



Quran-Based Critique of Identity Forming Characteristics in Adler's Theory of Individual Psychology

Mohammadanwar Moheghi*; Mohammad Ghorbanzadeh; Jalil Abedi

Al-Mustafa International University, Iran

Email: moheghi@yahoo.com; m_ghorbanzadeh@miu.ac.ir; jalilabedi@yahoo.com

* Corresponding Author: Mohammadanwar Moheghi

<http://dx.doi.org/10.18415/ijmmu.v7i5.1565>

Abstract

Alfred Adler is a well-known psychologist in the field of psychology and psychoanalysis. Adler's theory of psychoanalysis is also known as the Psychology of Social Interest and Individual Psychology because of its emphasis on social components and individual differences in personality construction. Adler claims that feelings of inferiority can be a source of human effort to achieve one's goals, while the Holy Quran considers self-confidence to be one of the messages of Islam. Contrary to Adler's theory, supremacy is condemned in the Holy Quran, and paradise is considered to belong to people who prefer ugly behaviors. Contrary to Adler's theory that the end of human life is imaginary and unreal, the Holy Quran introduces the ultimate goal of man as a real and achievable thing. According to Adler, lifestyle is in the service of achieving supremacy in society, while from the perspective of the Holy Quran, the chosen lifestyle should lead to divine closeness. Adler sees creativity as the goal of man's superiority, while according to the Holy Quran, this creativity must serve man to achieve lofty divine goals such as happiness, perfection, and closeness to God. Although from a social point of view it is the only scale that can be used to judge the value of a person, from the Quran's point of view there are other scales, and material issues can never be the key to unity and secure social connection because material matters are always the source of conflict. The demands of the people are unlimited, and material matters are limited, all differences arise from it, however, the rope of God and the relationship with God, which is a spiritual thing, can establish the best emotional relationship between human beings of any race, language, and social group.

Keywords: *Quran; Adler; Lifestyle; Moral Development; Individual Personality*

Introduction

Alfred Adler (1937-1870) was born on the outskirts of Vienna, Austria. He died of a heart attack in 1937 while traveling to Aberdeen, Scotland. As a child, Adler suffered from various diseases such as rickets and spasms of the throat and larynx. When he was three years old, his younger brother died in bed

with him. The following year he contracted pneumonia and died. The social aspect of man was essential. He also considered the desire for power to be the primary source of human energy and motivation. He is often cited as the first leader in the group of social psychology in psychoanalysis and presented a theory in which "social interests" played a significant role. Moral development has three dimensions: cognitive, behavioral, and emotional. Adler's theories address the emotional dimension of moral development.

Methodology

In this article, we have tried to collect Adler's psychological theories from different sources, such as various articles and books. These theories are focused on the main features of Adler's theory. In the following, an attempt has been made to critique Adler's theory of individual psychology by using religious texts, especially the Holy Quran.

Personality Factors

Adler presented his theory at a time when his biological theories and the evolution of Darwin's theories had a strong influence on scientific and academic thought at the time. Science was the basis for the emergence and acceptance of new ideas. He confronted them by proposing a theory of individual psychology. Adler believed that people's personalities are made up of several factors, which are explained here.

1. Inferiority Complex

One of Adler's first concepts was the feeling of inferiority. He initially had an entirely abstract concept of inferiority, which was rooted mainly in physical defects, but later expanded the concept. Because this feeling can be related to some family situations (Nasehi and Raisi, 2007). Alfred Adler believed that everyone experiences weakness and disability in their first experiences as they compare themselves to the world around them. The child practically sees that around him live independent and reliable people who can do anything of their own free will. While he needs others in all aspects of life, even his basic needs, he feels inferior. In order to overcome this unpleasant feeling and compensate for one's inferiority, one tries to achieve superiority (Ahmadvand, 2007). According to Adler, feelings of inferiority are the source of all human endeavor and the driving force that drives all behavior. All the progress, development, and growth of a person is due to the efforts made to compensate for their inferiority, whether these humiliations are real or imaginary. Throughout one's life, one is aroused by the dominance of this sense of inferiority and the need to strive for further growth (Schultz, 2015). When a person is unable to overcome the feeling of inferiority, this feeling is strengthened and intensified, leading to the formation of an inferiority complex. Adler defines this as "the inability to solve life's problems." He argues that the inferiority complex can be formed in three ways:

1. **Physical inferiority:** A child with a physical disability may focus on his or her disability and strive for superior ability. If these compensatory efforts are not successful, the inferiority complex is formed in the individual,
2. **Spoil:** Affluent children, because they have not learned to overcome problems and adapt to others, when they encounter an obstacle in life, they conclude that their disability has led to their failure and suffers from inferiority complex.
3. **Ignoring:** A child who is not satisfied due to the indifference and lack of attention of parents or their hostile state, their love and safety needs, feels worthless and the inferiority complex is formed in him

(Schultz, 2015). Whatever the source of the complication, one may overdo it, and cultivate what Adler called the Superiority Complex. In this case, one exaggerates one's abilities and successes. Do not show your superiority with achievements and successes. Alternatively, he may feel this need and try hard to succeed. In both cases, the person who has the superiority of self-esteem is arrogant and selfish and tends to humiliate others. One can imagine that such a person has very little self-control and can only feel important through imposing himself on others.

2. Supremacy

Adler sees "superiority" as the most genuine motivation for life and a factor in unifying personality, striving for a better and more complete personality, and activating one's potential. Adler does not mean domination, domination and presidency over others, but the motivation that motivates man from birth to the last moment of life, from one stage to another, and strengthens his social aspect (Karimi, 2005). Adler believes. That human beings strive for perfection throughout their lives (Schultz, 2015). From Adler's point of view, the struggle for intrinsic supremacy is the cause of all progress. Progress is valid not only at the individual level but throughout the history of civilization and urbanization (Shokrkon et al., 2013).

3. The Purpose of Life

Unlike Freud, Adler believed that human behavior is not determined by instincts and impulses, but by the goals of the future, such as achieving perfection and superiority (Karimi, 2005). In Adler's view, our overall goals are imaginary ideals that cannot be measured against reality. In this case, he expresses the concept of Fictional finalism, meaning that there are theoretical ideas such as the ideal by which we guide the course of our lives. For example, the concept of God is an example of this idea in human life, which Adler called the scientific formulation of the goal of perfection (Schultz, 2015).

According to Adler, people strive for the ultimate goal of personal excellence or the goal of success for all of humanity. In either case, this ultimate goal, as mentioned, is imaginary and has no objective existence. However, this ultimate goal is fundamental because it integrates the character and makes the whole behavior perceptible people pursue several preliminary goals while trying to achieve their ultimate goal. (Fiest et al., 2015).

4. Style of Life

Each of us strives to overcome our sense of inferiority and to achieve excellence, and to achieve this goal; we, pursue our methods, behaviors, and routines. Adler called this unique pattern of characteristics, behaviors, and habits a "lifestyle" (Shamloo, 2003). He believes that the interaction of three physical, psychological, and social factors is formed. In other words, lifestyle is based on social interactions that take place in the first years of life, and this trend is so crystallized at the age of 4 or 5 that after that, it is difficult to change.

In fact, from Adler's point of view, every free-spirited individual creates the most appropriate lifestyle for himself, and whenever this lifestyle is created, it remains constant throughout life and forms our fundamental character (Schultz, 2015). Like Freud, Adler focused on the family as a factor in personality development. A child with a disability may consider himself or herself a disabled person, but while compensating and with the help of knowledgeable and understanding parents and familiarity with

psychological issues, inferiority can be changed to abilities and superiority. On the other hand, an overly parental child. It should be noted that a child who is self-sufficient and lacks any social interest, and unlike the lifestyle of a child who has not been considered and forgotten, will include seeking revenge from society (Shokrkon et al., 2013).

5. Creative Self

Adler's theory is characterized by a self-creative concept that includes an individual's ability to determine his or her personality by his or her ongoing lifestyle. Creative self represents an active principle of human existence that may be related to the older concept of "soul" (Shokrkon, 2013). According to Adler, human personality is not only shaped by the innate talents and influences of the external environment and the interaction between these factors, but also by creativity and initiative. This means that human beings use biological and social factors creatively and innovatively in new experiences to satisfy their desire for superiority. (Schultz, 2015).

Adler believed that lifestyle, at its best, includes a creative and positive approach that allows one to use one's energies in positive and constructive ways. (Karimi, 2005). Adler's concept of "creative self" is a factor that lies between external stimuli and the answers that need to be given to them. Expenses and responses that do not exist are expressed that this creativity is to satisfy the individual's search for excellence (Schultz, 2015).

6. Social Interest

The term social interest in Adler's theory almost means a sense of unity with the whole of humanity and refers to the membership of all people in society. Social interest can be defined as the attitude of relating to the whole of humanity as well as empathy with any member of human society (Fiest et al., 2015). It requires contact with the outside world and guidance and training. The child's contact with the outside world is first through the mother and the family, then through the school, and finally in the community with other people.

These contacts foster a sense of social well-being and a sense of responsibility and cooperation. On the other hand, a person's sense of superiority, which was personal and individual at first, gradually takes on a social dimension. For example, one thinks of social interests and friendships and seeks perfection in these areas. According to Adler, those who do not feel social interest may become socially undesirable people such as the mentally ill, guilty, and authoritarian - (Schultz, 2015). Social interest was Adler's criterion for mental health and, therefore, the only criterion for human values. According to him, social interest is the only scale that can be used to judge the value of a person (Fiest et al., 2015).

Discussion

In the critique of the feeling of inferiority, it should be noted that the feeling of inferiority means that man thinks that he is smaller and less valuable in front of others and that they at least take themselves for granted. Of course, some people are arrogant because of humility and humility in front of others, but the feeling of humiliation is another category. Humility means belittling and honoring others, not humiliating oneself, so humility means that one does not consider oneself superior to those who are inferior to him in position and status. It has been said that a person does not consider himself superior to others (Dehkhoda, 1373).

The Holy Quran addresses the Prophet of Islam (PBUH) “And lower your wing to those who follow you of the believers” (Ash-Shuaraa: 215). Interpretation of the lower your wing in verse is an allusion to humility so that the birds take them under their wings when they want to express their love for their chicks. The Holy Prophet (PBUH) said to Abuzar: Do not fear anything in the way of Allaah and the revival of God's works. This testament of the Prophet (PBUH) has been used from the last part of this holy verse: “O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and knowing” (Al-Maaida: 54).

The true believers, who are beloved of God and Her beloved, and humble and unyielding, are not to be blamed for any terrible reproach, for they are as united in fear as they were in Raja “Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared” (Al-Israa: 57).

And the secret of their fearful monotheism is the practical reason that arises from monotheism in their doctrinal vision, so they fear nothing but God and hope only in Him. This verse describes some of the attributes of the true believers, the explanation of which is not a command to be humble and humble towards the Muslims, which does not mean humiliation and humiliation in front of them, because this act is as reprehensible and forbidden to the disbelievers. It is also displeasing to Muslims. Islam never allows anyone to humiliate themselves in the presence of another Muslim, but arrogance in Islam is the principle that a Muslim must always maintain.

Just as man is not the owner of his honor, because the honor of everyone is his right, not his right, and he must defend it. Rape consent. In this regard, Imam Sadegh (PBUH) says: God Almighty has entrusted the affairs of the believer to himself (Majlesi, Bahar al-Anwar, Vol.64. p.72). Unless he has humiliated himself and lost his honor because the believer has gained honor and dignity in terms of faith because he is a believer. Moreover, if the honor of the believer goes away; in fact, the honor of the faith is gone.

The Prophet of Islam (PBUH) says: "The sanctity of the honor and dignity of the believer is like the sanctity of his life and property (Tuyserkani, 1995). Or he says: "O people! It is forbidden for you to shed each other's blood and harm the dignity of others until the time of your death and meeting your Lord (Ibn al-Shaba'i Harani, Tuhaf al-Uqul, 31).

During the conversion of the Jewish qibla in and around Medina, which said that Muslims were not independent of the qibla and were subject to our qibla, God again made the Kaaba a qibla, because the illusion of obedience to the Jews about the qibla made them feel inferior and humiliated. It was done in such a way that the Holy Prophet (PBUH), was waiting for a revelation to solve this problem. The Holy Quran says in this regard” We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and we will surely turn you to a qiblah with which you will be pleased. So, turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do” (Al-Baqara: 144).

His request and the expectation was in terms of ridicule and humiliation of skeptics and miscreants towards Islam and Muslims, not based on personal, tribal or racial motives. Supremacy is an unadulterated attribute in religious literature. God says: We make the abode of the Hereafter one of those who will not be defiled by corruption, arrogance, and satanic presidency. “That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous” (Al-Qasas: 83).

Because supremacy on earth is a Pharaonic attribute that God has pointed out and says” Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters” (Al-Qasas: 4).

The Holy Qur'an considers the motive for denying the Pharaohs to be two things: one is oppression, and the other is the supremacy, the supremacy of the Israelites over their desire for supremacy over the Children of Israel. If they surrender to the verses and miracles of Moses, their illegitimate interests will be jeopardized, and all their slaves will have to be placed in the hands of Israel, and neither of them would be tolerable for them (Makarem Shirazi, 1974).

The goal and purpose of the set of voluntary human actions can be divided into two distinct purposes: 1- The ultimate goal (supreme goal) 2- Intermediate and intermediate goals (relative evolutionary goals). The ultimate goal is man's ultimate goal in life and the last thing man wants to achieve. Intermediate goals mediate the achievement of the ultimate goal and the tools and means to achieve it (Jafari, 1997).

According to Adler, all of them strive for the ultimate goal of excellence or success, the imaginary goal that does not exist objectively. However, this imaginary goal is fundamental as a mental ideal (Fiest et al., 2015).

In the critique of this feature, it must be said that the end in the creation of man depends on what the nature of man is. Moreover, what talents are hidden in human beings, and what perfections are possible for human beings? Every perfection that is possible in, and man must be discussed, and man has been created for those perfections. The man understands to such an extent that man was created to reach perfection, but what is the perfection of man? Some see human perfection in having more than material pleasures, and social originality sees human perfection in the enjoyment of a group of natural gifts, however, see human perfection in the spiritual and spiritual advances achieved through math and the struggle against material pleasures. Perfection is considered to be the intellectual advancement achieved through science and philosophy (Mesbah Yazdi, 2001).

The purpose of human creation is related to anthropology, not sociology, but to explain the social dimension of man in Islam, it is necessary to be familiar with the wisdom of life. Most religious scholars have cited this verse as follows:

"And I did not create the jinn and mankind except to worship Me " (Adh_Dhaariyat: 56).

By stating this verse, they have sought to limit and limit the purpose of creation to the point of worship, but it is necessary to note that this verse is part of the divine messages, not all of them, nor the complete divine message. One verse cannot comprehend the general purpose of God in a subject, but it is worth considering in other verses related to the same subject.

The purpose of human creation in terms of its nature and existential nature, three longitudinal levels can be enumerated; that is, each human being can achieve the highest level of his goal based on his existential power and talent, and also by not moving and striving in the first. Do not go for less than your full potential. We describe those three steps.

The first purpose, according to verse 56 of Surah Adh_Dhaariyat, “And I did not create the jinn and mankind except to worship me” is the worship and obedience of God; He says that He created the jinn and humanity for worship, just as other creatures are engaged in glorification and obedience. Yes, it cannot be said that God created humanity only for his worship because this verse refers to a part of the purpose of creation and is for some of the seekers. Worship is not only the ultimate goal of creation and the purpose of life, but worship itself is not the goal because it is a means to an end, so worship is part of the goal, not all of it.

The purpose of the other worship is to bestow on man the gift of life, not just to acquaint him with his Creator and to obey him. Although worship is one of the inevitable commands of human life, it is not only created for worship but also the blessing of life for worship has been given to him; It is worship. Accordingly, the end of man's life in the direction of his worship and servitude provides a part of the purpose of life, which is a higher level of worship, but the end of the end cannot be considered so limited, because this goal the middle is one of the seekers.

In stating the previous two goals, it became clear that the goal of human life for beginners who have not yet seen the difficulty of the path is "worship" and for the average "worship," but is the ultimate goal of life; however, an ultimate goal far beyond These two (worship and servitude) are the manifestation of the divinity, and this is the purpose of life for the special properties. Properties of God's servants in the path of worship and servitude reach a level that is found in many matters of the province. They go beyond the realm of property and kingdom and find their way to the horizon of the province. Their life and existence are pervasive and they are present in all levels of existence, but this position requires effort and migration (Javadi Amoli, 2012).

The titles "Hedayat", "Ebadat", "Saadat", "Fuz" and "Fallah", "Rahmat", "Qorb" and "Rezvan Elahi" in the Holy Quran are aimed at the ultimate unit. By examining the relationship between these interpretations and explaining the role of some of them as more advanced than others, the attainment of nearness and divine pleasure as the ultimate goal of moral education in the Holy Qur'an from the perspective of Al-Mizan's interpretation (Hasani and Faghihi, 2017).

Ayatollah Makarem Shirazi believes that achieving perfection, and approaching God is the highest goal of creation because the purpose of slavery is to reach the peak of human perfection and the perfect man is the one who has reached the vicinity of divine nearness, and consequently, mercy. His infinity has benefited. This enjoyment of divine mercy is the result of worship and attaining the level of human perfection. Therefore, the main goal of human creation is to reach perfection. However, testing the servants and worshipping them is a common and instrumental goal, and to achieve that is a great goal, perfection. Benefiting from God's infinite mercy is also the result of reaching perfection (Makarem Shirazi, 1997).

Adler's definition of lifestyle is largely based on one's specific mind map. In his view, lifestyle is an example of the considerations and goals that a person uses to measure their worth and interact with others. The importance of the concept of lifestyle is that the most superficial layers of life (from hair and clothing to expression and facial and body posture) are linked to the deepest layers (Mahdavi, 2008).

The lifestyle of each individual and society is influenced by the type of beliefs (worldview) and values (ideology) that govern that individual and society. Material worldviews and hedonistic and self-centered values naturally create a certain way of life, just as spiritual worldviews and the values of perfectionists and happiness form a particular way of life.

Thus, in the first place, religion, by providing a unique worldview and ideology, forms the basis for the formation of religious life. In the next stage, religion, by providing certain etiquette and instructions for all aspects of human life, is seeking to shape a particular type of human life. The moral, legal and jurisprudential guidelines of religion are, in fact, intended to provide a model of theological, life becomes Islamic, and the Islamic lifestyle does not mean turning a blind eye to pleasures and blessings, but in this lifestyle takes on the color of God.

The worldview of the theistic worldview of "life" in the world is a comprehensive and complete definition of the claims and attitudes of the material worldview. According to this worldview, worldly life is a tool to achieve the hereafter. If the world has value, it is in the sense that it can be a tool to achieve ultimate happiness and real life.

The Holy Quran says: "And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew" (Al-Ankaboot: 64). Also says: "But you prefer the worldly life" (Al-Alaa: 16) and in another surah says: "And the worldly life is not but amusement and diversion, but the home of the Hereafter is best for those who fear Allah, so will you not reason?" (Al-Anaan: 32).

Imam Ali (PBUH) says: "Indeed, the world is the abode of the passage and the abode of the Hereafter; after your passage, take luggage for your abode." (Nahj al-Balaghah, sermon: 203).

He also notes: "Indeed, the world is the last sight of a blind man, and he does not see beyond it, but the sighted and insightful person looks beyond the world and knows that there is a real abode outside this world. So, the blind will turn away from the world, and the blind will turn to it. A person with insight takes the baggage out of it and provides blindness for that baggage" (Nahj al-Balaghah, sermon 133).

According to the religious lifestyle, if the world has value, it can be a tool for achieving the happiness of the hereafter and real –life .In the Islamic lifestyle, the cause of happiness and happiness in life is the remembrance of God.

According to this worldview, the happiness and bliss of life are not in eating and drinking and taking advantage of material gifts; rather, it is stated in the Holy Quran:

"And whoever turns away from my remembrance - indeed, he will have a depressed life, and we will gather him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allah] will say, "Thus did our signs come to you, and you forgot them; and thus, will you this Day be forgotten." And thus, do we recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring" (Taa-Haa: 124-127).

In the Islamic lifestyle, attachment and seduction to the ornaments and physical attractions of life have been condemned. Here are some verses from the Qur'an in this regard

"Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope" (Al-Kahr: 46).

"Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So, he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion (Aal-i-imraan: 185).

"O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver "(Faatir:5).

"That is because you took the verses of Allah in ridicule, and worldly life deluded you." So that Day they will not be removed from it, nor will they be asked to appease [Allah]" (Al-aathiya: 35).

Innovation has been a necessary divine and Islamic tradition that seeks to bring religion out of the confines of time and space and make it dynamic and prosperous. On the other hand, one of the letters of God Almighty is "Badie" and the word "Ya Badie" is repeated in various prayers. In the Holy Quran, the original interpretation of the heavens and the earth has been used in verse 117 of Surah Al-Baqarah. "Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is" The concept of Origination, in the literal sense, means innovation and continuous renewal of the life of the heavens and the earth. This verse points out that God's creation is always innovative and without a previous map (Qaraati, 2009).

Many commentators, including Allameh Tabatabai in the interpretation of verse 29, Surah Ar-Rahman "Whoever is within the heavens and earth asks Him; every day He is bringing about a matter" It is said that God does something new every day, and if he does not use the word "Shan" here, that is, He

does not bring it without A and L, it was to convey division and difference, so the meaning of the sentence is as follows: He has nothing but what he did the day before and what he does the next day ; hence none of his deeds are repetitive, and no dignity of his deeds is in any way like his other dignity, whatever he does without a pattern, he shapes and exemplifies. Rather, it is inventing and creating, and that is why it has called itself innovative. Of course, it is also worth mentioning that the word "day" means "the whole day - every day". It has treasure and is with everything, but it is not close to anything. (Tabatabai, 1996).

In a sermon from Imam Ali (PBUH) it is stated: "Praise be to God who never dies and the wonders of His creation do not end, because every day he is in dignity and work and creates a new subject that has never been "(Kulayni, Alkafi, Vol.1, P.141).

Ayatollah Javadi Amoli, while acknowledging the existence of creativity in human beings, believes that: The essence of work, but also the work of gem, is the perfect harmony between tradition and industry and the harmony between nature and art. God Almighty has placed all the necessary raw materials of any initiative on the table of the divine tradition He has institutionalized the field of any innovative industry and any kind of innovation in the hidden of mankind so that the principle of simplicity of the shell can be loaded with gem complexity and avoid repetition. Moreover, work towards creativity. The main rule of the work is to decorate traditional raw materials with a pleasant industrial look, one provided by God with the hand of nature outside the mind and the other by the same God with the hand of an industry flourishing in the realm of human thought (Javadi Amoli, 2005).

According to the narrations, whoever is equal for two days is cursed and harmful, and if the next day is worse than the previous day, he is cursed. This is a sign that the believer must constantly be innovating. In the narrations, including narration from Imam Sadegh (PBUH), it is stated that: Whoever is equal for two days is cunning and harmful, and if the next day is worse than the previous day, he is cursed. This is a sign that the believer must constantly be innovating (Sheikh Saduq, Ma'ani al-Akhbar, p.342).

The existence of *ijtihad* in Islam, which is a scientific and methodical effort to deduce and extract evidence on religious duties related to secondary issues and phenomena, from the principles and rules and religious and intellectual sources (Motahari, 1979). It is also a testament to the recognition of creativity and innovation in Islam because the Mujtahid does his best to meet all changing issues and needs in every age and time. Confirming the existence of the power of creativity in man, Islam considers his initiative and creativity as the manifestation of God's creation and considers his freedom, authority and sovereignty as the manifestation of God's authority and sovereignty (Javadi Amoli, 2016).

In the Holy Quran, verses deal with the subject of social interest, some of which are mentioned here:

"And [recall] when we took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing" (Al-Baqara: 83). Imam Mohammad Baqir (PBUH) said about the saying of God that "And speak to people good [words] "": The best thing you want people to say to you is to say to them (Sheikh Saduq, Al-Amali, P.326).

"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus, does Allah make clear to you His verses that you may be guided" (Al-i-imraan: 103).

In the above verse, special reference is made to the importance of the issue of community and attention to unity and solidarity. In this verse, the call to strike against the rope of Allah and non-division has been invited. What is the meaning of rope of Allah in the above verse? The commentators have

various interpretations. In some narrations, it is stated that the meaning of the rope of Allah of the Holy Quran is that everyone should hold it as a point of unity and in some narrations, it is meant that the family of the Prophet (PBUH) A truth returns, the rope of Allah, is the same relationship with God that is obtained through the Qur'an, the Prophet (PBUH), and his family. In the above verse, the Qur'an considers enmity as a tradition of the pre-Islamic era and considers friendship and love as the characteristics of Islam and says: In the past you were enemies and today you are brothers; The following verse emphasizes this meaning; in the past, you were on the brink of a pit of fire, and God took you from there and saved you. Thus, God reveals his revelations to you so that you may be guided.

It is also worth noting that Islam does not consider the relationship of Muslims with each other as a friendship, but as a brotherly relationship, which is the closest emotional relationship between two people based on equality. Of course, loving brothers and sisters can never live apart from each other and unaware of each other, and they will surely be close together with this emotional bond. Another important point is that "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful" (Al-i-imraan:104). This verse refers to the issue of "commanding the good" and "forbidding the evil" which is a social cover to protect the population because if the issue of commanding the good and forbidding the evil is not involved, there are various factors that keep the enemy from "social unity". Like termites from within, they erode the roots of society and disintegrate it, so it is not possible to maintain social unity without public oversight! In the above verse, it is commanded that there should always be a nation among Muslims to perform these two great social duties: to invite people to good deeds and to forbid evil deeds. Furthermore, at the end of the verse, it is stated that goodness and salvation are possible only in this way (Makarem Shirazi, 1991).

Verse 105 of Surah Al-i-imraan says about social interest "And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment". In this verse again, and there is a discussion on the issue of unity and the avoidance of division and hypocrisy. He invites his predecessors and their painful destiny after a dispute (Makarem Shirazi, 1991).

Elsewhere, the Holy Qur'an says about social interests: "And obey Allah and His Messenger and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient" (Al-Anfaal: 46). In this verse, Muslims are invited to obey God and the Prophet (PBUH), who refrains from avoiding quarrels. The meaning of this verse is the wind, and a gentle gesture means that the strength, greatness, and flow of affairs will be eliminated according to your intention because the sport of wind has always led ships to their destination, in addition to the sport of waving flags, it is a sign that the flag is the symbol of government and power. The above interpretation is an allusion to this meaning. (Makarem Shirazi, 1995).

Conclusion

According to Adler, man is a conscious, creative, and purposeful being who is responsible for his own destiny, and factors such as feelings of inferiority, creativity, social interests, purpose in life, supremacy, and lifestyle make up his personality. Unlike Freud, who saw instinct as the leading cause of the behavior, and, unlike Jung, who considered eternal forms to be human leaders, Adler emphasized the social aspect of human beings. He also saw the main reason for human energy and motivation as a desire for power. He also replaced aggressive desires with Freud's approved sexual desires. Adler calls the set of behaviors that each person uses to reduce inferiority or achieve superiority "lifestyle" and play the most important role in the lifestyle related to childhood and how to raise and deal with the child. Of course, this is significant, but we should not rely too much on the role of childhood. The acquired knowledge of man and his choice in life can play a vital role, and even the past style of life can be changed based on new goals and take a different path in future life. Evidence of this claim is the movement of the prophets,

including the Prophet of Islam (PBUH) and the change he has made in the lifestyle of human beings of all ages. Quran-based critique of Adler's views shows that many of the main features of Adler's views contradict the Qur'anic verses because the end of many of these features is limited to material benefits in this world, while the Holy Qur'an has a higher horizon. Man's vision shows that it is the attainment of perfections and nearness to God in this world and the enjoyment of heavenly blessings in the Hereafter.

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