

LESSON 20.

49) JALWAT(COMPANY) 50) ADAB (MANNERLINESS) 51) PERFECT HUMAN (İNSAN-I KÂMİL)

49) JALWAT(COMPANY) : → Jalwat (company) denotes that initiates are freed from self-centeredness or anything that feeds their egos and—having been equipped with God's qualities or way of acting and being polished mirrors to His Names—dedicate themselves to service in God's cause with whatever they have, caring about the eternal happiness of others during their whole life.

→ Another approach to company is that after initiates are freed from relative values that are peculiar to themselves, they then devote their intellect, logic, reasoning, and tongue to the service of humanity in the light of the lamp of Prophethood.

(KZT 3 - Halvet ve Celvet)

(KT 7 / Ölümsüzlük İksiri - Halkın İçinde Hak'la Beraber)

50) ADAB (MANNERLINESS): → Its meaning covers being sensible and reasonable, well- behaved, well-mannered, treating people kindly.

→ **Mannerliness in Shari'a** is knowing the commandments of the religion and practicing them in daily life. **Mannerliness in serving God's cause** is being ahead of everyone in striving and making efforts but preferring others to oneself in obtaining the fruits, receiving the wages and being appreciated and rewarded for effort. It is also doing all the prerequisites for a desired result but attributing all good and comeliness and success to God. As for **mannerliness before God**, it consists in "refining" and "adorning" nearness to God, in collectedness and self-possession, avoiding excessive claims and reckless or casual speech or behavior incompatible with the rules of Shari'a.

→ Apparent and superficial manners, such as have not been ingrained in their self and become an essential part of their nature, will mean no more than an outward show and cannot become permanent as habits. Nor are they worth anything in the sight of God, who judges a person by his or her inner world.

→ *"Everything has an aspect of beauty and ornament; the beauty of people lies in mannerliness. There are those who, albeit of ignoble descent, are most noble due to their mannerliness."*

(AGT 4 - Edep Nedir?)

(KT 5 / İkinci Yağmurları - Edep ve Nezaket Medeniyeti)

(Prizma 6 / Yol Mülâhazaları - Bir Başka Açıdan Edep)

51) PERFECT HUMAN (İNSAN-I KÂMİL): → Perfect human (insan-ı kâmil) is the most luminous mirror of Gods deeds, attributes, names, and even His holy acts.

→ From the delicate point of the statement that "Absolute mention is for perfection of its kind"; when the perfect human is called, the first thing it is understood to be Reality of Muhammad (pbuh) after Him other prophets, the highest illuminated souls (gavs), leaders of saints (kutup), depending on their degree all the friends of Allah (evliya), scholars who have knowledge of materialistic and spiritual domains (asfiya), righteous ones (ebbar) and the people who close to God (mukarrabîn).

→ The perfect human is the exemplary type for the name of religion and devoutness. Believing, and Islam, and ultimate sincerity are perfect humans path and trajectory, pleasure of Allah one's goal, loving and making people loved Allah is one's responsibility, the paradise and Allah's blessing and beauty (Jamal Ullah) is surprising fruit of this blessed thought and action.

→ The perfect human is always after the knowledge which excels him/her in Knowledge of Allah (marifet) and the desire to help others. Since perfect human always lives his or her life based on good moral values, he or she always displays beauty, sees beautifully, thinks beautifully, talks beautifully, fruitfully, does beautiful things, and becomes follower of beauty and beautiful ones. Perfect human does all

his deeds based on gaining the pleasure of Allah. He or she always thinks Allah, and talks Him, and reminds Him with all his or her actions, and lives as a clear tongue of righteousness.

→ The perfect human acts very carefully in preserving borders of his or her servanthood and being a creation of God in the awareness that everything comes from Him. One does not use one's God given successes to him or her for a rapture nor one mixes one's position as being a mirror with actuality of real owner.

(KZT 2 - İnsan-ı Kâmil)

Match the following words to the definitions:

Perfect human	the one who sacrifices one's intelligence, and logic, and reasoning, and his tongue to service of mankind in the light of the prophet.
Adap (Mannerliness)	Being sensible and reasonable, well-behaved, well-mannered, treating people kindly.
Jalwat (Company)	Being a polished mirror to Gods deeds, attributes, names, and even His holy acts.

Fill in the following gaps:

Therefore, it is an important basis even a virtue that one seeks for completeness and tries to make everything perfect, and searches for perfected one, even strives to become a
Because so far masses have been finding their eternal true path and face to Hakk (Allah c.c) by means of them existence and events in this universe are to be understood accurately.

..... before God is that locking one's hearth to Him, one acts upon as if one sees Him or one is being seen by Him, one's senses, conscience and willpower pursue His pleasure, and one avoids things that may lead to His wrath as much as one can, and one turns his or her love, respect and obedience feelings embedded to one's nature towards Him.

..... initiates are freed from self-centeredness or anything that feeds their egos and having been equipped with God's qualities or way of acting and being polished mirrors to His Names—dedicate themselves to service in God's cause with whatever they have, caring about the eternal happiness of others during their whole life.