

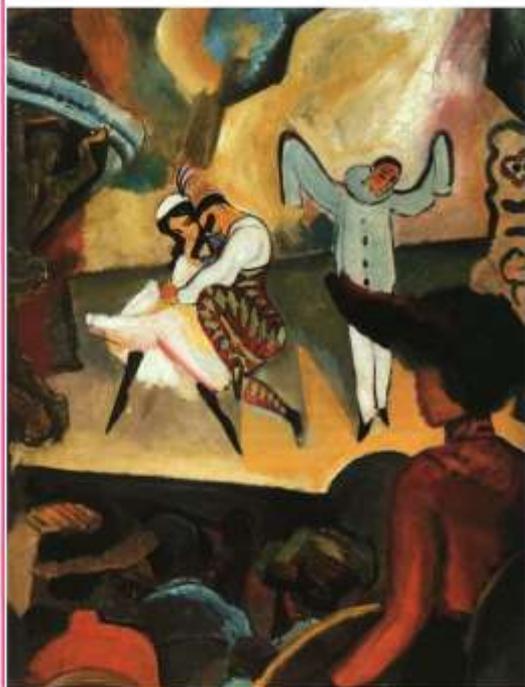
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Dimension of Human Perfection Based on the Quran

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Abstract

The aim of the study is to investigate dimension of human perfection based on the Quran via comparative qualitative research method. As a result, using many different words to designate one object gives an indication of different contents within it. For this reason, a thematic-comprehensive study of the concept of the Quran is needed to describe human being as a whole. In conclusion, every term used by the Quran to explain humanity gives a picture of the human dimension and the whole term used by the Quran which designates human meaning as a separate entity.

Keyword: Human Being, Mysterious, Quran, Whole.

Dimensión de la perfección humana basada en el Corán

Resumen

El objetivo del estudio es investigar la dimensión de la perfección humana basada en el Corán a través del método de investigación cualitativa comparativa. Como resultado, el uso de muchas palabras diferentes para designar un objeto da una indicación de los diferentes contenidos dentro de él. Por esta razón, se necesita un estudio temático-integral del concepto del Corán para describir al ser humano como un todo. En conclusión, cada término utilizado por el Corán para explicar a la humanidad da una imagen de la dimensión humana y el término completo utilizado por el Corán, que designa el significado humano como una entidad separada.

Palabra clave: Ser humano, Misterioso, Corán, Entero.

1. INTRODUCTION

The equality of men and women is a topic that is constantly discussed by various groups with their respective perspectives. Human beings consisting of men and women are called equal partners by the Qur'an with the term *zawj*. From both, human beings are developing into many generations. During their interactions, there are competitions between them, to outperform each other where one wants to be superior to the other. Difficulties in placing each position can lead to social conflict. To end the dispute, human beings must

understand their respective natures and positions. Human being is a unique and mysterious creature of God. It remains an unsolved mystery among researchers and scientists. Due to its high uniqueness, previous theories were overthrown by subsequent discoveries. He came to such a conclusion after a year of research to find out the nature of human beings. According to him, human beings are complex creatures, so it is not easy to get a complete picture of them.

A human being is a unique and mysterious creature of God. It remains an unsolved mystery among researchers and scientists. Due to its high uniqueness, previous theories were overthrown by subsequent discoveries. Alexis Carrel considered the human being as *Man the Unknown* which later became the title of his book. He came to such a conclusion after a year of research to find out the nature of human beings. According to him, human beings are complex creatures, so it is not easy to get a complete picture of them. Humans' knowledge of themselves is not like their knowledge of advanced sciences. The conclusion that humans are unknowable entities is a conclusion that was previously predicted, because Carrel's research departed from relative physics, as in his research on materials and maternal symptoms. Likewise, the conclusions of (Shihab, 1994).

It is understood that humans are unique creatures so that defining them in a physical dimension alone will not describe humans thoroughly. Explaining the nature of human beings in the spiritual dimension alone will result in giving birth to an understanding of humans who are experiencing division. Human beings have physical,

spiritual, and material dimensions, so that to build a whole human being takes a complete understanding of humans from various dimensions. This is where a nation often fails in building whole people because the meaning of the sentences is not limited to terms since they contain a broad and complete meaning. Experts continue to argue because they depart from a partial approach so that they stick to their views.

2. DISCUSSION

Every theory that talks about humans cannot talk about human concepts as a whole, but partially instead. Human nature becomes a mystery that is difficult to solve. Darwin's theory, for example, which was once the basis for translating the origin of humans, is now considered an obsolete theory and is starting to be abandoned due to the emergence of research results that become its antithesis. Scientists now conclude that humans are independent entities, not from apes (primates, orangutans, chimpanzees and gorillas). The difference in structure from various aspects between humans and primate nations is very great, so it is termed as a broken link. The theory which says that humans come from apes is rejected by science itself. The theories of Western philosophers have dominated the realm of epistemology (al-niz} a>m al-fikri>), even in the Islamic world.

When talking about humans, the names Friedrich Nietzsche

(1844-1900 AD), Sigmund Freud (1896-1939 AD), Ludwig Feuerbach (1804-1872 AD), and others will always be referenced. In fact, it has been proven how the Western paradigms demean humanity. The Western paradigms are very instrumental in building the idea of colonialization that strong humans can prey on weak humans. In the past, Western nations consider the African (Negro) people, not humans, and because of that, exploiting and even trading them was considered legal because humans and nature in their paradigm are materials that are open to exploitation (Ahmed, Umrani, Qureshi & Sarmad, 2018; Ali & Haseeb, 2019; Haseeb, Abidin, Hye, & Hartani, 2018; Haseeb., 2019; Suryanto, Haseeb, & Hartani, 2018).

3. ANALYSIS

3.1. Al-Basyar in the Verses of the Quran

The use of words rooted in the letter ba', syin, and ra' in the verses of the Koran in various forms is found 123 times. In general, this kind of word meaning joy is mentioned 84 times, twice meaningful sexual intercourse, and 37 times meaning human. Although they are different, coming from the same root word, all three have interrelated meanings, namely the meaning of the appearance of joy and beauty (psychological aspects). From the etymological meaning of al-basyar, it may be different from Bintu al-Sya>t}i>' which narrows the meaning of al-basyar only to the material

dimension, namely the similarity in the aspects of humans who like to eat and walk in the market (Bintusy, 1997; Salim, 1995).

Bintu al-Sya>t}i>' based this conclusion on his view of Q.S. al-Furqa>n/25: 7:

And they say, what is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner? The verse above shows the similarity of an apostle with ordinary human beings in the expressions of those who oppose the message, that the apostle is *basyari>* as they are, like in Q.S. Ibra>hi>m/14: 10-11, Q.S. al-Anbiya>/21: 3, and Q.S. al-Mu'minu>n/23: 24. On this basis, Bintu al-Sya>t}i>' drew the partial conclusion that the expression *al-basyar* means physical humans who eat and drink where each individual have the same material properties. Apparently, Bintu al-Sya>t}i>' limited *basyar* as an idea that only refers to the physical aspects and biological aspects of humans. A more complete idea of the word *basyar*, can be explored in 37 places in the Quran which contain the following expression:

3.2. Dimension of human perfection

The use of the word *basyar* in the process of human creation is when humans have been perfected by Allah, that is, after the phase of spirit blowing. This view is biased when seen after paying attention to the discussion of the human creation process with two different expressions of *insa>n* and *basyar* in Q.S. Al-Hijr/15: 2629:

In the classical tafseer books, which is designated by lafaz *al-insān* in verse 26 is Adam. In verse 26, the human is expressed in *al-insān*. At that time, Adam had not yet gotten a spirit. Whereas in verse 28 it is expressed in *basyar* (without alif and lam particles) which shows the human being who has generally been blown to him the spirit of Allah. Abd. Muin Salim commented, the word *al-insān* in verse 26 is associated with the process of creating man from clay originating from black mud, while the word *basyar* in verse 28 is associated with a different process. In this case, a new element is found beside the process found in the previous paragraph. What is meant is the phase of refining and blowing the spirit (Salim, 1995; Daud, 1997). The idea of *basyar* as a dimension of human perfection can also be seen in Q.S.

Maryam/19: 20 as biological perfection:

She said, How can I have a boy while no man has touched me and I have not been unchaste?

Maryam interpreted the impossibility that she would get a child because she had never been touched by a human in the context of *basyar*. *Basyar* here is an adult man who has reproductive potential. Maryam, with the expression, that she was never touched by a *basyar*, did not interpret that she had never been touched by a child or woman. The books of tafseer define *basyar* as Yusuf al-Najjar, the fiancée of Maryam, and the word in the sense of marriage. But by not defining the two words, the articulation is strengthening what Mary wanted. See for example. The same idea is taking place in Q.S. *al-Rūm*/30:

20 and Q.S. Maryam/19: 17. The idea of *basyar* in the dimension of perfection is also the perfection of knowledge as Q.S. al-Nah {1/16: 103. In that verse, the unbelievers accused Muhammad PBUH of learning to someone who of course they think has the perfection of knowledge and has the ability to transform his knowledge (Shihab, 2005).

According to them, these perfect Islamic teachings come from the person's knowledge. Therefore, the selection of the phrase *basyar* here implies a value that exceeds the value of *al-insa>n* or *al-ins*.

3.3. Human Excellence

The use of the phrase *basyar* in the Quran is widely used by people who oppose the treatise. Of the 37 verses of the Quran which contain the phrase *basyar* for humans, 15 of them are used by opponents of the treatise, namely Q.S. al-An'a>m/6: 91, Ibra>hi>m/14: 10-11, al-Anbiya>/21: 3, al-Mu'minu>n/23, 24, 33, 34, 47, al-Syu'ara>/26: 154, 186, Ya>si>n/36: 15, al-Taga>bun/64: 6, al-Mudas\s\ir/74: 25, Hu>d/11: 27, and al-Qamar/54: 24. In the Qur'an, opponents of the treatise are elite groups in society and are specified by the Qur'an with the term *al-mala'*. The word *al-mala'* is found 30 times in the Qur'an. M. Quraish Shihab defines *al-mala'* as a leader or an elite group that controls the economy so that it can influence to follow their will. *Al-mala'* which always provoked Pharaoh's position, not as a community leader that the *al-mala'* was

glorified in the world. The word al-mala' comes from the word mala'a which means to fulfill.

Al-Mala' then means deliberation, respectable people, people in high position. They are termed al-mala' because they fill the eyes and hearts of the general public they lead with their strength, influence, appearance. They, al-mala', stated that the apostles who called for monotheism to them were none other than humans as they were. Seen in Q.S. al-Mu'minu>n/23:

But the eminent among those who disbelieved from his people said, This is not but a man like yourselves who wishes to take precedence over you; and if Allah had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers.

The pronoun *كم* on *مثلكم* returns to al-mala' in the sense that the apostle is similar to those who have a position and height in society. Because of the similarity, they agreed to deny the treatise brought by the apostle concerned. From the verses as above, people who opposed the coming of the treatise formed a separate concept about basyar. Basyar means excellence, superiority, perfection, but its perfection, in their assumption, is limited to worldly aspects, does not touch the transcendental-spiritual aspect. It can be seen when they believe that God could not send an apostle from the community. Because basyar still always commits sins like lying. Therefore, basyar, no matter how perfect he is, it is impossible to get revelation from God.

Another thing that makes them reject the treatise is the belief that they are the most perfect people. Therefore, the claim of the apostle must be proven by doing things that are beyond their limits of perfection; like building a house of gold and going up into the sky (Soo et al., 2019).

3.4. The potential for achieving high spiritual values

Another dimension of the idea of al-basyar expression in the Quran is human potential to reach the highest transcendental or spiritual degree, which is to receive revelation, accept wisdom, and be appointed a prophet. The verses that contain this idea are Q.S.

Al-Imra'n/3: 79 dan Fusilat/41: 6:

It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the people, Be servants to me rather than Allah, but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

Say, O [Muhammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah.

This advantage is certainly not devoted to the prophets and apostles alone, but humans in the basyariyyah dimension also have the advantage, but certainly with the level of achievement under the

prophets and apostles. The words of the prophets to their opponents with the editorial "basyarun mis\lukum" are in the similarity in the advantages that God gives to all humanity. From the description above, it can be understood that the ideas contained in the expression al-basyar are human wholeness created by Allah as beings who have perfection beyond other beings. Humans in the context of basyar also contain the intention of the meaning of humans as beings who have the responsibility to fulfill their obligations to God Almighty (Indriastuti, 2019).

A fundamental difference regarding this dimension with the *al-insāniyyah* dimension can be seen from the etymological meaning. Both of these expressions mean the appearance, but the appearance of the *al-basyariyyah* dimension is more perfect with the protruding of the aspect of *al-ruhiyyah*. Therefore, giving revelation to humans is due to its *al-basyariyyah* aspect. We can also conclude that the expression *al-insān* also contains the idea of negative human predisposition. Humans, for example, are referred to as being reluctant and miserly, like to argue with difficulty, proud, desperate and unwilling to be grateful, rush into action and like breaking the rules, deny God's favor and various other negative traits. The existence of this negative predisposition prevents humans from reaching a high spiritual level, let alone obtaining revelation. *Al-insān*, etymologically, as described previously, is the antithesis of barbarity and ignorance.

This means that humans are social beings because they are not closed to their environment. He is also a cultural creature who can

develop himself harmoniously as opposed to barbarity. When the Qur'an speaks of man in his position as a social and cultural being, the term *al-insa>n*, *al-ins* and *al-na>s* are used. These three concepts also emphasize that the Quranic guidance is not only meant by humans individually, but also socially.

3.5. The Function of the concept of al-Basyar

Careful study of verses that contain the term *al-basyar* can find the motivations for using this expression for humans. In general it can be stated as follows:

Firstly; to emphasize the primacy of human beings compared to other creations. The perfection with the spirit of God, is actually the reason why angels and Iblis were told to bow down to Adam the *abu>* *al-basyar*. On this issue there is a mistake of Iblis who wrongly used the word *al-basyar* to refer to human only from the side of creation, namely from mud, as in Q.S. *al-Hijr/15: 33* (Ibnfaris, 1972; Yusuf, 2012).

[So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration." According to him, there was an interval of billions of years until it entered the phase *insa>n*. Sharur's thesis above, as well as with other theories in his book, he built with generalized partial views. He, for example, did not see the meaning of *al-basyar* etymology as

stated at the beginning of the discussion. He also did not understand that the dialogue of the apostles and their opponents in some verses was impossible if what was meant by *basyar* confirmed the unique source of human creation by Allah, and refuted the Western concept that humans undergo evolution, from primate beings to being perfect as *al-insa>n*.

Secondly, to affirm that humans are creatures who can achieve high spirituality, even more than angels. Contrary to the views of unbelievers who say that only angels have high spiritual abilities. They limit the possibility of a human being to be an apostle who is actually the person closest to God. This can also be understood when women praised the handsome appearance of the Prophet Joseph then equated him with angel and denied his *basyariyyah*. This indicates that the measures of perfection are always based on angels, even though humans have been given that perfection by Allah. Exploration of various terms used by the Quran in discussing about humans in several dimensions shows that humans are unique creatures of God.

The Quranic expressions which refer to humans can be seen from 3 groups, namely *al-basyar*, *al-insa>n*, *al-ins* and *al-na>s*, *bani>A<dam*, and *Zurriyyat A<dam*. Although all of them point to humans, each has a different intention of meaning. *Al-basyar* is meant as humans from the dimensions of beings that are whole, dominant, and have advantages in psychological terms. Term *al-insa>n*, *al-ins* and *al-na>s* contain the idea of humans as social beings and have the ability to develop themselves in their communities. Whereas the last one,

Bani> A<dam and Zurriyyat A<dam contain the notion of human similarity as descendants of Prophet Adam.

From the elaboration of verses that use the term *basyar*, it can be seen that Allah, when using the word *basyar* to designate humans, has the intention to convey. First, humans are the noblest and perfect creatures of God which also include psychological perfection in the form of knowledge and biological perfection. Second, human perfection also includes psychological perfection in the form of knowledge and biological perfection. Third, human perfection can be actualized and make one human being superior to another. Fourth, humans have the potential to achieve a high spiritual level, even more than the angels. The concept of *albasyari*> in the Quran has the function of affirming the primacy of human beings among other beings, especially in terms of its unique creation, until the blowing of the soul. It also rejects the Western concept of human creation, including Darwin's theory of evolution.

The concept of *al-basyar* also affirms the ability of humans to reach a high level of spirituality and reject the notion of infidels that humans are low in spiritual quality.

4. CONCLUSION

Humans as unique and mysterious entities make it very difficult for scientists to define them. A partial Western epistemology of

humans has failed to define humanity as a whole. Charles Darwin's theory of evolution which has shocked the world is now experiencing a loss of influence, because it failed to describe humans as a whole, especially from his spiritual aspects. The uniqueness of humans as an entity of God's creatures has been answered by the Quran. The Quran is the only one which can define humanity as a whole. Every term used by the Quran to explain humanity gives a picture of the human dimension and the whole term used by the Quran which designates human meaning as a separate entity. Separating the terms used by the Quran will have a new partial understanding of humans.

Because of human perfection with all the competencies that God entrusted, he gave them the task of carrying out the mandate as His caliph on earth. The task of the Caliphate was given to help everything to realize the purpose of its creation.

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