THE PERFECT MAN FROM SANAI AND MOLAVI’S POINTS OF VIEW

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ABSTRACT

One of the major debates in the mysticism is perfect man and his properties and Sanai is seen perfect man from two perspectives: from philosophical and ethical perspective. But the ethical perspective is placed more emphasis from Sanai’s view. Sanai in his complete works first considers the characteristics of the perfect man and then because they are not accessible enough to meet the minimum ethical and perfect man are who have showed three features: 1 - avoid vices 2 - adornment virtues 3 - pragmatism. Perfect man is supreme example of the God and his greatness sign that has been created rightly and the key of knowledge is he. From Molana’s view, people who are perfect are deputy of God on land and are shadow he: they are mirror of God and they are mirror of whole face of universe and its relation to the God is without mediator, and from this point of view, soul and heart are the universe. In this article, we will explore the ideas of these two great poets on perfect man, so that commonalities and differences between them are clear.

KEYWORDS: Perfect man, Sanai, Molavi, Mysticism

One of the most fundamental issues in Islamic mysticism is perfect man so we can see far less mystical poetry or prose, that this argument is void. Talk of perfect man in the Sanai’s poetry as first mystical poes in Persian poetry is of special importance (Shafii Kadkani, 2001).

Humans have always had the desire to evolve and avoid shortcomings, so we can say that the debate arises from the perfect man is considered when he realizes his own and this. The tendency of humans to gods, heroes, mythological and historical famous figures in the same line of research was that (Shariati, 1982).

Perfect man has several appearances for this occasion in the mysticism, called it with various names. Nasafi also reiterated this point, for a perfect man, several names like Sheikh, leader, Hadi, Mehdi, wise, mature, complete, supplementary, Imam-Caliph are cited (Zamani, 2003).

What is the wonder and amazement of the human being that the owner of the property and kingdom and owner of the beauty has watered down by his own truth, cup and successor is filled with the spiritual wine. The man is who single-handedly carrying the trustworthiness of God and trust that God offered to heaven and earth and they couldn't bear it, they could bear? In the Molavi's school, though clearly there is any term called the perfect man, the man has been attributed to God in view of Molavi, and is God of the mercy, is the same perfect man who mystics were talking about it. He knows the perfect man to protect both worlds and got him to this position is because of is witness of right, and his attention is the beloved of right and his kindness and love; from Moavi point of view this perfection if manifests and appearance of love and lies in the Mohammedia fact (Ibn Arabi, 2007).

PERFECT MAN FROM SANAI POINT OF VIEW

Now, before offering Sanai’s view about the perfect man, it seems necessary to note that the desire for perfection is of internal properties of the human and hate is of vices and contempt characteristics and a factor that motivates him to find the perfect man to make a search (Nasri, 1992).

All this emphasis on moral virtues of the perfect man led the Sanai to be sensitive to behavior of its full human and around its complete of works of relatively large poems, is able to assess the behavior of humans in different ways, in other words, the cause of Sanai’s interest to human behaviorism and analysis of what take happen by the human needs to be looked at here (Sanai, 1987).

As Sanai declared and Nasafi emphasized self-enrichment yields through the passage and go to the next higher class and thus remain beyond the self, would be a big obstacle in the way of perfection. The voice of Sanai, Edward Joseph known leave the range of physical as one of conditions of perfect man (Joseph, 1990). Qur’an commentators have deemed necessary avoid the shortcomings and flaws for human perfection (Sobhani, 2001). Reflect on the poetry of Sanai’s compete of works
proved that away from vices and desire to virtues, and more importantly, the balance of the both is most basic and most important conditions of human perfection (Forouzanfar, 2003).

Vices or anti-values that are same sensual bad queens and characteristics through the acquisition are resulted for the person and would be a constant source of misery and misfortune for him (Naraghi, 2004).

Vices are that loss the man's relaxed, increase greed, flabbergasted man and eventually come back him reaching to right. Sanai said in a statement about the moral vices; it's ugly, barrier reach out perfection and take the lives of people's power, to destroy faith, wisdom and it is considered as a kind of blasphemy. Vices that brings near man to the evil and in a word knowledge and wisdom to be away from humans, causing losses in the afterlife: far away man from religion, is the veil of way and it has caused confusion of man in front of God at doomsday and also it devalue the vices of worship and returns human fire afterlife (Sanai, 1984).

Virtues or values are characteristics and sensual good queens are acquired which can be the source of redemption and salvation of human and eternal bliss (Naraqi 2004).

Among the virtues can be referred to freedom; freedom is same self-esteem in ethical discussions. It does show the wisdom and don't catch human to others and reserves his dignity. Virtue makes human survival and illuminates the eye by divine light. From Sanai point of view one condition to see the beauty of God is humility and humble man has fallen as soil and has quiet, eventually, humbles' persecution will get less others. The central idea of Sanai is death that has a lot considered it in his complete of works. From Sanai's view death has caused humans to become immortal, and keeps him safe from grip wishes and inhabiting human a world of purity (Sanai, 1987).

The root of Sofia's attention to perfect man should be sought in place of man in the religion of Islam. Being man's Khalifa of God has been emphasized by God in verse 30 of Sura Baqara; it is good reason the mystical school trends to discuss perfect man and in addition to some commentators of the Holy Quran, Sura Al Furqan from verse 63 to verse 77, to discuss the qualities of a perfect man and his signs is raised and at the end of the sura with seventy-seven verse, 13 qualities for compressed face of true servants of God, which is to say are same perfect human are presented (Sobhani, 2001).

Various explanations are offered for the perfect man that points out some of them: Forouzanfar in the description of Mathnawi will be defined the perfect man as: perfect person is the one who was mortal of his traits and endowed with characteristics of God and in this case what he sees and hears is of the God.

Because of ignored his goals and was mortal of God so what does he do even if appeared to be the opposite of appearance it is considered as perfection and incomplete person because he is in the veil and his actions would be dependent on passions (Forouzanfar 1994).

Abdul Karim Jaili in his "Perfect Man" book has been listed about the seven basic conditions for perfect man that some of them are: faith in the unseen, endowed with names truth and attributes, possession in existence, aware of truth about angels and scriptures and reflection move God into the heart (Jaili, Bita).

Henry Corbin in his "Brilliant Man" book, referred to perfect man for his beauty and succinctly and considered him as orientation: it means the perfect man is the man who knows his way and will walk on the way (Corbin, 2004).

According to Sanai, what differentiates the creatures from their appearance is the results leave itself in the world. In the parable, complete of works of poetry, sugar cane due to sweetness give to the world is separated from the other cane and bees due to the reason are also separated from the other bees. So what separates Prophet Jesus from other Jesus of the world is because of the outside influence that had left and his miracles. Therefore, according to Sanai what distinguishes perfect man from other people in the world, is his influence on the outside world that is caused by activism (Sanai, 1987).

**PERFECT MAN FROM MOLAVI POINT OF VIEW**

Subject of Adam's creation and man's place in Islam is important. Everywhere mentioned about the Khalifa of God on the earth, the exalted ordering of the universe is discussed. He is the face of God, is the khalifa of God on the earth and the world is introduced to the divine names, as far as where does the man signs came, he has an innate dignity and honor and he have not been seen
as taffeta woven separated from the rest of the creatures (Nasafi, 2000).

Perfect man is one who has met all facilities of the universe within itself and in terms we can said that the model and pattern for all human beings, because actually requested of every person that is according to the God's name, to reach inner facilities to the target appearance (Forouhar, 2004).

Molavi considered the unique dignity and honor of the human in terms of creation and need to preserve the human dignity of each group and the owner of any idea will be reminded (Ibn Arabi, 1998).

Features that makes human khalifa of God, and mirror of nature and the God under Hadith Qudsi, earth and sky does not its capacity, put in his heart, there is something that the human from mystic's view, will come extremely resourceful and overlooking the realization of the whole world.

This human gentle point who rises from the standpoint of its scholar, mystic, prophets and saints, eventually, frontier evolution of life in the homes and modes of creation and on the frontier forms of the great world and its fact in the mentioned divine trust in the Holy Quran, all of them from Molavi's view are often power and accessories (Zarrinkoob, 2002).

Molavi is known man as eye of God and Molana in the Masnavi speak of a man who knows sinned and was expelled from heaven. Molavi in the Masnavi refers to manifestation of traits in humans and also Molavi known our Prophet Muhammad (peace be upon him) better than all the human of the universe, angels and even written poetry in virtue of the Prophet by Gabriel: the former prophets are existing and are existing more than creation, they are spirit of the exist world and change and revolution have any effects on them, all are single sprite and drink of one water fountain, they got rid of soil types and pass through heavenly bodies and they are superior human and are excellent than angels ; their relationship with the God is without interface, and from this point of view, soul and heart of the universe and nature of existence is wiped out of his existence and the universe is drunk of his countenance and visiting him. They are witness over everything of universe and have mastered over everyone in the world and the universe is subjected them.

They are safe of two world and Shafi'i of both universes. The perfect man is reached such a position when is witness of God and in particular interest, he is God's beloved and he is God's love, and kindness, manifests perfection on this love actually is hidden Mohammadiel and oath his life and known him better than other at Ascension night of his faces (Molavi, 2004).

Molavi's opinion about perfect man can be summarized as follows: 1- as great universe and microcosm 2- Adam is old light of eye 3- Adam is chosen of sublimity attributes 4- Prophet Muhammad (peace be upon him) is superior other than entire universe 5- is former of existence universe 6- he is superior than angels 7- his relationship with God is without mediator and is the heart of the universe 8- he is safe of both the world and Shafi'i both universes 9- he is witness of God, and of particular interest to him 10- perfect man is originally Mohammadi (peace be upon him).

CONCLUSION

Sanai is the first one that in mystical poetry speaks about perfect man and his features. Sanai's perfect man except for an elegiac in which spoken philosophically and sophisticatedly, is not extraordinarily and inaccessible. Sanai to achieve perfect human status, drawn the route for his audience in the three stages: 1- avoiding vices 2- adornment virtues 3- pragmatism.

Molavi has not interpreted perfect man in the Masnavi, but well portrayed the class of perfect man and this is unlikely to be taken the necessary thoughts of other mystics, or should be known him owner of independent theory about the interpretation of the perfect man and his character, and it seems that Molavi about this more than other has taken advantage of the sea of Ibn Arabi's mysticism.

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