

**IBN HALDUN UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF PHILOSOPHY**

MASTER THESIS

**THEORY OF SELF-ACTUALIZATION IN ABRAHAM
MASLOW, CARL ROGERS AND THE IDEA OF
“PERFECT MAN” IN AZIZ NASAFI**



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**THESIS SUPERVISOR
ASSIST. PROF. MUHAMMET İKBAL BAKIR**

ISTANBUL, 2021

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by

SAIMIRE ASIKAER

**A thesis submitted to the School of Graduate Studies in fulfilment of
the requirements for the degree of Masters of Arts in Philosophy**

THESIS SUPERVISOR

ASSIST. PROF. MUHAMMET İKBAL BAKIR

ISTANBUL, 2021

APPROVAL PAGE

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Arts in Philosophy.

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Date of Submission

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ACADEMIC HONESTY ATTESTATION

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

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Signature:



ÖZ

ABRAHAM MASLOW İLE CARL ROGERS'İN KENDİNİ GERÇEKLEŞTİRME TEORİSİ VE AZİZ NESEFİ'DE “KAMİL İNSAN” FİKRİ

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Araştırmanın temel amacı, Abraham Maslow, Carl Rogers'ın kendini gerçekleştirme teorisi ile Aziz Nesafi'deki kamil İnsan algısı arasındaki kesişimi analiz etmek ve her iki yaklaşımın insan mükemmelliği konusundaki önermelerinin altını çizmektir. Araştırma, iki ayrı bakış açısıyla yapılacak bir analizle tanımlanan kendini gerçekleştiren insanın temel özelliklerini ayrıca tartışacaktır. Araştırma, Abraham Maslow ve Carl Rogers'ın kendini gerçekleştirme teorilerinin altını çiziyor. Maslow, her insanın piramidal bir sistem içinde tanımladığı temel ihtiyaçlarını karşılaması gerektiğini savunur. Bir insanın hedefi olarak kendini gerçekleştirme, bu hiyerarşik şemanın en üstünde yer alır. Maslow, insanı büyümeye yönelik bir varlık olarak görür. Sözü edilen kendini gerçekleştirme koşulunun dışında; Maslow, bu yüksek amacı gerçekleştirmek için sağlıklı bir toplumu ifade eder. Ancak, insanın bu yüksek doyumunun herhangi bir insan tarafından değil, sadece birkaç kişi tarafından gerçekleştirilebileceğinin altını çizer. Carl Rogers aynı zamanda Maslow gibi tüm insanlarda var olan iyilik potansiyelini vurgulayan Amerikalı bir psikologdu. Abraham Maslow ile birlikte hümanist psikolojinin öncülerindedir. Özellikle yönlendirici olmayan veya müşteri merkezli terapi ile tanınır. Carl Rogers bu kendini gerçekleştirme anlayışını benimsedi ve onu hümanist yönelimli psikoterapi sistemine entegre etti. Aziz Nesefi, tarifine kozmosun ve insanın tüm yaratılış içindeki özel statüsünün altını çizmek için varoluşun bir açıklaması ile başlar. Dolayısıyla insan,

varlığın kalbi ve yaratılışın zirvesidir. Bu konuyu anlamak için Nesefî, kendini gerçekleştirme süreciyle ilgili birkaç konuda şunları açıklar: kendini bilmenin önemi, gerçekleştirenler ile gerçekleştirmeyenler arasındaki fark, gerçekleştirmenin önündeki engelleri anlama ihtiyacı. Neticede Nesefî, Maslow ve Rogers'ın aksine, insanın maddî ve manevî tarafını bir bütün olarak anladığı için dairesel bir mekanizma dahil eder.

Anahtar Kelimeler: Maslow, Nasafi, Kamil İnsan, Carl Rogers, Kendini Gerçekleştirme, hümanist psikoloji



ABSTRACT

THEORY OF SELF-ACTUALIZATION IN ABRAHAM MASLOW, CARL ROGERS AND THE IDEA OF “PERFECT MAN” IN AZIZ NASAFI

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The main aim of the research is to analyze the intersection between the theory of Self Actualization in Abraham Maslow, Carl Rogers and the perception of Perfect Man in Aziz Nasafi and to underline the propositions of both approaches on human perfection. The research will further discuss the main features of self-actualized man as defined by an analysis which will be made through the two separate standpoints.

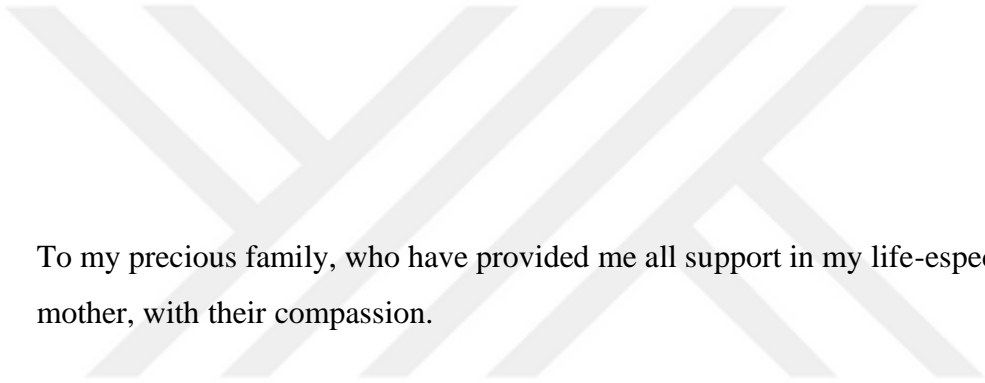
The research underlines the self-actualization theories of Abraham Maslow and Carl Rogers. Maslow argues that every human must fulfill his basic needs which he describes in a pyramidal system. The self-actualization as the goal of a human being is on the top of this hierarchical scheme. Maslow regards man as a growth oriented being. Other than the mentioned condition of self-actualization; Maslow refers to a healthy society to fulfill this higher goal. However, he underlines that this higher fulfillment of man cannot be achieved by any human but rather only a few of people. Carl Rogers was also an American psychologist who, like Maslow, emphasized the potential for good that exists within all people. Alongside Abraham Maslow, he is one of the forerunners of humanist psychology. He is especially well known for non-directive or client-centered therapy. Carl Rogers adopted this self-actualization conception and integrated it into his humanistically oriented psychotherapy system.

Aziz Nasafi begins his description with an explanation of the cosmos and the existence to underline the specific status of human being among the entire creation.

Thus, the man is the heart of the existence and the top of the creation. To figure out this issue Nasafi explains in several issues pertinent to the self-actualization process: the importance of self-awareness, the difference between those who actualize and those who do not, the need for understanding obstacles to actualization. At the end, in contrast to Maslow and Rogers, Nasafi includes a circular mechanism because of the fact that he understands the material and spiritual part of men in its entirety.

Keywords: Maslow, Nasafi, Perfect Man, Carl Rogers, Self-actualization, Humanistic Psychology





To my precious family, who have provided me all support in my life-especially my mother, with their compassion.

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CHAPTER I

INTRODUCTION

1.1 Arriving At The Research Topic

The concept of human perfection has an ancient history, the root of which is based on the history of philosophy. In sciences such as humanities, philosophy, mysticism, psychology, theology and anthropology, the position of human beings is one of the most important concerns of thinkers. In this case, one of the most significant concerns of philosophers is to decide the position, role and function of human in the whole system of being. The way to describe the position of man actually indicates his/her mundane and spiritual dignity, expectations and abilities.

Religion constitute an important resource for a person to perceive himself correctly. An area that is particularly interested in this subject and develops certain concepts in Islam is Sufism. The subject of what kind of potentials man has as nature, with what characteristics God created man has been tried to be revealed with the concept of Perfect Man. The first thing for man to be aware of is himself while on the way to being perfect.

Religion and its mystical counterpart have provided thorough and holistic explanations of the psyche for thousands of years. They have provided practice and ritual ways for developing and integrating both the material and spiritual components of human experience, honoring the richness and complexity of life in the process.

On the subject of Perfect Man, there are also well-known major works written besides the mentioned work of Nasafi. For example, Abdulkarim Jili's book "al Insan al Kamil". The work of Nasafi is chosen for this research.

Gathering together two very different conceptualizations on human perfection, with particular consideration of the term self-actualization, fully functioning person and perfect man, research includes a review of the early foundational works of

humanistic psychology based on Abraham Maslow's, Carl Rogers's inquiry into the actualization of human potential, and Aziz Nasafi's inquiry into human perfection.

In this way, the research offers the opportunity to compare the empirical dimension of the idea of actualization of self within a religious framework, and with the results to be obtained, the points that support and differ from each other about the nature of human will be obtained. This comparison will show how the concept of Perfect Human is related to the characteristics of human nature and therefore to the correct perception of human beings.

1.2 Significance

The main subject of this thesis is to examine the theories of human perfection. Self-actualization, a theory of human growth which Abraham Maslow, Carl Rogers, the two important representatives of the humanistic psychology, developed and brought forward in this field and the theory of perfect man in Sufism, the concept put forward by Aziz Nasafi- one of the prominent figure of Sufism, will be discussed based on his work known as *al Insan al Kamil*. The ranks that mentioned in the work of Nasafi, on the way of becoming perfect man, the forces required for realization will be explored in detail comparing with the self-actualization theory developed by Maslow and Rogers.

In this study, the documentation method, one of the scientific research methods which is examination of all written sources was used. After determining the source, the process of collecting of resources and scanning of literature was completed by reaching the primary and secondary sources. In the research, the works in which Abraham Maslow and Carl Rogers examines the phenomenon of self-actualization and Nasafi's "*al Insan-al kamil*" will be scanned for a certain purpose, and at the same time, the other works of the two authors and all the sources written on this work will be examined.

In its essence perfection of human nature refers to the study of the human self. Within the discipline of psychology we find various distinct approaches to the study of the self. Research reveals idea of self-actualization in Maslow and Rogers, main works and writings will be studied comparing to the work of Aziz Nasafi, which

includes his thoughts about the concept of “perfect human”. There are studies on the concept of Self-actualization and Perfect Man that examines the two issues together, for example Sufism and actualization in Sigmund Freud, Carl Jung ect., as well as Maslow. But there is no study compares specifically Aziz Nasafi’s idea, of whom there is exactly a book- “Book of perfect man” which is dedicated to the issue, to the self-actualization theory. In addition to these works, the main works of Abraham Maslow examining the holistic theory are Psychology of Being and Motivation and Personality.

It will consist of a comparison of his main works and writings and Aziz Nasafi’s work, which includes his thoughts about the concept of Perfect Human. There are studies on the concept of Self-Realization and Perfect Human Being, but there is no study that brings these two issues together.

1.3 Purpose

The aim of the research topic is to reveal the main ideas that form the basis of these two theories, and to discuss the points they meet in detail and to evaluate them critically. When looking at the history of psychology, it is possible to observe that various schools have been formed. Behaviorism was seen as the first or dominant force in psychology; the second force was psychoanalysis and humanistic psychology came as a third force. Although behaviorism and psychoanalysis contributed to the understanding of human behavior, it studied fragmental understanding of the individual. Humanistic psychology, which is based on the theory of self-actualization, founded as a response to negative and incomplete view of psychology toward human nature.

Maslow and Rogers, on the other hand, are leading names in this school and advocates a new, holistic perception of human nature trying to understand people as they are. It is inevitable for human perfection to be properly understood and perceived based on the potential forces inherent in human nature. Maslow and Rogers on the other hand, determined this idea as self-actualization, which is the highest point that a human could potentially reach. The importance of the self-actualization theory was discussed, with emphasis on the following points: Maslow’s and Rogers’ belief in man as a growth oriented being, theoretical formulation of the

hierarchy of needs in which he synthesized diverse views of man's needs and motivations, two thinkers function in the formation of the humanistic paradigm.

One of the fields that addresses the issue and develop concept of human perfection is Sufism. In the idea of Perfect Man in Sufism, which explores what potentials does man naturally have, what features God created in man and why such a thing, as a person is on his way to become a perfect person, he must first be aware of himself.

In his work, one difference of Nasafi is that he has a holistic attitude towards perceiving people. For example, Nasafi states whether Sufi, philosopher or theologian, wayfarer is the traveler of truth. Nasafi displays this attitude on the concept of perfect man as well. In exploring the wider scope of the Nasafi, several issues pertinent to the self-actualization process were discussed: the importance of self-awareness, the difference between those who actualize and those who do not, the need for understanding obstacles to actualization.

In this way, the research provides the opportunity to compare the self-actualization theory with the idea of perfect man, and the results will provide the aspects in which two theories support each other. This study contribute to the study of man into a holistic human science by melding together disparate approaches.

In the study, the works in which Maslow and Rogers examined the phenomenon of self-actualization and the idea Perfect Man in Nasafi will be reviewed for a specific purpose. The research will consist of three parts. In the first part the ideas that Maslow and Rogers put forward about self-realization will be examined. In this context, the important findings of humanistic psychology regarding human perception, the innovations it brings and the issues it is developing will be discussed in the context of the concept of self-actualization. In the second part of the research, based on Aziz Nasafi's work, how the idea of perfect man was shaped is to be examined. The third part of the research consists of a comparison of the theory of self-actualization and the idea of Aziz Nasafi about the concept of Perfect Man. the common aspects and the points where they diverge will be tried to be illustrated. As a result of this comparison, the deeper understanding of human nature will be evaluated There are studies on the concept of self-actualization and the perfect human, but there lacks study that brings two issues together and examines them. The aim of the study is to compensate the lack of research.

CHAPTER II

SELF-ACTUALIZATION THEORY

2.1 Development Of Self-Actualization Theory

This chapter offers a review of the literature related to the central concept in Maslow and Rogers. As to theories of human perfection in psychology, an earlier step is made by psychologists.

Early in the 20th century, psychological thinking was dominated by two schools: behaviorism and psychoanalysis. Behavioristic psychologists study overt behaviors and believe that people act in certain way are conditioned by reward and punishments by using appropriate reinforcement, behaviorists aim to manipulate human behavior.

Behaviorists allows that while there are innate differences in intelligence, persons are made good or bad, wise or foolish, by the environment in which they grow up.¹ Rejecting philosophies of innate goodness or evil, behaviorists believes their power to change human behavior for the better.

Some behaviorists has no doubt that under the right conditions positive reinforcement is all that is needed to achieve the desired ideal result.² Unlike the classical ideal of perfection as a static state to be achieved, modern psychologists view human nature as open to infinite improvement through the use of appropriate social, educational, and psychological procedures. The new science of psychology is believed to hold open the opportunities of such achievement to modern humans.

¹ B. F. Skinner, 1962 *Walden Two* (New York: Macmillan, p. 194

² B. F. Skinner, 1959 "A Case History in Scientific Method," in *Psychology: A Study of a Science*, ed. Sigmund Koch (New York: McGraw-Hill, 2: 378

Some restricted truths about human existence have been defined by behaviorism. Humanist psychologists claim that what behaviorists had missed were the most important facets of human nature; behaviorists had, above all, neglected the concrete human knowledge of themselves. Apart from its subjective meaning, the analysis of any behaviour, they argued, cannot be singled out and understood. Although studying actions was legitimate, forgetting human rationality and emotion was not legitimate only because they had no animal equivalent. There are different approaches to the study of the self. Within psychology the concept of self-actualization has evolved from its earliest conceptualizations within psychoanalysis. Abraham Maslow, developed the concept into including transcendent states which was most evident in Maslow's study of peak-experiences.

The psychoanalysis school tries to understand the implicit desires and inner impulses that cause actions. "Freud understood the inherent activity of human nature in terms of instincts. Freud defined instincts such as the need for food and sex as inborn conditions that impart direction to psychological processes. For example, the sex instinct directs one's processes of perceiving, remembering, and thinking toward the goal of sexual consummation. The principal sources of instinctual energy are bodily needs or impulses."³ "A need or impulse is an excitatory process in some tissue or organ of the body which releases energy that is stored in the body."⁴ "When hunger provide energy to activate the hunger instinct, this energy then gives direction to one's mental activities such as perception, memory, and thought. One looks for food, and remembers where it has been found and the way it has been obtained before. The goal is to satisfy the bodily need, a satisfaction that also produces pleasure. In Freud's view of human nature, the ideal is achieved when there is an immediate gratification of an instinctual need that arises. Psychoanalysis aims to reveal defense mechanisms and to make the unconscious conscious. Human beings will not work, manufacture or produce art without the need to postpone gratification by repression. Instinctual repression makes possible the transition from a gratification-seeking animal governed by what Freud calls "the pleasure principle" into a reasonable,

³ Coward, H.,2008. The perfectibility of human nature in eastern and western thought. Albany, NY: State University of New York Press.p21

⁴ Calvin S. Hall,1958 *A Primer of Freudian Psychology* New York: Mentor, p. 37

civilized human being.⁵ In Freud's view, then, repression and scarcity are the foundations of human civilization. A civilization that keeps our aggressive instincts in check by repression is the best we can hope for.⁶ Both behaviorism and psychoanalysis reduces a complex behavior to a simple set of variables that offer the possibility of identifying a cause and an effect.

In the late 1950s, psychologists tried to advance a more holistic vision of psychology. Psychologists, including Abraham Maslow, Carl Rogers were interested in founding a school dedicated to a psychology that focused on uniquely human issues, such as the self, self-actualization, a concrete understanding of human existence. Around the time the Association for Humanistic Psychology was founded, the definition of human growth had occupied quite a number of psychologists. Freud erred, said the humanistic psychologists, they argued that Freud considered personality to be the spontaneous product of powerful and unrestrained biological drives. According to Freud, they said, a person can direct but can never transform the id's basic structure.

Humanistic psychology is developed in response to the psychoanalytic and behavioral theories that focused on human behavior and personality being determined by the unconscious or through reinforcers from the social environment. They argued that both schools of thought failed to recognize the unique qualities that enabled people to make independent choices for themselves. Humanistic psychology emerged and complemented behaviorism and psychoanalysis with its focus on the individual as a whole person.

Humanistic theories stress the ability to reach self-actualization, or for individuals to achieve their full potential.

These humanistic theorists were confident that if human beings knew the Good, then they spontaneously would act to realize it, and thus, they turned to the task of helping people achieve self-understanding. Abraham Maslow and Carl Rogers are key

⁵ Freud, S. 1957. "Beyond the Pleasure Principle," trans. J. Strachey in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, ed, J. Strachey London: Hogarth Press, 18: 42.

⁶ Freud, S. 1975 *Civilization and Its Discontents*, trans. James Strachey

figures in the development of the humanistic psychology. Maslow is considered as the major founder of the humanistic movement.

The innovative method of psychotherapy developed by Carl Rogers was the second anequally important indicator of the increasing influence of humanistic psychology.

This method includes an approach to individuals that brings core aspects of humanistic therapeutic thought into practice: the principles of valuing individuals in their own right; as worthy of respect; as being fundamentally growthoriented; as seeking to move forward with their chosen interests, ideals, and stages of actualization.

Rogers and Maslow proposed a concept-- self- actualization and characteristics and the necessities to attain it. Rogers and Maslow theories of self -actualization have similarities and variations. Rogers and Maslow categorize self-actualization as the highest goal or actuation of the human potential.

2.2 Self-Actualization in Abraham Maslow

Abraham H. Maslow (1908-1970) left a body of important literature and a legacy of clinical research that continues to influence significantly the field of psychology.

Among his important works are *Toward a Psychology of Being* (1968); *The Psychology of Science* (1966); *Religions, Values, and Peak Experiences* (1964); *Motivation and Personality* (1954); and *The Farther Reaches of Human Nature* (1971), which is a collection of his articles published posthumously. In addition, two authorized biographies exist: Colin Wilson's *New Pathways in Psychology* (1972), and Frank G. Goble's *The Third Force* (1970).

Maslow's contribution is the evolution of a new theory based on clinical observations of selected psychologically secure individuals. This he accomplished through cases studied for more than 30 years. It was at this time that he became firmly established in his field and published the work containing the ideas that remained the focus of his interest until the end of his career, "A Theory of Human Motivation" (1943).

Maslow's concept of man as growth oriented, value rooted, actively reaching toward deeper mastery of reality places him in the existential, humanistic tradition. Less recognized is the fact that his work also reconnects psychology to metaphysical underpinnings.

In his "Motivation and Personality" in 1954, he studied biographical examples and regarded these persons as creative and as striving toward goals. "Maslow defined the goal as self-actualization, adopting a term that Kurt Goldstein had coined. Goldstein showed as early as 1939, in his book 'The Organism' that healthy persons wanted to be active and sought to actualize themselves. In the meantime, Erich Fromm and Karen Horney developed similar concepts and used the term 'self-realization' ".⁷

Maslow has become widely known for his arranging of needs into a hierarchy within which humans pursue "self-actualization" culminating in "peak-experiences." The human nature being actualized ranges on Maslow's hierarchy from "deficiency needs" at one end of the scale to "being needs" at the other end.

- **Hierarchy of Needs**

Maslow first presented his theory of the hierarchy of needs in 1943 in a paper, "A Theory of Human Motivation." It gained immediate and enthusiastic acceptance and was reprinted routinely in numerous symposia on psychology. During the next 8 years, he expanded his thesis with formulations of peak-experiences and self-actualizing people.

In "A Theory of Human Motivation," Maslow stated that man has an essential, biologically based inner nature, which is both his own and yet shared collectively with all other humankind. It is neutral, and being fragile, is in need of cultivation. If this inner nature is denied or suppressed, sickness results. It may sink underground but will continue to press for actualization.

This inner nature is characterized by its struggle to satisfy basic needs, which are

⁷ Buhler, C. (1973-1974). Humanistic psychology as a personal experience. *Interpersonal Development*, 4(4), 197-214

arranged intrinsically in hierarchical fashion, from the strivings to satisfy physical desires to what he called the need for self-actualization, the requisite for realizing full humanness and integrity. Maslow stated this emphatically: needs and values are related to each other in a hierarchical and developmental way, in an order of strength and of priority. Need for food is usually stronger. Safety is a more prepotent, more vital need than love, for instance. Furthermore, all these basic needs may be considered to be simply steps along the path to general self-actualization, under which all basic needs can be subsumed.⁸

Maslow believed that man moves through stages of development, from the earlier "lower" needs to the "higher" ones, at the top of the hierarchy. Maslow described self-actualization as "the highest of the basic needs, it can also be referred to as a **Being-need**, as opposed to the lower **deficiency-needs**."⁹

Deficiency needs: Physiological needs are the most basic and prepotent. Until these are satisfied, all other needs will be pushed into the background. Maslow explained very simply that for the man who is extremely and dangerously hungry, no other thought exists but food. His only want is for something to eat, and he can be said to live by bread alone.¹⁰ Maslow's theory shares this observation with conventional wisdom: as long as physiological needs are unsatisfied, they powerfully influence man's behavior.

Safety needs include security in the sense of constancy, fairness, and a certain amount of predictability. An insecure person behaves "as if a great catastrophe were almost always impending, i.e., he is usually responding as if to an emergency."¹¹

The Need for Love: "If both physiological and safety needs are well satisfied, then the needs of love, affection and belonging and the whole cycle already described will

⁸ Maslow, A.1968. Toward a Psychology of Being. New York: Van Nostrand Reinhold Co, p 153

⁹ Maslow, A.1968. Toward a Psychology of Being. New York: Van Nostrand Reinhold Co P33

¹⁰ Maslow, A. 1970. Motivation and personality. New York: Harper & Row p37

¹¹ Maslow, A. (1970). Motivation and personality. New York: Harper & Row p42

be repeated having this new center.”¹² When the person will feel the absence of affective relationship, a friend, lover, a wife or children, he will strive to achieve the goal of affective relations with people in general and for a place in his group.

“In essence, all theoreticians of psychopathology have emphasized that the improvement of the need for love is essential in the image of individual inadequacy. Therefore, many clinical trials have been done on this need and we know more about it than any of the other needs.”¹³

Esteem needs include esteem from others and self-respect. Respect from others includes recognition, acceptance, prestige, reputation, and appreciation. Self-esteem includes the desire for confidence, competence, achievement, freedom, and independence. The most stable and healthy self-esteem comes from deserved respect from others. When these esteem needs are not satisfied, helplessness and depression can result.

Being needs: Self-actualization is “to become everything that one is capable of becoming”.¹⁴ Self-actualization is another way to explain the meaning of full humanness, which proceeds via awareness of one's identity. It includes becoming aware of one's temperament, constitution, capacities, desires, and of one's vocation, the acceptance of “destiny”. Thus, self-actualization includes the need to know and to understand. Maslow observed that self-actualization is not a static state of being. It is a process of growth toward full humanness in which there are times of heightened awareness of self and the environment. Most people know of such episodes, but those who experience them frequently and with intensity can develop a commitment to facilitating these peak tiroes. These individuals are seen by Maslow as self-actualizers. Toward the end of his career, Maslow began to recognize that some people do not progress after the level of self-esteem, that self-actualization does not necessarily develop when lower level needs are met. This recognition led to heavy amendment of his theory. Added to this definition were the qualifying conditions that

¹² Maslow, A. H. 1943. A theory of human motivation. *Psychological Review*, 50, 370–396

¹³ Maslow, A. 1968. *Toward a Psychology of Being*. New York: Van Nostrand Reinhold Co p112

¹⁴ Maslow, A. 1970. *Motivation and personality*. New York: Harper & Row p46

the self-actualized person must be sufficiently free of illness and gratified in his basic needs, able to use his capacities. He must be motivated by values for which he strives and believes in.

In “Self-Actualizing and Beyond”¹⁵ Maslow described eight ways in which one self-actualizes:(1) experiencing fully, vividly, selflessly, with full concentration and absorption; (2) consistently making growth rather than fear choices; (3) listening to the impulse voice; (4) taking responsibility to be honest, which results in making better choices, knowing one's own destiny, daring to be unpopular; (5) being as good as you can be at what you want to do; (6) seeing the process as an end state; (7) discovery of self-including exposure of defenses, courage to give them up; and (8) resacralization of values, that is, seeing the sacred in everything. Self-actualization, then, is a slow process of making individual decisions which fit into a pattern over time. Maslow believed that all people have a potentially higher nature that ought to develop but does not necessarily emerge. Although in the beginning, he implied an automatic process, in his later works Maslow conceived of self-actualization as a conscious process and thus a different kind of development. He came to see that it needs attention to inner potentials and conscious choices of how to actualize them. Maslow knew that there are obstacles to self-actualization, but he did not fully address himself to enumerating them. Although he did not fully resolve this issue, he acknowledged that there is some pain involved in the growth process. Few individuals are strong enough to pursue the path of growth past levels where they receive collective applause.

What the individual must come to know is that the actualization process holds both pleasure and pain. The pain is suffered only as long as the person remains in ignorance of his potentials for growth. The pleasures come from movement into maturity where there is self-acceptance and manifestation of potentials, a sense of purpose and times of expanded awareness of one's self and the world.

¹⁵ . Maslow, 1971. *The Farther Reaches of Human Nature* New York:Viking, p45

- **Peak-Experiences**

Maslow believed that “all self-actualizing people were involved in some calling or vocation, a cause outside of themselves, something that fate has called them to and that they love doing. In so doing, they devote themselves to the search for **Being-values** (or B-values).”¹⁶ “The B-values identified by Maslow are an interesting blend of the characteristics of self-actualizing individuals and the human needs described by Henry Murray: truth, goodness, beauty, wholeness, dichotomy-transcendence, aliveness, uniqueness, perfection, necessity, completion, justice, order, simplicity, richness, effortlessness, playfulness, self-sufficiency.”¹⁷

Maslow later added the possibilities of self-transcendence, which he called “peak-experiences” to his definition of “self-actualization”.

Transcendence, according to Maslow, is the very highest and most holistic level of human consciousness, which involves relating to oneself, to all others, to all species, to nature, and to the cosmos as an end rather than as a means.”¹⁸ “It is essential that individuals not be reduced to the role they play in relation to others, transcendence can only be found within oneself.”¹⁹

Near the end of his life , Maslow amended his model and argued that there is a higher level of development. In his later thinking, he claimed that the higher level of development is called *self-transcendence*. By attempting to revise the pyramid of needs, he mentions a higher need that goes beyond the need for self-realization and it includes peak experiences. What makes transition possible and compulsory lies in the answer for main question: Under what conditions does man reach the highest satisfaction? In other words, what are the situations that make one's deeds and life worth bearing down on? There is a desire to be one with a force beyond the self, and this is beyond personal benefit. Here is how he put it:

¹⁶ Maslow, A.,1971.*The Farther Reaches of Human Nature* (New York: Viking, p40-51

¹⁷ Maslow, A.,1971.*The Farther Reaches of Human Nature* (New York: Viking, p40-51

¹⁸ Maslow, A.,1971.*The Farther Reaches of Human Nature* (New York: Viking, p40-51

¹⁹ Maslow, A.1968. *Toward a Psychology of Being*. New York: Van Nostrand Reinhold Co p71-126

Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos.²⁰

Self-transcendence refers literally to transcending the self. And if successful, self-transcenders often have what Maslow called peak experiences, in which they *transcend* the individual ego.

In the peak-experience, there is a merging of dichotomies. "Is" and "ought," desire and need, subject and object unite meaningfully and, suddenly, such insight promotes the personality to a higher level. Maslow believed the peak-experience cannot be produced at will but that it happens to us. Yet, he saw man not as mere passive receiver but as active, a self-determining agent in his own evolution.

- **Maslow's Theory in Summary**

It is seen that Maslow's hierarchy of needs includes five levels that can be divided roughly into deficiency needs and Being needs. Deficiency needs include physiological, safety, D-love and belongingness, and esteem by others. In each case these needs, when they first appear, require satisfaction from others, from the external world. In return for being taken care of, man must develop sensitivity to the approval of others, must court affection and good will. He is always threatened by the possibility that the environment will disappoint him. In his dependency he lacks freedom. In infancy this condition is appropriate. To the extent his needs remain ungratified; man is bound to this state, unable to move into the privileges and responsibilities of mature freedom. Being needs, which include B-love, self-esteem and self-actualization, imply an ongoing actualization of potentials, capacities and talents. Persons on the highest levels experience selflessly, vividly, fully, with full concentration and total absorption. Attainment of the being level brings with it a sense of mission and purpose.

Originally, Maslow's theory stated that as one need is satisfied, another takes over. Later he modified his position and noted that self-actualization does not necessarily develop when prior level needs have been gratified. He came to recognize that for

²⁰ Maslow ,A.,1971 *The Farther Reaches of Human Nature*, New York, p. 269

some persons self-esteem is the apex of their aspirations for personal development. Fear of change will hold back many from their full actualization potential.

What are stated in Maslow's theory are two separate but related ideas: (1) the human potential for self-actualization, and (2) that reaching such level of development requires some conscious effort and courage. Maslow came to see that the self-actualization potential does not magically blossom when obstructions are removed, as for example by psychotherapy.

Maslow assumed that the entire human species has the same basic needs. It follows, then, that self-actualization leads to understanding, not only of the individual but of entire humankind.

As observed previously, failure for some people to grow perplexed Maslow. Satisfaction of lower needs, he observed, did not in itself guarantee growth. He concluded that to be self-actualized one must live on the B-level, but in addition have the experience of hope, commitment and a value-rooted life.

I think needs theory overlooks virtues such as temperance. I think need deprivation contributes personality, and when our needs become less, this is also freeing ourselves. The needs theory encourages autonomous individuals to make themselves free from social strictures, religious commandments, or ethical norms²¹. Self-actualizers have “inner freedom” because “they are independent of the approval and disapproval of other people, and seek rather self-approval”²². However, we should consider susceptibility of freedom to biases, temporary feelings, and external manipulation. Freedom thus requires ethical norms that is same for all.

Needs pyramid of Maslow, which is subject to a hierarchical system, is placed in a certain process, once the needs are met, it does not make them disappear completely. As a matter of fact, a physiological need for eating and drinking, breathing etc. are one of the vital needs that are always renewed and fulfilled in order to protect human existence. Despite this, the person who has reached the need for self-actualization

²¹ Vitz, P. C. 1996. Back to human dignity: From modern to postmodern psychology. *The Intercollegiate Review*, 31(2), p16.

²² Maslow, A. 1970. *Motivation and personality*. New York: Harper & Row p278-279

becomes independent from the lower needs. For reaching such a high and superior level, and the high values and preferences it contains, actually renders the lower needs that are necessary and important to reach the highest need, insignificant and even worthless. Thus human action is not reducible to atomistic gestures of physiological or psychological need fulfillment. Hence I found needs theory's underpinnings materialistic and deterministic,

In it, "the difference between animals and human beings is not a distinctly rational or spiritual principle, but simply quantitative: The important difference between man and all other beings is that his needs, his preferences, his instinct remnants are weak and not strong, equivocal not unequivocal."²³ Maslow accepts human essence, but this essence is biological one. Self-esteem, for instance, is a need that comes after fulfilling other needs. I think it is not biologically rooted. According to Maslow "even the highest 'spiritual or philosophical' needs are innate, biological, 'instinctoid', or 'related to the fundamental structure of the organism itself'."²⁴ His theories are based on his recognition of biological determination.

Maslow's main contribution to humanistic psychology is his emphasis on the positive nature of humanbeing and the transcendental, spiritual level of human existence. The inclusion of self-transcendence in Maslow's hierarchy allows for a higher dimension of questing for self.

2.3 Self-actualization in Carl Rogers

Carl Rogers (1902–1987) was also an American psychologist who is especially well known for client-centered therapy. He emphasized the potential for good that exists within all people like Maslow. Alongside Abraham Maslow, he is one of the forerunners of humanist psychology. Rogers was given an opportunity to initiate a counseling center at the University of Chicago in 1944. Carl Rogers used a therapeutic technique known as client-centred therapy in helping his clients deal with problematic issues which lead to seek psychotherapy. He then published "Client-Centered Therapy" (1951)²⁵, in which he described the theory that highlights his

²³ Maslow, A. 1970. *Motivation and personality*. New York: Harper & Row p273

²⁴ Maslow ,A.,1971 *The Farther Reaches of Human Nature*, New York, p.22,31

²⁵ Rogers, C., 1951. *Client-Centered Therapy: It's Current Practice, Implications And Theory*. London: Constable.

approach to understanding human relationships. The goal of this approach is to help clients themselves to find their own answers to their questions.

Rogers greatest contribution may lie in his encouraging a humane treatment of persons, which emphasized empathy. A decade later he wrote on “Becoming a Person”(1961)²⁶, a combination of papers on a group of issues concerning his basic approach to understanding self-growth and development. Rogers tried to point out the revolutionary effect of his person-centered approach on more particularly psychotherapy, education, and family life. He, furthermore, argued the implications of his approach for the emergence of a new type of self-empowered person.²⁷ Self-actualization was presented in the context of Rogers’ first major theoretical statement which appeared in client centered therapy “The organism has one basic tendency striving—to actualize, maintain, and enhance the experiencing organism”²⁸. “This the tender of the organism to maintain itself ... and achieve the goal of self-maintenance even when the usual pathway to that goal is blocked.... This involves self-actualization, though it should be understood that this too is a directional the organism actualizes itself in the direction of increasing self-regulation, autonomy, and away from heteronomous control.”²⁹

Carl Rogers adopted this self-actualization conception and integrated it into his humanistically oriented psychotherapy system. Carl Rogers as one of the founders of humanistic psychology and the father of person centered therapy, believed the main healing force in psychotherapy is: “...man’s tendency to actualize himself, to become his potentialities...the directional trend which is evident in all organic and human life - the urge to expand, extend, develop, mature—the tendency to express and activate all the capacities of the organism, or the self.”³⁰ Rogers referred to the tendency toward self-actualization, which was described as a basic motivational

²⁶ Rogers, C. ,1961. *On becoming a person: a therapist's view of psychotherapy*. Boston: Houghton Mifflin.

²⁷ Rogers, C. and Sanford, R. C. 1984. *Client-centered psychotherapy*. In H. I. Kaplan and B. J. Sadock (Eds.), *Comprehensive textbook of psychiatry*, IV. Baltimore: Williams and Wilkins.

²⁸ Rogers, C., 1951. *Client-Centered Therapy: It's Current Practice, Implications And Theory*. London: Constable, p487

²⁹ Rogers, C., 1951. *Client-Centered Therapy: It's Current Practice, Implications And Theory*. P487-488

³⁰ Rogers,C.,1961 *On becoming a person*, Boston: Houghton Mifflin, p. 351

tendency toward optimal growth and adaptation. Rogers stated that, “Ideas similar to this proposition are being increasingly advanced and accepted by psychologists and others. The term ‘self-actualization’ is used by Goldstein (1940)³¹ to describe this one basic striving.”³² Clients were described in terms of their struggles in therapy, concluding that, “When all the elements are clearly perceived, the balance seems invariably in the direction of the painful but ultimately rewarding path of self-actualization or growth”³³

“The one basic tendency and striving of the individual is to actualize, maintain, and enhance the experiencing of the individual or, in other words, an actualizing tendency. For Rogers, All organic and psychological needs may be described as partial aspects of this one fundamental need.”³⁴ The movement of this basic need is toward self-responsibility and autonomy and away from Control by external forces. Rogers’ theory of motivation emerged from his observations of clients’ growth and development within the therapeutic relationship.

“Carl Rogers is probably the most influential humanistic psychologist. He has discovered that the therapist can provide certain conditions that help remove the conditions of worth and restore the organismic valuing process, so that individuals can become fully functioning.”³⁵ He posits that there is “an innate urge pushing every individual towards becoming fully functioning and realizing their full potential. The necessary and sufficient conditions for healing and wholeness are the following: Unconditional Positive Regard: This means accepting the clients regardless of the nature of their struggles, without judgment or condemnation. This will undo the harm of conditional positive regard and expose them to the healing power of acceptance, openness, and trust that come from unconditional love. Empathy: This means that the counselor is present with the clients, trying to understand the inner struggles and their world of meanings. It can be very therapeutic when the clients experience that someone listens to them, understands them and cares about how they think and feel.

³¹ Goldstein, K. 1940. Human nature in the of psychotherapy. Harverd University Press.

³² Rogers, C., 1951. *Client-Centered Therapy: It's Current Practice, Implications And Theory*. London: Constable, p 489

³³ Rogers, C., 1951. *Client-Centered Therapy: It's Current Practice, Implications And Theory*.p490

³⁴ Rogers, C., 1951. *Client-Centered Therapy: It's Current Practice, Implications And Theory*.p490

³⁵ Rogers, C. , (1961). On becoming a person: a therapist's view of psychotherapy. Boston: Houghton Mifflin p65-196

Genuineness (Congruence): This means that the counselor is genuine and congruent and the therapeutic relationship is an honest genuine one.”³⁶

According to Rogers, self-actualized person is a “Fully Functioning” person”. It is included in Rogers' theory as “Self-actualization Tendency”.

- **Self-actualizing tendency**

Rogers felt actualizing tendency best described the unfolding of human potential. He witnessed in his interviews with clients. This construct postulates that all living organisms are continually actualizing their potentials, even under unfavorable circumstances. “The tendency of normal life is toward activity and progress. For the sick, the only form of self-actualization that remains is the maintenance of the existent state. That, however, is not the tendency of the normal. Under adequate conditions, the normal organism seeks further activity.”³⁷

Rogers did not see the goal of the self-actualization tendency to be the state of peak experience or mystical union described by Maslow. Rogers contributed to our understanding of the issues involving the will to actualize when he discussed the factors involved in choice. He believed that the forward moving tendency could not operate unless there is clear awareness of the different choices that can be made, the options that are available for actualization behaviors or for regressive ones. He emphasized the importance of the therapist in helping guide his clients in the discovery of the choices open to them in any situation.

- **Fully functioning person**

Rogers thinks providing a relationship in which a person in unfortunate condition can experience the unconditional positive regard necessary to gain an integrated self-structure is an important aspect of therapy, such that he/she can experience congruence in their life.

³⁶ Rogers, C. , (1961). On becoming a person: a therapist's view of psychotherapy. Boston: Houghton Mifflin p65-196

³⁷ Goldstein,K., 1995. The organism: A holistic approach to biology derived from pathological data in man. Zone Books p. 161-163;

The individuals who have developed congruence become a fully functioning person according to Rogers. They received unconditional positive regard throughout development or experienced successful client-centered therapy. He also said they lead a good life. The fully functioning person is not simply content, or happy, they are *alive*:

“I believe it will become evident why, for me, adjectives such as happy, contented, blissful, enjoyable, do not seem quite appropriate to any general description of this process I have called the good life, even though the person in this process would experience each one of these feelings at appropriate times. But the adjectives which seem more generally fitting are adjectives such as enriching, exciting, rewarding, challenging, meaningful. This process...involves the courage to be. ...the deeply exciting thing about human beings is that when the individual is inwardly free, he chooses as the good life this process of becoming.”³⁸

The good life is a process and requires psychological freedom, and is the natural consequence of being psychologically free to begin with. Rogers believed that a therapist needed to display three features: unconditional positive regard- fact that the therapist accepts their client for who they are, no matter what he or she might say, genuineness, and empathy. Rogers believed that there is an inner intuitive wisdom , “I can trust my experience...when an activity feels as though it is valuable or worth doing, it is worth doing. Put another way, I have learned that my total organismic sensing of a situation is more trustworthy than my intellect.”³⁹ There are certain characteristics of this process. The fully functioning person is increasingly open to new experiences, they live fully in each moment, and they trust themselves more and more. They become more able and more willing to experience all of their feelings, they are creative, they trust human nature, and they experience the richness of life.

- **Rogers’ theory in summary**

Rogers called into question the psychoanalytical model and behaviorism replacing it with his humanistic psychology. While there are many areas within Rogerian theory, one worth noting is that Carl Rogers focused on subjective experience. Priority is

³⁸ Rogers, C. , (1961). On becoming a person: a therapist's view of psychotherapy. Boston: Houghton Mifflin p195-196

³⁹ Rogers, C. , (1961). On becoming a person: a therapist's view of psychotherapy. Boston: Houghton Mifflin, p22

given to what a person understands to be true rather than what actually is true. Rogers' view of human freedom in the fully functioning person appears to be inadequate because he emphasizes the person's own subjective experience to such extent that external factors are considered oppressive. The fully functioning person is limited to revolving around his own experiences, unconnected to or adversely related to anything that is other than himself. Rogers' rejection of external influences and his assumption that the human being will spontaneously, freely and naturally develop into a healthy fully functioning person if he is left to his own resources and subjective experiences shows inadequacies of regarding human essence as merely biological. Thus Rogers' biologic subject is deficient in becoming fully functioning person.

But to say that the human being is subjected to social facticity does not mean that his thinking, valuing and acting are nothing but results of social forces. Rogers fails to recognize the fact that external influence is not the force exerted on a person. In this sense, his personality theories is opposite variant of behaviorism, he only focuses on subjective world of a person while ignoring all other factors just as behaviorism only took account of environment, reducing human behavior into one factor. Reduction is also made by Rogers while trying to oppose behaviorism.

Does Rogers account for the very qualities that distinguish the human being from the rest of the animate world? Rogers' quest for a human science, one which recognizes the person as a free and autonomous being. For Rogers, the fully functioning individual is characterized by the following qualities: openness to experience, creativity, a sense of freedom, and organismic trust. Those qualities are the very characteristics of the psychologically free individual. The characteristics of the fully functioning person are thus different ways of expressing human freedom.

Rogers limits his reflection on freedom to the most naturalistic aspects of the freedom found in lower animals. Thus this shows his view of human nature is based on determinism. It appears that Rogers commits the same mistakes he attributed to his adversaries, i.e. treating the human being as determined object.

Human being are conscious of their needs at the same time they also have ability to discriminate right from vsrong. I think this necessarily establishes a link with standards, principles that reach beyond ones'self. And the fully functioning person

remains immersed in her own processes, experiences. Rogers sees no place for conscience or self-judgement.

While self-actualization is the goal for Rogers, it is a situation found in the hierarchy of needs pyramid for Maslow. In Rogers' theory, it is a process goal and can be achieved by therapy as well.

Maslow saw self-actualization as a need that must be met after having met the needs at other levels. He also mentioned satisfying the need at this stage is a choice. However, Rogers put forward the theory of self-actualization as the full use of human potential as a result of his research with his clients in the hospital. Using the expressions of self and self-concept, he stated that the goal of psychological counseling is the high level of functioning of the self, the full use of its potential, that is, almost self-actualization. He mentioned that the decrease in the difference between the real self and the ideal self will make people mentally healthy. There are some common features of Maslow and Rogers for the characteristics of self-actualized people or people who use their full potential. These are acting freely (without being influenced by others and socio-cultural pressures), accepting oneself, others and the world as they are, being creative, being able to cope with negative situations. The concept of self-actualization, which Maslow put forward with the hierarchy of needs pyramid, overlaps with Rogers' client-centered counseling theory as the common goal that people should reach. Although there are differences, it is aimed that individuals eventually use their potential, to develop their self-concept, that is, to realize themselves.

2.4 Influence of existentialism on self-actualization theory

Humanistic psychologists paid a tribute of reverence to Freud. Quite often they even referred to humanistic psychology as complementing rather than supplementing Freud's observations by providing a broader phenomenological and existential conception of human nature.

To complete a discussion of the pertinent issues surrounding the process of self-actualization, it is necessary to go to theorists on the outer boundaries of the humanistic paradigm where it merges with the philosophies of existentialism. Here

we find who shed 'light on the choices that can be made for man to transform himself through an actualization process:

It was Viktor Frankl⁴⁰ who extended Maslow's belief in the importance of meaning in man's life. Meaning and purpose are what create the healthy man, in Frankl's view. The meaning that is given to life comes from the values attached to all of life's activities, to fruitfulness in creativity, richness of experience, even in the attitudes toward the limited factors that appear to move against man's growth. Human existence is never meaningless: a man's life has meaning up to his last breath. Frankl's experiences in the concentration camps of World War II taught him the importance of meaning and value in life. There he saw how those prisoners who gave meaning even to the simplest of daily situations were the survivors of the horrors to which they were subjected. He came to the conclusion that each individual has the freedom to choose a life with meaning or one of despair and inertia.

Man ultimately decides for himself. And, in the end, education must be education toward the ability to decide.⁴¹ Frankl told us of the importance of the choice of purpose and meaning in man's realizing his basic healthy potentials. He also stated that man can learn how to decide and choose, that it is a skill, an art, that can be grasped through an educational process.

Maslow argues that psychology should focus upon the individual and his "personal, subjective experience." He emphasizes that in any adequate study of human beings, one must consider human qualities such as choice and valuation, and one must never lose sight of the value, worth, and dignity of humans and the need to develop their potential.⁴² Carl Rogers has persistently criticized psychological behaviorism and mechanistic interpretations of human beings. He protests the reduction of personality to principles of causation, Rogers has been a key figure in the development of a therapy which is grounded on the recognition and enhancement of personality.⁴³

⁴⁰ Frankl, V. E. 1986. *The doctor and the soul: from psychotherapy to logotherapy*. New York: Vintage Books. Harvard (18th ed.) FRANKL, V. E.

⁴¹ Frankl, *The doctor and the soul*, p19

⁴² For example: Abraham H. Maslow, *The Farther Reaches of Human Nature*, pp.1 3-24.

⁴³ Carl R. Rogers, *Client-Centered Therapy: Its Current Practice, Implications, and Theory*

Rogers persistently argued that the client-centered approach to therapy deeply respected the integrity of the individual and the right to choose his own direction, both in psychotherapy and in life. If the conditions that promote growth in psychotherapy are present (such as unconditional positive regard, empathic understanding, and self-understanding), the choices of the individual will be true to his nature.

Psychotherapy makes it possible for the person to consider choices with greater objectivity and select those that promote a healthy biological and psychic growth. The task of the therapist was merely to form an alliance with the natural forces of the individual.

Maslow, Rogers had much in common with the existentialists. Throughout the 1960's, Maslow specifically addressed this issue, "he agreed with Sartre that one is ultimately responsible for one's decisions and life project, but he also thought that there is a biological basis of human nature. According to Maslow, there is potential in human nature pressing towards actualization. Potential that desires by nature to be actualized in the same way an acorn desires by nature to become an oak tree. These potentialities, however, are dormant, and thus require a culture in order to be awoken."⁴⁴

According to Rogers, humans, like animals, are organisms that develop or grow according to the dictates of innate qualities. What is different in the human species, he argued, is that at a certain point in biological development, consciousness or awareness arises and changes everything.

Our humanistic thinkers argued that there is a biological core or essence in human nature that precedes existence, exactly what Sartre had most denied. They found existentialism to be over-pessimistic. They thought that their humanistic brand of existentialism provided more hope and optimism in confronting the mystery, anguish and despair of life. Rogers once referred to the existentialists as "despairing existentialists." In his opinion, and that of Maslow humanistic psychology was more positive in its view of man and closer to Kierkegaard and Buber than to the radical French existentialism.

⁴⁴ De Carvalho, Roy Jose, 1988 A history of humanistic psychology Phd thesis The University of Wisconsin - Madison, p146

Like the existentialists, the humanistic psychologists were very much perplexed by the uniqueness of individuals. They all agreed that people have no fixed and determined nature, but are rather a process of becoming. They all concentrated most of their studies of human nature on the authentic or inner self, not on objectivities, oughts or facades. In different ways, they all understood the crucial significance of intentionality in the study of personality and behavior. Their favorite themes of study were anxiety, choices, freedom, responsibility, meanings and intentions.

Maslow had only a general interest in existentialism and wrote nothing really specific. Humanistic theorists believed that human nature is inherently good. But this was not an abstract metaphysical concept, but rather a characteristic grounded on our very biological being. Thus, they spoke of “growth” and “self-actualization”, hoping that their studies would help bring out the best in us. They were as severely critical of this attitude towards human nature as they were of behaviorism's philosophy and Freud's psychic determinism. And in this sense, they were certainly closer to the Kierkegaardian brand of existentialism. they shared in different ways a proactive, intentional and optimistic image of human nature, which they named "humanistic".

CHAPTER III

PERFECT MAN IN AZIZ NASAFI

3.1 Development of idea of “perfect man”

In ancient philosophy such as prepetatic philosophy, happiness, as a state of competence, is the cause of human existence. “Aristotle argues that every form of activity is directed toward reaching its natural end. Sculpting, for example, has as its end the depiction of the human form. The art of medicine has health as its end. But the overall natural end for humans is “happiness” or “well-being.” Humans are perfectible, according to Aristotle, only if they are able to achieve happiness or well-being.”⁴⁵

In the words of Farabi, every being was created to achieve its ultimate competence.⁴⁶ The philosophical concept of happiness is then largely synonymous with human perfection. Human perfection is that human can make his own acts that is specific to human and he completes his own soul with these acts, which is the real happiness. The greatest good attainable for man is the perfection and actuality of his human essence, that is, ultimate happiness.

What is unique to this person is called the highest happiness. Farabi emphasizes that what man knows about nature is insufficient in terms of perfection, and reaching the knowledge of abstract beings is the main competence. This is because the perfection of soul is much more important than that of body. Because virtue and goodness, that Farabi emphasized, which are the opposite of evil, vice and improper behavior, are obtained through the perfection of soul. By reaching the knowledge of transcendent perfection, man will have the ability to know what is perfection and what are obstacles in achieving it.

Throughout history, man has been the main subject and occupation of religions and philosophies. The fact that every age, every religion and every philosophical system

⁴⁵ C.Harold Coward, Harold 2008. The perfectibility of human nature in eastern and western thought. Albany, NY: State University of New York Press. p10

⁴⁶ Alfarabi, Philosophy of Plato and Aristotle. N.Y: Cornell University Press p37

has an answer to what a human being is has been the determinant of all humanitarian efforts on life. The concept of human perfection also has a deep root based on Sufism. According to Islam, man is the caliph of Allah on the earth.⁴⁷ Man is a being who came from Allah and will turn back to Allah.⁴⁸ Allah has made man possess free will. This characteristic of man is that he is a responsible entity. The will of man shows that he can go beyond deterministic determinations, and even has the freedom to rebel against the commandment of God. However, man “ will be interrogated by what he has done.”⁴⁹

In the values system of Islam, man is dealt with in his own integrity. However, according to the nature of religious discourse, the Qur'an not only defines man from the ontological point of view and determines his place in the universe, but also sets out his purpose of existence.⁵⁰

Human beings, who have been in search from the very beginning, have developed various thoughts within this framework. The answer of the Sufis to this search was the effort to recognize the soul and to remember the main purpose of human creation and to explore different ways for this.

The Sufi is concerned with finding the relationship between creation and God, and understanding the true nature of existence. Sufism pertains to ideas and concepts about achieving human perfection by following the model of the Prophet Muhammad. Sufism is the inner striving for perfection that is attained through practice of Islam, as modeled by Prophet Muhammad, without the practice of Islam, Sufism would not exist.

Nicholson claimed that Sufism is the search for the Real. Through personal discipline, the practice of dhikr, and inner prayer, these individuals become models of perfection for humanity.

⁴⁷ Baqara.30

⁴⁸ Baqara.156

⁴⁹ Takasur.8

⁵⁰ Kutluer, I.,2000.“insan” maddesi, DIA, c, 22, p. 322- 323

Islam declares the oneness of God, tawhid, and the Sufis specifically stress the importance of understanding and experiencing this Oneness. Sufism is an ontology or world view, thus it can be regarded as a system of knowledge. Until 12th century it is mainly more of a way of life through which we can get mystical experiences. Practical Sufism is a discipline deals with the soul for it has an impact on man's behavior and life. Since 12th century theoretical mysticism taken the form of metaphysics which at the center discusses existence and oneness, in this context the idea of perfect has also been addressed.

By positing human being as microcosmos, muslims transferred the fundamental concepts of the theoretical mysticism. This is the famous concept of the Perfect Human (al-insan al-kamil) elaborated by Ibn Arabi, and subsequently by Aziz Nasafi(1273) and by 'Abd al-Karim al-Jili ⁵¹(1366– 1424). Perfect man is not an impossible theoretical ideal. While very few human beings are the completely perfect human, all human beings are potentially perfectable.

The human being represents both God and the world, so self- knowledge is the gate for purification of heart. This sense of the relationship between self is a widespread and normal expression and condition of the human.

In Sufi thought, every human being is a candidate for being a “perfect man”. Because man has been created with this ability. Therefore, those who can develop their capabilities with appropriate methods can access that level.⁵²

In the view of perfect man, the real being is Almighty God who is Absolute Being. The world is the manifestation of His names and attributes. He is composed of a physical body and an immaterial soul, thus human beings contains all the attributes and elements that can be found in the world. Human being enjoys a special status in the world. Ibn Arabi worked on the idea of perfect man, which existed before theoretical mysticism, systematically. The perfectibility of man is central in Ibn Arabi's thought In order to fully reveal the meaning of the idea of human being in Islamic thought and the order in which it exists in terms of existence, it is necessary

⁵¹ Morrissey,F., 2020 Sufism and the Perfect Human From Ibn 'Arabī to al-Jīlī. Routledge

⁵² Yüce,A.,2005 Tasavvufta İnsan-ı Kâmil ve Mevlâna, Tasavvuf Dergisi, Sayı: 14, Ankara p. 65

to note that Ibn Arabi, who made the greatest contribution to the general formation of Islamic thought throughout the history of Islam and also referred to the concept of perfect human. He expresses that the knowledge of man about himself is also directly proportional to his knowledge of everything, in this way he knows everything by knowing his own essence. So, human is actually a microcosm, as he contains all the shapes that emerge in the universe. Whatever exists in the world exists in human beings. Thus the human being is known as the most universal being. The human being is the goal of creation and thus everything else is created for the human-vicegerent of God (Khalifatullah). Ibn Arabi explains the position of man in the God's creation of the beings based on the idea of Mohammad's eternity.

Man is the meaning of the universe and is needed to accomplish the purpose of creation. Man is the polished mirror in which God sees Himself using Ibn Arabi's analogy. God needs man and the universe is a means to realize this. God created the human being who is capable of manifesting his names. Those who actualized his capacity are described as the perfect man (al-insan al-kamil). He is the most valuable among the creatures. In Islam God is the only source of value, human value has its roots in human existence itself, free of dependence on their status in the society.

The value of the human being is static and value of man sits in his existence and it is common for humanity. While he has other values that is dynamic: each person acquires according to his or her own free will. This value is determined by each person's life expertise. As a result, he believes that humans have reason, free will, as well as desires and impulses. Both the capacity for growth and the potential for degeneration exist in human existence.

Allah shows His attributes in man and the universe. This manifestation reveals everything. The human being at the center of Ibn Arabi's thought cannot be bad by the very nature of their existence. However, their behavior may be bad.⁵³ From this perspective, Ibn Arabi reveals the difference between human beings and their behaviors, emphasizing that their essence is not bad due to their evil behavior, he is

⁵³ Hātimī, M.-D. M. I.-A., & Austin, R. W. J. (1980). *The bezels of wisdom*. Mahwah, NJ: Paulist Press., p. 183

giving opportunity to every humanbeing due to the fact that their behavior can change. The scattered truths that exist come together within the human being. But the question of why the human being, which is mentioned here is described as “The Perfect Man” and kept apart from other people comes to our mind. We can explain the difference by using Ibn Arabi's “mirror” analogy. As we mentioned above, humanbeing is the mirror of God in the human world. The quality of the mirror effect on the degree of reflecting the image of the God. Because the mirror of perfect man is the most bright and smooth, it reflects the reality of God the best. According to Ibn Arabi, all entities other than Allah are various forms of manifestation of Allah, the absolute Being. But Allah is far beyond these images and cannot be compared to them. This has two dimensions; the visible beings and the invisible beings, that is the apparent and abdominal universe, and the human being is the real world that holds these two dimensions.

To Ibn 'Arabi, who is sufficiently imbued with the spirit of Islam, man is the prime matter of creation. Being the only intellectual creature, man contains everything in the cosmos and acts as the vicegerent of God(*khalifalullah*). Man's path to God is a path of self-discovery as much as it is a path to know God. The one who realizes this essential ontological purpose, and comes to realize and actualize God is known as the Perfect Man.⁵⁴

“Man, the Perfect Man, or as Seyyid Hossein Nasr puts it, the Universal Man (al-Insan al-Kamil) is temporal in body, eternal in spirit, the ‘Word’ (*kalimah*) that divides and unites making all realities distinct, yet combining them into a united whole. He is to God what the pupil of the eyes is to the eye. He is to the world what the seal is to signet ring. He is vice-regent of God on earth: as long as he remains on earth the world will be maintained. If he should disappear then the cause and goal of creation would disappear and the multiplicity of forms would lapse into nothingness. The Perfect Man also serves as model for the spiritual life of all men, for in him have been realized all the possibilities, all the states of being that are inherent in the human person and has come to know, in all its fullness, what it means to be a man.”⁵⁵

⁵⁴ Hātimī, M.-D. M. I.-A., & Austin, R. W. J. 1980. *The bezels of wisdom*. Mahwah, NJ: Paulist Press.p27-30

⁵⁵ Raju.T.,P.,&Castel,A.,East-West Studies on the Problem of the Self,1968: *Papers presented at the Conference on Comparative Philosophy and Culture held at the College of Wooster, Wooster, Ohio*.P128

“Potentially every man is Universal Man, but only the prophets and the saints have actually attained that stature; all others fulfill in part the function of revealer, or exemplifier of some facets of the divine activity. The extent to which the eternal Principle is evidenced in man is dependent on the spiritual station which the individual devotee has attained. This union is made possible only by prolonged discipline and prayer. Frequently Ibn 'Arabi refers to the prayer of the heart which is an inner purification. In its most profound reaches the prayer of the heart actually ‘attracts the Divine into itself.’”⁵⁶

The idea of perfect man is an experience of returning to the original nature of the human essence, the discovery of the the human nature. The spiritual and moral downfall of the human being is man’s alienation from human nature. The spiritual and mental equipment of man has led to the execution and invention of a number of arts and techniques. This is essentially the necessity of humanbeings’ living together with each other. This is because Islamic religion not only defines man in his individual relationship with God, but also assigns him to the duty of realization of higher values in an area of social existence.

3.2 Development of “Perfect Man” in Aziz Nasafi

In the beginning of the thirteenth century, Aziz Nasafi was born in Nasaf, a town that was situated some four days travelling distance from Bukhara, which was the centre of learning for it had achieved the reputation of being one of the great cities of the Islamic World.⁵⁷

“To say that Nasafi lived during the best of times and the worst of times may not be too much of an exaggeration. The thirteenth century was a century of extremes; on the one hand, it developed a tradition of knowledge whose legacy is still regarded as a treasure by millions not only in the Middle East but all around the world, and on the other hand it suffered the devastation and dread of the Mongol invasions and occupation. Nasafi's life spans the whole course of this era. For he was born in Nasaf around the very beginning of the thirteenth century and died towards its end, This is clear because in *Maqsad-i aqsa*, Nasafi commented that he was eighty years of age,

⁵⁶ East-West Studies on the Problem of the Self,p129

⁵⁷ Ridgeon,L.1998 Sufi doctrine of Aziz Nasafi Routledge,p8

and this work was compiled some time before 1281. Of his youth and early adulthood nothing at all is known, indeed, only fragments of information concerning his life emerge from his works. The first of these is his association with an affiliate of the Kubrawi order, Shaikh Sa'd al-Din Hammuya. He became a follower a Sa'ad ad Din al Hamuya (died 1252) who was a student of Najm al-Din Kubra (1145-1221), the founder of the order. The date of Nasafi's death is not known. But M. Mole has mentioned one of Nasafi's manuscripts which bears the date of 1291. However. His death could have happened anytime between 1281 and 1300.”⁵⁸

Aziz Nasafi(700/1300) reflects on some of the major tenets found in Ibn 'Arab's thoughts, such as *al-insan al-kamil*. He is the first one to have written a book specifically dedicated to this topic and entitled precisely “The Book of Perfect Man”. He described in his book on perfect man, the meaning of the term. The well-known Kubrawi figure, Nasafi, in his book, *Insan al-Kamil*, states that “. .the perfect man is the one who is fully accomplished/perfect (*kamil*) in [understanding and experiencing] the Divine Law (*Shari'ah*), Path (*tariqah*), and the Reality (*haqiqah*).,,” Nasafi then embarks upon explaining the characteristics of *al-insan al-kamil*. In his view, *al-insan al-kamil* has to be fully adorned with four characteristics of “good sayings (*aqwal-i riik*), good actions (*af'al-i riik*), good morals (*akhlaq-i riik*), and knowledge [of the Divine Existence] (*ma 'arif*).”⁵⁹ He then provides us with his creative approach which appears to be similar to the Akbarian view of *al-insan al-kamil*. Nasafi states that “. .the perfect man (*al-insan al-kamil*) is always present in the world, and is *not* more than *one*. .”⁶⁰ The reason for this singularity -as Nasafi declares- is “. .because all *mawjudat* ("creatures") are like ‘one’ person, and the perfect man is the heart of that person. The creatures are unable to exist without heart, therefore the perfect man has to be always present in the world.”⁶¹ Nasafi concludes that “because the heart (of a person) cannot be more than one, thus the perfect man can only be one.”⁶²

“To be fully human is to actualize the divine form. In order to achieve this, Sufis follow the Sunna of the Prophet and seek to embody the Koran. They want the Koran

⁵⁸ Ridgeon,L.1998 Sufi doctrine of Aziz Nasafi Routledge,p18

⁵⁹ Neseft,A.,Tasavvufta insan meselesi:insan-1 kamil.1990 Dergah yayınlari,Istanbul.p14

⁶⁰ Neseft,A.,Tasavvufta insan meselesi:insan-1 kamil.1990 Dergah yayınlari,Istanbul.p15

⁶¹ Tasavvufta insan meselesi:insan-1 kamil.p15

⁶² Tasavvufta insan meselesi:insan-1 kamil.p15

to be their character, just as it was the Prophet's character".⁶³ The point that can be reached by a person is the peak represented by the prophets. The perfect man is the person who can climb to this summit. Man cannot attain the last maturity for which he was created alone. He alone can only reach some of the maturity, because it is impossible for man to obtain all maturity without the help of others. According to the doctrine of the Perfect Man, Prophet is as a teacher. Thus anyone trying to achieve a Perfect level should closely examine the life and teachings of Prophet. He realizes the success of these examples from his point of view and find the right behavior by following the examples. The example is needed to realize yourself and build your personality in the right way.

"You cannot see the back of your own head, no matter how intently you stare into a mirror or how quickly you turn around. Even the most clear-sighted have blind spots. These places to which we ourselves are blind are Often astonishingly visible to others.

The sword of self-knowledge, the ability to see oneself clearly, spans the abyss of ignorance. Below its stretched length blaze the swirling fires of ego while fogs of delusion and self-deception flow in from every side. In spite of the dangers, there is guidance to help us traverse that blade's edge. Those who have gone before have left signposts: teachings and writings that instruct us in ways that awaken, that train the capacity to remember, that enable us to hold ourselves correctly as we move toward the light.

There is a human tendency to overlook our own obstacles, to ignore them or deny their existence even when We have seen them clearly. Therefore, it is difficult for us to achieve and sustain spiritual clarity without someone other than ourselves leading us beyond our own ignorance."⁶⁴

Nasafi states that, generally speaking, wayfaring is an expression for going. "According to the Sufis, wayfaring is an expression for a special journeying and that is 'travelling to God' and /'travelling in God.' Travelling to God has a limit but travelling in God has no limit... Know that according to the Sufis, wayfaring is an expression for going from bad words to good words, from bad acts to good acts, from

⁶³ Chittick & Murata, 1994. *The Vision of Islam*, paragon house St. Paul, p. 304

⁶⁴ Fadiman, James. & Frager, Robert. 1997. *Essential sufism*. San Francisco: HarperSanFrancisco. p57

bad character traits to good character traits and from one's own existence to God's existence. In other words, the lights of divine knowledge appear for the wayfarer when he perseveres with good words, actions and character traits, and he knows and sees things just as they are. When gnosis appears for the wayfarer and he reaches perfection in divine knowledge and knows and sees things just as they are, he dies from his own existence and becomes alive in God's existence. Human perfection is comprised of several things in this world - good words, good acts, good character traits and gnosis - whoever reaches perfection in these four things attains his own perfection....Perfection of each thing and each person is after wayfaring. This is because the wayfaring of each thing and person lies in progress and the seeking of perfection. the same way, each wayfarer is in a state of progress and seeking his own perfection. When the wayfarer reaches the station of oneness - which is the end of the wayfarer's stations - he has reached/ his perfection and become mature. Progress and seeking cease once the wayfarer becomes mature.”⁶⁵

“The Sufis have spoken of the threefold meaning of *Sufism* according to the *sharia*, the Muslim law, the *tariqa*, the mystical path, and the *haqiqa*, the Truth. It is a purification on different levels, first from the lower qualities and the turpitude of the soul, then from the bondage of human qualities, and eventually a purification and election on the level of attributes.”⁶⁶

“Nasafi's definition of the perfect person included attaining true insight and he states that gnosis is not possible without seclusion (*khilwat*) but that the acquisition of good character traits comes only with association (*suhbat*) and interaction (*ikhtilāt*) with people.”⁶⁷ Thus perfection requires both seclusion and association. Once true insight(gnosis)and good character traits have been acquired, the task of the Perfect Man is to help others:

The type of Free Perfect Man does conform with Islamic principles and perhaps represents Nasafi's true beliefs, for he comments, “The Perfect Man does not see any obedience better than correcting this world and finding correctness among the people,

⁶⁵ Ridgeon, L. 2002 Persian Metaphysics and Mysticism: Selected Works of 'Aziz Nasafi p 184-185,196

⁶⁶ Schimmel,A.,1975 Chapel Hill [N.C.] : University of North Carolina Press p16

⁶⁷ Nasafi, Kitab-i tanzil, John Rylands Library, Manchester University, C1132, fol. 76b, lines 13-16.

removing bad habits and customs from them, placing good rules and regulations among them, calling the people to God, informing them of God's magnanimity, greatness and unity, praising the next world very much and informing the people of its eternity (bagel') and permanence (thäbat), and warning them about this world - describing its changability and impermanence, speaking of the advantages of mendicity (darwishi) and anonymity until mendicity and anonymity become sweet to them ...”⁶⁸ From Nasafi's viewpoint, the Sufi should not aspire to attain power over others, but should aspire to master himself and teach others how to master themselves.⁶⁹

According to Nasafi all existents have existence bestowed upon them so that in the end the Perfect Man is manifested. Nasafi's worldview is based upon the fundamental principle of Islam, “There is no God except God.” The being is only one in Nasafi. In fact, there is no existence other than God's existence, nor is it possible. However, this being has many ranks and individuals.

Nasafi presented the Sufi world view in such a way that was “More realistic than that of the other mystics,”⁷⁰ For example, according to Nasafi, humanbeing is capable of manifesting the attribute of reason (aql).

The aim of the Sufi path was to see things as they really exist, which meant a denial of one's exoteric existence and dependence upon wordly things. The ultimate realisation is that existence is one, and this existence is God.

Although it is easy to interpret this passage in a pantheistic manner, (i.e. that all individual things are themselves the parts of God or as a whole comprise God), Nasafi did not intend to convey this meaning. Pantheistic ideas are negated by Nasafi, man is the place of manifestation of God's attributes, Nasafi does say that man is the place of manifestation of God's essence, for if he did this would be attributing divinity to man, a pantheistic concept.⁷¹ Sufis believed that this idea were within the lines of traditional monotheism.

⁶⁸ Nesefi,A.,Tasavvufta insan meselesi:insan-ı kamil.(çev) Dergah yayınları,İstanbul,p15

⁶⁹ Ridgeon,L.,1992.The search for the perfect man.Institute of middle eastern studies.IUJ,p25

⁷⁰ Meier,1960'The nature of monism in islam' in spiritual disciplines: papers from the Eranos Yearbooks. ed.J. Cambell, Routledge and Kegan Paul, p.150

⁷¹ Ridgeon,L.1992.The search for the perfect man.Institute of middle eastern studies.IUJ,p18

Sufism begins with the study of the human, concentrating on him, examining his inner self, his accomplishments, and his attempts to realize his potential. The perfect person, who actualizes multiple levels within and achieves the micro-cosmos, will become God's vicegerent in the macro-cosmos because he has control over himself, and should therefore be able to control others and move them toward the divine plan.⁷² Nasafi thus concludes there is a parallel between cosmology and epistemology as the process of gradual self-actualization and the human being. The human was created for a spiritual mission, which requires actualization of his potential as a micro-cosmos. God helps the human accomplish his mission by becoming the fully actualized person known as "the perfect human."⁷³

According to Nasafi, added to the definition of perfect man, perfect man also obtains certain social characteristics. peace with all; compassion for all; having humility with all that happens through respect and veneration for all; satisfaction with and submission to the current situation that is supported by freedom from struggling; trust in God; lack of greed; contentment and equanimity; bringing comfort to all; and stability on the right path.

According to Aziz Nasafi, a person with good morality is perfect in terms of both spirit and body, and may also achieve metaphysical truths.⁷⁴ Perfect man, puts the world in the right way, spreads truth among the people, 'cleans' people off bad habits and customs, sets good rules instead, invites people to God declaring his greatness, and unity, praising the eternity of hereafter to explain the change of the World. Likewise, he praises the lifestyle of sufi to let people to hate the richness and lust. He claims that the good will go to heaven in the hereafter and the bad will go to hell. He tells stories that helps people understand the beauty of heaven and the challenges of hell commanding people to be merciful towards each other.⁷⁵

A person who has achieved the perfect state possess qualities include freedom from fears, greed, aggressive impulses, total integration of the soul.

⁷² Nesefi, A, Tasavvufta insan meselesi: insan-ı kamil. (çev) Dergah yayınları, İstanbul, p71-84

⁷³ Nesefi, A., Tasavvufta insan meselesi: insan-ı kamil. (çev) Dergah yayınları, İstanbul, p71-84

⁷⁴ Düzen, İ, 1991 Aziz Nesefi'ye göre God, Kâinât ve İnsan, Şanlıurfa İlah. Fak. Geliştirme Vakfı Yay., Ankara, p. 210-212

⁷⁵ Nesefi, A., Tasavvufta insan meselesi: insan-ı kamil. (çev) Dergah yayınları, İstanbul, p15

In the following part it is proper to examine freedom in relation to the concept that Aziz Nasafi elaborated on. “Aziz Nasafi introduces a free man and expresses his features. Based on his view point, firstly a free man is a person who is free from lust of womb, cunt and from friendship to wealth, property and secondly, this freedom is a relative matter and because of the multiplicity and diversity of bondages, there is not an absolute freedom.”⁷⁶

“Nasafi exactly reminds some different concepts of freedom and servitude that other mystics paid less attention on and he believes that eliminating essential requirements is not an obstacle for achievement to freedom. But what ever the person wants that causes a kind of belonging which even becomes an idol of him, even that wish or desire is having a shabby cloth. Freedom is attained when a person does not have any bondage or belonging to an idol.”⁷⁷

Nasafi regard a wise free man as best of all creatures all and writes: “ a free wise man is best of all creatures and all creatures are under his guidance and supervision. He sees every thing in its right place and know every thing in it’s own stage and doesn’t fight with any one and anything and is free from all people and doesn’t never disagree but always agree with every one”⁷⁸

Nasafi has given broad information on human descension and ascension. All souls are created to be pure and clean. Their descent into this world is to complete their maturity. So the real purpose of descension to world is that the person knows himself and hence knows his Lord. In the perspective of Nasafi, wayfarer means literally the traveler of Truth.

Nasafi expresses that the highest degree of perfection is the human realization of his own weakness. According to him, The second degree of humanity is autonomy. According to Nasafi, autonomy is the separation of wayfarer from all material and spiritual bonds. According to him, freedom and satisfaction are one. Only whoever satisfied can be free. So the order of consent means that one should be freed from all material and spiritual bonds and thus be free. A person only who understands that

⁷⁶ Nesefi,A.,Tasavvufta insan meselesi:insan-ı kamil.(çev) Dergah yayınları,İstanbul,p67-70

⁷⁷ Nesefi,A.,Tasavvufta insan meselesi:insan-ı kamil.(çev) Dergah yayınları,İstanbul,p67-70

⁷⁸ Nesefi,A.,Tasavvufta insan meselesi:insan-ı kamil.(çev) Dergah yayınları,İstanbul,p67-70

there is no difference between scholar and ignorant can be free.⁷⁹ The free person, after having learned the secret that he has his own material and spiritual desires and desires that are continuous, is anyone who gives it up. But Nasafi did not claim that property, status, etc. prevent anyone from autonomy. However, the important thing is that a person have the same character strength in the absence or present of them. Accordingly, for example, to a free person, if the high status is given, it means a person is not to be happy about it, and if it is taken away from him, he has the power not to worry about it and to see the two situations as the same.⁸⁰

To summarize, everyone has the capacity to attain Perfection, but only a small percentage of people really do. Prophets and saints are seen as those who have succeeded. The philosophy of the Perfect Man is concerned with our human nature as well as our contemporary possibilities. By studying and imitating Prophet Muhammad, as well as other prophets and saints who have attained the Perfect State and represent the divinity, we can focus on fixing our own shortcomings and embracing the divine characteristics that we intrinsically possess. The doctrine can be considered as a formula for realizing our entire human potential. The doctrine instructs those who have failed to represent all of the divine traits owing to worldly ambitions to return to our roots, where we had an intimate relationship with our Creator.

⁷⁹ Nesefi, A., Tasavvufta insan meselesi: insan-ı kamil. 1990 Dergah yayınları, İstanbul, p67-70

⁸⁰ Nesefi, A., Tasavvufta insan meselesi: insan-ı kamil. 1990 Dergah yayınları, İstanbul, p67-70

CHAPTER IV

COMPARISON AND RESULT

4.1 On self

Maslow mentioned one of the qualities of a self-actualizing individual to be the absence of ego-centeredness. According to Maslow, in contrast to the ordinary self-absorbedness of the egocentric individual, a self-actualizing individual is often preoccupied with collective problems of humanity and is busy working out solutions to them. In my interpretation, the ego as it was formulated in psychoanalysis would be concerned with Maslow's deficiency needs. Maslow provides higher level for the self, he took the desire and instincts out of the conflict with superego, which results in a determined personality in psychoanalysis, and provided it with more ability to reach the higher levels and thus achieve human potential. As these needs become fulfilled, the ego ceases to exist and function as it generally does; the individual then becomes open to growth motives, self-opening and self-realization.

The absence of ego-centeredness in Nasafi is similar to the description in Maslow. But while Nasafi claimed that man is aware that his needs can never be fulfilled and he/she realizes his/her weaknesses thus submits to the oneness of God, Maslow claims man can fulfill the deficiency need and pass to the next stage.

For Rogers, the self-actualized person is the one who is compatible with his ideal self. In perfect man, the ideal self is the example of the prophet. Approaching this example is the journey of becoming a perfect human. In Rogers, while a self-constructed self is the goal, in the perfect man, it is not an invented self, but an objective self, of whom that we call the Prophet. The self of the prophet creates the horizon. The perfect man is someone who approaches this exemplary self. But not exactly like him. Therefore, the perfection of the perfect man is always metaphorical.

4.2 Freedom/Autonomy

Both Maslow and Rogers described the self-actualizing person as free to make choices. According to Maslow, the self-actualizing person does not avoid facing or acting on feelings or thoughts that are experienced.

Perfect man in Aziz Nasafi is content because they desire no possession in life. He does not pursue anything personal by pursuing property or pleasure. They are free because when people live without desires in this manner, and treat others also as manifestation of God's name just as her/hisself and regain an original, genuine state of mind, they are free to develop their human potential. In the idea of perfect man, the task of man is to realize his own need for God with the consciousness of the responsibility God imposes on him, and to realize the experience of oneness. This is possible if the soul establishes its absolute sovereignty over the body, man takes on his perfect form. The first condition for this is "to be in the world, but not to be from the world". Since man embraces all the truths of the perfect God and the world, he sees God in all things. Because when man as a microcosm understands his own nothingness, he encompasses the truth of the macrocosm.

In short, perfect human being, with the new consciousness of being an identical part of the whole. He knows that he actually belongs to the One and communicates with other parts beyond thinking himself alone. To the extent that the man of tawhid (belief in oneness) perceives his weakness, he perceives his wealth; to the extent that he feels humility, he feels a pride within himself; to the extent that he has surrendered to the service of God, he rises against whatever other powers, systems, and relations exist.

For perfect man, freedom means that man does not submit to creatures, including the benefit and the other worldly reward, and that he is not captured by anything. Freedom is neither a property to be given in the world and a desire to be reached, nor an endeavor, desire. It is the condition of not being a servant to needs and pleasure. In this context, freedom, is cleansing of every situation, thought, feeling and stance except God's consent and love.

The goal of perfect man is the continuous development of personality from a less Free state to more freedom. This human is, at the height of fearlessness, brotherhood, freedom, spirituality and thus reaches the height of equality and tranquility. The way to achieve personal happiness and comfort is to get rid of all kinds of influences that determine our personality and let ourselves in the hands of the real being.

In his choice, man can be either good or evil; a righteous or a perverted transgressor towards what has been instructed as a way of becoming perfect human.

4.3 Emphasis on Personal Authority

The self-actualized person of Maslow and Rogers, man is isolated from societal and other influences. In this way he is characterized by a sense of clear decision making and as autonomous.

To understand the real self it is necessary to revisit the concept of stages. As already mentioned, Maslow introduced the idea of stages of development. The idea is that we are all on a path of psychospiritual development, self actualized person has finally discovered and owned his or her own real self. This achievement of integration brings with it “authenticity”. when an individual’s self is taken fully as autonomous, he or she can assume responsibility for his/her life, and choose themselves.

Rogers also certainly saw the matter in this way, as can be seen in all his writings. Here is a passage in which he is most explicit about this:

“I have been astonished to find how accurately the Danish philosopher Soren Kierkegaard pictured the dilemma of the individual more than a century ago, with keen psychological insight. He points out that the most common despair is to be in despair at not choosing, or willing, to be one’s self; but that the deepest form of despair is to choose ‘to be another than himself’. On the other hand ‘to will to be that self which one truly is, is indeed the opposite of despair’, and this choice is the deepest responsibility of man.”⁸¹

⁸¹ Rogers, on becoming a person,p107-124

What are necessary for self actualization: seeing through your own eyes, rather than through the eyes of others; Autonomy, or self responsibility; Choice, the inevitability and necessity of choice as a human being. If we do not take responsibility for our own actions, we are not living a fully human life.

All Rogers and Maslow and the Nasafi would not emphasize the importance of accepting authority that comes from sources external to the person. Nevertheless, the self-actualizing person of Rogers and Maslow is not independent of society's influence to the extent that the perfect man might be. The perfect man enjoys the here and now, he or she lives life detached from either past or future concerns due to his/reliance on god and does not indulge in it wheather it is good or not. In terms of Nesafi, the state of society neither constitutes an obstacle or support for the orientation of the human being to his essence and getting to know himself correctly. In the theory of Nasafi, he does not regard man as independent from society, also does not connect man's perfection to the condition of society, what is essential for man is his connection to the world and his relationship with God. According to this, no matter how mischief there is in the society, no matter how much negativity, what is presented to man to recognize himself is always valid, unchangeable, in this sense, he can trust and is under divine protection.

In Nasafi's theory, the privilege and feature of dealing with this divine truth is emphasized at every opportunity. Of course, this does not mean that man is not responsible for society or that he is completely independent from it, for Nasafi often mentions the duty of the man in the realm of human existence and states that the person who will fulfill this task is the perfect human. According to this, in Nasafi, human beings are not in the society as a recipient, but in the position of a server, since he has a responsibility towards himself, and that this responsibility is assumed by God.

However, in the idea of Nasafi as a requirement of human nature man can only get to know himself with another person. Without another human being, man cannot discover himself, recognize himself. The self actualization theory which emphasize individual actions of human did not take into account this nature of human, it addresses human as an isolated being.

Man is both an individual and a social being in terms of his sociological and psychological position. It is out of the question to isolate him from the society because of his abilities and virtues. In we consider religion or not, human beings can dominate their existence. What we think of man's relationship with God, man and the universe in terms of existence is that perfect man is the person who builds his own morality first in terms of his individual responsibility to his Lord. He is occupied with an active role in society in terms of its relations with people and the universe.

Human responsibility towards the society and its relationship with the society is that human beings are obliged to their creators and those created. By serving the people, he actually serves God. He sets the example of the best morality when treating others, while fulfilling his responsibilities towards beings.

4.4 Understanding of subjectivity

The self-actualized person of Maslow, Rogers and perfect man feels a kinship with all human beings. These people have a deep desire to help others and, thus, establish interpersonal relationships that are harmonious and profound.

Nasafi indicates that because the perfect man live harmoniously with the differences that exist among people, everyone is experienced openly and receptively. Nasafi stated that the perfect man acts in accordance with the principles of the unity and cares about others because all people are mirrors which reflects god's name which are the same for all people.

As long as people are far from unity in a you and me understanding; they are far from healthy life. In order to reach the consciousness of 'us', every body has a responsibility to initiate consciousness of 'us' - whatever their role in society. It is not a problem to show value, show love and behave respectfully in an environment where everyone is conscious of unity. Mature person behaves in this way for his own personal integrity, for the dignity in relation to himself.

The person who strives fort this conciousness will be aware that everyone is actually part of the same essence; As he gets to know himself, he will understand that his

environment is a reflection of himself. As he is purified, he will see himself more clearly in the mirror and will get closer to the essence.

4.5 Acceptance of Reality

According to Maslow “the self-actualizing person has more accurate and realistic perceptions than most people. Because such people know themselves, they do not need to distort the ways they see reality because they are defensive or anxious. They are able to accept whatever happens and to respond to life's circumstances in a realistic and effective manner.”⁸²

Rogers indicated that “to appreciate how a person perceives reality, it is necessary to understand the phenomenal field, or the frame of reference of this person.”⁸³ Reality, according to Nasafi, is a spatiotemporal oneness in which wholeness transcends subjective and objective aspects, and the only way to know the nature of reality is to become perfect man. When a person achieves perfection, he or she has the opportunity to experience everything that is available in the "here and now" contact with nature or other people.

In Nasafi, the formation of the universe and the creation of the beings are depicted by a circular movement. This is a significant difference compared to self actualization theory. The two systems are identical to the fact that the human potential need to be realized, this is a difficult and long process, that very few people have reached this goal.

In both type of actualization the outcome is self awareness, open to experience, socially sensitive, but in perfect man the importance of society is emphasized due to his position as vicegerent on earth, where as in self actualization theory only interpersonal relations are mentioned related to cummmunity. In nasafi, perfect man with himself and other humans plays an essential role in the growth of self-concept and self-actualization, but these two types of relations are not decisive, and the relationship of man with God plays the fundamental role in this field. Also human's

⁸² Maslow, motivation and personality,p149-180

⁸³ Rogers, on becoming a person,p125-126

relationship with nature is effective in this respect. Rogers and Maslow believe that to achieve the highest level, person can achieve self-actualization by passing some levels that is fragmented. In Nasafi, a human needs guidance and needs to have self-awareness and the path of perfection to achieve perfection, and in this way, the Prophet is mentioned in the Quran as a guide. Another difference between the two views is that, in terms of perfect man we only have partial will and we are responsible only for that will. In self actualization theory the human himself is only responsible for all affairs.

In addition, the unlimited self-confidence offered here tells the person that he is the only owner of success. However, in Nasafi the more man realizes his weaknesses while being conscious that he is the most precious being in the world, the more perfection he gains realizing that both success and failure are from God, which is important aspect of tauhid. After doing his best, he puts his trust in God, and accepts whatever comes from Him. Thus, when the wayfarer succeeds, he does not see this from himself, so he does not get caught in arrogance. In his success, he realizes that Allah's will is superior to his own efforts. In the works that he fails even though he did his best, instead of blaming himself in case of failure, he thinks that what happened to him is the will of Allah. By accepting this situation, he turns negativities into benefits. The person who grasps this truth cannot see anyone but God. In this respect, trust is based on tawhid.

Aziz Nasafi is of the opinion that by knowing oneself bodily and spiritually, knowing the universe, and to determine the place of the microcosm in the universe based on the connection between the universe and man, an done can ultimately reach the knowledge of their God. According to the author, every person should know his origin and nature. It is not possible for a person who does not know himself in terms of body and spirit to know his God. Perfection can not be possible without knowing god as human is created by god.

People in modern times often think ‘do I know I won’t hate my deepest self’ ,which is an unrealistic fear, the thought of human as caliph of God guide to represent the trust we have that our deepest truth is ultimately life enhancing.

In Sufism, the soul is seen as the greatest obstacle to the development of human personality. For this reason, Sufism is based on developing the personality by educating the soul. Personality development methods of Sufism is aimed at disciplining such habits as arrogance, envy and greed. In Sufism in order to educate these aspects of the soul; It is ensured that it gains basic values such as patience, consent, trust, conviction and gratitude. Thus, by gaining values such as humility instead of arrogance, content instead of complaint, patience and gratitude, conviction instead of greed, man both educates his soul and builds his personality on a solid ground.

Currents modern methods of actualization of human potentials deify the mind and subjective experience, and pushes religion and spirituality to the background. It claims individual can achieve everything. This may increases his fears against failure and unhappiness. However, in becoming perfect man, a multi-directional development is essential rather than a one-way development. In particular, Sufism teaches people about the transience of feelings and aims at preventing changes in the human heart in the face of different situations. Thus, the Sufi can continue his development in the face of both positive and negative situations, without causing a change in his heart, by seeing these situations as an occasion for him to mature.

In hierarchy of needs of Maslow, when we seek to realize our potential, we are first to repair some deficiency, to enter a world where being can sometimes be more important than having or doing. Our actions are basically motivated by a lack of something. We might lack food and look for it, or lack safety and look for it, or lack company and look for it. This means human beings only act when something moves them outside their proper limits. Human beings exist on different levels – material and immaterial – then we have to progress beginning from material needs in all our efforts at realizing human potential. Maslow also laid great stress on the importance of peak experiences and the experience of transcendence. But this comes after the deficient needs I mentioned above.

When one is devoted to a cause or purpose beyond ones' self, higher motivation such as self-transcendence can also occur. It can appear as dominant motivation in one who have not resolved the safety and physical needs. And in Maslow's hierarchical model,

lower needs must be addressed successfully before reaching higher needs, these stages typically follow a hierarchical progression.

As I read world history to find example about whose higher needs emerged not after suppression or deprivation of lower needs but truly not being able to satisfy them because of economic conditions, I found the life stories of companions of Prophet mohammed.

Most of us normally think that if we have satisfied our needs, then we can do what we want to do, and then we can progress in the way of actualization. In the idea of perfect man if we can be true to ourselves, we will find ourselves doing things that truly fulfill and delight us, and we will have everything we really want.

The distinction between the two viewpoints is that, according to humanist psychologists such as Rogers and Maslow, a person has a tendency toward self-actualization, which has a biological base, although culture, parents, friends, teachers, and others all have a role in the development of this inclination. In nasafi, perfect man has mental aspect including cognitive aspects, beliefs, moral, spiritual and personality emotions. Actions of human beings that are enacted voluntarily or by choice, gradually grows in the path of perfection and thereby make life meaningful, the ongoing need of a human and his activity is not only for himself but also for the meaning that he provides to his human existence and life.

The title of man, which is not the case in self-actualization theory, places man in an honoured position to be administrator. On earth his position as vicegerent of God gives him power and authority to rule, manage and preserve the earth. Man's status as the vicegerent of God make him as a deputy who is allowed to exercise the delegated powers given to him by Allah. The primordial nature of man reveal the many positive and interesting dimensions of human nature in this way and principle. Rogers and Maslow also regard human nature as positive but did not differentiate man with other organism other than some special abilities.

The meaning inferred from the concepts of self and self-knowledge, which is used in the study, is the desire of a person to reach the truth by recognizing his own existence. Knowing the soul is seen as an issue that should be emphasized in human life. In

Sufism, the subject of recognizing one's self is a series of recommendations on how the human self should actually be in its ideal form. As a matter of fact, human beings are in a great search from the moment they are in the field of existence. The Sufis have found that knowing their self as the answer to this search. Accordingly, a person who takes a good account of the qualities of the soul and places it in the position it should be will attain happiness.

In Humanistic psychology emerged to correct an existing wrong perception about human. In other words, it can be understood as an effort to doing so, it both reveals its efforts to stay loyal to the scientific field in which it has developed and tries to take into account the non-scientific aspects of human beings, and in this way it tries to keep a middle ground. However, in the idea of the perfect human, the system created regarding both man and the universe does not start from a revolutionary movement. Although the issues discussed can be understood as a returning to the human essence or preserving the essence, there is no different understanding or a completely opposite opinion against it like humanistic psychology have against other schools of psychology. While the starting point of Maslow's theory is the misunderstandings and harms that human beings are exposed to from outside, the main element that feeds the idea of Nasafi is the human being. In spite of this, it is one of the important common points of the two theories that the desire of man to find himself, the desire to define himself correctly, to know his purpose and to turn into his innerself, that is, an indisputable inherent reality in man.

Another fundamental difference between the two theories about human perception is that, according to Nasafi, the meaning of life is evident and therefore does not have to be sought. But meaning of life in Maslow and Rogers is uncertain and therefore must be found or created by man. In perfect man, there is a description of a certain system that exists as prior knowledge and a description of how a person can position himself in this system by preserving his value, while in Maslow and Rogers, the human meaning must yet be formed. In this sense, first of all, it is possible to see a person alone in Maslow and Rogers, while there is a unity of meaning in Nasafi that is outside of himself but is related and connected with himself and which he can discover and follow.

In Maslow and Rogers, human self-realization is associated with the goal of living life well and meaningful. What's left out here is what meaning is and why one has to live life well. In the idea of perfect man, one considers the goal of living with consciousness not only because life is good but because man is responsible for the universe and ultimately has to answer for that responsibility. In other words, the idea of the eternal desire and the truth of death. In Maslow's system, the truth of death is not addressed. This is, of course, a natural result because of the scientific nature of his research, but it does not seem possible to ignore these two elements in regard to accurately perceiving human beings with their psychological presence.



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