satisfaction, which includes, on the one hand, the life of the individual and on the other hand, the satisfaction of Allah Almighty: "Allah is pleased with them and they are pleased with Him".⁽⁴⁷⁾ Here, it is not just about achieving dreams.; Rather, more important than that, choosing the right things, achieving certainty and moving in the shadow of a meaningful and happy life is the perfect goal of religion.

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Bu Ali's attention to the nature of happiness, especially in his experimental treatises, as well as in the teachings of Islam, centuries before Van Hoven, Seligman and positive psychology, shows the great position of Islam and Islamic thinkers in dealing with happiness in order to give meaning to life.

Another factor differentiating Islam and psychology in the matter of happiness is the accuracy in the factors, especially the external factors of happiness, because Islam does not accept any type of external factors in the creation of happiness. Like sexual lust and intoxicants, which are condemned from the point of view of Islam.

Religious faith is the originator and sustainer of spiritual happiness, as Myers believes, religious faith has a great impact on the level of happiness and that faith "brings social support, purpose, a sense of acceptance and hope to the individual."⁽⁴⁸⁾

The final result: in the two views of Islamology and psychology, there is a common and different point of view in happiness, in the dimension of recognizing emotion and using the capacity of happiness as the increasing potential of positive emotion in achieving the meaning of human life, there is a common point of view, but in Positive and negative types of happiness is a difference of opinion. dissipation,

The comprehensive view and logical overlapping of the two fields of Islam and positive psychology to the topic of happiness, despite having some differences, has given researchers a complete understanding in the discussion of the meaning of life and it protects the general public from the danger of Sufi one-dimensional view and dissipation in happiness.

4-3 -Hope

In the past years, "hope" as one of the constructs of positive psychology has an effective relationship with the presence of meaning in life and it ALSO attract the opinion of thinkers to provide people with a prosperous, happy and meaningful life.

Hope means positivity and the ability to create paths to achieve goals, ideals and meaningfulness of life. Snyder, the leading researcher of hope, believes that hope is insisting on using skills and abilities to achieve goals.⁽⁴⁹⁾

The Holy Quran also considers the main source of virtues to be the hope of Allah's mercy and forgiveness and on the one hand, the hope of Allah's awakening is the basis for benefiting from the essence of oneness and despair is graceless "Who despairs of his Lord's mercy except the astray"⁽⁵⁰⁾

And on the other hand, he considers the hope of the day of punishment as a deterrent to corruption in the land:" He said, 'O my people! Worship Allah, and expect [to encounter] the Last Day, and do not act wickedly on the earth causing corruption'⁽⁵¹⁾". Faith is the source of hope, whose objective examples are crystallized in verses⁽⁵²⁾ and surahs, and optimism towards Allah is the cause of hope and the foundation of all positive developments and shows a meaningful life for the pious and the righteous.

Snyder and his colleagues consider hope as a cognitive set that is composed of the dual elements of "resources (purposeful decisions)" and "paths (methods to achieve goals)" and expresses the process of purposeful thoughts, And the purposeful thoughts are theoretically the central point and meaningfulness of life, so it can be concluded that hopeful thinking is the main consequence of the meaning of life.

Nasiri In his research on the relationship between hope and meaningfulness, came to the conclusion that firstly, there is a significant positive interactive relationship between the meaningfulness of life and hope with happiness and life satisfaction which are agrees with the findings of Vale, Hubter and Soldo (2006), Snyder and his colleagues (1997), Chang (1998), Snyder (2000), Scannell and Becker (2006), Zika and Chamberlain (1992). Recker (1997), Wong (1998), But there is a significant and negative relationship between meaningfulness of life and hope with depression; That is, the reduction of both or one of these leads to an increase in anxiety and depression.

Feldman and Snyder consider hopeful thinking as the main consequence of meaningful life. Among the variables, an index of the meaningful value of life has the greatest effect on hope. It means that people whose lives have a higher meaning and concept are more hopeful than others.⁽⁵³⁾ The results of multiple regression in a sequential and simultaneous method indicate the mediating role of hope in the relationship between the meaningfulness of life and life

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satisfaction, and the meaningfulness of life in an indirect way in interaction with hope can increase happiness and life satisfaction and reduce depression.⁽⁵⁴⁾

Hope and optimism have a close relationship with each other, theoretically and empirically. Therefore, optimism may be considered a necessary condition for motivation, but it is not a sufficient condition.⁽⁵⁵⁾ Snyder and his colleagues refer to the two-way of paths and goals. On the one hand, hopefuls believe that they will reach their goals, and on the other hand, they have the ability to create the required paths and achieve their goals by combining resources and paths.⁽⁵⁶⁾ Due to the failure of some plans, hopeful people foresee several possible crossings.⁽⁵⁷⁾ In hardships, the hopeless and the pessimistic, give up and lose their motivation and become depressed; While hopeful and optimistic people try to add meaning to life with their tolerance.⁽⁵⁸⁾

In the comparative comparison of hope in Islam and positive psychology as one of the significant components, we see similarities and differences:

4-3 - Similarities: In this comparison, the commonalities are more than the differences, and there is a significant similarity between the findings of the thinkers and Islamic teachings; One is that the key and fundamental aspect of hope in both views is as the ultimate goal. Another thing is that hard work is the basis for achieving "hope" as a reasonable expectation of a meaningful life in both perspectives. Also, hope is one of the cognitive processes during which a person who seeks a meaningful life searches for his goals and that hopeful people have the ability to replace new paths to achieve goals and the ability to provide emotional reflections when faced with obstacles in life. They strengthen the good nature in themselves.

-3-4- Differences: Snyder's theory of hope is based on individualism and anthropocentrism, but the basis of hope in religious sources is the belief in the existence of oneness and trust in Allah, This strong support, whose roots are formed based on the hope of Allah's favor and help, puts the beautiful vision of the afterlife in front of the hopeful person to benefit from Allah's bounty and gives life a double meaning. Therefore, due to the lack of such support in psychology, Tillich says: "Hope is easy for a fool and difficult for a

wise person. "Anyone can indulge in foolish hope, but pure hope is a rare and great thing."⁽⁵⁹⁾

A hopeful, religious person confronts the challenges of life with a stronger will, and with a hopeful belief, he invents different new solutions to achieve Transcendental goals And he chooses the exciting answers that are appropriate to his character and fulfills his mission with stronger patience and perseverance, And in times of need, he rationally paves the paths of meaningful life for himself, and on the other hand, due to fear and hope in the Lord He is freed from falling into the abyss of depression and falling into vanity and laxation.

In the type of goals in Snyder's theory of hope and based on the theory of positivist psychology, the discussion of values such as good and bad, good and evil, good and bad, goodness and corruption is not discussed, However, in the Qur'anic and religious approach, the hopeful person, with the help of Allah's nature, The revealed teachings and Islamic sources select the valuable goals and the right ways along with the satisfaction of the Lord and reaching the desired perfection, and reach the ultimate goal in a meaningful life through the permissible paths of the Shari'ah.

5 .Conclusion

In this research, the meaning of life was compared with a search in Islamic sources and positive psychology, and among the constructs, communication circles such as "happiness", "bliss" and "hope" were selected as the key components of the meaning of life And they were compared and examined from the point of view of two schools, and the following results were obtained:

From the results of the comparative comparison of happiness in order to achieve a meaningful life in Islam and positive psychology, it is understood that in addition to having countless similarities between the two fields; Due to the lack of similarity in the basics, we see minor differences, not a conflict, which partly goes back to the empirical foundation of positive psychology.

The mainly materialistic perception of the meaningfulness of life in materialistic schools, including positive psychology, is a definite thing. Belief in value concepts is calculated due to a special approach in psychological research, in the field of material and worldly life, and is alien to eschatological epistemology.

(44) A comparative study of meaningful life, From the perspective

Religion considers only faith in Allah as valid in achieving a meaningful life; However, from the point of view of positive psychology, faith and belief are studied as an attitude and its correctness is a priori and assumed, therefore, happiness and meaning in positive psychology, despite the correctness and difficulty of faith and belief, passes through every kind of life.

In Islam's view, Allah is all meaning, the foundation and at the head of life's goals, while from the point of view of positive psychologists, meaning is the last stage.

From the point of view of positive psychology, the absolute possession of facilities is the factor of a happy and meaningful life, but from the point of view of Islam, as long as the facilities, in addition to personal benefit, are used to meet the needs of the poor, it is a meaningful criterion.

In the dimension of recognizing emotion and using the capacity of happiness as the increasing potential of positive emotion in achieving the meaning of human life, there is a common point of view, but not in the types. A religious man is a seeker of perfection in the shadow of Allah's grace and mercy in a meaningful life, in search of different areas of happiness, including praise and blame, worldly and hereafter, along with hardships and calamities.

which is more general than the one-dimensional happiness of positive psychology.

Because the approach of religion is neither hedonistic nor hardworking; Rather, it is benevolent, as a result of which pain is considered a part of meaning.

There is a significant positive interactive relationship between the meaningfulness of life and hope with happiness and life satisfaction. Therefore, comparing the two schools of Islam and positive psychology, there are more commonalities than differences, And in both, hopeful thinking should be considered as the main consequence of the meaningfulness of life, and among the variables, the value index of the meaningfulness of life has the greatest effect on hope; It means that people whose lives have a higher meaning and concept are more hopeful than others.

In both views, hope is considered as the ultimate goal, and hard work is considered as the reasonable foundation of a meaningful life.

Hopeful people, in the face of life's obstacles, have the ability to replace new paths and They strengthen the good nature in themselves. Also, in the difference between the two views, it can be said that hope in making life meaningful from the point of view of positive psychologists is based on individualism and human-centeredness.

But the basis of hope in religious sources is belief in the existence of oneness and trust in Allah. This thought puts the beautiful vision of the hereafter in front of the hopeful man in order to benefit from Allah's reward and confronts the obstacles of life with a stronger will and gives a double meaning to life with a good motivation and a hopeful belief.

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