

Concept of a Perfect Man: A Religious Perspective

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Received on: 16-07-2023

Accepted on: 19-08-2023

Abstract

Man is a complicated being because its nature is a combination of angelic character and satanic character, its nature has been an interesting area for debate among philosophers, educationists and psychologist. In order to create a peaceful society and to bring tranquility among human beings, it is necessary to analyze complicatedness of this nature. This paper is aiming to shadow light on this complicatedness and provide basic principles which can play vital role to create perfect and balanced personality. Main objective of this study is providing the suggestions to global organizations and states for restoring the peace and prosperity into the societies by pointing out the negative elements which are postulated in the nature from environment and advising the path which leads to create humanistic society, it is only possible when we are clear about the concept of perfect man, So this paper is regarded to give picture of perfect man in the perspective of religious study.

Keywords: Complicated, Tranquility, Balanced personality, Global organization, Humanistic society.

1: Introduction

1.1: Background:

As we all know the contemporary world is in the grip of extremism and terrorism which have inversely disturbed the moral, social and economic structure of societies. This situation is directly increasing poverty, impoverishment and illiteracy. Picture of world is worthy to have been rigorously examined, for long time it has been riddled with turmoil, anxiety, frustration, unrest, discomfort, intolerance and disharmony. Extremism has devastated the whole system of society. Insecure atmosphere persistently creates stress, tension and violence. This thing has frozen the skills, reduced the power and energy. Demoralization and demotivation are observed on the faces of mass. This is picture of the world. But it is not responsibility of intellectual people to point out the sickness rather bring the cure to heal. In order to create peaceful and prosperous society and to bring tranquility among human beings, it is necessary to analyze complicatedness of nature of humankind. Understanding the human nature and analyzing its complicatedness will help the states to make stabilized system and encounter elements of extremism which are born from environmental stress.

Peace and justice are basic rights of people (01:Scarlatoiu G:2015), it is responsibility of state to provide both to its citizens, Peace vs justice has been debating under the discussion of scholars of social science as well as political science. Some idealistic minds are observed to chant the slogan that justice for all on any cast even if the world should perish. (02: Hermansan: 2016). Realistic approach compels us to understand the interrelationship

between peace and justice, most of scholars accept interlinkage between them (03: Hermansan: 2016). In this study it has been shown that without peace, justice is like a thing which cannot perceived in realistic form into the societies. Actually, peace is not only the thing which can be established through enforcement of law, rather it is the state of mind which someone has to find within self. According to Islam the term is used as "Purified heart". As the holy Quran calls it "sign of success" (26: 89), because psychological study gives adequate information regarding to criminal mind, advancement in research in criminology also guides us how frustrate and stressed full minds violate social and moral values and play role in the destruction of society. Peaceful mind will never be entrenched until we don't have sufficient knowledge about the human nature and its functions. This study does not only help the state to strategical plan to combat the extremism, same time it will enrich the enhancement in knowledge and information in the field of psychology and criminology.

1.2: Objectives:

- 01: To analyze complicatedness of human nature
- 02: To understand human nature in the light of the holy Quran
- 03: To understand physiological structure of man
- 04: To explain types of human nature
- 05: To justify the validity of concept of perfect man as a tool for peaceful environment.

1.3: Rationalization:

Happiness and success are main objectives of life, both of them play valuable role for establishing the peaceful society and developing humanistic culture (04: Hartshorne, May & Shuttleworth: 2011). But the question is how they can be achieved. Aristotle says that through justice man can get happiness, in the state of injustice man can joy the honor of being criminal but that won't have true happiness. (05: Frenzo: 2012). Will Durant has written in the story of philosophy that in the sight of Aristotle meaning of life is nothing except to make it be happy. (06: Durant: 1926). But question is how it to be achieved? Actually, Happiness is a passive state which can be acquired from something else, Aristotle believes that knowledge is a source of happiness. (07: Frenzo: 2012). And it is quality of ideal man. Socrates and Aristotle believe that perfect man is one who possesses power of thinking (08: Durant: 1926). But only knowledge does not have capability to provide the fully state of happiness if it cannot be supported from emotions and desires, that's why it is necessary to understand the complete picture of human nature and its functions. In addition, understanding of human nature will lead to the path, through that we will be able to create integrity among diversified elements of society.

Concept of the ideal or perfect man has been main objective of philosophy, literature and religion. Bertrand Russell gives the concept of man by saying that it must be with heart not mind, it means the person does not pretend to be perfect, but he must make perfect, (09: Russell: 1903) Murre in his novel "the perfect man" illustrated this concept by saying to be a loyal and sincere to everyone in dark or light conditions. It is believed by all religions that man is not self-existence, in other words main objective of his life is submitting his identity to independent central and absolute power, though all religions are agreed upon this main objective, but they are different from one another on the way which leads to this objective,

that is why we see all religions are observed to obligate some rituals upon their followers in order to make perfect man, whose main goal will be colorized with the original ideology of its religion which is under God's centrality. The crucial thing which is worthy to understand is the standard criteria for perfect man. In this study also, it is highlighted that Islam is only multi-dimensional religion which considers both material and spiritual needs with harmonizing nature in both dimensions. On this theme no one has written much more as it is required. Abdul Karim Al-jalli has written a book on this theme with title *Al-insan Al-kamil*. But in his book, he was perceived to mostly emphasize on spiritual dimension as we find in the ideology of Ibne Arabi. Mohammad Reza Najarian tried to portray picture of perfect man, but his article looks like mostly to deal with the comparative study of Islam and other religions and philosophies. No one has tried to illustrate the concept of perfect man with harmonizing the functions of human nature as we find in the philosophy of Shah Waliullah. (Modern most influential scholar of the sub-continent). This article has been devoted to illustrating the picture of perfect man as it is highlighted in the philosophy of Shah Waliullah, which brings the unity among all diversified opinions, whether they come from religions, philosophy or literature, because characteristic of this philosophy is dealing with all dimensions of human nature and creating harmony among its all functions by prioritizing the most dominant subtle centers.

2: Human nature in the light of the holy Quran:

Though human nature is remained under discussion among philosophers, educationists and scholars of sociology, still research is being conducted to understand the complicatedness of human nature. The holy Quran is latest divine message which gives guidance in everything, so first we should understand the picture of human nature from sublime verses of the holy Quran. Main objective of the holy Quran is to create a God-oriented personality or balanced personality, it is the reason for which the Holy Quran covers all dimensions of human nature. In first step the Holy Quran says: *يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ*

"O mankind! Be careful of your duty to your Lord Who created you from a single soul". (4: 01)

In this verse Allah has given message of unity, despite of having been different from one another in color, race or in tribe, all humans came from one single soul or root.

In this verse Allah has given message of unity, ultimately unity is the way through that humanity can be strengthened. We should not confine our thoughts in fabricated boundaries, rather extend our thinking from boundaries and share our knowledge, wisdom and technology with all human beings by ignoring this whether it is related to our tribe, nation or not. That is why Allah has assigned the title of "grace for all mankind" to the beloved Prophet Muhammad (PBUH). (21:107)

In other place the holy Quran states that that human nature is fundamentally good as it is created according to the divine nature (30:30), but the material environment of the world alters humankind. *فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ*

Bezawi took meaning from word "Fitrah" ability of accepting the truth or reality. (10: Bezawi: 1:335)

The formation of human nature is subject to many elements and it seems to run in a variety of ways. Sometimes we see a human being predicated upon an angelic character, suffused

with the love of humanity, it has passion to sacrifice life for the truth. At the same time, we see another human being of a satanic character, becoming a monster in human form and inflicting harm upon his fellow beings. There is a vast body of literature dealing with human nature. Many are of the opinion that human nature consists of ingrained characteristics that impact interpersonal relations. The Holy Quran abounds in verses discussing human nature with clear-cut messages about what makes humans angelic or devilish. The majority of Quranic injunctions address humans in general. They pinpoint the innate nature of general humanity such as verse 4:28 which says that humans have been created weak. At another place, the holy book says humans have been created impatient (70:19). Yet another verse says humans are very miserly (17:100). In short, one needs to keep these characteristics in mind while dealing with humans in general. Though every human being is thought to be an animal biologically, he or she carries the seed within them of spirituality as spark from the divine flame as it is mentioned in the holy book in 4: 29. They have been bestowed with intellect to think, learn and seek guidance to mould themselves into higher beings.

3: Human nature as reflected in the theory of three spiritual centers of Shah Waliullah:

Human beings are titled as exalted creature, because they accepted to bear trust of Allah. (33:73). Word Al-amanah (Trust) means freedom of choice. (11: Bezawi 1:388) in other words they have ability to do good or bad things with their intention and will. This ability requires to have been postulated two elements in nature of it.

One angelic force: It is higher inherited ability in nature of human beings which is pulling from above.

Second animalistic force: It is lower component which is attracting it from below.

By giving description of human nature, Shah Waliullah states that: It is grace of Almighty Allah to bring easiness for the person who wants to develop his angelic power or animalistic power according to inherited capacity. (12: Dehlvi: 2005) as it is mentioned in the Quran. (92: 5-11).

3.1: Eight types of human nature:

According to above two forces there will be eight types of human nature. Both states (Angelic and animalistic) either will be in the state of competition (Tajazub) or be in combination (Islah). Each state is comprising of four categories:

01: Strong angelic with strong animalistic

02: Strong angelic with weak animalistic

03: Weak angelic with strong animalistic

04: Weak angelic with weak animalistic

(13: Dehlvi and Hermansan: 2020)

04: Properties of human nature:

Everything in the physical world has been identified with characteristics which are basic requirements of its form of species. (Surah noiua) (14: Hermansan:1982), in first step, if we look at man, it has some traits which we find in another, it has three dimensions as stones have, Similarly it has something which another animals have, like coughing, stretching, burping, excretion and suckling after birth, despite all of them, there are some properties which distinguished it from others, as Shah Waliullah said: There are many things which distinguish man from the rest of the animals but the totally and foundation of the matter

resides into two qualities: 01: One of them is the preponderance of intellectual traits which has two branches:

01: A branch exercising skill in deriving the support of civilization (Irtefaqat) for the benefit of (Masalihaa) human order and the discovery of its fine points, and B) A branch readied for knowledge about the unseen emanated by way of divine inspiration. (15: Dehlvi: 2005)

02: The second trait is the proficiency of the practical faculty (Al quwal ammaliyah) which also has two branches: A) One branch is “swallowing acts” by way of the “esophagus” of his choosing them and willing them. Animals do some actions by choice while the actions do not penetrate the basis of their souls and their souls are not tinted by the spirits of these acts. The acts only cling of them through faculties inherent in the airy spirit (Pnemua). So that it is easy for them to produce other acts like them. Humans perform actions and the acts disappear while their spirits are extracted from them and the soul “swallows” them, so that there appears in the soul either light or darkness. The sayings of the divine law that the condition for being held accountable for actions is that they be voluntary, is like the doctor saying that the condition for being harmed by poison or being helped by the antidote is that either of these two enters the esophagus and then descends to the stomach. An indication of what we have said concerning human soul “swallowing” the spirit of actions is that all the human communities agree concerning the performance of spiritual practices and acts of worship, due spiritual recognition of the lights of these things through intuitive awareness. They agree as well on restraining sins and forbidden certain actions, since they see the seriousness of all those things due to intuitive awareness (Wijdan). B) The other branch (of the practical force) consists of the resplendent states and stages of a sort not found among animals such as the love of God and trusting in Him. (16: Dehlvi: 2005)

4.3: Two methods to approach the nature of the reality:

Understanding and Inspiration:

In the history of religion, it is difficult to understand the difference between Non-Semitic religions and sematic religions. Actually, two paths have been exercised to realize the nature of applied divinity. First is realization through understanding, in this state man exercises the rational skill to understand the powers of nature which are existing out of the man. It is path of non-sematic religions. These people are believed to have dominated power of mind on heart but some of them do not accept the power of heart just think it is pump of circulation of blood. Second path is inspiration or illumination. In this state people are trying to find Allah by focusing within themselves. These people are believed to have dominated power of heart on mind. Basically, it is path of sematic religions. (17: Sindhi: 1944) As Molana Abul Kalam Azad is quoted to have said: “Be it noted that the method of presentation observed by the Quran is not to offer postulates or intellectual poses and to base its argument thereon. On the other hand, its appeal is to man's natural instincts and aptitude. It points out that the sense of God is inherent in human nature. If one denies it through indifference, he needs to be warned against that indifference. But the method to employ for this should not wholly be intellectual in character. On the other hand, it should be such as could touch his heart also and rouse his conscience. Once that is done, he needs no argument to bring conviction to him. That will come to him as a matter of course. That is why the Quran cites man's own nature as an argument against himself. .“Nay, man is telling witness against himself, although he

tenders excuses". (76:14) (18: Azad and syed 1981)

5: Perfect man:

5.1: Meaning of life:

In order to be or make perfect man, first we should address the basic question. What is meaning of life? This question has been discussed among philosophers, scientists and educationists. According to astronomers to devote life to understanding the motion of stars, Geologist found answer in excavating the old civilizations, in the sight of biologists it is war between individuals and groups, Historian say "Progress" is delusion, because every glory will ultimately kiss inevitable decay. According to psychologists will and self are the helpless instruments of heredity and environment. All of them try to give answer of this basic question but the result has been a kind of intellectual suicide. (19: Durant: 1933). But Islam has not left any ambiguity regarding to that, the beloved Prophet Muhammad (PBUH) has clearly pointed out the meaning of life in his words: "The greatest jihad is one which has been waged against self." It means the meaning and purpose of life is purifying and constructing the self with power of faith in Allah and good deeds, that is true success. (103: 3). It means according to the Islam; the purpose of life is self-construction and self-development.

5.2: Purification and Adaptation:

Process of self-development is comprising of two things: Purification and Adaptation.

Life had seen billion years in past, and it will cover uncounted cloths of existence in the universe in future, between these two stages (Past & Future) a man is like a present, this tinny but important part of life, absorbs impacts of actions which he receives from ancestors and leaves consequences of its actions for coming generations. In this state he has to go through two states, Purification and Adaptation: In this state, having analyzed the ideas, thoughts and practices which he intentionally or unintentionally acquired from the history, ancestors and the environment, he gets rid of those which are detrimental for his self, or disadvantageous for the society or impacting negative footprints on the humanity, similarly, he espouses among these things which are benefiting to his self, society and humanity. But important thing is to be kept in mind is that the whole success of this tiny part of life is depending on these two stages, as it is pointed out in (74: 38) "Every soul is held in pledge against its own deeds".

5.3: Criteria for purification and adaptation:

Basic question, needed to be addressed, is the criteria which we should set for good and bad things when we analyze the ideas and practices. In first step, it should be understood that all human beings have been enlighten with divine soul. (15: 29) and inherited with inspiration of what is right and what is wrong. (91:8). As Shah Waliullah has written: "When human individuals are sound according to their species and their matter is capable of manifesting the properties of the species, completely and abundantly, they year for this (ultimate) felicity and are attracted to it as iron is attracted to a magnet. This is an innate character (Khulq) according to which God, may He be exalted, created man and the original nature according to which God may He be exalted, constituted human beings, therefore has been no nation possessing balanced temperaments among humankind which does not have among it a group

of great people who give importance to the perfection of this innate character and consider it to the ultimate felicity. (20: Dehlvi and Hermansan: 2020).

5.4: Three faculties of human nature:

Actually "concept of person" has been discussed among anthropologists, philosophers, scholars of medical sciences and religious people. According to mystics human body has been constituted to work as emblem of divine manifestation. All divine powers will be demonstrated through human capacities, because he has to colorize himself with the color of Allah. (2: 138). As man has been inspired with divine power. (15:29). It is desire of his divine light ascending to meet its center as like it is a drop of water which has to slip into the ocean. For this purpose, human body transcends three visible organs (Brain, heart and liver) which postulate three subtle faculties. (Rational ability, Emotions and physical desires). These three subtle faculties function to mediate between material and transcended realm. (21: Hermansan: 1988). It means natural ability is not enough to achieve its goal until it is supported by these three faculties.

When "Person" is constituted with three faculties, (Rational ability, Emotions and physical desires), so human nature requires to have harmonization among these three faculties, as Marcia has explained the theory of Shah Waliullah: "According to Shah Waliullah, the process of harmonization is required for every human individual in order to ensure physical health, happiness, the cultivation of virtue, and ultimate salvation. His theory of religion affirms that the ideal formula to affect this balancing of the human temperament has been provided in the form of the Divine laws sent by God through the prophets and culminating in the revelation of the Divine Law (sharia) of Islam. (22: Hermansan: 1982). It means self- development cannot be completed without harmonization among these three faculties. Allah has helped the divine energy with intelligence or rational ability, which after analyzing and evaluating the evidences, find truth and reality and bring it before divine energy. That is why we see in lot of verses of the holy Quran that it invites people to ponder over the universe, also it warns people that do not have intelligence to understand. The holy Quran calls those who do not utilize rational ability like animals. (7: 179). But human person is not name of only brain and its functional intelligence, if we give only importance to rational ability by spending time on opening riddles, collecting theories, capturing complicatedness from words and ornamenting thrones of debates, through these things we will weaken our activeness in practical life, we will lose passion which is required for practical life, Islam does not provide only system of beliefs at the same time it obligates the religious responsibilities in order to make us active and passionate, Man's rational ability and his passion (Emotions) cannot function properly, if basic elementary natural needs are not being fulfilled. That person cannot bring progress in spiritual journey if his basic physical desires are not to be watered. (23: Dehlvi: 2005).

5.5: Sign of perfection:

Harmony among rational ability, emotions and physical desires is requirement of balanced temperaments of human nature, in practical life it requires a basic principle to be adopted in order to achieve the perfect state of life, because practical life is experienced to battle among these three faculties. In the state of conflict, rational ability dominates the emotions and emotions dominate the physical desires. (24: Dehlvi: 2005). This is basic principle which man

has to adapt in order to be perfect. It is required by specific form (Surate noieya) and by position of human species as it has been reflected in physical structure of human beings. As Shah Waliullah discussed this matter in the chapter of human felicity with detail, in his words: "The true felicity is the guiding of the animalistic by the rational soul, the compliance of the passions with reason, the rational soul's vanquishing the animalistic, and reason being dominant over the passions. (25: Dehlvi: 2005).

5.6: Obstacles for perfection:

As we have discussed the secret of true success or perfection, means, holding the spirit by which man submits the animalistic forces to the angelic forces, when his animalistic forces or physical desires have been subjugated by rational ability by comporting themselves according to inspiration of angelic forces and being colored from the hue of angelic energies and emotions take guidance from intelligence. There are three obstacles which prevent man from achieving perfect state, first veil of nature (when man's physical desires are not comporting according to inspiration of angelic forces) second veil of convention (when man's emotions are not working under the guidance of reason) third veil of misinterpretation (when man's rational ability has been crippled by animalistic forces and he has been slave of physical desires). These obstacles operate when person has deficiency in three subtle centers, and they are not functioning according to their natural way. (26: Dehlvi 2005).

5.7: Way of encountering these obstacles:

01: Comparison, Competition and Collaboration:

Aristotle says that it is desire of everyone to know about the things. (27: Frenzo: 2012) But the real thing is not to understand the things existing out of the man, rather reality is the name of exploring the complexity of self. Actually, there are two aspects of life, individuality and sociality. In former most of us commit blunder to adopt or leave things by comparing with others (It is veil of nature), Comparison will never lead anyone to see true picture of things, in this state people are laughing when others are crying, people are enjoying false smile on tears of others, they think they are happy because others are failing. In this state man lives among bondage of desires. In individual perspective we should not do comparison but show competence. Allah has inherited skills in everyone, the thing which is required is to realize divine potential and exercise it for true desired goal. We should not focus on others, we should analyze the complicatedness of self, it is only way to constructive the realistic personality. But life is not a name of spending the time on self (Spending time only on self is veil of convention), actual meaning of life is beyond the self and individuality, at the same time we are part of one family, one society, one nation, one state, and at the end part of whole humanity. In this stage we should not keep consideration on competence but on collaboration (It is the state when person is not covered with veil of misinterpretation), everyone utilizes the skills but not for self-interest rather for society, nation and humanity, this message is given in the verse of Surah Al-hasher number: 9: (And give them preference over themselves, even though they needed that).

02: Adaptation of four qualities:

Second thing which is necessary to encounter the preventing veils and stay on natural path.

Everything in the physical word has been identified with characteristics which are basic requirements of its form of species. (28: Dehlvi: 2005), then Shah Waliullah discussed in the chapter which is attributed to human felicity that the nature of human being requires to adopt four qualities. According to him main objective of all divine laws is to guide people to demonstrate the behavior which gives reflection of one of these four qualities. These four qualities are criteria for right and wrong, good and bad and divine and evil path, any action gives reflection of one of these four qualities, can be right, if it causes of opposite to these four qualities, can be bad. (29: Dehlvi: 2019)

First is purity, second is humbling, third is magnanimity, and fourth is justice.

01: Purity:

This quality is sign of purified nature, that kind of purified nature is objective of the teaching of all religions. This quality is defining the highly super conscious nature and spiritual inspiration which are resulted into showing good manners, polite behavior and tranquility of heart. (30: Dehlvi: 2019).

02: Humiliation:

It is naturally inherited to human beings to make connectivity with divine essence and keep concentration on that kind of position, because the presence of super natural power is voice of human nature. This quality is reflection of this natural voice as a primary reality. Then person divers attention on divine essence and ask for the supplication. (31: Dehlvi: 2019).

03: Magnificence:

In this quality, person is getting success to manage the demands of self and desires by subjugating them under the super consciousness, means, when self is not following the desires but it has been regularized through wisdom and adopting the human values like Modesty, patience, endurance and help of others. (32: Dehlvi: 2005)

04: Justice:

This quality gives reflection into family management, local administrative system, national government and social behavior. This is criteria for right and wrong. This quality is middle path between two extremes. Its applications can engulf whole system of human society. (33: Dehlvi: 2005).

This has been a critical issue among philosophers and scholars of ethics that which quality of human been is worthy to have highest position or it must be prioritized? According to Socrates that is having ability to distinguish between right and wrong. (34: Sehwar: 1950), Aristotle says that is intellectuality. (35: Durant: 1926). But Molana Hifzul Rehamn says that Aristotle prefers positivity. Plato looks sometime following the Socrates and sometime self-control is exalted quality for perfect man. Ibne Makaylah is following the Aristotle in positivity. But it is the uniqueness of Shah Waliullah that he has divided basic principles of ethics in four qualities, then preferred the justice as highest and exalted quality which is standard criteria for humanistic society. (36: Sehwar: 1950)

7: Conclusion:

Though human nature is complicated phenomena, because it is field for battling among two

forces, angelic forces and animalistic forces, former is pulling it from above and latter is attracting it from below. But it is the grace of Almighty Allah, that He helped man with natural ability, or divine light, which enables man to distinguish between right and wrong or between divine path and evil path. Almighty Allah has not only colorized his nature with divine ability rather inherited three faculties, the thing which is required from man is making them function in natural way, in which desires are dominated by emotions and rational ability dominates the emotions and power of passion. It is sign of perfect man.

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