

Needs for Human Life Circle: The Perspectives of Abraham Maslow and Imam Ghazali

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Abstract

The study aims to explore analytical view on both the Maslow's and Maqsid al-Shariah perspectives. It observes the suitability of Maslow's theory and the Islamic guidelines which are to be followed by the people in which they are in needs. This study has been designed as library research with inductive reasoning and qualitative approach. Data have been collected from primary sources (Al-Quran and Sunnah) and secondary sources (logs, books, articles, journals, magazines). Based on content and descriptive approach, this article employed analytical, and critical explanations methods with a literary perspective. The study reveals that Abraham Maslow's needs theory introduced in 1943 is a significance one among other theories introduced regarding needs and wants. the Maslow's needs theory prefixes five needs namely physical needs, security needs, love needs, esteem needs and self-actualization needs. However, he tried to include into his needs theory further 3 needs namely aesthetics needs, information needs, and infinity needs due to not completed all human needs. In Islamic perspective, needs are mentioned as Dharuri'at (necessary needs), Hajji'yat (ordinary needs) and Tahseeni'at (additional needs). In terms of implication, this study clearly provides the Islamic perspective that the whole community should follow the Islamic guidelines to reach the God's love. Further, it discusses both perspective of needs, Muslims can easily move their lives according to the guidelines of Quran and Hadeeth, and it will be useful to plan the lives that for which doing priority among the needs, and it contributes to the wider level of literature in the field of needs and wants.

Keywords: Human needs, Abraham Maslow's Needs Theory, Dharuri'at, Hajji'yat, Tahseeni'at

1.0 INTRODUCTION

In every living being, needs and preferences are discernible. The needs and preferences of humans are generally more diverse and distinct compared to those of other life forms (Prakash, 2023). It is therefore evident that individuals tend to prioritize their own needs and preferences when navigating through life (Sathiya, 2018). In this context, the requirements and desires of human beings differ from other organisms as individuals, driven by their own daily needs, also contribute to the provisions for others. Furthermore, a comprehensive understanding of various psychological and behavioral theories is considered essential. In this context, the following can be seen to encompass important perspectives. Considering this perspective, it becomes apparent that each government strives to address the needs experienced by its citizens. Notably, in the context of Sri Lanka, various initiatives such as Janasaviya, Samurdhi, Gamperaliya, and Aswasa aim to alleviate poverty, focusing on eradicating fundamental needs (excluding necessities) that individuals oppose (Rifas et al., 2023).

Psychology has a multitude of definitions within the realm of psychological theory. In ancient times, psychology the term defined as the science of human behavior, was considered as a study of the soul. Baron defines that psychology as the science that explains behavior and cognitive processes, and it derived from two Greek words psyche and logos, is the science that studies human behavior (Kenrick et al., 2010). Later, philosophy defined psychology as the systematic investigation of the mind. It examines both the inherent and readily observable aspects of human behavior. Psychologists such as J.B. Watson, Tolman, Hull, and Skinner, proponents of behaviorism, define psychology as the study of behavior. They believed that it is more scientific and insightful to study observable behavior rather than the unobservable mind (Maslow, 1954; McLeod, 2018). Behaviorists argue that the environment plays a major role in shaping an individual's behavior and explain human behavior through stimulus-response mechanisms. They contend that every stimulus has a corresponding response and that stimulus-response connections determine behavior. In 1912, the Gestalt school of thought emerged as a counterpoint to behaviorism (Maslow, 1954). Gestalt psychology emphasizes the importance of perceiving things as wholes rather than individuals' parts. It encourages understanding by viewing the whole rather than dissecting it into its component parts.

In addition, Sigmund Freud established 'the theory of psychoanalysis', which emphasizes the importance of the unconscious mind, which is located deep in the subconscious, in determining human behavior. Adler found individual psychology and Jung found analytical psychology followed by Carl and Maslow emphasized humanistic psychology.

2.0 ABRAHAM MASLOW'S NEEDS THEORY

Abraham Maslow was born on 1st of April 1908 in Brooklyn, New York to Samuel and Rose Maslow, Jewish immigrants from Russia, eldest one with six younger siblings. Maslow spent a significant portion of his youth in libraries and become a professor of psychology at several prestigious universities including Brooklyn College, Brandeis University, City College of New York, and New School for Social Research.

Maslow at the first stage identifies two types of needs namely deficiency needs (D needs) and growth needs (B needs). Deficiency needs were due to deprivation motivated the poor people when they unmet their needs, wants and desire. He thought that the human beings are unable to go forward towards unbearable stages before completing their food and its related needs (McLeod, 2018). According to the priority, most basic is for survival, once it is fulfilled, the people are motivated by the next level of behaviour, and so on. Later, he admitted a statement that "only a 100 percent satisfaction on a certain need leads to next level emerges" (Maslow, 1987, p.69). Finally, Maslow (1943, 1954) stated that people are continuously encouraged reaching particularly

needs and some of them take precedence over others. The Figure 1 shows the Abraham Maslow's hierarchy of needs with 5 larger kinds of needs.

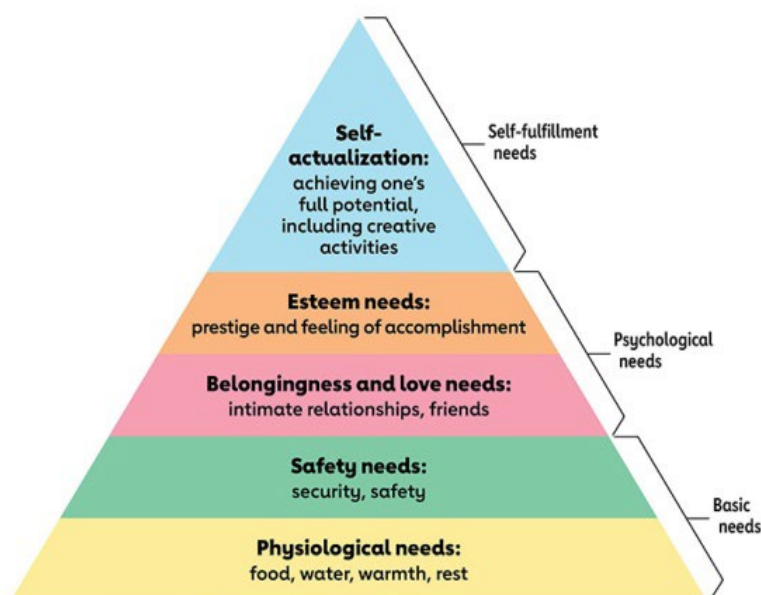


Figure 1: Abraham Maslow's Hierarchy of Needs

Source: Saul McLeod (2018). Simply Psychology: Maslow's Hierarchy of Needs.

Fundamental needs in human life is a subject that has been emphasized by various Western scholars and Muslim scholars at the international level. They are aimed at simplifying and beautifying human life (Salleh, 2018). Imam al-Ghazali, Ibn Rushd, Ibn al-Arabi, al-Barabi, Ibn Zina, Ashur, Shatibi and Ikhwanus Saba are prominent among the Islamic scholars who spoke in this regard. All of them look at human needs from various angles like sociology, psychology, medicine and philosophy (Mustafa, 2022).

In addition, Imam Ibn Khaldun in his book *Muqaddimah* includes the basic requirements for the preservation of social existence, for example, health, nutrition, etc. (Baouni, 2019). Imam al-Barabi in his book *"Al-Madinat al-Bazilah"* has identified that justice, education and health are all things that are needed to build a society. And Imam Ibnu Zeena in his book *"Al-Qanun Bithib"* looks at the dependence of medicine. Particularly, he identified healthy foods and adequate sleep as the basic needs of a human being (Lashqar, 2023). Further, in the view of Iguanas Safa, things like education and intellectual development are explained as the basic needs of a human being. Imam Ibn Rushd in his book *At-Tafseer Al-Balsabi* points out that things like arts, morals and cultural matters are the basic needs. Similarly, Imam Ibn al-Arabi considers the things that a soul should have as basic needs. As far as the needs are concerned each scholar has identified and categorized them according to their thinking, Imam al-Ghazali, in his books *Al-Mustasbah* and *Ihya Ulumideen* point out that whatever is found necessary for the continuation of human life, those things and the preservation of human dignity are the basic needs (Opwis & Eriouiche, 2023). Therefore, in this context, the study focuses on the theory of human need propounded by Imam al-Ghazali.

3.0 METHODOLOGY

This study has been designed as library research with inductive reasoning and qualitative approach. The research is basically conducted with the support of primary and secondary sources for the data collection. Data have been collected from primary sources such as Al-Quran and Sunnah, and data were collected from secondary sources such as logs, books, journal articles, magazines, etc. This study employs descriptive and documentary techniques for this study. Based on content and descriptive approach, this article employed analytical, and critical explanations methods with a literary perspective. Documentary research method deeply discloses the whole evidence of documents that establishes or discovers the existence the researchers plan to study (Bailey, 1994). It tries to connect the shariah view with the existing needs steps to provide theoretical or philosophical understanding to the readers. The documentary method is used to categorize, investigate, interpret, and identify the limitations of physical sources (Payne & Payne, 2004). Library research approach always provides theoretical implications through consist of the secondary sources, and its cognitively contribute to the development of the concept and understandings to the literature (Rifas, Rahman & Buang, 2023). The objectives of the study in documentary studies are reached that review of passed literature works are selected, reviewed, and analysed under a common purpose which creates new themes, idea, and view. These kinds of research bring strong findings with deeper perspective towards a better conclusion (Kasim et al., 2016).

4.0 RESULTS AND DISCUSSION

4.1 Maslow's Hierarchy of Needs

According to Maslow's Hierarchy of Needs theory, for a human being to satisfy his higher-level needs, the lower level needs must first be met. It is only when the lower level needs are fulfilled that man is motivated to move towards the next level of need. For example, only after the lower level physiological needs like food, water, etc. have been met can man think about the protective needs like health and home. As this research is conducted based on the needs from the both Maqasid al-Shariah and Abraham Maslow's perspective, it directly moves to the methodology part of the study as the both perspectives are analysed accordingly in the findings chapter.

4.1.1 *The Basic and Physiological Needs*

The primary needs of the human body, essential for maintaining optimal well-being, encompass nutrition, hydration, respiration, rest, physical activity, air quality, temperature regulation, and basic hygiene. Identifying and addressing these fundamental requirements is crucial in establishing a foundation for subsequent higher-level safety and security needs in human development (Bouzenita & Boulanouar, 2016). Such needs, delineated as essential for survival, contribute to understanding the inherent nature of human capability, guiding the assessment of poverty-related challenges (Rifas & Jahan, 2021).

4.1.2 *The Security or Safety Needs*

Following the physiological requirements for bodily well-being, encompass various facets crucial for safeguarding human existence. When referring to security, it involves provisions such as clothing for bodily protection, healthcare, protection against accidents and diseases, occupational safety, a secure living environment, and the financial resources required for sustaining life. All aspects contributing to the preservation of human life are considered essential security needs, forming an integral part of ensuring a secure and protected existence. (Hamdy et al., 2019).

4.1.3 The Love and Affection Needs

The need for affection emerges as a continued requirement, following physiological and security needs in human development. Affectionate needs encompass the desire for connections such as friendships, romantic relationships, family bonds, social groups, and religious affiliations. These relationships are integral for human beings to live interconnected lives with others. Human beings do not inherently seek isolation; instead, they naturally gravitate towards forming families and groups. The foundational unity of affection becomes apparent when deprived, leading individuals to experience a sense of loneliness and an inclination towards establishing connections. Disregarding the fundamental need for affection can result in a disturbance in individuals' mental well-being, prompting a deliberate effort to avoid isolation in daily life experiences (Mahir, 2018).

4.1.4 The Esteem Needs

When the three foundational needs at the lower levels are fulfilled, the subsequent level involves the recognition of esteem and value, wherein individuals seek acknowledgment and respect for their efforts. This stage encompasses the appreciation of achievements, the reception of respect and admiration from others, and the consideration of factors like self-esteem, self-respect, and the acknowledgment of others. Notably, individuals who lack self-respect and are devoid of recognition from others often experience a sense of inadequacy and diminished self-worth. The fulfillment of this need leads to the final stage, where individuals reflect on their accomplishments, contributing to the development of a sense of self-worth. (Maksum, 2021).

4.1.5 Self-Actualization Needs

Following the fulfillment of physiological and esteem needs, individuals adopt a mindset characterized by the aspiration for self-actualization, a state where they strive to achieve their full potential and contribute meaningfully to the world. This psychological state entails the pursuit of personal growth, self-discovery, and the realization of one's capabilities. Even in the face of life's challenges or mortality, the quest for self-actualization remains a paramount aspect of human existence. Once this state is attained, the conventional needs for survival cease to dominate, aligning with Maslow's hierarchy, which posits that life's necessities are no longer the primary focus after self-actualization is achieved (Rasli et al., 2022).

Maslow's hierarchy encompasses fundamental needs such as physiological, safety, and self-esteem needs, along with self-actualization needs, incorporating all aspects of human requirements. In the framework of Maslow's theory, the five categories of needs can be classified into two main groups: deficiency needs and growth needs. Deficiency needs comprise the first four categories - physiological needs, safety needs, belongingness and love need, and esteem needs. On the other hand, the final category, self-actualization needs, falls under the classification of growth needs. This classification provides a comprehensive understanding of the hierarchy of needs, demonstrating Maslow's conceptualization of human motivation and development (Prakash, 2023).

Furthermore, Maslow expanded the original five needs that he outlined in his hierarchy, incorporating additional dimensions such as Cognitive Needs, Aesthetic Needs, and Self-transcendence Needs. He refined his theory by introducing these new elements during the 1960s and 1970s, extending the categorization to a total of eight needs. This adaptation of his theory reflected Maslow's continuous exploration and refinement of human motivation, enhancing the framework to include a more comprehensive understanding of psychological and emotional requirements. This evolution in Maslow's hierarchy was documented and detailed in a systematic

manner, providing a nuanced perspective on the complexities of human needs and motivations (Mahir, 2018). In the context of information seeking, the needs and challenges revolve around awareness, comprehension, curiosity, and discovery. Requirements related to aesthetics involve the foundational elements of beauty, equilibrium, structure, and appreciation, forming the basis for exploration and evaluation (Sathiya, 2018). As for evaluative needs, they pertain to an individual's desire for personal satisfaction or assessments aligned with intellectual or experiential gratification. This encompasses the intellectual experiences and scientific beliefs prevalent at a given time (Mahir, 2018).

Humans universally engage in self-actualization by pursuing individual potential, a concept central to Maslow's theory. However, Maslow discerned that those who fully achieve self-actualization exhibit distinct traits. Grounded in an analysis of 18 individuals recognized for achieving self-actualization, Maslow compiled a list of 15 specific characteristics or tendencies that epitomize their qualities or behaviors, providing a foundational understanding of the components defining those who have attained self-actualization, namely, (1) Embracing reality with a sense of mastery, (2) Accepting others as they are, recognizing their individuality, (3) Possessing self-directed thoughts and engaging in proactive behavior, (4) Addressing personal challenges through introspection and action, (5) Appreciating a refined sense of humor, (6) Approaching life with a zestful attitude, (7) Cultivating a desire for continuous personal growth, (8) Seeking unity amidst diversity, (9) Maintaining ethical considerations in thought, (10) Embracing a basic trust in life experiences, (11) Establishing meaningful connections with others, (12) Showing attentiveness to significant life experiences, (13) Maintaining authenticity in one's identity, (14) Valuing democratic principles and fostering a people-oriented mindset, and (15) Cultivating strong interpersonal relationships (Maslow, 1970).

Further, Maslow's hierarchy of needs has undergone various critiques. It is noted that needs do not necessarily unfold in a strict hierarchical sequence; instead, individuals' needs can evolve differently at every stage of life. The foundation of Maslow's hierarchy lacks a scientific basis, as it is not substantiated by empirical research in the field of psychology. The attention and reasons behind human behaviors, as proposed by Maslow, are illuminated through collaboration with insights from psychology (Salleh & Razak, 2021).

4.2 Maqasid al Shariah Perspective (Objectives of Shariah)

The term "Maqasid al Shariah" denotes the diverse interpretations within Shariah that have emerged to address the evolving challenges in the world. These adaptations aim to serve the greater well-being of humanity and manifest in various forms, reflecting traditional perspectives through contextualization. Among the several scholars speak about the Maqasid al-Sharia perspective of the needs of human life, Imam al-Ghazali's view provides a significant message with the comparison of Abraham Malsow's theory. Thus, this section reseaches the view of Imam al Ghazali who is one of the best philosophical Islamic scholars in the history. Accordingly, the chapter speaks his classifications with the quranic and natural perspective. The classification of needs in traditional categories consists of three basic levels, namely, al-dharuri'at (necessary needs), al-haji'at (ordinary needs), and at-tahseeni'at (additional needs)." (Omar et al., 2018). Accordingly, The Figure 2 demonstrates the needs in Maqasid al-Shariah perspective.

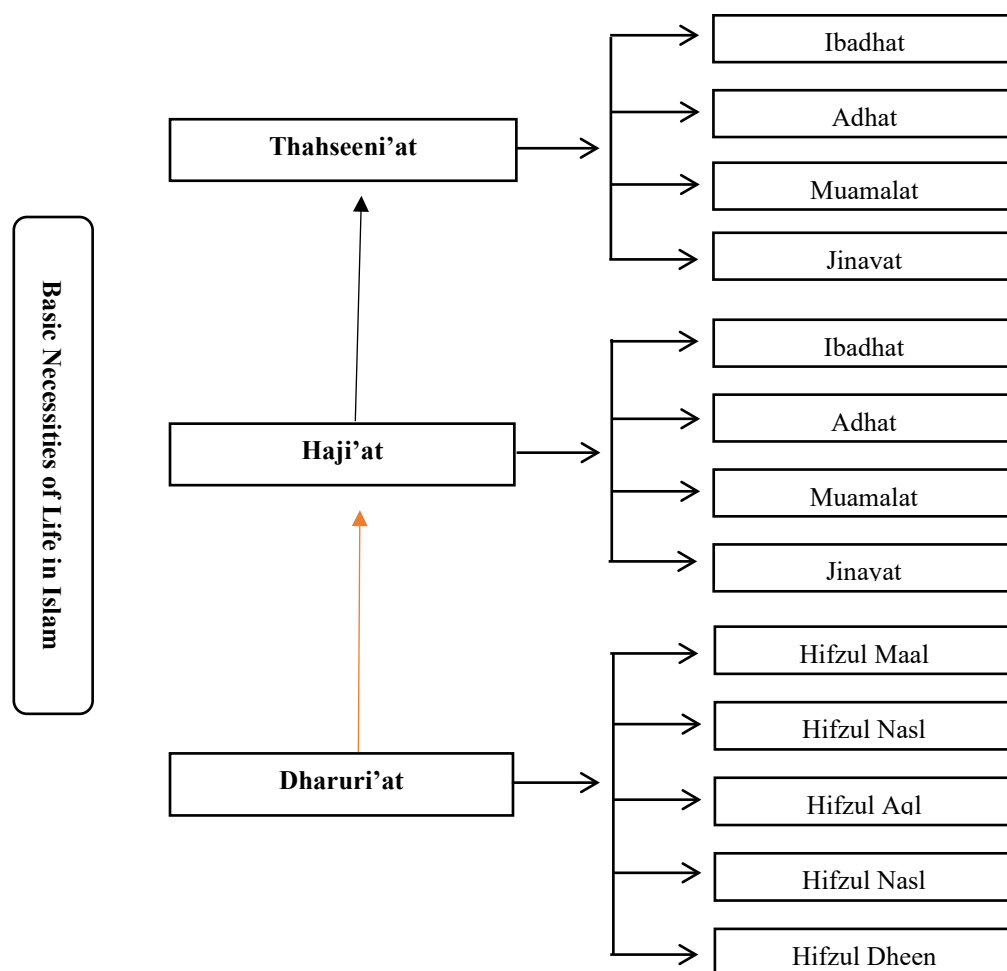


Figure 2: Needs in Maqasid al-Shariah Perspective

Source: Salleh, S. (2018) & Mustafa K.M. (2022)

4.2.1 *Dharuri'at (Necessities)*

"Al-dharuri'at" refers to the essential needs that influence various aspects of human life, shaping their behavior and daily actions. These necessities are crucial for sustaining human life and are considered fundamental for individuals. Islam scholars identify five primary necessities, known as "Hifzul Dheen," "Hifzul Nafsi," "Hifzul Aql," "Hifzun Nafsi," and "Hifzul Maal," along with six ancillary needs. These needs collectively contribute to the well-being and guidance of individuals, emphasizing the holistic approach in Islam (Indrioko, 2022). The boundaries of necessities are studied as follows;

4.2.1.1 Protection of Religion (Hifzul Dheen)

"Hifzul Dheen" refers to safeguarding the religious faith, encompassing the belief system, ethical values, and the preservation of one's faith in the Supreme Being. It is considered the divine law guiding the righteous conduct and moral principles that individuals should uphold to maintain a virtuous life. In the context of societal well-being, it necessitates the practice of righteous deeds and ethical conduct to create a harmonious and virtuous community. At its core, "Hifzul Dheen"

emphasizes enlightenment through divine knowledge, serving as a beacon of wisdom and guidance in navigating life's journey (Ihsan, 2022).

In today's world, amidst various religions and ideologies, Islam stands out as the only guidance received through divine revelation, emphasizing the clarity of the following three verses.

“....And whoever seeks a religion other than Islam, it will never be accepted of him, and in the hereafter, he will be one of the losers.” (Al-Quran, 3:85)

“Truly, the religion with Allah is Islam. Those who were given the scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, evidences, verses, signs, revelation) of Allah, then surely, Allah is swift in calling to account” (Al-Quran, 3:19)

“This day, I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.” (Al-Quran, 5:3)

The fundamental tenet of Islam lies in the belief in monotheism. Worshipping or recognizing anyone other than Allah as gods is strictly forbidden, and such actions are considered opposition to Islam and manifestations of Satan's mischief, as elucidated in the following verses of the Quran.

“.....And verily, we have sent among every ummah a messenger “Worship Allah , And avoid Taghur” (Al-Quran, 16:36)

“Invite (mankind, O Muhammad) to the way of your Lord with wisdom and fair preaching and argue with them in a way that is better. Truly your Lord knows best who has gone astray from his path, and he is the best Aware of those who are guided.” (Al-Quran, 16:125)

Regardless of the circumstances or challenges presented in the course of life, Islam emphasizes the preservation of ethics and morality, as evidenced by the following Quranic verse.

“And direct your face entirely towards the religion Hanifan, and never be one of the Mushrikun” (Al-Quran, 10:105)

Believing in the foundational principles of faith, practicing the five duties of Islam, imparting wisdom with eloquence and beauty, turning towards Allah with devotion, and dedicating oneself entirely for the elevation of Islam these actions constitute the essence of embodying the Dheen (Auda, 2022).

Resisting the boundaries of usury, abstaining from involvement in prohibited market activities, refraining from implementing its laws without adhering to Islamic principles, opposing actions against Islam after converting to another religion, and obstructing practices that introduce new elements under the guise of finance. All these endeavors are integral to safeguarding the principles of Dheen against the encroachment of Riba (usury) and maintaining its sanctity (Rasli et al., 2022).

4.2.1.2 Protection of Life (Hiflul Nafs)

Humans, desiring to attain the state of righteousness, must lead a life that is in accordance with divine principles. This includes being divinely ordained, upholding the dignity of fellow humans, preserving the resources of land and sea, and, most importantly, embodying compassion. The Quran emphasizes that the essence of a noble life lies in cherishing and safeguarding all aspects of existence, guided by the benevolence of the Creator.

“....and d not kill yourselves Surely Allah is Most Merciful to you” (Al-Quran, 4:29)

“....and spend in the cause of Allah and do not throw yourselves into destruction, and do good. Truly Allah loves Al- Muhsinun.” (Al-Quran, 2:195)

“....and kill not anyone whom allah has forbidden” (Al-Quran, 6:151)

“And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.” (Al-Quran, 4:93)

“Say (O Muhammad (PBUH)) "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, or on which Allah's Name has been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful.” (Al-Quran, 6:145)

“And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.” (Al-Quran, 17:70)

“And eat and drink but waste not by extravagance, certainly He (Allah) likes not Al Musrifun (those who waste by extravagance).” (Al-Quran, 7:31)

Allah, recognizing the paramount importance of family life in human existence, initiated the institution of marriage. Islam, acknowledging the vulnerability and challenges inherent in human life, provides foundational rights for every individual to obtain basic necessities such as food, education, clothing, shelter, and other fundamental needs. This encompasses the basic human rights of children, women, widows, orphans, and those who have been marginalized, ensuring their welfare and dignity within the framework of Islamic responsibility (Rasli et al., 2022).

Islam, in its commitment to safeguarding human life from avoidable harm, has established numerous laws aimed at protecting individuals. At times, these legal frameworks provide certain measures to protect life, including restrictions on consuming food that could be harmful, exemplified by the prohibition of certain nourishment if it poses a threat to an individual's well-being. For instance, in cases where the consumption of a particular food endangers one's life due to allergies, Islam permits the avoidance of such items as a protective measure for human life (Ihsan, 2022).

Islam, in its commitment to safeguarding human life, has instituted prohibitions against activities that pose potential harm. This includes preventing actions that can endanger the human body, such as engaging in practices that lead to physical harm, consuming substances that may induce illness, adopting unhealthy dietary habits, engaging in activities that contribute to the spread of contagious diseases, participating in practices that could lead to intentional harm or killing, committing unjust acts against others, and engaging in practices that violate the sanctity of the human body, such as tattooing. These measures aim to protect and preserve human life as an essential aspect of Islamic teachings (Maksum, 2021).

4.2.1.3 Protection of Knowledge (Hiflul Aql)

The cultivation of humanity towards benevolence and excellence, drawing from diverse knowledge disciplines, is a fundamental tenet. Islam, recognizing the significance of knowledge, emphasizes the pursuit of understanding as a means to elevate human character and address societal issues. This is exemplified through the concepts of Ihsan and Jihad in the Islamic tradition. Jihad, not confined to military aspects but encompassing the continuous striving for improvement in various spheres of life, is grounded in the Quran and Sunnah, aligning with the principles of Islamic scholarship. The growth of Islamic scholarship is facilitated through various avenues, prominently through education and continuous learning. In this context, education and acquisition of knowledge play pivotal roles in shaping the intellectual and moral dimensions of Muslims, contributing to their roles and responsibilities in society.

The significance of knowledge, education, and research as integral pursuits for humanity is emphasized by Allah Himself, as indicated in the opening verses of the Quran. Allah is portrayed as the One who imparts knowledge to all of humanity, underscoring the divine importance of intellectual endeavors, learning, and exploration.

“Read! In the name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught msn that which he knew not.” (Al-Quran, 96:1-5)

“Allah is he who raised the heavens without any pillars that you can see. Then, He rose above the Throne. He has subjected the sun and moon, each running for a team appointed. He manages and regulates all affairs; He explains the Ayat in detail, that you may believe with certainly in the meeting with your Lord.”

“And it is he who spread out the earth and placed therein firm mountains and rivers and of every kind of fruits he made Zawjain Ithnain He brings the night as a cover over the day. verely, in these things there are Ayat for people who reflect.”

“And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date-palms, growing into two or three from a single stem root, or otherwise, waterd with the same water; yet some of them we make more excellent than other to eat. Verily in these things there are Ayat for the people who understand.” (Al-Quran, 13: 2 -4)

“He it is who sends down water from the sky; from it you drink and from it the vegetation on which you send your cattle to pasture.” (Al-Quran, 16:10)

“With it he causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.” (Al-Quran, 16:11)

"...And, he had subjected to you the night and the day, and the sun and the moon; and the stars are subjected by his command. Surely, in this are proofs for people who understand." (Al-Quran, 16:12)

"O you who believe! Intoxicants, gambling and Al Ansab, Al Azlam are an abomination of shaitan's hard work so avoid that in order that you maybe successful." (Al-Quran, 5:90)

"Shaitan wants only to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from salad so will you not then abstain?" (Al-Quran, 5:91)

Engaging in reflective thinking, practical knowledge application, nurturing literary skills, cultivating a reading habit, participating in eloquent discourse, producing aesthetically crafted essays, learning secondary languages, conducting research initiatives, scholarly pursuits, venerating intellectuals, adopting brain-boosting diets, and other activities contribute significantly to the holistic development of knowledge and serve as crucial paths to intellectual advancement (Auda, 2022).

Promoting ignorance, baseless trust in the opinions of the elderly, persisting in superstitious beliefs, rejecting critical reasoning, embracing unauthorized customs and pseudo-sciences, demeaning scholars, engaging in fraudulent practices, obtaining degrees through fraudulent means, receiving titles without merit, participating in deceptive educational practices, and perpetuating deception without remorse undermine knowledge and impede intellectual progress. Such actions hinder the cultivation of true wisdom and contribute to the erosion of intellectual integrity (Salleh & Razak, 2021).

Moreover, engaging in practices such as gambling, usury, recreational activities that involve harm, and any other activities deemed forbidden (haram) can obstruct the cultivation of knowledge. Avoiding such forbidden practices is essential for the protection and promotion of intellectual pursuits (Rasli et al., 2022).

4.2.1.4 Protection of Lineage (Hiflul Nasl)

Preserving tradition, known as "preserving the lineage," involves safeguarding the social structure through upholding values and maintaining a sense of continuity. Islam advocates various practices to ensure the protection of tradition, with one prominent example being the emphasis on marriage. Islam encourages individuals to choose life companions who share similar values, thereby creating a stable and supportive environment. Additionally, Islam discourages practices that may jeopardize one's integrity or compromise the established principles, as outlined in the subsequent verses of the Quran.

"And if you fear that you shall not be able to deal justly with the often girls then marry women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly, then only one or that your right hands possess. That is nearer to prevent you from doing in justice (Al-Quran, 4:3).

"Tell the Believing men to lower their gaze and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do."

"And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except only that which is apparent both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head cover and to draw their veils all over Juyubihinna and not to reveal adornment except to their

husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers and their brother's sons, or their sister's sons, or (Muslim) women, or their slaves whom they are right hands possess, or old male servant who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful." (Al-Quran, 24:30,31).

"And come not near to the unlawful sexual intercourse. Verily, it is a Fabishah, and an evil way (that leads one to Hell unless Allah forgives him)" (Al-Quran, 17:32).

"whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause. This he has made commanded you that you may understand." (Al-Quran, 6:151).

"And those who annoy believing men and women underservedly, they bear the crime of slander and plain sin". (Al-Quran, 33:58).

"And those who accuse chaste women, and produce not for witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun." (Al-Quran, 24:4)

"O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let women scoff at other women, it may be that latter are better than the former. Nor defame one another, Nor insult one another by nicknames. How bad is it to insult one's brother after having Faith? And whosoever does not repent then such indeed Zalimun."

" O you who believe! Avoid much suspicion; indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? you would hate it." (Al-Quran, 49:11,12)

Promoting social responsibility by fostering initiatives for marriage-related assistance, extending support to impoverished individuals, widows, and ensuring the culmination of weddings for the underprivileged, acknowledging the societal duty to facilitate a dignified life, cultivating harmonious family relationships for spouses, nurturing a beautiful family environment, and advocating for respectful conduct during family visits, seeking permission when entering private spaces, are essential practices contributing to the dignification of an individual's integrity (Hamdy et al, 2019).

Implementing measures to prevent all activities related to human trafficking, adorning body parts for women to conceal and avoid, imposing restrictions on public behavior to address the issue of trafficking, prohibiting discussions that perpetuate trafficking in a manner that undermines dignity, placing barriers to the exploitation of women with diverse backgrounds, and preventing occurrences that subject individuals, regardless of gender, to forced unions, contribute to the preservation of human dignity (Auda, 2022).

4.2.1.5 Protection of Property (Hiflul Maal)

Islam does not endorse the oppression or subjugation of individuals globally, but rather guides towards leading a virtuous life with a focus on elevating society to a higher moral and ethical standard. It advocates providing assistance to those in need, emphasizing the importance of experiencing hardships with patience and gratitude. The pursuit of material wealth without an ethical foundation is discouraged and contributing to philanthropy to alleviate suffering is

considered a responsibility (Maksum, 2021). This perspective aligns with the clear teachings of the Quran, which elucidate various avenues for socioeconomic development and emphasize the importance of equity in wealth distribution

".....And let not those who covetously withhold of that which Allah has bestowed on them of his bounty think that it is good for them. Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is well - acquainted with all that you do." (Al-Quran, 3:180)

"....And give them something out of the wealth of Allah which he has bestowed upon you." (Al-Quran, 24:33)

"He it is who has made the earth subservient to you walk, to live and to do agriculture on; so walk in the path thereof and eat of his provisions. And to him will be the resurrection." (Al-Quran, 67:15)

"....And eat up not one another's property unjustly. Nor give bribery to the rulers that you may knowingly eat up a part of the property of others sinfully." (Al-Quran, 2:188)

"....And give to the kinsman his due and to the Miskin and to the wayfarer. But spend not wastefully in the manner of a spendthrift." (Al-Quran, 17:26)

"Verily, the spendthrifts are brothers of the Shayarin, And the shaitan is ever ungrateful to his Lord." (Al-Quran, 17:27)

".....And give not unto the foolish property which Allah has made a means of support for you, but feed and clothe them therewith, and speak them words of kindness and Justice." (Al-Quran, 4:5)

"....And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful. All-Wise." (Al-Quran, 5:38)

Islam guides its followers in achieving economic well-being through means such as earning, spending judiciously, and engaging in beneficial transactions (Maksum, 2021). Moreover, rights related to working, preserving wealth through wise investments, participating in lawful business activities, organizing initiatives to combat poverty, promoting agricultural development, utilizing natural resources responsibly, safeguarding the rights of workers, providing interest-free loans, and adhering to ethical business practices contribute to upholding an individual's financial well-being (Rasli et al., 2022).

In the context of Islamic guidance, avoiding extravagant spending, refraining from unfair practices, complying with legal and ethical standards, supporting charitable causes, refraining from usury, participating in fair trade, considering environmental sustainability, and implementing ethical business regulations collectively serve to protect one's wealth (Ihsan et al., 2022).

In conclusion, these five aspects, encompassed in verses such as Al-Isra 17:36 and Al-An'am 151-153 of the Quran, highlight the divine guidance that directs individuals to carefully consider and fulfill their needs, providing continuous guidance for obtaining and utilizing resources in a manner that aligns with their requirements. The Quran emphasizes the importance of guidance in acquiring and implementing such practices, offering a profound insight into these principles.

"O Prophet! When believing women come to you to give you the Bai'ah (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Ma'ruf (Islâmic Monotheism and all that which Islâm ordains), then accept their Bai'ah (pledge), and ask Allah to forgive them. Verily, Allah is Oft-Forgiving, Most Merciful." (Al-Quran, 60:12).

4.2 Al-Haji'at (Ordinary Needs)

Addressing the difficulties and inconveniences encountered in the daily lives of individuals by eliminating hardships and disruptions is the focus of Al-Hajiyat. When essential services are not provided, causing significant disruptions, Al-Hajiyat steps in to address the critical needs. In Islam, facilitating access to necessities during times of difficulties and disasters, such as providing essential supplies during epidemics and supporting those facing financial hardships, is considered a primary duty (Muhammed, 2023).

One of the key aspects is Hajiyat al-Ibadha'at, which grants permission for those affected by illnesses, travelers, pregnant and nursing mothers, to temporarily abstain from fasting during the month of Ramadan. Additionally, Islam allows adjustments in prayer directions for travelers, accommodating their unique circumstances. Furthermore, individuals unable to find clean water or suffering from water-related diseases are granted concessions, demonstrating the compassion within Islamic teachings (Omer et al., 2018).

Another component is Hajiyat al-Adat, which encompasses the permissions granted by the divine for individuals to enjoy the necessities of life without undue hardship. These include the ability to hunt for food, consume food and drink, wear clothing, reside in a suitable dwelling, and use transportation, all within the permissible limits set by God. This reflects the flexibility and consideration for human needs in Islamic teachings (Ismail & Sali, 2021).

Mu'amalat: Some financial transactions in Islam may deviate from conventional norms, yet they accommodate human needs within the framework of divine permissions. For instance, Salam, a pre-paid sale, allows for the exchange of goods without adhering to the typical rules of business transactions. This means that even though a business transaction may not conform to the usual guidelines, it is permissible if it addresses the genuine needs of individuals. Leasing, known as Ijara, is also recognized within the scope of financial transactions. During business transactions, considerations for the utility of the product continue to be central to the practice of Muamalat, demonstrating the adaptability of Islamic financial principles to varying situations (Najjar, 2023).

Jinayat - Legal Retribution: Delivering justice through the legal system by establishing the foundation of penal laws, including the basic principle of retaliation. It involves setting up a legal structure that holds individuals accountable for committing intentional homicides. As part of this system, in a notable case, a person found guilty of committing murder against a specific individual faced a comprehensive legal process. After thorough investigation and trial, the perpetrator was sentenced to death, providing a legal basis for retribution. This example highlights the application of legal retribution, particularly in cases of intentional killings, with due process carried out within the framework of the law (A1-Muhaimid & Bandar, 2023).

"Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful." (Al-Quran, 5:6)

"...and has not laid upon you in religion any hardship." (Al-Quran, 22:78)

"Allah intends for you ease, and He does not want to make things difficult for you." (Al-Quran, 2:185)

"Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know." (Al-Quran, 2:184)

"O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles. If you are in a state of Janaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful." (Al-Quran, 5:6)

"But if they separate divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allah is Ever All-Sufficient for His creatures' needs, All-Wise." (Al-Quran, 4:130)

"O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you." (Al-Quran, 2:282)

4.3 Al-Tahseeni'at (Additional Needs)

At-Tahseeni'at encompasses aspects that go beyond the essential needs of life, contrasting with Azururi'at and Haji'at. It involves enhancing the daily activities of life with grace, refinement, beautiful manners, elegant dress, and engaging in activities that reflect beauty in the highest sense (Imam Ghazali). Imam Ghazali (Rah) has classified At-Tahseeni'at into two categories (Mustafa, 2022):

(1) Non-Violation of Legal Principles: This entails cultivating human actions in daily life in a beautiful manner and promoting virtues such as avoiding harmful practices, advocating for free expression, and ensuring the right to freely express oneself. For example, refraining from practices that violate the integrity of individuals and supporting the freedom of speech are key aspects. Even in the context of marriage, if a woman is spotted by a suitable man, she should be free to decide on marriage, and no obstacles should prevent her from exercising this right.

(2) Violation of Legal Principles: This involves drafting a contract for the rights of a slave, treating them with compassion, and considering their well-being when emancipating them from servitude. It encompasses acknowledging the good qualities of slaves and considering their needs when releasing them.

Islam emphasizes elevating human society through superior virtues, beautiful manners, and outstanding qualities. At-Tahseeni'at, dealing with higher-level needs, serves as a guide in presenting Islam as a complete way of life, emphasizing superior virtues, beautiful conduct, and the best aspects of various matters.

Ibadhat: it generally involves maintaining cleanliness in daily activities and specific rituals, such as wearing clean attire, observing bodily hygiene meticulously, ensuring a clean and sacred space for prayers, maintaining modesty, engaging in charitable acts during special days, fulfilling the

responsibility of performing Umrah beyond the obligatory Hajj, and abstaining from extravagant or ostentatious lifestyle choices (Najjar, 2023).

A'dhat: head massage with oil, engaging in specific practices during special days, wearing white garments, perfuming clothes, refraining from certain foods and beverages, avoiding unethical practices in daily life, acquiring moderate and reasonable lifestyle habits, and managing expenses judiciously, either frugally or generously, are among the practices detailed in this context (Ismail & Sali, 2021).

Mu'amalat: it involves ethical business practices, emphasizing fair trade by not selling a product to one person and withholding it from another for different reasons. It also discourages withholding information about marriage proposals, allowing women the right to choose in marriage discussions, and avoiding monopolistic practices (Sufyan & Fathima, 2021).

Jinaya't: this aspect of Islam emphasizes humane treatment, prohibiting killing women, children, religious leaders, and the elderly in wars, refraining from mutilating bodies, avoiding deceit, and conducting wars in a fair and ethical manner. (Al-Muhaimid & Bandar, 2023).

"he allows them as lawful At Tayyibat and prohibits them as unlawful Al - Khaba'ith" (Al-Quran, 7:157).

5.0 DISCUSSIONS

Eventually, all living beings in the world have diverse needs, and among them, the requirements of humans stand out as sophisticated and significant, transcending the necessities of other species. At its core, the meticulous attention given to human needs in various facets of global civilization, including the milestones of world history, underscores the recognition and consideration bestowed upon the necessities of humanity.

In the Islamic perspective, one who strives for the betterment of this world is guided by Allah, encompassing all diverse forms of endeavors and fulfilling their associated needs. Throughout history, scholars and thinkers, regardless of cultural backgrounds, have presented various ideologies in response to human needs. Notably, Abraham Maslow, an influential American psychologist, is recognized for formulating the hierarchy of five basic human needs initially and subsequently refining it to encompass higher-level requirements. His model, originating with fundamental needs and progressing to self-actualization, reflects a nuanced understanding of human aspirations. However, within the Islamic framework, human needs are viewed not in a linear hierarchy but as categorized into three types based on temporal, social, and geopolitical contexts, offering a comprehensive approach to addressing diverse human requirements.

The first level of Maslow's hierarchy emphasizes physical needs, whereas in Islam, the primary level is identified as spiritual needs. Despite facing various challenges in life, maintaining faith rooted in unwavering trust is considered fundamental, surpassing the basic foundation. According to the principles of Maslow, safeguarding is required at the second level within the Muslim context. However, sacrificing one's life for the greater good, as seen in certain responsibilities, allows prioritizing faith over self-preservation, as affirmed by Quranic and Hadith verses. The pinnacle of poverty demands philanthropy, and overcoming adversities, including the abandonment of Islam, reflects the resilience inherent in Islamic principles.

Furthermore, Maslow's holistic approach to physical needs is encompassed entirely within Islam. Specifically, in terms of marital responsibilities, both spouses share the duty of fulfilling each other's physical needs, as affirmed by Hadith. In the realm of virtues, providing sustenance,

purifying water, and offering clothing are regarded as the finest virtues for those in need. The Islamic perspective on physical needs is notably distinguished by its emphasis on philanthropy and charitable acts, such as feeding 60 poor individuals, giving Sadaqatul Fitr on Eid, and other forms of almsgiving on a regular basis. This perspective reflects a meticulous consideration of the well-being of others, illustrating the profound intertwining of spiritual and physical dimensions in Islamic teachings.

Protection is considered the most crucial need for humanity. In Islam, it is mandated for all individuals to safeguard life, dignity, and property, as articulated in the final sermon of the Prophet (Bukhari, 6702). Preserving the soul of an individual is paramount, aligning with the responsibility of safeguarding all of humanity. Similarly, the act of taking one person's life is condemned, emphasizing the sanctity of human life according to divine scriptures. The Quran verse 5:32 asserts that killing one person is akin to slaying all of humanity, reinforcing the paramount importance of safeguarding lives. The stringent penalties imposed on those who cause doubt in another's reputation further underscore Islam's commitment to upholding human dignity. This conscientious approach towards protection sets Islam apart, emphasizing the ethical principles of respect and compassion in its jurisprudence.

The importance of love transcends all aspects of human life, connecting every soul with affection. No human being in the world desires isolation or solitude; from birth to death, love holds a pivotal place in one's existence. The bond of love between a child and their family is naturally ingrained, reflecting a divine arrangement. The saying, "One who does not show love to children is not one of us" (Abudhawood, 4943; Thirmithi, 1920; Ahmad, 6733) from the teachings of Prophet Muhammad, emphasizes the significance of nurturing love in the rights of children. Islam guides individuals to exhibit love towards parents and encourages actions that illustrate and promote affection within families. This extends to showing compassion to orphans, the sick, those in need, and caretakers of the elderly, aligning with Islamic principles. Therefore, practicing kindness and empathy, even in matters related to humanitarian aid, aligns with Islamic teachings and values.

The concept of respect or reverence is essential in Islam, as it regards all human beings as inherently dignified regardless of their race, caste, color, creed, nationality, or other differences. The Quran emphasizes that human dignity surpasses all worldly distinctions and that the most noble among people are those who embody humility (Al-Quran, 17:70). Respecting elders, honoring teachers, and acknowledging religious, community, administrative, and organizational leaders are considered Islamic guidance, rooted in Islamic history and practiced through various ethical principles aimed at dignifying human conduct and fostering virtuous societal norms.

In Islam, the act of assessing oneself with the intent to adopt another's faith is prohibited. This restriction is rooted in the concept of 'Riya,' a term denoting ostentation or showing off. Despite the multitude of commendable practices, attempting to flaunt religious deeds is strictly discouraged, and such behavior incurs severe penalties, as elucidated in the 107th chapter of Al-Ma'un in the Quran. The stringent consequences serve as a deterrent, highlighting the gravity of insincere acts and emphasizing the importance of genuine devotion over outward displays. Islam prohibits the indulgence in arrogance, and the saying of Prophet Muhammad serves as a foundational principle: "One in whose heart there is even a mustard seed's worth of pride will not enter paradise" (Ibnu Maja, 4173; Muslim, 91). Furthermore, this concept aligns with the notion of spiritual growth being hindered by the presence of arrogance, known as 'Ikhlaṣ' in Islamic teachings. Emphasizing humility over pride is integral to fostering genuine spiritual development.

6.0 CONCLUSION

The foundation of providing for the needs of all humanity, irrespective of individual backgrounds, is rooted in the fundamental belief that the creator, as the ultimate basis, has endowed everyone with diverse needs and means to fulfill them. Throughout the 20th century, visionaries such as Watson, Dolman, Hab, Skinner, and Symonds undertook various initiatives related to human ecology, culminating in the establishment of five foundational paradigms. Initially, Abraham Maslow conceptualized the basic human needs, which later evolved into five distinct levels encompassing physiological, safety, social, esteem, and self-actualization requirements. Despite recognizing the intricacies of these paradigms, they struggled to comprehensively address and integrate them. Nevertheless, their contributions paved the way for subsequent researchers who, by delving into the complexities of these paradigms, refined and expanded them into eight categories. However, the challenge remains in achieving a holistic synthesis of these paradigms, as observed by subsequent researchers. Islam, on the other hand, offers a comprehensive framework for addressing the multifaceted needs of individuals within the context of personal, familial, societal, national, and global responsibilities. Thus, by presenting guidance in various dimensions, Islam provides an encompassing approach to fulfilling human needs, not only in terms of personal and societal duties but also within the broader global perspective. Therefore, the teachings of Islam strive to offer guidance in diverse realms, providing comprehensive solutions for meeting the varied needs of humanity throughout Different Periods.

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Conflicts of Interest

The author(s) declare(s) that there is no conflict of interest regarding the publication of this paper

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