Research Paper
Ethics in Freud's Theory and Its Comparison With Ethics From the Perspective of Islam

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ABSTRACT

Background and Objectives: Psychology needs to study ethics as an important dimension of human personality. The present study aims to critique the moral foundations of Freud's theory based on Islamic ethics.

Methods: This is a review study. We used library and internet studies, and the resources related to the subject were extracted and studied.

Results: According to Freud, ethics results from internalizing parental and social values and relative, masculine, illogical, and irrational matters. A human being is morally neutral. The criterion for moral behavior is to follow the moral standards of parents or the community. On the contrary, according to Islam, man is not morally neutral but has a spiritual morality. Part of morality is introduced by nature and intellect, and the other is introduced by religious teachings. Islamic morality is absolute and is not subject to the tastes of individuals or social conventions, and its audience is a kind of human being. Proximity to God is the criterion for evaluating moral behaviors, and to achieve this goal, both the appearance of the behavior and the motivation of the doer must be good and divine.

Conclusion: The most important critique of Freud's moral view from the perspective of Islamic morality is to ignore the innate moral capacities of man, consider moral matters as irrational, relativize moral propositions, limit morality to masculinity, and pay attention to the appearance of moral behaviors and ignore the role of intention in the formation of moral behaviors.

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Introduction

The psychological issues of values and moral development have long drawn the attention of parents, educators, religious leaders, politicians, youth, and interested citizens. Such topics have also attracted the serious attention of prominent theorists, researchers, scientists, and practitioners in Psychology. Violation of moral values has been one of the concerns of most cultures throughout history [1]. Ethics is a field that is considered by Psychology, Philosophy, and interdisciplinary fields. Philosophers try to provide a rational justification for the moral and immoral behaviors of human beings, but psychologists seek to explain how people behave morally and immorally [2].

Since half a century ago, the findings of the psychology of moral development and questionnaires on moral development have been used by educational counseling centers and psychological centers [3]. Ethics dictates what is right and wrong and why a person should be fair and treat others fairly [4]. Different theorists based on ideological and cultural backgrounds have theorized in this field and studied ethics based on the conditions of the society in which they lived [5].

Psychology and ethics are sciences that have been considered by humanities and even experimental scientists for many years. The connection between these two disciplines increased when philosophers of ethics turned to psychological interpretations in explaining the criteria of moral behavior and the need to adhere to it. Psychologists who study ethics study moral behavior from a psychological perspective and its principles and foundations, including authority, freedom, and other psychological structures related to moral actions and behaviors [6].

Psychology requires studying and applying knowledge about the moral component of personality as an important regulator of the human relations system [7]. The psychological study of ethics is of great interest and importance. Revealing the underlying psychological factors of moral judgments and behaviors is fascinating and essential. A better understanding of these factors will help us apply appropriate educational strategies and intervention policies, facilitate good behavior, and correct bad behavior. The study of ethical psychology also has philosophical appeal and can help us judge between conflicting moral theories and choose the appropriate theory [6].

Other factors indicating the importance of ethics in psychology include developing ethical systems and codes in the American Psychological Association to guide the practice of psychologists and counselors [8, 9].

There are several ethical theories in psychology, including Kohlberg, Piaget, Rousseau, John Locke, and Freud. In the meantime, Freud›s theory is particularly important due to its pioneering nature. Also, the theorists later each offered opinions in a way that agreed or disagreed with his view. In Freud›s theory of psychoanalysis, morality is equivalent to the superego and is the feeling of guilt for violating principles and the feeling of inner blame for wrongdoing. Moral growth in individuals is the product of identification with parents. The child identifies with the parents and internalizes their values and standards [10].

Questions about human ethics have been one of the most challenging questions in Psychology. Morality is so ubiquitous that its absence is considered a morbid condition, but its confusing complexity and diversity among individuals, situations, and cultures have thwarted efforts to establish a comprehensive psychological theory of ethics. In the meantime, many efforts have been made, and various approaches have been formed to explain ethics, including Freud›s psychoanalytic approach. In some ways, the psychoanalytic approach has been the cornerstone of other types of ethical research in Psychology. So that the capacity for moral feeling, especially guilt, is considered a vital indicator of the existence of conscience. However, the theoretical basis of conscience in resolving Oedipal conflict has exposed the theory to criticisms from anthropologists who question the universality of Oedipal conflicts [11].

The scientific system of psychoanalysis is concerned with explaining instinctual energies, their suppression, the defense mechanisms of repressed energies, the neurological disorders caused by this suppression, and finding solutions to eliminate them. According to Freud, there is no psychological phenomenon that we need to resort to a foundation other than instinct to explain. To justify the construction of personality, Freud divided it into three components or systems called the id, the ego, and the superego. The id is the reservoir of instincts and seeks pleasure. The ego is the core of the personality and its executive branch. It tries to balance the inner and outer world of environmental and social reality while satisfying instincts. When he internalizes the social and educational rules, the superego is formed, which is the moral aspect of human personality and pursues moral ideals. Humans suffer from moral anxiety if they follow their instincts and ignore the superego [12]. A review of

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past studies has shown that various scholars have criticized Freud's views, including his ethical dimensions. For example, Herman [1], in a study, examined the acquisition of values and moral development and provided an integrated model by combining the views of Freud, Erickson, Kohlberg, and Gilligan.

Koenane [13] examined Freud's moral theory and stated that in Freud's theory, morality is not a particular aspect of personality. However, all three dimensions of Freud's personality can be integrated, and moral behavior is the result and final product of the whole personality system. Moral behavior does not necessarily result from the superego. Qorbanpoor Lafmejani [14], in his research, while criticizing Freud's anthropological principles from the perspective of Islam, briefly criticized Freud's moral point of view. Karimzadeh [15], in his research, investigated the origin and motivation of moral behaviors in psychoanalytic theory. Cavanna and Velotti [16], in their research, examined the nature of ethics and how it is created in the theory of psychoanalysis. Maluschke [17] examined the validity of moral norms from the perspective of psychoanalysis and philosophy. Fleming [18] examined and compared moral development in the view of Piaget, Kohlberg, Gilligan, and Freud.

It should be noted that insights into the principles of universal justice do not necessarily help us address, analyze, and examine moral behavior in modern societies. It also needs attention from people who have different political orientations or adhere to different religions [4]. It is noteworthy that the theoretical foundations, structure, and content of moral views made in the West have not paid attention to the motivational foundations and moral sense, culture, and religion in other societies. These approaches are based solely on moral judgment, learning the laws and social relations of life in Western countries, and they have not paid attention to the motivational foundations in morality, which are rooted in human nature, as well as culture and religion in Islamic societies, including Iranian society [19]. For this reason, in the present article, which is fundamental research in terms of purpose and seeks to expand the fields of knowledge, we examine Freud's moral theory with the principles and criteria of Islamic ethics documented in the Quran and hadiths.

Materials and Methods

This study is a review study that has been done using library and Internet studies. First, by referring to the websites of English sources on the subject of Freud's moral principles, the articles related to the discussion and critique of Freud's theory were searched in general,

and the related articles were extracted. In the next stage, articles on the subject of study or critique of Freud's theory from the perspective of Islam or the approach of the Quran were searched. A review of English literature did not find any articles in this area. Then, reputable Persian publications were searched and examined on the above topics, and related Persian articles were extracted. Then, to compile the basics and complete the study of ethical issues from the Quran's point of view, we referred to Persian sources and books written by Muslim thinkers in this field or had discussions in this field. Finally, Persian books were written or translated in the field of Freud's theory, and in them, the issues related to ethics in Freud's theory were pointed out and examined.

Results

Ethics in Freud's theory

For Freud, Moral values are the result of cultural conditions. For Freud, moral principles and conscience result from guilt and instinctive denial. In Freud's psychoanalytic approach, the diagnosis of moral distress results from the prevailing culture and morality of society. Freud did not consider morality a matter with logical roots. He considered morality as the external phenomenon that is formed under the influence of society's norms, so he believed that man does not have moral autonomy and independence [17]. Freud saw the field of morality as the ultimate impetus that is the endpoint of rationality.

Internalizing the ethical demand mechanisms adults around the child shape ethics and the superego

Ethical functions (morality based on rules) are the control of impulses of the id (unconscious). The child's conscience is formed by identifying and internalizing the moral standards of his/her parents. The superego also appears as an image of the ideal ego, which sets a positive standard. Conscience is used as a standard tool that becomes the rules of society [20]. Freud believes that man is inherently neither good nor bad but is morally neutral and has no moral inclinations at birth [13]. He believes that man is like a physiological machine. Man acts according to his nature, based on instinctive tendencies. Human nature is neither good nor bad but is indifferent and neutral [21]. Freud (1933-1965) suggested that conscience and morality are formed in the dimension of the superego of human personality and as a result of imitation and identification of parents. The son internalizes and absorbs the moral values of the father, and the daughter internalizes and absorbs the moral valuesof the mother. Cultural and

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moral values are also passed down from generation to generation. The ego, the other part of the personality, can delay the satisfaction of the id desires until a suitable object is found, which results in satisfaction without harmful side effects. Thus, the psychoanalytic theory presents the dual components of moral development: superego, in which harsh and rigid expectations guide us into the unconscious imitations of childhood; ego, in which another part of the personality fights morally and rationally or in a defensive format, balances the id's stimuli and the superego's social constraints [1].

During the genital stage, when the child (boy) experiences Oedipal conflict, to escape the father's punishment, he identifies with him and internalizes his values, and the so-called superego is formed here [22]. Ethics in Freud's theory is realized in the conflict between the id to pursue pleasures and the ego to pursue desires according to external reality. In his view, ethics is responsible for discovering that man consistently performs self-deceptive behaviors by constructing fictitious truths [16].

In the psychoanalytic approach, the source of moral behaviors is social pressures to engage in actions accepted by society, and the identification and development of the superego, with the motive of avoiding the loss of parental love, is the main mechanism [15]. The superego is formed due to a person's need for control and aggression, and aggression is formed due to unsatisfactory immediate needs [23]. Thus, human moral judgments can justify personal interests or hostility towards others [24]. The superego, or the moral aspect of the personality, is irrational, illogical, totalitarian (perfectionism), and idealistic, and it curbs and controls the biological drives and the realistic pursuit of perfection. The result of these tensions for personality is moral anxiety, which must be addressed through defense mechanisms [25]. The superego is Freud's discovery. The notion that the superego represents moral action implies no inherent moral capacity in the human psyche [26]. In the psychoanalytic approach, the superego focuses more on moral feelings such as anxiety, guilt, and shame, and ignores behavioral and cognitive aspects. Freudian superego development occurs in early childhood at the age of seven, and this change essentially involves the child internalizing moral rules. Gender differences were clearly articulated only by Freud's theory of psychoanalysis. Concerning gender and morality, He believed that castration anxiety experienced by boys leads to more guilt in boys and, as a result, the formation of a stricter (rigid) conscience [11]. Freud believed that because there is castration anxiety in boys, they feel more guilty, so boys have more internalization than girls and are more moral than girls. Freud considered men more rational and moral than women [18].

Freud's theory also influenced people's behavior morally. Freud's most important teaching was that human motivation and decisions arise from sexual issues and that sexuality is a motivating factor for all human behavior, including decision-making and moral behavior. The superego, or the moral aspect of man, imposes the morality of society on the man so that if a man violates this dogmatic morality and social dogma, the superego punishes man by creating a sense of guilt. This feeling of guilt is nothing, but it is a blind and unconscious self-punishment. The superego, the internalization of the father's figure (as a symbol of social morality), has extreme demands on man to act morally, and its moral standards are extremely high. According to Freud, being moral and behaving according to morality is undesirable and leads to neuroticism. In his view, the more moral a person is, the more he will feel guilty, and so the function of psychoanalysis is to guarantee the ego that it can be completely freed from the clutches of the oppressive and coercive desires of the superego. Freud's theory does not accept ethics as a way of life [13].

Ethics in Islam

According to Islamic teachings, morality is one of the most important aspects of religion and religiosity, and according to the verses of the Quran, one of the most important goals of the appointment of divine prophets, including the Prophet of Islam, is the education of human beings and cultivate moral virtues in human beings (Surah Al-Jumu'ah verse 2). In some narrations, strengthening the moral virtues has been introduced as the mission of the prophet of Islam [27]. Part of morality and moral rulings are obtained by nature, conscience, and intellect that religious beliefs, especially belief in God and the resurrection, play a crucial role in guaranteeing the implementation of moral rulings. The intellect can understand the good and the bad of a part of human morality and moral behaviors. Principles and generalities of goodness and badness of behaviors, such as goodness of justice and badness of injustice and some details such as badness of illegal seizing of other people's property are obvious to everyone, and understanding and discovering other goodness and badness is the responsibility of Sharia or religious law [28].

Natural (Ethics are part of those intrinsic) tendencies are rooted in the depths of the human soul and nature and are immutable. All human beings are inclined to goodness and ethical virtue. There are things that man tends to

do, not because they benefit from them, but because they are moral and rational virtue per se, such as man's tendency to truth and his hatred of lies. Tendency to moral virtues is established in human nature and arises from his nature [29].

Characteristics of the moral system in Islam

Ethics in the Islamic view has specific characteristics that distinguish it from other moral schools. The characteristics of the Islamic moral system are as follows: 1) Ethics in the view of Islam is teleological; that is, good and bad, and moral do's and don'ts, lead man to the desired perfection and ultimate happiness, 2) The Islamic moral system is self-centered; that is, the goal in Islamic ethics is for the individual to reach the desired perfection, 3) the ultimate goal in Islamic ethics is pleasure, not worldly and superficial physical pleasures, but lasting, profound, and eternal spiritual and spiritual pleasures in this world and the hereafter, 4) if a man moves in the path of the goal of creation, that is, nearness to God, this final goal, that is, lasting and profound pleasure, will be achieved, 5) The end of moral behavior is human perfection and this perfection is achieved by performing certain behaviors, 6) the Islamic moral system is rational-revelatory; that is, both human intellect and thought can discover some good and bad, and many examples of good and evil must be provided to human beings by divine prophets through revelation, and 7) the Islamic moral view believes that all human beings can understand some good and bad, but some instances and examples of good and bad should be introduced to human beings by religion [30, 31].

Assumptions of ethics in the view of Islam

The moral view of Islam is based on several significant assumptions, which are the knowledge of man and the universe. In the Islamic moral system, human life and existence do not end with death and are not destroyed. Therefore, in this moral system, good and bad morals are not defined solely based on worldly pleasures and interests. In the view of Islam, the world is God's creation, and God has sent prophets with holy books to guide human beings. The holy books have introduced many good and bad and behavioral do's and don'ts. Therefore, morality is not independent of religion and divine revelation, and it needs religion and divine revelation [30].

Also, in the view of Islam, man is a two-dimensional being whose life is not limited to the world's life, and after death, his life continues. Therefore, the effect that a person's action plays on his destiny after death has a decisive role in the good and bad of human actions and ethical evaluations [5].

Other presuppositions of the Islamic moral system are as follows. First, man is a creature who has the right to choose. A human being can behave well and choose between good and bad behavior and do it when he has the volition and free will. Only then is the man responsible for his actions. Being free-willed is one of the axioms of Islamic ethics [30, 32]. From the Islamic point of view, man is responsible for himself and others, family, society, and even nature [33-35].

Therefore, his behaviors in all these situations are moral if it is motivated by God. For example, not harming the flowers and branches of trees if it is motivated by the fact that they are God's creation is considered worship and is a moral act. Or respecting parents, if motivated by God, is considered worship and is a moral act. Second, man pursues an ultimate goal in doing his work. A man can do his work with intention and will and is free-willed to do it, then does it to achieve a specific end goal [30]. The ultimate goal of all human actions, which is the goal of human creation, is nearness to God, which is achieved through servitude and worship. From the perspective of Islamic teachings, the believer pursues a particular goal in all his behaviors. This purposefulness is achieved in all human behaviors, according to the variable of intention. According to the believer's intention, his whole life can be considered purposeful and meaningful. This purposefulness and meaningfulness of the Muslim man stem from his attitude towards the creation of the world and man [34, 36]. It is noteworthy that nearness to God is achieved only through worship. Moreover, worship is not only prayer and fasting, but any action such as working, studying, marriage, helping others, etc., if it is with divine intention and motivation, are also considered worship and will bring one closer to God. 3- Man's effort to achieve his goals is undeniable. The outcome of human life in this world and the hereafter depends on his behavior [30].

The Moral Value of an Action in Islamic Ethics:

According to Islamic teachings, to abstract the concept of good and evil, one must pay attention to the proportion and relationship between two things, which are the voluntary action and behavior of man and his perfection. The desired perfection of man is the perfection of his soul and his approach to God, which is the proximity or nearness to God. Every action that brings man closer to God is good, and every action that turns man away from God is bad [36, 37].

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Prox imity (nearness) to God is the criterion for the moral evaluation of actions, and to achieve this goal, both the appearance of the behavior and the motivation of the doer must be good and divine. This is where the role of intention comes into play, and human intention makes an action moral. Diagnosing what action brings man closer to God is an important question. According to Islam, the human intellect has the power to recognize the good and bad of some behaviors, such as the good of justice and the badness of injustice. However, some good and bad examples should be told to human beings by prophets, and this is where, from the Islamic point of view, morality needs religion [35].

In the Islamic moral system, intention plays a pivotal role and is the foundation of moral value and the source of good and wickedness. According to Islam, the goodness of work alone (appearance of action) is not enough to create moral value, but in addition to the appearance of w ork, one's motive (intention) must be divine and good. In the view of Islam, it is a valuable thing to do to please God. A person's motivation for doing so should be pleasing God and approaching him. In other words, the effect of intention on human actions is formative and natural, not conventional and fictitious [30, 32].

Usua lly, in moral schools, the criterion for judging whether a behavior is worthwhile (axiological) or not is the action itself and its consequences. No matter what the motive and intention of the doer. In most moral schools, the criterion of judgment is the appearance of action (good appearance), and the motive, purpose, and intention of the doer and agent of the work are not considered. From the Islamic point of view, for an action to h ave moral value, it must have a good appearance and behavior. Also, the motive and intention of the doer must be good and divine. For example, telling the truth is good, but if a person's intention to tell the truth is to satisfy the people, although apparently a good deed, it has no moral value in Islam [31, 35].

The role of religion in ethics

Acc ording to Islamic scholars, religion is a set of beliefs and practical and moral rules that play a role in achieving true perfection and happiness. Religion con sists of three parts which are beliefs, ethics, and practical rules [38]. From this perspective, morality is part of religion, and the relationship between religion and morality is a precise one. Religion does not only deal with man's relationship with God and covers the whole of human life [35]. Revelation religion in various dimensions such as establishing a value and moral

system, providing executive guarantees, and strengthening inner motivation helps morality. Undoubtedly, human beings understand the goodness and ugliness of many deeds without the use of revelation and consider following the rule of reason to be inevitable. However, the number of those who adhere to the rules of the reason is small. For this reason, human beings in the realm of individual and social morality need people (including divine prophets) who preach the reward of good deeds and fear the punishment of ugly deeds [39].

The instructions of religion have real criteria in the fields of ethics and practical rules, which are the source and origin of religious instructions. In some cases, reason can understand those criteria. For example, the intellect can understand the badness of oppressing others, and the good of justice, and doing good to others. Nevertheless, in some cases, the intellect alone cannot discover the good and badness of work, and the need for revelation is felt [38]. One of the moral requirements of religion is to determine the ultimate goals of moral values. The question for man is why a man should perform moral acts. What is the ultimate goal of moral behavior? It is in religious teachings that God is known and identified as the evolutionary goal of man, and this is where moral values are created. According to Islam, if God did not exist, moral values would not have had ultimate goals. On the other hand, just knowing good or bad cannot motivate human beings, and most human beings do not show much desire to do good behaviors and quit bad deeds unless they are encouraged and punished. Some religious teachings, such as the belief in divine justice, the resurrection, and the Day of Judgment, in which all human beings will see the results of their actions, can guarantee the implementation of morality. Religion leads people to pursue moral values by providing the necessary guarantees and expressing the worldly and otherworldly effects and benefits of moral actions [35, 36].

Another function of religion in the field of ethics is to provide a standard for moral work. These criteria are divine command and prohibition, and God's pleasure. The criterion of moral value is the true perfection of man, which is nearness to God and the pleasure of God. Religion guarantees the implementation and stabilization of moral behaviors [5].

According to the verse of nature (Al-Rum, verse 30), human beings have a fixed nature; this fixed nature requires constant needs for human beings. Part of these constant needs is the moral needs of man. Therefore, from the Islamic point of view, because the moral rules are under human nature and according to the constant

needs of human beings, they are fixed and absolute. Such as truthfulness, helping the oppressed, justice, trustworthiness, humility, and respect for parents, which are examples of fixed moral propositions in Islam [40]. From the Islamic point of view, since the human soul has a single verity, moral principles are absolute, the moral rules governing men and women from the lawgiver are the same, and they differ only in some subdivisions; moral rules are not specific to a particular gender, and the same moral principles apply to men and women in all social, political, economic, family and cultural fields [41].

Discussion

This study aimed to investigate ethics in Freud's psychoanalysis theory and compare and critique it according to Islamic ethics. In total, we reached 5 findings concerning Freud's moral point of view and its study and critique from the perspective of Islam and the Quran. The first finding goes back to the moral nature of man. The second finding relates to the irrationality and illogical of ethics in psychoanalytic theory. The third case concerns the gender orientation of morality, and the fourth finding relates to the relativity of morality in Freud's view. The latest finding is also a criterion for evaluating ethical behaviors. These findings will be explained in order.

The present study's findings showed that according to Freud, man is morally neutral and neither good nor bad [26] but behaves according to his instinctive nature. If the id acts on primitive pleasures, the superego will punish the id by creating a sense of guilt. According to Freud, being moral and behaving according to morality is undesirable and leads to neuroticism. Freud believes that man is morally neutral and has no moral inclinations at birth [13]. Freud also considers morality as dictated by the laws of parents and society and does not talk about fixed or innate moral values [12].

On the contrary, according to Islam, man is not morally neutral and has a general moral sense, and due to his nature, he understands and knows moral principles internally and conscientiously. Man has free will to perform moral behavior. Therefore, he is responsible for his behaviors. The ultimate goal of morality is in line with the ultimate goal of creation, that is, nearness to God [14]. According to the Quran, a man was created with a God-seeking nature (Al-Rum/30), and his covenant with his God has been emphasized in the world of pre-existence (Al-Araf/172). It has also been emphasized that man has the power to know goodness and badness, good and evil (Shams / 8). Although in the world of creation, the conditions are such that one can see the clear divine signs

and portents in it (Al-Baqarah, 256), he can choose the right path or the path of deviation. He can be thankful to God and divine guidance by using divine guidance, or he is ungrateful by rejecting it (Al-Insan/3); that is, man is not compelled to choose and do things, as Freud's psychoanalysis believes, and is not subject to psychological determinism. The existence of moral conscience in human beings is a strong reason that human beings are responsible for goodness and wickedness and are not neutral and have the moral capacity [12].

In the psychoanalytic approach, the superego focuses more on moral feelings such as anxiety, guilt, and shame, and ignores the behavioral and cognitive aspects [11]. Freud saw the field of morality as the ultimate impetus that is the endpoint of rationality [20]. Freud did not consider morality to be a matter with logical roots. He considered ethics as external phenomena that are formed under the influence of society's norms [17]. In contrast, from the Islamic point of view, part of morality and moral precepts are obtained from the aspect of nature, conscience, and intellect (Al-Shams, verse 8) that religious beliefs, especially belief in God and resurrection, play a significant role in guaranteeing the implementation of moral precepts. The intellect can recognize and understand the goodness and badness of the part of the divine and human actions. Principles and generalities of goodness and badness of behaviors such as goodness of justice and badness of injustice and some details such as badness of illegal seizing of other people's property are obvious to everyone, and understanding and discovering other goodness and badness is the responsibility of Sharia or religious law [28]. In other words, the most general and basic values can be known through reason. At the same time, sub-values are known according to divine commands (through revelation) [36].

In other words, what is obtained by reason from the relationship between human behavior and his ultimate perfection are general concepts that are not very effective in determining the instances of moral commands. For example, the goodness of justice is discovered by reason, but what is required in each case and what is considered a just behavior, in many cases, is unclear [37]. Discovering the relationship between actions and true human perfection is, in many cases, complex and challenging because an action may have different worldly and otherworldly consequences and the discovery of all these consequences requires a complete scientific encompassment that can be achieved only with the help of revelation [36].

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One of the functions of religion in the field of ethics is to provide a standard for moral work (behavior). These criteria are divine command and prohibition, and God's pleasure. The criterion of moral value is the true perfection of man; this ultimate perfection is the nearness to God and the pleasure of God. Religion guarantees the implementation and establishment of moral behaviors. According to Islam, moral laws and rules are absolute and real, and therefore in some cases, the theories of Western psychologists, including Freud, are entirely different and even contrary to the Islamic approach [5].

Freud believed that because there is castration anxiety in boys and they feel more guilty, boys have more internalization and are more moral than girls [11, 18]. In contrast, in Islam, morality is a part of religion, and the addressee of Islam commands that morality is also a part of it is a human being and not a specific gender. Also, since the human soul has a single verity (which is the same and common between men and women), the moral principles are absolute, the moral rules governing men and women from the lawgiver are the same, and they differ only in some subdivisions. Moral rules are not specific to a particular gender, and the same moral principles apply to men and women [41].

In other words, the soul is the subject of moral action and the container for the realization of moral perfections, God as the end of the moral relationship and the destination of human moral behavior and the end of nearness, and intention as an essential feature of moral action and moral and devotional actions and deeds, are not specific to a particular gender. Moreover, this point, according to verses, such as verse 97 of Surah Al-Nahl and 40 of Surah Al-Ghafir, which address men and women, doing good deeds is requested from men and women alike. Also, verses such as verse 44 of Surah Al-Rum, 46 of Fussilat, and 15 of Al-Jathiyah, generally include men and women, and verse 13 of Al-Hujurat, in which the criterion of being valuable to God is piety and righteousness, which is a human trait and not a gender-oriented, is strengthened. It can also be said that the empirical evidence did not support Freud's claim, and the observations of young children backfired. Young girls are more likely than young boys to show signs of internalizing conscience, which is contrary to Freud [11].

In Freud's view, moral values are the product (outcomes) of culture, civilization, and society. Therefore, morals are not definite and are relative. For Freud, moral principles and conscience result from instinctual guilt and denial [12, 17]. In contrast, in Islamic teachings, morality is absolute and not relative and does not depend on cultures and societies. The Holy Quran introduces morality as one of the original (authentic) goals of the prophets (Surah Al-Jumuah, verse 2). The absoluteness of moral values in Islam means that these values are not subject to the tastes of individuals or social conventions. At the same time, some moral propositions are limited to conditions, and by changing those conditions, those sentences also change [37]. The principles of moral values are fixed, permanent, and universal, and they never accept exceptions and the relativity of some moral values means the relativity of real conditions. When the situation changes, the subject of the moral proposition changes, and consequently, the moral judgment changes [35].

According to the verse of nature (Al-Rom, verse 30), human beings have a fixed nature. Therefore, from the Islamic point of view, moral rules are under human nature, and according to the constant needs of human beings, they are fixed and absolute. Such as truthfulness, helping the oppressed, justice, trustworthiness, humility, and respect for parents, which are examples of fixed moral propositions in Islam [40]. In verse 8 of Surah Al-Ma'idah, the Holy Quran considers the act of justice to be absolute, even towards the enemies, at all times and places. Also, verses 9 and 10 of Surah Al-Shams, introduce someone as salvaged who takes care of himself in all moments of life. According to the above verses, it is clear that God in the Quran has absolutely considered moral virtues as the cause of happiness, in all times and places and towards all people and has stated moral vices as the cause of perdition and destruction, in all times and places and towards all people [40]. In other words, all moral values are absolute and are not subject to the tastes and agreements of individuals (conventions). Like the propositions that justice is good and the worship of God is pleasing, at the same time, some moral rulings are bound by certain conditions and are kind of relative [33, 37].

Therefore, due to the moral diversity of different societies or descriptive relativism, the relativity of morality cannot be concluded and claim that moral rulings have no basis. Because moral relativity cannot be deduced by referring to the existing differences between societies; however, there is disagreement on the reality of the moral differences of societies. This means that, first, different societies do not disagree on all moral propositions. Second, some disagreements are superficial and, in examples (instances), not principles. Just as disagreements over physics or geography do not invalidate the propositions of the two sciences [36, 37] . On the other hand, moral relativism is rooted in moral non-realism, according to

which moral values will depend on the will, taste, type of attitude, or agreements of different individuals and societies (conventions). While moral teachings in Islam are based on moral realism and unrealism faces many dangerous problems and consequences. [35-37].

According to Freud, the criterion of moral evaluation is the alignment and coordination of behavior with parental rules and standards and cultural and social norms formed through peers [17, 20]. On the other hand, according to Islam, nearness to God is the criterion for evaluating moral behaviors, and to achieve this goal, the appearance of the behavior and the motive of the doer of that work must be good. This is where the role of intention is highlighted, and human intention makes action moral [35].

In the Islamic moral system, intention plays a pivotal role. According to Islam, the goodness of work alone (appearance of action) is not enough to create moral value, but in addition to the appearance of work, one's motive must be divine and good. Only then is that behavior moral for its doer [30, 32]. Usually, in moral schools, the criterion for judging whether a behavior is worthwhile (axiological) or not is the action itself and its consequences. No matter what the motive and intention of the doer. From the Islamic point of view, for an action or behavior to have moral value, both the appearance of the action and the reality of the action, that is, the motivation and intention of the individual, must be good and divine. For example, telling the truth is good, but if a person's intention to tell the truth, is to satisfy the people, although apparently, it is a good deed, it has no moral value in Islam [31, 35].

Conclusion

According to the results, the significant differences between Freudian ethics and Islamic ethics. The most important critique of Freud's moral view from the perspective of Islamic morality is to ignore the innate moral capacities of man, consider moral matters as irrational, relativize moral propositions, limit morality to masculinity, and pay attention to the appearance of moral behaviors and ignoring the role of intention in the formation of moral behaviors.

Ethical Considerations

Compliance with ethical guidelines

There were no ethical considerations to be considered in this research.

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