



Research Paper

The Epistemological Foundations of Client- Centered Theory of Carl Rogers and Its Criticism with an Attitude towards Islamic Sources



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Abstract

All the different theories of social and human sciences claim to present a new perspective on the actualized and ideal human and solutions to bring the actualized human closer to the ideal human. All theoreticians have their own epistemological foundations and theorize based on that. Rogers' theory of client-centered is also the same. According to Rogers, who is influenced by Kant and the philosophy of phenomenology, the knowledge and recognition of the external and objective reality is a relative and personal matter, in such a way that everyone has their own knowledge. The reality for each person is what he perceives and the only tool of knowledge is the human mind (subject). The result of Rogers' view about the possibility of knowledge is relativism. The criterion of recognition is the usefulness of statements in practice (pragmatism). However, according to Muslim thinkers who are in favor of epistemological realism, external reality (or at least part of it) can be known with certainty. Also, the tools of cognition are sense, imagination, illusion, heart and intellect. Rogers' criterion of knowledge, i.e., pragmatism, is also self-contradictory and is caught up in cycle and sequence, and therefore, it is not acceptable from the point of view of Islamic wisdom.

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Introduction

The emergence of problems all over the world after the Second World War led to the growth and emergence of different approaches to psychology and counseling, that each of them claimed to better understand man and solve his problems. It can be said that all the activities of social and behavioral scientists revolve around three axes: knowing and describing the actualized (current) human being, knowing and describing the ideal and perfect human being, and providing techniques to bring the ordinary human being closer to the ideal human being (khosropanah, 2018). It is possible to determine the actualized person by referring to the surrounding people and observing them. But a desirable and ideal person is affected by schools and ideologies. For example, if Maslow presents a self-actualized person as a desirable person with certain characteristics, he is influenced by existentialist philosophy. In order to realize this three-part process, various theories were created in different fields such as politics, social sciences, psychology and educational sciences, each of them in some way seeks to realize these three goals. The point to consider here is that all the theories of counseling and psychotherapy that were created one after the other and in different historical periods and in different social contexts, seek to present a new and fresh perspective and knowledge towards human beings. And with the presupposition that human beings are recognizable, they have presented their ideas about actualized and ideal human. Basically, when a person talks about a subject like human being and makes

it the subject of his knowledge and understanding and searches for its rulings, he accepts several philosophical principles by default, including that there is a reality and that reality can be known. And accordingly, ontology and epistemology are also possible, and the reality that is the subject of science is real and knowable (Ashuri, 2013). Although the philosophical foundations of theories are usually not proven in the sciences themselves, theorists all rely on these foundations (epistemology, ontology, anthropology and theology) to theorize. In the meantime, the theory of Carl Ransom Rogers, which was in the spectrum of humanism, gained a special reputation due to its positive and optimistic views on humans as well as its nondirective therapeutic process. Rogers' theory also claimed to present a new plan about man, to know him and to solve his problems, and he found many fans all over the world. A look at the textbooks of personality theories, counseling theories and psychotherapy that are taught in Iran shows that Rogers theory is still taught as one of the basic theories in this field and every year, many students in Iran, who enter the university in the fields of psychology and counseling, read and memorized these theories and without the slightest reflection and deep, scholarly and critical understanding, considered it to be pure and certain reality and in their analyzes they express parts of this theory. It is a fact that all the theories that are taught in the field of psychology or counseling and social sciences and humanities in general in Iran universities are often translations of works

produced in Western countries, specifically America and European countries and the same translated works are taught to Iranian students without the least interference (manipulation) and change. Since Islamic culture has a specific view of the world and existence, human beings and values, normality and abnormality, and knowledge and science, it is necessary to examine and criticize the ontological, anthropological, and epistemological foundations of psychological theories and counseling. Because psychological theories in particular and humanities theories in general, due to the existence of non-religious foundations and secular and humanistic foundations, they are not able to fully adapt to Islamic culture and the way to resolve these damages is to replace Islamic philosophical and theoretical foundations (Khosropanah, 2013). This issue requires the necessity of examining and criticizing psychotherapy theories until these approaches are compatible with the cultural and religious structure of Iranian Islamic society. Also, considering the generality and comprehensiveness of the category of lifestyle, which includes individual and social dimensions that effective on interpersonal levels (both the relationship of the individual with himself or others) in the family and society, and has aspects related to the body and physics, as well as the spirit and psych of human life, this issue has a close and twofold relationship with the category of lifestyle. Because the recommendations of counselors and owners of helping professions, which are based on a specific epistemology and consequently a specific worldview and ideology (meaning prescriptive dos and

don'ts), have an effect on the attitude and behavior of clients. Therefore, these recommendations can endanger the intellectual and mental health of their clients due to the inclusion of fundamental cognitive and behavioral defects. As a result, it is necessary to criticize the foundations of theories. Among the underlying foundations of theories are their epistemological foundations, which the theorist, by assuming them, theorizes and puts forward propositions about the ideal and the actualized man, and ways to bring the first man closer to the second man. For example, Rogers, unlike many psychologists before him who looked at man negatively, has a positive view of man and believes that if we accept in conditions based on empathic understanding and avoiding conditions of worth, he will be able to grow and flourish; Because just as an oak seed will grow if its conditions are ready, so is a human being, and if the conditions of value around a human being decrease and he becomes an unconditional acceptance by others such as counselor, he will be able to grow and self-actualize. The question raised here from an epistemological point of view is, on what basis did he achieve this knowledge about humans? Why are these propositions (cognitions) true about humans? Where did the epistemological validity of these propositions about humans come from? From the point of view of many epistemologists (especially Muslim thinkers), the truth of a proposition means its correspondence with reality. How did Rogers obtain correspondence with reality about these propositions about humans and How does Rogers present absolute and general

propositions about all the people on the planet? Considering the above points and the review of past researches that have shown that no research has investigated this aspect of Rogers' theory, in this research we seek to answer the question that firstly, what are the epistemological foundations of Rogers' theory of client-centered? Secondly, from the point of view of the epistemology of Muslim scholars, what are the criticisms of these foundations?

Research method:

The research method of the present study is in the framework of descriptive-analytical research, the purpose of which is to investigate and criticize the epistemological foundations of Rogers' client-centered psychological theory. This research has two stages: in the first stage, the epistemological view of Rogers will be presented from various available sources, and in the second stage, their review and criticism will be done according to the views of Islamic sages. In the first stage, first by referring to the sources that contained Rogers' theories and are taught in the form of textbooks in Iran, his views on human epistemology were extracted and with the help of other sources, additional explanations about this point of view were extracted. given. In the second stage, his views were examined and criticized using Islamic sources.

Findings:

Epistemology in Rogers' theory: The most important epistemological components of Rogers' view are:

1. Based on phenomenology: Rogers' theory is based on phenomenology, which is mixed with Kant's epistemological idealism and has appeared in an existentialist form. In his view, there is an idealistic view of perception and its relationship with the real world, which is philosophically derived from the phenomenological aspect of this school of thought (zarshenas, 2016).

2. Positive thinking towards humans: In this approach, which is based on phenomenology, the originality of existence and the originality of the individual, there is a strong faith in man and his nature and talents for growth.

3. Reality is a personal matter: In this theory, it is believed that although the real world may exist, its existence cannot be known or experienced directly, but it can be imagined and received based on one's perceptions of the world. These perceptions create a person's phenomenal background. Man can only know the phenomenal world of the incident by himself and not the real world. The reality for each person is what he perceives, Events and external events are important for a person as far as he can give meaning to them. The most important feature of a person's private world is that it is known only to him and no one can discover and know it with any tools like the person himself. In this sense, each person is unique and only he can understand how his experiences are perceived and what they mean to him. A person considers his experiences as reality and for him reality is what he experiences. Therefore, he is more aware of what is reality for him than anyone else, because reality for

each person is the result of his perceptions, and reality has different meanings from the perspective of different people; Therefore, reality is basically the perceptions of a person's private world (Shafyabadi and Naseri, 2005).

4. Subjectivity, subjective experience and personal nature of experience and personal perceptions: Subjectivity is the basic hypothesis of the Roger's system. The main structure of his theory is based on phenomenology. This view believes that the only reality we can be sure of and know is the world of our subjective experience, that is, our inner perception of reality. According to Rogers, everyone lives in their highly variable mental and private world, in which he is at the center of it. Each person understands and knows the world based on his mentality and responds accordingly. According to Rogers, the most important thing about the empirical world, that is, our mental or phenomenological view of reality, is that this view is completely personal and each person lives in the world of his private experience and is fully revealed only to the individual himself. Because no one can fully understand or know another. Our perception of reality may not always match objective reality (hemmati & taleghani, 2006). Rogers was committed to phenomenology as a basis for understanding man and as a method for developing his theory. According to this opinion, man responds to the environment as he understands it. A person's phenomenal field includes his conscious and unconscious perceptions. The determinants of behavior are also the personal perceptions of people

(Cervone, & Pervin, 2002). The organism reacts to the environment based on its experience or perception. Reality for a person is what he perceives and knows. The organism as an organized whole reacts to the phenomenal field. Only the individual himself can know about his private world and gain knowledge about it, and reality is a personal category for people (Shilling, 1984).

5. Phenomenology and of internal Frame of reference: Phenomenology is important to Rogers' theory. This approach focuses on the client's perceptions and considers it necessary to enter the client's mental world (Corey, 2007). The human organism reacts to it based on its experience and understanding of the experimental context. He considers his experiences as reality and for him reality is what he experiences. As a result, the organism itself is more aware of what is reality for it than anyone else. Behavior is the result of perception and the person reacts to the reality in the way he perceives it. No person responds to absolute reality, but to his own perception of reality. This phenomenal world can only be known by the person himself, and no one can discover and know it with any tools like the person himself. Man lives based on a perceptual map that is never the reality itself and this concept confirms the world in which one lives. It is possible that there is not much correlation between a person's perception and reality, but it is perception that determines behavior. Therefore, the best position to understand a person's behavior is to consider it in the framework of his internal frame of reference. The best way to understand a

person's behavior is to know the internal frame of reference. The internal frame of reference is said to be all the experiences that are in a person's consciousness at a certain moment. This includes all the feelings, perceptions, meanings and memories of a person that exist in his consciousness. The internal frame of reference is the mental and inner world of a person, which only he himself is fully aware of it (Shafyabadi and Naseri, 2005). This view is in line with Kant's thoughts, who said: the world exists for us as much as we think about it. It means that it is subject to the laws of thought. Kant believed that man knows the world as he can know and the subject is involved in this cognition. In the sense that it is human who gives meaning to the world (object). Also, he believed that practical reason has precedence over theoretical reason and after the complete disconnection of man with metaphysics, efforts are made to solve human problems by resorting to practical reason (sanepoor, 2010). That this idea is the same view of the originality of utility and action or pragmatism, which is also considered as one of the foundations of Rogers' view (Shafyabadi and Naseri, 2005).

6. Empathy: Of course, Rogers probably noticed these contradictions in his theory and therefore proposed the concept of empathy to escape from this dilemma. According to this opinion, the therapist with sincere empathy understands the inner world, feelings and thoughts of the Client and looks at the issues from his point of view and pays attention to them. In this way, we can convey to him our understanding of the meanings of his

experiences, which he himself is hardly aware of it. Also, Rogers believes that through empathy, the counselor feels the world of private experience of the client as if he were the client himself, and the therapist fully understands the client in such a way that he can move freely in the mental world of the client, understand what he understands, feel what he feels and experience what he experiences (hemmati & taleghani, 2006).

Criticism of Rogers' epistemological perspective: The most important problems with Rogers' view are:

1. The possibility of recognition is a matter of conscience and is the presupposition of scientific movements. Usually, in epistemology, some important and basic questions are raised, which are: is it possible to know the phenomena of the real world? If possible, what is its tool?. How is the truthfulness and falsity of cognitions defined and on what basis and criteria do we consider some propositions and cognitions to be true and real and some to be false and incorrect and what are the criteria of truthfulness and falsity? (hoseinzadeh, 2010). Regarding the first question, i.e. the possibility of recognition, it should be said that as soon as a person talks about a subject and makes it the subject of his knowledge and searches for its rulings, several philosophical principles are proven, including that there is a reality and reality can be known, ontology and epistemology are possible and the reality that is the subject of science is real and knowable (Ashuri, 2013).

2. Cognitive relativism leads to relativism in behavior: The main problem of the epistemological foundations of Rogers' theory is related to this part, where he said: "Humans do not live in the real world at all, but have perceptions of reality. Humans cannot know reality". This statement of his means the relativism of knowledge; And that whatever he understands from reality is reality for himself, which also has its own results. Because according to this theory, people act based on their perceptions of reality and not reality itself. Therefore, no behavior is superior to another behavior (there is no clear and objective criterion to distinguish right and wrong behavior); Because the mental realities of people are different from each other. This epistemic relativism, which is based on the Rogers' internal frame of reference, also leads to behavioral relativism. According to the previous statement about the difference between perceptions of reality, each person's behavior is different from the behavior of others, and since the criterion of behavior is the person's own perception of reality, each person can perform any behavior and consider it correct, because it is a result of personal perception of reality.

This is despite the fact that the knowledge and cognition of the external reality is a possible and indisputable thing, and its summarily realization in general is self-evident and does not need proof. Everyone has certain knowledge about his existence, the existence of his perceptive powers such as the power of sight and hearing and reason, the existence of mental forms and the existence of

psychological states such as fear, hope, anxiety, sadness, love and affection. In addition, the person who writes or discusses has no doubts about the existence of the discussant, the paper he writes on and the pen he writes with, and he has certain knowledge and cognition about all these matters. Every wise person knows that he knows things and can know things, so he tries to get information about the things he needs, and the best example of that is the efforts of scientists and philosophers throughout history to get knowledge (hoseinzadeh, 2010).

From the moment a person opens his eyes to the world and examines the world around him, he realizes that he has knowledge about parts of the world and existence, and he observes things and acquires knowledge and finds that there are beings around him and there is a world where he is one of them. There are activities, movements, and changes in the world that can be accessed through mental images, and in a conscientious way, he finds truths beyond him that his mental pictures tell about. As a result, it is possible to know the reality, although sometimes it is associated with error (khosropanah, 2014, khosropanah, 2013, khosropanah, 2016).

3. The external existence of science is real and knowable: Usually, in epistemology, one of the most basic questions that is raised at the beginning is the reality of the external existence of science and its knowability, which is raised under the title of ontology of knowledge. In this regard, Rogers has not commented very clearly. For example, it has been said somewhere that "Rogers' theory is phenomenological. Based on this, it

is believed that although the real world may exist, its existence cannot be known or experienced directly. Rather, it is possible to imagine and understand this entity (existence) based on one's perceptions of the world. Man can only know the phenomenal world of the incident by himself and not the real world. Therefore, man will only act based on his imagination and perception of things (Shafyabadi and Naseri, 2005). in response to this point, it can be briefly said that if we limit existence to material (matter substratum), the way of knowledge is limited to sensory experience (sense perceptions) and no doubt will arise; Because in this case, there is an external and material reality that can be sensed. Also, based on this, supernatural realities are illusory, and intellectual or heart knowledge will also be illusions. But if we consider existence as material and immaterial, cognition is not limited to sensory experience, but intellectual and heart cognitions can also be realized (javadi Amoli, 2011). Therefore, Rogers believes that although reality may exist, its existence cannot be directly known. These statements are another translation of Kant's point of view that appeared in this theory. We know very well that having such a view will lead to relativism. There are different types of relativism, here we mention a classification of them from the point of view of Javadi Amoli (2005). He divided relativism into 4 categories and then criticized them. from his point of view, in relation to relativism in knowledge and recognition of external realities, these points can also be briefly mentioned:

a. Those who believe in relativism avoid attributing skepticism and relativity to themselves and consider their opinion as a kind of realism and complex realism, but this is not acceptable, and the proponents of relativity and personal and subjective human understanding (cognition) can never trust the presentation and narration of their scientific theorems in relation to external truth and reality.

b. The relativity of human understanding exposes all the issues that form the basis of the ideas of the claimants of relativity to uncertainty and doubt; Because these issues are also formed under appropriate conditions and the possibility of transformation and change also goes into them. Therefore, the proponents of relativity in understanding, despite their insistence, are also suffering from this problem.

c. Relativism in the understanding of external realities also shakes the principle of proof of reality and throws its proponent into the abyss of sophistry, and even the existence of a speaker and a listener, the existence of a debater and debate and argument, the existence of a doubter and doubt does not get out of this trap, and this is a clear invalidity.

d. Storytelling and discovery are the inherent characteristics of science, otherwise it is not science and it is ignorance. in other words, science is never relative or limited by time; That is, it cannot be said that knowledge and cognition (in relation to a specific fact or regarding a specific reality) is related to specific conditions and time, And it is different in other circumstances and time.

Unless that reality has different dimensions and levels and each science implies a specific level of reality, or that science turns into ignorance.

e. Philosophical reasons for the empirical and non-materiality of science indicate the stability and non-relative nature of science, because immaterial (incorporeal beings) are impeccable from movement and gradualness and are fixed and permanent, although the relationship of the soul with previous knowledge changes. If all human knowledge is a guest of previous presuppositions (that is, they are affected by presuppositions and are a product of them), in this case, every new thought must be proportional to past thoughts, and scientific movements must be gradual movements and new thoughts must never be found that do not have any proportion to past presuppositions. However there are thinkers who with their new ideas lead to the demolition and destruction of all previous assumptions (Javadi Amoli, 2005).

4. Absolute relativism has Negative consequences:

Absolute relativity is unacceptable and impossible to find. Another criticism is that no system can be found in which all its elements have relative identity. Rather, among every set, there are elements that have absolute existence; because any ratio that wants to be actualized is either a luminous ratio that requires an absolute truth in its existence, or a categorical (Predictated) ratio that relies on non-relative duality.

In this way, even when human knowledge is a connected and coherent set, it is not such

that all its elements can be interpreted and understood in relation to other elements. Rather, if this knowledge is intuitive, the perceptions related to it will find meaning and placed in the light of an absolute truth, If the knowledge is acquired, then surely there is a set of concepts and categories within it that have self-understanding and are perceived independently, and its relative concepts also are stable due to their connection with self-meanings (Javadi Amoli, 2005).

5. Absolute relativity is self-contradictory: if it is not possible for people to reach reality, why did Rogers theorize? When understanding this theory as a reality is only possible for him and others do not have a way to his mental, phenomenal and personal world, In this case, how does teaching this theory to others and its understanding by others happen? Will it be possible with this relativism in finding knowledge, studying and acquiring knowledge in General? the fact that the likes of Rogers and other theorists educate and teach their theory and travel to different countries to introduce their theory to others means that the audience has the ability to understand and learn and recognize the reality of his theory, and this is an example of a violation in the rejection of epistemological relativism in Rogers' theory. when he presents general propositions about man in his theory, he is actually presenting an absolute, general and comprehensible theory about man, and this means that he has assumed the knowability of man. now, according to his own opinion, who believes that all people under the influence of presuppositions (the influence of Kant's view on Rogers is evident

here) achieve to an internal frame of reference around reality, which is never reality itself, how does he claim that what surrounds it has theorized, that is, his own view is not affected by the same presuppositions and is not relative, shaky, and unreliable. In fact, he has excluded himself here, that is, he believes that people's knowledge of external reality is affected by personal, internal and mental presuppositions, but his knowledge is not such that the invalidity of this is clear and does not need further explanation.

6. As a result of accepting relativity, the treatment process is useless:

If we want to look at this issue pragmatically, in the field of counseling and therapy, if it is not possible to reach and understand the real and external reality, how will the counselor (psychologist) and the clients talk and convey their mental concepts as a reality. Isn't Rogers' goal of theorizing to help psychologists, counselors, and clients for solving their problems? now, if the client and the Counselor do not have a common chapter called external and recognizable reality, absolute and not relative, they will be like two deaf and dumb people who only play a speechless and silent show in the counseling session, and finally like puppets without wills, They only shake their heads and perform Aha therapy (it means only reflexive shaking of the head and neck and saying verbal responses such as Aha and Ohom). this criticism has also been raised by some psychological experts, that Rogers' approach is only limited to reflecting and shaking the head, which is insufficient in its own way, and for clients from other cultures who go to

counseling for solutions, it is unacceptable (Cervone, & Pervin, 2022).

7. Relativity will close the conversation: those who believe that scientific theorems are based on unproven assumptions and believe that despite the existence of external facts, there is no way to know for sure and according to what is outside the mind, as it is, and they believe that despite the existence of external facts, there is no way to know for sure and in accordance with the reality (outside the mind), as it is, rather, external truths are always acknowledged or imagined through the channel of accepted presuppositions, they are plagued by skepticism. A person who considers everyone to be condemned to previous assumptions, cannot enter the scene of debate and discussion, nor can he expect others to debate and discuss with him. Because it is possible to enter the stage of reasoning when a person first accepts that the parties to the conversation and debate imagine the reality of each other's speech as it is alleged, and then criticize that imagined speech according to the reasoned bases they have accepted. If the person who enters the debate scene believes that he did not and will not understand the words and basis of the other party as they really are, or the other party did not and will not understand his basis as it should be, how can he reject the words of the other party? Or how will he be able to listen to the arguments of the other side? On the other hand, as a result of scientific debates, it is never possible for a scientist to give up his past principles and accept new ones, while such scientific events are not rare among innovative thinkers

(Javadi Amoli, 2012). Maybe for this reason Rogers' treatment is called Nondirective and doesn't use any technique; Because according to this approach, the therapist is not an expert, but a companion.

8. Despite relativity, what is the reason for the generalization of diagnostic criteria (DSM)?

If the matter is like this and the perceptions of reality and truth are different and multiple, and finally knowledge of reality is relative and there is no reality other than subjectivity, Therefore, the diagnoses made by DSM are also the subjectivity and agreement of experts (of course, some believe that these normal and diagnostic criteria are also conventional and the result of consensus and agreement and are not absolute and basically do not have a fixed standard and are relative. A clear example of this is the removal of masturbation and homosexuality from the latest versions of these diagnostic and statistical manuals, which shows that according to this complex (American Psychiatric Association), reality and value is a matter of taste and subject to agreement and a kind of subjectivism governs the epistemological philosophy of these psychologists, and they consider only humans as agents of knowledge. However, western psychologists usually consider their views as pure truth and do not consider them as relative knowledge when prescribing solutions and recommendations. For this reason, these books are taught all over the world, including Iran, and are considered by faculties and psychologists to be divine revelations, and no one is allowed to question its foundations, and if they do this, they are respectfully criticized

and sometimes they are rejected), and it should not be extended to the whole world. However, the reality is not like this. So, if there are facts such as anxiety and it can be known, examined and solved (Rogers also mentioned disorders such as anxiety and things like self-esteem and self-concept in his theory), how is it possible to know them, and how can knowledge be obtained about these cases and not about other cases?

9. What is the reason for the validity and truth of the Rogers method?

The question that is raised is, on what basis and by what method did he achieve this view and general knowledge about man and based his theory on this anthropology? Why are these general and absolute propositions true about humans? Where did the epistemological validity of these propositions about humans come from? From the point of view of epistemology, the truth of a proposition means its correspondence with reality. How did Rogers get the correspondence with reality about these propositions about humans and present absolute and general propositions about all humans? Rogers' ideas about human nature were a product of his experience working with emotionally disturbed people (hemmati & taleghani, 2006). This is also a serious question that how to work with sick people (a question arises here and that is, who diagnosed this disease? Was this diagnostic person not influenced by his own assumptions? If he was under the influence, apparently, according to Rogers' theory, this must be the case, how did he reach absolute and general and all-inclusive diagnoses about

humans?), he conceptualized about healthy people and then issued a general verdict for all people based on the incomplete and Partial induction mechanism.

10. The concept of empathy is a failed attempt.

Although he tried to overcome this weakness of his theory (mentioned in the previous paragraph) by proposing the concept of empathy, it seems that his attempt failed.

According to Rogers, "*the therapist with sincere empathy understands the inner world, feelings and thoughts of the client and looks at issues from his point of view and pays attention to them. In this way, he can convey to him his understanding of the meanings of his experiences, which he himself is hardly aware of them*" (hemmati & taleghani, 2006).

In another place, it was stated that "*the most important feature of a person's private world is that it is known only to him and no one can discover and know it with any tools like the person himself. In this sense, each person is unique and only he can understand how his experiences are perceived and what it means to him. A person considers his experiences as reality and for him reality is what he experiences. Therefore, he is more aware of what is reality for him than anyone else*" (Shafyabadi and Naseri, 2005). Now the question is that when both the counselor and the client are under the influence of their own presuppositions and their internal Frame of reference and their own phenomenal and personal world, how is it possible to empathize and enter the client's phenomenal world and know his world? Isn't the consoler

himself under the influence of his presuppositions? It is interesting that Rogers says that "*we gain awareness of the private world of clients through empathy, while he himself is hardly aware of his own experiences*". The contradiction in these sentences is clear and obvious. On the one hand, he says that everyone has their own private and phenomenal world, which is meaningful only for him, and on the other hand, he says that the therapist enters this private world and even discovers events that the client himself is not aware of them. In fact, this statement is just an unacceptable statement. Unless Rogers has exempted himself from the trap of this skepticism and relativism, which if assumed, this point is also like a bitter irony.

11. The rejection of skepticism and relativism is obvious and clear from the point of view of epistemology:

It is not very difficult to understand that Rogers has a contradiction in his statements. Rogers' approach to epistemology is based on the unattainability of absolute truth, which undoubtedly leads to relativism. What Rogers proposes about the individual's knowledge of himself and the world is the originality of subjectivity against objectivity and falling into the trap of idealism. He believes that the basis of a person's perception of external reality is what a person believes to be real. This is exactly the philosophical phenomenology that is true based on existentialism of knowledge. In fact, he believes that a person's perception of reality is reality, while in the real world, there is a reality independent of our perception, and

whatever human perception is, There is a reality independent of it (mentality) that interacts with human perception in some cases, and it is not the case that the objective and external reality is purely subject to human perception, which is an Epistemological idealism that is evident in Rogers' view (zarshenas, 2016). This talk is like ten people looking at the sun with ten glasses and each of them creating a reality of the sun in their mind and each of them saying that regardless of what exists in the sky as the sun, my mental reality (arising from my personal senses) of the sun is a reality, that is almost similar to the story of the elephant in Mawlavi's Masnavi. In fact, it should also be said here that what our senses report to humans is the state in which the senses themselves are located, not the perceptible truth and the mistake is that we mistake the report of the senses about our state with what is perceptible in it. However, these two are different. It means that the senses are not wrong, but we are the ones who do not understand the verdict of the senses (panahi Azad, 2010). Therefore, the rejection of skepticism and epistemological relativism in Rogers' theory is obvious and clear from the point of view of epistemology.

12. Skepticism and Epistemological relativism are contrary to Islamic teachings: On the other hand, in the Holy Qur'an, various verses discuss science, knowledge, thinking, and wisdom (obtain understanding), that all of which indicate that the actualization of science, knowledge, and knowledge of external realities is feasible and possible. Including this verse that says: *Say, 'Are those who know equal to those who do*

not know? (Az-Zomar: 9). or the first verses that were revealed to the Messenger of God (PBUH) were about knowledge, reading, insight and understanding: *Read in the Name of your Lord who created; created man from a clinging mass. Read, and your Lord is the most generous. Who taught by the pen, taught man what he did not know.* (Al-'Alaq: 1-5). It can also be said that basically the creation of man was accompanied by science and knowledge. As the Qur'an mentions: *And He taught Adam the Names, all of them; then presented them to the angels and said, 'Tell me the names of these, if you are truthful.* (Al-Baqarah: 31). This verse shows that man is higher than angels because of this ability to acquire knowledge, and has the capacity to receive and understand all sciences. Also, science and knowledge are so important that Moses (PBUH) took the hardships of a difficult and risky journey in order to gain more awareness and knowledge. This story is mentioned in Surah Al-Kahf from verse 65 to 76 in the story of Musa and Khizr: *Moses said to him, 'May I follow you for the purpose that you teach me some of the probity you have been taught?'* These few verses of the Qur'an show that knowing science and knowledge as an objective and external reality is possible and potential in the Qur'an's view, as long as the wise people have a high position in the Holy Qur'an: *Allah will raise in rank those of you who have faith and those who have been given knowledge, and Allah is well aware of what you do* (Al-Mujādalah: 11).

13. The tools of recognition are numerous and diverse. Regarding the possibility of knowledge, Rogers' position is

that there is a possibility of subjective (mental) and personal knowledge, which was given brief answers. In fact, Rogers believes in personal knowledge. Also, unlike Rogers, who, influenced by Kant, only involves the mind of the individual or the subject in acquiring knowledge, from the perspective of Islamic sages, the tools of knowledge are divided into several categories, including sense, imagination, Illusory power, and heart and intellect, all of which have been proven and examined (Khosropanah, 2013., Hosainzade, 2007).

14. Pragmatism has several Negative consequences: In relation to the criterion of cognition, there is no obvious mention in his theory, but by reviewing some available sources, it can be reached the principle of pragmatism about the criterion of recognition. Therefore, from this point of view, it is possible to refer to the criterion of truth and falsity in the epistemology of Rogers' theory, and that is pragmatism, which has been introduced as one of the foundations of Rogers' theory (Shafiabadi & Naseri, 2005). It seems that it is not wrong to say that Rogers has hidden behind the bastion of pragmatism to avoid facing precise Epistemological questions about the truth and falsity of propositions, although he has not mentioned it openly. Pragmatism define the definition of truth and the criterion of truth is the practicality and effectiveness of propositions, there are also criticisms to this point, which are:

a. Pragmatism has confused between means and ends (goals). The requirement of pragmatic interpretation is that, first of all,

knowledge that has no practical and objective benefit is not useful to mankind. Such as the idea of eternity or the everlastingness of the world or principle of the community of opposites or their negation. Because such cognitions have no external effect and are not applicable in medicine and industry, therefore they are invalid because they are not useful in practice.

b. Secondly, according to this view, whatever is beneficial in practice is right and true even if it is not in accordance with reality, and whatever is not beneficial in practice is invalid even if it is in accordance with reality. According to this view, science is not measured by reality, so that its correspondence with reality is defined as truth, therefore, the only criterion is being efficient and not being efficient.

c. Thirdly, from this point of view, there is no difference between theoretical and practical sciences, that is, knowing theoretical issues such as mathematics and physics is the same as knowing practical issues such as ethics and law, while these two areas of knowledge have an essential difference that cannot be denied (Javadi Amoli, 2012). Therefore, it can never be said that what is useful is always true and honest, and what is not useful is not true and false (Panahi Azad, 2011). Because, for example, the calculations of cosmic affairs such as eclipses and eclipses were once done based on Ptolemaic views and had practical results, while today the invalidation of this view has been established. So the claim that a proposition that is beneficial is true is not correct. On the other hand, this view is caught by its own criterion

and is self-contradiction because the usefulness of this epistemological statement has not been determined in practice, and their insistence on this is a kind of Confiscation to the desired, which is not correct.

15. Epistemological realism is the negation of Rogers' view

In summing up the above discussions, it can be said that according to Islamic sages, there is a possibility of real knowledge and knowledge, which is the epistemic realism that most Muslim sages believe in, and it is just opposite to the epistemological idealism that phenomenologists and people like Kant call it, and its effects are evident in the view of psychologists like Rogers.

Contrary to idealism in which the mind is the ultimate reality and the external physical world is a structure dependent on the human mind, Muslim sages believe in epistemological realism, which means that the external world exists independently of the human mind and through perception, humans can understand and recognize the qualities and objects that are part of the world (Khosropanah, 2014). For this reason, the word certainty is used a lot in Islamic sources, which is complete and final knowledge. Muslim realists rely on this basis and try to acquire other knowledge. The result of this view, that is, epistemic idealism, leads to skepticism. Because it says that the object outside is different from the object of our perception. If this principle is correct, how can it be said that there are facts in the world and we have relative knowledge of them? If all our perceptions are shaped by a series of

presuppositions and mental templates, how can we say that what is with us is, albeit relatively, the same as what is outside (Panahi Azad, 2011)? And basically, if this is the case, the efforts of scientists and researchers in other scientific fields all over the world are in vain, because in this case they are looking for something that they cannot achieve at all, and secondly, and secondly, if they reach a minimal and relative amount, they cannot share it, and the invalidity of this is also clear.

16. Preference of one behavior over another behavior is negation of behavioral relativity:

To say that "*humans do not live in the real world at all, but have perceptions of reality. Humans cannot know the truth*", in fact, it is another interpretation of the same claims of the sophists, which is put forward in a new language, and based on that, the facts are subject to human perception (Hossainzade, 2011) And this means epistemological relativism, the result of which is that Everyone knows everything about reality, It is a reality for itself and since according to this theory, people behave based on their perceptions of reality and not reality itself, therefore no behavior has superiority over another behavior. (There is no specific criterion to distinguish right and wrong behavior) Because the mental realities of people are different from each other. This cognitive relativism also leads to behavioral relativism. Because in this theory, people act based on their perception of reality. According to the previous statement regarding the difference between perceptions of reality, each person's behavior is different

from the behavior of others, and since the criterion of behavior is the person's own perception of reality, each person can perform any behavior and consider it correct, because it is the result of its perception from reality. The result of this relativism is behavioral chaos and the relativity of moral propositions in the field of values, social and family, and behaviors such as theft, rape, murder, and discrimination. Because every person has a relative perception of reality and considers it to be right and acts based on it, and there is no fixed, absolute, and all-inclusive criterion for judging and determining the truth and correctness of statements, which every sane person finds its invalidity. When the criterion of everything is man himself and his mental realities, it is natural that in the field of ethics, it is the will of man and his feelings that are decisive. Because moral propositions do not have any type of reality. The consequence of such a belief is that a father can rape his daughter, and the treatment method is to convince the father, who went to the family therapist because of the anxiety caused by the rape of his daughter, to remove the guilt caused by stereotypes. He did this because of his high energy and sexual ability and he can be proud of having so much energy (Dallos, & Draper, 2015). If the truth is personal for everyone, then a common reality will never be formed between thinkers and no thinker will be informed of another's thoughts, while this is not the case and many thinkers understand each other's thoughts and works well and then accept them (Javadi Amoli, 2012).

Conclusion:

The purpose of this article was to review and criticize the epistemological foundations of Rogers' theory of client-centered from the perspective of Islamic sages. Among the theories that are used by counselors and psychologists in our country as a basic theory in therapy and counseling is Rogers' client-centered theory. His view about man, which is manifested in his theory, was formed in the conditions after the World War and in the context of humanism, which has differences with Islam's view about man. Therefore, a Muslim counselor, in order to make better use of the theories of counseling and psychotherapy and to make these theories more effective, must consider the cultural conditions of his country and review the foundations of these theories.

One of the foundations of theorizing is the foundations of epistemology, according to which the theoretician develops the theory and introduces the ideal human being, and subsequently the way and techniques to achieve this ideal human being are also introduced. According to Rogers, man is not able to gain definite and certain knowledge about external reality, and everyone has his own perception of reality and acts accordingly. He was influenced by Kant, and for this reason, he considers human knowledge to be influenced by presuppositions and considers human knowledge to be a personal matter. He, who is influenced by phenomenology, believes that although the external reality may exist, but that part of external reality is real and true, which is imprinted in the mind of the client. In fact, he who is a subjectivist in the conflict

between the mind and the object, only considers man as the knowing subject and the subject of knowledge, which is subjectivism. By emphasizing the internal frame of reference as a reservoir of cognitions and the determining factor of people's behavior, he has definitely entered the valley of skepticism and relativism, which is clearly invalid.

Because if the external and actualized reality were not recognizable, Rogers also has no right to theorize and travel to different parts of the world and promote and teach his own theory. Also, in clinical and counseling work, in case of denying the absolute and recognizable and actualized reality, the counselor and client should only engage in "Aha therapy".

In terms of the criterion of cognition, nothing is clear in his theories, but a review of various sources shows that he is a pragmatist from this point of view, and it doesn't matter much to him whether his propositions about actualized and desirable man, are honest and true or not. As long as the propositions are effective, it is enough that this case has also been criticized.

The requirement of pragmatic interpretation is that, first of all, the knowledge that has no practical benefit is not useful to mankind, such as the idea of eternity or the everlastingness of the world or the principle of the combining of opposites. Because such knowledge has no external effect and has no application in medicine and industry. Therefore, because they are not useful in practice, they are invalid, and secondly, according to this view, whatever is

useful in practice is right and true even if it is not in accordance with reality, and whatever is not useful in practice is invalid even if it is in accordance with reality. Of course, it can never be said that what is useful is always true and honest, and what is not useful is untrue and false. Because, for example, the calculations of cosmic affairs such as eclipses and eclipses were once done based on Ptolemaic views and had practical results, while today the invalidation of this view has been established, so the claim that a proposition that is beneficial is true is not correct.

On the other hand, this view is caught by its own criterion and self-contradiction because the usefulness of this epistemological proposition has not been determined in practice, and their insistence on this is a kind of Confiscation to the desired, which is not correct.

This is despite the fact that from the point of view of Islam and Islamic epistemology, acquiring knowledge about external realities is also possible. Because the knowledge and recognition of the external reality is a possible and indisputable thing, and its actualization is self-evident and does not need proof. Everyone has certain knowledge and cognition about his own existence, the existence of his perceptive powers, such as the power of sight and hearing and intellect, the existence of mental forms and the existence of mental states.

In addition, the person who writes or debates has no doubts about the existence of the debater, the paper he writes on it and the

pen he writes with it, and he has certain knowledge and knowledge about all these matters. Every wise person knows that he knows things and can know things, so he tries to get information about the things he needs, and the best example of that is the efforts of scientists and philosophers throughout history to get knowledge. On the other hand, the instructions of the religion regarding the acquisition of knowledge, thinking, wisdom and efforts of the professors and students show the same thing.

Because if the acquisition of knowledge as an external reality was not possible, the study of science and its transmission would be impossible and futile, while the reality is not like this, and all over the world, scientists produce science and transmit it, which is a proof of the violation of Rogers' epistemological relativism. If each person's truth is to be his own, there will never be a common reality among people, and no scientist will be aware of another's thought, While the reality is not like this. Many scientists understand each other's thoughts well and then accept them (Javadi Amoli, 2012), which itself contradicts Rogers' claim.

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