

A Comparative Study of the Principle of "Insān Kāmil" in the Mystical System of Ayn Al-Quzat Hamadani and Ibn Arabi

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Abstract

The idea of "*Insān Kāmil*" and defining its characteristics and explaining its examples is one of the long-term categories in Islamic mysticism. This idea has been proposed in the mystical system of Ayn al-Quzat and Ibn Arabi, to belong to two different traditions, with common and sometimes distinct characteristics. The present study aims to explain the common and different aspects of the concept of "perfect man" in the mystical views of Ayn al-Quzat and Ibn Arabi by using an analytic-comparative method. The result of the research indicates that belief in elements such as perfect human's being the mirror; the right to be a creature, mediation between right and creation, and having the position of the vicegerent of God are common to the mystical worldview of Ayn al-Quzat and Ibn Arabi in defining "perfect man". Among the differences between their views on the subject of "perfect man" are:

A) In Ibn Arabi's mysticism, "*Insān Kāmil*" is the manifestation of the great name "Allah", endowed God-given with the divine and ancient truths, and as a result, the root of "fascinated mystic" in terminology called Sufi, but in the views of Ayn al-Quzat, this concept is defined along with "I am like you" and it can be interpreted as "fascinated mystic".

B) In the mystical system of Ayn al-Quzat, Prophet Mohammad (PBUH) is introduced as the true criterion of "perfect man", while in Ibn Arabi's school, the concept of "perfect man" is synonymous with Muhammadan truth or Muhammadan word and light, in which each of the prophets is a manifestation of They are its manifestations.

C) The theory of "perfect man" has an epistemological aspect in Ayn al-Quzat's mysticism, but in Ibn Arabi's worldview, this concept is used to reconcile the existential and epistemological fields.

D) In the ontology of Ayn al-Quzat, "the perfect man" is the manifestation of the name of beauty, and in the school of Ibn Arabi, it has a comprehensive appearance of both aesthetic and glorious aspects.

Keywords: Perfect Man, The Truth of Being Muhammad Followers, Ayn Al-Quzat, Ibn Arabi, Adaptation.

1. Introduction

Knowledge of man, along with knowledge of God and the world, is one of the fundamental pillars of the worldview of religions and schools of thought. In Islamic culture, human beings have a special prestige and importance compared to other parts of the world. In theoretical mysticism, "*Insān Kāmil*" is the manifestation of all the divine names and attributes and the unseen and intuitive manifestations of God's essence and includes all levels of God knowledge.

Therefore, it can be said: "The perfect human being" is the main axis of theoretical mysticism, and knowing it is the same as knowing monotheism. In the mystical system of Ayn Al-Quzat Hamdani, as one of the theorists of the first tradition of Islamic mysticism and Ibn Arabi, the starting point of the second tradition and the founder of theoretical mysticism, the idea of "perfect human being" is one of the prominent motifs and common concepts. Ayn Al-Quzat, with the predominant aspect of love, following his pioneers in Khorasan Sufism, sees man in the center of the circle of the loving path of existence (the perfect path of creation); in the majority of

his works, without explicit references to the term "perfect human being", he draws the outlines of this concept in his mystical system. On the other hand, Ibn Arabi, using the term "Al-Insan al-Kamal", as the most perfect form of existence, which is the limitless level of unity due to inherent love, sits to observe himself in its mirror; and its epistemic system is based on the central opposition of "right and creation", that is, it exists. A unit that is called right from one side and creation from another side strengthens [1]. In this article, using the analytical-comparative method, "the influence of Ibn Arabi from the anthropological foundations of the first tradition of Islamic mysticism in inventing the theory of the Insān Kāmil being" in the common and distinct beliefs of Ayn Al-Quzat and Ibn Arabi in the thought of "Insān Kāmil" is examined [2].

2. Research Background

In explaining the position of man and specifically "Insān Kāmil" in Islamic mysticism - especially in the school of Ibn Arabi and his successors - many works and compilations has been compiled. Among these researches, which are closely related to the subject of this article, the following works can be mentioned:

Nasfi (2009) introduced the characteristics of Insān Kāmil, his various names and titles and considered the perfect human being in Shariat, Tariqat and truth. Nicholson and Shafiei Kadkani (2012) have spoken about various views on the origin of the "perfect human" character in Islamic culture; In this work, topics such as the Islamic theory of the word (Logos), the position of Adam and the truth of Muhammadiyah, Muhammad: Insān Kāmil, and the antiquity of Noor Muhammadi are proposed. Jahangiri (1988), by describing the position of man among other creatures, has spoken about his rank of vicegerent and caliphate in Islamic mysticism and the school of Ibn Arabi; And in the central paradigms, he has explained the idea of " Insān Kāmil " in the intellectual system of Ibn Arabi and his s human dignity and the principle of "Insān Kāmil" in Islamic mysticism, relying on Ibn Arabi's opinions; He calls the "perfect human being" the most perfect definition, the heart of the world of possibility and the universal universe; Because the spiritual and physical powers of the world of grace reach from him to other branches, and he is comprehensive of all names and attributes and all worlds of the unseen and martyrdom. Nasiri, (2005) expresses the viewpoint of different schools regarding the perfect human being and refers to different titles of "Insān Kāmil" in different schools and styles. with a comparative method, examines the common and different views of Ibn Arabi and Rumi about the " Insān Kāmil " and discusses the possibility of Rumi being influenced by Ibn Arabi. These works and other similar works play a great role in clarifying the image of the "Insān Kāmil" being in the scope of Islamic Sufism and Ibn Arabi's mystical school. But so far, no independent work has been compiled regarding the comparative study of the concept of the perfect human being in the mystical world of Ayn Al-Quzat Hamdani and Ibn Arabi. By comparing their mystical views in the field of the theory of the "Insān Kāmil", the present article tries to take a step - however short - in the path of getting to know the mystical worldview of the two traditions of Islamic mysticism.

3. Research Questions

- 1- How is the position of "man" as the basis of epistemology and ontology depicted in the mystical insight of Ayn Al-Quzat Hamdani and Ibn Arabi?
- 2- What are the common and distinctive aspects of the idea of "Insān Kāmil" in the mystical system of Ayn Al-Quzat Hamdani and Ibn Arabi, the prominent representatives of the practical and theoretical traditions of Islamic mysticism?

4. Necessity of Research

The "Insān Kāmil" being has made the inner structure of his existence like a regular ruby crystal. For this reason, it has reached transparency and the divine light passes through itself. Even the Islamic architecture takes on a crystalline and orderly state like a ruby among the organic structure of the city and manifests the symbol of the perfect man by finding order in him [3]. In the ups and downs history of thought and mysticism, scholars and school owners, in order to convince the perfectionist nature of mankind, according to their own worldview, have defined and explained the enlightened human being; and they have made the acquisition and understanding of the standard of human perfection and happiness the ultimate goal of their profession. In Islamic mysticism, the idea of "Insān Kāmil being" has had a high place among the companions of the Way; and this thought has been proposed in dual traditions (practical and theoretical tradition) due to the difference in the field of epistemology and ontology, with common and distinct aspects. Therefore, a comparative study of the theory of "Insān Kāmil" in the mystical system of Ayn Al-Quzat Hamdani, represented by the first tradition, and Ibn Arabi, the leader of the second tradition, seems necessary. In this essay, we have tried to explain one of the three sides of the mystical worldview of these two mystical traditions (theology, anthropology, and cosmology) with the focus of the opinions of Ayn Al-Quzat Hamdani and Ibn Arabi; and show their subscription and points.

4.1 The Origin of the Theory of "Insān Kāmil" in Islamic Mysticism

In Islamic culture, the title "Insān Kāmil" is mainly used with the term "divine word". This word is a concept that has non-Islamic roots with all its fusion with Islamic beliefs, the Qur'an, Hadith, and Shiite words. While researching the concept of the perfect human being in Islam, *Hans Heinrich Shaeder* has investigated the Iranian roots of this idea. In his belief, the theory of the perfect man has a solid relationship with the thoughts of the ancient East, especially its Iranian side, and is a combination of Iranian and Hellenic aspects. He tries to relate the roots of this thought to the concept of the first man in the Avesta, that is, to Keyumars... According to this belief, the first man, in ancient Iranian thinking, has a universal duty; He is the example of humanity and according to a legend, all the eight mines were created from the eight parts of his body. *Curt Goetz* has come to the conclusion that in the fifth century BC, in Iran, there was a correspondence between man, as the Microcosm analogy, and the world, as the macrocosm analogy. In this belief, the world as a human being is great; And man, the Microcosm analogy, and in the battle between the Minoan world

and the demonic world, man rises to defend the Minoan and Ahura forces, as is also the case in Mani religion [4]. On the other hand, *Tor Julius Efraim Andrae* believes that the evolution of the perfect human thought in Islam has always been parallel to the evolution of the Gnostic theory of prophecy. The Gnostic theory of prophecy is related to the Gnostic aspect of Imamate theory among Shiites and it is related to the ancient roots of this thought through Shiite beliefs. In the traditional view, man, like any other phenomenon, has a material aspect and a superior and divine aspect. The divine face of man is the perfect man. A perfect person is someone who is complete in Sharia, Tariqat and truth, and four things make him perfect: good words, good deeds, good morals, and knowledge. The position of a perfect human being in Sufism is the position when a person reaches the level of annihilation for the sake of God. The position of annihilation in God is the last stage that the mystic reaches, and he falls in the lap of the beloved and disappears. That is, belief in "*Nabi Sadeg*" who is an eternal being and his spirit and grace are inherited in the chain of prophets, and this spirit and grace is transferred from one person to another in the code of divine light Louis Massignon regarding the history of the idea of "perfect man" unlike *Shaeder* who believed in the Iranian-Hellenic roots of the perfect man. He believes that "the theory of perfect man in Islam has Semitic and not Hellenic roots; He even insists that he sees the evolution of this theory as the result of deliberation and reflection in the Qur'an, and by referring to the "Sermon of Al-Bayan" attributed to Hazrat Ali (AS), he searches for the continuation of this matter in Shiism. Each of these Sures are placed in a special position and are actually in the form of content that has intensified the expressiveness of the forms. In the same way, it expresses the common worldview of cultures around issues such as death, and rebirth, followed by reward and punishment, and the common denominator of all these concepts is man as a microcosm. In Islamic thought and culture, Muslim mystics refer to hadiths such as "I was a prophet while Adam was between water and mud" and "The first thing that God created was my light", from the truth of the perfect human being; and his highest mystical position is called "Mohammedian truth". *Abdul Karim Jili*, one of the prominent followers of Ibn Arabi, in his book "Al-Insan al-Kamal in the Knowledge of the Last and the First" assigns stages for a person to reach the stage of a "perfect human being": "In the first stage, the truth appears to him in his names, and as a result of this manifestation, the name of "Abd (servant)" disappears and one of the divine names remains on him, and when God is called by that name, he is the one who answers. The second stage is the stage of manifestation of the right to the servant by the manifestation of attributes, so that the attributes of the servant disappear and become divine attributes. When it manifests to him in the form of life, the servant sees himself in the form of life in this world, and when it manifests in the face of the word, all beings become words for the servant. The last one is an innate manifestation in which man, at that stage, feels his innate unity with God.

4.2 The Appearance of "Insān Kāmil" in The Mystical System of Ayn Al-Quzat Hamdani and Ibn Arabi

Although "perfect man" was used for the first time by Ibn Arabi, its implicit and substantive definition was somehow present in the verses and hadiths, and consequently in the works of mystics of the first mystical tradition. "Certainly, Ayn Al-Quzat is the first mystic who spoke in detail about the perfect human being in his works and mentioned several characteristics for it". In the works of Ayn Al-Quzat, the image of a perfect human being is combined with great attention and love for Prophet Muhammad (PBUH). With the mystical interpretation of some Quranic verses in the circle of love for the "perfect human being", he uses Quranic oaths to describe the beauty of this human being, whose earthly example is the Holy Prophet [5]. In the mystical opinions of : Ayn Al-Quzat, the basis of knowledge and understanding depends on the knowledge of the perfect human being as the embodiment of truth and the full-view mirror of divine attributes. Knowledge that leads a person to love God and, as a result, love the universe. Therefore, in the mystical world of Ayn Al-Quzat, the knowledge of the perfect human being is one of the duties of the Tariqat, without which, it will not be possible to complete the path of knowledge. He interprets the perfect human being as "Mohammedan light" which is in opposition and correspondence with the contradictory combination of "evil black light". It mentions the mystical attributes and characteristics of a perfect human being. In Ibn Arabi's mystical view, "man is the evidence of the Creator of the world, and the completion of the supreme verses of God the Most High." Therefore, the knowledge of truth is based on human knowledge.. Izutsu considers Ibn Arabi's worldview to be based on two foundations: one is the truth and the other is the perfect human being [6]. Therefore, although the basis of the "perfect human" theory existed before Ibn Arabi; With his genius, he brought this theory in connection with other components of his thinking, especially the principle of "unity of existence" and names and attributes in his mystical field. After the principle of "unity of existence", the theory of "perfect human being" can be considered the most important pillar of his theoretical mysticism; from the point of view of some researchers, "the understanding of all the elements of Ibn Arabi's thought depends on his anthropology, even God must be known through man" [7].

Ibn Arabi considers the perfect human being on two evolutionary levels (man as a species) and individual: the human species is the most complete creation among the creations of the world because it is created in the image of God; However, at the individual level, all human beings are not perfect in the same way, but there are degrees among humans. Ibn Arabi sometimes mentions the perfect human being with the title "Al-Insan al-Haqiqi" and calls it the vicegerent of truth on earth and the teacher of angels in the sky, and considers it the most perfect form that has been created... the only creature that worships the truth by observing it. He is the complete face of Hazrat Haqq and the comprehensive mirror of divine attributes. His rank is higher than possible and higher than the position of the people. He is an increate and eternal event".

4.3 The Common Aspects of the Idea of " Insān Kāmil " in the Mystical Views of Ayn Al-Quzat and Ibn Arabi

The common aspects of the theory of "Insān Kāmil" in the mystical system of Ayn al-Quzat and Ibn Arabi can be examined under the following headings:

4.4 Hazrat Muhammad (pbuh) and the Muhammadan Truth

The true example of a perfect human being: In the mystical system of Ayn Al-Quzat, Prophet Muhammad (pbuh) is the true example of a "perfect human being". When introducing perfect figures from his point of view, he considers the Prophet's holy existence as a measure; He examines other faces with this criterion: "The people saw Muhammad as a face, a body, and a person, and they showed humanity and humanity to the viewers, saying," *Say, 'I am just a human being like you. It has been revealed to me that your God is the One God'* " (Quran, 2009, p. 110)... But they made him with the people of insight and truth so that they could deeply see his truth [8]. Some said: "*O God, place me in the nation of Muhammad*" . And some people said: "*O God, make Muhammad's intercession our sustenance*"³. "But in Ibn Arabi's belief, the true example of a perfect human being in existence is Muhammad's truth or "the word and light of Muhammad"; Because the first reality of the appearance, the first being, the origin of the emergence of the world, and in other words, the first person of the highest order. He is the form of the all-encompassing divine name, the most complete of all names and attributes, the most perfect person of the human kind, and the complete manifestation of the truth, which has become the place of manifestation of the Great Name (Jahangiri, 1988, pp. 328-329). He believes that "the rank of a perfect human being is in relation to the universe as the rank of the speaking soul is in relation to a human being, and he is perfect, and there is no one more perfect than him, and he is Muhammad (pbuh); He is a perfect human being who is superior to the world in terms of perfection" [9]. Ibn Arabi considers "Muhammad's truth" as the speaking soul and soul of the world, which before his appearance; the world was like an embryo in the mother's womb [10].

4.5 The Perfect Mirror of the Truth

In the human being of the school of Islamic mysticism, the most obvious characteristic of the "perfect human being" is the quality of his reflection in the perfection of the beauty of the Most High. Ayn Al-Quzat benefits from the mystical symbol "mirror" more to explain the position of a perfect human being and the ritual attribute of a human being. Borrowing from the verse "Allah is the light of the heavens and the earth ", he introduces God as the light of the heavens and the earth, and remembers that the sun cannot be observed without an intermediary. In Islamic arts, the crystallization of Quranic verses is very evident; In the design of Iranian carpets, which informs about the presence of God, that he is close to man, and this closeness is the closeness of the stranger's heart to his god. (Asadi S. a., 2017, p. 38). Therefore, Prophet Muhammad (pbuh), as the supreme example of a perfect human being, is considered a full-view mirror to see the beauty of oneness: "May the sun burn without a mirror on the beauty of Muhammad, the Messenger of God... because it is impossible

to see the beloved without a mirror, it is necessary in the veil". Ayn Al-Quzat considers the existence of man in front of God's enlightening light as a prism that multiplies the lights and presents them to the world: "He, who knows God, knows light because he knows God. God Almighty is such that the light of the lamp is behind the glass and the glass in the lampstand. May this lamp be the soul of the seer and the crystal of Muhammad's light that you heard". In "Maktobat ", he interprets the verse "*Whoever obeys the Messenger has obeyed God*"² , while introducing Prophet Muhammad (PBUH) as a mentor on the way to the knowledge of the truth, he believes that the seeker sees God in the mirror of an old soul. "Here, you should know what it was like to see God in the mirror of the old man's soul... So Bubakr saw the truth of God through Mustafa's soul, and the commands of the truth came to Bubakr from his heart. Therefore, when he saw God through him and found God through him, the life of Mustafa was also the mirror of the heart of Bubakr. Describing the role of Prophet Muhammad's mirror in order to attain divine knowledge, Qazi says: "Whoever seeks the path of knowledge of his [God's] essence, makes his own truth a mirror and does not look in it, he knows the soul of Prophet Muhammad (PBUH). After that, the soul of Prophet Muhammad (PBUH) becomes a mirror; "*On The Night Of The Ascension Of My Lord, I Saw Him In His Best Form*"³ " is the sign of this mirror. In Ibn Arabi's mysticism, a perfect human being is a perfect mirror of God due to the comprehensiveness of all divine names and attributes. Unlike other areas in which God Almighty sees Himself as a place, He observes His divine essence in the perfect human being according to Himself and from all aspects, Because: "The truth is a human being who has appeared in the form of the whole world and because of this comprehensiveness, has become entitled to the caliphate; Because the caliph must be in the form of his successor and this is the meaning of "*God Created Man In His Own Image*"⁴. Therefore, according to the truth, the mirror and magazine of truth is human truth, which is comprehensive of all physical and spiritual levels, and the world of the infinite is the gift of the truth of the perfect human being, whose details are brief.

He uses the allegory of mirroring the perfect human being in a double aspect: In the first facet (Fass admi), creation, and in the highest order of it, the "perfect man" is placed in the mirror of truth, that is, God sees himself in the mirror of the perfect man; And in the second aspect (Fass Shithi) the truth is the mirror of creation and man sees himself in the mirror of God. Therefore, the rank of a perfect human being is a comprehensive of all the ranks of the world and a mirror of the divine rank; And "God Almighty made the heart of a perfect human being a mirror of innate and nominal manifestations so that it first manifests on him, and through him the manifestation is bestowed on the world of works as light falls on a mirror; And through the reflection of the ray of that light, let it shine on that which is in front of the mirror"

4.6 The Perfect Human Being is the Goal of Creation

In Islamic mysticism, "perfect human being" is the right of creation. That is, the ultimate cause of the creation of the world and the ultimate goal of creation is that the creation of the universe was

formed according to his existence. In the mystical system of Ayn Al-Quzat, Prophet Muhammad (pbuh) is the prominent example of a perfect human being; that the principle of existence is attributed to him and other creations are subordinate to this principle: "The head of them came Mustafa - peace be upon him - and his people followed him who *"Loved Them And Loved Him"*" Muhammad was the principle of their existence and others followed". Citing the famous hadith, *"if it were not for you, i would not have created the heavens"*³, he introduces Prophet Muhammad (PBUH) as the purpose of creation, without him, the existence of the creatures of the two worlds would have disappeared: *"If you had not been with this tribe, you would not have imagined and explained your creations"* (Ibid: 43). And he calls the entire universe a parasite of the existence of that Prophet: "if you were not there, I would not have created the heaven ", if you were not for your existence, the existence of the universe and the worlds would have disappeared. We have revealed their existence because of your existence, and we have chosen you, O Muhammad, from our own. For his own sake, he created Muhammad, to be his companion, who *"created the world for me and created you for my sake"* and created all the creatures because of Muhammad!

From the perspective of Islamic mystics and thinkers, "perfect human being" is not only the head of the ultimate causes of the world's creation; rather, it is also at the top of the chain of "active causes" of creation, without which the creation of other beings would be impossible. Because according to the principle of "cause and effect harmony", there must be harmony between the Almighty God, as the cause of creation, and creatures, and the existence of such harmony cannot be imagined except through the mediation of a perfect human being, who is a collection of divine names and attributes. Ayn Al-Quzat, interpreting the verse *"And We has not sent you except as a mercy to the worlds"*², interprets the word mercy as "acceptance of creation" of Prophet Muhammad (pbuh), who put on the "garment of existence" for the benefit of mankind.

In Ibn Arabi's mysticism, the "perfect human being" is the goal and intention of creation, so that with the appearance of this comprehensive universe, it will be a suitable manifestation and assembly for the manifestation of truth in the universe. The creation of man's elemental origin is described as a ghost without a soul and an unpolished mirror, which man is described as the example of the word "When I gave him a system, and I breathed into him from my spirit (a worthy and great spirit)...", because the divine spirit was breathed into it and made the world shine. In his treatise "Al-Insan al-Kamel" in the description of the "perfect human being" he writes: "Since man was created in the image of the right, then he himself is the right to be through. God is created; That is, the creation that eats it, the universe was created. Man is the most perfect creature. And he is the goal of existence, and since he is the goal of creation and was done before existence, then do not create anything before him except for his sake and his appearance. If he was not there, creation would not have taken place. Therefore, the goal is something that exists because of the appearance of the agent, before it exists and he becomes a perfect

human being. The medium of the emergence of his perfections in eternity and eternity, in this world and in the hereafter, is the perfect human being. The broadest and most generous holy space is environment which is made by a generous God .It's a place that the connection between our world with other world,sky with earth, and God's world with dead world become possible.

4.7 The Perfect Man is the Intermediary Between Truth and Creation

another characteristic of "perfect man" in Islamic mysticism is the mediation between truth and creation. "The perfect human being is the mediator between truth and creation. Every human receives knowledge and science from him, and the ultimate goal of humans - in thought and action - is to reach his level and unite with him. Describing the intermediary role of Prophet Muhammad (pbuh), as a perfect human being, Ayn Al-Quzat says: "The soul and then the heart of Muhammad (pbuh) are the intermediary between God and man" In the fourth principle of *Tamhidat*, while explaining the mediator role of Hazrat Rasool, he introduces self-knowledge as the introduction to knowing Muhammad's self; by adhering to the hadith, *"Whoever sees me, he has seen the truth"* and emphasizes the intermediary role of the Holy Prophet in knowing the essence of truth. Whoever attains the knowledge of Muhammad's soul will put effort into the knowledge of God's essence. In the interpretation of the verse *"Certainly, there has come to you a light from Allah, and a manifest Book"*, Ayn al-Quzat interprets the word "light" as *"The Truth Of Muhammadiyah"*; that all the seekers of his government will reach the *"Abode Of Phonix"* and he considers the understanding of Muhammad's status as the ultimate goal and the ultimate perfection of mystics.

In Ibn Arabi's mystical system, the authority of the Caliph of Allah places the perfect human being as the mediator between truth and creation, and God's grace reaches the world only through him. The mediation of a perfect human is both from the point of grace that causes the creation of the world (the right of creation) and also from the point of bestowing knowledge and divine perfections on creation .

Titus Burckhardt writes in his famous article "perennial values in Islamic Art" with reference to the prophets saying that "verily Allah has written merci on everything" grace and beauty of everything is in its thank and adoration to Allah or in other words everything is graceful or beautiful to the extent that represent one religious attribute. This approach of idealization in exemplary image has been represented deeply and beautifully by Molavi in a reading of Leili (Beloved) and Majnons' (Lover) love. At first, he begins as the following: "Khalife once said to Beloved that it is you / whom Lover became perturbed for your sake - you are not more beautiful than other beloveds / Beloved answered that be silent since you are not Lover (Majnon) ". Therefore, he too, emphasizing that only a perfect human being is capable of understanding God as the "Caliph of God", considers knowing him as a necessity for knowing the truth; And he believes that: "The truth cannot be understood except by a perfect human being ... and

he knows the importance and value of the truth of someone who knows the perfect human being, a human being whom God created in His own image". Ibn Arabi introduces the perfect human being as a Barzakh between two worlds, and writes: "No meaning of the inner meanings should emerge outwardly except by his (perfect human) judgment." And nothing from the outside reaches the inside except by His command, although this is not perfect in the state of humanity's dominance; He is a purgatory between the seas and the barrier between the worlds.

4.8 "Insān Kāmil" is God's Shadow and Caliph

In the eyes of the Qur'an, man is God's successor on earth. That is, talent and dignity mean that it is the manifestation of divine attributes as much as its existential capacity. Therefore, from the Qur'anic perspective, after being honored with the honor of "creating with his two hands ", with the clarity of the verse, "Man can be the best of creation and worthy of the position of the Khalifa of God ".

In the intellectual system of Ayn Al-Quzat, one of the most obvious characteristics of a perfect human being is his "shadow" as the rightful vicegerent. In an attitude that is unprecedented in the field of mystical thought, he mentions God with the terms "illuminating lamp" and "source of light"; He introduces Prophet Muhammad - with a seemingly contradictory interpretation that can be justified in the light of this mystical view - as the shadow of the true sun: "When the sun of glory rises from the world of non-existence, from the world of existence, his shadow came as a shining light; Did you know that Muhammad came under the shadow of truth" (Ayn Al-Quzat, 2012, p. 248); He also considers the Muhammadi truth to be the first determination of truth, the origin of beings, in line with the theory of Plato's "First Reason" and Philo's "Logos". And he knows the first form because the truth is manifested in it. He calls the world the shadow of Muhammad (pbuh) that when the truth of Muhammad disappears from this world, the world of possibilities will not last either; because the existence of shadow is impossible without the existence of light: "And have you ever known what happened to the shadow of Muhammad's sun? This speech is not suitable for you; It is worthy of you to know that the shadow of Muhammad came into the world when the original sun disappears, what can you say? Is there a shadow? Never stayed. In Ibn Arabi's mystical worldview, based on the Qur'anic perspective, "the desirable perfection for which man was created is the caliphate, and man obtains it as a result of divine providence, and it is a special position among the messengers. In his school, the matter of the divine caliphate of man is raised in the two domains of public caliphate and special caliphate: Public caliphate is a caliphate that arises in the descending arc, the evolutionary and creative arc of man, and in which every human being benefits from this type of caliphate in terms of his inherent perfection and order of existence; And the special caliphate, which is in the ascending arc, i.e. the cognitive and evolutionary arc of man, is the exclusive position of saints and prophets as manifestations of the perfect human being. According to Ibn Arabi, the position of caliphate and treasurer is reserved for Prophet Muhammad, who is the guardian

of both himself and the world on behalf of God. Noah called his people only to stay away from vices, but Muhammad (pbuh) called his people to stay away from sins and to obey God's actions and attributes. Almighty God said: "There is no one like God". So he did Transcendence (religion) and said: "Indeed, God is hearing and seeing." So he made a simile... Since the authority of the Qur'an is a collective between Transcendence (religion) and a complete simile; From the status of each of these two, only Muhammad (pbuh) - who is the greatest and most comprehensive name of all names - was allocated to this position. "So his collective position is right, by originality, and his ummah, who are the good ummah, by obedience. On this basis, Ibn Arabi introduces the reason for the caliphate of a perfect human being, his comprehensiveness in "Kuniyah facts " and "Divine facts" that with the combination of beautiful and glorious attributes, he has become worshiped by angels and worthy of caliphate.

Another simile that Ibn Arabi uses in introducing the perfect human being is the example of a shadow that never separates from the owner of the shadow (right); sometimes it is hidden in him and sometimes it is revealed with him. This allegory is actually the product of Ibn Arabi's interpretative view in the interpretation of the verse "Hast thou not turned thy vision to thy Lord? - How He doth prolong the shadow! If He willed, He could make it stationary! Then do we make the sun its guide; ", in which he interpreted the word "Zall " as "perfect human being". He believes that: "The perfect human being is reasonable and the truth is hidden in him. Because the shadow, when it hides in the sun, it does not appear, and man is eternal, and because he is called vision (inner vision), God observes him, and when the shadow expands, he appears in the form of truth.

4.9 Aspects of Difference Between the Mystical Thoughts of Ayn Al-Quzat and Ibn Arabi in the Theory of "Perfect Human Being"

The mystical opinions of Ayn Al-Quzat and Ibn Arabi regarding the theory of " Insān Kāmil ", despite having many common points and the same foundations, in some cases have different orientations and theoretical principles from each other, among which the following can be mentioned:

In Ibn Arabi's mystical beliefs, the principle of "Insān Kāmil" is interpreted under the influence of the idea of "existential unity", according to which "perfect human being" embodies both the divine and the cosmic. Because his truth is "the appearance of the creation and the inwardness of the truth: "Know! The truth of Muhammadiyah is that it educates all the manifestations of the world with the Lord who is manifest in it (the divine universal name means Allah) and who is the Lord of all masters; Because this truth is visible in all the manifestations of the world, so with its external form, which is suitable for the forms of the world (the world that represents the external name), it devises the forms of the world and with its inner, it training the inner world (the fixed entities).

While from the mystical perspective of Ayn Al-Quzat, he is a "Insān Kāmil" like other human beings and in the same line as "I am a human being like you " (Quran, 2009, p. 110); And the journey has achieved the status of " until he was within two bows' length or even nearer, " and has become the medium of God's grace and mercy. Therefore, in the mystical view of Ibn Arabi, who believes that for each of the divine names, there is a manifestation in the world of creation. "Insān Kāmil" is the embodiment of the supreme name "Allah" and gifted with divine truths and the basis of the seeker's fascination; But from the point of view of Ayn Al-Quzat-influenced by the ruling view of the first tradition of Islamic mysticism - the "perfect human being" is the enthralled seeker who has reached this level by going through the path and acquiring perfections.

In the mystical works of Ayn Al-Quzat, the characteristics used to describe the mystical position of "Insān Kāmil" reach the platform of emergence in the character of Prophet Muhammad (pbuh), and he alone is introduced as an example of "perfect man"; But in Ibn Arabi's mystical school, the example of "Insān Kāmil" is Muhammad's truth or Muhammad's word and light, which each of the prophets is considered to be a manifestation of. This light appears in the existential Meshkat of one of these prophets in every era; "Until the end of it, the Arab-like form came out / it possessed the world."

In the mysticism of Ayn Al-Quzat, the characteristics of "Insān Kāmil " are objectified only in the personality of Prophet Muhammad (pbuh); However, in the works of Ibn Arabi, other prophets such as Jesus and Adam are also mentioned as examples of Insān Kāmil.

The eternal characteristic of the " Insān Kāmil" in the Ayn Al-Quzat 's intellectual system is to reveal the "hidden treasure" of the essence of unity in the world of possibilities; However, in Ibn Arabi's mystical system, the perfect human being is the mirror of the innate and nominal manifestations of truth; On the other hand, due to the comprehensiveness of all the names and attributes of the truth and the manifestation of the name "Allah", it is a polished and full-view mirror in which God watches himself: "Since Adam was created for the caliphate, and his rank is inclusive of all the ranks of the world, then the mirror of the divine rank came, and he became capable of appearing all the names."

In the mystical scope of Ayn Al-Quzat, the concept of " Insān Kāmil " is mainly placed in the field of epistemology, and his following in the ascending process (cognitive arc) is emphasized; But in Ibn Arabi's point of view, "the theory of the perfect human being is proposed to create a match between the existential and epistemic fields." (Mir Bagheri Fard, 2012, p. 139).

In the ontology of Ayn al-Quzat, "perfect human" (= Aftab Mohammadi) is a symbol of the aesthetic manifestation of truth, which is contrasted with the "black light of Azrael"; However, in Ibn Arabi's mystical system, the "perfect human being" is a

representative of both the beauty and glory of the right, and has a comprehensive presence due to its collective capacity.

5. Conclusion

The combination of the mystical opinions of Ayn Al-Quzat and Ibn Arabi regarding the idea of "Insān Kāmil" expresses the common and distinct view of these mystics in the image of the perfect human model. The common and important features of these two views about the "perfect human being" are that: In the mystical system of Ayn Al-Quzat and Ibn Arabi, the clear example of a Insān Kāmil is Prophet Muhammad (pbuh) or Muhammad's truth. In this type of view, although all human beings are manifestations of human truth, the most complete manifestation of it, which crystallizes all its truth at once, is prophets and saints, and especially the last of the prophets. Therefore, Prophet Muhammad (PBUH) has all the combined and detailed names due to the fact that he has manifested the comprehensive name "Allah" in his being, so he should be considered as the complete example of "perfect human being". Another common feature of these mystics about the "Insān Kāmil" is the right to be the best creature. That is, the ultimate creation of all creatures, including humans, is the creation of a "Insān Kāmil". They consider the perfect man to be the means of gaining God's mercy and knowledge, and they believe that except for the perfect man, no one is capable of truly knowing God; Therefore, on the one hand, the knowledge of a "Insān Kāmil" is a necessity for the knowledge of God, and on the other hand, the world of creation seeks help from Him to receive the grace of existence and divine mercy. Another prominent characteristic of the perfect human being in the intellectual system of Ayn Al-Quzat and Ibn Arabi is the principle of his "Khilafah"; From this point of view, "Insān Kāmil", because he is the comprehensive of all divine names and attributes, has the rightful position of caliphate and is the protector and administrator of the people, and God rules the world through him. They also call the perfect human being a mirror of the court of divinity, which on the one hand is the true manifestation of God in the world created by "God's creation of Adam in the image of God", who manifests the merciful manifestations of God and the details of the great world. On the other hand, the mirror is a reflection of God's beauty (O mirror of the royal beauty that you are/he is the manifestation of the divine secrets that you are) through which God looks at himself. Regarding the distinctive view of Ayn Al-Quzat and Ibn Arabi, on the subject of "perfect human being", the following points can be mentioned:

In Ibn Arabi's mysticism, the "Insān Kāmil" known as Kun Jame, is gifted with divine truths and is similar to the expression "the lover of the seeker". From the point of view of Ayn Al-Quzat, a perfect person is a passionate seeker who has reached this level by going through the ascension of knowledge. Their other distinction is in determining the objective example of "Insān Kāmil"; in the works of Ayn Al-Quzat, Prophet Muhammad (pbuh) is an earthly example of a "perfect human being", while in the school of Ibn Arabi, a perfect human being is interpreted as the Muhammadan truth, the word or light of Muhammad. The principle of "the perfection of the perfect human being" is also visible in the mystical horizon of

Ayn Al-Quzat and Ibn Arabi with differences; As Ayn Al-Quzat, following his pioneers in the first tradition, introduces the perfect human being as a mirror reflecting the essence of divinity in the world of possibilities. In the school of Ibn Arabi, the perfect human being is a mirror of God's innate and nominal manifestations; it is "objective man" through which the essence of oneness watches itself in order to see the fullness of its perfection in him.

Another feature of "Sheikh and Judge" is that the concept of "Insān Kāmil" has an epistemological aspect. But in Ibn Arabi's worldview, this concept is used to match the existential and epistemic fields; also, in the ontology of Ayn Al-Quzat, "perfect human being" is the embodiment of the name Jamal and in the school of Ibn Arabi, it is a comprehensive manifestation of both aspects of beauty and glory

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Foot Notes

. Perfect Man: In Islamic theology, al-Insān al-Kāmil, also rendered as Insān-i Kāmil (Arabic: لم الفلأ ناسنإل) (Persian/Urdu: ناسنا) and İnsan-ı Kāmil (Turkish), is an honorific title to describe the Islamic prophet Muhammad .

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. The flow of Islamic mysticism in one category is divided into two traditions, the first tradition (the period of pragmatism and Kānaqāh (dwelling place, or a 'place of residence,' refers to an Islamic institution and physical establishment (Asadi S, 2023, p. 11)). that covers from the beginning of the 7th century A.H.) and the second tradition (the time of the formation and maturity of theoretical mysticism with the appearance of Ibn Arabi)

. It is one of the names of God

. كحف إى حوى مكلشم رشب انأ امنإلق, Kahf or Cave: 110

. دمحم قما نم انل ععآ مئللا

. دمحم ععافش انقزرا مئللا

. ضررال وبتاومسلارون مللا, Noor,35

. He pointed out that the letters are a collection of letters that he wrote to his disciples, and most of them are related to philosophical issues and mystical principles and the explanation of hadiths and verses of the Qur'an.

. مللا عاظا قف لوسرلا اعطى نم

. "قروص نسا حأ ف جار عملأ قللى ىبترتأ و" Hadith.

. "متروص ىلع مدأ - ىلاعت - مللا قلخ", Sadra'i philosophy interprets the narration in such a way that God created Adam and man in His own image, and man is the manifestation of God's names and attributes and is similar to God.

. Fusus Al-Hikam: The Seals of Wisdom: Ibn Arabi, Muhyiddin

. نوبحى و مهبخى

. كالفال اتقلخ امل كالول

. نىنوكل اتقلخ امل كالول

. ىلجال مکتقلخ و مکل ملاعل اتقلخ

. نىملاعل تمحر ال كانل سرأ ام و

. قحلا ىأر قف ىنار نم

. A mythical bird called Anga in Arabic and Simorgh in Persian and phoenix in English.

. ىدىب تقلخ امل, The meaning of the hand is the power of God's creation.

. قفىلخ ضررال ىفل ععآ ىنإ, Al-Baqarah

. The facts of the universe

. لظل ادم فىك كبر ىل ارت ملأ..., Furqan,45

. لظ, shadow

. مكلشم رشب انأ

. نىسوق باق ناكف, Cave: 110, During the Prophet's ascension, he was as close to God as the distance of two arcs or less. In fact, the "frame of the bow" refers to the spiritual closeness of the Prophet (PBUH) to God because God does not have a physical distance to be measured by something like a bow.

. تاكشم, A place of light, a lampstand, a long arch where a lamp is placed, from the words of the Quran, a crystal container in which a lamp was lit and the light reflected from it in all directions and illuminated a large space; (in mysticism) refers to the troubles of the soul.

. Sun, it refers to the existential light of Prophet Muhammad, which illuminates all knowledge.

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