

The terminology of the "Perfect Human" from the perspectives of Bayazid, Mansur al-Hallaj, Shibli, Kharaqani, and Abu Sa'id

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Abstract

The concept of the "Perfect Human" (al-Insān al-Kāmil) holds a fundamental position in Islamic mysticism and has always been a focus for great mystics. As the ultimate goal of the mystical path and the realization of human perfection, this concept has been explained in various ways by mystics. In Bayazid's view, the Perfect Human is introduced as a self-negated and annihilated being; in Hallaj's perspective, this annihilation is union; in Shibli's expression, he is divinely enthralled; and in Kharaqani's, it is serving the people within society. This evolution in the mysticism of Abu Sa'id reached a point where the Perfect Human was defined not through asceticism, but through love, joy, and mystical audition (Sama'). The research method of this article is descriptive-analytical, and by utilizing primary mystical sources, it conducts a comparative analysis of these mystics' thoughts on the Perfect Human. The concept of the Perfect Human in the evolution of Islamic mysticism has developed from personal mystical experiences to extensive theoretical systems, and each of these mystics, according to their intellectual tradition and personal revelations, has offered a distinct interpretation of it. The results of this research indicate that, despite apparent differences in explaining the Perfect Human, all these thoughts commonly emphasize the Perfect Human's close connection to the divine truth and his role in the spiritual evolution of the human soul.

Keywords: Perfect Human, Bayazid Bastami, Abu Bakr Shibli, Abolhasan Kharaqani, Abu Sa'id Abi'l-Khayr, Husayn ibn Mansur al-Hallaj.

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