

Profligacy as the Model of Hafez's Perfect Man and Maslow Self-Actualization

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ABSTRACT

Hafez Shirazi is one of the famous Iranian poets. His poems are symbolic. He has employed different symbols in his divan and offered a model for ambiguity and rhetoric that speaks in symbolic language. In his opinion, spiritual perfection is achieved only in the light of knowledge and consequently, he seeks the way to arrive at destination in his intellectual and belief system and invites the people to follow him in his quest, so he introduces profligate as the model of the perfect man in his poems. Abraham Maslow (1908-1970) is spiritual founder of the humanistic psychology. He believes in human and his humanistic values and introduces self-actualization and being as true human. He speaks about human and self-actualization and explains the characteristics of a perfect and complete man. In his opinion, a self-actualized person is who goes beyond needs and take a step in the perfection and self actualization route. This article tries to investigate Hafez and Maslow viewpoints on a perfect man.

KEY WORDS: humanistic psychology, Maslow, self-actualization, Persian literature, Hafez

INTRODUCTION

The place of man and the nature of his role in the existence have been gained the attention of the scholars since old times. Human is the noblest creature and this idea has engaged the mind of many thinkers in all over the world in all periods. A man seeks to reach perfection and makes effort to fulfill his goals. Persian literature includes concepts of humanistic and the Iranian poets and writers have been engaged by humanistic concepts and tried to create exalted works in humanistic and perfection. Hafez has expressed his opinions on the man and his position in the existence and his spiritual aspect. He has securitized perfection and self-actualization from the spiritual and humanistic perspective. He considers himself obliged to enlightenment and guidance the man to his ultimate destination and as a result, he introduces a model for this quest. After five centuries the contemporary man finds Hafez as a pioneer of humanistic that reminds him the requirements of perfect and complete man.

Humanistic psychology: Third power

"In the early of 1960s a movement was begun in American psychology called Humanistic psychology or Third power. It was not intended to offer reviewed or conformed form of the current intellectual schools like some Neo Freudian thoughts or Neo behaviorism. In contrary, its intent was replacement of main forces of psychology as behaviorism and psychoanalysis.

Humanistic psychology main contexts are as follows:

- 1- Emphasis on the conscious experience
- 2- Believe in wholeness of human nature
- 3- Attention to the will, self actualization and creativity
- 4- Study of all factors related to human situation (Schultz, 2008:529).

Humanistic approach

For perception of the four main principles of humanistic psychology it can be said that some of the psychologists founded the "Association of the humanistic psychologists" and they introduced the Third Force for two other approaches and they offered four principles for justification of their missions:

1-The person that is thinking is considered important subject. The humans are not only the goal and subject of researches. They can be recognized and imagined when we investigate them from their perspectives on the world and feeling of being useful. The main question is arisen is that "Who am I?" The psychologists should reply this question.

2-Selectivity, creativity and self actualization are important issues to be considered. The man is not excited only by gender or aggressiveness or physiologic needs such hunger or thirsty and the man needs to raising talents and capabilities. Growth and self actualization should be considered as main measures for mental health not self control or compatibility with environment.

3- In the selection of the research subject meaningfulness should be prior to objectivity. The humanistic psychologists believe that the humanly and social subjects even if scientific methods are less employed. It is necessary to pay attention to the objective method in collection of data and interpretation of the observations so by this viewpoint the researches will be valuable.

4-Human dignity is final value. People are mainly good creatures. The aim of psychology is identification not prediction and control of people. The psychologists adopted this viewpoint have different background. For instance, Gordon Eli port was humanistic psychologist; and some psychoanalysts such as Karl Jung, Alfred Adler and Eric Ericson offered their opinions on motivation of human and their opinions differed from Freud and theories of Carl Rogers and Abraham Maslow were in the focus on humanistic movement”(Atikson,2007:140).

The nature of humanistic psychology

In humanistic psychologists' opinions, behaviorism is a narrow minded and artificial approach on the study of human nature. In their opinions, emphasis on overt behavior is inhumanly and it reduces human to level of animal or machine. They disagreed with this viewpoint that individuals act deterministic way, or in other words, respond to the environmental stimuli. In addition they believed that we are superior to the machines humans and we cannot be converted into objective and quantitative forms, stimuli and response units.

Behaviorism was not the only goal of these psychologists. They disagreed with determinism tendencies of Freud psychoanalysis and minimizing the role of conscious and they criticized the advocates of Freud who studied the neurotic and psychosis individuals.

The humanistic psychologists asked the question that if psychology focuses on study of the mental illness how we can learn about the positive traits? By ignoring traits such as happiness, content, surprise, kindness, generosity and focus on dark side of human personality psychology has ignored most of the strong points and virtues of human being overtly. Thus, in response to behaviorism and psychoanalysis perceived limitations the humanistic psychologists offered Third force and their goal was to study the human natural aspects that have been ignored until that day and this goal has been expressed in the studies of Carl Rogers and Abraham Maslow”(Schultz,2008:531).

Personality growth: hierarchy of needs

“Maslow introduced the hierarchy of five innate needs that control human behavior. These needs are: physiologic, immunity, belongings and kindness, respect and self actualization”(ibid:347).

Need to selfactualization
Need to respect on self and others
Need to belongings and kindness
Security needs: security, order and stability
Physiologic needs: food, water and sexual desires

“Maslow called these needs innate and he believed that these needs are inherited. However, they are affected by learning, social expectation and fear on rejection. We are born with these needs, but we learn how to behave to meet them. These needs are arranged from strongest to weakest one. Meeting upper level needs requires meeting lower lever needs. For example, a hungry person does not tend to respect others and meeting lower level needs causes to meeting upper level needs”(ibid).

Need to self-actualization

“The need in the upper level of Maslow hierarchy is self actualization. If we meet other needs of the hierarchy but need to self actualization is not met we will be dissatisfied. “A musician should play, a painter should paint and a poet should compose poems to reach inner calmness”(ibid:350).

“The process of self actualization can be in different shapes, but anybody without considering job and tendencies can maximize his or her capabilities and be perfect. Self conceptualization is not limited to great persons such as musicians, painters, scientists what is important here is raising of talents in higher levels. “For meeting need to self actualization the following conditions are necessary:

- Release from the limitation of society and self

-Do not let the lower rank needs to deflect us
 -To have reliable self image and assure our relationship with others
 -Aware of strong and weak points and advantages and disadvantages of self”(ibid).
 “Self actualization needs to assertiveness. Even in case that our lower level needs are met we cannot wait to directing toward actualization. Self actualization requires effort, control and management. So, for most individuals it is easy to accept the life as it is. The self actualized individuals examine themselves with leaving safe daily affairs and familiar attitudes”(ibid:356).
 Maslow summarized meta -needs of the self actualized people and failure in meeting these needs is harmful and prevents progress of personality and it causes to depression and as a result the person cannot recognized the causes of these feelings and set goals in the life”(ibid:352).
 Maslow’s met-needs and damages

Meta -needs	Met-damages
Truth	Suspicious, pessimism, doubtfulness
Goodness	Hate, abjection, reliance on self and for sake of self
Beauty	Ugliness, restlessness, depression, inelegant, depression
Duality and sublime	Collapse
Joyfulness	Stillness, feeling oneself specific , lack of excitement in life ,nihilism
Uniqueness	Lack of feeling of individuality and feeling of being unknown
Perfection	Disappointment, lack of goal to make effort
Commitment	Chaos, unpredictability
Certainty	Incompleteness, disappointment, discontinuation of effort and coping
Justice	Anger, pessimism, mistrust, lack of rules and self conceit
Discipline	Insecurity, cautiousness, predictability, need to supervision
Simplicity	Complexity, confusion, disorientation
Totality, comprehensiveness	Depression, sadness, uninterested in the world
Easiness	Fatigue, pressure, inexperienced, embarrassment, hardness
Tipsiness	Pain and difficulty, depression, paranoid, lack of eagerness in life, painful transferring of responsibility to other
Meaningfulness	Meaninglessness, disappointment, meaninglessness of life

Characteristics of self-actualized individuals

Maslow studied the life of self actualized individuals and great men in the history such as Spinoza, Thomas Jefferson, Abraham Lincoln, Jean Adams and Albert Einstein and offered an image of self actualized individuals. Then he expanded his studies among his students and by choosing of the self actualized students found that they are in the rank of one percent of the healthy individuals and they had no sign of incompatibility and they employed their capabilities effectively (Atkinson, 2007:471).

The characteristics of self actualized individuals from the perspective of Maslow:

- 1-Clear image of reality
- 2-Acceptance of self, others and nature
- 3-Self motivation, simplicity and naturalness
- 4-Feeling of commitment on an ideal
- 5-Independency and need to solitude
- 6-Freshness and perception
- 7-Ultimate experiences
- 8-Social interest
- 9-Deep interpersonal relations
- 10-Toleration and acceptance of others
- 11-Creativity and innovation
- 12-Resistance against social pressures”(Schultz,2008:354).

Hafez Shirazi (1998) was a unique mythologist that passed the route of perfection and experienced difficulties and created the profligate in his inner world and demanded the wise old man and elixir of love to culminate and place himself as Simorgh on the Mount Qaf.

In his works he employs different symbols to represent his ideas tangibly and refers to traits that are in contrast to his inner feelings. He considers innate and spiritual needs by referring to his inner knowledge and by explaining personal and social components tries to meet his needs and trusts on God in this quest.

Hafez is a complete mystic from moral perspectives and his moral foundation is indeed the ethical principles of Sufism and these principles are humility, simplicity, kindness, connive at other’s faults, courtesy, avoiding

hypocrisy, pessimism proud and annoyance. These ideas are not only belong to Sufism and they are rooted in human good nature” (Mortazavi,2009:119).

“If we want to choose a best name for the school of Hafez that is combination of the deep and pessimistic philosophical thoughts and love mystical representation and libertine and poetical taste we cannot find a name better than profligacy school”(ibid).

“Profligate means cunning and cleaver”(Dekhoda).

In the mysticism and Sufism, profligate is a person who eliminates all external veils and becomes libertine in the world and reach to exalted position”(Sajjadi, 2010:425).

The profligacy and profligate of Hafez

Profligate is Hafez’s mythical construct like the old wise man, cloister, and cup of wine. Hafez has had different patterns and motivation in creation of the profligate. In one hand, he proposes the complete man by referring to mysticism and in the other hand, he employs the profligate in its old meaning as a remiss, libertine and authoritative that rebels against the imposed and false values. He is interested in creation of a character that stands against pious man and finally, he represents him as bohemian. Hafez describes the true believers, the learned men and more importantly, the men of love by the traits of profligate. His profligate is high-minded that dislikes piety and hypocrisy and he never accepts the false worldly position and properties.

In sum, Hafez creates profligate as anti-toxin of hypocrisy who is lover and assertiveness.

If the pious man takes not the path to profligacy, he is excused

Love is a work that dependent on the guidance (Hafez divan, 1998:174)

Since Hafez had critical attitude and criticized any accepted and unaccepted social affairs, he removed profligate from the owner of properties and position and exalted him. As before mentioned Hafez received the mystical theory of complete man or real man from his former mystics and employed it in his poems.

To profligate, thirsty of lip, none gives a little water

Though, those recognizing holy men have departed from this land (ibid: 140)

Explanation of the position of profligate in the divan of Hafez is difficult. He is a superior man or complete man in Hafez opinion. His viewpoint is unique and he rejects official Sufism institutions like cloister, tavern, claims of intuition and quest. His philosophy and moral attitude is powerful and he never his moral teachings are not based on fear, piety and prejudice but he is libertine and mystic far from hypocrisy and flattery. His soul is not familiar with fear and sorrow and sanctimony. His divan is collection of advices and moral teachings that forms philosophy of his life.

“Profligate is a personality that is apparently paradoxical but balanced in inner. The main objective of a profligate is living liberal and reaching perfection who believes in resurrection day but he is not afraid of that day since he believes in salvation. In contrary to pious man, the profligate does not ignore the world. The profligacy and religious quest of Hafez fluctuates between piety and profligacy. His safe place is a combination of mosque (temple), cloister and wine house. He believes in temperance and combines the prayer-carpet with wine by the order of the Magi and burns the gown and tries to find the truth. He is neither prejudice nor rebel, he is critic. He considers doubtfulness as the capital of intuition but he never insists on it. He believes in living easily not living in pleasure or lust. Although he is not the teacher of ethics but he is not immoral. He is profligate but he never goes beyond limits”(Khorramshahi,2006:408).

“Profligate is a careless person; but in Hafez opinion, he is released of the material world limits and he is indifferent on the praising and blaming of the people; he is libertine and his soul is released from the cage of materiality. Profligate is an example of freedom, brevity and true love that seeks spiritual beauty”(Zarryabkhoei,1995:38).

“The profligate is liberal and even the king and ruler cannot prevent him and the king is beggar for him. He is powerful and authoritative”(ibid)

That we may see how the game turns, a paw, I will move

The power of shah to chess-board of profligate is none (ibid:127)

“He is released from belongings. If we mean these belongings social and moral the profligate receives unaccepted character. But the poet calls these belongings abstract and introduce him as a person who has been get rid of the carnal soul and sensuality. He has rescued love from lust and guided it towards spirituality and here love is affair of the profligates”(Zarryabkhoei,1995:38).

The daintily natured in affluence took not the path to the friend

The being a lover is the way of profligates, calamity enduring (ibid:174)

“Here the profligate reaches to holy position so that Hafez swears their calmness”(Zarryabkhoei,1995:39).

By the purity of the heart of profligates, drinkers of the morning cup

With the key of prayer, many a closed door they will open (ibid:196)

According to above mentioned it can be concluded that profligate is a unique character that has approached from alienation to unity. Profligacy is a bridge from inferiority to superiority. He is a blessed person that the door of blessing and kindness has been opened on him and he has reached to exalted place. He is symbol of perfection and a complete man. Undoubtedly, Hafez speaks about himself and tries to being self-actualized and reach perfection.

Perfection

“Perfection means eliminating the material world and properties. Perfection is classified into two categories: the first is innate perfection that is attendance of the God in the heart and magnanimity is required for this perfection and it means observation of the God. The second is intuition in the world like intuition in the existence” (Sajjadi,2010:670).

Complete man

“The wayfarers and scholars have been spoken about complete man and mainly they have accounted characteristics for him and introduced him as an elixir. Although, it is said that there is a complete man in the world in any time” (Sajjadi,2010:150).

“The complete man has four features: good speech, good conduct, good moral and knowledge” (ibid).

“Any founder of schools has opinion on the perfect or complete man and they are common in ethics. It is believed that ethics is a technique not knowledge; it is associated to what we should do or should not do; it is sum of traits that if a person has these traits he will be a complete man and it is interpreted as an exalted or complete man” (Motahhari,1988:120).

Comparative study of Hafez and Maslow viewpoints on the self-actualized person

Hafez’s profligate is a complete man that he expresses him by following characteristics:

a) Profligacy is eternal destiny.

Possible it is not that from Hafez heart profligacy should depart

For, till the last of time will be that custom of first of time (Hafez divan: 2008:161)

For profligacy and love, my censure that foolish one makes

Who on the mysteries of men of hidden knowledge criticism make (ibid:188)

On the day of certainty without beginning, they ordered me no work save profligacy (ibid: 165)

O, me for profligacy or for ill-fame censure not

For, from the court of fate pre-ordained was this (ibid: 313)

On the first day when of profligacy and of love we boasted

Its condition was that, save the path of this way we tread (ibid: 372)

O sheikh, sense, keeps; against the profligates speak not

Lest that with God’s love hate though have (ibid: 447)

Though, profligacy and depravity are our sin, yet

A lover spoke, saying on them, the salve though keeps (ibid:450)

“According to Maslow’s there is an innate tendency to self-realization in all humans” (Schultz,2012:91)

But “need to self-actualization is not innate. If need to self-actualization is innate, so it has not to be learned? Since, less than one percent of the population has reached to this state?” (Schultz, 2008:356).

Hence, Hafez opinion based on the eternity of profligacy is not proportionate with humanistic viewpoints on occurrence of self-actualization.

b) Profligacy is in contrary to piety and hypocrisy

With profligacy what connection has rectitude and piety?

The hearing of the exhortation where? The melody of the stringed instrument where? (Hafez divan:2)

O, Hafez, ever seek not from me rectitude, or penitence or piety

From the profligate and the lover and the distraught, none sought perseverance in good (ibid: 98)

Hafez, drink wine; practice profligacy and be happy; but

Like others, make not the Quran the snare of deceit (ibid:9)

Hafez, hypocrisy and dissimulation give not purity of heart

In our religious order, save to that, devotion one cannot make (ibid:135)

Hafez, I approach not profligates. For in eternity without beginning

Me, independent of austerity and of hypocrisy, God made (ibid:133)

“Hafez prefers profligacy to Sufism and piety; he protests on the hypocrisy and pride of this group and believes in spiritual and real salvation by humility and his protest on hypocrisy and pride seems natural” (Mortazavi,2009:60).

On behavior and self-confidence debates Rogers writes “Whenever you feel the effort is worthily it truly is worthily. In other words, I have taught that my feeling towards any place was more reliable than my reason. Our

behavior guides us in decision making and it is more reliable than intellectual constructs. All human actions can be intuitive based on momentarily movements. In such behavior, spontaneity and freedom are more pronounced, but it does not mean inappropriate action and without regard to consequences” (Schultz, 2012:51).

In perception of reality Maslow writes: “Those who are healthy have an objective understanding of the issues and people. Maslow calls identification of the existence this objective perception. They never perceive the world as they want or need, but they perceive it as it is. Maslow found that the judgment of the advocates of self-actualization on others is accurate as part of objective perception. They are able to quickly recognize hypocrisy and dishonesty”(ibid:102).

Hafez is advocate of the eternal profligate and he can recognize hypocrisy and deceitfulness by the help of intuition. His profligate is aware of Sufism and piety; hence he can identify them easily.

c) Profligate is not considerate and conservatism but he is afflicted.
I am the salve of resolution of that profligate, safety consuming
Who in beggar quality, the work of an alchemist knows (ibid:177)
To the profligate, world-consuming what bossiness with counsel considering
The land’s work is that deliberation and reflection is necessary for it (ibid:276)
O, true beloved, for God’s sake, with hypocrites, little sits
From ill-organized profligates that face not conceal (ibid:386)
No path, into the street of profligates is for the man of desire and indulgence (ibid: 470)

According to Abraham Maslow’s theory “human has five innate needs that guide and motivate human behavior. These needs are physiological needs (food, water, and sex), safety (security, order and stability), belongingness and love; need to respect and need for self-actualization”(Schultz, 2008:347).

According to Maslow, these needs constitute a pyramid which depicts without meeting the need for a level; the person cannot meet next level need and self-actualization is the highest level of this pyramid.

Therefore, Hafez’s profligate is indifferent to the material needs and he meets his spiritual needs and the world seems worthless for him. In his opinion, the body is mortal and the soul is perfect. As a consequent, Hafez’s exalted man is superior to the complete man of humanistic psychology.

d) Profligate is bohemian and indifferent to the idle talks
To the path towards the profligates, journeying brought
The ragged, religious, garment of wool and the prayer-mat of idle talk we talk (Hafez divan, 1998:373)
At the wine-house door are profligates
Who take and give the imperial diadem (ibid:484)
“The bohemian (kalandar) in divan of Hafez is close to profligate and he is fearless and indifferent to the customs. Hafez blames only one group of bohemians who were indifferent to the rituals and customs”(Mortazavi,2009:154-155).

“Hafez profligate is indifferent; however, Hafez does not want to propagandize this style of life but he criticizes their life style and we can observe this attitude in his divan”(Mortazavi,2009:151).

The bohemians pretended that they are indifferent to the world and customs, but indeed, they had chosen this style for eliminating proud, self-conceit and hypocrisy. However, profligate is not as the same as bohemian, he tries to depict that the society is overwhelmed in hypocrisy and superficiality. Hafez profligate does not trust the allusions and exaggerations of the Sufism.

Maslow believes that a self-actualized person has particular characteristics which clearly distinguish him from others”(Schultz,2012:90). Maslow conducted several studies on the historic characters and concluded that all humans are born with semi-instinctual needs. These common needs motivate them to growth and perfection. Thus, the man has potential talent for perfection and mental health from birth. But actualization and non-actualization of human potential talents depend on the individual and social forces that pave the way to realization or prevent it.

Hafez’s profligates are social and personal characters that try to reach perfection and choose the way with ups and downs. The research depicts that in modern era; only one percent of population is capable of living as a profligate.

e) The profligate is a lover and profligacy means love.
If Hafez be lover or profligate, or glance-player what then?
In the time of youth, many a strange way is necessary (ibid:29)
The sum total of our desire is love, youth and profligacy
When the sense become the candle, the ball of explanation one can cast (ibid:154)
Although, lover, profligate intoxicated and one black of book I am
A thousand thanks that the beloved ones of the city sinless are (ibid: 201)
For profligacy and love my censure that foolish one makes
Who o the mysteries of men of hidden knowledge criticism make (ibid: 188)

At first easy appeared the acquisition of love and of profligacy

In the end, in the acquisition of these excellences the soul consumed (ibid: 307)

“Love means profligacy and gaining the attention of the beloved”(Khorramshahi, 2006:1173).

“The mystics believes that the secret of creation can be sought in love and in their opinion, love is foundation of creation that emerge as a result of perception and knowledge on the beauty and existence seeking the way of perfection”(Mortazavi, 2009:359).

Maslow believes that “the self-actualized persons sometimes experience deep and profound religious attitudes and they feel self-reliance and authority. In addition, in any activity that they are engaged either of excitement and joy of music, art or watch the sunset or the flourishing garden in spring, they feel glory and splendor” (Schultz, 2012:108-109).

In Maslow’s point of view, these individuals tend to efficiency and effectiveness than thinking and action and they are realistic and seeking recognition than being emotive”(ibid:109).

“Maslow believed that all perfect individuals are not mystic, artist or scholar and there are other types among them although, it is difficult to believe in this fact”(ibid:110).

A profligate observes the world intuitionally and he has mystical attitude towards the world and he cannot live without love. The humanistic psychology suggests that the man seeks perfection but his horizon is limited, whereas a profligate has unlimited horizon and perhaps he wants to go beyond the seventh sky.

f) Profligacy is difficult virtue

Reckon as plunder the path of profligacy. For this track

Like the path to the treasure, evident to everyone is not (Hafez divan, 1998:72)

O, heart from the mutasib, learn profligacy

Intoxicated, he is; yet of him this suspicion any one has not (ibid: 126)

Years, the pursuit of the service of profligates I made

Until; by wisdom decree, greed into prison, I put (ibid: 319)

“Rogers believed that all efficient individuals are creative and they do not compromise with social and cultural limitations and they never expect to be praised by others for their behavior. However, if they want they can compromise with the circumstances of the particular situation provided that this compromise will aid to satisfy their own needs and enable them to get the best deal”(Schultz, 2012:53-54).

“In Rogers’s opinion, such a person can be compatible in serious situations. They are so creative and self-motivated that they can cope with natural disasters and war. For this reason, Rogers believes that such person is a “good leader” for human evolution (ibid: 54).

Maslow also discusses on innovation and suggests creativity as a specific property of self-actualized persons. In his opinion, “they are original and inventive although their creation is not artistic and they are not always author, artist and composer. He likens this creation to innovation, simple and intimate imagery”(Schultz,2012:114).

Hafez suggests profligacy as an innate creation that the profligate stands beyond rationality and perception of a common man. Growth of the Rogers perfect man is accompanied by human evolution and he compromises with natural disasters and he is innovative and tries to retrieve his intimacy; whereas, profligacy is a complex and blessing process that the profligate goes beyond the ideas of humanistic psychology and it is not gained easily.

g) Profligate has honorable personality

The diadem of profligacy, time gave to none save to that one

Who exaltation of the world to in this cup knew (Hafez divan, 1998:47)

No good counsel is it that the mystery should fall out of the screen

And if not, in the assembly of profligates, a piece of news is not that is not (ibid:73)

O, pious man, if Hafez practices not profligacy, what fear? Know

From that tribe that reads the Quran, the demon flees (ibid: 193)

O heart, aid from heart of profligates seek, if not

Difficult is the work, God forbid that fault we should make (ibid:377)

Beneath the head, the brick; and the foot on the summit of the seven of the angles

Behold the hand of power; and the dignity of one possessed of dignity (ibid:488)

“According to Maslow’s theory, the self-actualized individuals are different from others in terms of basic motivation. Maslow proposed a different kind of motivation for self-actualized individuals. Meta-motivation refers to a situation whereby motivation has no role. The self-actualized individuals are not motivated to make effort a particular purpose. Instead, they growth from inner”(Schultz, 2008:352).

“The self-actualized individuals try to realize their talents and gain knowledge and understanding the environment. They are looking to reduce stress, meet needs and trying for a particular purpose. Their goal is to increase the

tension to experience a variety of stimulating and challenging-contentious events. They struggle for a specific purpose and express themselves naturally and happily”(ibid)

According the above mentioned, Hafez perfect man is the profligate that has higher position than the self-actualized man introduced by Maslow.

It can be said that profligacy is a specific quest based on life and kindness. The profligate lives happily and fearlessness and he avoids greed, hypocrisy and piety and suffers difficulty in the society (Shoginobar, 2005:138).

Conclusion

- 1) In Hafez opinion, attitude towards perfection is instinctual and it is a divine blessing. Perfection does not depend on other factors and needs. Humanistic psychology suggests that tendency towards perfection is instinctual and reaching perfection is acquired. Of course, they believe that the man should meet his primary needs and then seek perfection and self-actualization.
- 2) Hafez believes that the personal forces should be employed for reformation of the society and align the personal and social forces to provide conditions for perfection and salvation. Humanistic psychology suggests that all humans have semi-instinctual needs and these common needs are motivating factors for perfection and self-actualization and they are potential that are activated dependent on the social and personal forces.
- 3) Hafez perfect man has intuitional attitude and sees the world as it is not as he assumes. He never masks his real entity. According to humanistic psychology, the self-actualized individuals are honest and they never change with changing of the situations.
- 4) Hafez perfect man is not afraid of the difficulties and he never seeks good fame and he is not greed and hypocritical. Humanistic psychology suggests that a person to represent his real character should be assertive and fearless and accept his weakness and trust on oneself.
- 5) Hafez perfect man is creative and innovative and he makes effort to reach perfection. In humanistic psychology, a self-actualized person seeks growth and he is compatible to natural disasters and events and makes efforts to solve the problems and he is a pioneer of the human society.
- 6) Hafez perfect man knows himself and he has defined ideas and values and he is satisfied in life although, he is seemed inferior but he is a skilled alchemist. In humanistic psychology, a real self is originator of all ideas and values that constitute “self” and contain knowledge on what one can do.

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