



E-ISSN: 2706-8927
P-ISSN: 2706-8919
www.allstudyjournal.com
IJAAS 2023; 5(10): 31-35
Received: 20-08-2023
Accepted: 24-09-2023

Saja Hadi Watheej
M.Sc., Literature College,
Wasit University, Iraq

The perfect human being according to Abdul Karim Al-Jili

Saja Hadi Watheej

DOI: <https://doi.org/10.33545/27068919.2023.v5.i10a.1065>

Abstract

The idea of the perfect human being is one of the most important theories produced by philosophical Sufism, and in close periods of time, it was linked from the beginning to the view of the perfection of humans, so it moved from describing guardianship in its legal form, stipulated in the Qur'an and Sunnah, and then it quickly developed its meaning with theses. Advanced Sufism reached a stage of maturity with Al-Qunawi, Ibn Arabi, and Al-Jili, which was reformulated based on the newly developed Sufi theory - of the prophetic self in its luminous spiritual aspect, or what is known to them as the Muhammadan truth, and the perfectionist ranks that emerged from its cloak, which the Sufis used to call each according to his identity. Spirituality, positions of empowerment, its susceptibility to divine and divine manifestations, and its functions in existence.

Keywords: Perfect human being, the truth of Muhammad, the levels of existence

Introductions

The perfect human being is a mystical term that is of particular importance to anthropologists and Sufi cosmologists, and to the theories of imamate and guardianship among Imami and Ismaili Shiites.

The theories and ideas presented throughout history about this concept have led to the inability to provide a comprehensive definition of it. However, in view of the group of ideas and opinions put forward by the people of Sufism regarding this meaning, we can say that the perfect human being with divine morality is the final cause of creation and the reason for the creation and survival of the world, realized in the all-encompassing name of God, and he is a mediator between truth and creation and the undisputed successor of God, although the concept of a perfect human being is It has an Islamic status in Islamic Sufism, but we cannot ignore the similarity between it and Gnosticism, and what was presented in Gnosticism and ancient religions in the name of the primary man among the Mazdakites, the ancient man (Adam Kadmon) among the Kabbalists, and the ancient man (eternal man) among the Manichaeans, and it is considered There are different forms of this thought.

The idea of a perfect human being is one of the ideas that occurs frequently on the lips of Sufis. It was used by the famous Sufi Abd al-Karim al-Jili, who died in the year 1410 AD, especially in his books and writings. The idea is almost the focus of his teachings and the point around which her Sufi research revolves. This generation is one of the great Islamic figures who belong to an ancient Arab descendant, a personality who had a great influence on Islamic spiritual life, especially on the mental life of the Persians and Turks. The opinions of this Sufi are connected to each other in a consistent and regular way, like a link or chain, despite the ambiguity of some of his ideas and the difficult meanings of them. This is something required by Sufism itself and the subject that it pursues. It's about research.

The perfect human being who emerged from existence itself, is connected to God Almighty like the connection of a wave to the sea, and enjoys the manifestation of the oneness of the essence of truth. He equates him with the ratio of intrinsic truths, and his soul is a merciful soul. What is the noble verse: "And I did not throw when I threw, but God threw" (Surat Al-Anfal: Verse 17).

Human concept

First: linguistic

The linguistic origin of the human being is forgetfulness, and the origin of the word among

Corresponding Author:
Saja Hadi Watheej
M.Sc., Literature College,
Wasit University, Iraq

the ancient Arabs takes two meanings. The first: forgetfulness in the form of Aflan, meaning forgetfulness. The reason for its believers is due to the fact that Adam forgot what was entrusted to him by God, and thus he was called that. The second meaning: it applies from the word "humans," meaning familiarity, and it is upon Actual weight (DICTIONNAIRE de philosophie, Parl.M.E.2003.P.P185-186) [15].

Just as man is a dual form of human beings in the singular form (anas-an), so man is a gender, Adam and Eve, man and woman, are two types of one gender. The origin is a word from al-anas: human beings, such as human being and al-anas: al-nas (Al-Fayroozabadi, 2005, p. 531) [13]. Anas: The hamza, nun, and syen are one origin, which is the appearance of everything that differs from the method of savagery (Ibn Zakaria, 1979, p. 145) [2].

Secondly: terminologically

Man: the speaking animal, and as for the perfect man: the one who brings together all the divine and universal worlds, both complete and partial, then the relation of the first mind to the great world and its particular truths is the relation of the human spirit to the body and its powers (Al-Sharif, 2011, p. 35) [12], so we understand that man is the creature of God Almighty who has the mind, Man is the best of God Almighty's creatures.

The perfect human being according to Abdul Karim Al-Jili

The issue of man is one of the most important issues of mystical Sufism, and when Al-Hallaj laid the first seed in that issue, it had reached a high degree of maturity and completion among Ibn Arabi and his students, such that no room for studying it was left behind after them. Thinkers and philosophers throughout the ages have considered that the thought that calls for perfection. Man is considered a great danger, and it is not easy to engage in it (Anna Marie, Sufi Dimensions in Islam and the History of Sufism, 2006, p. 215) [1].

The meaning of man according to the Sufis. Al-Jurjani gives a comprehensive definition by saying: "Man is the speaking animal, and the perfect man is the one who brings together all the divine, cosmic and penal worlds. He is a book that brings together the divine and cosmic books. From the point of view of his soul and mind, it is a rational book called the Mother of the Book, and from the point of view of his heart, the book of the Preserved Tablet. As for itself, it is the Book of Erasure and Confirmation. It is the noble, exalted and purified records, which no one can name or understand their secrets except those purified from the veils of darkness. The relation of the first mind to the great world and its particular truths is the relation of the human spirit to the body and its powers, and the universal soul is the heart of the great world just as the rational soul is. The human heart, and the world is also called the great human being" (Al-Jurjani, 1985, pp. 39-40) [3].

From that Muhammadan truth, the worlds derived their essence and existence, and the perfect human being derived his perfection, cognitively and existentially. Perhaps Al-Hallaj was the first to raise the issue of the Muhammadan light, as from that issue emerged for him the springs of the most important and largest issues of philosophical Sufism. He sees that the Muhammadan truth was eternal before the expiration of the universes, and from this Muhammadan

light all the prophets before them and after them derive - the lights of divine teaching. So the lights of prophecy emerged from his light, and their lights emerged from his light, and there is no light more luminous, more apparent and more ancient than the ancients except the light of the owner of generosity." (Al-Jalind, Sufism in the Light of the Qur'an and Sunnah, p. 80) [4].

Rather, the Halaji theory makes the Muhammadan light the source of all creation, and calls for the Messenger (may God bless him and his family and grant them peace) to have two different images. His image is an ancient light that existed before the universes existed and from which all knowledge and knowledge are derived. The perfect image was in our Master Muhammad (may God bless him and his family and grant them peace), the Seal of the Prophets and the first of all God's creation (Sharaf, 1970, p. 68) [11].

The origin of the perfection of (the perfect human being) in Sufi thought and its cause, and the manifestations of specification and uniqueness with pure advantages over created beings in his being in the image of God Almighty: all the secrets in this universe, and upon it Sufi thought established its principles with regard to demonstrating the status of man, and what is specific to him. Unique advantages, so what is the truth about this secret?

This is what he responds to by explaining their statements and evidence regarding the competence of the complete human being in the complete picture.

The perfect human being is an image of God Almighty.

The Sufis believe that the perfect human being is in the image of God Almighty, example for example, and he referred to something of this in: (Articles of the Islamists), where he said: "This is the story of what a people of ascetics said: And in the nation there are people who adopt asceticism, claiming that it is permissible for God Almighty to grant permission." In bodies, and if they see something they approve of, they say: We do not know, perhaps it is our Lord".

We may see Ibn Arabi saying that he took great care of him, unless he took care of a created being because he made him a caliph and gave him perfection with the knowledge of names, and created him in the divine image, and more perfect than the divine image what could possibly be in existence, as he said, "Where is the human animal compared to the human being created in the image of the Most Gracious? ., is the complete copy or the virtuous city, the gold that has no shadow, so nothing is like it, and he says, "If God had not created people in His image, He would not have said: God is great, because of the comparison in this word, so what came is greater except because it is the original, an actual fact." He followed the example of the perfect man, and said: God did not create heaven nor earth and anything between them in vain, nor did He create man in vain, but rather created him to be a unity in His own image.

Ibn Arabi was the first to introduce the term perfect man into Sufi thought, but the perfection with which man is described here does not mean the moral connotations that come to mind, but rather in ontological, existential, and epistemological Gnostic connotations, and the theory of the perfect man is in fact a theory of the word (Logos). The word or perfect human being (Muhammadan truth), which the Sufi sages mean, represents the principle of all revelation and revelation and its origin is all esoteric knowledge, and everything in the universe is, according to

the greatest sheikh and his followers, one of the words of God, such that all the worlds are like a “Grand Qur’an” and this perception of the world. “Like a great Qur’an” allows Ibn Arabi to extend bridges from the comprehensive word to the Prophet Muhammad (may God bless him and his family and grant them peace). Those of his nation who did not understand it should look at the Qur’an. If he looks at it, there is no difference between looking at it and looking at the Messenger of God (may God bless him and his family and grant them peace). As Ibn Arabi said in writing about the Meccan conquests, and this is what is reflected in it, that according to Ibn Arabi and most Sufis, guardianship is gnosis (knowledge) and esoteric knowledge, not piety and piety (Al-Jili, 2005, p. 3)^[7].

As for Abd al-Karim al-Jili, he may explain the idea of the perfect human being from a philosophical standpoint, explaining the relationship between creation and truth and between true unity and moral multiplicity, or what he calls it with another logic and “the unity of the self,” which of course has its most complete manifestations in man in general, especially the Prophet Muhammad, the Messenger of God (may God’s prayers and peace be upon him and his family) and his successors, and in his view, he is the most complete manifestation, mirror, or manifestation of the entire divine essence in terms of its actions, names, and attributes (Al-Jili, *ibid.*, 2005, p. 3)^[7].

While we see Al-Hallaj saying, “Then the Truth, Glory be to Him, wanted to see that self-love present in an external image that He sees and addresses, so He looked into eternity and brought out of nothingness an image of Himself, with all His attributes and names, and it is Adam, in whose image God made him for eternity, and when God created Adam in His image in this way, greatness and glory, and He chose Him for Himself, and in terms of the manifestation of the truth in His image, He was in Him and through Him. Al-Hallaj began to express these poetic verses in stanzas:

Glory be to Him who reveals His humanity
Sana's secret to his insightful divinity
Then He began to appear in His creation
In the form of eating and drinking
Even his creation saw him
Like the moment of eyebrow with eyebrow
(Nicholson, *On Islamic Sufism and Its History*, p. 133).

The concept of the perfect human being has become widespread among the Sufis, and what is meant by the Messenger (may God bless him and his family and grant them peace), as Sheikh Al-Jili says in writing about the perfect human being in knowing the first and the last, and in chapter sixty, which they refer to as “the perfect human being and that he is Muhammad (may God’s prayers and peace be upon him and his family) and that he is opposite For the truth and creation” (Al-Jili, *Al-Insan Al-Kamil fi Ma’rifat Al-Awwal wa Al-Akhira*, 1998, p. 207)^[5], and he says, “I know, may God protect you, that the perfect human is the pole on which the spheres of existence revolve from beginning to end, and he is one from the beginning of existence to eternity, so his original name is His. Muhammad, whose nickname is Abu al-Qasim, his description is Abdullah, and his nickname is Shams al-Din...” (Al-Jili, *Al-Insan al-Kamil fi Ma’rifat al-Awal wa al-Akhir*, p. 210).

We can conclude that the human being is an entity and an existence capable of being fabricated and built brick by brick, part by part, and just as his body grows on its own, so his soul is capable of transcendence if it undertakes to be cared for and watered just like the body, all the same, just as the focus of the building process in the entire existence is the human being, in the functions. The three: caliphate, architecture, and worship. Man is the pole of comfort upon which these great functions revolve. Therefore, it is not strange that all of Sufi literature, without exception, is focused on man in order to build him, and that the most important foundation upon which Sufis rely in building man is the spirit: when your Lord said to the angels, “Indeed, I am the Creator.” A human being made of clay. Then, when I have fashioned him and breathed into him of My Spirit, fall down before him in prostration... (Surat Al-Hijr, verse 29). We have seen that the most important thing by which the individual human being and the human group can be measured in their civilizational endeavors is their spirituality and their spiritual heritage. Therefore, the Arab poet was emanating from a universal vision when he established this fact centuries ago and said:

O servant of the body, how hard you work to serve it
I seek profit where there is loss
Approach the soul and complete its virtues
You are a human being in the soul, not in the body.
(Muhammad Mandour, in *Al-Mizan Al-Jadid*, 1988, p. 77)

We also find that Sheikh Abd al-Karim al-Jili may share with Sheikh al-Akbar in one aspect the meanings of the perfect and on the ontological and metaphysical level, as he believes that the true existential and moral truths are present in every human being by force, and in the perfect human being in effect because the human being is the only being that has held the trust for these truths. So he was God’s successor on his earth and the seal of his kingdom, and in this meaning he echoes the Almighty’s saying: “Indeed, I will place a successor on earth” (Surat Al-Baqarah: Verse 30) and his saying, may God bless him and grant him peace: “Indeed, God created Adam in his image.” In addition, all of this we find that the starting point is an explanation. The name of God indicates that everything related to man is originally God, and it is attributed to him in a metaphorical way. For example, his knowledge is God’s knowledge, so his knowledge is to God in the way of dominion and realization. God Almighty said, “And God created you and you do not know” (Surat As-Saffat: Verse 96), and even human creation is attributed. It also has a metaphor because God is the one who creates it, and He is God Almighty in a way, and the meaning of that is the Almighty’s saying: “You worship only idols other than God and create ideas” (Surat Al-Ankabut: Verse 17), and from it is the creation of God in the manner of ownership and proportion, because God Almighty is their inner reality, i.e. In terms of supply, in confirmation of the Almighty’s saying: “Allah, there is no god but He, the Ever-Living, the Self-Subsisting” (Surat Al-Baqarah: Verse 206). We also see Sheikh Abd al-Karim al-Jili that to God is the manifestation of their apparent forms - that is, creation - that is, in terms of holding it, in confirmation of the Almighty’s saying (Indeed, God holds up the heavens. And the earth lest they pass away” (Surat Al-Fatir, 41). He is the mirror, “the essence” and the form of

attributes that appear in it, so there is nothing other than it in terms of its being necessary existence, and this is the meaning of the true unity of existence (Al-Jili, *Al-Insan Al-Kamil*, p. 18).

Al-Jili has a long definition in which he summarizes the reality of the perfect human being. I will mention it in its entirety because of its importance in explaining the Sufis' belief in the perfect human being. He said: I know, may God protect you, that the perfect human being is: the pole on which the spheres of existence revolve from beginning to end.

And know that the perfect human being confronts all the existential truths in himself, so he encounters the upper truths with gentleness, and he confronts the lower truths with intensity. The first thing that appears in his encounter with the background truths is that he faces the throne with his heart. He, peace and blessings be upon him, said: (The heart of the believer is the throne of God). We may see that the perfect human being is He who deserves the intrinsic names and divine attributes deserves authenticity and ownership by virtue of the intrinsic requirement, for he is the one who expresses his truth with these expressions, and his gentleness is indicated by those signs. They have no basis in existence except the perfect human being, so his example of truth is the example of a mirror in which a person does not see his image, otherwise he cannot To see the image of himself except through the mirror of the name (God), then he is his mirror, and the perfect human being is also the mirror of truth, for God Almighty has enjoined upon Himself that His names and attributes should not be seen except in the perfect human being, and this is the meaning of His saying: If this scene is fulfilled, He will know all the hidden things, and will be informed of whatever He wishes of them. Sunsets. (Khoja, 2009, p. 156). Among the levels of existence is divinity, in which the existence of servitude is necessary, and the position of majesty and beauty may appear due to the influence of prestige and humanity, which is the Perfect Presence and the Great Platform, which is the most sacred place surrounding the sacred view and the holy scene, and to it the names of exaltation are returned and with which sanctification is specialised, and it is expressed by the Presence of Jerusalem, and from these Al-Hadra sent the messengers, enacted the laws, revealed the books, and appointed rewards, either with bliss for the obedient or with torment for the disobedient, and she is the model of the messengers and prophets, may God's prayers and peace be upon them, in terms of message and prophecy, not in terms of their truths. That is why Abraham, peace and blessings be upon him, said to his Lord Almighty, "My Lord, show me how you revive the dead," and he said. Moses (may God's prayers and peace be upon him and his family) Lord, show me that I may look at you. The Almighty said, our Prophet Muhammad (may God's prayers and peace be upon him and his family) has seen some of the great signs of his Lord, so the reference of prophecy and the message is to divinity and it has absolute transcendence. (Al-Jili, 1999, p. 21)^[6].

That is why God Almighty said to Moses (peace be upon him): You will not see Me, because he addressed him regarding the manifestation of divinity. If he addressed him regarding the manifestation of Rahmadiyah or the manifestation of Divinity or Oneness, the prohibition would never have occurred, because Rahmadiyah has a valid existence and is the essence of all matters, and divinity has

the plural, so it is a thing and an entity. All things and Oneness are like that, but when he addressed the manifestation of divinity by saying, "Lord, show me, I look to you," he was told, "You will not see me," because divinity, by saying, "Lord, show me, I look to you." From him, by looking at the place of lordship and servitude, not by looking at Moses, peace and blessings be upon him, for he was perfect of writers, but the matters of these affairs were present and were necessitated by destiny according to the divine will.

For this reason, when God Almighty appeared on the mountain with the attribute of divinity, the mountain crushed you, and Moses fell down, stunned, i.e., mortal. If He appeared on it with the attribute of mercifulness, there would be no survival of it and the mountain would not be affected, so understand, and God Almighty knows best (Al-Jili, 1999, p. 22)^[6].

The Almighty Truth is revealed to the servant in this view, so he does not depart from the Truth, I mean, he does not depart from the presence of witnesses of the divine manifestations. Otherwise, there is no separation or connection, for he is with God wherever the servant is. As for His saying: (And He is with you wherever you are), this is the accompaniment mentioned in The verse is contrary to that, because this association is attributed to God Almighty, and the servant has nothing in it. Even if it were higher in the level of existence, it would be attributed to God Almighty, for whoever is with God is more honorable than the absolute, everyone who God is with him, because God Almighty is All-Encompassing, All-Knowing. He is with the heedless and with the present. (Al-Jili, D.T., p. 234).

Al-Jili believes that acquiring knowledge is important in this context, and it is of two types: the first is the necessary knowledge of the specific or properties. The second is knowledge that is attained by the traveler... and that is based on three paths: the knowledge of tastes, the earthly knowledge through inspiration, what a person benefits by believing from the words of God Almighty.

We conclude from this that, according to what Al-Jili mentioned in the book (*Man in the Knowledge of the Last and the First*), he was explaining the idea of the perfect human. He distinguished between the perfect human and the animal human who resembles him in appearance only, and perfection with regard to a human varies from one individual to another according to divine providence.

As for the perfect human being, he is the caliph of his time, based on the interpretations of some of the verses within the Wise Qur'an, and this is the legal explanation for the perfect human being. As for the rational reasoning for the perfect human being, there is no craft, profession, or station except that people differ in it and there must be a precedent in them, and the perfect human being is in them. He is the closest of them to God Almighty in worshipping Him, and in the definitions of the perfect human being he says: Perfection in linguistics is moral perfection subject to deficiency, while according to Abd al-Karim Jilly, perfection is divine and not subject to deficiency. (Al-Jili, 2012, p. 285)^[8].

Therefore, a human being is either perfect or an animal. Every human being possesses the truth of a perfect human being deep within him, and some of them attain it by selection from God Almighty, and some of them attain it through preparation.

According to Al-Jili, a person continues to be promoted according to what God reveals to him and gives him, and it is not permissible for any human being to be called a “perfect human being” except our Prophet Muhammad (may God’s prayers and peace be upon him and his family). Al-Jili confirms that he means it specifically when he mentions a perfect human being. As for the rest of the prophets and perfectionists, they derive their lights from them, and join him in a perfect way with the most perfect. Then Al-Jili points out that the perfect human being is one from the beginning of creation forever and ever, but he manifests himself in every place and time as suits them and is called by various names, but his original name is Muhammad and his nickname is Abu Al-Qasim. He was described by Abdullah, whose nickname is Shams al-Din, and to reach a complete human being, one must have a sheikh, and see that one can be a sheikh himself, through contemplation and awareness, and he can then be a complete human being. (Al-Jili, same source, 2012, p. 285)^[8].

Conclusion

It contains the most important results

1. Perhaps we can say that the main concern of Al-Jili in his research is the perfect human being and the truth of Muhammad, as he focused most of his attention on it. A book was devoted to this topic entitled (The Perfect Man in Knowing the Last and First Ends).
2. According to the generation, the mediator between man and his Lord is the Muhammadan truth, as it is the mediator of the sacred flow and the most sacred flow, and that the perfect human being is the Prophet Muhammad (may God’s prayers and peace be upon him and his family).
3. The goal of creation according to the generation is to reach the complete human being, through man taming himself through accountability and reproach.

References

1. Anna Marie, Schmail, Sufi dimensions in Islam and the history of Sufism, translated by: Muhammad Ismail Al-Sayyid and Rida Hamid Qutb, 1st edition, Al-Jamal Publications, Cologne, Germany, Baghdad; c2006.
2. Bin Zakaria, Abu Al-Hussein, Ahmed Bin Faris, Dictionary of Language Standards, Part 1, Dar Al-Fikr; c1979.
3. Al-Jurjani, Ali bin Muhammad Al-Sharif, Book of Definitions, Lebanon Library, Beirut; c1985.
4. Al-Jalind, Muhammad al-Sayyid. Sufism in the Light of the Qur’an and Sunnah, 4th edition, Qubaa House for Printing, Publishing and Distribution, Cairo; c2001.
5. Al-Jili, Sheikh Abdul Karim. The Perfect Man in Knowing the First and the Last, edited by: Abu Abdul Rahman Salah, Dar Al-Kutub Al-Ilmiyya, Beirut; c1998.
6. Al-Jili, Abdel Karim Al-Arif. The Levels of Existence and the Truth of Everything That Exists, 1st edition, Cairo Library; c1999.
7. Al-Jili, Abdul Karim, Al-Insan Al-Kamil, translated by: Asim Ibrahim Al-Kayyali Al-Husseini Al-Darqawi, 2nd edition, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon; c2005.
8. Al-Jili, Abdel Karim, The Perfect Man in Knowing the Last and the First, Culture Palaces Authority, Cairo; c2012.

9. Al-Jili, Abdel Karim, Divine Views, Dar Al-Manar, Cairo, D. T.
10. Khoja, Lutfullah bin Abdul-Azim, Al-Insan Al-Kamil in Sufi Thought, Dar Al-Fadila – Egypt; c2009.
11. Sharaf, Muhammad Jalal, Al-Hallaj, the spiritual rebel in Islam, University Culture Foundation, Alexandria; c1970.
12. Al-Sharif, Ali bin Muhammad Al-Sayyid. Dictionary of Definitions, Dar Al-Fadila, Cairo; c2011.
13. Al-Fayroozabadi, Al-Qamus Al-Muhit, Al-Resala Foundation, Beirut; c2005.
14. Muhammad Mandour, in Al-Mizan Al-Jadeed, Tunisia, Ibn Abdel Qader Foundation, 1st edition; c1988.
15. DICTION NAIRE de philosophie-Gerard Durozoi. Andre Roussel Nathan. Imprime en France Parl. ME; c2003. p. 185-186.