The Ethical Principles of Ellis' Theory and Its Comparison with the View of Islamic Ethics

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Abstract

The aim of the present study is to compare and criticize the moral principles of Albert Ellis' theory (REBT) in the light of Islamic ethics. The method of the present study is analytical-descriptive and the sampling Method in this study is goal-oriented. Necessary information was collected in a library manner by studying sources and books. The method of analysis has been content analysis. The results showed that Ellis' ethical principles are: ethical non-realism, pleasure-seeking, individualism, sensuality and no standard for good and bad behavior. However, all these are not acceptable from the point of Islam, as Islam believes the standard for the right and wrong is clear and distinct; pleasure is not the only standard of right and wrong behavior, pleasures are not merely worldly, and the ultimate goal of life and creation is to reach the intimacy of God. All human behaviors are ethical if done with the intention and purpose of the intimacy of God.

Keywords: Albert Ellis, Ethical Principles, Islam, Ethics.

Introduction

Along with the growth of the community and the complexity of its institutions, problems develop, and new things are needed that might not have been felt before (Shafi Abadi & Nasseri, 2011). The advancement of technology has made humans work faster. Although this technological advancement has benefited human beings, it has created problems (Shafi Abadi, 2004).

When faced with problems, individuals are forced to solve them. It goes without saying that the Muslims of Iran, like other people of other countries, have problems, including familial, marital, financial, childbirth and so on. Some might solve problems by experience, education or consulting with experts present among friends and relatives. Others might refer to counselors or psychologists. Based on educations and theories psychologists or counselors believe, they diagnosis and provide solutions to problems of individuals. However, part of the Iranian religious families prefers to visit a cleric instead of referring to a counselor or psychologist. One of the reasons is that the clergyman gives them recommendations based on the religion of Islam. However, there are many useful and practical viewpoints in counseling and psychotherapy theories used by counselors and psychotherapists to diagnosis and provide solutions to problems. Because of the negative attitude of some Iranian religious people to Western theories and the recommendations of some psychologists and counselors to their clients, they are less likely to refer to counselor and psychologists or even they prefer to go to a clergyman with psychological or counseling studies. One way to eliminate this negative mentality is to refine and criticize the theories of Western psychologists from the point of view of Islam, as the dominant behavioral norms in Iran are derived from the teachings of Islam. Consequently, these Islamic-approved concepts and techniques can be presented in the form of instructions to the clients. Other elements of theories could be used with caution in accordance with cultural or religious backgrounds. In multicultural counselling, this is one of the guidelines that should be put on the agenda for counselors (qorbanpoorlafmejani, 2019, qorbanpoorlafmejani, 2020).

Multicultural specialists have asserted that theories of counseling and psychotherapy present different worldviews, each with its own values, biases, and assumptions about human behavior. Some writers have criticized traditional therapeutic theories and practices as irrelevant for people of color and other special populations such as the elderly. Most techniques are derived from counseling approaches developed by and for White, male, middle-class, Western clients. These approaches may not be applicable to clients from different racial, ethnic, and cultural backgrounds. Western models of counseling have some limitations when applied to special populations and cultural groups such as Asian and Pacific Islanders, Latinos, Native Americans, and African Americans. Rigid adherence to traditional Western counseling theories often results in ineffective outcomes for clients from diverse cultural backgrounds. It cannot be denied that contemporary therapy approaches originated in Euro-American culture and are grounded on a core set of values. These approaches are neither value neutral nor applicable to all cultures. For example, the values implicit in most traditional counseling

theories include an emphasis on individualism, the separate existence of the self, individuation as the foundation for maturity, and decision making and responsibility resting with the individual rather than the group. These values of individual choice and autonomy do not have universal applicability. In some cultures, the key values are collectivist, and primary consideration is given to what is good for the group (Corey, 2009).

Over the years, counseling theories and practices have been challenged for being racial, individual-specific, single-cultured, and impunity for specific ethnic groups (Su, Ivey, & Pedersen, 1996). Hence, there has been a lot of work on the subject of multiculturalism. Knowledge about multicultural topics and its acceptance in psychology and counseling has led to the creation of a fourth force in psychology (Monthei, 1997; translated by, Haqiqi and Qorbanpour, 2010).

In this regard, it should be noted that theory does not emerge in void, but its creation is based on a series of historical, social, philosophical and personal principles. A review of the theories suggests that almost all these theories advice a better mental health and life to clients, given the perception of the human being and the living world and the purpose of life. For example, Freud believes that human is a device of energy whose energy is inspired by instincts, and since the goal of life is to enjoy pleasure and reduce pain, conditions must be provided as to satisfy the needs of the individual at best in the light of the real conditions. Adler also believes that humankind is inferior in terms of the organism and its goal is to achieve superiority in life; therefore, people should be helped to achieve these goals in their own lifestyle (Shafi Abadi & Naseri, 2011).

Among the counseling and psychotherapy theories proposed in the modern age, Albert Ellis' Rational Emotive theory is very popular for its conceptual simplification and applicability. REBT is the pioneer of the highly regarded cognitive-behavioral therapy approach followed by tens of thousands of therapists around the world (Ellis, 2001, Translated by Firoozbakht, 2004). A simple query from Iranian counselors and psychologists as well as students from different levels shows that many of them are keen on cognitive-behavioral theories (CBT), including Beck and Ellis' theories. Albert Ellis, like other psychologists and psychotherapists influenced by the modern age, has his own ontological, anthropological, and epistemological views. These principles are presented in the instructions for treatment and behavioral dos and don'ts (ethical principles) for the clients. In fact, Ellis is also one of the therapists trying to teach his clients the philosophical point of view at the treatment session, and to change the philosophical views of his clients so as to change their behaviors and emotions.

As a result, what conversed at counseling and psychotherapy sessions by counselors and therapists following this theory, and their therapeutic directions and guidelines (i.e., behavioral dos and don'ts), are manifestations of ontological, anthropological, and ethical principles of this theory. Therefore, it is essential for counselors, psychologists and students of helping professions, such as counseling and psychology, to be aware of the fundamentals of this theory, because there are certain anthropological and ethical principles in the Islamic ideological and religious society of Iran, and if the counselor and psychologist deal with these theories blindly without considering their fundamental principles, he will be in trouble. Of course, one cannot ignore the benefits and uses of

Ellis' theory of counseling, but, on the other hand, neglecting the cultural and religious principles of the people of a country would also undermine the application of these theories. Thus, according to the foregoing issues, the present paper seeks to answer these questions: What are the ethical principles of Albert Ellis' Rational Emotive theory? What are the criticisms of these principles and their implications with regard to the thinking of Shi'a Islam?

Methods

The present study is a part of descriptive-analytical research that aims to review and criticize the axiology of the rational emotive behavioral theory of Albert Ellis. This research has three stages: In the first stage, the intellectual and philosophical foundations of Albert Ellis' theory will be discussed. In the second stage, Ellis' value perspective is presented from various available sources, and in the third stage, they will be reviewed according to Islamic sources (verses of the *Holy Quran* and hadiths and some sources related to the philosophy of ethics).

Results

In this part of the research, the philosophical and intellectual foundations of Ellis will be discussed first. These foundations are: Responsible hedonism, Humanism and Rationality and Utilization of the Scientific Method. Then the ethical principles of Ellis' theory will be discussed.

Albert Ellis' Intellectual, Philosophical foundations: Grasping Ellis' ethical Principles requires an understanding of his philosophical vision, since theorists and therapists, express their recommendations and behavioral dos and don'ts according to their own ontological and anthropological views. Therefore, before discussing Ellis' ethical perspective, it is necessary to explain his intellectual and philosophical principles.

As a high school student, Ellis enjoyed the study of philosophy. He was interested particularly in the Stoic philosophers and was influenced by Epictetus, a Roman philosopher who said, "People are disturbed not by things, but by their view of things" (Sharf, 2012). Shakespeare's name is also seen the genealogy of REBT, because his belief that "there is nothing good or bad, but thinking makes it good or bad" is consistent with Ellis' emphasis on thought and mind (Of course, the point has been also said this way: there is nothing that is good or bad, but it is our thought that makes it good or bad). This means that this is the thought of people that makes good and bad (Sharf, 2004, translated by of Firoozbakht, 2005; Shilling, 1984, translated by Arian, 2007; ShafiAbadi and Nasseri, 2011; corey, 2005, Translated by sayyed Mohammadi, 2006; Ellis, 2001, Translated by Firoozbakht, 2003; Ellis,2003, Translated by Firoozbakht & Erfani, 2014). He was also affected by European philosophers who dealt with the issues of happiness and rationality, such as Baruch Spinoza, Friedrich Nietzsche, and Immanuel Kant, as well as Arthur Schopenhauer's concept of "The World as Will and Idea". The writings of more modern philosophers, including John Dewey, Bertrand Russell, and Karl Popper (a philosopher of science), influenced Ellis to emphasize cognition in his development of REBT. The philosophical underpinnings

of REBT include responsible hedonism, humanism, and rationality. (Sharf, 2004, Translated by Firoozbakht, 2005; Sharf, 2012)**.**

A) *Responsible hedonism*: Although hedonism refers to the concept of seeking pleasure and avoiding pain, responsible hedonism concerns maintaining pleasure over the long term by avoiding short-term pleasures that lead to pain, such as drug abuse and alcohol addiction. Ellis believes that people are often extremely hedonistic but need to focus on long-range rather than short-range hedonism. Although REBT does not tell people what to enjoy, its practitioners believe that enjoyment is a major goal in life (Sharf, 2004, translated by Firoozbakht, 2005; Sharf, 2012). In the same vein, Ellis believes that repeating the actions that cut down pleasurable life and engaging in short enjoyment that results in the loss of long-term pleasures and avoids opportunities for gaining information and enhancing individual's ability for further enjoyment in the future, will create maladaptive behaviors (Shilling, translated by Arian, 2007). Having fun and enjoyment (hedonism) and focusing on and experiencing them is one of the best things one can do to distract their senses from suffering and focusing on the benefits of life. Although fun and enjoyment usually relieve anxiety and depression temporarily, they can actually help making philosophical and purposeful change that is more durable (Ellis, 2001, translated by Firoozbakht, 2003).

B) *Humanism***;** Practitioners of REBT view human beings as holistic, goal-directed organisms who are important as they are alive. This position is consistent with that of ethical humanism, which emphasizes human interests over the interests of deity, leading to misinterpretations that Ellis is against religion. Ellis believes that individuals preferably should have unconditional self-acceptance. They should accept that they make mistakes, they have worth, and that some of their own assets and qualities are stronger than others assets they or others possess (Sharf, 2004, translated by Firoozbakht, 2005; Sharf, 2012).

A number of the anthropological assumptions of Ellis (1979), which are related to the present discussion, are:

1. Human is only human, and not an angel or an evil, nor a dumb animal.
2. As far as it is known, all human beings are mortal and there is no sign of life after death.
3. The main purpose of life for most people is to survive and live happily and painlessly.
4. Happiness or pleasure seeking is a valid choice, but choosing long-term goals is wiser than choosing short-term goals.
5. Human behavior is determined to some extent on the basis of biological and social forces.
6. One of the strongest inner tendencies of human is that he is influenced by family, friends and culture (Shilling, 1984, translated by Arian, 2007).

Ellis believes that human beings are rational and logical, yet illogical and irrational. When human thinking and behavior is rational, he will be efficient, happy and able (and good) and when thinking is irrational, he will be inefficient and troubled. Secondly, irrational thinking comes from parents, culture and society. Another feature of human is

his ability to think (ShafiAbadi & Naseri, 2011).

C) Rationality and Utilization of the Scientific Method: Rationality refers to people using efficient, flexible, logical, and scientific ways of attempting to achieve their values and goals not to the absence of feelings or emotions. Therapy with REBT shows individuals how they can get more of what they want from life by being rational (efficient, logical, and flexible). This means that they might re-examine early parental or religious teachings or beliefs they had accepted previously. As this is done, they develop a new philosophy of life that leads to increased long-range happiness (responsible hedonism). These philosophies, which have been abbreviated here, are communicated to clients to help them not only alleviate current problems but also develop a philosophy of life that will help them deal with problems as they present Themselves (Sharf, 2004, translated by Firoozbakht, 2005; Sharf, 2012).

The best way to discover the truth and understand the reality is to use the scientific method. Many mystics and religious scholars suggest that science only gives a limited view of reality, while one can reach the absolute truth and cosmic understanding with the intuition and direct experience of the world's main energy. These are interesting hypotheses but have not been proven. It is unlikely that one either fix them or reject them at all. So, these are not science. Science is flexible not dogmatic. Science deals with facts and reality (which is always changeable) and logical thinking (which is not against itself and with which one can have two opposing views simultaneously). At the same time, science avoids the hard and rigid thinking of all or nothing and / or this or that, and sees reality as having two aspects, including contradictory events and qualities. Instead of observing events in an absolute and rigid framework, science assumes that events, especially human events, are not usually subject to the rules of certainty. Science is flexible and non-dogmatic. Science is suspicious of any absolutist idea, an idea that is true under all circumstances and forever. Science reconsiders and changes its theories with the introduction of new information. One can change the truths and logic of the theories if he/she does not support them. We are constantly watching and checking the facts to see if they are still true. Science means revising and continually changing theories with more credible ideas and useful deductions. Science is flexible and free-thinking. Science pursues more truth, not absolute truth (Ellis, 2003, translated by Firoozbakht & Erfani, 2014). One of the goals of cognitive therapy is to help the clients understand how to use the logical empirical method of science, i.e., the scientific method, to solve their problems (ShafiAbadi & Naseri, 2011).

The Ethical Principles of Albert Ellis's Theory: One of the principles of human sciences and theories of psychology and counseling is the axiology and ethical principles (i.e., those of Ellis' principles and rules that directly or indirectly result in certain normative outcomes. In other words, the ethical principles are philosophical or quasi-philosophical beliefs embodied in normative and behavioral recommendations) that affect the advice (moral) aspect of the theories of behavioral and social sciences, as they include three activities: description of a desirable person, description and critique of the present-day human reality, and advise on changing the current human being to a desirable person (Khosropanah, 2013). All of us are faced with the questions of "What should we do and what should we not do? Do we have to testify to the truth the court? Is harassment bad?

Should not we lie?" These questions, which relate to the behavior of humans, are the source of new questions, including "What is the standard of good and bad? Are ethical propositions true? Is enjoyment, profit, conscientiousness, harmony with human perfection or human spiritual aspect the standard of goodness and integrity of works and behaviors? (Khosropanah, 2011).

In fact, when one talks about the principles of axiology or ethics of a theorist, the core questions are "What is a good and bad standard for behavior in his opinion? What is the correct or false standard of actions? What is the standard of dos and don'ts? In the context of the ethical principles of Albert Ellis' theory, the fundamental question is "What is the standard for good and bad behaviors, actions and words?" The answer to this question is not simple, and it does not fit in the form of a word or paragraph because Ellis' ethical views are expressed in terms of different and scattered words, so that the reader might be confused. That is, in various books and sources, references are made to dos and don'ts or ethical requirements. Therefore, as stated at the beginning of the paper, answering this question requires attention to the intellectual and philosophical principles of this theorist. According to Ellis' philosophical principles including responsible hedonism, humanism and scientific method and his influence from stoical philosophers, one can mention the components of his ethical principles as follows (Table 1).

Table 1. The Ethical Principles of Albert Ellis's Theory

1	Ethical non-realism (Ethical propositions are not real.)
2	Hedonism (biological pleasure-seeking) is criterion of actions.
3	Sensualism and individualism is criterion of actions.
4	There is no clear, absolute, universal and objective criterion for distinguishing right from wrong.

1. *Ellis is partly an advocate of ethical non-realism.* A quote from Shakespeare's earlier passage in support of his theory suggests this belief. There, it was said that there is nothing good and bad, and that what creates good and evil is the minds of humans (Shilling, 1984, translated by Arian, 2007; Shafi Abadi & Naseri, 2011; Ellis, 2001, translated by Firoozbakht, 2003). Ellis believes that people often create their own disturbances through their expectations (their thoughts and beliefs) about what should happen or how others should deal with them. When these non-emotive demands are neglected, behaviors also change toward goodness (Shilling, 1984, translated by Arian, 2007).

2. *Ellis believes in hedonism in behavior.* As mentioned above, human is mortal in his view. He states "As far as everybody knows, all human beings are mortal, and there is no sign of life after death. The main purpose of life for most people is to survive and live happily and painlessly. Happiness or pleasure seeking is a valid choice, but choosing long-term goals is wiser than choosing short-term goals (Shilling, 1984, translated by Arian, 2007).

Given the foregoing views, and since Ellis has been affected by Epicurus, it can be

said that he believes in hedonism and believes that the ultimate goal of life is the pleasure seeking (hedonism). Therefore, according to Ellis, one of the criteria of the correct and incorrect behavior is their help to the pleasure of the individual. In the same vein, Ellis states that "I will help you to be a pleasure seeker and honest individual, that is, while you have a happy and successful life in the social group, be honest with yourself and belong to yourself before anything else. I will help you, while being a responsible citizen, to preserve and even strengthen your values, goals and aspirations" (Ellis, 2003, translated by Firoozbakht & Erfani, 2014).

Pleasure seeking and having fun and focusing on them and experiencing them is one of the best things one can do to distract one's senses from suffering and focuses on life's benefits. Fun and enjoyment, although usually relieve your anxiety and depression temporarily, can actually help to make your philosophical and purposeful change that is more durable (Ellis, 2001, translated by Firoozbakht, 2003).

3. *Individual behavior is subject to sensualism and individualism.* According to REBT, if one abandons the principles of dogma, prejudice, and intolerance, it is impossible to seriously suffer from mental illness and stay in it. If one thinks in a scientific way, he/she can accept irreplaceable obstacles in spite of the desire, and no longer make them holy monsters (Ellis, 2003, translated by Firoozbakht & Erfani, 2014). Ellis also states "Logic states that if only (I mean only) act according to your own desires and tastes, and never (I mean never) fall into the trap of unrealistic expectations that your desires must satisfy, rarely you will be saddened by yourself (Ellis, 2003, translated by Firoozbakht & Erfani, 2014).

Ellis is among those who were influenced by existentialism. He believed that human is free and can bring his own individuality to the fore. In his opinion, the individual experience of every human being has the highest value and importance in his life (Shafi Abadi and Naseri, 2011). In his view, Ellis emphasizes individuality and strives to rid the attention of society and the views of others. Many irrational beliefs, according to Ellis, are the cause of mental illness, is because the individual seeks to confirm others and wants to move according to the values of society. In Ellis' teachings, in practical form, many of the values of the community are ignored, since, in his view, regulating behavior in the form of community values is problematic and causes a person to experience mental disorders. For this reason, he focuses on client and his thoughts and feelings in his counseling sessions and usually advises them not to do anything about parents or the community and make themselves as a standard of behavior.

4. *In general, there is no standard for correct and false action.* He believes that science does not divide the world into merit and disparity, and does not idle people for their good deeds, and does not excommunicate them for their bad behavior. There is no absolute and universal benchmark for good and bad behavior. But each group recognizes certain actions and behaviors as good, and rewards those who perform those acts and behaviors and often punish those who do evil acts and behaviors (Ellis, 2003, the translated by Firoozbakht & Erfani, 2014).

Science does not have absolute rules about human affairs, but after people choose

criteria or goals such as survival and happiness in social groups and study regarding people, their living conditions and their practices, science, to some extent, can judge whether they have achieved their goals or need to correct them, and choose other ways to achieve those goals. Once people have set goals and benchmarks, science helps them achieve their goals, though it does not guarantee. Science can tell us how likely it is to have a good life, but it certainly does not say anything (Ellis, 2003, translated by Firoozbakht & Erfani, 2014). The behavior of the individual is influenced by society and this society imposes the right and wrong behavior to the individual. Ellis believes that we take the primary goals and benchmarks from biology and childhood education (Ellis, 2003, Translated by Firoozbakht & Erfani, 2014).

Human behavior is determined in part by biological and social forces. People live on the basis of choosing different values, intentions and goals. Once they have chosen these values, then if their thoughts, feelings and actions are such that they can help them reach their goals and live on their values, then they have acted reasonably; but, if their thoughts, feelings and actions are contrary to their goals and values, they have been Irrational (Shilling, 1984, translated by Arian, 2007). There is no absolute and universal benchmark for good and bad behavior. But each group recognizes certain actions and behaviors as good, and rewards those who perform those acts and behaviors, and often punish those who do bad deeds and behaviors (Ellis, 2003, translated by Firoozbakht & Erfani, 2014).

Discussion

In this part of the research, we will compare and criticize the moral principles of Albert Ellis from the perspective of Islamic ethics. In the table 2, we present the ethical principles of Ellis theory and Islamic ethics in a comparable way.

Table 2. Comparison of Ethical Foundations of Ellis Theory and Islamic Ethics

Ethical principles of REBT	Islamic Ethics principles
Ethical non-realism	Ethical propositions are realistic and express a real relationship between moral action (Behavior, Feeling, Thinking) and the human soul.
Hedonism (biological pleasure-seeking)	Pleasure is not the only criterion for behavior. Expediency and benefit can also be other criteria for choosing behavior. Pleasures are not just material and biological. There are also spiritual pleasures.
Sensualism and individualism	Sensualism and individualism lead to relativism, which is rejected from the point of view of Islamic ethics.
There is no clear, absolute, universal and objective criterion for distinguishing right from wrong.	Part of morality is understood by the intellect and nature of all human beings. Another part of morality has been revealed to the people by revelation through the divine prophets. The ultimate criterion of morality is nearness to God. All human Actions (Behavior, Feeling, Thinking) are ethical if done with the intention and purpose of the nearness of God.

In relation to the first case, the value non-realism can be said: if we believe that reality is something that is in the mind of human and there is no one outside the mind of the individual and is the creator of the realities and external values of the human mind, then there is no real fact. The ethical consequence of this belief is that there is no standard for good and bad, true and false. Earlier we quoted Ellis as saying that he believed that there was no universal standard for correct and false behavior (Ellis,2003, translated by Firoozbakht & Erfani, 2014). This means that what a person feels is the standard of his action. This conclusion is in line with Ellis' humanist viewpoint. As we know, Humanism is one of the principles of modernism. One of the consequences of humanism is that the standard of everything is human itself. It is natural that in the realm of morality, this is the will of human and his feelings that are decisive. The consequence of such a belief is that any unjustified act can be done, claiming that it is derived from the senses and, therefore, is correct.

The third case, Sensualism and individualism, is also the natural consequence of such a belief. In fact, Sensualism and individualism are the product of non-realism of ethical values. The result of this view is extreme relativism in the field of ethics. If we believe in Ellis' view, we cannot first criticize the wrong behavior of others, because at all we cannot say that the behavior of others is wrong, as they behave according to their emotions, individuality and their subjectivities, and their behavior is correct for themselves, and this is the humanistic view of modernist ideas. Secondly, no school and theory can claim to present a view as a model. That is, no theory can provide an inclusive view to the basis of the action of others and followers of that theory, because those theories are the product of theorists' thought, mentality, emotions and individuality. This point is not acceptable from the point of view of Shi'a Islam, as if this view is accepted, the philosophy of the prophets and the prophet of Islam is also questioned, since they come to present a series of beliefs, principles (worldview) and Islamic-based behaviors to the people, and this three-part series (beliefs, ethics, behavioral rules) presented in the form of religion is fixed and It is understandable and applicable to everyone.

Thirdly, ethical disputes between individuals will be closed and there will be no concrete action criteria at a time when there is a conflict between the two behaviors, as according to this view, the behavior of both parties involved in the dispute is correct and there is no reason for the falsity of the two parties involved in the discussion. However, in everyday life, in the education of children and adolescents and social behaviors, we must be able to prevail over one's behavior on other behaviors and we cannot admire our children for any behavior, and, of course, there are cases in which we must denounce the behavior of individuals. According to this principle, one cannot punish a child who was angry with his friend, because the behavior of the child is based on his feelings and is correct. Of course, according to this view, we have no right to criticize the wrong behavior of children, offenders and delinquents, because their behavior is based on their own emotions and their subjectivities, and therefore they are not false.

Therefore, there will be no place for educational, judicial or ethical systems. While this is not the case in practice, it is also contrary to such ideas in the international arena.

When there is no standard for measuring good and bad, what does a country's critique of human rights violations mean? Why human rights are good and ideal. According to this principle, the talk of globalization and guidance of societies based on a pattern, in spite of cultural differences, identity, as well as the absence of criteria for the valuation of behaviors, is in vain. However, from the point of view of Shi'a, the principles of value (ethical) judgments are absolute rather than relative. The goodness of justice and the ugliness of oppression are universal values and do not depend on time or place. These sentences have real and objective criteria and are not subject to the taste of individuals or social contracts. For example, one of the religious duties of any Muslim is directing others to do the right thing and prevent them from doing ugly things. The acceptance of relativity in ethics is contrary to this religious obligation.

In relation to Ellis' other ethical component of pleasure seeking (hedonism) (Ellis was influenced by the Epicurus), we can say that this idea of pleasure is due to the fact that anthropology is limited in empirical anthropology, and this view restricts pleasure to physical pleasures. Those who consider the universe to be equal to matter (Earlier, in the episode of Anthropology, was told that, according to Ellis, human is a material creature, and human is only human, not an angel, not a devil, nor a dumb animal. As far as it turns out, all human beings are mortal and there is no sign of life after death. The main goal of life for most humans is a relatively happy and painless life and survival or at least human beings consider it as a material phenomenon; all laws governing human beings are considered branches of material law, and they analyze all laws, including mechanical, biological or psychological, based on material attitudes.

From pleasure-seekers' perspective (hedonism), good is the pleasure. In other words, everything that is pleasant and enjoyable is good and, however, everything that is good is pleasant and enjoyable. It's clear that many people find some things good regardless of whether they are enjoyable or not. For example, retaliation and punishment of tyrants, murderers and thieves, attention to science, courage, justice, and the like are inherently good, and their goodness does not depend on their enjoyment. On the other hand, the general public perceives some kinds of pleasures as intrinsically evil. For example, someone might enjoy the suffering of others, and nobody doubts that this kind of pleasure is bad. So, we cannot only define goodness as pleasurable (Mesbah, 2013).

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

Another criticism of this kind of human impression and values are the unfortunate consequences for humans. For example, the use of drugs and alcoholic beverages (which are prohibited from the point of view of Islam), according to consumers' claims, giving them special pleasure, will have a long-term consequence for them that would lead to personal, family and social injuries for governments. Another problem with this

theory is that the pleasures have been enclosed in the pleasures of the world, and have concealed the spiritual and afterlife pleasures because of the material worldview. In terms of Shi'a Islam, spiritual pleasures are longer and more durable than earthly and material pleasures, and as a result, disregard for the spiritual pleasures, and the mere attention to worldly ends, is not acceptable (Mesbah, 2013). In the school of Islam, pleasure is presented as one of the values of Islam, but with the difference that in the event of a conflict with other pleasures, only pleasures are chosen that are more stable, deeper and more lasting (Mesbah, 2012).

The implicit result of accepting Ellis' view is that human is not anything but material and the standard of the right and wrong of behavior is material analyzing based on material gain. Accordingly, if a neighbor has a poor neighbor, he should never help him; and if a neighbor dies of hunger, he should not do anything, as giving property to poor neighbors has no physical pleasure. Only if this is a pleasure to think that human is not only material and believe that human has spirit in addition to the body, and this spirit also has bliss and perfection. In this case, the provision of property to the poor neighbor will be a perfection for his soul, and will lead to his closeness and nearness to God which is the ultimate goal of Islamic ethics (Today, across the globe, find people who show altruistic behaviors and engage in benevolent work without paying attention to material pleasures, and this is a violation of this hedonistic view). In fact, the view of hedonism emphasizes physical pleasures and insists that humans are the same instincts. While based on the Shiite thinking and based on rational (philosophical) methods, it is proved that human is not only a material body but there is another dimension other than the material body. Therefore, his needs are not only material, but also spiritual and pastoral (afterlife) needs. Therefore, material pleasure cannot be the standard of action. In other words, the only standard of action cannot be pleasure. Secondly, joy is not only physical, as human is not only material and has spiritual and non-physical needs other than physical needs. As a result, in addition to material and physical pleasures, human also has spiritual and afterlife pleasures. So, one can say that pleasure is the standard of behavior for humans. Some are seeking material and worldly pleasures, and Shi'a one is seeking material and worldly pleasures as well as afterwards pleasures. For example, a Muslim who does not eat water and food in the summer for 18 hours and does not do some behaviors, as he obeys God's command, it is a kind of pleasure that human follows God's commands and secondarily, for the sake of reaching the afterlife pleasures. Shiite Muslims at the time of the confrontation between pleasures, choose the better and more lasting pleasures of the afterlife.

From the point of view of the religion of Islam, the purpose of creation and the sending of the prophets to guide humans are to fulfill innate imperfections. In Islam, human has two lives, one in the world and the other in the hereafter. The life of the world is the introduction to life in the hereafter. The ultimate goal of human is nearness to God. The purpose of nearness to God here is to attain a deep and immediate understanding of your relationship with God, which is achieved through the discretion and the true development of the soul. The nearness to God is only through the worship, and human cannot reach God in a way other than worship. Of course, according to Shiite Islam, worship is not just prayer and fasting. In fact, human being, can reach this

stage of nearness to God through the fulfillment of religious duties, as well as all his works in life in the light of faith in God, resurrection and later with the aim of going close to God, because when all his deeds are for God's sake, then all of them are regarded as worship and hence worship leads human to God (Abu Torabi, 2007). The emergence of this nearness will be on the Day of Resurrection.

In relation to the latest ethical component of Ellis' view that there is no standard for the correctness and the wrongness of actions, and those societies that make good and bad behavior, it can be said that at first this view resembles another expression of the famous viewpoint in the philosophy of ethics is socialism. Accordingly, humankind in itself has no ability to grasp the right and wrong. In all societies, however, we see that a series of behaviors such as goodness of justice, the cruelty, insulting others, etc. have an ethical value, and humans around the world understand the ethical value of these things, and this point is approved by Shi'a. However, the Shiite school believes that only part of the ethical values can be discovered on the basis of reason and in many respects, we need the revelation and guidance of the prophets and the infallible Imams. Therefore, it is claimed that the universal standard for right and wrong behaviors is wrong. Because, if every society has to have its own rules of ethics, since societies are different from the cultural and religious point of view, then there should be no community in terms of ethical rules. Of course, Ellis' statement is that since there is no universal rule, then individuals must behave in accordance to their personal views (we have said above that Ellis is a supporter of individualism). The rational result of this sociology is ethical relativity. That is, every society is as good as it deserves. Thus, no society has the right to impose its morality on another. I would remind that Ellis's statement of the above is not the formalization of social rules in the field of ethics.

Ellis wants to say that as societies are different and that every society has behavioral dos and don'ts in its own way, thus, we do not have a common standard. Therefore, each individual must behave individually in pleasure and in a personal sense. Regarding this mechanism, Ellis believes that each person must first determine the purpose of life, and then they must identify and carry out the behaviors that make their lives. There is no absolute and universal benchmark for good and bad behavior. But each group recognizes certain actions and behaviors as good, and rewards those who carry out those acts and behaviors and often punish those who commit evil acts (Ellis, 2003, translated by Firoozbakht and erfani 2014).

Science does not have absolute rules about human affairs, but after people choose criteria or goals such as survival and happiness in social groups, they examine people, their living conditions and their practices, and to a certain extent, science can judge whether they have achieved their goals or have to correct them although it does not guarantee. Science can tell us how likely it is to have a good life, but it does not definitely bring about anything (Ellis, 2003, translated by Firoozbakht and erfani 2014).

Therefore, the definitive result of this component is also to direct individuals to individualism, sensuality and pleasure that criticized above. However, from the point of view of Shiite Islam, there is a clear indication of the right and wrong behavior. From the point of view of Shi'a, an act has an ethical value if it is effective on human's perfection. Human perfection should be sought in anthropology. In the anthropology of

Shi'a, human consists of the body and soul, and the human spirit is authentic and continues to exist after death.

Therefore, in terms of Shi'a Islam, for the abstraction of a good concept, one must pay attention to the fitness between two real and objective truths. First, the human optional work, and the second is the ultimate perfection of man. It is good if the work or an optional attribute makes a person desirable, and it is bad if he is away from his perfection. So, good is everything that brings human absolute perfection and evil is everything that takes away human from absolute perfection (Khavas, et al., 2009).

The perfection of human is also nearness to God and He has revealed this point to us through prophets. It is difficult to recognize what the practice of a Muslim leads to God and what moves him away from God. Part of this is done by human intellect, and in most countries, most people recognize the goodness of justice and the evil of oppression, but another part of this work has been determined by prophets through divine revelation for humans. The difference between Islamic ethics and other ethical schools is the same requirement for religion. Indeed, from the point of view of Shi'a Islam, religion is the guarantee of the implementation of morality, and it leads to the internalization of the implementation of morality by humans.

Conclusion

Due to what is mentioned in this article, it can be seen that many people come to the counselor after encountering problems. A counselor or psychologist will help clients with counseling and psychotherapy theories. The ontological, anthropological, and ethical components of these theories originated from the social, philosophical, historical, and religious atmosphere of modernism. Among the ideas posed in modern times, is Albert Ellis' REBT. This theory is based on certain philosophical principles. The philosophical thinking behind these ideas is manifested in the therapeutic guidelines of counselors and psychologists to clients and in the form of behavioral dos and don'ts. The ethical principles of Ellis' theory are based on the philosophical intellectual principles of his theory, including responsible hedonism, humanism and rationalism.

The ethical principles of Ellis' theory are: ethical non-realism, hedonism, individualism and sensuality, and lack of criteria for good and bad behavior. Ellis is ethically pro-unrealistic and believes in hedonism in behavior. He also believes that each society specifies its own behavioral rules for individuals, and there is no absolute standard for correct and false behavior. The basis of behavior is also sensualism, individualism and hedonism. The result is that if one believes in the fundamentals of Ellis' value, he/she must vote for the ethics of relativity, as there is no universal standard for good behavior, and nobody has the right to criticize and judge about the truth and the falsehood. The only standard for the correctness of the behavior is its enjoyment and correspondence with our personal feelings. In this case, social and behavioral chaos emerges and societies will not be able to control their own people. This is not acceptable in terms of the ethical principles of Shiite Islam. Counselors who advise people in the religious space of Iran should be familiar with the ethical principles of psychotherapy

theories and consider the country's cultural conditions, otherwise, they will have difficulty of working and their effectiveness will be reduced.

Our advice to Counselors who use Ellis' theory for Iranian and Muslim clients is the taking care of the instructions they give to clients and to paying attention to the individualistic, hedonistic, relativistic, and materialistic foundations of Ellis' theory. In fact, the practical purpose of this article is that Iranian counselors should take into the account the principles of Islamic ethics, providing instructions and solutions to their clients and do not only imitate Western theories in their clinical work.

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