

## The Sage or Perfect Man in Islamic Mysticism

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### Abstract

*The perfect man is a man who abides by the rules of the universe. One who knows truth? The perfect human is a different being for us all. Sounds much like a God and in essence the idea of a God to humans is one much like a human. This fact that human being is superior to all creatures and phenomenon's on the cosmos is a clear reality and has been declared in holy Qur'an and all Gnostics had the same opinion about this. This concept is one of the most substantial concepts in Islamic mysticism. In Ensan-e- Kamel by Nasafi comes: a perfect man is called sage, leader , guider, sheikh and this perfect man should always exists in the world because the perfectness of creatures is like a person and the perfect man is like the heart of that person. In guiding and helping people, perfectness is not sufficient but the man should be complementary.*

**Keywords:** Perfect man, Human, Quran, Islam, Sufism.

## Introduction

This fact that human being is superior to all creatures and phenomenon's on the cosmos is a clear reality and has been declared in holy Qur'an and all Gnostics had the same opinion about this. This concept is one of the most substantial concepts in Islamic mysticism. In Ensan-e- Kamel by Nasafi comes: a perfect man is called sage, leader, guider, sheikh and this perfect man should always exist in the world because the perfect ness of creatures is like a person and the perfect man is like the heart of that person. In guiding and helping people, perfect ness is not sufficient but the man should be complementary. For example, from the internal view point, he may have achieved to excellent.

Loves of mysticism but he doesn't help anyone or doesn't have the tendency for charity or guiding. But no doubt, it's essential for the sage to have a pain or problem in the position of mankind and because of this, he considers himself responsible for the society he lives in and doesn't neglect guiding people.

Generally, from what we have found in Headlight Al Haghghat, Mantegh Al Teir and Masnavi, the characteristics and features of a perfect man are listed briefly in the following.

- 1) Essence of mankind is teemed from God's whiff and whereas his inside is free from worldly belongings and sensual caprices so he should reflect God's soul.
- 2) He is perfect from four aspects: Speech, act, morality, knowledge.
- 3) He is the reflection and mirror of all God's names and qualities.
- 4) He has wrath and kindness qualities jointed with each other. So he communicates with everyone such as righteous and heathen.
- 5) Others cannot understand his internal mysteries.
- 6) One of the ways for knowing the perfect man is his speech and promise that likes a mirror reflects his inside and not everyone has the efficiency to see that light and it can be perceived only by internal sensations.
- 7) As the spirit of universe, he is hidden from people's sight.
- 8) He creates happiness not accepting it, as the God in fluencies erasures not to have been in flounced.
- 9) He passed the level of genesis.
- 10) Whenever he removes his favor from devotee, the inside of him will be empty.
- 11) He is the leader and head man of mystics.
- 12) All the mysteries and meanings are created in the world because of his godly breath.
- 13) He is not old by calendar but old of wisdom and soul.
- 14) He is the surgeon and medic of inner and sensual wounds.
- 15) He is the seal of balance for everything.
- 16) He doesn't do any fault or mistake.
- 17) He is physically weak but spiritually powerful and strength with high dignity.
- 18) He is always (day and night) blind to worldly affairs.
- 19) He is over came with God's possessions.
- 20) Reality has revealed in his heart with all types of manifestations.
- 21) His prayer is definitive and effective because he is satisfied with God's destiny.
- 22) He prays not for gaining benefits and avoiding from harms because he is found of provider on the aliments.

- 23) He doesn't complaint from disasters and not like merchants who worship God in the time of prosperity and pleasures.
- 24) He is safe from spiritual and moral diseases and because he has achieved to spiritual maturity, he doesn't need any avoidance like others.
- 25) He is the hunter of and maturity jewels.
- 26) Unlike others, he uses everything in this place, based on its advisability.
- 27) He should remove pride from his nature.
- 28) He has a lot of questions in his mind and is seeking for more perception and understanding not like common people who have little questions.
- 29) Eating and talking is lawful and permissive for him because his bits convert to glory and light.
- 30) He reveals points of legitimacy and mysteries of knowledge.
- 31) Apparently, he has the natural instincts and requirements like others but he is different from others internally.
- 32) He dislikes sloth and sponge and has a job or profession for earning living, however he doesn't need them.
- 33) He is the show down of God because he doesn't have any existence from himself and whatever he has is from God.
- 34) He is the shadow of God and this is a reason for the existence of God.
- 35) The showdown is not separable from his essence so his existence is based on God's existence.
- 36) He is like nurse maid that raises his devotees with the milk of mysticism.
- 37) He is the complete showing of God among people.
- 38) He is the goal and destination of nature and creation.
- 39) He is more pained than others based on this saying that if you understand more, you'll have more pain.
- 40) He has reached to doom stage.
- 41) He is the friend and companion of who have unlinked soul from worldly desires.
- 42) The devotees and wayfarers are his children and he considers them a member of his body.
- 43) His sacred breath is antidote for his devotees and poison for pagans.
- 44) He removes dark veins of way farer's souls.
- 45) He passed the dangerous path of God.
- 46) He has chosen the voluntary death.
- 47) The people who have raw- nature cannot understand him, So he speaks with allusions and metaphors.
- 48) He has the quality of silence and this silence is special it means this is not allowable to inspire secrets of reality to everyone unless the people who are they way farers of this path.
- 49) His silence is superficial otherwise he prays God's recitation constantly.
- 50) He considers God the only effective one in the universe and his belief is from the bottom of this heart not just oral belief.
- 51) He is the follower of apocalypse.
- 52) He benefits from munificence.
- 53) He is the sage of covert mysteries.
- 54) He has dominance on way farer's mood and he is his helper.
- 55) He helps devotee to achieve to discovery level and opens the gate of intuition to him.

- 56) He guards the wayfarer from maladies of soul.
- 57) He is the man of honest promises not virtual ones.
- 58) He doesn't require any argument or discussion and removes the problems of wayfarer.
- 59) His visions are real because it's a radiance of God's essence. What visualizes in his thoughts is realized in the concrete world.
- 60) He provides spiritual warmth for people and makes them free from depression and dullness.
- 61) He prevents himself from benefiting from law full affairs to detestable and for bidden acts.
- 62) He is the glory of universe, he saw the glory of God and when he'll return to God, the world will be dark and dull. So the world and its people remain in his regret.

#### The master

The master or mentor, guider, gist, patriarch, reason and ... means the adviser and head man of dervishes.

In mystics' point of view, whatever we consider about perfect man exists in the nature of the sage. In other words, the manifestation of characteristics and abilities of perfect man that reveal in the nature of the sage and patriarch adviser is one of the main and basic mystical beliefs. Mystics consider sage the agent of guiding wayfarers. Mystics include senility and mystical guiding essential for prophecy and consider it after prophecy the highest degree of soul ascendancy. Based on mystical stand point about mentor, it is enough to say that a mystic who doesn't follow the sage is unwise. Yahya Ibn-e- Maaz said when Hojviri prohibited commencing with three groups, the ignorant sages and unwise mystics told: but the unwise mystic is one who is not old and doesn't learn politeness from a sage.

#### Achieving to sage dignity

Achieving to this grand status needs difficult conditions that are gained after suffering and struggling for years.

The patriarch is one who has the permission of guiding from one of the sages and has the efficiency to reach to this dignity. He should get a cloak from the old. He should have the knowledge of path and reality and has proved his loyalty to this knowledge in his acts.

He should pass all stages and states of conduct and look at the qualities of these levels in order to solve the problems of way farers and to get them to destination, he should remove manly qualities from his nature and there shouldn't be any sensual passion in his soul and as Abol Hasan Kharaghani told about Abou Saeid Abolkheir that he shouldn't do anything against path and reality. He should be in "Sahv"(sober) world not in "Sokr"(inebriety) one. Because he needs a sage to get him to destination. The God shines the spiritual glories to every soul and doesn't differentiate people from each other, but the efficient people open the gate of talent to themselves. This saying point to this narrative: Indeed, God creates men in darkness then he shines his glory on them but who received this light went to the path of guidness and who didn't receive this glory went to the path of loss.

What completes a man to reach to sage dignity and in terms to connect him with the old is having the efficiency to guide others. He is dependent on God's guidance till endeavor and effort. Kindness is one thing and struggling is something else. Prophets didn't achieve to prophecy dignity via struggling, they achieved to prophecy level by favor of God. Never the less, mystics

believed in four journeys for the sages who are known as "Asfar-e- Arbae"(four journeys) which are as the following:

- 1) The journey from God to God which is achieved by passing the stage.
- 2) The journey from God to God which is the journey of God's names and qualities.
- 3) The journey from God to man.
- 4) The journey from God to man which is for the mentors and sages.

Types and stages of saints

As atheism has stages, also faith has levels that its inferior level is considered vein to its superior one. In mystical terms, the kind of belief which is achieved by possibilities is not the only destination; however it is essential for a level of conduct. The way farer shouldn't think that he has achieved to real stage only by passing some spiritual levels. It means he shouldn't consider every level or stage, the maturity dignity. When he has this kind of imagination, pride over comes his soul and luminous vein takes him to loss. Every leader should be a way farer himself. Mystics have divided saints to some types which we will mention some of them.

Ghotb (Pole of guidance)

In mystical terms, Ghotb is not only one person, he is also a helper and God cares about him all the times because of this, they call him "Ghotb". He is the prominent leader of wayfarers and the problem solvers of them. Mystics consider "Ghotb" in the spiritual world, The soul in human being.

They call him "Ghotb" because the world has conquered his existence. If they refuge to "Ghotb" they call it "Ghotb". Ghotb is like the heart of time with all of these descriptions, all of the people don't know about the reality. In other words, they see his body but not the reality of his inside. Mystics consider Ghotb the mystical center of universe. Jami says in Bayanat(Remarks) Ibn-e-Arabi that "Suleiman" is the Ghotb of time and the leader in universe".

Otad(pillars)

They are four people and four pillars of universe. Meaning north, south, west, east. Molana reminisce them in his first book as the center owners. That the perpetuity of universe depends on their existence. Sufis construes them as "Markaz of dayerat Alkavn".

Abdal(substitutes)

In Sofia and mystic's terms, Abdal (substitutes)

is used for a group of saints that has turned off their in fierier manly qualities to Godly qualities. Ibn-e- Arabi says" Abdal (substitutes)

is seven men that one of them migrates from a location and puts another person in place of himself and nobody knows that he has been lost. Another group believe that they are Forty men of saints (Substitutes) that because of realizing from worldly veins, they can occur in various forms and blurt themselves moreover, some say that they are called " Abdal"(Substitutes) because if one of them goes somewhere puts his fake in the place of himself and even if one of them passed away, the other takes his place. On the other hand, men tors have four categories:

- A) He is the old of guidance which means that he is the Sufi sheikh and he is the real old and others are subsidiary.
- B) The old of speech, who gives the speech cloak.
- C) The old of train that is called the father of way.
- D) The old of saying "God is great".

## Conclusion

The best prophecy of God's religions and prophets and saints is training of people and guiding them and most excellent miracles and munificence in their view point is the conversion of man's inferior qualities to eminence ones. Obeying from a master and leader is better than doing every work without obedience from a sage. As comes in a narrative that the condition for accepting every obedience is the accepting of province and province loves God before everything. The next stage brought the all egiance of saints.

In Islamic teaching, based on explicit text of holy Qur'an Mosa(Moses) in the place of a person who is searching for the right way, he is sea king for a person named "Kheizr"(Khidr) to gain knowledge from him. Because of this, obedience to holy Qur'an, Khidr is the symbol of mentor, leader, and wayfarer. It's essential to obey mentor. The main characteristic of him, is guiding way farers to the real destination with his mystical insight. Sanaei, Attar, and Molana considered some points in this ground.

In the sanaei's point of view, our holy prophet Mohammad is the sample of a real man and a prominent leader. Klim (Moses) and Khalil(Abraham) have the mentor dignity. So, we should search the manners of conduct in their behaviors knowing the secrets and hiding them, attraction is better than effort and knowing yourself is the intro duct ion of knowing God.

The real man is who that knows himself. Abstinence, destroying all worldly dependencies, and to make his soul submissive, having patience with knowledge, wisdom is the mentor and others are children. Moreover, he considers wisdom the mentor of soul. But body is different from soul. Mentors need other mentors. Mentor is seeking for eager devotees, the patron and keeper of devotee during the path and prevents him from bad qualities like anger, gluttony. He makes them to struggle and do effort and to teach them manners of conduct in the way of mysticism. He recommends being polite.

In addition, he encourages the way farer to travel and makes the difficulties of journey easy for him he cares about the diversities of talents of way farers and expect from them based on their talent and capacity.

The cause of love, pain and the provision of raising heart is the submission and the devotee should be silent in front of mentor and to be the perfect submissive of him. Attar said in his ManTech Al Teir that birds are the symbol of the existence of God. The population without a leader is the realm without a king. The bird of Hadi(guide) is talking with Suleiman (Solomon)an and he is the lord of mystics. Hodhod(hoopoe) is not only a guider but he is also a caller. He criticizes persnicketies of birds and awakens their hidden talents, informs them from their relationship and bonds to roc. In every excuse that birds brings such as loving appearance, fear of death, interest to world, being of God, the way farer tells his problem honestly and the old (Hodhod or hoopoe) convices him with firm reasons that not one of them is the obstacle of conduct.

He uses the spiritual teachings for advancing way farers.

Teaching such as love to blasphemy, and faith is better and the prerequisite of love is pain and this pain is efficient for human. The old is the leader of others not by money and gold, or even prayer. The first provision of old is maturity and his act and knowledge should have harmony with each other. He should be the first person in doing religious practices. He is always ready for testing. However, he is master and mature, but reveals his problems to his devotees. As they are may be associated in this examination with his mentor. Sheikh removes everything but God from

his memory, to distance wisdom from himself and put love instead of it. He denies everything just loves. In this stage, there is no opportunity for thinking.

He goes future from servitude and other apparent states of worship and will never say any word but love. A little love destroys fifty years prayer. He accepts criticizing in the old age. He regrets from pride and prevents himself from reputation and fame. Sheikh doesn't afraid from evil.

He has achieved to a degree that even evil can't tempt and conceit him. He hates from his old friends speeches and only thinks about his real beloved who is God. He sees God in every place even in monastery and church.

He prefers meeting with God to paradise. He even counts his blasphemy from wonder that has been achieved to it through conduct not denying and disavow of God. This stage is nothing without God and in fact he doesn't reach to the stage of theism, his worship doesn't have any value. Mentor reaches to submission stage. He doesn't task any question. Spiritual illebrity opens the gate of knowledge to sheikh and takes him to a world that he is ignorant of it in caution. Molana regards to some points in the case of mentor. The unison and connection of God and the perfect man; the link of righteous souls before constructing bodies, the necessity of continuing conduct and requesting help from sage (mentor) which.

Which alternates in the time of mentor's death?

Saints have spiritual unity and in the case of guidance. He lives in society, among people. The saints are unknown; they are the treasure keepers of God's realities and wisdom. They are symbols of God's names and qualities. Mentors are drunk with God's love and the plaything of children and idiots. They are mortal physically but immortal spirituality. The God's said equals to one hundred centuries people. Mentor is innocent and has inspirations from God. Even death of body doesn't decrease his spiritual dignity. Keeping secrets, they are in love with God's essence not eager for paradise or afraid of hell, yet they are free from body either in sleep or in wake. God's special favor is for mentor, making him suffer causes God's torment and his anger is destroying. All of his existence is in the submission of God's fate. And all of his behaviors are based on God's power. God's men are men of satisfaction and the submissive of God's fate. They are aware of man's state before their birth. the ignorance of saints is the ignorance of common affairs because they are soaked in spiritual realities not a usual and common ignorance. The sages sees with God's light and has an inside eye. They are the mediators of God's aets Prophets and saints guide men to God and don't have any work with the acceptance of refusal of their invitation when saints departed to caves or mountains, this was not for hiding themselves but with the intention of praying with God just for self- refinement. The method of compassionate and modest teacher is that they show themselves to the most inferior people not to occur any conflict between mentor and devotee. The friendship of wayfarer with leader and his doom in the sage. The satisfaction of sage and his influence on devotee's foul and not protesting to him. Because sage's favor or anger is necessary and patience is more essential to both of them who you choose as your sage is based on the friendship of your soul. The essential fact of seeking the sage is precision and choice of the sage. Sage is a mirror that people can see their good and bad qualities in him if you want to obey him, you should server him. Similarity of devotee to parrot and not understanding sage's real spirit and speech. The effect of sage's attraction on way farer, in his speech and silence, the conquering power of sage in the inside of devotee, the rolling of me moirés is the sage duty because he is the spiritual deputy of God, observing politeness, modesty in the presence of sage, invoking meaning and realities based on talent, not having any pretense

and the passion of presidency, overcoming on soul with the help of sheikh, blaming the refusal on sag and recommendation of not offending sage with speech and illegal look, infelicity of calming of spouse and the equality with sage and abstinence of it, criticizing non. Perseverance devotees that is lazy in learning knowledge. The perfect mentor is the good scale and devotees can measure their identity and spiritual quality with it. The ignorant rebellious can't hurt the real mystic. Have allegiance with sage to shine our time prophet on you. The real devotee is the devotee of God Although these expressions convey this meaning that human being can reach to God's recognition with the help of his wisdom from one side, he shouldn't consider these order contrast to sermon and guidance and from the other side, he shouldn't conclude the limited wisdom of man can understand the way of walking. Against to beginners of conduit the sage is free from bringing reasoning and thought. Sage teaches mystical realities with simple words, friendship and unity of people is based on spiritual and hearty unity and the aspect of time and place is not an onstage for it. For achieving to saint dignity and the linkage to God doesn't have any difference between man and woman, to behave with all of the devotees with patience. The difference in Sanaei, Attar, and Molavi's viewpoint in the case of sage is that Sanaei emphasized on wisdom like the best sage. However, in some cases they consider it unimportant in front of love. This point lost its color with changing the mystical insight of Molavi. The allegory in holy Qur'an's style in the most suitable for expressing and teaching my stoical and moral beliefs among different categories of society. According to Sanaei point of view, the reason for departing saints from city to mountain is escaping from people. While according to Moulana they doesn't need this behavior. Their dignity is so high that they put their step on seventh wheel and now the most important difference discussed in three books and this that Molana talked about this subject more than his masters and considered a lot of importance to it. It is clear that content of Masnavi is more than two other epopees but the multiplicity of discussions and said examples in the case of Molana is not only because Masnavi is more massive but some minutes the first book of Masnavi indicates this thought that Molana is more successful than Sanaei and attar or every other poem who could introduce diverse topics about soul and mysticism such as the sage. As he is affected by the thoughts of Sanaei and attar. We should remind that in talking about mysticism, Molavi's word is warmer than difficult speeches of Sanaei that in many occasions turns to coldness and it is clear this difference depends on the spiritual condition of these two prominent persons. It is apparent that basic word is from Sanaei that is more attract in the words of Molavi. What should be said about attar is that he has more mystical pain than Molana and sanaei. Therefore mystics have considered his painful speech "the lash of way farers" because his words had large impact way farers.

Therefore, according to hadigha alhaghighe, Mantegh Al teir and Masnavi, we can introduce Sanaei, Attar, Molana the perfect sages. Regarding to evidences that exist in the story of sheikh-e- sanaan, it seems that the sage of narrative is Attar himself mentally and spiritually.

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