

## **A Comparison Study of Gnostic Anthropology from the Viewpoint of Sheikh Najm al-Din Rāḏī and Azīz Nesafī**

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### **Abstract**

Anthropology is one of the most important topics in theology, which has always been considered by the mystics and theologians. In Islamic mysticism, on one hand, human being is considered as the type, the most important creation and its purpose. On the other hand, as a person and entitled "complete man". Considering the importance of the subject of humanity in Islamic mysticism, the present study addresses the mystical philosophy in the opinions of two great mystics of the history of mysticism and Sufism of Iran, namely Najm al-Din Rāḏī (573-654) and Aziz Nesafī (596 - 671 AH.), it has been discussed a descriptive-comparative approach to analyzing the similarities and differences between the two mystics' thoughts about three important issues in the mystical humanistic domain, namely, the place Man, human beings and man. The reason why these two mystics are chosen is to address them in human and humanitarian discussions in their works. In addition, both mystics have come into existence in one century and have been attributed to the Kubraviah. With the difference that Nesafī had an intellectual interest in Ibn-Arabi. The results show that although the two mystics lived in almost an age and were close to some of their votes, Rāḏī's approach to this issue was similar to that of the previous mystics, while Nasafī followed the thoughts Ibn Arabi used the term "perfect man," and, in addition, he explained the superior human qualities, entitled "Full Free Man." Therefore, the study of their thoughts can lead to some kind of transition from Sufism to a theoretical form and, as a result, to the growing attention of the Muslim mystics of that time and beyond, to the manuscripts and mystical humanistic

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sciences. In his works, Rāḍī discusses the creation and role of human. He calls the Prophet (PBUH) the best man and the first creator. Besides, Nasafī has written an independent book titled "Al-Ansan al-Qualel" and has devoted to human issues. In the study of the sciences of Rāḍī and Nasafī, human beings are considered as the center of the universe and the highest creature. Of course, the general people are not concerned with this attitude; they purposed human beings that are in high order. Accordingly, both mystics have discussed the issue of human beings. Meanwhile, the distinction between human beings is based on their knowledge. Commons, Special Properties. The distinction point in the discussion of human beings from the perspective of the two mystics is to a great extent attributed to the properties which, in terms of mysticism, include those who transgress the law and proceed in a way; in the context of Nasafī are argumentative. This distinction goes back to the verbal view and the desire and familiarity of Nasafī with philosophy and wisdom. In addition, Rāḍī emphasized the issue of determinism in the expression of human beings; while Nasafī somewhat believed in the human discourse in achieving perfection. This fact highlights the mysterious effect of Ash'arites beliefs in human talk. In addition, the effect of Ibn 'Arabi's thoughts and expressions on Nasafī has created more fundamental differences in the two mystics' anthropology, in which, in lots of his works, he speaks of a complete human argument; The person whom the world is under his dominance. In this regard, Nasafī transcends Ibn-Arabi and poses a full-fledged human debate; while the mysterious mystery of the pre-Ibn-Arabi style has used words such as "Khaas al-Khavaas" for expressing human superiority. After all, what is said about the significance and position of man in the two mystics is that the universe and everything in it is the infinite being of the higher, existential and epistemic humans whose most excellent and most actual example, and in this universe is the character of Prophet Muhammad (PBUH). The attention of the Prophet in a form beyond his character in Rāḍī's words indicates that the preconditions for the discussion of the truth of Muhammadiyah, which came in the Ibn-Arabi's system of thought, have been introduced more elementarily in the mysticism of Khorasan.

**Keywords:** Islamic mysticism, Mystical Humanistic Anthropology, Perfect Man, Najm al-Din Rāḍī, Aziz nasefī.

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