

## **The Human in the perspective of Freud and its comparison with the Shiite Islam perspective**

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**Abstract.** Freud's theory is among the major theories of counseling and psychotherapy. Freud, like other psychotherapists has his own anthropological views. In Freud's theory, man is an instinctive being. A human being is a system of energy, and this energy is the same as the energy of the "id" or "libido. The goal of life is to reduce the tension and gain pleasure. Most human behaviors originate from the unconscious, and humans do not have free will. From this perspective, the person has no tendency to morality within himself, and consequently ethics will be relative. However, From Shi'a point of view, man is the supreme creature of God and is a creature that has two lives. Human beings have free will, so there is a responsibility. Shi'a believes that man is not morally neutral and generally have a common moral sense and are aware of the ethical principles and the ultimate goal of life and Creation is to reach the nearness to God.

**Keywords.** Freud's theory, Shi'a Islam, human being, anthropology

### **1. Introduction**

Along with the growth of the community and the complexity of its institutions, problems develop, and new things are needed that might not have been felt before. When faced with problems, individuals are forced to solve them. Some might refer to counselors. Based on their educations and according to theories they have learned and mastered, Counsellors diagnosis and provide solutions to problems of individuals.

However, part of the Iranian religious families prefer to visit a cleric instead of referring to a counselor or psychologist. One of the reasons is that the clergyman gives them recommendations based on the religion of Islam. Because of the negative attitude of some Iranian religious people to Western theories, they are less likely to refer to counselor or even they prefer to go to a clergyman with psychological or counseling studies. We can even see this in Iranian TV shows. In many television counseling programs in Iran, the program expert is a cleric.

One way to eliminate this negative mentality is to refine and critique the theories of western psychologists from the point of view of Islam, as the dominant behavioral norms in Iran are derived from the teachings of Islam. Consequently, these Islamic-approved concepts and techniques can be presented in the form of instructions to the clients. Other elements of theories could be used with caution in accordance with cultural or religious backgrounds. In multicultural counselling, this is one of the guidelines that should be put on the agenda for counselors.

All of the theories in the field of psychology or counseling taught in Iranian universities are often translation of works produced in Western countries, in particular the United States and European countries, and the same translated works are taught to students without any slightest manipulation. Since we live in an Islamic country with a particular view toward the world, humanity, values and life, it is necessary to review the theories of psychology and counseling from the perspective of the principles of the Islamic religion in order to find useful and non-essential points. Inappropriate points of view are those that contradict with the foundations of Islamic religion. If theories of the counseling are posed with respect to the cultural and Islamic context of the Iranian society, they will be more welcomed by people and students. Since counselors use different theories, including Freud's theory in solutions they offer to people, taking into account the cultural and religious context of the Iranian people and criticizing the ideas accordingly, causes counseling theories such as Freud's theory to be more welcomed.

In this regard, it should be noted that theory does not emerge in void, but its creation is based on a series of historical, social, philosophical and personal principles. A review of the theories suggests that almost all these, for having better life and mental health, according to perception of human being from universe and the purpose of life, advices some behavioral do's and don'ts to the clients.

For example, "Freud believed that human is a device of energy whose energy is inspired by instincts, and since the goal of life is to enjoy pleasure and reduce pain, conditions must be provided as to satisfy the needs of the individual at best in the light of the real conditions (Shafiabadi & Naseri, 2011).

Still, among the professors of psychology and counseling in Iran, the Freudian approach is a respectable and sacred approach. Freud, like other psychologists and psychotherapists influenced by the modern age, has his own ontological, anthropological, epistemological and ethical views. These principles are presented in his theory. There is no doubt that the counselor's perception about man (his anthropological viewpoint) is effective in the type of diagnosis and interventions presented by him. According to the preceding points, we seek to answer these questions in the present article:

1. What is Freud's anthropological view?
2. What are the criticisms of these foundations in terms of Shi'a Islam?.

## **2. Human nature from Freud's point of view**

In Freud's view, human nature is surrounded by instincts, and except for the instinct of death (Thanatos), all instincts are embodied in sexual instinct. These instincts are in the Id. The Id is considered to be the core of human personality. And what in the following years will be called "ego" and "superego", in fact, there is nothing but the nature of the id. A human being is a system of energy, and this energy is the same as the energy of the "id" or "libido", which in essence belongs to the sexual instinct. The human being is in essence seeking to satisfy instincts and reduce tension and increase pleasure. The core of human personality is an id that does not know anything about values, good and bad, and ethics. At the same time, if something prevents the satisfaction of its needs, it has the ability and aptitude to cope with it and create compromise. Based on this attitude about human and his structure, Freud presented his view about the human's normality (Abutorabi, 2001).

In Freud's terms, human nature is essentially deterministic. According to him, our behavior is determined by irrational forces, unconscious impulses, and our instinctive drives. These cases develop through the stages of psychosexual development during the first 6 years of life. The basis of Freud's approach are instincts. Although he initially used libido to refer to

sexual energy, he later expanded it to include the whole energy of life instincts. Libido is a motivating source. The main goal of life is to gain pleasure and avoid pain. In addition to the instinct of life, he also introduced the instinct of death, which justifies aggression. In his view, aggressive and sexual drive are powerful factors which determine how humans behave (Corey, 2009).

In Freud's view, human personality is a packet of energy that is nurtured and strengthened by biological and instinctive desires. Man seeks to reduce tension. Psychological development is achieved through successful coping with the demands of the instincts, the environment and the community. Human activities are fully deterministic (Predestinarian). Unconscious is the determinant of behavior (Shilling, 1984).

In his early work, Freud believed that human motivation in its general sense was the same as sexual motivation, and people were usually excited to enjoy pleasure. However, Freud later considered libido to be a synonym of all the instincts of life, and believed that the goal of libido was to seek pleasure and avoid pain. Freud hypothesized the three main system of personality, namely id, Ego and Superego. Id, is the same biological forces have not been checked, Super Ego represents a call for social conscience and Ego is also a logical thinking that mediates between two levels and is related to reality. These three levels are not separate from each other and work together in the same way (Sharf, 2012).

Freud believes that man is intrinsically neither good nor bad, but morally neutral. He believes that humans are like a physiological machine. Man acts on the basis of his nature, according to instinctive desires (drives). Human nature is neither good nor bad but neutral. Indeed, in Freud's view, man is morally neutral. According to Freud, the basis for human behavior was more unconscious than consciousness. He rejects the existence of absolute will and freedom, and believes that human will is affected by predestinarian factors and social constraints (Shafiabady and naseri 2011).

### **3. Comparison of Freud's Anthropological (human nature) Perspective with the Shiite Islam perspective**

In my opinion, Freud's anthropological viewpoint and the Islamic perspective are different in four cases. These four items are: human nature, Human Ethical Capacities, Will, Authority (The power of choice between two options) and Responsibility and the purpose of life.

**3.1** The first critique refers to the nature of man from the perspective of Freud. This case is divided into four parts:

**3.1.1. Human nature:** Among the features of Freud's theory of the human, is limiting humans to instincts. He believes that man in general has the instinct of life and the instinct of death. This is while humans have other dimensions in addition to instinct. Because otherwise, human beings do not differ from other animals and, like animals, on a different level, they meet their needs. The fundamental question is how Freud essentially has achieved this view about man.

He basically claims that man is merely a package of energies which inspired by instincts. What is his reason for making such a claim? An important point here is the number of the instincts which Freud have proposed. How does Freud put forward the number of instincts? Why is not the number of instincts greater or less than this number? However, in terms of Islam, man has been developed in such a way that he has material-spiritual, worldly-That world (the hereafter), and individual-social needs (Khosrowpanah, 2012). Man is a two-dimensional creature. One dimension is the human body and the other is the soul. In terms of Islam, the real nature of man is his soul, and the body is a means by which man can reach his

goals and desires (Shojaee and Heidari, 2010). In Shi'a Muslim terms, the level of human needs is different and not limited to material and instinctive needs. Humans, in addition to instincts, have emotions, intellect and spiritual and moral needs. The satisfaction of each of these dimensions of human existence will bring pleasure to the individual. Although pleasure seeking is one of the most original tendencies of human, but there are so many branches that we can do all of them in three parts:

- a. Pleasures that relate to the human body.
- b. Pleasures that relate to the relationship between the soul and the body.
- c. Pleasures that are specific to the human soul.

For these three cases, we can illustrate the pleasures of satisfying instincts, beauty and affection. This is while Freud has just mentioned the pleasure of the first case: instinctive pleasures.

We can say that this idea of pleasure seeking is due to this fact that anthropology of Freud is limited in empirical anthropology, and this view restricts pleasure to physical pleasures. Those who consider the universe and humans to be equal to matter; explains all the laws governing human behavior in the context of material laws, and they analyze all laws, including mechanical, biological or psychological, based on material attitudes.

According to the Shiites, pleasures are not limited to physical pleasures, and there are also various non-physical (spiritual or pastoral) pleasures. The question that arises here is which the priority of intercourse between physical and non-physical pleasures and what is the standard of priority over one another? If we want to act on the basis of physical pleasures, we can say that no progress will be made in the field of science and knowledge, since pursuit in the field of science certainly have problems that are opposite to physical pleasures, and if the standard of action is physical pleasure, one will remain in progress in the scientific and artistic fields. That is the scientific advancement that many people have achieved, it violates this pleasure seekers claim.

**3.1.2. *The best creature of God:*** Man has a higher position than the other beings on earth. According to Islamic teachings, man is the supreme God's creature on earth. In the Holy Qur'an it is written that in the process of creation of man by God, after completing the physical dimension of man, God breathed from his soul in man:

*"When I have shaped him and ran my created soul in him fall down prostrating towards him<sup>1</sup>".*

After the creation of man, God congratulated herself:

*"Blessed is Allah, the Best of creators<sup>2</sup>".*

And he ordered all the angels to prostrate to mankind:

*"When I have shaped him and ran my created soul in him fall down prostrating towards him. All the angels prostrated themselves<sup>3</sup>".*

Such sentences are not applied by God to any of the creatures, and only applied to man. This few verses show that the status of man in Islam is very high. Although humans have both material (physical) and spiritual dimension, they can move in both fields. According to the verses of the Qur'an, if a person moves on the path of sin, he becomes worse than animals:

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<sup>1</sup> -Qur'an: 15: 29

<sup>2</sup> - ibid 23: 14

<sup>3</sup> -ibid 15: 29-30

*"For Gehenna, We have created many jinn and many humans. They have hearts, with which they cannot understand; eyes, with which they do not see; and ears, with which they do not hear. They are like cattle, rather, they are the more misguided. Such are the heedless<sup>4</sup>.*

And on the other hand, man can move to the God and reach Divine nearness:

*"O human, you are working hard towards your Lord and you will meet Him<sup>5</sup>".*

Man has such a value in the perspective of Islam that God has introduced him as his successor and caliphate on earth. At the creation of God, God said to the angels, "I want to put man as my successor on earth":

*"When your Lord said to the angels: 'I am placing on the earth a caliph<sup>6</sup>' and '(We said): 'David, We have made you a caliph in the earth'.<sup>7</sup> There is a controversy about the meaning of caliphate between the Islamic commentators, but the implicit point in this is that man is so valuable and important that from among all the Creatures only he is chosen as the caliph of God (Shojaei and Heidari, 2010).*

**3.1.3. Man is a creature that has two lives:** In terms of Islam, the scope of human life is not reduced to the worldly life, but human life has two parts: mortal and worldly life, eternal life and the afterlife. The world is the place where man must work. But the Hereafter is the place where man will see the result of his actions in the world. Therefore, death is not the end of life, and man is not destroyed by death, but transmitted to another world (Shojaei and Heidari, 2010). Therefore, as a man tries to live in the world, he must also strive for life after his death. According to Islamic teachings, if a person acts according to God's commands in his everyday life, while living in the world, he will make his later life. The philosophy of forbidding some behavior (like alcoholism, voyeurism, Masturbation and disrespecting to parents) in Islam is also due to the negative influence on human life after death.

**3.1.4. Man is a being that had nature spirit:** From the perspective of the Qur'an, humans have an inner capacity (nature spirit) that encourages them to do good deeds and avoid bad and ugly things. This nature is divine and God has placed it in the human being. This point is clearly expressed in the Holy Quran and in the following verse:

*"Therefore set your face to the religion purely, the upright creation upon which He originated people. There is no changing of the creation of Allah. This is the valuable religion, although most people do not know<sup>8</sup>".* Of course, there are other verses in the holy Quran that point to this fact. Among them are:

*"(I swear) by the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right (deeds)"<sup>9</sup> or "And we have shown him (the human being) the two paths (of right and wrong action)"<sup>10</sup> or "Verily we created man from a drop of mingled sperm in order to test him. Thus, we have given him hearing and sight"<sup>11</sup>. "I swear by the self-reproaching spirit<sup>12</sup>".*

The first verse points to this fact that human nature spirit is Divine, and God has placed it in the human body. Also, human nature spirit has two aspects. One of those two is the rational, cognitive, and subjective aspect, and the second is the tendency, motivation and

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<sup>4</sup> -ibid 7: 179

<sup>5</sup> -ibid 84: 6

<sup>6</sup> -ibid 2: 30

<sup>7</sup> -ibid 38: 26

<sup>8</sup> - Qur'an 30:30

<sup>9</sup> -Ibid., 91:7-8.

<sup>10</sup> -Ibid., 90: 10.

<sup>11</sup> -Ibid., 76: 2.

<sup>12</sup> - Ibid., 75: 2.

desire aspect. Accordingly, humans can reasonably identify some of the good and bad. In the aspect of tendency (motivation), human beings are created in such a way that they hate evil and ugliness and tend to move towards good ones. For example, right-seeking, desire to do moral works, interest in beauty, worship and love are among the examples of natural tendencies (Shojaee and Heidari, 2010). Within the human being, there is an innate ability and power that determines the good and the evil. This feature is unique to humans and animals do not have it. In addition, all humans have it (Abutorabi, 2007). Nature spirit is a feature found in all humans on the planet and is a feature that is not seen in animals. In fact, nature spirit is in front of the instinct. The tendency toward beauty, knowledge, worship, goodness, justice and the hatred of evil and oppression are among the characteristics that are seen in all human beings on earth. These features are not taught (Rajabi, 2005). The Quran believes that man has a special creation that distinguishes him from other animals and creatures, and that special creation is called nature. In the nature of human beings there is a tendency toward good and good things (Shojaee, Heidari, 2010). From the point of view of Shia Islam, man is different with other beings, and although he has an instinctive aspect, it is not equal to instinct, since in this case there is no fundamental difference with animals.

**3.2. Human Ethical Capacities:** Freud believes that man is intrinsically neither good nor bad, but morally neutral. He believes that humans are like a physiological machine. Man acts on the basis of his nature, according to instinctive desires. Human nature is neither good nor bad but neutral. Indeed, in Freud's view, man is morally neutral. According to Freud, the basis for human behavior was more unconscious than consciousness (Shafiabady and naseri 2011).

Freud believed that morality, or super-ego, was the internalization of the values of parents or community in humans. The meaning of this sentence is that humankind does not have any tendency toward moral and good work within itself, and morality is the internalization of external doctrines. The result of this belief is moral relativity because societies and, consequently, parents have different values, which means that every society has its own values. However, according to the Shi'a and according to the teachings of Islam, other human characteristics are the force (ability) of recognition of good and bad. Man also recognizes values from anti-values through natural tendencies and through the power of reason, while Freud believes that human nature does not know anything about values, and He does not know good and bad (Abutorabi, 2007). Based on Shia teachings, it is clear that humans generally have a common moral sense and are aware of the ethical principles. This knowledge about the ethics are not acquired and are not derived from external teachings and training, but are inspired by divine inspiration and are rooted in the nature spirit and essence of human beings (Vaezi, 2006). In Shiite terms, morality is also absolute. From the Shi'a point of view, there is a series of general, fixed and absolute ethical principles that do not change under any circumstances. But under certain circumstances, and in some cases, their case or example can be changed. For example, honesty and truth have absolutely moral (ethical) value and is a general moral decree. But sometimes, the Examples of that general rule (honesty is good or justice is good) changes. Truth (honesty), as long as it is in the best interests of the individual or society, it has a moral value. But if this is the opposite of the interests of the individual and society, then it is no longer ethical. For example, if somewhere, truthfulness (honesty) leads to the death of innocent human beings, it is definitely immoral (unethical). Of course, the meaning of interest (benefit) is anything that leads to the real perfection of person and society and is not arbitrary. The principles and general Criteria of morality, including humanity, justice, honestly are irreversible. But under certain circumstances, their examples may change (Mesbah, 2012). In the general rules of morality

(ethics), there will never be any change. They are constant, absolute and unchangeable principles. If a change is made, it is about the details and minutiae of the moral issues. Indeed, if a change is made in these ethical sentences (verdicts), it is due to a change in the subject. For example, in relation to the killing of innocent people for the sake of truth, since the subject has changed and human life is more important than honesty, here, the truth is unethical (Hossainzadeh, 2012). For Shiites, ethics is absolute and not relative, this means that ethical values are not subject to the tastes (manners) and contracts of individuals. But some ethical sentences changes in certain circumstances. For example, truth is a moral value because it perfects man and realizes his interests and society. But if somewhere, truth, lose its function, it is no longer a moral subject and it does not have moral value (Mesbah, 2009). As a Shiite, if we believe in the relativity of morality, we can no longer criticize someone who is doing wrong or encourage someone to do good work. In Islamic religion, these cases (Ordering others to do good things and preventing others from doing ugly things) are part of religious obligations. It also requires the adoption of absolute freedom in moral valuation, which will lead to chaos of behavior (Khavas et al. 2009). In ethical relativism, moral judgments are subject to individual desires or social interests, and changes in the desire and taste of individuals or their social orientations will change ethical judgments, and what is good today may not be good tomorrow. This is not acceptable in terms of Shiite religion.

**3.3. Will, Authority and Responsibility:** In Freud's view, man is controlled by unconscious forces, and id and also by childhood environment education, and so it is in a deterministic state. However, human liberty and will are its intrinsic and evolutionary characteristics. And, with all natural or intrinsic tendencies or natural and environmental factors, humans can choose any path they want. Human beings are not controlled by unconscious forces or suppressed desires or social norms (Abutorabi, 2007).

Human is the agent of his actions and his voluntary actions are created by his will and his choice. Acceptance of liberty for human will never be synonymous with the independence of mankind and the dominance of his will on the will of God. It is true that the choice and the will to carry out a work is carried out by human himself, but if God does not allow human beings to do that, it will not succeed. The power of the individual on the exercise of the will and the existence of other conditions, all depend on God's permission and divine will. Of course, this does not mean that God is the subject of these deeds. From the perspective of Islam, the will of God will never replace the will of human (vaezi, 2006). From Shiite point of view, human will is below the will of God, and the divine decree plays a role in the occurrence of affairs. That is, if all the conditions of occurrence of a phenomenon are provided, but the divine volition, or in other words, divine decree (divine will) is not realized for that action, it will not be realized.

According to Shi'a, human is neither independent nor determined in performing his arbitrary work, but there is a truth in between. Human beings are not independent from God in carrying out their work. Just as the will and decision of human is effective in doing things, the permission (idhn) and authorization of God, the divine decree and will of God is also effective at a higher level. In other words, God wants our deeds to be done with our discretion, and if he did not want, we did not have the will or our will did not affect us (Rajabi, 2005). An individual's experience also shows that when one is placed on the choices of dilemmas, he chooses one of two choices at his own discretion. Sending a Divine prophets with God's heavenly books by God, human reckoning on the Day of Resurrection, and rewards and punishments on that day signify the liberty and will of man. Man is also responsible for having authority (liberty) in his actions. He is responsible for building his future and his fate (Shojaee, Heidari, 2010).

An important point to follow in this discussion is that the result of having free will is accountability. From the point of view of Islam, human life is not limited to the life of this world and continues in the hereafter, hence human is also responsible for his later life at the Resurrection. The benefit of this is the internalization of values in a Muslim, that is, the Muslim does not deceive, lie, or steal, because he knows that he must stand before God at the Day of Resurrection and answer his own actions in the world. Therefore, the responsibility of a Muslim is not limited to his personal and social life in the world and also relates to his life in the hereafter.

**3.4. *The purpose of life:*** Freud considers the main cause of human behavior as a reduction of tension. In his view, this is the root of all human behaviors, and essentially the main objective of the organism is to reduce tension and the principle of pleasure forms the basis of all behaviors (Abutorabi, 2001). In his early work, Freud believed that human motivation in its general sense was the same as sexual motivation, and people were usually excited to enjoy pleasure. However, Freud later considered libido to be a synonym of all the instincts of life, and believed that the goal of libido was to seek pleasure and avoid pain (Sharf, 2012). In the Islamic worldview, the creation of man and the world has a purpose. One of the most explicit verses of the Qur'an is about the purposefulness of human life:

*"I have not created mankind and jinn except to worship me"<sup>13</sup>.*

In the holy Qur'an, the purpose of the creation of man, is the worship of God. The ultimate goal of human is nearness to God. The purpose of nearness to God here is to attain a deep and immediate understanding of our relationship with God, which is achieved through the discretion and the true development of the soul. The nearness to God is only achieved through worship, and man cannot approach God in a way other than worship. Of course, according to Shiite Islam, worship is not just prayer and fasting. In fact, human being, can reach this stage of nearness to God through the fulfillment of religious duties, as well as all his works in life in the light of faith in God, resurrection and later, with the aim of being close to God, because when all his work is for God, all of these work is regarded as worship and worship leads human to God (Abutourabi, 2007). If a person believes in God and does all his work for the satisfaction (consent) of God, his perfection and nearness to God, will be realized (Rajabi, 2005). The ultimate goal of human creation is the nearness to God which is achieved through primitive goals such as worship and justice. Human life will be meaningful on the basis of these transcendental goals and in the light of moral values. Nearness to Allah is achieved by relying on the refinement of the soul and divine guidance. Therefore, providing material needs and paying attention to spiritual needs, with the intention of God consent, provides context and platform for divine nearness (Khosrowpanah, 2012). Purposefulness, that is, the criterion of all acts and behaviors of man, is the satisfaction of God and divine consent (Shojaee, Heidari, 2010). In life a Muslim man have diverse educational, occupational, sports and family goals, and work individually to achieve each goal. From the perspective of Islam, all these efforts and behaviors can bring man closer to the original purpose of creation. As a result, all of these behaviors are considered to be worship and will lead humans to Allah consent. This happens when the human goal in all cases of work, education, family, is for God's consent, and achievement of Allah's nearness. In this way, all human life is considered to be worship.

All human behaviors have two levels: an external aspect (exoteric) and an inner aspect (esoteric) whose inner aspect is the same as human inward intention. If human intention is to God, the human soul grows, and man is existentially approaching God. Indeed,

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<sup>13</sup> - Qur'an 52: 56

the nearness to God from one perspective means that man manifests God's attributes and characteristics. All human behaviors, even those that are natural and routine, can also be placed on the path to the ultimate goal and actualization of human nature. Behaviors such as eating, resting, working, learning, satisfying sexual needs in the context of marital relationships can all be the basis for the flourishing of human nature. If these things are done for God and for his consent, they are all worship. These cases all indicate the importance of the category of intention in Islam. In fact, the main part of the actions of the Muslim man is his intention, and if his appearance is good, but his intention is not to consent to God, his actions will not be accepted by God. In Islam, if a Muslim is willing to help a poor person. But now it's not financially possible to do this, because it has the intention, God calculates the reward of that act for him. Although he did not do this in real life, but because he had the intention behind it, God will record it for him.

#### **4. Conclusion**

When problems appear in life, people come to counsellors to solve them. A counselor or psychologist will help clients with counseling and psychotherapy theories. The anthropological aspects of the theory are reflected in the counsellors' diagnostic and therapeutic strategies. Freud's theory is among the major theories of counseling and psychotherapy. Theory does not emerge in void, but its creation is based on a series of historical, social, philosophical and personal principles. Freud, like other psychologists and psychotherapists influenced by the modern age, has his own ontological, anthropological, and epistemological and ethical views. . In Freud's theory, man is an instinctive being. A human being is a system of energy, and this energy is the same as the energy of the "id" or "libido". The goal of life is to reduce the tension and gain pleasure. Most human behaviors originate from the unconscious, and humans do not have free will. From this perspective, the person has no tendency to morality within himself, and consequently ethics will be relative because Super-Ego is the product of the internalization of the values of the parents and the community. Freud believes in hedonism in behavior. The origin of behavior is the movement to satisfy the instincts.

However, From Shi'a point of view, man is the supreme creature of God and is a creature that has two lives. Human beings have free will, so there is a responsibility. Shi'a believes that man is not morally neutral and generally have a common moral sense and are aware of the ethical principles. The standard for the right and wrong is clear and distinct; pleasure is not the only standard of right and wrong behavior, pleasures are not merely worldly. Shi'a believes that the ultimate goal of life and creation is to reach the nearness to God.

The ultimate perfection of man is the nearness to Allah. The nearness to God is only through worship, and human cannot approach God in a way other than worship. Of course, according to Shiite Islam, worship is not just prayer and fasting. In fact, human being, can reach this stage of nearness to God through the fulfillment of religious duties, as well as all Shi'a human behaviors, in life such as work, study, helping to others and marriage is also considered to be worship if it is done according to faith in God, on the Day of Judgment, and with the aim of being close to God. Because when all his work is for God, all of these work is regarded as worship and worship leads human to God. The emergence of this nearness will be on the Day of resurrection. Also, all human behaviors are ethical if done with the intention and purpose of the nearness to God (or pleasure of God). In terms of Shi'a, ethics is absolute and not relative and man has free will to do his work, therefore he is responsible for his work in the world and in the hereafter. Counsellors who advise people in the religious space of Iran should be familiar with the anthropological viewpoints of psychotherapy theories and

consider the country's cultural conditions, otherwise, they will have difficulty working and their effectiveness will be reduced. Attention to cultural and religious differences in counseling is essential for counselors and psychotherapists.

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