

AN INVESTIGATION ON PERFECT HUMAN (AL-INSAN AL-KĀMİL) IN THE POEMS OF MAWLĀNĀ JALĀL AD-DIN RŪMĪ AND HĀFİZ-E SHĪRĀZĪ

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Abstract

In the Islamic worldview, the human has a prominent position such that perfect man (al-Insan al-Kâmil) is introduced as successor and vicegerent of Allah on earth. But, this succession to the God and attainment of sublime status depends on characteristics and conditions taken into account in various respects. Islamic mysticism is one of the most important approaches in addressing the human and his/her role in the cosmos emphasized by various philosophers and scholars based on Islamic teachings. Position of perfect human and his dignity and esteem are investigated from perspective of two famous mystics and geniuses, Mawlânâ Jalâl ad-Dîn Rûmî and Hâfiz-e Shîrâzî; that both of them were also influential and prominent in Persian poetry and literature, and have expressed their viewpoints in form of elegant and evocative poems. Thus, this study was conducted to unravel many of the secrets and mysteries of humanity and providing a context for human spiritual development using religious teachings and intuition of discoveries, and experiences of Muslim mystics. Finally, transcendent values of the human's base and position were investigated in order of creation, as well

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as some human's characteristics and attributes and the purpose of human creation by examining a few poems of Mawlânâ and Hâfiz using a descriptive analytical method.

Keywords: Anthropology, Complete Human, Astute, Mysticism, Mawlânâ Jalâl ad-Dîn Rûmî, Hâfiz-e Şîrâzî.

Mevlânâ Celâleddîn-i Rûmî ve Hâfiz-ı Şîrâzî'nin Şiirlerinde İnsan-ı Kâmil Tasavvurunun İncelenmesi

Öz

Tasavvufî dünya görüşünde insan için önemli bir makam göz önünde bulundurulur ve İnsan-ı kâmil mertebesine ulaşan kimse Allah'ın temsilcisi ve halifesi olarak nitelendirilir. Tabii, Allah'ın halifesi olmak ve kâmil insan mertebesine ulaşabilmek için insanın bazı haslet ve özelliklere sahip olması gerekmektedir. İslam dünyasında insana ve insanın sahip olduğu makam ve role tevaccüh eden yaklaşımlardan biri de İslami İrfan ve tasavvuf geleneğidir. Müslüman mutasavvıf ve âlimlerin çoğu İslami öğretiler çerçevesinde bu konuya dikkat çekmişlerdir. Bu çalışmada düşüncelerini manzum şekilde ifade eden Şark-İslam edebiyatının iki önemli siması olan Mevlânâ Celâleddîn-i Rûmî ve Hâfiz-ı Şîrâzî'nin İnsan-ı Kâmil için betimlediği değer ve mevki incelenecektir. İslami öğretiler ve ariflerin beyanlarından faydalanılarak hazırlanan bu çalışmada insanın manevî gelişimine katkı sağlayan unsurların açıklanmasıyla beraber insanın sahip olduğu sırlar ve nitelikler de izah edilecektir. Keza bu çalışmada Mevlânâ ve Hâfiz'in şiirlerinde insanın varlık âlemindeki konumu, sahip olduğu erdemler ve niteliklerin neler olduğu, betimleme ve analitik yöntemle incelenecektir.

Anahtar Kelimeler: Antropoloji, İnsan-ı kâmil, İrfan, Rind, Mevlânâ Celâleddîn-i Rûmî, Hâfiz-ı Şîrâzî.

Introduction

Understanding the human and his/her secrets is one of the most important philosophical and mystical topics and has been studied and analyzed by scholars, philosophers and mystics around the world from different backgrounds. They have tried to explain human actions and behaviors in different human societies by paying attention to the principles and components identified for human beings. When it comes to the recognition of humanity, various Islamic and non-Islamic theorists have developed different theories. But Islamic mysticism is one of the most important traditions to present interesting and innovative theories about the human being. This tradition investigated human recognition through deep and extensive discussions, and revealed many secrets and mysteries of the human through complex religious teachings, and the discoveries, intuition, and experiences of Muslim mystics.

In this school, the works of famous mystics, such as ‘Azīz al-Dīn al-Nasafī (d. 1252),¹ Ayn-al-Qożāt Hamadānī, and Mawlānā (d. 1259), are filled with anthropological principles such that a human system can be extracted from each one of them. But in this school, the works of Mawlānā (1207-1273) and Hāfiz-e Shīrāzī (1326-1396) have special character, because of both the high volumes of works and their type of polishing, which has traits and characteristics that can be found in lesser poetic mystics. Mawlānā Jalāl ad-Dīn Muḥammad Rūmī, was one of the greatest mystics of the Islamic world in the 7th century, a mature and influential poet, a comprehensive and famous mystic, as well as a humble yet impassionate person, he had many virtues in terms of breadth and conversance in literary science and poetry, Quran, hadiths, theology, mysticism, and Sufism. Unlike many of the Sufi ways in spiritual conduct, his conduct and lifeline offered a particular interpretation of Sufism, but the Sufism he practiced was different from other Sufis: his Sufism was based on love and spiritual conduct.

Khvājah Shams al-Din Muḥammad, known as Hāfiz and named as Lisān al-ghayb, is considered one of the great eloquent in the eighth century and the greatest Persian mystic poet. According to the lyric poems and biographies written about him, it can be said that he is a complete and old mystic, not a mystic poet who includes mysticism in poetry just for entertainment. In addition, he was trained in other sciences, such as the Quranic sciences and commentary, theology, philosophy, mysticism, and had competency in medicine, astronomy, jurisprudence, hadith, history, and stories.² The most important issue raised in this article is the standpoint of Mawlānā Jalāl ad-Dīn Rūmī and Hāfiz-e Shīrāzī on al-Insan al-Kāmil and the characteristics of latter, and what principles and teachings the anthropology of Hāfiz and Mawlānā is based on. The author in the presented hypothesis believes that the concept of the al-Insan al-Kāmil in the poems of Hāfiz and Mawlānā has a special place, such that the fundamental role of the human in society is portrayed in the most attractive and profound sense in their poems. To Mawlāvī, the human is the ultimate cause of existence. Therefore, if the human succeeds in self-actualization, he or she will have

¹ Morteza Mottaharī, *Hāfiz’s Mysticism*, 5nd Edition (Tehran: Sadra Publications, 1368), 103.

² Baha’ al-Dīn Khorramshahī, *Zihn ve Zebāni Hāfiz*, 2nd Edition (Tehran, 1362), 10.

the potential for sublimation.³ This sublimation puts al-Insan al-Kāmil next to God, above all other beings and angels. To Hāfiz, morality and honesty are also the highest measure of the human's status and dignity. Thus, in his Dīvān, in the position of astute, the human reaches the peak of humanity and inferiority, duplicity, and cowardice are erased from his face.

On the necessity of this research, it can be said that the human attitudes to issues such as God, religion, the world, and life quiddity and happiness, have been overshadowed by the profound, noetic, and religious developments over the past centuries, so the relationship between humanity and God and the universe has been completely changed. However, issues such as spiritual evolution, esoteric peace, inner concerns, and the human and transnational sense of humanity have always been a topic of interest for humanity throughout history. So, although our era does not appear very similar to the era of Mawlānā and Hāfiz, certain similar issues that are always present in every era. Therefore, our era requires a lot of mystical teachings by educated personalities such as Mawlānā and Hāfiz, and it is hoped that this article will address this. This study uses documentary (library) sources to collect information and the writing method is descriptive-analytical. The qualitative content analysis method has been used to analyze the lyric poems, since most of the work is focused on the Mathnawī of Mawlānā and the Dīvān of Hāfiz.

1376| db

1. Human Semantics

Dāwūd Ibn Maḥmūd Qayṣarī, d, *Description of Fuṣūṣ al-Ḥikam* (Tehran: Institution of Cultural Studies and Investigations, 1363), 61-73.

Since the concept of al-Insan al-Kāmil constitutes the most important part of this article, we will first explain this concept: The concept of the "perfect man" is: Anyone who has gone through the stages of purgatory and rational abstraction and has reached full rational abstraction, has full knowledge and power in science and practice, because his soul is subjected to the causation and finds all subsidiary stages, and in Islamic anthropology he is called "the perfect man". The existential power of the perfect man is called "the

³ Sedat Baran, "İbn Sînâ ve Molla Sadrâ'da İlâhî Ereğ Problemi", *Cumhuriyet İlahiyat Dergisi* 23/3 (2019): 1116.

guardianship of genesis" in which he will be the conduit of divine grace.⁴ One of the greatest Islamic mystics, Ibn 'Arabī states in his definition of al-Insān al-Kāmil that: When God decided to see His reflection in a comprehensive universe. He created the perfect human as the spirit of the universe and the mirror of existence, and this comprehensive universe called al-Insan al-Kāmil and the caliph of God. He is a being that God Almighty looks to in the created world and blesses it through him. Therefore, al-Insan al-Kāmil, which is the comprehensive universe for God, is the pupil for humanity, and the order of creation is complete with him. So the perfect man is like a diamond ring for the universe, which is the place of the impress and sign by which the treasury of the universe is preserved, hence he has been called the Caliph of God, because the Creator of existence preserves the world and beings under his shadow, therefore, the universe will be preserved as long as the complete man exists in there.⁵ In fact, the human is a creature with four dimensions: the "Metaphysical", "Majestic", "Divine," and "Secular". So if he goes into the path of sublimation, he can transcend the station of the angels and reach the position of the caliph of God, and if he wants to follow the path of despair and fall, he will be more inferior compared to any animal and more dangerous than the Satan.

2. Explaining human existential dimensions from the perspective of Mawlānā and Hāfiz-e Shīrāzī

Mawlānā Jalāl ad-Dīn Muḥammad Rūmī has viewed man from a variety of perspectives and has highlighted one of his existential dimensions in each perspective. Perhaps there are few human existential dimensions, not been directly or indirectly exposed to complain by broad vision and mind of the young Mawlānā. "Jalāl ad-Dīn has presented hundreds of valuable articles on the evaluation of human existence in *Masnavī* and has expressed various opinions and thoughts on these subjects."⁶ But in Mawlānā's perception of man, the originality is always with the soul of man; "such that this

⁴ Aşghar Taherzadeh, *Human: From the Constraint of Body to the Proximity of God Span* (Isfahan: Lob Al-Mizān Publications, 1391), 123.

⁵ Dāwūd Ibn Maḥmūd Qayşarī, *Description of Fuşūş al-Ḥikam* (Institution of Cultural Studies and Investigations, 1363), 61-73.

⁶ Mohammad Taghi Jafarī, *Interpretation, Criticism, and Analysis of Masnavī*, 8th Edition (Tehran: Islami Publications, 1361), 1: 24.

issue is considered as a general and unchangeable principle in his mind." The mystical worldview, in particular the Mawlāwī's love-oriented vision, is more concerned with spiritual evolution than with the question of its physicality and transformation. In this vision, the multitude of souls is submerged in unity, and their unity is not empirical or mental, but is an inherent and established fact that "I have breathed into him of my spirit" (Surah Al-Hijr Verse 29) Of course, it must be acknowledged that this aspect of Mawlānā's anthropological vision- as it comes from the context of the Quran verse - is rooted in religious thought, but it has been departed from a purely religious view due to the tendency to pantheism thoughts.

Mawlānā's statements in *Fīhi mā fih* mean the same, which state: "If you contemplate, you will be the principle and all of these will be your branches. When there are infinite number of details, wonders, conditions, and worlds of infinite wonders, look what is your conditions as the principle."⁷ This debate has found a special place in Hāfiz's poetry, such that he has been able to portray the fundamental role of man in the object of society in the most beautiful way the most and profound sense. The necessity of humanity, in the perspective of Hāfiz, is superior to social considerations and egoistic motives. He considers morality and honesty above everything, and evaluates human dignity with this measure. Thus, in his court, man reaches the peak of humanity, and inferiority, hypocrisy, and inhumanity would be erased from his face. The man he portrays is beyond the boundaries of time and place, and free from social corruption. His man moves along the path of morality, flexibility, and moderation, far from religious and class prejudice. The complete man's attitude towards animals, plants and other parts of the universe is a compassionate attitude. He considers all the components of the universe as mirrors that reflect the glory of God.⁸

"Not alone is my eye the splendor-place of His cheek

*Revolving this very mirror, the sun and the moon are"*⁹

⁷ Rashed Mohassel - Mohammad Rezā, *The Paradox of Living in Life's World, Studies of Mawlānā Investigations*, 2nd Edition (Tehran: The Research Institution of Iran's Wisdom and Philosophy, 1386), 129.

⁸ Mohammad Moein, *Hāfiz-i Şīrīn Sokhan*, thk. Mahdokht Moein (Tehran: Moein Publications, 1992), 471.

⁹ Shams al-Dīn Mohammad Hāfiz-e Shīrāzī, *Shākh-e- Nabāt of Hāfez*, thk. Barzegar Khaleghi (Tehran: Zevvār Publications, 1382), 439.

The image of man as a successor of God and human beings necessitates feeling of no restriction in life; because there are always sources of energy within himself and, he believes that all the attributes of the God can relatively be reflected in him. As the Khvājah of Shīrāz said:

“The sphere, I will dash together and destroy unless to my desire it come

Not that one am I, to endure contempt from the sky's sphere”¹⁰

In fact, with such attitude no 'if' can restrict the complete man. For every special situation and conditions, there are solutions within man that help him to solve problems and enjoy life. Paying attention to the image of the complete man and the concept of Jam e Jam gives the man self-confidence that will not let him to be affected by any negative situation. So this man, who Hāfiz imagines, loves all nature and is able to get divine energies from the all the components of nature. He believes that whatever God has created is beautiful in the multiplicity that is visible in the universe. The relationship between the complete man and other humans is also compassionate. In fact, the reflection of divine love are formed in the form of love for nature and love for other human beings,¹¹ and this loving relationship is what is called empathy in life skills. Overall, the philosophy of Hāfiz is based on humanitarianism and sanctification of human life. In his court, there is no place for harassment, egoistic, and hypocrisy.

“Be not in the pursuit of injury: do whatever thou desires: For in our Sharia, save this, a sin is none.”¹²

He strongly blames those who put religion as an excuse for harassing opponents, which:

“On the day of uprising, I fear, a profit taketh not

The lawful bread of the Shaikh, more than the unlawful water of ours”¹³

¹⁰ Shīrāzī, *Hāfez*, 700.

¹¹ Sedat Baran, “Molla Sadrā'da İrade Problemi”, *Bingöl Üniversitesi İlahiyat Fakültesi Dergisi*, 13 (2019): 50.

¹² Shīrāzī, *Hāfez*, 209.

¹³ Shīrāzī, *Hāfez*, 30.

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“Be not in the pursuit of injury: do whatever thou desires: For in our Sharia, save this, a sin is none.”¹⁴

Even though Hāfiz did not have conduct to the external world, but the self-conduct has given him such purity on the inside and his poetry are human-oriented. O murshid come so that the rose of ease and of pleasure we may scatter, and, into the cup of existence or of the heart the wine of love and of divine knowledge cast By our inward strength the roof of the sky we rend and to the height of other heaven a new way, cast.

“If an army, that sheddeth the blood of lovers, grief raises

Content together are the Saki and I and up its foundation, wecast.

1380 | db

Into the cup of ruddy wine, rose water, I pour

Into the censer of the wind, 'itr-revolving, sugar, I cast”¹⁵

3. The Origin of the Humankind

According to followers of divine religions, primary origin of the first human species is the clay from which the human species and its first instance, Adam, were created Mawlāvī gives no evidence on the theory of the immediate act of right in the creation of human beings and does not consider secondary causes other than veil.¹⁶ When man is studied from the material point of view, there are arguments and comments about the source, origin, and historical history of man on earth and in cosmic, divine, and supernatural history, i.e., in divine design and order, and the mentioned corrections are expressed. In other words, the human creation from the clay is called the origin. Of course, human origin is ascribed to man, once to the humankind and once to the individual. But despite of man's sublime position in the pyramid of existence, man's origin is of clay:

¹⁴ Shīrāzī, *Hāfez*, 209.

¹⁵ Shīrāzī, *Hāfez*, 852.

¹⁶ Abd al-Ḥusayn Zarrīn'kūb, *Sea in a Jug* (Tehran: Elmi Publications, 1378), 559-560.

“My lineage,” he said, “(is derived) from His dust-pit; my original name is ‘the meanest of His slaves.’

I am the slave-born (slave) of that unique Lord—born of the (womb and) loins of slaves female and male.

My original lineage (is derived) from earth, water, and clay: God gave unto water and clay a soul and heart.

Our origin and the origin of all the proud is from a piece of earth, and (there are) a hundred signs thereof¹⁷

The above verses indicate that Mawlāvī refers to the main and primary origin of man. The point at which Mawlānā places "all human" is the source of becoming divine and its absence is becoming animal and corrupted.¹⁸ His famous hemistich in this regard is "Hey brother you are all thought"¹⁹

At first vision, human truth in Maṣnavī, is summarized in a purely noetic dimension. Mawlāvī calls the man "all -thought" and his other attributes as bone and root.²⁰ Maṣnavī exegetes have had various interpretations from the peripatetic reason to have ethical intent and effort. But, there are other verses in Maṣnavī itself which the Aristotelian reason and contemplation is diminished through paying attention to them.²¹ For example:

“Spiritual life is naught but knowledge in (the time of) trial: the more

Knowledge one has, the more (spiritual) life one has”²²

In this and its previous verse, the words indicate the restriction; on the one hand, the man is "all thought"; that means, the man essence and ego, which anyone can refer to and consider it as "me" beyond all layers of his personality, is only thought. In Maṣnavī "Me" is not the body and the flesh, because it is referred to as a

¹⁷ Jalāl ad-Dīn Mawlāvī, *Maṣnavī*, ed. Reynald Nicholson (Tehran: Ghatreh, 1336), 4: 740.

¹⁸ Jalāl ad-Dīn Mawlāvī, *Maṣnavī*, ed. Reynald Nicholson (Tehran: Ghatreh, 1336), 6: 1050.

¹⁹ Jalāl ad-Dīn Mawlāvī, *Maṣnavī*, ed. Reynald Nicholson (Tehran: Ghatreh, 1336), 2: 214.

²⁰ Mawlāvī, *Maṣnavī*, 1336, 2: 212.

²¹ Zehrā Hosseinī - Ahad Farāmarz Qaramelekī, “Ez Khod Biḡānegī, Mevqiyethāi Merzī ve Merg der- Maṣnavī-i Manevī”, *Mecella-i Felsefe ve Kelām*, 2 (1391): 51.

²² Mawlāvī, *Maṣnavī*, 1336, 6: 1050.

"stranger" which man does not see "his essence" in dealing with it. On the other hand, items such this indicate that Mawlāvī restrictively consider man's life and truth nothing but knowledge, he does not consider these as man's self and truth. From the preface of "Man is all -thought" and "Man is knowledge ", it is concluded that some thoughts are good. Therefore, because of the restriction, this idea comes out of mere reason and contemplation, and becomes exclusive to news and consciousness.²³

*“Since consciousness is the inmost nature and essence of the soul,
The more aware one is the more spiritual he is”²⁴*

In fact, according to mystical teachings, human, based on his sublime principle and great source, has become so meaningful such that does not deserve the least contamination in his material life. In other words, in mysticism, human is not generally a material and earthly being, but has a divine and supernatural essence. In the Hāfiz's poetry, human is presented as a stranger far from home and a prince who has fallen away from the king's kingdom and no one believes in his dignity, and his sublime position has also been forgotten by himself.

1382 | db

*“As a bird of Paradise, to parting I did agree
Fell in the trap of life and worldly tragedy.
I was an angel, I resided in the heavens;
Renovation of the world - the mission given to me.
The mighty falcon of the King's hand am I.O Lord in what way”²⁵*

In this lyric poem, Hāfiz refers to the sublime position of man, Adam driven out of paradise, and man's separation from his true position. Because, as mentioned earlier, the mystics have interpreted that, man was primarily in the heavenly world, which is why he considers himself stranger in the earthly world. In another lyric poem, Hāfiz has composed:

“Way-farers of love's stage are we and from the limits of non-existence

²³ Hosseinī - Qaramelekī, “Mevqiyethāi Merzī ve Merg der- Maṣnavī-i Manevī”, 52.

²⁴ Mawlāvī, *Maṣnavī*, 1336, 6: 1050.

²⁵ Shirāzī, *Hāfez*, 730.

Up to the climes of existence, all this way we have come.

The fresh ness of Thy down, we saw and, from the garden of paradise

In search of this love-grass, we have come”²⁶

In the logic of Hāfiz, man is a noble and venerable creature who has not come to this world for glory, but has been unfortunately driven out of paradise and fallen into this mortal world by beguilement and rebellion of Adam and Eve. Therefore, human beings are considered as wayfarers and seekers of the home of love, who have come this from the frontier of nothing to the land of the existence, to taste the virtual love, and physical and worldly desires. Thus, according to the mysticism of Hāfiz mentioned repeatedly, the human position originally belongs to the throne of God:

“What shall I tell thee? Last night, in the wine-tavern, completely intoxicated.

Me, Jibrail of the invisible world gave tidings how glad,

Saying: “O Falcon of lofty visions sitting on the Sidra tree “Not thy nest.

is this corner full of woe. “From highest Heaven’s pinnacle, they utter a cry for thee:

“In this snare-place, I know not what hath befallen thee.”²⁷

Hāfiz blames the material attachments to this world by reminding the divine position of man, and believes that man has been precious to God and does not deserve to be attached and captivated to this material world. Because human has been beloved in the kingdom of heaven, and he is called upon from the throne. Hāfiz also points out in all of his lyric poetry that the human is the "bird to the garden of heaven" and that earthly world is not the place for this unmatched jewel:

“Not fit for a sweet singer like me, is the cage of the world like this

To Rizvan's rose-bed, I go for the bird of that sward am I”²⁸

²⁶ Shīrāzī, *Hāfez*, 835.

²⁷ Shīrāzī, *Hāfez*, 100.

Hāfiz by emphasizing the spiritual principle of man believes that the principle of man's existence is not earthly body, but the body is a veil for the spiritual manifestations of man. In other words, the body is like a cage in which the human body is captivated. So he believes that man will eventually go to the Garden of Paradise and join the beloved, by getting released from the physical body.

4. Complete Man and His Characteristics From The Perspective of Mawlānā and Hāfiz

From the Mawlāvī's point of view, the complete man is a human being who has a unique set of attributes and characteristics rarely combined in one person. Thus, the complete man is hard to find and in this sense is a "rare elixir".

*"Last night the shaikh went all about the city, lamp in hand,
Crying, "I am weary of beast and devil, a man is my desire."²⁹*

1384 | db

Mawlānā in *Maṣnavī* states that the soul of the complete man is connected to the origin of the mystery and beyond the imagination of human and he receives grace from the heavenly world, which is the center of light, science, life, power, and infinite kingdom through this connection, and transmits its light to the secular world, and it is due to the same divine position that human, with varying degrees, propagates the mission or prophecy, and becomes responsible for indoctrination and guidance of the people.³⁰

*"In as much as God comes not into sight,
These prophets are the vicars of God"³¹*

The representative and caliph position of complete man is considered as the most important principle in the expression of the complete man position in the realm of the universe by Mawlānā, and he is introduced as the mediator between God and creation. He considers this position first and completely to the Prophet and then

²⁸ Shīrāzī, *Hāfez*, 782.

²⁹ Jalāl ad-Dīn Mawlāvī, *Kulliyāt-ı Dīvān-ı Shems-e Tebrīzī*, thk. Abu al-Fath Hakīmīyān (Tehran: Pejush Publications, 1382), 1: 191.

³⁰ Jalāl ad-Dīn Homāyī, *Mawlāvī Nameh*, 9th Edition (Tehran: Homā Publication, 1376), 2: 441.

³¹ Jalāl ad-Dīn Mawlāvī, *Maṣnavī*, ed. Reynald Nicholson (Tehran: Ghatreh, 1336), 1: 33.

the divine prophets and after them to the chiefs. In his vision, Mo-hammad Prophet (peace be upon him) position of the caliphate as the embodiment of the atom and the sublime complete man, is a position which no better position can be imagined and reached. He is the ultimate offspring in the creation realm:

Ahmad (Mohammed) is the twice born in this world:

"He was manifestly a hundred resurrections.

*And there are no separation and distance between him and the right. He is right and the right is him."*³²

Mawlānāin the Maṣnavī presents the Prophet (peace be upon him) as the embodiment and sublime example of a complete man. Professor Jalāl ad-Dīn Homāyī, presents the complete man from the perspective of Mawlāvī: "The greatness of the complete man position, including both the Muslim saints and the prophets in the Mawlāvī's point of view is such that he considers that group to be a privileged and distinguished guild, with a soul and life separated from the rest of humanity. The complete man is the total and complete embodiment of divine, mirror of the right, and representative and caliph of God. Mawlāvī says that God has been reflected in the secular body of humanity for guiding the creation and completing the human population from the unity of mystery to the intuition of the multiplicity, and to be absorbent and conductive to the creations proportionate to the physical gender, so the complete man is the right, through unity of appearance and reflection, and to the unity of reflection, not to the unity of inherent with the incarnation of God in the human body."³³

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4.1. The Most Essential Characteristics of A Complete Man, From The Perspective of Mawlāvī

According to Mawlāvī's poetry, the most important characteristics of a complete man are as follows:

4.1.1. Hardships Endurance By the Wayfarer

The conduct of the wayfarer is one of the most important components of obtaining divine truth and spiritual dimension. "The

³² Ehsān Godratollāhī, "Characteristics of the Complete Man in Maṣnavī", *Keyhan Cultural Journal*, 159 (1378): 41.

³³ Homāyī, *Mawlāvī Nameh*, 2: 807-808.

conduct is going towards God through agony with soul and unraveling the veils of knowledge and joiner, and with unquestioned supervision and obedience to the Sheikh. Life and religiosity of mystic is formed in a reciprocal relationship, within the context of this conduct. The beginning of this path, as far as it is related to the wayfarer, is notice and repentance, which is a sign of the awakening from the neglect of God and continues to disappearing in right.³⁴

“When you see any one complaining of such and such a person's ill nature and bad temper,

Know that the complainant is bad-tempered, forasmuch as he speaks ill of that bad-tempered person,

Because he (alone) is good-tempered who is quietly forbearing towards the bad-tempered and ill-natured.

But, in (the case of) the Shaykh, the complaint is (made) by the command of God; it is not (made) in consequence of anger and contentiousness and vain desire.

1386 | db

It is not a complaint; it is spiritual correction, like the complaints made by the prophets.”³⁵

Human perfection and promotion to the spiritual and moral position are not easily achieved. The most important component in achieving proximity of God is to endure problems and be patient in tragic events. Accordingly, Mawlāvī invites the complete man to be patient and endure hardships, as patience and tolerance will lead to heart clearance and going through the stages of perfection.³⁶

4.1.2. Awareness on Secrets and Mysteries:

In the *Masnavī*, the complete man discovers the secrets of mysteries using divine light, which is different from the sunlight.³⁷

³⁴ Abdul Reza Saif - Alireza Valiyari Eskandari, “The Nature of Sufism and Its Language from the Point of View of Rumi in *Masnavī*”, *Literary Text Research* 23/79 (1398): 98.

³⁵ Mawlāvī, *Masnavī*, 1336, 4: 664.

³⁶ Mohammad Mahdi Khosraviān, “Complete Human from the Perspective of Mawlāvī, Committee Letter”, *Nāmeḥ-i Anjumen* 7/3 (t.y.): 65.

³⁷ Hossein Ali Ghobādī, “Mystical Awareness in Mawlāvī's Works”, *Journal of Literature and Human Science Faculty, University of Tehran*, 56/174 (2005): 153.

“The Shaykh who has become seeing by the light of God has become acquainted with the end and the beginning.

-He has shut for God's sake the eye that sees the stable the world); he has opened, in priority, the eye that sees the en.”³⁸

Complete man, in the material world infested with illusions and fantasies, can look at life through reflecting the light of truth in the mirror of his life, which is the light of God, by abandoning desires and materials. Mawlāvī consider this attribute as a trust from God, which has been endowed with to complete humans:

“In the presence of His Glory, keep watch, then, over your hearts, lest ye be put to shame by thinking evil.

For he sees conscience and thought and quest (desire) as (plainly) as a thread of hair in pure milk

He whose clear breast has become devoid of (any) image (impression) has become a mirror for the impressions of the Invisible

He becomes intuitively and undoubtingly aware of our inmost thought, because the true believer is the mirror of the true believer

When he rubs our coin on the touchstone, then he knows the difference between faith and doubt

When his soul becomes the touchstone of the coin, then he will see (distinguish) the (true) heart and the false money (of hypocrisy)”³⁹

4.1.3. Being Free from Worldly Attachments

Attachment to the material and the world prevents man from achieving his spiritual and divine origin. In this regard, the Quran says: "The pleasures of the worldly life are trivial. The life hereafter is best for the pious ones." (An-Nisā', Verse 77)

Imam Ali talks about worldly attachments and their consequences:

“Which means:" if you could see that has been seen by those of you who have died, you would be puzzled and troubled. Then you would have listened and obeyed; but what they have seen is yet curtained off from you. Shortly, the curtain would be thrown off.

³⁸ Mawlāvī, *Masnavi*, 1336, 2: 273.

³⁹ Mawlāvī, *Masnavi*, 1336, 1: 158-159.

You have been shown, provided you see and you have been made to listen provided you listen, and you have been guided if you accept guidance. I spoke unto you with truth.

You have been called aloud by (instructive) examples and warned through items full of warnings. After the heavenly messengers (angels), only man can convey message from Allah. (So what I am conveying is from Allah).⁴⁰

Mawlāvī believes that, the complete man has no regard for the realm of the tangibles and the small affairs, and in fact has passed the restriction of worldly and material affairs. Therefore, in his poems he presents a clear picture of the complete man like this:

“He has escaped from the five senses and the six directions: he has made you acquainted with (what lies) beyond all that.

Unless he is outside of this hexagonal well, how should he bring up a Joseph from the inside (of it)?

1388 | db

He is one who goes to draw water above the unpillared firmament, (while) his body, like a bucket, is (low down) in the well, helping (to rescue the fallen)”⁴¹

4.1.4. Paying Attention to God's Satisfaction:

One of the components of a complete man is being satisfied with the God's satisfaction. Because the complete man in his conduct path always cares for the divine will and wish should not ignore the divine will. So, the complete man is always satisfied under any circumstances and willingly accepts what is good:

“He neither wishes his own life nor to the end that he may enjoy the life that is found sweet (by others).

Wheresoever the Eternal Command takes its course, living and dying are one to him.

He lives for God's sake, not for riches; he dies for God's sake, not from fear of pain.”⁴²

⁴⁰ *Nahj al-Balāghah*, 6nd Edition (Tehran: Dar al-Islam Publications, 1386), 64.

⁴¹ Mawlāvī, *Masnavī*, 1336, 6: 1266-1267.

⁴² Jalāl ad-Dīn Mawlāvī, *Masnavī*, ed. Reynald Nicholson (Tehran: Ghatreh, 1336), 3: 477-478.

Therefore, achieving human perfection and reaching the rank of "satisfaction and submission" are the most important steps. "When a servant sees himself in the realm of "divine lordship" and considers all of God's destiny and measures based on wisdom and benefit, the result is that he is patient and satisfied with what God has ordained for him with no complain; not about what has been done about him, not about others, and not about what is going on in the universe."⁴³

4.1.5. Dignities and Wonder Works

According to Mawlāwī's idea, the emergence of dignities and wonder works is one of the most important characteristics of a complete man. Complete humans are completely disconnected from the sensory and worldly affairs through the connection to the source of the light and the spirit world, arriving at the place where they possess dignity and wonder works, and are different from other ordinary human beings:

"Certain secret miracles and graces (proceeding) from the elect (Sūfī) Elders impress the heart (of the disciple)

For within them (those Elders) there are a hundred immediate (spiritual) resurrections, (of which) the least is this, that their neighbour becomes intoxicated

*Miracles (proceeding) from the spirit of the perfect (saint) affect the soul of the seeker as life (bestowed on the dead)."*⁴⁴

4.1.6. Being Under the Shadow of God:

According to Islamic teachings, man is the caliph of Allah. This is if the man does not aberrant from the right path. Otherwise, he is more dangerous than any animal in going the wrong way. The complete man in Maṣnavī, is in fact the shadow of truth, because he is fully united and in harmony with God.⁴⁵ So, if man becomes mortal in right, it is the shadow of God in complete man which is complete, as a shadow that does not exist and whose motion is subjected to the motion of the sun; but it is complete because it is joined to the right and there is no distance between it and the right, as there

⁴³ Javād Mohaddesī, "Rezā ve Teslīm", *Kousar Journal*, 82 (1389): 23.

⁴⁴ Mawlāwī, *Maṣnavī*, 1336, 6: 1107-1108.

⁴⁵ Ali Asghar Halebī, *Human in Islam and Western Schools* (Tehran: Asatir Publications, 1371), 454.

is only a delicate line between the shadow and the sun; Otherwise the separation between the wali and the right-born is delusion."⁴⁶

“(But) when the shadow of God is his nurse, it delivers him from (every) phantom and shadow

The shadow of God is that servant of God who is dead to this world and living through God.

Lay hold of his skirt most quickly without misgiving that you may be saved in the skirt (end) of the last days (of the world).”⁴⁷

In fact, the complete man has been described as the shadow of God, due to the unity and connection he accomplishes with right.

4. 2. The Complete Man in The Perspective of Hāfiz

The word "Astute" has been used to refer to the complete man by Hāfiz-e Shīrāzī. Astute, as it appears from the text and the court of Hāfiz, is a human contradicted on the outside and balanced on the inside. He does no indulgence and no dissipation. His greatest goal is to cross the existence gateway unencumbered and to think about redemption. We have free-thinker and non-religious astute, but Hāfiz's astute has religious attachment and commitment, and believes in futurity and thinks about it but is not thoughtful of it. Hāfiz astuteness means freedom and dependence, as well as purity, ascetic, hedonistic, and love. In addition, it is the actual pole of Hāfiz's life and poetry, and mysticism is the true pole of his life and poetry, the poet, through the mysticism, passes the tangible realm and reaches the impalpable, and astuteness, goes back to the realities of the life of this world, sees and analyzes the earthly beauties and joys, leaps out of the mysticism of Sufism beliefs and jumps out ascetically.⁴⁸ In fact, Hāfiz identifies astute as the supreme human being or the complete man to be gone after. The words astute and astuteness have been used in the Hāfiz's court about 80 times.⁴⁹

The Zāhed had pride; took not the path to safety: By the path of supplication, the Profligate to the House of Safety hath passed.⁵⁰

⁴⁶ Halebī, *Human in Islam and Western Schools*, 454-455.

⁴⁷ Mawlāwī, *Masnavī*, 1336, 1: 22.

⁴⁸ Abdul 'Ali Dastghayb, *From Hafez to Goethe* (Tehran: Badie Publishers, 1995), 139.

⁴⁹ Baha' al-Din Khorramshāhī, *Hāfiz Nāmeḥ*, 3rd Edition (Sorush Publications, 1368), 28.

⁵⁰ Shīrāzī, *Hāfez*, 228-229.

In addition, Hāfiz took the mystical theory of "complete man" or "real man" from his earlier mysticism, and applied with the mythical creator's mysticism on the ruthless astute, called the thirsty astutest as "wali".⁵¹

"No one gives water to thirsty astutest

*Maybe those who know wali left the city"*⁵²

Hāfiz considers astute in his court as a freedman and lover, means putting its old sense of being a careless in a semantic transmutation and making him aware of the false values of society, and gives him the flag of rebellion against the hypocrisy hermit. Of course, it should be noted that astute in the court of Hāfiz is a person contradicted on the outside and balanced on the inside. He does no indulgence and no dissipation. Hāfiz's astute has religious attachment and commitment. His kith residence is Dir Moghan, which is a mixture of mosque, monastery, and pub; sometimes he slips down the slope of doubt and sometimes hangs the intuition, because, he believe in moderation.⁵³

db | 1391

*"Be not in the pursuit of injury: do whatever thou desirest: For in our Sharia, save this, a sin is none."*⁵⁴

His faith is also moderate. He is not a pretender or willing to honor, he is from culture and grace, but he does not sale the grace. It gives troth and rebuke, and tries to: Hāfiz introduces himself as astute, and by this word, he means a freedman and knowledgeable who does not deceive the people, knows duplicity and does not tolerate falsehood in every outfit.⁵⁵ According to the definitions of astute in Hāfiz's poetry, the following is an examination of the characteristics and properties of astute, or the complete man in Hāfiz's poetry court.

⁵¹ Khorramshāhī, *Hāfiz Nameh*, 28.

⁵² Shīrāzī, *Hāfez*, 252.

⁵³ Khorramshāhī, *Hāfiz Nameh*, 408.

⁵⁴ Shīrāzī, *Hāfez*, 209.

⁵⁵ Hossein-Ali Haravī, *Description of Hāfiz's Lyric Poetry*. (Tehran: Tanvir Publications in Association with Noe Publications, 2001), 1: 28.

4.2.1. Astuteness is an Eternal Destiny

Hāfiz, while referring to his astuteness, considers it as a divine determination, and he has no choice in choosing this astuteness, and says that this astuteness is an eternal fortune.

“It is not that from Hāfiz’s heart profligacy should depart:

For, till the last of time will be that custom of first of time”⁵⁶

“On the day of eternity without beginning, they ordered me no work save profligacy;

Severy partition of destiny that here passed, more than it, will not be.”⁵⁷

In fact, in many verses, Hāfiz admits that drinking and living in ruins was not one of the most important features of optional astuteness, the eternal forgiveness has been figured for him.

4.2.2. Being Drinker and From Kharābat

Hāfiz introduces astuteness as drinkers and from Kharābat but he sees astuteness drunk from the secrets who calls on everyone to ask the hidden secrets only from the astuteness because the sublime hermits have not taken any of this secret.

“If lawful the need of profligates, the wine-seller maketh, His sin, God forgiveth; and, repelling of calamity maketh.”⁵⁸

4.2.3. The Opposite Point of Hermit and Asceticism

Hāfiz believes that ultimately human beings have nothing to do with being hermit or astute, drunk or alert, from Kharābat or litany and etc., but, it is the key to redemption and tendency to collect by the hand of God, and the criterion of God's evaluation, attention, and favor that includes one and not the other. He makes whomever He wills precious or deprive.

“Of profligates intoxicated as the mystery within the veil;

For, this state is not the Zāhed’s, lofty of degree”⁵⁹

⁵⁶ Shīrāzī, *Hāfez*, 407.

⁵⁷ Shīrāzī, *Hāfez*, 415.

⁵⁸ Shīrāzī, *Hāfez*, 557.

⁵⁹ Shīrāzī, *Hāfez*, 20.

*“If the Zāhed take not the path to profligacy, he is excused,
Love is a work, that dependent on the guidance is.”⁶⁰*

4.2.4. Being Ogler

According to Hāfiz's mysticism, one of astute's attributes is his disclosure, astute does not pretend to be good like hermit, does not need to attract the attention of others, and does not scare to drink, love, or be happy. Therefore, most important attributes of the astute are as follows: Lover, drunk, astute, ogler, and meanwhile revealing, that means, he is not afraid of his attributes and deeds, which is beautifully illustrated in the following poem.

“Lover, profligate, glance-player, I am and it openly, I say

That thou mayestk now that, with so many excellences, adorned I am”⁶¹

“Wine-drinker, distraught of head, profligate, and glance-player I am:

In this city, who is that one who is not like this?”⁶²

4.2.5. He is Not Expedient or Considerate

Astuteness in Hāfiz's poetry opposes expediency. Based on this, Shīrāzī, in his poems, has always spoken of his drunkenness and astuteness without any expediency.

“That we may see how the game turneth, a pawn, I will move

The power of Shah to the chessboard of profligates is none.”⁶³

“To the profligate, world-consuming who hath abandoned the world's attachments what business swith counsel-considering

The land's work is such that deliberation and reflection is necessary for it.”⁶⁴

⁶⁰ Shīrāzī, *Hāfez*, 401.

⁶¹ Shīrāzī, *Hāfez*, 719.

⁶² Shīrāzī, *Hāfez*, 129.

⁶³ Shīrāzī, *Hāfez*, 196-197.

⁶⁴ Shīrāzī, *Hāfez*, 654.

4.2.6. Enemy to Hypocrisy

From the Hāfiz's point of view, astutest are not only opposed to hypocrisy, but they are truehearted people who have found their way to the truth. He compares hermit and astute and states: hermit, because of his arrogance, pride, and hypocrisy, never get to the sincerity degree of astute who is careless on the outside. While hermit does not go to Paradise because of his pride, astute receives the proximity to God by sincerity and purity.

“Hāfiz! Drink wine; practice profligacy and be happy; but, like others, make not the Kuran the snare of deceit.”⁶⁵

Hāfiz! Reproach not profligates. For, in eternity without beginning

me, independent of austerity and of hypocrisy, God made.”⁶⁶

4.2.7. He is Also Ascetic

Asceticism has been introduced as one of the most important methods in obtaining the position of complete man.

“To the path towards the kalandar-profligates, journeying brought us.

The ragged, religious, garment of wool, and the prayer-mat of idle tales, we take.”⁶⁷

“At the wine-house door, are Kalandar-profligates?

Who take away and give the imperial diadem.”⁶⁸

4.2.8. He is Lover

From Hāfiz's point of view, being lover is one of the astute's most important characteristics.

“The daintily nurtured in affluence took not the path to the Friend: The being a lover is the way of profligates, calamity enduring.”⁶⁹

⁶⁵ Shīrāzī, *Hāfez*, 25.

⁶⁶ Shīrāzī, *Hāfez*, 343-344.

⁶⁷ Shīrāzī, *Hāfez*, 849.

⁶⁸ Shīrāzī, *Hāfez*, 1070-1071.

⁶⁹ Shīrāzī, *Hāfez*, 403.

“At first on the day of Alast easy appeared the acquisition of love and of profligacy.

In the end, inattempting the acquisition of these excellences, the soul consumed.”⁷⁰

4.2.9. Astuteness is a Rare Art

Hāfiz sees astuteness as an opportunity to be valued, as this would lead man to the aim treasure, but if this joy and astuteness trend is not found, it would be impossible to compensate.

“Reckon as plunder the path of profligacy. For this track,

Like the path to the treasure, evident to every one is not”⁷¹

“Lover, profligate, glance-player, I am and it openly, I say that thou mayestk now that, with so many excellences, adorned I am”⁷²

4.2.10. He Has a Sublime and Honorific Position on The Inside

From the perspective of Hāfiz, the astute has a clean conscience and pure inside. Therefore, communicating with them is a way to get rid of attachments and achieving prosperity.

“The diadem of profligacy, Time gave to none save to that one

Who, exaltation of the world in this cup, knew”⁷³

“O heart aid from the heart of profligates seek if not,

Difficult is the work. God forbid that a fault we should make”⁷⁴

4.2.11. He is Needy and Righteous

Hāfiz puts trait righteous for astutest, as if he wants to attribute the pious trait, which is belonged to hermits, to astutest to say that astute is more pious and believer than you (hermit) with all his drunkenness and carelessness, because if he does something, he believes in it and does it out of necessity with the utmost sincerity, and has no claim of superiority or being better over others, and that is why he does not harass others.

⁷⁰ Shīrāzī, *Hāfez*, 711.

⁷¹ Shīrāzī, *Hāfez*, 200.

⁷² Shīrāzī, *Hāfez*, 719.

⁷³ Shīrāzī, *Hāfez*, 132.

⁷⁴ Shīrāzī, *Hāfez*, 859-860.

“The Zāhed had pride; took not the path to safety:

*By the path of supplication, the Profligate to the House of Safety
hath passed”⁷⁵*

*“By the purity of the heart of profligates, drinkers of the morning
cup,*

With the key of prayer, many a closed door, they will open”⁷⁶

It can be stated that the heart has been introduced as the actual source of knowledge in the entire Hāfiz's court, which includes both spiritual and human truth. In fact, the worldview of Hāfiz relies on mysticism and his school is the school of humanity and ethics, and in the composition of this worldview, love is like a link that connects man on one hand to the world, and on the other hand to God. And there is no doubt that the proper understanding of this worldview and school is impossible without knowing what the context of the Hāfiz era is and especially without contemplation on its language which is full mystery and amphibology. In this mysterious language, the heart is interpreted as the cup, the knowledge, which is the matter of self-liberation is interpreted as wine, the world, which the man's self is related to his connection with it, is interpreted as Kharābat, and God, which the self-liberation of the wayfarer is to get to Him and His knowledge, is interpreted as beloved, and the conduct itself is interpreted as love.⁷⁷

1396 | db

Conclusion and Research Findings

One of the most important mystical debates in various cultures including Persian culture and literature is the discussion of man and his position in the world of existence. In this worldview, man has an extraordinary role as the human being is the macrocosm and the world microcosm, and therefore human has always been striving to achieve the ideal man from the oldest period in history till now. So what is discussed in this article and can be referred to as the result of the research is: Human and anthropology are axial subjects to the works of Mawlānā and Hāfiz. All the other issues presented and investigated in their works are certainly related to

⁷⁵ Shīrāzī, *Hāfez*, 228-229.

⁷⁶ Shīrāzī, *Hāfez*, 502.

⁷⁷ Abd al-Ḥusayn Zarrīn'kūb, *Az Kouche ye Rendān*, 6th Edition (Tehran: Amir Kabīr, 1369), 91.

the human subject. Mawlānā believes in the existence of the complete man and considers for him the most sublime existential, noetic, moral, and social dimensions.

In Mawlānā's thoughts, man is the ultimate cause of the order of existence and not only believes in the existence of the complete man, but the complete man is one of the fundamental concepts of his thoughts.

Mawlānā considers the most sublime existential, noetic, moral, and social dimensions for the complete man, and considers him mortal in the nature of truth, possessing the highest degree of knowledge, perfection, and the position of the apparent and intrinsic guardianship. The complete man means the man who is the champion of all human values. In other words, Mawlānā says, "We are the purpose of the whole creation", and he has used all his spiritual strength to prove this hypothesis. Sheikh searched the city with lantern and said: "I am tired of monsters and I wish for human." In fact, Mawlānā's message to humanity is that this world is alive and we must know the life of this world. Mawlānā does not think there is any science more noble than the self-scrutiny, but unfortunately, this man who opens every group and cuts every hair has forgotten his own self.

db | 1397

In his book " Fīhi mā fih" he states that: "Now also the scholars of the time are breaking into the hair in sciences, and completely know other things that do not belong to them, and what is important and closest to them is themselves and they do not know themselves. He rules everything with allowed and prohibition, that it is permissible and that it is not permissible, and that it is allowed or that it is forbidden, but he does not know himself either is prohibited or allowed or is clean or unclean." As a result, for Mawlāvī, man is the ultimate cause of existence. If he can achieve self-actualization, he will find the sublime talent, and this sublime will place him beside God, and God will appear in him as a result of such actualization.

It is in the shadow of such metamorphosis that man goes beyond plants, animals, and angels to a higher position. In the poetry of Hāfiz, which is built on the high peak of love and mysticism, everything has a special symbol. In Hāfiz's poetry man is a free lover whose love flame has transformed his whole being into the be-

loved color. His poems are like a mirror reflecting all his soul and spirit, his beliefs and tastes and his attitude and approach towards man and the world and nature and supernatural. When he wants to say that man is the complete embodiment of all divine names and attributes, interprets the human as "Jam e Jam".

Hāfiz is so free and liberated in thinking that despite his accepts mysticism and seeks for mystical manner in his own life, he does not like the Sufism of his time, at least not as was usual in his time, which is associated with monastery, hardship, and so on. So the difference between Hāfiz's free visions with other mystic poets is that in most other poets' vision, human social existence is not so precious and valuable but, the centrality of humanity is related to his individual dimension, and hence man's inside and individuality main theme of the mystical thoughts that have their particular aspects in works of poets such as Mawlānā, Sanā'ī, and Attar. In fact, Hāfiz's view of the situation is different. Although he is quite influenced by mystical thoughts, he does not stay on a thought, which is not stable and analyzes human beings according to all individual and social criteria. In other words, Hāfiz takes a more realistic look at both human issues, namely the illumination, intuitive, and mystical, and the social aspects of human.

1398 | db

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An Investigation on Perfect Human (al-Insan al-Kāmil) in the Poems of Mawlānā Jalāl ad-Dīn Rūmī and Hāfiz-e Shīrāzī

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Extended Abstract

Understanding the human and his/her secrets is one of the most important philosophical and mystical topics and has been studied and analyzed by scholars, philosophers and mystics around the world from different backgrounds. Islamic mysticism is one of the most important traditions to present interesting and innovative theories about the human being.

Position of perfect human and his dignity and esteem are investigated from perspective of two famous mystics and geniuses, Mawlānā Jalāl ad-Dīn Rūmī and Hāfiz-e Shīrāzī; that both of them were also influential and prominent in Persian poetry and literature, and have expressed their viewpoints in form of elegant and evocative poems. Thus, this study was conducted to unravel many of the secrets and mysteries of humanity and providing a context for human spiritual development using religious teachings and intuition of discoveries, and experiences of Muslim mystics. Finally, transcendent values of the human's base and position were investigated in order of creation, as well as some human's characteristics and attributes and the purpose of human creation by examining a few poems of Mawlānā and Hāfiz using a descriptive analytical method.

The works of Mawlānā (1207-1273) and Hāfiz-e Shīrāzī (1326-1396) have special character, because of both the high volumes of works and their type of polishing, which has traits and characteristics that can be found in lesser poetic mystics. Mawlānā Jalāl ad-Dīn Muḥammad Rūmī, was one of the greatest mystics of the Islamic world in the 7th century. Unlike many of the Sufi ways in spiritual conduct, his conduct and lifeline offered a particular interpretation of Sufism, but the Sufism he practiced was different from other Sufis: his Sufism was based on love and spiritual conduct. Khvājah Shams al-Dīn Muḥammad, known as Hāfiz and named as Lisān al-ghayb, is considered one of the great eloquent in the eighth century and the greatest Persian mystic poet. According to the lyric poems and biographies written about him, it can be said that he is a complete and old mystic, not a mystic poet who includes mysticism in poetry just for entertainment.

The most important issue raised in this article is the standpoint of Mawlānā Jalāl ad-Dīn Rūmī and Hāfiz-e Shīrāzī on al-Insan al-Kāmil and the characteristics of

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latter, and what principles and teachings the anthropology of Hāfiz and Mawlānā is based on. The author in the presented hypothesis believes that the concept of the al-Insan al-Kāmil in the poems of Hāfiz and Mawlānā has a special place, such that the fundamental role of the human in society is portrayed in the most attractive and profound sense in their poems.

One of the most important mystical debates in various cultures including Persian culture and literature is the discussion of man and his position in the world of existence. In this worldview, man has an extraordinary role as the human being is the macrocosm and the world microcosm, and therefore human has always been striving to achieve the ideal man from the oldest period in history till now. So what is discussed in this article and can be referred to as the result of the research is:

Human and anthropology are axial subjects to the works of Mawlānā and Hāfiz. All the other issues presented and investigated in their works are certainly related to the human subject.

In Mawlānā's thoughts, man is the ultimate cause of the order of existence and not only believes in the existence of the complete man, but the complete man is one of the fundamental concepts of his thoughts.

Mawlānā considers the most sublime existential, noetic, moral, and social dimensions for the complete man, and considers him mortal in the nature of truth, possessing the highest degree of knowledge, perfection, and the position of the apparent and intrinsic guardianship. The complete man means the man who is the champion of all human values. In other words, Mawlānā says, "We are the purpose of the whole creation", and he has used all his spiritual strength to prove this hypothesis.

It is in the shadow of such metamorphosis that man goes beyond plants, animals, and angels to a higher position. In the poetry of Hāfiz, which is built on the high peak of love and mysticism, everything has a special symbol. In Hāfiz's poetry man is a free lover whose love flame has transformed his whole being into the beloved color. His poems are like a mirror reflecting all his soul and spirit, his beliefs and tastes and his attitude and approach towards man and the world and nature and supernatural. When he wants to say that man is the complete embodiment of all divine names and attributes, interprets the human as "Jam e Jam".

Hāfiz is so free and liberated in thinking that despite his accepts mysticism and seeks for mystical manner in his own life, he does not like the Sufism of his time, at least not as was usual in his time, which is associated with monastery, hardship, and so on. So the difference between Hāfiz's free visions with other mystic poets is that in most other poets' vision, human social existence is not so precious and valuable but, the centrality of humanity is related to his individual dimension, and hence man's inside and individuality main theme of the mystical thoughts that have their particular aspects in works of poets such as Mawlānā, Sanā'ī, and Attar.

Keywords: Anthropology, Complete Human, Astute, Mysticism, Mawlānā Jalāl ad-Dīn Rūmī, Hāfiz-e Shirāzī.

