

Perfect man, qualities, and his officials

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Abstract: The Understanding of the perfect man is the most important and essential religious education and human. Furthermore, the knowing of the perfect man, not only it is the scientific aspects also But its belief aspects is also essential the Prophet of Islam that is a clear model of the perfect man introduced him as an epitome of the Islamic community. The discussion of the perfect man begins with this question that one of the fundamental interior beliefs of the Islam after unification is the epiphany of full names and sub Hannah's right attributes in his manifestation, it means the perfect man. Ibn Arabi, the perfect man is expressed in three major aspects of cognitive world, is a perfect example of creation and all initial prototypes have generally in itself. Such that all hierarchy of person are nothing except various branches of the tree whose roots are in heaven, and it spreads all over the universe. But from the prophecy aspect, the perfect man is the eternal divine word and verb that each stage can be likened to one of the prophets. Therefore, each chapter of chapters Al Hekam has been awarded a highlight of the man perfect. The Prophet is a manifestation of divine science that he actually will manifest them in the world. In this conception, the perfect man becomes Muhammad fact that the realization of its land is by the Prophet (pbuh). After Ibn Arabi, in contemporary period Imam Khomeini offers the best and most complete picture of the man. From Imam Khomeini Sinew, the perfect man is like a mirror that shows right, Allah finds himself it in. Intuition is the mirror of the whole universe. This means that the perfect man is like a mirror that has two faces, in one off aces will manifest the divine names and attributes. His purity right, is observed in the mirror that indicates right and in the other face of it displays universe with all the attributes and perfections of existence.

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Introduction

The most important categories of human and spiritual discussions in the different cultures including the Islamic culture that the education is very sweet and value. The different aspects must be considerable. Interpretation of the perfect man that nowadays we reminisce of it as the ideal man or the desire man, Among Western scholars have also been proposed extensive discussions from different directions in the scientific community. Two major and basic issues are in the basic foundation of the main mystical issues and its foundation form, the two problems are: the problem of unity and understanding of the unitary. In other words, the foundation of the mystical issues is based on speculative mysticism, and the expression of monotheism means the perfect man. Therefore, in Mysticism about the perfect man will be analyzed and evaluated depth and detailed discussion of mysticism as a part of this study. abn Arabic, one of greatest theorists of Perfect Man, in addition to the analysis and interpretation of the mystic dissuasion, provincial link with the perfect man expresses and from then on, interpreters of his works describe his vague theories. Imam not only the theory and discussion of a Shiite province accurately reflected in his works, But also the fundamental role of the perfect man in society and the relationship between the province and the mystical

and religious identity has described, especially in the last years of his fruitful life,. In this study perfect man of Arabic and Imams vision, but most discussion of this research, we studied around ideas of Imam (Khomeini) about the perfect man.

The perfect man of Ibn Arabia s views

In Arabi, knows the most perfect man as the most completed attributes In `Arabi in the definition of the perfect man says:when purity Allah observed is will in comprehensive place, he creates perfect man as a spirit of universe and the full mirror of universe. And the comprehensive place called perfect man and the Caliph of Allah. The creator that God by him looks at the world creation and gives them his mercy. So, the perfect man for God is the same comprehensive place, As it is like the pupil of the human and creation system has been completed for being of human. yes, In al-Arabi says the ratio of the entire human to world is like the ratio off ask hat am to khatam, As the chapter of khatam is mark and role location The perfect man is also the role location of divine names and cosmic truths. Carrying of the divine word is the word be that means, when the perfect man says, be, it will be. And god creates him like himself. Our meaning of human isn't animal but man is Khalifa. Ibn Arabi says that it is difference between the perfect man and animal species that

dominated the central core of his mystical anthropology. Ibn Arabi, supposes the human like a small world and universe as a great world. The perfect man of Ibn Arabi view. Is the core of mystic anthropology. The perfect man is a comprehensive of the divine universe and existence of partial and total. He is a comprehensive book of divine created books such human for spirit and wisdom is an intellect book, which is called Amal ktab. In terms of her heart, it is the divine memory book in regard to soul called the morality and firmness book.

In interpretation of Chapter asris (asr) era is the same perfect man and Imam Mahdi is the essence of all beings. swear to the essence of all beings; it means, swear to the perfect man, the era needs to the perfect man that its great sense of it is true Prophet (pbuh) and the guiding Imams (as) and in our time Imam Mahdi (aj). Swear to the extract and compression of creatures that is a compact of all worlds. It is a version. It is Copies of all the world. God swear to the extract. Ibn Arabi says: "that in the ending of the Muhammad province is a man of the noblest people of Arabic ancestry and he is also. In our time, and he receives Muhammadiinherit of all sciences of the Prophet Muhammad s spirit and he is the ending of the special province of the family of the Prophet Mohammad among all. guardians. After his inheritance of perfection in breadth and comprehensiveness and surrounding to authority of the Prophet with regard to similarities and ethics it is the most complete inheritance of Prophet. Someone who has realized the truth fact so he find out it more than others And it is clear that t we need each other, and our names, is the same the names of God.

Undoubtedly our neediness come back toward him. Our superstructure is not right shadow and right. After our identity is not our identity and he is. That means that the self-knowing nature among mystics and theologians is what in - 'Arabia talk briefly mentioned.

The perfect Man in the mystic of Imam Khomeini:

Imam Khomeini is the latest figure of the mystical figures thathe fully discussed about the perfect man. He learned theoretical mystic in the disposition of Mirza Ali Shah Abadithat he is theowner of Rshhat Albhar and one student of Mr Mirzahashem. Khomeini spent six years in the disposition of the late Shah Abadi and familiarized with mystical secrets. And at age 27 he studied Hakam Fusûs After his exile to Tehran, he wrote the benefit suspensions and his opening way to the description of Hakam Fusûs Kaiser and mesbshe al on s.

And he wrote Misbah-Hidaya and interpretation of dawn prayers in Qom he wrote and taught description of Fusûs. He described his suspension in 1355H.q Fusûs Hakam. He in the 35 years them

ended. suspensions of Imam to the description of Jalal al-Din Gheissari Roman is costly and charming and to interpretation of Ashtiani, these suspensions is byhis rich taste. Imamcritisized part of contents of Caesar discription. and sometimes Shikhakbarmahialdin s view surveys Ibn Arabic. in support of his own subjects he quoted Mirza Muhammad Ali Shahabadi own words.The basic arguments of Khomeini in Tlyqh and his other works include the Forty Hadiths, Misbah-Hidaya and description of dawn prayer and the perfect man. Imam, these discussions, like other mysticisms after discussing about the bases study the grades of right manifestation: each creature has lord direction that provides the appearance of his lordship in it And each effectiveness and the creation in the world is belong to him.

So in the presence world is no affect except God, the perspectives of appearance lordship are different in some perspective, the right lordship is based on cases.

The orders of appearance are the number five and number six

1) the order of invisible secret and the first invisible, the first determine Highness essence and fact facts The second invisible and the second determines and the second order reveal. the nature of the objects with its scientific character in it The order of spirits and appearance of single facts of and t imperative world, and the invisible world the superior world and the celestial world.

The scholar order is like a world between the world of spirits and the world of objects that in religious language is called Purgatory.

The world of objects and the material phenomena.

The order of the perfect man is all the orders of divine appearance and it is interpreted as Amamiye order, Imam writes: (all grades of appearance will end to the level of Ahmadiatoms that he has the general and eternal reign).

Descriptions of the perfect man:

Scientific surrounding of facts of universe comprehensive compeleted characters 2- 3- 4- unite. moderation. The right commandment. 6 –owner of absolute place

Perfect man as substitute for God

And when your Lord said to the angels: "I will liea substitute on the ground, The angels said:

"do you lie someone that he make, corruption and shed blood on the ground, while we praise you?"

"I know something you do not know." He taught Adam all the names. Then he offer them to the angels and said, " tell me their names, if you say truly".

They said:"Glory be to You! We have no knowledge except what You have taught us that in

fact you are wise and theologian. "He said:" O Adam! Their names report them(angels)".

And when the man told them the names of the Lord, God said unto them: Didn't I tell you that I know the invisible of the heavens and the earth and what you reveal and what you hide, you know? "The Prophet of Allah (SAW) said:

"Allah said: O son of Adam! I am who will never die. Take command until I restore you to life and you've also never die and I'm capable of anything.

Ways for reaching to the place of the perfect human.

One of the finest things in the words of the knowledge people is issues that related to travels of perfect man. This has been explained in many books of dervishes, the Mystic outcomes of Khomeini also has a certain manifestation. Among those who spoke about this subject harmoniously, can mention to the capable mysticmohammadrezaghomyshi, so the beginning of the four travels of perfect man as the expression of the divine great man will describe

Asfar four:

The lateGhomyshi says in describing the four travel

The spiritual journey according to the credibility of witnesses are four kinds:

The journey from creation to right, that, in this risen from a soul position to heart position and from the heart position in the spirit position and from the spirit position to Eghsa destination and big heaven. This is the same place Mzlefe heaven that for the virtue is obtained, Allah says in the Qur'an: (And Azlft Aljnh Llmtqyn) virtue of soul pollutions is dark modesty as well as and lights of heart and spiritual position are luminous, Because the total positions of man have three position it is said between slave and lord and thousand veils, and the return of it is toward the three general position

Travel from creation toward the right to the right:

When the first trip ended, devotee will start the second journey, and the journey of the right toward the truth, The intention of the truth is that the seeker of the truth in the first trip got guardian and his appearance was real. The first trip was no restriction on the right,, but because the first trip received the real appearance, in other three trips is restricted to conditions travel from right toward creation to right the intention of the word Blhaghis the same what in the second trip was told, Seeker' in the journey from the place where he shall be in all right deeds, decays his disappearance and obtains the full sahv, and remains with the continuation of God and travels in the celestial kingdom, and the temporal kingdom. All the worlds of objects and requirements clearly observe and it for him a hezi of the prophecy is obtained. Therefore, knowledge of the nature, characteristics

and right actions are called the Prophet. ordinances and laws is taken by the absolute prophet, he is At the time of his third trip ends and Fourth trip starts the travel from the creation to the creation Balhq; the seeker in the jounery observe works and its requirements, benefits and noxiousnessesin immediate death (World and the other world) their reference to God, and seeker knows whatever is his prevention. Then he leads toward legislative prophecy and whatever is his happiness. At this stage, like the past, all matters are Balhq, because his existence is real his care of his creation and he has not prevented him of noticing to the right.

How to conduct and its conclusion

The scientific forces in the humans soul are employer of physical body so the man for achieving the highest happiness and perfection forces to pass the four orders inevitably that I will describe with the spiritual journey, j until it passes from defect animality to the upper summit of humanity.:

A) Tjlyh: Degree of ego, power and organs of the body under subjection and complete obedience and revelation are entered. So that they obey completely the rules and legal Formal purity and appearance cleanliness of the body clears and in the soul gradually the habit of subordination and submission will be realized.

To achieve this level of operation according to Ja'fari religion jurisprudence is completely responsible for this.

Discharge: it is an order that the soul recognizes individual and social devils and with pondering in its conclusions in this world and other world according to the commands of the moral science wipes out ugly characters such as jealous, greed, pride and lust. This spiritual healing and self-care is such as taking acurative Drugs in physical treatment and natural medicine.

Annihilation: After the attainment and realization of these three levels of purity, sincerity blessed soul in the human body, the appeal to God's love is found, Fascinated by the violent to the real world and cooling of the unstable and virtual world is possible And this love gradually intensifies and arises ignition and incandescence in the spirit. And man is unconscious and unaware himself. This place is the fourth order of perfect of the scientific faculty is called annihilation.

Imam Khomeini in thesis. Mesbah Hedayat, after stating Asfar Arbae identical to the report of Mohammad Reza any Qmhh the Four trips based on his mystical nature is written, The first travel (from creation to the right), the right is the constraint not absolute, on my opinion, the first travel is from creation to right that it is bound to the removal of possible veil and the sight of right beauty with of his current appearance, but in reality, the emergence of

the essence is in the order of Akvan. The second trip that started from the boundright and reaches to absolute truth, All entities presented in his presence destroyed and all of his appointments may be amortized.

With the presence of total unity, his resurrection happens and the right for him with unity will manifest. he has never seen objects and his attributes and acts of his nature is mortal.. If the divine grace and divine favor is involved in him, he begins the second journey from right towards the creation to the right. it means he travels from collective excellencies to the stable Lords he discovered the truth of things and their perfection. The fourth travel starts that it is a travel from creation to right it means from stable notables to an outernotable toward right, it means the real existence while he sees right beauty in everything.

Conclusion

What about the attributes and perfections of man is expressed, can well be deduced. Because the word man has the other definitions of aninnocent man. the attributes and perfections expressed for the perfect man, never prove to be true in a non innocent man Basically it must be said that the perfect man without character and the power of scientific and practical chastity is not possible. As a non-innocent man is reached as much as the highest peak of human perfection, with a scientific and practical slip of perfection will fall of heaven. Professor J. Amelie (Animal Zillah Mubarak) In the conduct of Prophet Muhammad (pbuh) in the Qur'an, in page 33 about this matter stated:

Today in all world, except I Ben Alhjj Albalghh perfect, it is not a guardian of era(mentally crushed Al Fida) and he was a teacher scholar, angel and the caliph of Allah. he is that in the holy prayers of the Adila about him written. And With the permanence of his auspicious presence, the world remains. People receive daily food by his Felicity and good offices and, the earth and the sky for sake him remained stable. Therefore, an innocent man would be the same perfect man and except messengers of God and rightful authority from among them, there is no perfect man Perhaps it was due to that Ibn 'Arabi - a clear expression of the perfect man - had interpreted in Chapter man, After that, it has stated the wisdom as 27 right words and the divine prophet as a perfect man.

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