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SAVRŠENI ČOVJEK (AL-INSĀNU AL-KĀMIL) U TAFSĪRU, ḤADĪTHU I TAŠAWWUFU

**THE PERFECT MAN (AL-INSĀNU AL-KĀMIL)
IN TAFSĪR, ḤADĪTH AND TAŠAWWUF**

Abstract

In this paper, we tried to show the basic characteristics of the Islamic teaching about the "perfect man", which reached its culmination in Islamic spirituality, i.e., *taṣawwuf*. The Islamic or *taṣawwuf* teaching of the *Perfect Man* cannot possibly be linked to a Christian or Buddhist notion of man, which is anthropomorphic. The most perfect man is always a man and a servant of Allah. Every man, according to the *Ṣūfīs*, can potentially be individually perfect, and the task of such perfect men is to serve other people, striving to make them happy in both worlds, and they are the true heirs of the Prophets. *Perfect men* are other people's teachers and guides. Bosnian *Ṣūfīs* inspired by other *Ṣūfī* scholars also spoke of the *Perfect Man* in their works. Their teachings are largely based on Ibn 'Arabī and al-Rūmī. They clearly deny any form of pantheism, panentheism, union of God and man, incarnation, becoming God through man, etc. According to them, in addition to a universally *Perfect man*, there are also individually perfect men who are the only ones worthy of being Prophets and guides to other people, as complete teachers to whom people are obliged to show obedience and devotion. The highest degree of individual perfection is the most complete perfection that belongs to Muḥammad, *ṣallallahu 'alaihi wa sallam*, and his complete and perfect successors. Sheikh Mustafa-effendi Čolić, in his teaching on the *Perfect Man*, uses a new term in the Bosnian language „Allahov obznamení univerzum“, which may be translated as "Allah's Meaningful Universe." His teaching, too, is based on the teachings of earlier *Ṣūfīs*, but it also has some new aspects.

Key words: *Perfect Man, Ibn 'Arabī, Sheikh Mustafa-effendi Čolić, Allah's Meaningful Universe*

THE PERFECT MAN (*AL-INSĀNU AL-KĀMIL*) IN *TAFSĪR*, *ḤADĪTH* AND *TAṢAWWUF*

Introduction

One of the most important concepts (*mafhūm*) which has been created in the course of history of Islam later developed within the Islamic spirituality (*taṣawwuf*), is the teaching of The *Perfect Man* (*al-insānu al-kāmil*).

Although indirect indications of this teaching can be found even earlier, the terminological coinage of the *Perfect Man* was not used before Muḥyiddin ibn 'Arabī. He is the first great Sufi who not only was the first to express the term in this way, but also defined it and defined it systematically. After him, other Sufi scholars, such as al-Jīlī, Ṣadr al-Dīn Qūnawī, 'Azīz ad-Dīn al-Nasafī and others, widely use this term and continue to develop it.

Traditional basic teachings about the *Perfect Man*

Some Qur'anic verses indirectly and directly indicate the physical, ethical and universal perfection of man. Ibn Kathīr, as a typical representative of the traditional interpretation of the Qur'an, in his commentary on these verses cites a multitude of traditions related to their significance recorded by the *mufasssīrūn* (Muslim exegetes) before him. Although he is a pronounced representative of the traditional school of interpretation of the Qur'an, he regularly presents his own opinions and conclusions about the meaning of some verses. He says that these verses point to the physical and intellectual perfection and superiority of man over all other creatures, including angels. ▼¹

Unlike Ibn Kathīr's *tafsīr*, al-Suyūṭī's *tafsīr* is in the truest sense of the word the traditional *tafsīr*. He is devoted to the traditions of the Messenger of Allah, *ṣallallahu 'alaihi wa sallam*, and the first generations, without expressing his own opinions anywhere. He therefore says that the practice of faith in the time of Muhammad, a.s., had experienced its peak, completeness and perfection, and that with time, inevitably, there will be a diminution, as well as that the next generations will be less perfect and complete in regard to religious life. Then, he cites traditions that point to man's physical perfection. ▼²

▼¹ Ibn Kathīr, Ismā'īl, *Tafsīr al-qur'ān al-'aẓīm*. Kuwait, 1994.

▼² Al-Suyūṭī, Jalāl al-Dīn, *al-Durru al-manthūru fī al-tafsīri al-m'thūri*. Dār al-kutubi li al-malāyīn, Beirut 1990.

Al-Zamakhsharī is categorical that humans have no advantage over angels, and that it is only about the physical perfection of man.▼³

Al-Rāzī believes that man is decorated above other creatures with a soul as the most precious thing, but also with physical perfection.▼⁴

Ibn 'Arabī did not elaborate on many of the verses but he did make a brief comment. He believes that man is generally the most perfect creature both in his appearance and in his essence.▼⁵

Al-Haqqī's interpretations are generally very close to Ibn 'Arabī's. He believes that in any given time there is only one *Perfect Man*. The first was Adam, a.s., and the last will be 'Īsā, a.s. He is on the one hand the representative of creation, because Allah has united in him all the worlds: spiritual, bodily, heavenly, earthly, this-worldly, then-worldly, mineral, plant, animal and divine, and on the other hand he is the representative of Allah Almighty as His vicegerent in the worlds. Only an individually perfect and complete man is more valuable than an angel, because he was created *in accordance with the most beautiful*, which is his preparedness to directly receive the outpouring of Allah's light.▼⁶



ILLUSTRATION ~ Al-Rāzī and Ibn 'Arabī - Muslim scholars, mystics and philosophers, extremely influential within Islamic thought.
ILUSTRACIJA ~ Al-Rāzī i Ibn 'Arabī - muslimanski učenjaci, mistici i filozofi, izuzetno utjecajni unutar islamske misli.

▼³ Al-Zamakhshari, Abu al-Qāsim. *al-Kashshāf*. Dār al-fikr, without the name of place and date.

▼⁴ Al-Rāzī, Fakhr al-Dīn. *Tafsīr Fakhr al-Dīn al-Rāzī - Mafātīh al-ghayb*. Dār al-fikr, 1981.

▼⁵ Ibn 'Arabī, Muḥammad. *Tafsīr al-qur'ān al-karīm*. Intishārāt Nāsir-ı Hüsrev, Teheran, bez datuma.

▼⁶ Al-Haqqī, Ismā'īl al-Brusawī. *Rūḥ al-bayān*. Dār al-fikr, without the name of place and date.

Al-Ālūsī considered the idea of *khalīfah* – as the vicegerent of Allah meant Adam, a.s., as the *Perfect Man* (*al-insān al-kāmil*), and that this representation (*al-khilāfah*) will remain constant with the *Perfect Man* until the End of Times. Perfect men are Allah's prophets and those selected whose task is to maintain the earth, guide people, perfect their souls, and do His will among them. ▼⁷

The Qur'an received by the Prophet of Allah, a.s., explicitly indicates the possibility of individual human perfection, and that Muḥammad, a.s., is the crown of that perfection considering that in his life all the noble Qur'anic qualities came to the fore.

According to traditions, one of the tasks of Muhammad, a.s., was the perfection of noble human characteristics, and the one who is sent with this task must himself be the epitome of ethical completeness and perfection. ▼⁸

Allah Almighty is absolutely perfect and complete, and Adam, peace be upon him, the forefather of all men, was created in His Image, that is, with His Properties (*ṣūratihī*). In the sense of special honour and privilege, not as an anthropomorphism, and as such is a reflection of that Perfection and Completeness. ▼⁹

Muḥammad, a.s., as a person who, according to tradition, was the cause of the creation of worlds is himself an example of perfection and completeness. ▼¹⁰

There are certain traditions that point to the primacy of creation and the primordial selection of Allah's Messenger Muḥammad, a.s., and thus it is the choice of him and his greater perfection than other prophets. ▼¹¹



ILLUSTRATION ~ Folio from a Qur'an Manuscript Chapter 114, Al-Nas, the Mankind, Iraq 9/10th centry. © Aga Khan Museum AKM478.

ILUSTRACIJA ~ Stranica Kur'anskog rukopisa, poglavlje 114, Al-Nas, Čovječanstvo, Irak 9/10.st. © Muzej Aga Kana AKM478.

▼⁷ Al-Ālūsī, Shihāb ad-Dīn. *Ruḥ al-ma'ānī*, Dār al-fikr, Beirut, 1987.

▼⁸ Imam Hanbal, Aḥmed. *Musnad Aḥmad*, Mu'assasat al-qurṭubī, Cairo, without a date, 2/381.

▼⁹ Al-Bukhārī, Muḥammad ibn Ismā'īl. *Ṣaḥīḥ al-Bukhārī*, Dār Ibn Kathīr, Beirut, 1987, 5/2299).

▼¹⁰ Al-Naysābūrī, al-Ḥākīm. *al-Mustadrak 'alā al-ṣaḥīḥayni*, Dār al-kutub al-'ilmiyyah, 1990.

▼¹¹ Al-Tirmidhī, Abu 'Īsā Muḥammad. *Ṣaḥīḥ al-Tirmidhī*, Dār iḥya' al-turāth al-'arabiyy, without a date.

The Perfect Man in *Šūfī* thought

Islamic science of *taṣawwuf* is a legitimate discipline within the traditional Islamic sciences, in the full sense of the word, with its history, its chronicles, its literature, and its scholars, disciples and terminology. It is a fundamental part with other traditional Islamic sciences.

Its etymology is related to people who, in the pre-Islamic period, devoted themselves to *ʿibādah* (worship), served the pilgrims to the Ka'bah, and were known among the people as *šūfī*.^{▼12}



ILLUSTRATION - Kharitat al-Ajaib wa Faridat al-Gharib, the Pearl of Wonders and Uniqueness of Strange Things by Ibn al-Wardi, 1797, © Oriental Art Auctions.

ILUSTRACIJA - Kharitat al-Ajaib wa Faridat al-Gharib, Biser čudesa i jedinstvenost čudnih stvari od Ibn al-Wardija, 1797., © Aukcije istočnjačke umjetnosti.

^{▼12} Al-Iṣfahānī, al-Rāghib. *Muʿjam mufradāt alfāz al-qurʾān*, Dār al-fikr, Beirut, without a date.

The teaching of the Perfect Man, in the fold of Islam will find its full expression in the science of *taṣawwuf*.

In general, the *Ṣūfīs* speak of two dimensions of human perfection: the universal, i.e., cosmological and individual, i.e., ethical. With special reference to the most complete perfection of Muḥammad, a.s., in which both of these dimensions are united.



ILLUSTRATION – Adem (Adam) carries his dead son Habil (Abel) on his back, fol. 15., *The first Prophets*. Persian Manuscripts 1580.

ILUSTRACIJA – Adem na leđima nosi svog mrtvog sina Habila (Abela), str. 15., *Prvi Poslanici*. Perzijski rukopisi 1580.

As to the *Perfect Man* as the Universe, according to Ibn ‘Arabī, the crown of creation of all worlds and all creatures is the *Perfect Man*, who had his first realization in Adam, a.s. The *Perfect Man* is a full-fledged manifestation of God's innumerable names. He is also the place or manifestation in which the True One looks in the mirror of all His Names. He is both the soul and the heart of the world, i.e., the universe or macrocosm, who with the *Perfect Man* is brought to his full brilliance. In relation to the world, the *Perfect Man* is a vicegerent (*khalīfah*), the True One in the world, whereby the *Perfect Man* is like the pupil in the eye (*insān al-‘ayn*) or a jewel engraved on the ring with which Allah has sealed the world. Since the exterior of the *Perfect Man* has been created in accordance to the realities of the world and its appearances, while its interior has been created in accordance to the Image of the Almighty, the *Perfect Man* is only one that unites in himself all that is in the world, he is the only one worthy to be Allah's viceregent (*khalīfah*) among God's creatures and his envoy (*al-nāib*). The *Perfect Man* is, on the one hand, the manifestation of the meaning of Allah's names and attributes, and on the other hand, he is a copy of all created worlds, and therefore is the bond (*barzakh*) between the world of the divine and the world created. Only the *Perfect Man* truly knows Allah Almighty, and through knowledge of the *Perfect Man* we know Allah Almighty, because Allah Almighty is hidden in the *Perfect Man*. ▼¹³

▼¹³ Ibn ‘Arabī's works are cited in the references.

According to al-Jillī, each man is a perfect copy of the other and, unless there are some physical defects, they are like two mirrors facing each other in which there is everything that is in the other. The perfect among men are the prophets and the good, but they also differ in perfection, and therefore some are perfect and some are more perfect. But the perfection that stands out in the existence of Muhammad, a.s., is unique to him alone. This is evidenced by his peculiarities, spiritual states and his statements, and only he is *The Perfect Man*, and other prophets, good and complete people are attached to him as perfect for the most perfect, good for the best. He further emphasizes that, out of consideration for his highest degree and most perfect place, the term *Perfect Man* refers only to Muhammad, a.s.. The *Perfect Man* is equal in his personality to all existential realities, but he is also a copy of the True, worthy of the Name and divine Attributes, a mirror in which the True is reflected.^{▼14}

At any given time, according to ‘Azīz ad-Dīn al-Nasafī, there is only one universal *Perfect Man*, who is the heart of the whole world. The heart of *Perfect Man* is a mirror on which the world in its entirety is maintained and through which, from the world of total concealment, forms of existence emerge. In the way the reason rules and governs the human body, so the *Perfect Man* rules and governs the world as well.^{▼15}

Firthjof Schoun, one of the most famous representatives of perennial philosophy, in the 20th century, strongly emphasizes that the Islamic teaching on the perfection of the Seal of the Prophet is different from that of Christianity or Buddhism.^{▼16}

Ibn ‘Arabī, like other *Ṣūfīs*, speaks of universally perfect men, as individuals within the human species and indicates that as the universal *Perfect Man* is the vicegerent of the Truth, so are individually perfect men representatives of the Perfect Man. The perfect men bear witness to Allah in every reality, every appearance, and every form. Individually perfect men are practitioners who have united form and essence. They are mindful of the divine laws that Allah has established in the world and they are in constant presence with Allah the Exalted. Individually perfect men are generally better than angels, and every human can potentially be individually perfect.^{▼17}

Individually perfect men, according to al-Nasafī, are the owners of knowledge, they serve other people, trying to make them happy in both worlds, and they are the heirs of the prophet.^{▼18}

In addition to others, one of the exceptionalities of perfect men, according to Jalāl al- Dīn al-Rūmī, is the power of transmitting knowledge. Perfect men are teachers and guides to other people. *Mawlānā* compares those who have not reached the level of perfection to small children who have not yet spoken and recommends

▼14 Al-Jīlī, ‘Abd al-Karīm. *Al-insān al-kāmil fī ma’rifati al-awākhir wa al-awā’il*, Mīsr without a date.

▼15 Al-Nasafī, ‘Azīz ad-Dīn. *al-Insān al-kāmil*, Intishārāt-e Tahurī, Teheran, 2005.

▼16 Schoun, Frithjof. *Razumije vanje islama*, El Kalem, Sarajevo, 2008.

▼17 Consult references below for Ibn ‘Arabī’s works.

▼18 Al-Nasafī, ‘Azīz ad-Dīn. *al-Insān al-kāmil*, Intishārāt-e Tahurī, Teheran, 2005.

that they eat little and be silent a lot. Perfect teachers are like clear mirrors that, without any signs, see the states of other people's hearts. *Mawlānā* also talks about perfect women whose only concern is not the pain of childbirth but are prudent and think about other eternal things. ▼¹⁹

The *Şūfīs* agree that the Most Complete Word of Allah and His greatest Name is Muḥammad, may God bless him and grant him peace, and therefore he is the *Most Perfect Man*. Thus, there is no one more perfect and complete. The Qur'an is the most complete and perfect Revelation of Allah, and Muḥammad, a.s., is a living manifestation of the words of the Qur'an. Given that Muḥammad, may God bless him and grant him peace, was given comprehensive words that include the Names of Allah, and that he himself is the most complete Word of Allah and His greatest Name, other messengers of God, prophets and perfect people are only representatives of the most perfect among them, i.e., Muḥammad, may God bless him and grant him peace, and he is a support for each of them and they derive their perfection from him. ▼²⁰



ILLUSTRATION ~ Philosophical discussions. Manuscript, Turkish miniature from the 13th century. (Archive of Akšamija)

ILUSTRACIJA ~ Filozofske rasprave. Rukopis, turska minijatura iz 13. stoljeća. (Arhiv Akšamija)

▼¹⁹ Consult references below for al-Rūmī's works.

▼²⁰ *Sharḥ al-ustādh al-fāḍil wa al-'ālim al-kāmil al-shaykh 'Abd al-Razzāq al-Qāshānī 'alā Fuṣūṣ al-ḥikam li al-ustādh al-akbar al-shaykh Muḥyī al-Dīn ibn al-'Arabī*, Mustafā Maḥmud al-Ḥalabī wa šurakā', Cairo, 1987.

The *Perfect Man* in Bosnian *Şūfī* pinion

ali Deda Bošnjak's teaching about the *Perfect Man* follow the teachings of Ibn 'Arabī. He considers Muḥammad, a.s., as the *Perfect Man* of the universe to be the seed and originator of all that exists. But Dede also talks about universal individuals, i.e., individually perfect men and their hierarchy. The *Most Perfect Man* who is also the spiritual headquarters is Muḥammad, a.s., and at all times. After the passing away of Muḥammad, a.s, the most perfect among men became the spiritual pole, but only as a representative of the Seal of the Prophet, a.s. In addition to this spiritual headquarters, which is the direct representative of Muḥammad, a.s., there are other perfect men, whose number together with him is 364. But Dede also talks about the principle of equivalence between the macrocosm and any human as a microcosm. ▼²¹



ILLUSTRATION – *Sheikh Abdullah Bosniak*, i.e. 'Abdi' bin Muhamed al-Bosnewi (1584-1644), Bajrami Tariqat. (Archive of Akšamija)
ILUSTRACIJA – *Šejh Abdullah Bošnjak*, odnosno 'Abdi' bin Muhamed al-Bosnewi (1584.-1644.), bajramijski tarikat.

Sheikh Abdullah Bošnjak emphasizes that the *Perfect Man* is an intermediate space or link (*barzakh*) of existence that unites but also separates the world and the divine Names, and as such is their mirror. In addition to certain similarities and possibilities of comparing God's Self and the *Perfect Man*, Sheikh Abdullah Bošnjak denies any form

▼²¹ Al-Mustarī, A. D., *Khawātim al-ḥikam*, Dār al-kutub al-ʿilmiyya, Beirut, 2007; Kasumović, Ismet. *Ali dede Bošnjak i njegova filozofijsko sufijaska misao*, El Kalem, Sarajevo, 1994.

of pantheism, panentheism, of unity of God and man, of incarnation, and God becoming man, etc. Sheikh Abdullah Bošnjak, in addition to speaking about the universal *Perfect Man*, also speaks of individually perfect men, who are solely worthy to be rulers and guides to other men, as complete teachers to whom people obligated to show obedience and respect. The highest level of individual perfection is the most complete perfection that belongs to Muḥammad, a.s., and to his complete and perfect successors. As a consequence, or result of individual human perfection, divine knowledge and revelation arise. The most perfect individual in any time is like the heart, and other perfect people are like the organs of the body. ▼²²



ILLUSTRATION ~ Rumi Leaves the Halawiyya Madrasa at Aleppo at Midnight Followed by his Teacher Kamal Al-Din Ibn Cadim, Ruler of Aleppo. Iraq, Baghdad 1590S. © The Morgan Library & Museum, MS M.466, fol. 34v.

ILUSTRACIJA ~ Rumi napušta medresu Halawiyya u Alepu u ponoć, praćen svojim učiteljem Kamalom Al-Din Ibn Cadimom, vladarom Alepa. Irak, Bagdad 1590-ih. © Morganova knjižnica i muzej, MS M.466, fol. 34v.

Fevzija Mostarac, on the trail of al-Rūmī, talks about individually perfect men, whom he most often presents as spiritual guides to other people who strive for perfection. The attitude towards perfect men, as Allah's chosen ones (*awlijā'*), is the cause of one's guidance towards Allah or his turning away from Him. Fevzija believes that perfect people were given the imperative *kun fa yakūn* by Allah, i.e., of creation. The secrets of human hearts are not hidden from perfect men, as Allah's chosen ones (*awlijā'*), and they are also their best spiritual physicians. ▼²³

▼²² Bošnjak, Abdulah-efendija. *Tumačenje dragulja poslaničke mudrosti*, I. Sarajevo: Naučnoistraživački institut "Ibn Sina", Sarajevo, 2008.

▼²³ Mostarac, Fevzija. *Bulbulistan*, Kulturni centar Ambasade I. R. Iran u Bosni i Hercegovini, Sarajevo, 2003.

The *Perfect Man* in the opinion of Sheikh Mustafa-efendi Čolić

Sheikh Mustafa-efendi Čolić, in his oeuvre, about the *Perfect Man* has created a completely new term, which, according to our insights, none of the Bosnian- Herzegovinian *Şūfīs* had used before him. In fact, when he talks about the *Perfect Man*, Sheikh uses the phrase *Allah's Meaningful Universe*.^{▼24}



ILLUSTRATION ~ Meeting and discussion of theologians of Sufi (dervish) orders (tariqats) on the topic of the *Perfect Man*. Uzbekistan, Bukhara, between 1540-1550, © The Nelson-Atkins Museum of Art.

ILUSTRACIJA ~ Susret i rasprava teologa sufijskih (derviških) redova (tarikata) na temu *Savršenog Čovjeka*. Uzbekistan, Bukhara, između 1540.-1550., © The Nelson-Atkins Museum of Art.

▼24 For Sheikh Mustafa-Efendi Čolić's works, see references below.

Sheikh Čolić believes that the syntagm *wahdat al-wujūd* indicates the indivisibility and inseparability of Allah's Existence from Him Himself, just as we - and Allah is above all comparison - do not share our existence with anyone else, and that there is no place for pantheism of any nature, but only for projections of Allah's existence on the mirrors of His creation, (the first of which is *His Meaningful Universe*) with mirrors that are not and cannot be Him. ▼²⁵

Everything that exists, including Allah's *Meaningful Universe*, exists only in Allah's knowledge. However, that existence is real for us, and relative to Almighty Allah, so that Allah's *Meaningful Universe* is only a picture (*ṣūrah*) of Allah's Existence, not Allah's Existence Himself, nor He Himself. There are other existents, according to one teaching, as the Sheikh emphasizes, images of Allah's image, or, according to another, His direct images. *Allah's Meaningful Universe* exists because Allah remembers it. The Sheikh points out that actually every existence is the result of Allah's remembrance of it, but also that Allah remembers the one who remembers Allah. ▼²⁶

Since Allah's *Meaningful Universe* exists only in Allah's knowledge, i.e., it is only His sign (*‘alam*), it has neither its own existence nor its own personality, so it is only His slave and His creation, and in relation to Allah's Personal name "HUWA" and in terms of its existence, it is always dependent to "ALLAH", i.e., belonging to the added position (*iḍāfah*). ▼²⁷

Allah's *Meaningful Universe* has these three dimensions and meanings. It is a *subject*, i.e., one which is revealed in relation to other worlds that are its direct appearance and indirect of Allah the Exalted. It is also an *object* in relation to Allah the Exalted, because His making it known and it is a *predicate* as the very act of action through which announcement of it by Allah the Exalted is realized as well. ▼²⁸

The Sheikh points out that all the Names of Allah without a definite article are actually names of the *Meaningful Universe* of Allah, such as *Raḥmān, Raḥim...*, but in the object-predicate meaning in relation to Allah, and the subjective meaning in relation to the world. In the teachings of the Sheikh, the name of *al-Raḥmān* with the definite article is the subjective name of Allah, and indefinite name of *Raḥman* or in the genitive *Raḥmānullah* is the predicate name of Allah, that is, the name the Meaningful Universe, which is in relation to *huwallahu aḥad*, i.e., Allah the One and Only, the object, and in relation to Allah Personal and Persistent name it's the predicate, and in relation to the worlds it is the subject. ▼²⁹

▼²⁵ Čolić, Mustafa. *Evidencije i definicije osnovnih ideoloških i religioških učenja*, Visoko, 1998..

▼²⁶ Bergivija, M. R., *Evidencije i definicije islamskih šerijatskih učenja i vjerovanja*, translation with commentary, Sheikh Čolić hadži Mustafa-efendija, Visoko, 1998.

▼²⁷ *Ibid.*

▼²⁸ *Ibid.*

▼²⁹ *Ibid.*

Speaking of the subject-predicate-object (*dhākir*, *dhikr*, *dadhkūr* or '*ālim*', '*ilm*', '*ālam*') role of Allah's *Meaningful Universe*, the Sheikh explains that it is the **Subject** in relation to its meanings (*facultatives*), on which and through which it is made known and projected, the **Predicate**, as the very act of performing an action in which the meanings of Allah's Names are made known, overflowed and projected and **Object** in relation to Allah considering that it is the polygon of known or projection of His Names, His Existence or Himself. Therefore, it is the universal Subject, Predicate and Object. ▼³⁰



Sheikh Čolić, like his predecessors, records numerous names of the *Perfect Man* or the *Allah's Meaningful Universe*. ▼³¹

Allah made Himself known through His revealed Universe, which He made known through the creation of the worlds so that the world's factors are directly and indirectly revealed by Allah. The *Perfect Man*, namely *Allah's Meaningful Universe*, is only a manifestation, reflection and known by the Almighty Allah through whom He presents Himself, and by no means shares and participates in His Personality and Existence with Him, the Most Exalted. ▼³²

All the worlds are subordinated to this *Allah's Meaningful Universe*. It is in relation to the Almighty Allah His personal Slave, and in relation to the worlds their ruler and manager. However, despite such "privileges and prerogatives", *Allah's Meaningful Universe* is not and cannot be identical with Him. ▼³³

However, considering that *Allah's Meaningful Universe* is His *khalīfa* in the world, Christians and Jews have attributed divine prerogatives to this *khalīfa* of Allah and His *Meaningful Universe*. ▼³⁴

▼³⁰ *Ibid.*

▼³¹ *Ibid.*

▼³² *Ibid.*

▼³³ Ibn 'Arabī, Muḥammed. *Apsolutna i evidenciona, de factna i de iurna egzistencija – opstojanje i postojanje; osobna spoznaja svoga i svjetskoga subjekta i njegove egzistencije*, Sheikh Čolić hadži Mustafa efendija translation with comentary, Tekija Šejh Husejn-baba Zukić, Hukeljići-Živčići (Fojnica), Visoko, 2000.

▼³⁴ Al-Jīlānī, 'Abd al-Qādir. *Spasonosna poslanica*, Sheikh Čolić hadži Mustafa-efendija, translation with commentary, Tekija Šejh Husejn-baba Zukić, Hukeljići-Živčići (Fojnica), Visoko, 2000.

Zaključak

Kako je spoznaja Svevišnjeg Allaha esencijalno nemoguća, mi Ga upoznajemo preko Njegovog obznamenog Univerzuma, za koji Šejh kaže da se označava „subjektivnim, predikativnim i objektivnim Allahovim imenima i znamenjima“. Prvi obznamenjeni Univerzum je Allahova obznana, a svjetovi su obznane tog univerzuma. Spoznajom obznana Allahovog obznamenog Univerzuma indirektno spoznajemo i Allaha Uzvišenog. Allahov obznamenjeni Univerzum je Veliki Čovjek. Dok su ljudi njegove kopije, on je prasjemenka svih ljudi. Samo je ovaj Veliki Čovjek stvoren direktno, a druga stvorenja su njegove obznane i manifestacije. Kao što su ranije objave parcijalni dijelovi univerzalne Objave, tj. Kur'ana, tako su i svi ljudi samo primjeri tog najsavršenijeg čovjeka. Šejh naglašava da se samo pojedinačno savršeni ljudi mogu smatrati kompletnim mikrokosmosima, te da je spoznaja tog Univerzalnog Allahovog Roba i Čovjeka moguća samo pojedinačno savršenim ljudima.

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Conclusion

Since the knowledge of the Almighty Allah is essentially impossible, we know Him through His *Meaningful Universe*, which the Sheikh says is denoted by "subjective, predicative and objective names and signs of Allah". The first *Meaningful Universe* is Allah's meaning while the worlds are the meanings of that *Meaningful Universe*. By knowing the meanings of Allah's Meaningful Universe, we also indirectly know Allah the Most Exalted. *Allah's Meaningful Universe* is the Great Man. While humans are copies of him, he is the original seed of all humans. Only this Great Man was created directly, and other creatures are his meaning and manifestations. As earlier revelations are certain parts of the Universal Revelation of the Qur'an, so all men are just examples of that most *Perfect Man*. The Sheikh Čolić emphasizes that only individually perfect men can be considered complete microcosms, and that the knowledge of that Universal Allah's Servant and Man is possible only for individually perfect men.

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