

Rumi's View on the Character of the Complete Person (al-Insān al-Kāmil)

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Abstract: Perfect human being is one of the essential and primary topics in Islamic theosophy. The discussion pertains to the way a person can achieve perfection while the human being has been created in the best time and under the best conditions as ruled in our holy texts. The question raised here is that on what path should this divine version and mirror of royal magnificence step to attain perfection? Mowlavi is amongst the sages proposing a lot of topics about the perfect human being; in his works, especially *Masnavi Ma'anavi* (spiritual couplet poems), he has presented a lot of discussions about the perfection of the human beings. The present article tries exploring a few of the issues posited about the perfect human being from the perspective of *Masnavi Ma'anavi*; it will be hypothesized that perfection is not a thing outside the human essence and that whatever the human beings want should be sought inside. **Keywords:** Mowlavi, perfect human being, *Masnavi Ma'anavi*, theosophy.

Introduction:

The generative spring of the elders' experiences and advises has percolated before being inflicted with the dryness of death so that we will take a subtle pleasure in the depth of our hearts and souls as long as we taste it from every corner thereof; they are shining torches that illuminate the darkness of ignorance and superstitions to us and open our eyes to the truth.

Mowlavi has resisted in the flames of the burning fires so that his sun-like heat sets the heart and soul of the lovers on fire and simultaneously instigates a zeal and fervor in the wayfarers on the path of truth; like an interpreting messenger, he has heard the ardent and fervent words and offered them in a covert manner with the same enthusiasm and passion to the truth-demanders and truth-seekers.

Mowlavi was a strong and perfect intellect that accepted the shortfalls and transformed them on the palm of the social truths to gold; these are truths that drove away the essence of absolute thinking and spoke of the other thing and paved the way of stability and tranquility in the light of faith towards this fundamental principle, i.e. uncertainty about *Fih-e-Mā-Fih* (Muhammad & Khoshzamid, 2014).

Mowlavi's dictionary of words is replete with these thoughts and he has his own specific principles for every issue; they are principles that show the main road to the global community's correction and he presents theories the practical exercising of which results in the downfall of the intellectual hoarding and colonialism.

Absence of governmental monopoly is the thing that causes the solidification of more and deeper social bonds amongst the communities and renders justice more robust than ever before.

Monopoly is not just limited to the restriction of the social thoughts and activities to certain thought spectra; and, negation of governance monopoly does not mean letting these discussions to freely lead to social dereliction rather both sides of this issue can be envisioned as assort of monopolism's promotion as far as one prevails the other.

The governmental monopoly is praised if it is directed at the carnal wishes which would set the haystack of a government on when it goes to extreme.

Definition of the human being

If we want to search for the main root of the term “human being” and put forth the essential and primary issues presented about it, we should say: “it literally means people, mankind, speaking animal; there are discrepancies about the derivation and appellation of this word; it has been realized by some as being derived from Ens which is antonymous to dread; some others state its derivation from Al-Nūs which is antonymous to residence and stagnation; a group opines its derivation from Aniyas meaning visions and some others say it has been derived from Nesiyan which is antonymous to remembrance (Goharin, 1988).

The derivations and singularities of the things made of the word “human being” entail a vast discussion which needs to be dealt with in its right place; however, the Sufis’ perspective can guide us in line with our primary and essential goal.

“The intention and goal of the entire creation was the human beings’ existence and whatever the thing that has an existence in the two worlds is a branch and subdivision of the human beings’ existence and should a person give the things a thorough look, s/he will see that everything is summarized in the human beings’ existence which is per se interpreted as the cognizance of the divine essence and characteristics and the real cognizance can be attained by nobody but the right and perfect human being because the angels and genies, though sharing the worshipping of the God with the human beings, were overcome by them in tolerating the burden of the trusted cognizance and the human beings preempted the entire universe and its creatures in doing so...” (Zamani, 2018).

Using scrutiny in these lines, we can perceive based on what can be obtained that the perfection and the highest boundaries of perfection have been existed in the human beings since the time they came to existence or were created. The burden entrusted on the human beings’ shoulders is per se the limit of their perfection quintessence that can manifest the real cognizance in the light of perfection when the human beings reach the rank of mirroring the God’s characteristics.

“The seed of the human spirit featured the continuance of the God’s words before it could be casted within its earthly format in such a way that it brought the news about such a treaty as “am I not your God” with the majority of the people replying it with a positive answer. Although they performed such a cultivation to multiplicatively increase the human beings’ vision, hearing and speaking, the human beings are all in loss unless this seed of soul is irrigated by the water of faith and proper upbringing for doing good; so, the human beings are deprived of the real vision, hearing and expressiveness and they will become competent seeds and set off on a journey towards the world of obedience after it is irrigated with the water of faith and good deeds ...” (Zamani, 2018).

It can be understood from the gist of the foresaid statements that one should consider it necessary to concomitantly practice what has been mentioned in the canonical rules and it is via relying on the faith and performing of the right deeds that a person can set the grounds of

his or her existence to make oneself qualified for starting off from a human stage towards the sublime human goals.

Ezz Al-Din Nasafi has the following words in the book “perfect human being”

“O dervish, it was made clear after the human being emerged in the last of the fourteen ranks of descent and ascent that the human beings are the fruits of the creatures’ tree; after the humans reached the rank of full intellect, it became evident that the seed of the creatures’ tree has been intellect and that the last emerging thing has been indeed the first thing with the circle reaching its termination point upon the human beings’ attainment of intellect. The circle was finished in its onset” (Nasafi, 2019).

In these lines, (Nasafi, 2019) investigates the perfect human being from the intellect-orientation perspectives and enumerates in the perfection domain the human being who finishes his or her ranks of ascent and descent using his or her intellect.

Elsewhere, he states that “one should know that the human beings are the minor world and all the things other than them are wholly the major world; everything in the latter has a manifestation in the former so that everyone may realize the minor world as the minor world and also recognize the major world as the major world. Self-recognition is a huge task. The direct path is the recognition of the self; his highness the great prophet of Islam (may Allah bestow him and his sacred progeny the best of His regards) always prayed to the God that “Ehdenā Al-Serāt Al-Mostaghīm” [guide us to the right path]. O’ Dervish, you cannot know the God as far as you do not know yourself. Know yourself to know the God; it is an extremely short path but extremely difficult and hard and it may take a person eighty years to finish it” (Zamani, 2018).

The destination and origin of the motivations is the human creation and the mankind should search in his or her own self for reaching perfection and achieving what s/he wants as perfection.

Eyn Al-Qozat Hamadani has the following testimony about the human beings: “O’ dear, know that the creatures of the world came in three forms and the Sublime God created them in three types of nature and creation: the first one has the form and shape of the mankind but they are devoid of the human truth and signification; the holy Quran brings the following news about this group: “Olā’eka Ka Al-An’ām Bal Hom Azal” [they are like animals and even worse than them”. The second type also has the human shape and form and they have also come out of the Adam indeed and they have the truth of the mankind “Wa Laqad Karramnā Banī Adam wa Hamalnāhom Fī Al-Barr wa Al-Bahr wa Razaqnāhom Min Al-Tayyebāt wa Fazzalnāhom Alā Kathīran Min Khalqenā Tafzilā” [we venerated the offspring of Adam and carried them in sea and in land and we provided them with sustenance of the clean things and we gave them a special superiority over many of our creatures”]; such superiority is not for their possession of silver and gold but for the meaning they have in them with the gem of their truth being invaluable. The first group was in the hell even in their corporeal life; they are today in the direction of cognizance and they will tomorrow regret for not being able to see and observe the God. But, the second group is today enjoying cognizance and truth and they will bear witness tomorrow in the hereafter to the unification with the God; they are in paradise in this and the other world.

As for the third shape, it includes the group that has reached the gist of religion and tasted the truth of certitude; they are supported by the divine zeal for they are “the guardians of God in cloaks and nobody else except the God knows them”.

It is not possible to speak about all the characteristics of this last group because the words cannot describe them and mouths cannot stand their description and one can only present an occult and mysterious description of them; they are the best of the creatures and their cognizance can be just introduced in similes and allegories (Hamadani Eyn, 2013).

Keeping the above descriptions in mind, it can be stated that the spirit of the entire world and the body of the entire universe is the human being and the creature that exercises the God's succession on earth can get to the truth of perfection and the reality of certitude beyond his or her thoughts. The human growth in terms of both intellect and thought can reveal the primary and essential secret of the creation because the secret and code of universe is laid on the foundation of the perfect human being. All the creation has a rank and position for itself and they can reach perfect in their own position and in proportion to the recognition of their own selves and depth of their certitude. However, the human beings, as the spirit of the universe and the visage of the God's existence, are from another extract and sap and essence of another extract.

Now, using scrutiny in the discussions made by the experts, it must be seen that how Mowlavi has approached the perfect human being and what is his perspective towards this subject.

“Our creation was done by the God in His own form; our properties are stemmed from His”

Human beings are the extract and condensation of the universe and it must be seen how the God describe them to help them reach the essential and original description of them.

Based on the ĀYĀT in the holy Quran, “Khalaq Allah Adam Alā Sūrathēī” [the God created human beings in His own form]; the human beings have been created in the form of the God and the entire divine characteristics are summarized therein.

The appointment of the human beings as distinct creatures amongst all the others is per se a proof indicating the humans' perfection, but this perfection is manifested in various appearances and embodiments. The teaching of the divine names and sciences that can be used for getting perfected is also another proof to this claim “Wa Allama Adam Al-Asmā'a Kollahā” [He taught all the names to the mankind].

“Since the human beings are the knowers of the divine names, they have a hundred thousand bloods flowing in their veins”

Being the astrolabe of the God's secrets and a full-length mirror of the God's manifestation and essence that has been created with utmost decorativeness and creation is a manifestation of the perfection.

“Mankind is the astrolabe of the ethereal characteristics; the human beings' features are the manifestation of His signs”

“Everything that is revealed in the mankind is a photo of the God like the image of moon in the water flowing in the ditch”

“The spider images on the astrolabe prove the God's eternal characteristics”

“This is so for the spider to be able to explain about the unseen wheel and the sun of spirit”

“The spider and this guiding astrolabe fell in the hands of the general public in the absence of the astronomer”

“The God granted the prophets the right to perform astrology to see the unseen through the unseen-seeing eyes”

An ĀYA in the holy Quran confirms the abovementioned materials: “Enna Allah Astafā Adam wa Nūhan Āl-e-Ibrahim wa Tabataba'ei meaning “the God gave superiority to Adam and Noah, offspring of Abraham and Offspring of Imran over the other dwellers of the world” (Tabataba'ei, 2014).

Allameh Tabataba'ei orders that “Astafā [in the above ĀYA] means appointment of the elite of everything and the Adam could have been appointed for there has been no individuals with such a perfect intellect as his at his time and the God appointed Adam from

amongst the rest and equipped him with intellect; so, Adam [mankind] is transferred in a divine mutation from a sort of living being to another” (Abazari, 2013).

The recognition of the value and price is also a sign of perfection because if the human beings sell themselves not for a cheap price and do not exchange their precious goods, i.e. their soul, for a cheap price, they can leave the ranks of perfection behind and gain insight about their own selves.

“The poorest of the mankind could not recognize their own selves; they came in large numbers, but they became few”

“The mankind sold his self cheaply; he was a large map but sewed himself to a cloak”

“There are a hundred thousand snakes amazed for the mankind; why has he been amazed and snake-loving”

If the result of this lack of recognition be our imitations of the others, we have still been incapable of perceiving the depth and truth of perfection because we have paved the darkness of the others’ road while witnessing them not having succeeded in getting rid thereof; we may even happen to step on a far darker path; blind imitation is per se one of the most detrimental distractions of the perfection path and the human beings can imitate when their own selves and thoughts are capable of distinguishing the right from the wrong and also when imitation is found an informer of the perfection stages.

“O’ you who have lost in the battle of recognizing the self; you have not realized others as also part of your own self”

“No matter in what form you may come, it is perfect for I swear to the God it is me not you”

“Once you have been the only world of creation; another time you remain in sorrow and thinking to the height of your throat”

“A disqualified life has been granted the quality of living; a sun imprisoned by the inferiorities, alas!”

“This is not you if you are spending a pleasurable, beautiful and bacchanal life; you are that One God”

“You are your own bird, your own hunt, your own trap; you are your own leader, your own earth and your own sky”

“So, the real perfect human being is the great prophet (may Allah bestow him and his sacred progeny the best of His regards) as believed by the researchers and none of the perfect persons has reached his degree and know that the perfect human being is the one about whom the skies are revolving and it is he who would eternally remain so in the entire times and places; he may also emerge in various garments and in different places and he may be given variegated names in respect to those different clothes but the last of them and the owner of the last outfit of the perfect human being is the very Muhammad (may Allah bestow him and his sacred progeny the best of His regards).

This perfect human being’s soul is exemplified by the truths of the existence; his delicacy and nicety are exemplified by the ethereal and divine truths; his physical properties are the examples of the dispositional truths. His heart is the divine court and his intention is the rule and his rank is under the tree of Sedrah Al-Montahā (Barusan, 2015).

Conclusion

Perfect human being is one of the most expanded and most detailed theosophical discussions. Some cases of the perfect human being were mentioned in this article.

Perfection can be achieved through various ways and the human beings have possessed perfection since the very beginning due to their being appointed by the God. The human beings are the successors of the God and, in order to be able to keep their divine

succession's prestige and primary essence and, in other words, in order not to be downgraded from such a high rank, they should observe conditions and regulations. The divine characteristics are each indicative of a degree of certitude and cognizance and nobody else except the guardians of the God has been able to be ornamented with all the divine attributes.

So, self-recognition and return to one's own origin is one of the ranks of the perfect human being's faith and it is about how the human beings can decode the secrets of the universe for reaching perfection.

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