

# Values of Perfect Human Beings in the Dignity Seven of Insān

## Kāmil

*by* Sumanta 3

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## Values of Perfect Human Beings in the Dignity Seven of *Insān Kāmil*

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### Abstract

This paper investigates the role of religion in the development of human beings in the field of Sufism education, based on the pursuit for the perfect human. This investigation is designed to demonstrate that a human being is an *insane kamil*, a person with seven levels of mental and moral development. Religion and spirituality play a critical role in the development of mental and physical health, according to recent studies. Natural perfection, which culminates in bodily rebirth, resurrection, and God's union, as well as the cultivation of one's soul, are the two types of perfection that exist in humans, this study claims. A person's free will determines the kind of existence that develops between the physical process of growth and death, which is marked by the first stage of life. Sufis refer to people who are on this path of self-cultivation as the *insan kamil*, or those who are on a route to God or a return to their real human condition. As a Muslim, you are considered an *insan kamil*, or flawless person, if you have understood your inner essence is that of Allah. When it comes to *insan*, it is said to be a true human person, a manifestation of the attributes of Allah.

**Keywords:** *insan kamil*, human being, perfect person, life cultivation.

### Introduction

Queries whether religion and spirituality are beneficial to a person's physical and mental health are now being raised. Recent research indicates that religion and spirituality are possible determinants of positive physical and mental health outcomes, which is consistent with previous findings (Koenig, McCullough, & Larson, 2001). In order to fully understand the growing awareness of, and interest in religious and spiritual diversity, as well as the implications of this for preventative and intervention efforts (Richards & Bergin, 1997), it is necessary to look for fundamental insights into the human being (Lucey, 2021).

This study delves into the ideals of perfect human education, based on Sufism's views. Theoretically, it places the concept of *insan kamil* within the context of traditional Sufi, with the primary goal of exploring the seven dignity. *Al-Insan al-Kamil*, also known as *Insan-i Kamil* and *Insan-Kamil* in Islamic theology, is an honorary title given to the prophet Muhammad. The word literally means "the entire person," as in "the individual who has attained perfection." The effect of religiosity on mental and physical health has been shown to be considerable by *insan kamil*'s knowledge in the education sector. At first glance, this paper investigates the conceptual and theoretical foundations upon which *insan kamil* is defined in the holy Quran. In addition, this paper discusses some of *insan kamil*'s views as they relate to the dignity seven.

Numerous researches in the field of health have demonstrated the good impacts of spirituality on mental health, both physical and mental health. According to Larson, Swyers & McCullough (1997), they were able to compile 212 research looking at the

impact of religious commitment on health-care outcomes. Most of these researches reveal a beneficial influence on health, with 17 percent reporting mixed or no effects, and only 7 percent reporting negative effects. Numerous studies show that persons with a strong religious belief have lower blood pressure, fewer strokes, a lower death rate from heart attacks and a longer overall survival time, and they also utilize medical services less frequently (Roqib, 2021).

Humans have an innate desire to do something that is morally regarded as good. Humans are always on a quest toward moral values. Morality is thus employed as a measure of human perfection. As a result, morality is the most essential challenge in all faiths in order to nurture moral virtues known as spiritual values (Nasution, 2011; Parhan et al., 2020). To present spiritual values, it is vital to raise awareness of *ilhiyya* in order to draw closer to God (Sodiman, 2014).

Human beings, according to Chittick (2000), have two perfections: intelligence and compassion. The first is natural and results in bodily death, resurrection, and unity with God, whereas the second can only be accomplished via the deliberate cultivation of the soul (as opposed to the natural culture of the soul). The first denotes the stages of life marked by development and death, whereas the latter results from the exercise of one's free will to choose the form of existence that shows itself in the interval between the physical processes of growth and death. Sufis refer to individuals who are on this route of voluntary growth of the soul as being on the path to God or as being on the path of return to the genuine human condition, and they are referred to as the *insan kamil* (those who are on the path to God).

#### **Redefining of *Insan Kamil***

The perfect being, or *insan kamil*, is a person who has discovered their inner nature as Allah's. A true human being and a manifestation of Allah's traits, acts, conduct, behavior, and virtues is classified as *insan kamil* (Muhaiyaddeen 1979). *Insan kamil* is a perfected, God-realized being who has abandoned worldly prosperity motivated by the mind and is directed towards Allah's wealth. He is the being who has absorbed God's traits, acts in accordance with them, and encapsulates himself inside them (Muhaiyaddeen 2006). This is the highest state a human being may achieve, as it is a state that represents oneness with God (Muhaiyaddeen 2006).

*Insan Kamil* combines the best aspects of both human types. All of the devices are found in humans fall under the category of "existing in perfection in terms of form." Allah bestows such perfection as a gift; it is the fruit of manifesting the ability to protect oneself from all forms of harm and danger, as well as the ability to utilize those forms. It is also possible to achieve knowledge perfection. This knowledge is perfected by the desire to learn more. Even so, in order to satisfy one's curiosity, humans must be able to utilize the inherent potential that resides within them in order to learn as much as possible (Harahap & Siregar, 2017). Humans are referred to as *Insan Kamil* because of this.

*Insan Kamil* is the ideal human being among all species. His function as Allah's Most High's caliph maintains the world secure, peaceful, and orderly. *Insan Kamil* is not only physically perfect, but also intellectually perfect. Like Suhrawardi's *Insan Kamil* idea. A *Kamil Individual's* knowledge is unique since it comes from the source of

knowledge itself. According to Suhrawardi, someone who combines cerebral (logical) and intuitive abilities to gather information is an Insan Kamil (Budiyanti et al., 2016). Insan Kamil, in his opinion, is a philosopher who has rational understanding but also becomes a saint, enlightened in Ilhi's wisdom (Dewi, 2015).

The notion of perfect human beings demonstrates the explanation of a perfect human being, a self-forgetful man, engaged in the devotion to worship in accordance with God's laws of conduct (Saudah & Nusyirwan (2007), as being a "superior human being." Someone with a superb personality will be able to plainly demonstrate his faith by the actions of deeds that he performs in his everyday life (Ibrahim, 2015). The return of man to his natural state and to the reality of himself as a faithful servant of Allah, conscious of his position as khalifatullah (Subhi, 2014; Idris, 2017; Setiawan, 2020), emphasizing the crucial function of Insan Kamil in regulating the universe (Subhi, 2014; Idris, 2017; Setiawan, 2020).

### **Human Genealogy in Islam**

Man was created in the image and likeness of the Creator. According to Islamic teachings, man is regarded as a union of the body and the spirit (Zuhairini, et. al, 1995). The general structure of a person is made up of a combination of physiological and psychological components. After successfully integrating one's physiological and spiritual identities, one gains a feeling of self-awareness known as the "experience center," which is a place where one can reflect on one's life and learn from it (Danusiri, 1996). The most noble structure among Allah's creatures, the human being, is the result of His creative genius. Because of the various parts that make up the human race as a whole, the Perfect Man can be said to possess a singularity above all other beings.

It is vital to be a perfect creature in the eyes of Allah to study the Qur'an and the Hadiths, which are a primary source of reference for comprehending oneself. An essential aspect about the dignity seven was revealed by Mahrus (2015) at the contextual level of one's experience for self-teaching in order to reach al-Insan al-Kamil, which is the ultimate objective of Islam. Note's text explains that Insan Kamil's notion of w is represented by the dignity seven.

The following is a description of the specific nature of the dignity seven in the Muhammadiyah congregation (Mahrus, 2015). The first is the aadiyah dignity, which translates as "All-Powerful." This Aadiyah has been given to Allah SWT as a gift. The second dignity is the wadah dignity, which can be defined as the dignity of Allah's attributes. The third dignity is the widiyah dignity, which is distinguished by the fact that it is designated as the asma dignity. The fourth realm is known as the spirit world. This realm contains the explanations for all of the spirits that Allah has created. The fifth realm is the misl realm, which is also known as the shape realm, and it takes the form of an example or a shadow. The sixth realm is the ajsm realm, which is the shape realm that has been established. The insan kamil dignity is the final of the dignity. Because every human being is flawless, this concept is referred to as the insan kamil dignity. It is possible that dignity seven will be referred to as the "jam" dignity because it has been completed by the preceding six dignities.

A stage and a process of becoming insan kamil must be linked to the description of the nature and perspectives of this dignity seven. As the Muhammadiyah Congregation's members have God-given qualities, they are able to reflect those qualities in excellent and wise divine attitudes because of the dignity seven. The author's goal is to present these divine attitudes in the sufism perspective so that this paper can help the literature study gain an understanding of insan kamil contained in the seventh dignity.

### **Sufism Perspective of the Dignity Seven: al-Ghazali and al-Jili**

A thorough inquiry into the thoughts and beliefs of a figure requires an understanding of both the person's outward and internal life experiences. It is due to the fact that the social, cultural, and political contexts in which he lived had a greater or smaller impact on the paradigm that serves as the reference point for his state of mind. When considering how a particular idea or thinking came to be, it is impossible to separate it from the external and internal factors that shaped the way people lived at the time in question (Hartono, 1991).

As al-Jili puts it, a cosmic concept first dips into matter, then rises back out of it again (quoted in Waliullah 34-35). "This journey" is divided into three parts by al-Jili into the "oneness" stage, the "huwiya" stage, and the "aniya" stage (quoted in Waliullah 34-35). Among al-insan al-many kamil's translations are "the worldwide being," "the perfect human or servant," or "the perfected creature." According to Schimmel (1992), this is the purpose and end of creation. Jili's al-Sufism Jili's opinions on the concept of al-Insân el Kamil are difficult to describe without understanding the context of a figure.

### **Al-Ghazali's Sufism Thought**

When it came to sufism, al-Ghazâlî always founded his beliefs on the Qur'an and hadiths, whether directly or indirectly. It appears that the Qur'an and hadiths, like the ideas of other Muslim philosophers, provide a more indirect basis for al-thinking, Ghazali's particularly when it comes to the concept of human (Al-Ghazâlî, 1968). It implies that when he came face to face with the Qur'an and Hadith texts, he was not in a state of vacuum. His own personal propensity and fundamental beliefs had shaped his interpretation of the Qur'an and Hadith texts, which in turn had shaped his understanding of the texts themselves. Al-philosophy Ghazali's is distinguished primarily by the trend and the fundamental ideas that underpin it. However, this does not imply that he is immune to the ideas that were prevalent or emerging at the time of his birth.

Avicena's philosophical thoughts, such as the definition of soul (al-nafs) he wrote in Ma'ârij al-Quds, and his division of vegetative soul (al-nafs al-nabâtiyah), sensitive soul (al-nafs al-hayâwaniyah), and human soul (al-nafs al-insâniyah) (Simuh, 1981) show that he took a lot of the philosophers' views. Another example of this may be seen in al-distinction Ghazali's between two kinds of spirits, the theoretical and the practical, which he refers to as "the two kinds of souls" (Sumanta, 2009). Al-Farabi and Avicena's two-part categorization of mind is the model he uses (Nasution, 2003).



The discussion of virtues (ummahât al-fadh'il) is an example of al-Other Ghazali's Greek philosophical view (transferred through Islamic philosophers). Al-Ghazâlî defines virtue as the balance (al-'adl) of human powers (Al-Ghazâlî, n.d.). This viewpoint resembles Aristoteles'. Then there is al-alternative Ghazali's philosophical stance on logic and ethics. To be included in the science group, logic is not disputed by al-Ghazâlî in al-Munqidz (Al-Ghazâlî, n.d.). Al-stance Ghazali's towards logic is similar to his attitude towards ethics, which discusses soul traits, morality, types and divisions, and ways to improve and perfect it. The topics are all drawn from philosophers (Al-Ghazâlî, n.d.).

Al-articulation Ghazali's of sufism is strongly influenced by and cannot be isolated from the varied viewpoints and experiences of Sufis, whether they lived before or during the time of al-reign. Ghazali's Consequently, Sufis who are most influential on al-sufism Ghazali's thought formulation - as defined by Noer - are those who are the most important for and have had the greatest impact on it (2016).

Approximately three centuries before al-Ghazâlî, one of the moderate Sufis resided in the same region as al-Hâris ibn Asad al-Muhâsibî (w. 243 H/637 M). Between Sufism and Syariah, Al-Muhsibî found common ground. When it came to science, characteristics, interactions, and behaviors, al-Qusyayrî believed no one could compete with him (al-Qusyayrî n.d.). Al-Muhâsibî, according to A.J. Arberry, is the first major sufi writer to primarily set the pattern for subsequent entire concepts. His teachings on self-discipline (muhâsabah) have a significant impact on al-decision Ghazali's to write Ihya 'Ulûm al-Dîn, particularly al-Ri'ayah li Huqûq Allâh (Noer, 2016).

He had a significant impact on al-Ghazâlî through his other work, al-Washyâ (or al-Nashâ'ih), which has a series of suggestions, particularly one on the subject of becoming zuhud. In al-work, Muhasibi's the preface is autobiographical, and it had been on al-mind Ghazali's when he produced al-Munqidz min al-Dhalâl, which is widely regarded as one of the greatest works of Islamic literature (Arberry, 1979). According to Bakar (1991) and al-Muhâsibî (1991), the autobiographical characteristic of al-Munqidz al-Ghazâlî has been formed in a portion of al-introduction Muhâsibî's to the book al-Washâyâ, which was authored by al-Munqidz al-Ghazâlî (Noer, 2016).

<sup>10</sup> Abû Nashr al-Sarrâj (w. 378 H/988 M) is another moderate sufi before al-Ghazali. He was a contributor to one of the earliest works on Sufism. As a guide to the teachings and practices of the Sufis, al-Lumâ' is a very important book that includes numerous citations from various sources. Technical phrases of the Sufis such as euphoric expressions expressed by Abû Yazîd al-Busthâmî, whose interpretation is reported word for word by al-Junaydî, are given special attention by al-Sarrâj. He concludes his book with a lengthy and detailed analysis of the mistakes that certain Sufis have made in both their theory and practice (Noer, 2016).

A unique picture of al-sufi Ghazali's form of thought has emerged as a result of scholars' evaluation of his place and influence in the history of the development of Sufism (Noer, 2016), which has given rise to a unique picture of al-sufi Ghazali's form of thought. A large number of scholars (particularly Sunny scholars) who are concerned with the

taxonomy of sufism have also written about the debate over the status of al-Ghazali in the history of sufism.

His classification includes knowing its relationship to the Qur'an and Sunnahs. They can then distinguish between sufism that adheres to the Qur'an and Sunnahs and sufism that does not. The name "Sunny sufism" (al-Tashawwuf al-Sunnî) or "akhlaki sufism" (al-tashawwuf al-akhlâqî) and "philosophical sufism" (al-tashawwuf al-falsafî) or "semi-philosophical sufism" (al-tashawwuf syibh al-f (Ner, 2016).

According to Simuh (1981), sufism adherents are separated into two major schools: transcendentalism and unionisme, which are both based on the teachings of Sufism. As long as the fundamental concepts of monotheism teaching are maintained, transcendentalism is the school that divides monotheism into wâjib al-wujûd (God) and mumkin al-wujûd (creature). A fundamental difference between the two species exists. This school likewise adheres to the idea that the servant and God are distinct entities. These transcendentalism school models include al-sufism Ghazali's thinking (Syukur & Masyharuddin, 2002).

Simuh (1981) adds the ultimate level of a sufi servant is ma'rifah to God, appreciation of the unseen (kasyf), and a laduniyah science (a science which is directly obtained from God, without learning processes, and it may be merely reached by using the way of kasyf). Insân al-Kâmil is not used in this school, but the basic description or idea of it is, namely the name of "wali" khawwâsh group. Insân al-Kâmil, according to this school, is walî Allah, i.e., khawwâsh people who have directly received a supranatural science from Lawh Mahfûzh, so that they may learn from the angels and prophets' spirits, know destiny existing in order to understand what will happen (ngerti sadurunge winara, in Javanese), and even ma'rifah to Allah. Although Insân Kâmil is not God, he is a holy man with occultism. Insân al-Kamil (walî Allâh) is a layer below the prophets.

According to al-Ghazali, the essence of a sufistic spirit is to study the religion in order to appreciate and practice it because a religion is fundamentally a response to the deep human calling and demand (fithrî). The sufistic spirit, in this view, is a part of the religious system. In the absence of this sufistic spirit, a religion and its various forms are a farce, and even they may simply be a collection of frozen formal laws that are not attractive to anyone who still possesses esoteric awareness (Syukur & Masyharuddin, 2002).

Al-Ghazali aspires to live by practicing religious truths and testing the facts with the sufis' experimental technique, as described in many sufi literature. The results of the testing are as follows: On can achieve the living religion through deepening inner (esoteric) existence. Second, sufism has no cognitive purpose other than religion (Rahman, 1979).

Many believe that al-version Ghazali's of sufism, based on these two conclusions, is not the romantic form of sufism developed by Abû Yazîd al-Busthâmî under the term ittihâd and by Abû Manshûr al-Hallâj under the term hulûl, but rather an ortodox form of sufism (al-Ghazali, 1967) emphasizing spiritual holiness and generosity Al-sufism

Ghazali's building has had a profound impact on the globe of Islam because of its location and the qualities of the edifice (Syukur & Masyharuddin, 2002).

As far as the author knows, two elements of al-sufism Ghazali's edifice are responsible for the building's strong and large influence. Most Sunny academics and ulema agree that al-Ghazalî is the primary advocate of Sunny sufism. Sufism is a sort of religion that may be understood and embraced by everyone, even those who are not religious. However, if we pay close attention to al-Misykât Ghazali's al-Anwâr, we cannot accept this appraisal. We can clearly discover his radical occult and philosophical views in the work (Syukur & Masyharuddin, 2002).

Al-Ghazâlî dared to express himself in Misykât al-Anwâr. Al-Ghazali rejects the *wihdat al-wujûd* theory in this text, which is only offered to his students. "Nothing in this creature except Allah" he continued, "except His face" (Qs. 28: 88). As a result, al-sufism, Ghazali's to which he personally subscribed, is more appropriately classified as philosophical than Sunny. So it's no surprise when a scholar "charges" al-Ghazali with hypocrisy: he taught moderate sufism to his students, but he held a radically esoteric and philosophical view to himself and his limited group of students who had reached spiritual maturity.

Sufism's image has been rehabilitated thanks to the appearance of al-sufism Ghazali's building. When al-hulûl Busthamai's and al-hulûl Hallaj's emerged, they were both rejected by *fiqh* and *kalam* experts, who claimed that they were both deviant schools and out of Islamic principles. But al-sufism Ghazali's building may help reconcile the two schools' differences.

According to al-sufism Ghazali's style of thought, several inferences can be inferred from the descriptions of the sources. al-Ghazalî defended the "gulf" between a *sufi* and the Absolute, even though the *sufi* has reached the level of *ma'rifah fi Allâh*, or in other words, that a servant (a *sufi*) is still a servant and God is still God by using the term *al-qurb* as the end of sufism. Second, al-Ghazali said that the peak of sufism appreciation is greatly difficult and it even cannot be explained so that there is no concept or word that may properly describe it. Al-theological Ghazali's premise, *ifsya'u al-sirri al-rubûbîyah kufr*, is applicable here (revealing divine secrets to others is *kufr*). As a result, al-Ghazali felt compelled to offer a critical assessment of aspects of sufism unique to his time. *Ittihad* and *hulûl*, as well as other *sufis'* peak experiences, are examples of this.

### **Al-Jili's Sufism Thought**

As a devout Muslim, al-Jilî always based his opinions, either directly or indirectly, on the Qur'an and Hadiths. However, his indirect reliance on the Qur'an and Hadiths appears to be more prevalent. Al-Jilî is more likely to approach revelation texts substantively, which means that when he interpreted a verse, he avoided *harfi* (literal) meaning and instead sought the verse's deeper meaning. The verse's contents are inextricably linked to his propensity and fundamental thoughts, and this has always influenced his interpretation of the passage.

As al-Jili stated in his declaration that "any science that is not founded on the Qur'an and Sunnah is mistaken," his ideas on al-Insân al-Kâmil are based on the Qur'an and



**Hadith** in all of them. When studying books on sufism and its sources (the Qur'an and Hadiths), most people don't realize that they have a short-sighted perspective and science, resulting in incorrect impressions of many sufism concepts ('Abd al-Karîm, 1975).

al-Saqâfah al-Sa'îdah, the source of al-philosophical Jili's philosophy, is derived primarily from the teachings of his instructor, as recorded in books authored by Ibn Arabî (Affifi, 1938), such as al-Futûhât al-Makkiyah and Fushûsh al-Hikâm, and from the teachings of other sufis. Apart from that, he also directly examined the works they wrote (Mahrus, 2015). All of them appear to serve as a backdrop to the development of the concept of al-Insân al-Kâmil. When seen through the lens of the type of discussion, the writings constitute a hybrid of philosophy and sufism. As a result, philosophy is also a source of al-thought, Jili's albeit in an indirect manner.

After a closer examination of the sources reveals that the concepts proposed by the sufis before al-Jili, such as Ibn 'Arabî with the concept of Wahdat al-Wujûd, al-Busthâmî with the theory of al-Ittihâd, al-Hallâj with the concept of hulûl and his prophetic theory, al-Ghazâlî with his light theory in Misykâh al According to Oleh al-Farabi, the theory is influenced by the philosophers Plotinus and Plato, and it is based on his ideas.

**5** Al-Jilî wrote Al-Insân al-Kâmil fî Ma'rifat al-Awâ'il wa al-Awkhîr, a collection of sufism ideas. This book is divided into chapters that include topics such as God's philosophy, nature, and worship. However, it appears that the focus is on the concept of human, which is explored in al-Insân al-Kâmil. Al-Jili claims that the debates in other chapters explain the chapter al-Insân al-Kâmil. ('Abd al-Karîm, 1975) calls it the essence of previous chapters.

Sufism as it has evolved since the Prophet's time must be presented first in order to distinguish al-Jili's version of it. The three stages of sufism's development can be summarized as follows: Early sufism is characterized by zuhud (sufi) behavior gleaned from the Prophet's life, his companions, and the tabi'in (supremacists). They place a higher value on eternal life (akhirat). While the notion of walî or quthb initially appeared in sufi literature with the introduction of the figure Uways al-Qarnî, who was defined as a pious servant, this group is known as Ahl ashfâ' (Ahl ashfâ, 1969).

The second stage is al-tamkîn (formation), which involves moving from the concept of zuhûd to that of ma'rifah, with zuhûd being regarded as a tool leading to ma'rifah. Dzûn al-Nûn al-Mishrî (Badawî, 1976) explained Ma'rifah for the first time. Al-Hallâj (w. 309 H.) interpreted ma'rifah as the delineation of God and the place of tajallî (appearance) of God's substance.

The third stage is polishing. Previous conceptions were reconstructed utilizing Islamic philosophy words. Al-Suhrawardi, Ibn 'Arabi, and al-Jili were sufi figures during the time.

Some sufis also had similar beliefs on the place of flawless human beings at the refinement level above. All existence is based on quthb, which is an axis of all

existence, wâsithah, which is an intermediate between Allah and nature and keempat, which is a place where God's portrait (nuskah) is depicted on nature (Mahrus, 2015).

At this point, sufism and philosophy come together in a unique way. According to al-work, Jili's the encounter is depicted in his work entitled al-Insân al-Kâmil. Such an encounter occurs because both sufism and philosophy believe that humans are two-dimensional, with an exterior and an inner sphere of existence, respectively. The mind (nazharîyah) with its center in the brain and the feeling/intuitive one (dzawqiyah) with its center in the qalb make up the two powers of the inner dimension, both of which serve as a means to God (ma'rifah fi Allâh).

Sufism and philosophy both have the same pressure point in their perception of humanity: they both have a tendency to consider humans as immaterial objects in nature, which is a pressure point shared by both religions. This immaterial component is regarded as the substance that makes up human beings. Human beings have significance if their substantial dimension is still present. However, if it has already passed away from the self, it is referred to as having become a corpse (Nasution, 1994).

### **The Dignity Seven in the Sufism Perspective**

The process of attaining the final level of human dignity, as described in the preceding section, is a final stage for humans after they have received Almighty attributes in the form of single features (Allah). Many similarities can be drawn between Insan Kmil's notion of "dignity seven" and that of the Muhammadiyah Congregation's "dignity seven." It's because the process leading up to the dignity seven has the same goal/purpose, which is to possess the divinity that is mirrored in human nature.

Apart from Allah, a devout individual is the one who is closest to Him. Piety is sometimes viewed as being the one who is most scared of Allah. The most piety implies being most fearful, feeling weak, and not being perfect, all of which motivate the soul to obey and uphold Allah's precepts. So, according to the Qur'an, pious humans are servants who feel dha'îf (weak) and have little knowledge when they meet Allah, the most perfect and mighty.

For Sufis, the idealization of flawless human refers to the Prophet Muhammad SAW's personality, both as a creation (al-khalq) and as a deity (al-khalqiya) (al-haqq). The Prophet Muhammad SAW encountered tajallî of God in humanity, and a perfect human can achieve the same level of perfection.

Sufis are motivated to model their behavior after the Prophet Muhammad SAW, because each Prophet is a source of instruction and an example of a perfect human. Those who follow the path of some Prophets may receive wirâsah (heirloom) from them, and this wirâsah has three basic dimensions: works or behavior as a manifestation of noble character, states or inner experience from supernatural reality, and knowledge or perception or direct understanding of various modalities of reality (Sumanta, 2009).

*"Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often."*<sup>1</sup>

The preceding verse is consistent with the topic of the dignity seven. He possessed the Almighty's character through the Prophet's good example, or *uswatun khasanah*. This is mirrored in the personality of noble personalities. The Prophet possessed great spiritual experiences as a result of these virtuous deeds or noble traits.

As stated in the Qur'an, a Muslim's obligation is <sup>2</sup> to follow the teachings of the Prophet Muhammad. Al-Ghazali regarded al-Muthâ' as an equal to Muhammad in terms of status. When it comes to the relationship between Allah and al-Muthâ', al-Muthâ' is likened to an invisible light or the smoldering charcoal, an analogy that will lead the sufis to think of Muhammad's light as "light from God's light." In this al-Muthâ', *amr*, divine command, is manifested (Sumanta, 2009).

It is the goal of sufism to attain a state known as *ma'rifah*, or the union of the souls of the servant and God, following *fana'*. *Fan's* situation gives rise to *mukhâsyafah* and *musyahadah* processes that allow the sufis to see the angels, meet the spirits of the prophets, hear their talks and voices, and learn something from them, as well as the *mukhâsyafah* process.

For some, *wushûl* (up to God), *hulûl* (God's spirit in humans), and *ittihâd* (God's spirit in humans) are all possibilities for imagining this inner appreciation, which ends in an experience that cannot be articulated with words (united with God). People who have achieved "a unique perfectness degree<sup>16</sup> are known as "people who have reached the personification of al-*Insân al-Kâmil*." *Al-Insân al-Kâmil* is divided into two big schools based on the shape of the inner experience in its understanding (Simuh, 1981).

The first is the transcendentalism school, which is a school that still adheres to the ideas of monotheism while distinguishing between two patterns of entities, namely *wâjib al-wujûd* (God) and *mumkin al-wujûd* (Satan), as opposed to the other schools (creature). The two creatures are diametrically opposed to one another. This school upholds the notion of dissimilarity between servants and God, which was established centuries ago. According to this school of thought, the highest *Maqâm* is just *ma'rifah*.

The second school of thought is the union school, which believes that man is the light of God and contains divine traits. In his natural state, man is identical to God. To put it another way, al-*Insân al-Kâmil* is a term that refers to those who have been capable of breaking free from material ties in order to radiate divine traits once more; in this sense, their pre-life parallels God's life. Al-*Insân al-Kâmil* is a fictional character created by the author of the novel *Al-Insân al-Kâmil* (Simuh, 1981).

Since the attributes held by God are inherent in mankind, they are referred to as "*Insân Kâmil*" in the sufi perspective, the "dignity seven" is included in the union school. As a result, the seven components of the indivisible attributes of the Almighty form the framework of the unity of the dignity.

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<sup>1</sup>Qs. al-Ahzâb (33): 21.

### Conclusion

If you want to sum up this work, it claims that al-Jîlî and Ghazâlî's understanding of the perfect man is based on the religious teachings of Al-Insân al-Kâmil. As far as they are concerned, a superficial understanding of religious principles will only get you so far, they argue. As a result, it is imperative to have a thorough grasp of the subject matter. As al-Ghazali and al-Jili discovered, philosophy can be employed as a foundation for deep understandings, while sufism can serve as the way of appreciation that leads to teaching perfection in this area. That's what they believe, and it's what will allow humanity to reflect the divine in their daily lives and discover their actual selves. While al-Ghazâlî and al-Jîlî's understanding of al-Insân al-Kâmil is a philosophical doctrine, they continuously build their framework of thought on the Qur'an and Hadiths. Science that is not founded on the Qur'an and Hadiths will lead to errors, even al-Jili stated. When people reply incorrectly to their own concepts, this is because they don't want to fully comprehend their own ideas. Isyary interpretation is used in the passages of the Qur'an dealing with sufism by al-Jîlî and al-Ghazâlî. The verses of the Qur'an pertaining to the study of sufism are best understood using this form of interpretation. A systematic and philosophical approach to sufism is presented in this book. A combination of Islamic doctrine and Greek philosophy is to blame for this.

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