

**A comparative study of the image of the perfect human being in *Misbah al-Hudayeh* by Ezzeddin Kashani and *Masnavi* by Rumi**

**Farah Niazkari**

*Assistant Professor of Persian language and Literature, Marvdasht branch, Islamic Azad University, Marvdasht, Iran(in charge of correspondence).*

**Sedigheh Karimi Farsi**

*Ph.D student of Persian language and Literature, SHiraz branch, Islamic Azad University, Shiraz, Iran.*

**Abstract**

The perfect human being is one of the terms that has always attracted the attention of mystics throughout the history of the development of Islamic mysticism. Therefore, many of these mystics have addressed the characteristics of *perfection* in human beings. Maulana Jalaluddin Balkhi (Rumi), a mystic of the 7th century of Hijra, has discussed the signs of completeness and perfection of man and his state in his *Masnavi*. Likewise, Ezzeddin Kashani, a mystic of the 8th century of Hijri, has also made many references to perfectionism attributes in *Misbah al-Hadaye* and *Miftah al-Kafaya*, while dealing with mystical teachings. The purpose of this research is to compare the main features of the images of the perfect human being in the *Masnavi* and *Misbah al-Hdayeh*, based on a descriptive-comparative manner with three approaches: the relationship of the perfect human being with God, the place of the human being in the universe, and the issue of mission and guardianship. Based on results from the present research, both mentioned mystic poets consider it impossible to discover the knowledge of the essence of the Almighty, they consider the pure heart of a perfect human being as a barrier to the manifestation of the essence of the Almighty. Kashani, like Maulvi, believes that the Almighty God bestowed secrets and names on human being making them full of the attributes of beauty and glory. The two mystics consider death to be nothingness and transition to the end of life, which is the ultimate journey to God and attaining survival. From the point of view of Maulvi and Kashani, the perfect human being is the ultimate cause of the creation of existence which has been bestowed on human beings through the grace of the Almighty by creating the world of creation for them and making them and the Caliph (representative) of God. Therefore, the completeness of beings is the quality

of the Almighty in the world of existence and its characteristics of divinity are also manifested in human beings as the Caliph of God on the earth.

**Keywords:** perfect human, Molani Balkhi, Ezzeddin Kashani.