

Review Paper | Spirituality in Adler's Lifestyle and Its Critique From the Perspective of Islamic Sources



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ABSTRACT

Background and Objectives: Lifestyle is the cornerstone of Adler's theory and manifests itself through five tasks of life, one of which is the task of spirituality. The purpose of the present study was to investigate and critique the concept of spirituality in Adler's lifestyle concerning Islamic sources.

Methods: The present review consisted of two stages: In the first stage, the concept of lifestyle in Adler's theory was presented, followed by Adler's perspective on spirituality and its importance as derived from various available sources. In the second stage, using Islamic sources, including verses and traditions, as well as some related literature, Adler's views on spirituality were examined and critiqued.

Results: The findings showed that according to Adler, spirituality and spiritual tasks are one of the branches of the lifestyle tree and represent a behavioral recommendation that lacks any cognitive (attitude) or motivational basis. In this theory, humans are social beings who move through life in pursuit of imaginary goals directed toward the future. Although Adler himself was a Christian, he considered God to be unreal, viewing Him as merely an imaginary idea, and his concept of spirituality had nothing to do with God and religion. Thus, his proposed spirituality is a personal and secular matter. In contrast, from the perspective of Islam, spirituality derives from the interpretation and knowledge that religion provides about humanity, existence, God, origin and resurrection, and the end and purpose of life. If all human behavior is regulated toward the goals of creation and worship, life will take on a spiritual dimension. Islamic spirituality does not exist without communication with God. Unlike Adler, who considered humans as purely social beings, Islamic teachings, which adopt a two-dimensional perspective on existence and humanity, lead to the generalization of life from this world to the hereafter and from the material to the material-spiritual, resulting in a more meaningful existence.

Conclusion: Contrary to Adler's theory, in which spirituality is viewed only as a personal behavior, Islamic spirituality is not only a ritualistic practice but also an integral part of life ; in the light of divine perspective, the entirety of life is imbued with spirituality.

Keywords:

Adler theory, Spirituality,
Islam

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Introduction

A human being is a creature that seeks to satisfy its needs and goals in life, and for this purpose, there is a need for a specific policy, which is called lifestyle, which was first proposed by Christopher and Bickhard in psychology [1]. Lifestyle is the basis of Adler's theory and the representative of his thoughts, and the most important factor upon which a person bases their movement through life [2]. Humans have five basic tasks in life that they pursue in the context of their lifestyle. Adler proposed three duties: Occupational, social and love. After him, two of his followers Gold and Mansager added spiritual duty to these tasks [3, 4]. The lifestyle shapes human behavior and the specific type of people's reaction to obstacles and problems [1]. Lifestyle is formed in the first few years of life and is an indicator, by which we think, perceive, and behave [5]. Lifestyle consists of our values and beliefs about ourselves, others, and the world, and it is our special way to move towards the goal of life [6]. The lifestyle is formed based on how a person overcomes a series of inferiorities to strive for superiority, and it changes very little after the age of 4 or 5 years. Lifestyle can be understood from the way people face the five tasks of life [7]. Adler and his followers compared the lifestyle to a tree that has roots, stems, and branches like a tree. The roots of the lifestyle tree are affected by a person's health and appearance, parents' attitudes, economic and social status, and the collective form of the family and gender roles. The trunk and stem of this tree also include the general attitudes of a person, including self-concept, self-ideal, perception of the world, and moral requirements. The duties of life, which are the branches of this tree, include social duties, job duties, and love duties [4].

Although many of Adler's ideas are useful in understanding Christian spirituality, psychologists refuse to discuss them. Adler remained neutral to the efforts of Christian psychologists to combine his views with religious teachings. Although he was not a religious person, he collaborated with a priest named Ernest John in a joint religious and psychological work [8]. Mosak and Dreikurs (1977-1967) believe that Adler spoke implicitly rather than clearly and explicitly about spiritual duties because he was not alien to spiritual issues [9]. As Adler's followers, Mosak and Dreikurs contend the issues of God, faith, and meaning are important for psychology and should be regarded as a duty in life, with every human being needing to engage with them [10]. This area is not only for philosophers and theologians, and psychologists must also enter into existential issues and

understand the nature of life that affects every human [3]. In Adler's view, spirituality is a personal response imbued with religious fervor, as individuals seek to answer questions such as: Who am I? Why am I here? And what is the meaning of life? They experience [11]. From Adler's perspective, regardless of whether people believe in God, they choose their spiritual orientations, and when they move toward religion, they inevitably shape their lifestyle accordingly [12]. Considering the importance of the concept of lifestyle and spirituality, addressing it in the context of Iranian Islamic culture and the values of our country is a necessity. Psychological theories are not created in a vacuum; rather, their emergence is based on a series of historical, social, philosophical, and personal factors. Theories reflect the personality of the theorist, their needs, and the situational context of their lives [2].

All theories taught in the field of psychology or counseling in Iranian universities are mostly translations of works produced in Western countries. Since we live in an Islamic country that is dominated by a particular view of the world, human beings, values, life, and spirituality, it is necessary for psychological theories and counseling to be reviewed from the perspective of the fundamentals of Islam to better adapt to the Iranian Islamic culture of our country. In this context, it seems that the effectiveness of these theories will increase. Criticizing and examining Western theories based on Islamic religious teachings is a necessity in terms of multicultural counseling, as the existing approaches originated from European-American culture and are based on specific values. Therefore, it cannot be used for clients who have different racial, ethnic, cultural, and religious backgrounds [6]. Due to their secular and humanist foundations, psychological theories are not fully compatible with Islamic culture, and the way to correct this incompatibility is to replace them with Islamic philosophical and theoretical foundations [13]. The concepts of lifestyle and spirituality are also the same; undoubtedly, these concepts have been influenced by the foundations of ontology, anthropology, values, and epistemology from the modernist era. Defining spirituality in the framework of lifestyle without paying attention to the definition of humanity, existence, origin, and resurrection, and the end of humanity is wrong. Spirituality is defined according to the perceptual framework of man about the origin, resurrection, humanity, and the world [14]. According to Adler, the components of lifestyle are self-concept, ideal self, a person's image of the world, and moral beliefs [1, 15, 10]. An examination of these components shows that the first two components directly deal with anthropology and the third component deals with ontology in the form

of a descriptive proposition. However, it does not comprehensively interpret existence and the role of ontological views on the formation of lifestyle and subsequent behaviors, including spirituality. Considering the expansion of emerging (new) spirituality and the interests of the youth of our country toward spiritual issues, which sometimes manifest as a pursuit of humanistic and non-divine mysticisms, the examination of spirituality in psychological theories is an undeniable necessity. This is because recommendations based on existential and non-divine spirituality (without understanding the effects of the foundational beliefs on those recommendations) are currently offered to clients by some psychologists. With this introduction, the questions that we seek to answer in this research are, firstly, what is the role of spirituality in Adler's lifestyle, and secondly, what are the criticisms of this spirituality from the point of view of Islam?

Methods

This review included two stages: In the first stage, Adler's view on spirituality and the role of spirituality in this theory was presented. For this purpose, English sources available on the Internet were searched using the keywords "spirituality," "Adler," and "Adler's lifestyle and religion" in databases such as Google Scholar, PubMed, and Google. A total of 14 articles and three related books were found. In the next step, Persian and translated textbooks of counseling and psychotherapy theories, which are so-called library resources and are taught in Iranian universities, were used. Among these books, reference can be made to the counseling theories of Sharf [7] and the theory and practice of psychotherapy and counseling by Corey [6], from which his views on lifestyle and spirituality were extracted and presented. In the second stage, using Islamic sources, including verses and narrations, as well as some related sources, his views were examined and criticized.

Results

The position of spirituality in Adler's lifestyle

In Adler's system, spirituality is categorized as a form of lifestyle task, although a consistent theoretical position has not been established regarding it. In the study of spirituality from Adler's point of view, Schneider presented a definition: The experience of conscious effort to integrate one's life in the form of self-improvement according to the ultimate value that a person perceives. Effort, integration, self-transcendence and ultimate value are the four basic components of spirituality according to Adler's followers. According to some Adlerians, the ultimate value is God, which is a sub-

jective idea to achieve perfection. Spirituality is an inner capacity that can serve the community, which is manifested through social interest. This spirituality is the criterion of mental health [16]. Adler's theory itself does not discuss spirituality, and spirituality does not have a prominent presence in the theory. However, Mosak and Dreikurs (1977-1967) (followers of Adler) began to investigate it. They believe that Adler has implicitly spoken about spiritual duties. However, he has never explicitly mentioned it. Therefore, they added two tasks to the three basic tasks of Adler's life, which are spirituality and getting involved or coping with oneself [9]. Considering the importance of spiritual interventions in the treatment of some disorders, such as depression and anxiety, stress and eating disorders, today spiritual interventions are used in many therapeutic approaches, including Adlerian therapy [17]. Mosak and Dreikurs (not Adler himself) believe that the issues of God, faith and meaning are important for psychology and should be regarded as tasks in life that every individual must address. Others consider Adler's individual psychology to be a suitable platform for spiritual discussions because it presents the topic of social interest [10]. Therefore, they propose four spiritual tasks, which include the relationship with God, understanding about religion and what it is, experiences related to religion, relationship with the universe and metaphysical issues, such as death, heaven, and hell [4]. Researchers believe that Adler's approach is a suitable platform for dealing with spirituality by clients who have based their lives on the Christian Bible, because the clients' spiritual beliefs usually create a value system, by which the clients interpret themselves, others, and the world. Adler's approach to spirituality has an open position. Because according to Mansager and Corsini (1982), Adler's general position toward religion was positive and he saw God in the form of the concept of perfection. According to Adler, religion is a manifestation of social interest, and according to some, Adler's theory has rediscovered some lost themes of Christianity [18]. The evidence shows that the followers of Adlerian theory are very interested in understanding spirituality and religion at the theoretical level and clinical application [19]. Adler's perception of spirituality is special. Considering that social interest in this theory is considered a criterion of mental health, Adlerians consider this criterion of social interest as a criterion of spiritual health and spirituality. In other words, if behaviors are regulated in the direction of social interest, they are considered spiritual [20]. Spirituality creates the ultimate meaning of life and gives meaning to our relationship with existence, the greater whole and others. If people encounter difficulties in facing the triple tasks of life, spirituality is a category that can play an effective role in resolving these issues [21]. In Adler's theory, spirituality can be understood as a basic issue for the survival of mankind [22].

Spirituality in Islam

In line with the claim of the present article, which seeks to criticize Adler's spirituality based on spirituality in Islam, it can be said that spirituality is the infinitive of the word spiritual, which is derived from the word meaning. Spiritual means are attributed to the meaning that is used in contrast to verbal [23]. In divine schools, spirituality means knowing God, seeking God and God-centeredness with the recognition of the purpose of creation and life and efforts toward spiritual evolution. Therefore, spirituality is not only an attitude but also includes actions [24]. Spirituality represents a link with a transcendent dimension beyond the material world, which can be achieved in the form of a set of beliefs and behaviors that cannot be created with the five senses. Spirituality is a growing relationship with God, which by rejecting the external attractions of the world, develops the human heart in the attraction of divine grace [25]. In the Islamic view, spirituality and adherence to Sharia are inseparable, and applying religious orders is the main way to achieve spirituality [26, 27]. In Islam, spirituality in the cognitive dimension includes knowing God, seeking God, believing in the afterlife, and knowing the prophets. The behavioral dimension, encompasses a set of worship practices, observance of Sharia, and moral rules, allowing a person to cultivate a spiritual life in pursuit of spiritual development and to accumulate provisions for the afterlife [28]. Islamic spirituality considers man to be multifaceted, with true perfection being the ability to respond moderately to all human needs [29]. The ultimate goal in Islamic spirituality is to be close to God, which is the ultimate goal of human creation and the destination of all movements [29]. Spirituality is the heart of religion, which is obtained from religious and mystical experiences [30]. Among the characteristics of true spirituality are God-centeredness, remembrance of God, and movement towards Him [30, 27], all of which highlight the importance of monotheism in guiding the spiritual direction of man. The origin of the invitation of the Prophet of Islam was the proposition, "Say there is no God except Him until you are saved," which refers to the issue of monotheism [31]. Islamic spirituality is purposeful and goal-oriented according to the Islamic worldview (verse 56 of Surah Adh-Dhāriyāt). Since the ultimate perfection of man is closeness to God (Hūd: verse 119), all his activities are considered meaningful and spiritual in the light of attention to the goal of creation [32]. Islamic spirituality is based on faith in the unseen world by relying on the verses of the Qur'an (Al-Baqarah: verse 3), and there is a precise and deep relationship between the behavioral aspects of the mean-

ing of life and this worldview [33]. The scope of human life becomes meaningful by connecting with God, who is invisible (Al-Jumu'ah: verse 8). Belief in the unseen, of which belief in the resurrection is one example, is the principle that governs all religious teachings. Islamic spirituality considers man to be God's creation and to have a divine soul (Sād: verse 27), which is capable of survival. Therefore, his life has an infinite dimension [34]. This spirituality is harmonious and compatible with human nature and desires. Islamic spirituality considers all human inner desires to be related to human perfection and the basis for moving toward perfection [29].

Critique of spirituality in Adler's lifestyle based on Islamic spirituality

In this part of the article, we will criticize spirituality in Adler's lifestyle from the perspective of the definition of spirituality, the relationship between spirituality and religion, spirituality and God, spirituality and the purpose of life, spirituality and ontology, spirituality and anthropology, spirituality and the hereafter in Adler's lifestyle.

The first criticism

The definition of spirituality

The first criticism that deals with the definition of spirituality refers to three points: A: In this theory, spiritual tasks are referenced without defining spirituality, failing to articulate its epistemological and cognitive contexts, the means to achieve true spirituality and the distinction between true spirituality and false spirituality. B: In this theory, spirituality is proposed without reference to its cognitive foundation. C: Adlerian spirituality is not inspired by monotheistic religions.

A: Adler's followers, without providing any definition of spirituality, its epistemological, cognitive, and attitudinal grounds, the ways of achieving true spirituality and distinguishing true from false spirituality, only pointed to spiritual tasks and behaviors [3]. They did not mention spiritual attitudes in the attitudinal dimension, while each of the duties of life must somehow relate to attitudes and cognitions. This is because, along with motivation and desire, attitude and knowledge are the builders and shapers of behavior [35].

B: Expressing spirituality without referring to its cognitive foundation: Adlerians mentioned the topic of attitudes because of its importance in a phenomenological framework [6], but they did not discuss the specifics of attitudes related to God, self, existence, the hereafter,

others, and problems [4]. However, one cannot prescribe or follow a behavior without establishing a cognitive base. In this case, the behavior will be superficial and unsustainable, and individuals will lack the reason and motivation to engage in it. If the Adlerians stated the duty of spirituality, they should also state the basic attitudes of it, that is, the attitude toward existence, humanity, life, God, religion, death, and the afterlife [35].

C: Adlerian spirituality is not inspired by monotheistic religions: The attitudes that Adlerians put forward in relation to various matters are not adapted from monotheistic religions, making their spirituality a secular and humanistic one. In contrast, Islamic spirituality arises from the understanding of God, existence, humanity, and the end of life and resurrection. It is not separate from other tasks but flows through all aspects of life [4]. From the point of view of Islam, all human actions can be spiritual, provided that they are connected with God-centeredness, as stated in the Holy Qur'an (Al-An'am: Verse 96). In this view, spirituality is not a separate ritual behavior distinct from the context of life; rather, the entirety of life can be spiritual in the light of monotheism. Islamic spirituality is based on revelation. The epistemological value of the spiritual teachings of Islam is provided by relying on rational reasons that represent the infallibility of prophets and imams and the authenticity of the holy book of Muslims, the Qur'an [36].

The second criticism

The role of religion in creating spirituality

Although Adler himself was a Christian, his theory and the spirituality presented in his lifestyle are devoid of religious teachings, including Christianity itself. Spirituality in Adler's theory is only a recommendation and behavioral task without connection with a divine worldview. He did not address topics such as godliness and its effects, heaven and hell, and resurrection and their impact on human behavior, self-control, mental health, and responsibility [4]. Many of Adler's ideas are useful in understanding Christian spirituality, but psychologists refuse to discuss them. Adler remained neutral to the efforts of Christian psychologists to combine his views with religious teachings [8]. On the other hand, Islam, as a factor in creating a lifestyle, seeks to provide a framework for human life, in which the origin, resurrection, and purpose of life are clear so that the regulation of life based on religion will guarantee spiritual health [32]. Making life meaningful is one of the most important goals of various humanities schools. For a person to have a meaningful life, they must answer fundamental ques-

tions about philosophy and the meaning of life: Where they came from, where they are, and where they are going. Due to its limitations, human reason is not able to fully answer these questions; therefore, it is necessary to turn to religion for assistance and obtain precise answers to these fundamental inquiries. Religion is the only revealed source that makes human life purposeful by presenting principles and teachings, and it makes life's suffering bearable through its teachings [37]. The mission of spirituality is not only to provide mental peace and a kind of intoxication and ecstasy without knowledge. Thus, spirituality is neither comprehensive nor stable without a correct interpretation of the truth of humanity, existence, origin, resurrection, and God. Many inconsistencies can be observed among the words of those who, without resorting to revelation and divine religions, have proposed discovery and intuition combined with their own presuppositions and personal theories as spirituality. This situation is objective evidence of the inadequacy of human reason in interpreting human existence and providing original and comprehensive spirituality. This is despite the fact that religion, by providing knowledge about the origin and resurrection, the truth of man and the purpose of life, provides the cognitive grounds of spirituality and differentiates it from mere emotions and excitement. By presenting its religious orders and behaviors, religion offers a form of reasonable and legitimate self-restraint that has a rational basis and is free from the evils of neglecting society, undue physical harm, and similar issues [36]. Religion, by presenting a two-dimensional view of the world and humanity, while changing people's attitude toward the system of existence and the laws governing it, gives purpose to human life and reduces the psychological pressures caused by wandering in material life. It also suggests another type of pleasure, including spiritual pleasures for humans, which itself causes humans not to be satisfied with material pleasures [38]. The experience of the Western world clearly shows that being satisfied with human and experimental data about the definition of humanity and the world has resulted in nothing but bewilderment and confusion. The confusion of contemporary individuals stems from the fact that they have not paid attention to religious and spiritual sources of knowledge concerning fundamental worldview issues, such as God, humanity, the world, and the hereafter. Also, by relying solely on sensory and experimental knowledge (positivism), they have trapped themselves in the material pleasures of this world. The result of this is the degradation of the purpose and meaning of life in the pursuit of tangible pleasures [39].

The third critique

Spirituality and God's role in creating it

Adler borrowed the concept of God from the concept of fictional finalism. The “as if” philosophy expressed by Vaihinger (1965) influenced Adler and his views on fictional goals. Fictions are ideas that do not exist in the real world but are useful in helping humans better cope with reality. The message of this philosophical view, which is “as if,” conveys moral and value unrealism [7].

This view of Adler is in harmony with the phenomenological framework of his theory [1, 6, 40]. Adler extended this unrealism to the concept of God and stated that God is a mental idea for a psychologist and a reality for a priest. By suggesting that people constantly move toward goals as if they exist and are real, he considered the idea of God as the ultimate representation or objective manifestation of the ultimate goal [10]. In this view, the desire to be close to God, to follow God's orders, and to be integrated with Him, are the goals of human efforts for perfection [41]. On the contrary, according to Islam, God is the creator of man, all creatures, and the universe (Az-Zumar, verses 62-63). The Islamic worldview cannot be understood without addressing the concept of God; the universe and humans are God's creations, and God is not real only for Muslim clerics (as Adler believed that God is a real idea only for priests). Rather, all Muslims consider God to be a real being with whom they have an evolving relationship and toward whom they move on their inner path (Al-Inshiqāq, verse 6; Al-Baqarah: Verse 156). One of the most important parts of a Muslim's lifestyle, which forms the basis of spirituality and growth, is the relationship with the creator, which is realized through the five daily prayers (An-Nisā', verse 103). In the Islamic worldview, the relationship between man and God—between the Creator, who is absolute perfection, and the creature, who is dependent—is genuine (Al-Inshiqāq, verse 6). In Islam, the pursuit of the divine and God is an objective reality [10]. Man's relationship with God is a real relationship, not merely a mental one. Through worship and adherence to God's commands, man draws closer to God existentially and authentically. According to Islam, man is God's creation and therefore has a true and formative relationship with Him. To maintain this relationship, one must remember God, which is why it is essential to perform duties, including prayer five times a day (Tā-ha, verse 14).

The fourth criticism

The relationship between spirituality and the purpose of life: From Adler's point of view, the goal of life is to overcome inferiority, superiority, and perfection, which can be realized within the framework of lifestyle and moving toward future goals. Fictional future goals are the mental cause of psychological events [1]. Fictional goals are unrealistic and subjective and related to the future. This future is not objective; however, when a person expresses or wishes for it in the present, it is considered objective [40]. On the other hand, according to Islam, a believer pursues a special goal in all his behaviors, which is called intention. According to the intention of a Muslim, life can be considered purposeful. This sense of purpose in human life originates from a proper understanding of the principles of creation regarding the world and humanity [42]. From the Islamic perspective, man has a supreme goal, which is introduced in the Qur'an and hadiths, worship, servitude, and spiritual evolution [35]. The source of many human efforts, as Adler believed, is not the inferiority complex and the desire to overcome it. From the perspective of Islam, all human behavior has both external and internal levels, with the internal level being the intention. If the intention is for God, the human spirit grows, and a person becomes closer to God in an existential way. Being close to God means that all human behaviors, even those that have a natural and everyday aspect, can align with the ultimate goal of creation, the flourishing of nature, and the pursuit of nearness to God, thereby becoming the basis of spirituality [43, 44]. This is true only if they are for God and for the sake of gaining His pleasure (Al-An'ām: Verse 162).

The fifth critique

Spirituality and ontology: Since spirituality is a kind of moving away from material things and communicating with the world of meaning and inner being, ontology is inevitably related to spirituality [45]. In Adler's theory, there is no specific and clear discussion related to ontology; only his followers have mentioned the individual's view of existence while descriptively discussing spiritual tasks [4]. The image of the world in Adler's theory is the beliefs that people have about the people around them and the surrounding environment, the world, nature, and their lives [2, 15]. Ontology in this theory is usually a descriptive proposition without determining the right and wrong direction regarding these cognitions and determining the consequences of pursuing each of these views. On the other hand, the attitude that Islam presents about existence and the world highlights the difference between Islam and other schools. According to

Islam, existence is not limited to matter; the surrounding nature and the tangible world are part of existence, while unseen entities such as God, angels, jinn, Satan, the soul, purgatory, resurrection, heaven, and hell constitute another aspect of existence that is intangible [4]. Having a two-dimensional view of existence and man leads to the generalization of life from this world to the hereafter, as well as the generalization of life from material to material-spiritual, which will be meaningful [46]. The phenomenon of death and the sufferings of worldly life are among the facts whose misinterpretation can lead modern individuals, immersed in pleasures, to a meaningless dead end. Conversely, a Muslim, due to having a two-dimensional view of existence, life, and self, believes in his immortality and sees death not as the end but as the beginning of another life. Sufferings and failures do not lead him to emptiness because all these apparent adversities are ordained for him by God. Furthermore, he understands that the purpose of God's creation is to attain closeness to God; therefore, everything in this world that contributes to reaching this goal is not only meaningful but also profoundly beautiful.

The sixth criticism

Spirituality and anthropology: The meaning of human life depends on the different images that are presented of humans. For example, if we imagine a human being as a purposeful being (a reasonable goal following the correct definition of a human being and his dimensions of existence) who can move toward transcendental, transcendental and ultimate goals with voluntary effort, his life will become reasonable and meaningful [47]. Adler considered the human being as a general and unified organism, creative, purposeful, and independent [7]. Adler viewed man as a social being in a humanistic and optimistic light, assuming that man possesses the capacity to cooperate in social life and the ability to improve himself and contribute to achieving public health [41]. Humans are primarily motivated by social connections. He emphasizes choice, responsibility, and striving for perfection. According to Adler, the source of all human efforts is the inferiority complex, which motivates a person to strive for success, perfection, and excellence. Human behavior is not only determined by heredity and environment; we also can interpret, influence, and create events [6]. According to Islamic teachings, however, man is a two-dimensional being composed of body and soul. The body represents the material dimension that encompasses desires, instincts, and biological needs, while the soul refers to the spiritual, natural, and divine dimension of man, which distinguishes him from animals [35]. A defect of Adler's anthropology is the extreme emphasis on

the social dimension and the neglect of other dimensions of human existence. All human relationships are not limited to society. According to the teachings of Islam, man has a relationship with himself (Al-Baqarah, verse 207; Al-Isrā', verse 83; At-Tahrīm, verse 6; Al-Hashr, verse 19) God (Al-Inshiqāq, verse 156; Al-Inshiqāq, verse 6), others (An-Nisā', verse 1; Al-Furqān, verse 63; Al-Hujurāt, verse 11; Āl-'Imrān: Verse 159) and nature (Al-Baqarah, verse 164). Two of these categories (relationship with self and God) are neglected in Adler's theory.

In addition to tangible pleasures, man has other pleasures that are spiritual and not related to any specific body part, such as the joy derived from serving others, being popular, achieving success, or witnessing the success of oneself or one's child, as well as worshiping God [38]. The existence of spiritual needs or pleasures in humans shows that they have a spiritual dimension that deals with spirituality. Severing a human's relationship with his spiritual and divine dimension causes a loss of meaningfulness of life and emptiness [32, 14]. The most important feature of spiritual needs from the perspective of Islam is that their origin lies in the divine nature of humanity, which elucidates the relationship between humans and God in the realm of morals and spiritual values [35]. One of the basic components of Islamic anthropology, which has a role in giving meaning to life for humans, is not limiting human life to this world and believing in life after death. The hereafter is the manifestation of the ultimate goal of humanity, and the meeting of man with God is achieved there. How a person appears and manifests in the hereafter is related to his actions in this world. God desires the hereafter for humanity (Al-Anfāl: Verse 67) and man was created for the hereafter [32, 14]. According to Islamic teachings, man has two lives: One life in this world, which is the beginning of another life in the hereafter. Belief in resurrection plays an essential role in giving meaning to life [35]. Therefore, paying attention to the motivation and intention as well as the value of the action in the framework of acceptable behavior in the hereafter will lead to giving meaning to life. Paying attention to the nature of life in this world and the hereafter and giving meaning to activities based on the origin and resurrection can improve the human relationship with reality and lead to the adjustment of human beliefs and behaviors. Analyzing and evaluating actions based on their intention and consequences is important, and if actions are adjusted (regulated) according to the knowledge of the hereafter and the degree of their acceptability and effectiveness in the hereafter, they will lead to the meaningfulness of worldly life [32, 14].

This is something that has been neglected in humanities schools. In these schools, human life is confined to the world and the proportion of actions is measured only by the goals of this world. Therefore, human actions do not have ultimate goals. A person who has a material interpretation of himself and does not believe in the Creator or an afterlife views his entire existence as material, bounded by birth and death; consequently, material well-being becomes his primary goal. On the other hand, a person who considers himself a creation of God and views his life as purposeful does not see life as limited to this world; instead, he regards this world as a prelude to the hereafter. Therefore, the measure of profit and loss in his behavior is achieving the satisfaction of God and drawing closer to Him. As a result, a Muslim man, by adopting a two-dimensional view of himself and life, broadens his perspective from purely material to include both material and spiritual aspects, thereby giving direction and meaning to his life [39].

Discussion

The present study was carried out to examine spirituality in Adler's theory and examine and criticize it from the perspective of Islam. The research findings were organized around six axes. Regarding the first critique that deals with the definition of spirituality, it can be said that according to Adler's followers, spirituality is one of the lifestyle tasks that every human being should address [16]. Adler's concept of spirituality is merely a behavioral recommendation that does not take into account cognitive and epistemological aspects [3]. Adlerian spirituality is unrelated to God and religiosity and represents a form of personal and secular spirituality [4].

From the opposing perspective, and the viewpoint of Islam, religion provides the epistemological foundations of spirituality by offering knowledge about the origin and resurrection, the nature of man, and the purpose of life [36]. It is not possible to prescribe or follow a behavior without creating a cognitive base. If Adlerians propose the duty of spirituality, they should also state the basic attitudes of it, i.e. the attitude toward existence, humanity, life, God, religion, and death [35].

The second and third axes of criticism address the role of religion and God in creating spirituality. Although Adler himself was a Christian, he considered God to be unreal and viewed Him as a fictional idea, thus, his spirituality has nothing to do with God and religion [10, 4]. In contrast, from the perspective of Islam, Islamic spirituality is rooted in revelation, and the epistemological value of the spiritual teachings of Islam is supported by

rational arguments that affirm the infallibility of prophets and imams, as well as the authenticity of the holy book of Muslims, the Qur'an [36]. Spirituality derives from the interpretation and knowledge that religion provides about humanity, existence, God, origin and resurrection, and the goal and purpose of life [4]. If all human behavior is regulated toward the goal of creation and worship, all life will take on a spiritual color [32, 39, 43]. In the fourth criticism, it was said that the direction of movement and the criterion of spirituality in Adler's theory is social interest, whereas, in Islam, the criterion and goal of all human actions and movements is the goal of creation, which is worship, culminating in closeness to God. Therefore, Islamic spirituality without connection with God as the origin and end of human movement in life has no justification [43].

According to Islam, the relationship between man and God is a real relationship and not merely a mental one. Therefore, through worshiping and following God's commandments, a person becomes closer to God in an existential and real way, while also becoming spiritual in himself and his life. The fifth and sixth criticisms are that, unlike Adler, who considered man to be a purely social being and considered spirituality and spiritual health as subject to social interests and motivations [41, 47], Islam emphasizes the importance of understanding the nature of man and life in this world and the hereafter. It advocates for giving meaning to activities based on the concepts of origin and resurrection, fostering a two-dimensional view of man and the world, which can enhance man's relationship with reality and lead to the adjustment of his beliefs and behaviors [32, 14]. Analyzing and evaluating actions based on the intention and purpose of actions, i.e. worship, is important. If actions are aligned with the knowledge of the hereafter and their degree of acceptability and effectiveness in the hereafter, they will contribute to the meaningfulness of worldly life [32, 44]. This is something that is ignored in humanities schools and human life is confined to the world, and the ratio of actions is measured only by the goals of this world. There is no ultimate goal in these schools. A person who has a material interpretation of himself and does not believe in the creator and the world after death sees his whole life as material and enclosed between birth and death. As a result, material well-being will become the goal of his life. On the other hand, a person who considers himself a creation of God and views his life as purposeful does not see life as limited to this world; instead, he considers this world a prelude to the hereafter. Therefore, the measure of profit and loss in his behavior is achieving God's satisfaction and drawing closer to him. By adopting a two-dimensional view of

himself and life, the Muslim individual gives direction and meaning to his life by generalizing existence from the material to the material-spiritual [39]. Spirituality in Islam is a product of the interpretation that Islam provides of humanity, God, existence, origin, resurrection, and the goal and purpose of human life. This interpretation is provided by divine revelation in the form of religion. Therefore, Islamic spirituality is not merely a ritual behavior separate from other aspects of life; rather, in light of the monotheistic belief that distinguishes divine spirituality from secular spirituality, all actions of human beings about themselves, God, others and nature can become spiritual. This spirituality can bring individuals closer to God and guide them on the path toward the ultimate goal of creation, which is servitude and nearness to God [39].

Conclusion

According to Adler's followers, one of the tasks of a lifestyle is spirituality. Adlerian spirituality is merely a behavioral recommendation and is a kind of personal and secular spirituality. From the perspective of Islam, religion provides the epistemological grounds for spirituality by providing knowledge about the origin and resurrection, the truth of man, and the purpose of life. Adler considered God to be unreal and an imaginary idea, and his spirituality has no connection with God or religion. However, Islamic spirituality is revelation, and the epistemological value of the spiritual teachings of Islam is provided by relying on the infallibility of the prophets and imams and the credibility of the Quran. Spirituality arises from the interpretation and knowledge that religion provides about man, existence, God, origin and resurrection, and the goal and purpose of life. If all human behaviors are organized towards the purpose of creation and servitude, all life will take on a spiritual color. The direction and criterion of spirituality in Adler's theory is social interest, and in Islam, the criterion and goal of all human actions and behaviors is the purpose of creation, i.e., servitude, and its end, i.e., proximity to Allah. Therefore, Islamic spirituality has no meaning without a relationship with Allah as the origin and goal of human movement in life. Unlike Adler, who considered man to be a purely social being and considered spirituality and spiritual health to be subordinate to social interest, from the perspective of Islam, paying attention to the nature of man and life in this world and the hereafter, giving meaning to activities based on origin and resurrection, and having a two-dimensional view of man and the world, can improve man's relationship with reality and lead to the adjustment of human beliefs and behaviors.

Analyzing and calculating actions based on the intention and outcome of actions, i.e., servitude, is important, and actions, if they are regulated with regard to the knowledge of the hereafter and the degree of their acceptance and impact in the hereafter, will lead to the meaningfulness of worldly life. Spirituality in Islam is the product of the interpretation that Islam presents of man, God, existence, origin, resurrection, and the goal and purpose of human life, and this interpretation is presented by divine revelation in the form of religion. Therefore, Islamic spirituality is not a ritual behavior separate from other life tasks, but in the light of monotheistic belief, all human actions and behaviors in relation to oneself, God, others and nature take on the color of spirituality and can be a source of closeness and lead man on the path to the goal of creation, namely, servitude and closeness to God.

Ethical Considerations

Compliance with ethical guidelines

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Conflict of interest

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