

A Growth-Oriented Therapeutic Model with an Emphasis on Time and Dimensions of Individual Responsibility According to the Opinions of Muslim Thinkers

Fatemeh Ghaseminaei¹, Masoumeh Esmaeily², Friborz Bagheri³

^{1,2}Allameh Tabatabai University, Tehran, Iran

³Azad University, Research Sciences Unit, Tehran, Iran

Objectives: Developing a unified and Islamic model of counseling about growth with an emphasis on how to face the process of time and the responsibility of existence. The purpose of this research is based on the emphasis on cultural psychology. **Method:** The method of this research is the use of Schleiermacher's classic hermeneutics, which by using coding on three levels, open, axial and selective, with a step-by-step examination of selected works of Islamic thinkers (Ibn Arabi, Suhrawardi, Hassanzadeh Amoli and Javadi Amoli). Their construction has been done and it is in a format suitable to Islamic thought. The integration pattern obtained with the method of inductive and comparative logic is finally discussed in a practical approach in the form of goals, foundations, principles and therapeutic process. **Findings:** The findings show that the foundations of the formed model include the basis of perfection with principles (contradiction, desire for perfection, agency, hierarchy of existence, service, regularity and continuous creation, directionality and purposefulness). The basis of unity with principles (completion, connection of parts, acceptance and integration, fixed truth, immutability of the rules and causality of existence, balance and compatibility), the basis of immortality with principles (the desire to return to the origin, spatiality, temporality of existence, temporal integration, death, rotation existential). It is based on purposefulness with principles (leadership, power of creation, administration and continuity of existence, comprehensiveness). **Conclusion:** In this research, the goal of growth is to act on the divine circuit, which according to the foundations and principles specific to it, the person is recognized as responsible in the personal and communication dimensions. according to the scope and dimensions of his responsibility and by re-finding meaning in a different way at different levels of cognitive, emotional and behavioral solves personal and communication issues.

Keywords: Islamic model, Growth oriented therapy, time, responsibility for existence, opinions of Islamic thinkers, hermeneutics

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Introduction

At first, it was believed that time was created as a tool of God and before all creatures. Time is not only one aspect of the created world. Rather, it was a means that God used at the beginning of the process of creation and carries it with him until he stops the time-consuming work of creation. Therefore, if time is God's essential tool, its necessity for humans can also be mentioned. Time does not only play a role in the formation of the content of events, but sometimes it can also play a role in the foundation and creation of events. Time is the most important guide for humans. Meanwhile, time takes meaning under the rotation and mechanism of existence (Davis and Davis, 1978).

According to Schopenhauer, time is not separate from existence and with the type of attitude towards time. Existence takes a different meaning and manifestation (Schopenhauer, 2018). The eternal and transitory ontology can be justified by the interpretation of time. If we consider existence as having an eternal nature. Then the time and coordinates of the past, present and future can be collected in one point and remain always present without absence or disappearance, in contrast to the time when our way of looking and our slogan changes to say that only the present and existence of now is the originality. Existence also changes its meaning and direction from a static state to a presentist and transitional state (Dulev, 2018).

Existence with the mechanism of time and the problem of human knowledge come together at the common point of the story of creation. This common point is a sign of correspondence and harmony between

*Correspondence concerning this article should be addressed to
Fatemeh Ghaseminaei. Faculty of Psychology and Educational
Sciences, Allameh Tabatabai University, Tehran, Iran. Email:
fatemehghasemi3030@gmail.com

existence and man are expressed under the title of correspondence between the small world and the big world. Such an interpretation shows that ontology is not possible apart from anthropology and anthropology apart from ontology (Sadeghi and Wasti, 2019). Anthropology is an ancient science that the detailed and comprehensive understanding of human nature and identity is the income of entering into its discussions. In this science, dealing with the truth of man, the way of creation and beginning of his life, his destiny and end, and his place in the system of existence and his responsibility in the control of existence are among the topics that are taken into consideration (Khosrupanah and Mirzaei, 2010). The explanation of the existential nature of man puts him in front of the question of what is his responsibility according to the purpose of creation. Responsibility as the fact that a person is responsible for the flourishing of everything that is inherent in his existence, and he carries out this responsibility with awareness and in connection with an ontological vision (Mendelwitz and Echinder, 2008). This issue can take different meanings and positions according to human response to existence.

Ontology and anthropology are considered as two important pillars in every school of thought that seeks to explain the nature of human perfection. Growth means the flourishing of the most hidden dimensions of existence and bringing a person to the place of his wholeness (Ivzan et al., 2013). It is an issue that has been occupying the human mind inclined to civilization and perfection for a long time, this has been an important mission on the shoulders of schools that considered themselves to be the guide of humanity towards growth. In these schools, the position of divine religions, especially Islam, which formulates the continuum of growth from man to existence and finally at the point of completeness and unity of existence, which is God. It is very important. Since its arrival in Iranian society, the religion of Islam has shaped a certain culture and worldview, the elements of which have been effective in the way people look at issues. The collection of Islamic beliefs and values and its manifestation in the progress of science and art and the emergence of social and political institutions among nations and peoples who have accepted Islam as their religion and its basic principles in their model and culture in relation to God, themselves, nature and society rule (Velaiti, 2018). Therefore, any school and mission can be effective for Iranian clients when it incorporates the components of Islamic culture and explains issues from the perspective of its values.

Considering the importance of culture in the intellectual horizon dependent on time and place. It seems that for every people and in every intellectual context. The reality of growth and perfection takes a different form according to the cultural background and prevailing values. For this reason, today in the world of psychology, the emphasis is on cultural psychology. Cultural psychology is an interdisciplinary topic that uses the topics of anthropology, ontology, psychology, linguistics, history, etc. And it seeks to interpret the main topics in human development such as cognition, learning, self, personality dynamics and gender with a critical view and from the perspective of social constructionism (Stigler, Shuder and Herdt, 1990). According to such an emphasis, therapy can be effective if it is in harmony with the cultural framework and worldview of the clients and examine and solve problems in approved value formats.

The use of integrated models cause thoughts and opinions from various schools to be selected, which can be consistent with the intellectual horizon of the target society while being internally coherent (Bayat et al., 2015). In other words, cultural psychology uses integrated models to select and put together the bases and principles that are more compatible with the values of the clients and explains and examines the issues from the point of view of their value system. What enables the formation of integrated patterns that conform to the culture of any society is the use of qualitative methods and principles of interpretation, which can go beyond the appearances of the matter to the understanding of the worldview and anthropology of various schools and with criticism. He examined the dimensions of alignment and opposition with the culture of the target society and brought it together under a coherent model in a comprehensive analysis with an understanding of the commonalities. For this purpose, using the hermeneutic method means interpreting and decoding the text, according to the intellectual and value context as the support of the text. It is the best tool that is effective in the formation of integrated patterns according to the culture.

For the subject of growth and excellence in the Iranian and Islamic discourse and background as the dominant culture, this is important. Also the need to deal with the formation of integrated patterns in accordance with the clients' intellectual and value horizons in therapy is necessary. While that this topic prevention of the induction of values that conflict with the intellectual and cultural structure and the the occurrence of individual and social problems. Based

on what was said, the researcher intends to use the hermeneutic method as a pure method in examining psychological issues, to compile a growth-oriented model with emphasis on time and responsibility of existence. This model have concept and goal of growth, foundations, principles and process and get treatment according to Islam. This model deals with the definition and purpose of human growth based on Islamic thought and examines the principles and foundations of growth. After determining the goal, the principles and basics of growth, the treatment process and appropriate techniques are explained with it to form the foundations of an integrated treatment approach that fits the Islamic culture. In general, the question that the researcher is trying to answer is, "what is the purpose of growth from the perspective of Islam, and in this regard, what are the principles and foundations that guide it, and what is the process of treatment focused on it, and what are the techniques used?"

Method

The method used in this research is classical hermeneutics based on Schleiermacher's theories. The reason for choosing this method is that in this research, we are looking for that by examining the opinions of Islamic thinkers regarding the issue of growth and excellence. We can get to know the place of time and the responsibility of existence from their point of view. Then with an objective interpretation and avoiding misunderstanding, we achieve the integration of the horizon of the researcher and the writer. By placing ourselves in the place of the author in a hermeneutic rotation, we will reach a proper understanding and answer our research questions in order to form the desired integrated model.

The society studied in this research is the works and books of Islamic thinkers, that the purposeful sampling method is used to select them. Purposive sampling requires the collection of data based on categories to formulate theory. Therefore, the criterion for selecting the examined works is the connection with the topic of human growth and excellence and the emphasis that every thinker places on the time and responsibility of the individual for his own growth and excellence, while the ease of access to the works of thinkers is also important for the researcher. Therefore, in this research, the works of thinkers such as Ibn Arabi, Suhrawardi, Hassanzadeh Amoli and Javadi Amoli have been used. These Islamic thinkers compared to other Islamic thinkers due to addressing the issues of growth, time and responsibility of existence and using a mystical perspective with a holistic nature and beyond credit divisions are known to

be suitable for this research, and works have been selected from them that are related to the topic of the present research and cover it.

The working method is that first by selecting sentences from the works of Islamic thinkers and related to the topic of the research, we try to analyze and interpret it in contrast with the horizon of the researcher and finally by putting together and integrating the horizons of the author and the researcher in A kind of hermeneutic rotation, we extract the principles, foundations, goals and therapeutic process.

To analyze and classify the extracted propositions, the coding method is used in three coding levels: open (author's horizon), Axial (researcher's horizon) and selective (integration of the author's and researcher's horizon). The meaning of open coding in this research is that a part of the author's text is selected according to the research questions, that this text contains basic points that are necessary in the second stage of coding, that is, axial coding, the researcher using his own understanding Summarize in one axis so that he can clarify the dimensions of the subject of his research. Open coding means specifying the key points in the author's text and axial coding means integrating them under a specific axis related to the research questions. In the third stage, with theoretical and selective coding, the researcher tries to integrate the author's text and his own understanding of the text according to the research questions, so that he can draw the general structure of the content according to the specified axials and achieve the desired model. In the following, in order to form a consolidated model, two distinct strategies, inductive and deduction, are used, in such a way that at the beginning of the work, there is not enough information. The researcher seeks to study and take key points from the text of the works of Islamic thinkers. The induction method is mainly used at the beginning of pattern formation. In the next step, according to the deduction approach, the study process is formed in a more structured way in order to extract the foundations of the integrated growth-oriented model that fits the context of the Islamic society.

Validation of the research is also emphasized throughout the process, after completing each part of the work process, the extracted analyzes are provided to five experts familiar with the field of counseling and Islamic studies, and using the Delphi method, the appropriateness of the model from their point of view is discussed. In addition to the aforementioned, according to Kuba and Lincoln's (1985) validation criteria, the research findings are verified based on the criteria of continuous engagement, review by experts, transfer, analytical comparisons, and audit techniques.

Findings

A hermeneutic study of Islamic views on the concept and purpose of growth

Opinions of Islam (open codes)	Researcher understanding (axial codes)
What is obtained from the Qur'an as the quiddity of man is the interpretation of Hay Matala. According to the Qur'an, the definition of a human being is life, which differs from an animal in its survival and non-destruction (Javadi Amoli, <i>The True Life of Man in Islam</i> , p. 15).	The existence of a person is such that it is immortal, and this being is always alive, it is said that it originates from the immortal essence and comes back to it.
But what may happen and its causes are in the hands of man himself is the weakening of the entity of nature, not its transformation or annihilation (Javadi Amoli <i>The True Life of Man in Islam</i> , p. 20).	Man can keep his existential capacities hidden and not see them, but he can never destroy them.
Prophets and divine saints are also within the scope of address, and their existence, just like words, does not have any independent meaning, but their closeness to God's name and action has caused them to find actual and nominal effect, and by God's permission, they are the support of devout people. be that they have no other meaning than relative truth and literal identity. Therefore, any human speech that approaches those holy beings and relies on them, departs from the state of pure speech and finds a meaning that can be resurrected next to this name and action of God. Therefore, the direct relationship with God's guardian keeps a person alive and gives him the way to the court of god (Javadi Amoli, <i>The True Life of Man in Islam</i> , p. 32).	The closer man is to the essence and origin, he can become the agent of change, even in such a way that he creates this change in other beings.
Yes, the infallible Imam is the true rope of truth, and the believers are led to the veil of presence by hanging on to this thread, but borrowed property and possessions, which are an expression of the immediate world, if they occupy a person, close their wings and jump in the depths. Nature binds it like this (Javadi Amoli, <i>The True Life of Man in Islam</i> , p. 90).	Drowning in animal desires prevents a person from reaching the unmarried and original world. And by connecting to the divine caliph, he can connect to the origin of existence.
Sometimes it is a perfect life and a perfect human being who has brought together the natural and supernatural life in the ultimate health in his era. Such a person is only in the rank of prophets and saints of God, and he will be complete (Javadi Amoli, <i>The True Life of Man in Islam</i> , p. 283).	A perfect human being is a sum of opposites and degrees of existence.
Therefore, it can be said that in the divine system, the main person gives up his personal right for the benefit of the society and provides the interests of the nation, and he also reaches a position that embodies the good names of the right (such as Sakhi, Javad, etc.). Javadi Amoli, <i>the true life of man in Islam</i> , p. 357).	Contributing to social benefits and growth, contributing to personal development and perfection
You should think and pray. leave the world to the people of the world. But you don't forget your destiny in the world. Of course, know that the destiny of this house is to take the birth and baggage for that house (Broken Del, Hasan Hassanzadeh Amoli, Bashart, 1379, No. 21)	Using the world is a means and a tool in order to build a human being and his levels of existence in another life
So go to the world, which is the world of heaven, in which God has placed the sun as a lamp, from which the earthlings get light. He has also put the soul in the body so that the body can get light from it, so when the soul is hidden by its death, the body becomes dark. Because the darkness of the earth when its sun hides and sets. Then he made the intellect like the moon that receives light from the firmament of the sky.	The levels of human existence rise and fall during its movement, and the peak of this level is in the perfect human being, which is the level of giving grace to other

Its light sometimes increases and sometimes decreases. At the beginning of the month, it appears small, which is called a crescent. Because a small person in his youth, after the fullness of the moon in one night, which is called Badr or the 14th night of the month, the moon appears completely. Then his light will decrease again like a person who is perfect at the age of 40 and returns to the deficiency in his composition and strength (Ibn Arabi, *The Tree of Being*, p. 110).

beings. After this level, it declines and enters another level of existence.

Whenever it happens that there will be a wise man who comes from divine nature and is his caliph and successor of God.. and the world has never been without a wise man, and he is more worthy to be the leader than a wise man who is only good at discussion (Sohravardi, *Hakmah al-Ishraq*, p. 21).

The earth will never be empty of perfect humans. Because the perfect human being is the medium of God's continuous grace.

Selective and Theoretical codes (integration of author's and researcher's horizons): The goal of growth is to bring a person to the origin of the right axis of existence.

Basics and principles related to growth: the basis of perfection with principles (contradiction, desire for perfection, agency, hierarchy of existence, service, regularity and continuous creation, orientation and purposefulness). The basis of unity with principles (completion, connection of parts, acceptance and integration, fixed truth, immutability of the rules and causality of existence, balance and compatibility), the basis of immortality with principles (the desire to return to the origin, spatiality, temporality of existence, temporal integration, death, Existential rotation). Purposeful basis with principles (leadership, power of creation, administration and continuity of existence, comprehensiveness)

With instrumentality in the three contexts of society (in the two dimensions of social rules and following the imam and guide), understanding the integrated system of existence and institutionalized capacities (science, practice, faith and autonomous nature)

A hermeneutic study of Islamic views on time and ontology

Opinions of Islam (open codes)	Researcher understanding (axial codes)
The basic role of the light system is that the complex of the huge network of existence is interpreted around the axis of light, and the entire complex of existence emerges as a single, unified and harmonious system on the circuit of light (Sohrawardi, <i>Collections</i> , vol. 1, p. 505).	The integrity of the whole system of existence and its placement on the axis of divine light
The first stage is the annihilation of human attributes, which is called no being, and in that, the aspirant is transformed from all human attributes into divine attributes. The second stage is the annihilation of one's essence in the essence of truth, which is called realization. A mystic who has made his essence mortal realizes unity with truth in himself. The third stage, which is called belonging, is to destroy one's actions in the actions of truth (Ibn Arabi, <i>Fuss al-Hakm</i> , p. 136).	In a sense, death is the same as being cut off from one's individuality and being connected to the law of existence originating from the origin of existence, and this means the return of our original self and drowning in the flow of immortality.

The continuous creation of God is eternal. We face a new world every moment. Although we usually mistakenly think that today's world is the same as yesterday's world. Transience and renewal in the realm of creation is related to the truth of truths or Nafs al-Rahman, and the absolute and infinite nature of God is exempt from the attributes of transience and renewal, and for this reason, the Supreme Being is not of the nature of days and time, and as a result, none of the divisions and rulings Time and time, such as: before, after, present, old, new, year, etc., do not apply to him, but these things only apply to the stages of the manifestations of God's names - not the stage of God's essence - (this Arabic, Ayam al-Shan, vol. 3, p. 68).

The present is being renewed every moment and the transformation of the past into a new future appears in the heart of the present.

The days are different and some are big and some are small, the smallest of them is the time of the individual because the Shan (a special situation of the manifestation of the right) happens at that time. The biggest days are not limited by size, among the biggest and smallest days are average days, the first of which is the solar day (24) hours (this Arabic, Ayam al-Shan, vol. 1, p. 350).

The greatness and smallness of time and its length and duration depend on the order of existence of the elements of existence. So the passage of time and how fast or slow it is depends on the order of existence.

Whenever an accident happens in the tree or a calamity befalls them, they reach out their hands of need and supplication to God, asking for healing and apologizing for their mistakes and slips. There is no direction for the creator to be pointed towards, or the place they aim for, nor the quality and state they know. Therefore, if the throne did not exist as a direction to which they would turn in the uprising to serve the truth, they would be misguided in their desires (Ibn Arabi, The Tree of Being, p. 76).

The end of all paths and destinations is God. The divine path is a perspective that can reveal the ultimate truth.

The Prophet said: With this world is the Hereafter. He did not say that after this world there is the Hereafter, so that the Hereafter is within the time span of this world. And he said, the companion who is buried with you is alive, and you will not be buried except for him, and you will not be afraid except for him, especially as he said, it is the companion of your actions (Hassan Hassanzadeh Amoli, Nafs point of a thousand and one points).

The audit of the future is actually alive in the past and the present, and the quality of each part shapes the other part.

It is existence that is evident to us, we exist and everyone exists except us, we are nothing but existence and we do not have anything but existence and we do not find anything but existence and we do not see anything but existence (Hassanzadeh Amoli, Lessons of Self-Knowledge, vol. 1, p. 2).

The whole world is derived from the Absolute Being and nothing is true except Him.

Man in existence is not separate from other elements, that God created him separately and provided for him separately, rather, he is one of the three sides of a triangle, one side of which is the world, the other side is man, and the third side is the relationship between the world and man (Javadi Amoli, Right and Duty in Islam, p. 38).

The inseparable connection between man and existence

Selective and Theoretical codes (integration of author and researcher's horizons): the basis of existence based on integration and unity with the principles of perfection (contradiction, desire for perfection, agency, existential intensity, generosity, excellent creation, orientation and purposefulness); unity (completion, connection of parts, acceptance and integration, ultimate truth, immutability of the law of existence, the elimination of opposites, balance and compatibility); and immortality (return to the origin, responsibility, temporal existence, temporal integration, death, existential rotation and inner call)

Temporal position: temporal integration and can be summarized in the right point and existential temporality

Examining the hermeneutics of Islamic views on the responsibility of existence

Opinions of Islam (open codes)	Researcher understanding (axial codes)
Therefore, the first condition for progress is awakening. After awakening and determining the movement of the human being, the seeker realizes that for the movement of the child and its baggage, it is necessary to combine, guide and know (Javadi Amoli, stages of ethics in the Qur'an, p. 25).	Knowledge and awareness is the first condition for moving on the divine path. Knowledge of actions, their existence, and the need for guidance.
The Holy Qur'an praises the mystic believer and says: "And one should be wise in the presence of God, the All-Knowing and the All-Mighty, and one who is careful and calculating" (Javadi Amoli, stages of ethics in the Qur'an, p. 57).	A perfect person is constantly looking after and monitoring himself
God's expectation from mankind is not to benefit and serve him and what belongs to him, but rather that mankind serve himself (Javadi Amoli, Right and duty in Islam, p. 120).	Serving the divine creatures is serving the growth and prosperity of man himself.
The position of human caliph in the discussion of the mystical and Quranic worldview is related to the comprehensive existence of man, which is the domain of all divine creations and even includes the teachings of angels. It means the macro management of the world of possibilities (Javadi Amoli, The True Life of Man in Islam, p. 318).	The divine caliph is obligated and responsible to all levels of existence for freedom and the exercise of God-like position.
Therefore, his interest in God is a hidden attribute, not an intuition. Because he is the owner of the divine court, so he is constantly behind the curtain until his death comes, and when he passes, he sees God, and he is responsible for the world and the world is responsible for him, and since a person cannot rule absolutely, the greatest rule is for the center of time. Others are higher and superior (Ibn Arabi, perfect human, p. 195).	Man and the world are related to each other in a mutual responsibility.
In the monotheistic worldview, freedom means liberation. Doing any animal act means slavery, because in this case, a person is freed from wisdom and instead is caught in the chains of captivity of the air of the soul. Such a person is not free and pious, but captive and dependent. A servant of lust is lower than a slave (Javadi Amoli, Society in the Qur'an, 473).	Freedom means not being stuck in your animal dimension, it means being Comprehensive existence
Whoever pays more attention to self-knowledge will gain the grace of the same amount of existential perfections. Therefore, anyone who knows himself will gain knowledge about the Almighty according to his ability and talent, and if he practices more austerities and gets closer to perfection, the knowledge will increase (Sohrawardi, collection of mosnafat, vol. 3, p. 377).	Everyone's awareness and introspection brings him to his true nature. Because everyone is inherently aware of their own nature and capacity. Greater self-awareness to achieve higher self-fulfillment
Selective and Theoretical codes (integration of the author's and researcher's horizons): responsibility in four dimensions of self-knowledge (self-awareness, action based on inner capacities, paying attention to the inner call, care and supervision); activism (recognition of credits, removal of false facts, preservation of individuality and boundary determination, acquisition of values, commitment, orientation of authority); participation (adaptive action, rule-based freedom, mutual responsibility, service and cooperation); and maturity and perfection (connection to the rule of existence, perception and action based on the goals of existence, finding meaning, recognizing the existential position)	

1) The concept and goal of growth: in the integrated model formed and in harmony with the Islamic horizon, a healthy person is one who can imagine the principle of existence by knowing the causality and purpose of existence. after knowing, act on its orders and instructions. In the horizon of the Islamic worldview, this principle is known as a single God, whose entire existence is considered as the manifestation of His attributes. A person developed in such a horizon of thought is a person who has the greatest affinity with divine attributes and adjusts the destination of his thoughts. Emotions and behaviors are based on divine standards.

2) The foundations and principles of growth following the integrated model with the Islamic horizon:

The first basis of perfection: in this basis, existence has a nature of perfection and growth, at the head of such a worldview is God as a perfect being, and creatures as the manifestation of his nature have a desire for perfection and move from imperfection to growth. In fact, perfection can be defined for a poor being, and in such a worldview, man has inherent poverty and his essence is dependent on divine manifestation. This dependence can be discussed in all human dimensions. In such a way that if this connection is broken, the existence becomes non-existence.

The first principle of contradiction: In this principle, the world revolves around the axis of opposites. In such a world view, opposites find meaning together and while finding meaning, they have an activity in line with each other. The action of each pole can affect the opposite action of the other. Opposites in the Islamic worldview are necessary for struggle and movement, and the principle of free will and the orbits of existence are realized through them.

The second principle of the desire for perfection: seeking perfection as an internal capacity is institutionalized in the existence of beings and urges them to strive. Even a seed, after being planted, has a desire to reach its end of existence and become what it was created for. In man, the desire for perfection is doubly important due to the fact that man is the manifestation of the divine nature and God breathed into him from his soul in his creation. An imperfect being such as a human being is in search of absolute perfection due to God's deposit, and with death he reaches such a connection and becomes complete. The desire for perfection in existence requires effort, this principle can be discussed and compared with the principle of continuous creation and the inherent

poverty of the elements of existence.

The third principle of agency: Humans have an agent nature. The power of human action and creation originates from divine action, and no action or creation can be realized outside of divine power. However, a person with institutionalized authority can use his power of agency in different ways. A person can walk in the path of credit and be immersed in desires and instrumentality and forget the capacities institutionalized in him or he can turn to removing false facts and turning to the ultimate truth with reflection and knowledge and to the growth of potential capacities in his own institution.

The fourth principle of hierarchy of existence: the elements of existence have a hierarchical nature. It is this hierarchy that creates the desire for vertical movement for creatures. Human beings also have a hierarchy of existence that can reach the stage of maturity by going through stages. This stage is not a fixed and stagnant point and can be expanded and enlarged to the extent of human nature. In this type of view, a person is on the way to becoming, and every moment compared to the previous moment, he can have the desire to create and reach a higher stage.

The fifth principle of service (generosity): In this principle, man is a generous being. In the Islamic worldview, God is the source of grace to existence, and man, as the divine caliph, is the mediator of grace to other elements of existence. In this type of service, in order to reach perfection, a person needs to serve others in order to realize the field of service in them, and with such a chain movement, he forces the existence to act and strive, for this purpose, man is the pillar and sustainer of existence.

The sixth principle of regularity and continuous creation: Existence never stops moving. God's essence is continuously creating in an endless way, and the beings in it are also included in this continuous creation and are constantly changing and transforming. Existence works based on a consistent and consistent rule that creates order in the system of nature. Man can move in the direction of the end of existence by knowing such a rule and acting based on it.

The seventh principle of directionality and purposefulness: Being is left to a state and is not created randomly. The existence of ultimate causality and the rule of the cause of the causes of existence can be effective in creating meaning and purposefulness and can direct actions in a certain direction. The Islamic worldview has a special description and narration of the creation and continuation of existence and considers the criteria and direction of movement of

the elements of existence towards the origin and creator of existence.

The second basis of unity: God has a single essence in the many and many in the one. In such a worldview, God has all the contradictions in him in a unified form, and the contradictions at the zero point and the center, while joining together, lose their credit meaning and collapse into a single centrality. Reaching such a point and basis with the meaning of acceptance and flexibility can increase a person's resilience and adaptability to problems and expand the scope of his worldview.

The first principle of complementarity: in existence, all opposites exist in a law called the dialectic of opposites. In this law, each component can be defined in a complementary role to its opposite in connection and continuity, and in order to achieve a single goal, they play an apparently opposite role. In this view, it is the context and circumstances that can place each pole in the opposite or favorable position. This principle can be interpreted with the general rule of unity.

The second principle of connection and continuity of components: existence has a connected nature like an interconnected system, and each component in existence is dependent on other components and can affect and be affected by the overall action of the system of existence. Such a principle shows the rule of connecting existence and its elements, especially in the aspect of human communication in the social context. Due to the necessity of survival and preservation of life and from the perspective of perfection and growth, man needs some kind of connection with human society and he must follow it.

The third principle of acceptance and integration: in this principle, the discussion of unity and acceptance can be raised. In this type of view, reaching the point of integration and integration of opposites can put a person at the central zero point, so to speak, and bring him into the world of Nirvana in a unifying stillness, according to Eastern thought. In such a principle, a developed person is all opposites, and in addition to a healthy combination in his inner desires, in his existential dimensions, he has also reached a healthy combination in the divine and material dimension.

The fourth principle of fixed truth: the truth can accept different interpretations and manifestations according to the opinions of people, that is why it is the lost truth of today's world. However, in the Islamic worldview, according to the paradigm of

realism, there is a fixed and ultimate truth and it is placed in the sight of God. Human self-made truths can be trusted when they are in accordance with the standard of creation and the creator of the world and move in its orbit.

The fifth principle of immutability of the rules and causality of existence: In the Islamic worldview, the rules of existence are fixed and no power can change them. In this view, existence is built on a centrality of causality, and every action has a reaction. Such a matter can put a person in a stable orbit and prevent him from confusion and feeling of irregular liberation and nihilism.

The sixth principle of balance and compatibility: This principle is discussed as a basis in all therapeutic schools. A developed person is a person who can remain at the point of balance and center. In this principle, balance and compatibility is the same direct path that is mentioned in the Islamic worldview. The point of balance and compatibility can be realized and achieved by referring to nature and acting based on it as an automatic mechanism.

The third basis of immortality: based on creation and continuous creation in existence, annihilation and non-existence cannot be imagined. This basis can be a reminder of the law of the world based on energy, which, according to the principle of energy, contains a kind of sustainability. In this way of looking at the world, it is dependent on divine manifestation and grace, and this grace never stops moving, every creature in the world is connected to this center after death, and it is able to appear again in divine manifestation.

The first principle of the desire to return to the origin: in human existence, the rule of action based on essence and automatic function is discussed, which in the divine worldview can be considered as the desire to return to the origin according to the existence of nature. According to such a point of view, man has originated from the divine spirit and always has the desire to return and connect to the immortal essence, and it is this desire that keeps him connected to the origin.

The second principle of location: according to the good creation and regularity of existence, each component is placed in its proper place in a locational way and accepts a duty and responsibility according to its existence causality. In such a worldview, man does not lack position and responsibility, and after recognizing such a position, he is obliged to move and act in line with it.

The third principle of the temporality of existence: in fact, time can be projected for the non-existent being, and time is not relevant for the complete existence. In such a view, time is the amount of movement in the course of existence. That is, the person's encounter with his inner nature and acting based on it until he reaches the source of perfection in such a way that time stops moving.

The fourth principle of temporal continuity: in this type of view, time can be collected and joined together in an existential concept. In this interpretation, the future is movement in the capacities that are institutionalized in the human being. Human nature has a wide spectrum and existence can achieve its growth and realization in a future-oriented approach to the past. In this interpretation, the present tense is the opening window and the connection point and the sum of the future and the past. In an interpretation that fits the Islamic worldview. Since the beginning and end of existence is God, the movement and passage of time is actually gathering in the divine essence and it flows into a single point with a common beginning and end.

The fifth principle of death: this principle can be summed up by the desire to return to the origin. The imperfect being with time stops moving after joining the perfect being and reaches the point of perfection. Death, while pointing to man, reminds him that he is immortal. And according to the principle of individuality, it should be the point of connection to the origin in which mortality does not enter, and the being with such a connection can reach a feeling of immortality.

The sixth principle of existential rotation: according to this definition, the being is moving in a rotation of existence, this crescent-shaped rotation has decline and ascension, and after completing the path, it leaves the previous status and enters another status of existence. This continuous rotation creates a kind of immortality in the being.

The fourth basis of purposefulness: the world and existence were created based on a purpose and were not created in vain. Among the beings of the existence, human being has a special position due to his special position as the successor of God, and in this purposefulness of existence, he is facing an god. Knowing such a goal can create meaning and purpose in a person and pull him in a certain direction.

The first principle of leadership: In this interpretation, man is created as a leader. This leadership and the power of action and creativity can be discussed both in the individual dimension and social life, and it can be transferred in relation to other elements of existence. In the Islamic worldview, the

perfect human being is in the position of a guide who can bring the elements of existence to their origin and prevent deviations

The second principle of the power of creation: Man is the agent and has the power to create. Of course, this agency does not have the abandoned postmodern state and can be evaluated and valued within a framework of criteria. If the agency and power of human creation is aligned with the principle of existence, it can ascend from the border of animality and bring man to the highest level of existence. Because the agency can be in the path of blocking and by creating a veil while covering the inner capacities of the person, it makes the person captive to the desires and tools and puts them in the position of the target.

The third principle of governance and continuity of existence: In the Islamic interpretation, man is considered as the caliph of other beings, who can mediate the promotion of the existence of other beings in a grace-giving and grace-receiving position. Such an existential movement and action can keep the world and existential rotation in continuous motion and deny such a connection point and creativity to the hand of man in the position of management and continuity of existence.

The fourth principle of comprehensiveness: human beings can have the qualities of all beings in themselves. In this discussion, which quality a person depends on, creates a special existence for him. In the ultimate perfection, a person can be placed in a position beyond the pillars of existence and deal with its management and communication. Immersion in the positions of existence blocks the desire for perfection and transcendence in man.

3) Time position: in the integrated pattern formed, the type of look at time determines the path of growth and the position of existence. In this type of view, time is considered to have a continuum connected to each other and can be summarized in a unified point. The past, present and future are credit divisions and according to the beginning and the end of existence in a right-oriented creativity, it can be summed up in such an origin and destination. Time is an existential thing. That is, it can be defined by the degree of dignity and status of existence. Being in the path of its perfection, in a continuous movement, ascends from one status to another, and in each status, time takes on a different meaning and course. Time does not pass in the same way in different worlds and its course and dimensions are perceived differently. Time has the ability to give dignity to existence and is tied to its existence. In Islamic interpretations, beings originate from the divine essence and will return to it after their existence. In this interpretation, the future and the past are the same, and

at the unifying point of the present, they are connected to the same source and join together.

4) The responsibility of existence: in such a model, a person is responsible for his growth and the way to reach his perfection and undertakes a set of duties. Due to the human position as a manifestation of the divine essence, this responsibility is as wide as the width of existence and can be proposed and discussed in various dimensions. In this interpretation, responsibility is presented in four dimensions, the dimension of self-knowledge, action, solidarity and participation, and maturity and perfection.

In the dimension of self-knowledge, a person is responsible to himself and has a set of tasks such as self-awareness, inner thinking, self-exploration, recognition of inner capacities, acting in line with potential capacities and their actual transformation, paying attention to nature and inner call, and a kind of continuous care and monitoring in line with the standard of being. considers it obligatory on himself and works hard towards them.

In the dimension of activism, humans are the creators of changes in their environment and relationships. In this dimension, while recognizing false beliefs and facts, a person should seek to uncover and remove them and reach the final truth. While communicating with external dimensions, a person needs to make a kind of compatible contact without drowning in himself or others by defining boundaries and maintaining individuality. Such responsibility gives him a framework for his authority and freedom to prevent it from drowning in one-sidedness and to remain in the center with a consistent and balanced movement. In addition, man as a creative being is the creator of values and a set of goals that can create dynamic context in him. These values, along with a kind of commitment process, can force a person to act in continuous effort. Values are not stagnant natures and a person seeks their continuous realization in a continuous process.

In the dimension of solidarity and participation, a person is obliged to take a consistent and balanced action, while keeping the poles in a central point. To achieve an understanding of the factor of complementarity and dependence. One must come to the view that existence is flowing on an orbit of continuity. This type of connection creates responsibility for a person and defines his freedom in a specific rule. In a sense, in Islamic thought, a person is independent and free when he frees himself from

the bondage of desires and seeks benefits from them in a balanced and instrumental relationship towards his perfection. In line with the perception of mutual responsibility, a person is obliged to give and receive grace in society and in relation to external dimensions. A person is obliged to, in his position and place, in line with the goals and facilities already available. Serve and consider cooperation as a tool for self and other's growth. Cooperation and social actions are a means of survival and development of the individual, which is tied to the development of others and society.

In the fourth dimension, a person is responsible for the goal of maturity and perfection, a perfectionist nature is institutionalized in man, and according to this inner nature, the being after the appearance has a desire towards goals and potential capacities, and if the conditions are ready and placed in Appropriate coordinates can achieve their realization. In this dimension, a person considers himself a part of the mechanism of existence and while knowing the set of rules of existence, he moves on their orbit. Connecting with existence and understanding its regularity and purposefulness creates a kind of meaning in man and leads him to a specific direction. Perfection without meaning has no value, and wanderers run everywhere. This type of purposefulness and finding meaning in humans is tied to the individual's existential position. knowing the purpose of existence. In a way, it is the knowledge of the nature and philosophy of human creation and it determines a certain path and rule for him.

5) Therapeutic techniques: In the integrated therapeutic model and in accordance with the Islamic horizon, a set of techniques that have an insight and action dimension can lead a person in the right direction. Among the techniques used in the formed model are interpretation, logical reasoning, motivation and feeling of power, reconstruction, reflection and deliberation, discussion and question and answer, logical evaluation of results and consequences, acceptance, purposefulness and meaning-making, task Recognizing, re-creating and practicing commitment and responsibility pointed out.

6) Treatment process: The treatment process is formed and implemented according to the purpose and philosophy of the selected theory and model. In such a model, according to the goal of connecting the creature to the right-oriented creativity, the therapist is in a guiding position to introduce the person in the path of thinking and planning, about his connection

with the origin of existence, and then his issues and problems are formed in the worldview, interpretation to do. Based on such a view, determine the desired goals and act based on them. In this model, the evaluation can be designed according to the criteria of the right and they are measured according to the degree of approaching them.

It is possible to perform the steps from the beginning to the end of the treatment according to the following order:

- 1- Establishing communication in an equal position
- 2- Logical discussion and reasoning, cognitive reconstruction with the aim of removing intellectual mistakes and false beliefs
- 3- Knowing the criteria of truth
- 4- Communicating with yourself and recognizing your inner capacities
- 5- Understanding the connection with existence and understanding the nature of existence and understanding its rules and goals
- 6- The integrity and continuity of existence
- 7- Reaching the causality and creativity of existence
- 8- Understanding the location and the existential position and trying to understand the existential tasks
- 9- Knowledge of the tool and the method of tooling according to the philosophy and the resulting criteria
- 10- Redefining the life plan and adaptive action in line with the goal of creation
- 11- Continuous monitoring and evaluation

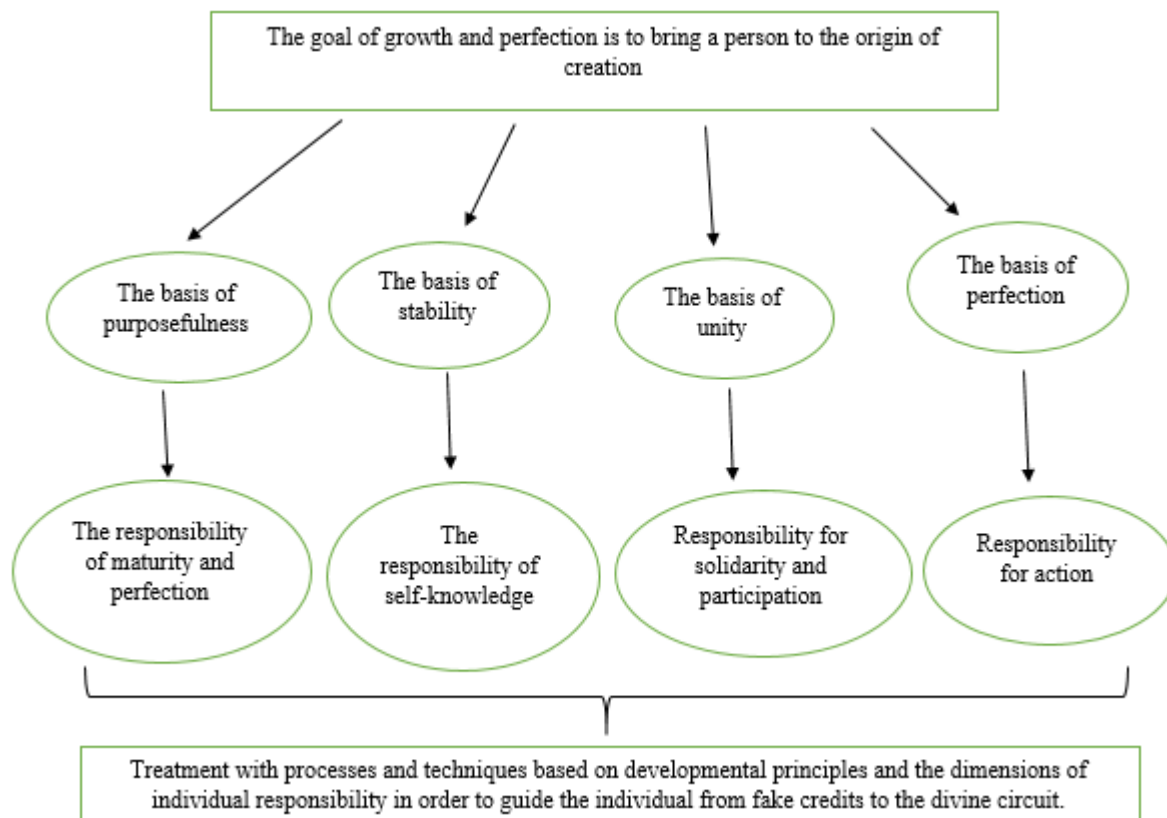


Figure No. 1: The growth-oriented treatment model with emphasis on how to face the process of time and the dimensions of individual responsibility based on the opinions of Muslim thinkers.

Discussion

Every theory has goals, foundations and principles through which the theorist explains and describes the subject in question. In this research, with the aim of achieving an integrated model of counseling on growth based on the works of Islamic thinkers, the researcher seeks to create a model of growth counseling with goals, principles, foundations and therapeutic process in harmony with the intellectual horizon of the Iranian client. Today, due to the importance of culture in creating people's worldview and lifestyle, such integration is an important issue that every psychologist in every horizon and intellectual context should consider.

The findings show that the model of integrated therapy and appropriate to the intellectual horizon of Islamic thought is based on the principle of creation and the criterion of right. In this type of worldview, the world has a connected and regular mechanism that is ongoing in line with continuous creation. This type of continuous creation is actually the manifestation of God's nature, which is always changing. The cycle of creation is based on the two principles of annihilation and transformation at the same time, which can be summed up as a unit at the point of stillness and divine unity. In such a model and based on such an interpretation, the client can reach the point of growth when he is connected to the origin of creation and acts on the criterion arising from the origin, which is the right. This stage means that knowledge. The client's emotion and performance are projected in a way that is in harmony with the right-oriented rule of existence.

The four bases of perfection with principles (contradiction, desire for perfection, agency, hierarchy of existence, service, regularity and continuous creation, directionality and purposefulness). The basis of unity with principles (completion, connection of parts, acceptance and integration, fixed truth, immutability of the rules and causality of existence, balance and compatibility), the basis of immortality with principles (the desire to return to the origin, spatiality, temporality of existence, temporal integration, death, Existential rotation). The purposeful basis with the principles (leadership, power of creation, management and continuity of existence, comprehensiveness) is discussed.

As a result, the integrated growth-oriented model in accordance with the Islamic horizon is not

only a theoretical model but can be used in a practical structure in the form of counseling sessions. Future research on the practical and executive dimensions of this model can be fruitful in order to determine and increase its effectiveness. This model is a push for future researches with an emphasis on fitting the therapeutic horizon with the intellectual foundations of clients, which is considered as a basic necessity in the world of psychology today in line with personal and social growth.

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