

## The 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 developing human beings in the form of a Sufism-based education, one that is based on the pursuit for the perfect human. This investigation aimed to demonstrate that a human being is an *insan kamil*, a person with seven levels of mental and moral development. Religion and spirituality play a critical role in maintaining mental and physical health according to recent studies. This study claims that natural perfection—which culminates in bodily rebirth, resurrection, and union with God—and the cultivation of one's soul are two forms of perfection pursued by humans. A person's free will determines the sort of existence that develops in the physical process between birth and death, and this is marked by the first stage of life. Sufis refer to people on this path of self-cultivation as *insan kamil* (flawless people). They are those on the route to God and a return to the real human condition. As a Muslim, you are considered *insan kamil* if you have understood that your inner essence is that of Allah. Such people are said to be a true human being, a manifestation of the attributes of Allah.

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

### Introduction

Questions about whether religion and spirituality can benefit 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 et al., 2012). In order to fully understand the growing awareness of, and interest in, religious and spiritual diversity, as well as the implications for preventative and curative efforts (Richards & Bergin, 1997), it is necessary to look for fundamental insights into the human existence (Andrews, 2019; Bhat, 2019; Soyer, 2019).

This study delves into the ideals of a perfect human education based on the beliefs of Sufism. Theoretically, it places the concept of *insan kamil* within the context of traditional Sufism, with the primary goal of exploring the seven dignities. 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 name literally means "the entire person," and it is used to refer to an individual who has attained

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perfection (Suntana & Tresnawaty, 2021). The effect of religiosity on mental and physical health has been shown to be considerable, and this paper investigates the conceptual and theoretical foundations upon which *insan kamil* is defined in the holy Quran. In addition, this paper discusses some views of *insan kamil* as they relate to the dignity of seven (Donohue, 2021).

Numerous researches in the field of human health have demonstrated the positive impact of spirituality on mental and physical health. Larson et al. (1997) reviewed 212 research studies about the impact of religious commitment on healthcare outcomes, with most of them revealing a beneficial influence on health. Of the remainder, some 17 percent reported mixed or no effects, while only 7 percent reported negative effects. Numerous studies have also shown that persons with strong religious beliefs have lower blood pressure, fewer strokes, a lower fatality rate from heart attacks, and a longer overall life expectancy, and they make use of medical services less frequently (Roqib, 2021).

Humans have an innate desire to do things that are morally good, and they are always on a quest for moral values. Morality therefore represents a measure of human perfection, and it is an essential challenge in all faiths to nurture moral virtues as spiritual values (Parhan et al., 2020). To present spiritual values, it is vital to raise awareness of *ilhiyya* in order to get closer to God (Sodiman, 2014).

Human beings have two forms of perfection: intelligence and compassion. The first comes naturally and results in bodily death, resurrection, and unity with God, whereas the second can only be accomplished through deliberate cultivation of the soul, as opposed to the natural state of the soul (Chittick, 2000). The first happens over the stages of life between birth and death, while the latter results from exercising one's free will to choose the form of existence that occurs in the physical processes between birth and death. Sufis refer to individuals on this route for voluntary developing the soul as being on the path to God, the path to return to the genuine human condition, and they refer to such people as the *insan kamil* (perfect people).

### **Redefining Insan Kamil**

The perfect being, or *insan kamil*, is someone who has discovered their inner nature as being that of Allah. A true human being manifests Allah's traits, acts, conduct, behavior, and virtues (Muhaiyaddeen, 1979). An *insan kamil* is a perfected, God-realized being who has abandoned worldly prosperity, being motivated by the mind and directed toward Allah's wealth. He or she is

the being who has absorbed God's traits and acts in accordance with them, encapsulating oneself 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 forms, and all human characteristics fall under the category of existing in perfection. Allah bestows such perfection as a gift, and it is the fruit of becoming able 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 perfect knowledge, with this being perfected through the desire to learn more. Even so, in order to satisfy their curiosity, humans must be able to leverage the inherent potential that resides within them in order to learn as much as possible (Harahap & Siregar, 2017). This is why such people are referred to as *insan kamil*.

An *insan kamil* is an ideal human being who functions as Allah Most High's caliph in maintaining a secure, peaceful, and orderly world. Such people are not just physically perfect but also intellectually perfect, and their knowledge is unique because it comes from the source of knowledge itself, having combined logical and intuitive abilities to gather information (Budiyanti et al., 2020). An *insan kamil* is a philosopher with rational understanding but also a saint who is enlightened with wisdom (Dewi, 2015).

The notion of perfect human beings reflects a self-forgetful person engaged in devoted worship in accordance with God's laws of conduct (Saudah & Nusyirwan, 2007). Someone with such a superb personality can plainly demonstrate his or her faith through actions and deeds performed in everyday life (Nurrahman, 2015). The return of people to their natural state as faithful servants of Allah who are conscious of their position as *khalifatullah* (Idris, 2017; Setiawan, 2020; Subhi, 2014) emphasizes the crucial function of the *insan kamil* in regulating the universe.

### **Human Genealogy in Islam**

Humanity was created in likeness of the Creator. According to Islamic teachings, a human is a union of the body and spirit. A person's general structure 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 life and learn from it (Dardiri, 2013). The most noble structure among Allah's creatures, the human being, is the result of His creative genius. Due to the

various elements that make up the human race, the perfect being can be said to possess a singularity above all other beings.

It is vital to be a perfect creature in the eyes of Allah through study of the Quran and the Hadiths, which are a primary reference for comprehending oneself. An essential aspect about the dignity of seven was revealed by Mahrus (2015) within the context of one's self-teaching experience when trying to reach *al-Insan al-Kamil*, which is the ultimate objective of Islam. He explained that the notion of *insan kamil* is represented by the dignity of seven.

The following describes the specific nature of the seven dignities in the Muhammadiyah congregation (Mahrus, 2015). The first is *aadiyah*, which translates as all-powerful, which was given to Allah SWT as a gift. The second dignity is *wadah*, which can be defined as the dignity of Allah's attributes. The third dignity is *widiyyah*, which is distinguished by the fact that it is designated as the *asma* dignity. The fourth dignity relates to the spirit world, because it encompasses explanations for all of the spirits Allah has created. The fifth dignity concerns the *misl* realm, which is also known as the shape realm and takes the form of an example or shadow. The sixth dignity is the *ajsm* realm, which is the shape realm when it has been established. The *insan kamil* dignity is the final dignity, because every human being is flawless. It is possible to refer to the seventh dignity as the ultimate dignity, because it was achieved through the preceding six dignities.

The process of becoming *insan kamil* must be linked to the above description of the nature and perspectives of the seven dignities. As the members of the Muhammadiyah congregation have God-given qualities, they are able to reflect those qualities through wise divine attitudes thanks to the seven dignities. The researcher's goal in this current study is to present these divine attitudes from a Sufism perspective, so that this paper may contribute to the literature by helping to improve our understanding of *insan kamil* as the seventh dignity.

### **The Seven Dignities from a Sufism Perspective: al-Ghazali and al-Jili**

A thorough inquiry into the thoughts and beliefs of a figure requires an understanding of both the external and internal life experiences of that person, because the social, cultural, and political context in which that person lived has an impact on the paradigm that serves as a reference point for that person's state of mind. When considering how a particular idea or way of thinking came

into being, it is impossible to separate it from the internal and external factors that shaped the way people lived at that point in time (Berger, 1991).

As al-Jili put it, a cosmic concept first dips into matter then rises back out of it again (quoted in Waliullah 34-35). Al-Jili divided this “journey” into three parts: the “oneness” stage, the “huwiya” stage, and the “aniya” stage (again quoted in Waliullah 34-35). Among al-insan al-kamil’s many synonyms are phrases like “the worldwide being,” “the perfect human or servant,” and “the perfected creature.” According to Schimmel (1992), this is the purpose and aim of creation. The Sufism opinions of al-Jili for the concept of al-insan al-kamil are difficult to describe without understanding the context of a figure.

### **Al-Ghazali’s Sufism Thoughts**

When it came to Sufism, al-Ghazali always founded his beliefs on the Quran and Hadith, whether directly or indirectly. It appears that the Quran and Hadith, like the ideas of other Muslim philosophers, provide a more indirect basis for thinking, particularly when it comes to the human concept (Al-Ghazâlî, 1968). This implies that when al-Ghazali came face to face with texts from the Quran and Hadith, he was not in a vacuous state. Indeed, his own personal propensities and fundamental beliefs had already shaped his interpretation of the Quran and Hadith, which in turn influenced his understanding of the texts themselves. Al-Ghazali’s philosophy is distinguished primarily by the trends and the fundamental ideas that underpin it, but this does not imply that he was immune to prevalent or emerging ideas at the time.

Avicena’s philosophical thoughts included the definition of the soul (*al-nafs*) that he gave in *Ma’ârij al-Quds*, where he divided this into the vegetative soul (*al-nafs al-nabâtiyah*), the sensitive soul (*al-nafs al-hayâwaniyah*), and the human soul (*al-nafs al-insâniyah*) (Simuh, 1981), and this demonstrates that he considered many philosophers’ views. Another example can be seen in al-Ghazali’s distinction 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 the mind was the model he used (Nasution, 2003).

The discussion of virtues (*ummahât al-fadh'il*) is another example of al-Ghazali’s Greek-style philosophical view as transferred through Islamic philosophers. Al-Ghazali defined virtue as the balance (*al-'adl*) of human powers (Al-Ghazâlî, n.d.), which resembles Aristotle’s viewpoint. Al-Ghazali also had an alternative philosophical stance on logic and ethics. To be included as a science, logic was not disputed by al-Ghazâlî in *al-Munqidz* (Al-Ghazâlî, n.d.). His stance toward

logic was similar to his attitude towards ethics, which comprises soul traits, morality, types, and divisions, as well as ways to improve and perfect the soul. These topics were all drawn from previous philosophers (Al-Ghazâlî, n.d.).

Al-Ghazali's articulation of Sufism was strongly influenced by, and thus cannot be isolated from, the varied viewpoints and experiences of different Sufis, whether they lived before or during the time of al-Ghazali. Consequently, those Sufis who were most influential on al-Ghazali's Sufistic thought formulation, as indicated by Noer (2002), were those who were the most important for him and had the greatest impact on him.

Approximately three centuries before al-Ghazâlî, al-Hâris ibn Asad al-Muhâsibî (w. 243 H/637 M) was a moderate Sufi who resided in the same region. Between Sufism and Syariah, al-Muhâsibî found common ground. When it came to science, characteristics, interactions, and behaviors, al-Qusyayrî posited that no one could compete with him (al-Qusyayrî, n.d.). Al-Muhâsibî, according to Arberry (1979), was the first major Sufi writer to set the primary pattern for subsequent concepts. His teachings on self-discipline (*muhâsabah*), particularly *al-Ri'ayah li Huqûq Allâh*, had a significant impact on al-Ghazali's decision to write *Ihya 'Ulûm al-Dîn* (Noer, 2002).

He also had a significant impact on al-Ghazali through his other work *al-Washâyâ* (or *al-Nashâ'ih*), which presented a series of suggestions, particularly on the subject of becoming *zuhud*. In al-Muhâsibî's work, the preface is autobiographical, and it had been on al-Ghazali's mind 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), the autobiographical characteristic had been based in part on al-Muhâsibî's introduction to the book *al-Washâyâ* (Noer, 2002).

Abû Nashr al-Sarrâj (w. 378 H/988 M) was another moderate Sufi who preceded al-Ghazali. He contributed to some of the earliest works on Sufism. As a guide to the teachings and practices of Sufism, *al-Lumâ'* is a very important book with numerous citations from various sources. Technical Sufistic phrases—such as the euphoric expressions of Abû Yazîd al-Busthâmî, whose interpretations were reported word for word by al-Junaydî—were given special attention by al-Sarrâj. He concluded his book with a lengthy and detailed analysis of the mistakes that certain Sufis had made in both their theory and practice (Noer, 1999).

A unique picture of al-Ghazali's Sufistic thoughts has emerged from scholars' evaluations of his place and influence in the history of the development of Sufism (Noer, 2002), and this has given rise to a unique picture of al-Ghazali's Sufistic thoughts. A large number of scholars, particularly

Sunni ones, who were interested in the taxonomy of Sufism, have debated al-Ghazali's status in the history of Sufism.

His classification includes knowing Sufism's relationship to the Quran and Sunnah, such that there is Sufism that adheres to the Quran and Sunnah and there is Sufism that does not. There are also terms like "Sunni 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, 2002).

According to Simuh (1981), Sufism's adherents can be separated into two major schools, namely transcendentalism and unionism, which are both based on the teachings of Sufism. As long as the fundamental monotheistic concepts are maintained, transcendentalism, as a school, divides monotheism into *wâjib al-wujûd* (God) and *mumkin al-wujûd* (creatures), with there being a fundamental difference between these two species. This transcendentalism model incorporates al-Ghazali's Sufism thinking (Syukur & Masyharuddin, 2002).

Simuh (1981) added that the ultimate level of a Sufi servant is having *ma'rifah* (knowledge) of God and appreciation of the unseen (*kasyf*). This is a *laduniyah* science, a science gifted by God without learning processes, and it may be reached merely by using the way of *kasyf*. The term *Insân al-Kâmil* is not used in this school, but the basic description or idea of it is, namely through the "wali" *khawwâsh* group. The *walî Allah* (i.e., *khawwâsh*) people have directly received a supranatural science from *Lauh Mahfûzh*, so they can learn from the angels and the spirits of the Prophets, know destiny in order to understand what will happen (*ngerti sadurunge winara* in Javanese), and even have *ma'rifah* (knowledge) of Allah. Although the *Insân Kâmil* (*walî Allâh*) is not God, he or she is a holy person on a level below the prophets.

According to al-Ghazali, the essence of a Sufistic spirit is to study religion in order to appreciate and practice it, because religion is fundamentally a response to a deep human calling (*fithrî*). The Sufistic spirit, in this view, is part of the religious system, and in the absence of this Sufistic spirit, religion and its various forms are meaningless. They would simply be a collection of static formal laws that would not interest anyone who possesses an esoteric awareness (Syukur & Masyharuddin, 2002).

Al-Ghazali aspired to live by practicing religious truths and testing the facts with the Sufis' experimental techniques, as described in the Sufi literature. Consequently, one can experience a

living religion through a deeper inner (esoteric) existence. In addition, Sufism has no cognitive purpose other than for religion (Rahman, 1979).

Many believe that al-Ghazali's version of Sufism was based on the above two conclusions rather than the romantic form of Sufism developed by Abû Yazîd al-Busthâmî under the term *ittihâd* and Abû Manshûr al-Hallâj under the term *hulûl*, so it is a rather orthodox form of Sufism (al-Ghazali, 1967) emphasizing spiritual holiness and generosity. Al-Ghazali's Sufistic thoughts had a profound impact on the world of Islam because of their position and qualities (Syukur & Masyharuddin, 2002).

To the best of the author's knowledge, two elements of al-Ghazali's Sufism construction were responsible for its strong influence. Most Sunni academics and *ulema* agree that al-Ghazali was the primary advocate for Sunni Sufism. Sufism is a sort of religion that can be understood and embraced by everyone, even those who are not religious. However, if we pay close attention to al-Ghazali's *Misykât al-Anwâr*, we cannot accept this appraisal, because we can clearly discover his radical occult and philosophical views in the work (Syukur & Masyharuddin, 2002).

Al-Ghazali dared to express himself in *Misykât al-Anwâr* by rejecting the *wihdat al-wujûd* theory in this text, which was only offered to his students. "Nothing in this creature except Allah" he wrote, "except His face" (Qs. 28: 88). As a result, the Sufism to which al-Ghazali personally subscribed could be more appropriately classified as being philosophical rather than Sunni. It is therefore unsurprising for scholars to charge al-Ghazali with hypocrisy, because he taught moderate Sufism to his students while holding a radically esoteric and philosophical view that he kept to himself and a select group of students who had reached spiritual maturity.

Sufism's image was rehabilitated thanks to the introduction of al-Ghazali's Sufism construction. When those of al-hulûl Busthamai and al-hulûl Hallaj emerged, they were both rejected by *fiqh* and *kalam* experts who claimed they were deviant schools that were not compatible with Islamic principles. However, al-Ghazali's Sufism building may well have helped reconcile the two camps. According to al-Ghazali's style of Sufistic thought, several inferences can be inferred from descriptions of the sources. For example, al-Ghazali defended the "gulf" between a Sufi and the Absolute, even though a Sufi has reached the level of *ma'rifah fi Allâh* (i.e., knowing God). In other words, a Sufi is still a servant and God is still God, as expressed by using the term *al-qurb* as the end of Sufism. Second, al-Ghazali said that the peak of Sufistic appreciation is very difficult and cannot even be explained, so no concept or form of words can properly describe it. Al-



Ghazali's theological premise, *ifsya'u al-sirri al-rubûbîyah kufri* (revealing divine secrets to others is *kufri*), is applicable here. As a result, al-Ghazali felt compelled to offer a critical assessment of aspects of Sufism that was unique to his time. *Ittihad* and *hulûl*, as well as Sufism's other peak experiences, are examples of this.

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

As a devout Muslim, al-Jili always based his opinions on the Quran and Hadith, both directly and indirectly, although his indirect reliance appears more prevalent. Al-Jili was more likely to approach revelatory texts substantively, meaning that when he interpreted a verse, he avoided the *harfî* (literal) meaning and instead sought the deeper meaning. The verses' contents were therefore inextricably linked to his propensities and fundamental thoughts, with them always influencing his interpretation of a passage.

As al-Jili stated in his declaration that "any science that is not founded on the Quran and Sunnah is mistaken," his ideas on *al-Insân al-Kâmil* were always based on the Quran and Hadith. When studying books on Sufism and its sources (i.e., the Quran and Hadith), most people fail to realize that they have a short-sighted perspective, resulting in incorrect impressions of many Sufism concepts (Al-Jili, 1975).

*Al-Saqâfah al-Sa'îdah*, the source of al-Jili's philosophy, was primarily derived 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*, as well as the teachings of other Sufis. In addition, he directly examined the works they wrote (Mahrus, 2015), and all of them appear to serve as a backdrop for developing the concept of *al-Insân al-Kâmil*. When seen through the lens of the type of discussion, the writings constitute a hybridization of philosophy and Sufism. As a result, philosophy was also a source of al-Jili's thoughts, albeit in an indirect manner.

A closer examination of the sources reveals that the concepts proposed by 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 *al-Misykâh*. According to Oleh al-Farabi, this theory was influenced by the philosophers Plotinus and Plato and based on their ideas.

Al-Jili 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 covering topics such as God's philosophy, nature, and worship. However, it appears to focus on the concept of the human, which is explored in *al-Insân al-Kâmil*.

Al-Jili claimed that the debates in the other chapters explain the chapter *al-Insân al-Kâmil* ('Abd al-Karîm, 1975), calling it the essence of the previous chapters.

Sufism, as it has evolved since the Prophet's time, must first be presented in order to distinguish al-Jili's version of it. The three stages of Sufism's development can be summarized as follows: Early Sufism was characterized by *zuhud* behavior that was inspired by the Prophet's life, his companions, and the *tabi'in* (supremacists), who placed a higher value on eternal life (*akhirat*). The notion of *walî* or *quthb* initially appeared in Sufi literature with the arrival of the figure Uways al-Qarnî, who was known as a pious servant (Al-Kalabâdzî, 1969).

The second stage of development was *al-tamkîn* (formation), which involved moving from the concept of *zuhud* to that of *ma'rifah*, with *zuhud* now being regarded as a tool for reaching *ma'rifah*. Dzûn al-Nûn al-Mishrî (Badawî, 1976) explained *ma'rifah* for the first time, while Al-Hallâj (w. 309 H.) interpreted it as the delineation of God and the place of *tajallî* (appearance) for God's substance.

The third stage was a form of polishing. Previous conceptions were reconstructed in terms of Islamic philosophy. Al-Suhrawardî, Ibn 'Arabi, and al-Jili were prominent Sufi figures during this time. Some Sufis also had similar beliefs about the place of flawless human beings at the refinement level. All existence is based on *quthb*, the axis of all existence; *wâsithah*, which is an intermediate between Allah and nature; and *keempat*, which is a place where God's image (*nuskah*) is depicted in nature (Mahrus, 2015).

At this point, Sufism and philosophy came together in a unique way. According to al-Jili, this encounter is depicted in his work entitled *al-Insân al-Kâmil*. This encounter occurs because both Sufism and philosophy posit that humans are two-dimensional, with there being an exterior and an inner sphere of existence. The mind (*nazharîyah*) with its center in the brain and feelings/intuitions (*dzawqiyah*) with their center in the *qalb* make up the two powers in the inner dimension, both of which serve as a means for getting to know God (*ma'rifah fi Allâh*).

Sufism and philosophy both share a pressure point in their perception of humanity: They tend to consider humans as immaterial objects in nature, and this immaterial component is regarded as the substance that makes up human beings. Human beings therefore have significance if their substantial dimension is still present. However, if it has passed away from the self, the human is referred to as having become a corpse (Nasution, 1994).

### The Dignity of Seven from the Sufism Perspective

The process of attaining the final level of human dignity, as described in the preceding section, is the final stage for humans after they have received the Almighty's attributes. Many similarities can be drawn between *Insan Kamil's* notion of the "seventh dignity" and that of the Muhammadiyah congregation's "seventh dignity," because the process leading to it has the same goal, namely to possess the divinity that is mirrored in human nature.

Aside from Allah, a devout individual is one who is closest to Him. Piety is sometimes viewed as being one who is most scared of Allah, so being the most pious implies being the most fearful, suggesting a weak rather than perfect being, thus motivating the soul to obey and uphold Allah's precepts. Thus, according to the Quran, pious humans are servants who feel *dha'if* (weak) and have little knowledge when they meet Allah, the most perfect and mighty being.

For Sufis, the idealization of a flawless human refers to the personality of the Prophet Muhammad SAW, both as a creation (*al-khalq*) and as a deity (*al-khalqiya, al-haqq*). The Prophet Muhammad SAW encountered the *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, and every prophet is a source of instruction and an example of a perfect human. Those who follow the path of the Prophets may receive *wirâsah* (heirlooms) from them, and these have three basic dimensions: works or behavior as a manifestation of noble character, states or inner experiences from supernatural reality, and knowledge, perceptions, or direct understandings of the various modalities of reality (Sumanta, 2009).

لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله واليوم الآخر وذكروا الله كثيرا

*Indeed, in the Messenger of Allah you have an excellent example, for whoever has hope in Allah and the Last Day remembers Allah often. (Qs. al-Ahzâb (33): 21.)*

The above verse is consistent with the notion of the dignity of seven for someone who possesses the Almighty's character through the Prophet's good example (or *uswatun khasanah*). This is mirrored in the Prophet's noble personality, because he had great spiritual experiences due to his virtuous deeds and noble traits.

As stated in the Quran, a Muslim's obligation is 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' was likened to an invisible light or the smoldering charcoal, an analogy that leads Sufis to think of Muhammad's light as being a light from God. In al-Muthâ', *amr* (divine command) also manifested (Sumanta, 2009).

It is the goal of Sufism to reach a state known as *ma'rifah*, a union of the souls of the servant and God, followed by *fana*. *Fana* then gives rise to *mukhâsyafah* and *musyahadah* processes that allow Sufis to see the angels and meet the spirits of the Prophets, hearing their voices and learning things from them.

For some, *wushûl* (up to God), *hulûl* (God's spirit in humans), and *ittihâd* (God's spirit in humans) are all opportunities for reaching this inner appreciation, which ends in an experience that cannot be articulated with words. People who have reached a unique degree of perfectness are known to have achieved the personification of al-Insân al-Kâmil, which is divided into two major schools based on the form of the inner experience at its understanding (Simuh, 1981).

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

The second school of thought is the union school, which posits that people are the light of God and possess divine traits. In its natural state, a human is identical to God. To put it another way, *al-Insân al-Kâmil* refers to those who have succeeded in breaking free from material ties in order to uncover their divine traits once again. In this sense, their pre-life parallels God's life. The al-Insân al-Kâmil is therefore a fictional character created by the author of a novel called *Al-Insân al-Kâmil* (Simuh, 1981). Since the attributes held by God are inherent in humanity, they are referred to as "Insân Kâmil" from the Sufi perspective. The "dignity seven" is included in the union school, so the seven components are indivisible attributes of the Almighty and the framework for the unity of dignity.

### Conclusion

To summarize this study, it claims that al-Jili and al-Ghazali's understandings of the perfect man were based on the religious teachings of Al-Insân al-Kâmil. As far as they were concerned, a

superficial understanding of religious principles can only get you so far, so they argued that it is imperative to gain a thorough grasp of the subject matter. As al-Ghazali and al-Jili discovered, philosophy can be employed as a foundation for gaining deeper understandings, while Sufism can serve as a form of appreciation that leads to perfection in this area. They believed that this will allow humanity to reflect on the divine in their daily lives and discover their actual selves. While al-Ghazali and al-Jili's understanding of al-Insan al-Kamil is a philosophical doctrine, they continuously built their framework of thought on the Quran and Hadith, because as al-Jili stated, any science not founded on the Quran and Hadith will lead to errors. When people respond incorrectly to their own concepts, it is because they do not want to fully comprehend their own ideas. *Isyary* interpretation was used by al-Jili and al-Ghazali in interpreting the passages of the Quran dealing with Sufism, because they are best understood using this form of interpretation. A systematic and philosophical approach to Sufism has been presented in their works due to a combination of Islamic doctrine with Greek philosophy.

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