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The subject under discussion is about the perfect man from the Islamic perspective. A perfect man means an exemplary human being, who is superior and exalted, or any other inference of the sort. Like everything else, a human being may be perfect, or he may be imperfect, regardless of normal functioning, or, being

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deficient.

**Part 1: The Perfect
Man | Perfect Man |
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Muhammad (saw) –
The Perfect Man by
Hafiz Muzaffar Ahmad
Love is a powerful
sentiment which
controls and shapes
our actions and makes
them pleasing to our
beloved. The best
means to inculcate the
love for the Holy
Prophet Muhammad
(sa) is to know him.

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**Muhammad (saw) -
The Perfect Man |
Islam Ahmadiyya**

This is the definition of a perfect man laid down by the Promised Messiah — on him be peace. Relationship with fellow-men bifurcates into two: (1) relationship with one's own self. As the Holy Prophet (on whom be peace) clearly said: Thine own self has claims on thee. (2) Relationship with fellow-

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In Islam the perfection of man in this world, and especially the hereafter, depends on his faith, for, in Islam the spirit is actually independent. The spirit has its own perfection, and is eternal, if it does not attain perfection, it is deficient and cannot secure happiness.

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Part 2: The Nature of Man | Perfect Man | Al-Islam.org

Perfect Man. Perfect Man by Ayatullah Murtadha Mutahhari in Bangla . Download. Support Us. The Al-Islam.org site and the DILP are entirely supported by individual donors and well wishers. If you regularly visit this site and wish to show your appreciation, or if you

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Thus, the perfect man of the Holy Qur'an, besides his inclination to intellect, and heart, has an inclination to nature. Another question is that of self-renunciation.

Gnosticism respects the heart, but scorns "the self", and believes in its abandonment.

This, in itself, is right,

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and Islam accepts it.

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The Naassene "Perfect
Man" and the Islamic
"Insan al-Kamil ...
means to achieve it.

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Although the term al-insan al-kamel "the perfect human being" can be found in earlier authors, it is Ebn al-'Arabi who makes it a central theme of Sufism.

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Al-Jili was the author of an Arabic text entitled al-Insān al-Kāmil.

Ismailis believe that each Imam is a perfect man. This concept is often explained as the

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esoteric meaning behind practicing the Sharia, as well as explaining the Qur'anic concept of human beings not having original sin, because the centre of consciousness is pure and perfect.

Al-Insān al-Kāmil - Wikipedia

In the 60th chapter of the Insānu 'l-kāmilhe depicts Mohammed as the absolutely perfect

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man, the first-created of God and the archetype of all other created beings. This, of course, is an Islamic Logos doctrine 4. It brings Mohammed in some respects very near to the Christ of the Fourth Gospel and the Pauline Epistles.

Studies in Islamic Mysticism: Chapter II. The Perfect Man

...

The Universal Man Also

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known as the perfect man (al-insanu'l-kamil), the universal man is the brightest mirror of God's acts, Names, Attributes, and even His Essential Qualities that qualify Him as God.

The Universal Man or the perfect man (al-insanu'l-kamil)

Islam has often been described as “the perfect religion”.

However, what makes

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a religion “perfect”?
Does it have something
that cannot be found
elsewhere? Islam is
perfect because it is
more than just a
religion; it is a way of
life.

The Perfect Religion: 5 Quranic Verses About Islam ...

A perfect servant of
the Almighty God who
discharged his
obligations The Holy
Prophet

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Muhammad(sa)'s Fear
of Allah and Veneration
for Him Holy Prophet
Muhammad(sa)'s
Remembrance of Allah,
glorifying Him and
Being grateful To Him

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Perfect Man**

means to achieve it.
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ensan al-kamel "the
perfect human being"
can be found in earlier

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authors, it is Ebn al-'Arabi who makes it a central theme of Sufism. Briefly, perfect human beings are those who live up to the potential that was placed in Adam when God "taught him all the names" (Koran 2:30).

Ibn al-'Arabi by William Chittick - Islam and Islamic ...

This "knowledge of the Perfect Man," which is "exceedingly profound,

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and difficult of comprehension,” can be compared to the Sufi and Shī‘a ‘irfan (gnosis) of Insān al-Kāmil ‘the Perfect Man’ and ultimately ‘the Reality of Muhammad’ al-Ḥaqīqah al-Muḥammadīyah.

The Naassene “Perfect Man” and the Islamic “Insan al- Kamil ...

The later Sufi tradition called him al-Shaykh al-

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Akbar, the Greatest Master, a title that was understood to mean that no one else has been or will be able to unpack the multi-layered significance of the sources of the Islamic tradition with such detail and profundity.

Ibn 'Arabî (Stanford Encyclopedia of Philosophy)

Men of Excellence. He is Allah, the Creator,

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the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (59:25)

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