

## **Quran Insight on Human Beings in the Story of Adam**

**Abd. Halim Nasution**

*Lecturer at State Islamic University of North Sumatra Medan*

---

**Abstract:** The view of human beings has always been the basis and direction in building a coherence-advanced concept, having a major role in building theories on how human treatment is established. The Koran through the story of Adam US illustrates how Qur'an insights about humans. This study was carried out with a synthetic analytical approach with thematic method (*Maudu'i*) by reviewing the story of Adam as in the Koran. Human beings as a biological creature (*Basyar*) inherit the anatomy and physiology model of Adam as, which in the Jamani has biological blindness, breed and conducts distribution, responsibility, and has a tendency to do destructive deeds. As caliph, leader, ruler and the Earth, the Lord gave Adam and his firmness, the potential of knowledge and to be grounded, liberties and freedom to do, but the presence of different poles in human beings tend to the goodness and evil of the people who do not behave.

**Keywords:** Quran Insight, Human Being, Story of Adam

---

### **A. Background**

The Qur'an as a book of instruction (*Hudan*) can always give guidance to man in organizing their lives and lives (QS. Al-Baqarah/2:2, 97, 185 and Al-Maidah/5; 46), and as a book of the Treasury of Knowledge (QS. Al-An'am/6:38; An-Nahl/16:89), has informed his views on the origins of human creation, purpose and roles and how human beings should organize his life through concepts, examples and also through various stories either individually or in groups.

It is a story that is told or some information about the incident, Khabar, Story or circumstance (Musthafa Ibrahim, J II, TT: 746; Ibn Manzur, J VII, TT: 74; Al-Ashfahani, TT: 419), describes the re-disclosure of events that occurred in the past that was shown as teaching, comparison, instruction and warning. One of the stories expressed by the Qur'an is about Adam peace be upon him which is contained in various letters and verses of the Koran as a description of the creation of human beings, potency, purpose and role.

This picture shows how the Qur'an is insightful about humans. The view of human beings both as SUBJEC and OBJEC has always been the basis and direction in building a coherence-advanced concept, because the human view has a major role in establishing the theory of how human treatment is established. When viewed in the study of biology, sociology, anthropology, philosophy of Sciences.

The study of this human being continues to be done by the philosopher, theologians, psychologists, education experts and others, but always realized that his goals have not something final, there is always a weakness of paradigms, conception and abstraction. The study of who man had been a central theme of all time and was never answered in the finals. A philosophy of study that man was born without any potential; Human beings are born with a number of potential and its development is a determinate of natural internal factors (the flow of idealism); And the view that human development is the result of human internal and external factors (realism flow). Generally the third concept of *Inmi* flow was used as a reference in formulating the concepts of education (Noor Syam, 1984:130).

Kutowijoyo mentions that the views, concepts and theories pertaining to human beings in the present, mostly or in general are the results of the thought of Western civilization. Therefore, the model and its concept is not detached from the western thinking model that when the view, concepts and theories are used to analyze problems outside the Western community is very likely to contain bias. (Kutowijoyo, 1995:325).

From the above depiction of the Quranic insight on human beings in the story of Adam as it is done on the basis that the Islamic view of the human being conceived in the story of Adam as shows the characteristic and specificity of the other view of man, because Adam as, is a prototype; The first model (original), which became an example, the basic form, the original form, and that the genesis of Adam as both in terms of physical aspect and spiritual the same as the origin of other human occurrences. This study will explain in DESCRIPTF the analysis of how potential, purpose and role of man based on the story of Adam as in Quran.

### **B. The Purpose and Significance of Research**

This research aims to answer the problem above, namely to know what the potential of Adam as, what is the purpose and role of Adam as. After that the author will examine the basic principles and basic basis contained in various literature of the Qur'an and Islamic intellectual the which is expected to be a source of value in the development of Islamic education. This study is expected to provide a distinctive color to the

development of Islamic education in anticipation of the influence of secular and liberal-dating developments. In addition, in practice, the results of this research is expected to raise awareness among Muslim educators in particular, to continue to develop their thinking in developing Islamic education that is appropriate to the present and future conditions.

### C. Methodology

The study used a qualitative methodology with a science approach to hermeneutic and a synthetic analytical approach using thematic methods. Kuntowijoyo mentioned that the approach that should be introduced to understand the Koran is a synthetic approach of analytic with basic aggression that the content of the Koran is divided into three parts, namely concepts, stories and examples. The concepts of the Koran have their own semantic significance and when associated with certain normative and ethical structures will have other meanings and will be understood as the view of the Koran. As the story encourages contemplation to obtain wisdom (Kuntowijoyo, 327.328)

The method chosen in this study is synthetically analytical approach with *Maudui* method with the main data of the Quran. Because this study studied the Koran, so the source of support is the hadith that is relevant to the discussion, the books of Commentary, the Science of interpretation, the Koran *Mu'jam* and other books. Other sources are the book of psychology that discusses the structure and dynamics of human personality, as well as other secondary books discussing the thoughts and ideas of Islamic psychology such as some of the writings of Hanna Djumhana Bastaman, Malik B. Badri, Fuat Nashori Saroso, Yunasril Ali, Abd al-Rahman Badawi, Jamal al-Din al-Qasimi al-Dimashqi, Djamaludin Ancok, Elmira N. Sumintardja as well as some psychological thoughts that the author used as an analysis knife to explore the discourse of Islamic human beings as theoretical implications.

### D. Literature Review

The study of Human has been done by many disciplines, like the classic realism that refers to human beings is a human form of substance that is by the Wild called the Soul (KATTOSF, 1996:332), human as Animal Syymbolicium (KATTOSF, 1996:414) and the historical materialism group refers to human being who they are tracking, which determines the nature of human is its behavior, not its essence (KATTOSF 1996:417).

The writings of Adam as part of the Quran view of human beings are 'Aisyah bintu Syati' in the book: *Maqal fi al-Insan*, Critical review of the Qur'anic conception in 1969, this book discusses humans in the perspective of the Qur'an Ant6ara Other human beings concept, ins and basyr, Human freedom DNN human Moern. Abbas Mahmud Al-Aqqad writes *Al-Insan fi Qur'an Al-Karim*, published in 1995, this book presents a topic among others: human beings as free and responsible, saddled, trustee and Adam as the first human.

Another study related to this writing is Machasin research: diving into human freedoms; The study was critical of the conception of the Qur'an from 1996; The research conducted by Hanna Djumhana Bastaman about the integration of Psychology with Islam (1997:61) "Behind The history of Adam as" is a common human prototype that covers four dimensions of physical-biological, mental-psychological, social-culture and metaphysical spiritual. As the beings are resourceful, willing and superior but also have weaknesses.

### E. The Story of Adam as

#### 1. Creation of Adam as

Based on QS, *al-Anbiya* /21:30, an-Nūr/24:45 and Al-Furqān/25:54 That the origins of the human creation as a whole include Adam as from "Ma" (water) and in other verses called from *Thurab* (land), clay, *Shalshalin min hamaain masnun*, *Shalshalin Kalfakhhkar*, and *Ardh*. If further analyzed QS. Ali Imran/3:59: That the origins of the genesis of Isa as and Adam as are equally of the *turāb* (land), it is understandable that the origin of the genesis of Adam is not of the land directly, but through a process whose original material of water and soil.

The mention of various kinds of soil as the origin of the creation of Adam as and the origin of human derivatives shows the origin of the genesis of Adam as from the various elements contained in the soil and is commonly referred to from Ar□. Ahmad Muhammad Kamāl in al-Marāgi mentioned that the word *turāb* and tin in the Koran is a form of *majāzi* (figuratively), because in reality all types of living beings are composed of chemical elements, these elements have been united God in a complexity known as protoplasm. (Al-Marāgi, juz ' XVIII, 1962:10)

When referenced in the QS. An-Nisa/4:1 about the creation of man, that man is derived from the one: "All mankind, fear your God who has created you from the one and from whom God created his wife; And of the two are the begat of men and women that are many..." The verse shows that man is derived from the Nafs Wāhidah (one self), which by some warn interprets with Adam as, (Az-Zamakhsyar□, Juz II, TT: 108) The word nafs as the basis of the appearance of dissent has some meaning namely the spirit, substance and air that

comes in from the mouth, (Rāgib, TT: 522-523) Likewise the word *wāhid* has a double meaning, the word *wāhid* is a pronunciation used for six places: first; To indicate the same type or kind,... Fourth Shows something very small and cannot be divided or hard as a diamond. (Ar-Rāgib, TT: 551), Nafs Wāhidah said it could mean "a substance that is very small in size", isn't humans coming from a single sperm cell (spermatozoa) that is very small in size? Who can't be seen with the naked eye?

## **2. Appointment of Adam as Caliph**

"Remember that when your Lord said to the Angels, I will raise a caliph on the Earth, they say: why are you going to lift (caliph) on earth who is doing harm and shed blood, in which case we always have to praise thee and purify thee? The Lord said: Verily I know the things which ye know not. " (QS. Al-Baqarah/2:30). Editor of QS. Al-Baqarah/2:30 states that Allah will raise the "caliph" on Earth, as a representative or successor or ruler.

### **a. Definition of Caliph**

The word caliph comes from the root *khalf* (back) as opposed to the word *quddam* (front), (Manzūr, Juz ' IX, TT: 82; AR-Rāgib, TT: 156), with the meaning behind, delayed and replaced the place or position of others for being absent, because of the death of a person, being incapable of carrying out a task or reverence for the succeeding (Manzūr, Juz ' IX, TT: 82 The word *khalf* with 12 words of the word Jadian mentioned in the Koran as much as 127 times in 40 Surah, (aL-Bāqī, TT: 303-306) with the meaning around: replacing, succeeding generations, representatives, rear, heirs, rulers and leaders.

### **b. Mujarrad form**

In the form of past verbs, called as many as 22 times, and 22 times that mention there are two verses that relate to the meaning of heirs, successors and successors "then it was after those generations who inherited the Torah....." (QS. Al-a'raf/7:169) "Then came after those substitutes that wasted prayer and redefined lust,....." QS. Maryam/19:59). In the form of the present or future verb (*mudāri* ') "and if we want to truly we make as a you in the face of the Earth angels who are Hereditary" (QS. AZ-zukhrūf/43:60) in the form of verb (AMR) is called one time "... And Moses said to his brother Aaron, see me in my head, and repair..... (QS. Al-a'rā/7:142)

The word Caliph in the four verses quoted above both in the past tense, or the present or the verb of the order contains the meaning of "substitute", with a different character, the materialistic generation, to emphasize the lust, which tends to be in error and in the QS. AZ-Zukhrūf/43:60 used to demonstrate regeneration without mentioning the character and in QS al-A'raf/7:142 are used to refer to the replacement of the position of Moses as the leader of the children of Israel, whose character is neutral, not connotations neither good nor bad.

### **c. Form of immutated**

The word Caliph, given by *Istakhlaifa*, was mentioned in the Qur'an five times (once in the form of *Mādi* and four times in *Mudāri* ') with the meaning of the ruler/ruling and as the successor generation of the previous generation. The passage is: "..... he will indeed make them the Caliph (ruling) d Earth, as he has made the people before them to reign....." (QS. An-Nūr/24:55); "..... If he wills he will destroy you and Menggantimu with whom he wills..... " (QS. Al-An ' Ām/6:133)

The word Caliph in editorial the first verse has the same meaning as being powerful, but in the editorial of the second verse, the basic word Caliph in *Mudāri* is by meaning to be the successor of the previous generation (Az-Zhailī, Juz ' VII,1998:51) and at the end of the verse reaffirmed a substitute meaning in the sense of regeneration.

### **d. Plural form**

The plural form of the basic word Caliph there are two types namely: the plural Caliph of the caliph and *khulafā* ' plural of Caliph. The form of *Khalāif* is mentioned in the Qur'an four times and the form *Khulafā* ' is mentioned three times with the meaning of successors and rulers. (QS. Al-An'ām/6:155; Yunus/10:14; Qs. Fātir/35:39; Qs. Al-A'raf/7:69 and QS. An-Naml/27:62)

In verses 165 Surah Al-An'ām the word Caliph means rulers who will be asked for the answer, as well as verses 62 Surah An-Naml means rulers. In verse 14 the Yūnus have meaning as successors of the previous generation, in verses 73 as substitutes for the generation and successor of rulers who had been destroyed by disobedience to God, and in verses 39 Surah Fātir has meaning as rulers or as substitutes.

In the second part, namely al-A'raf Surah 69 and 74 The word *khulafā* ' has meaning as successors and rulers. (Az-Zuhailī, Juz ' 8, 1998:259, 273), Pin The Third verse of an-Naml, 62 can be given meaning as a

substitute or as ruler. By observing the different verses quoted above, the Caliphs said the least three understandings, namely:

**e. Replacement**

- 1) Substitute the previous generation that has been destroyed or destroyed,
- 2) Substitute the previous generation in the sense of regeneration.
- 3) Substitute in the sense of being a representative or with the purpose of honor,

Position as a representative is a glory and honor, namely God's representative on earth in conveying his commands and orders to mankind. These representatives of God are those of the apostles and prophets, (Al-Maragga, Juz 1.1961: 71; al-Khazin, juz 1, tt: 39). Position as representative because the person being replaced cannot attend or cannot carry out his role as leader. (The prophet Harun peace be upon representing the prophet Musa as in leading the Children of Israel as long as the prophet Musa did pilgrimage to Allah). (Surah Şāḍ / 38: 26) Position as representative in the sense that God surrenders and at the same time represents to humans to prosper and manage nature and its contents for the benefit of mankind. (Sayyid Qutb, juz 1, 1992: 65-66).

**f. Lord, leader**

- 1) Recipient of the mandate to carry out the leadership role (as leader).
- 2) Recipients of the mandate for mastery or for power
- 3) Substitute and ruler; the successor to the previous generation and simultaneously acting as a ruler or leader..

The background to the appointment of a replacement is made possible by four factors namely:

- 1) Because of the deviation of religious teachings by the generation that was replaced or the previous generation.
- 2) Because the person being replaced cannot carry out his role.
- 3) As a form of succession.
- 4) As an honor or glory.

The more appropriate meaning for the caliph in verse 30 of surah al-Baqarah is as leader and ruler. Humans as leaders because basically every human being has the potential to become a leader, as well as the meaning of the ruler, that God created nature with all its contents for the benefit of humans and Allah subjected to humans what is in heaven and on earth, (QS. Al-Jāsiyah / 42: 12,13) that man was created by God as the welfare of the earth (QS. Hūd / 11: 61) and the Apostles as God's representatives on earth also are leaders in the religious field..

**3. The Background of Appointment of Adam as Caliph**

When Allah informed the angels that He would raise the caliph on earth, the angels responded to the plan of appointment by questioning the worthiness of the Bashirs to occupy the position of Caliph, because Bashirs had the tendency to do damage and bloodshed. What these angels predicted, the truth of this second generation of humanity was tested, when Qabil began the bloodshed on earth by killing his brother Abel. (Surah al-Ma'idah / 5: 27-30) Even though humans have the potential to do bad things, not all humans will do damage and bloodshed, because among humans there are apostles, prophets, righteous and pious people. (Ibn Kaşır, Juz i, tt: 75). The background of the appointment includes:

- a. That in the life of mankind there will be disputes, differences of opinion, tyranny, lawlessness and other crimes, because it is needed leaders for the benefit of mankind. (Ibn Kaşır, Juz I, tt: 75)
- b. As a policy (wisdom) from God in prospering the earth, growing life and developing it, declaring the will of God and His laws in this life. (Sayyid Qutb, Juz I, 1992: 65-66))
- c. That Allah wills to declare His names and attributes, this will of Allah will not be perfect if the angels who are appointed become caliphs because their potential does not meet the requirements, because it must be appointed more perfect in potential so that they can project their names and attributes. the nature of God. (Mahmud al-Alūsī, juz I, tt: 30)
- d. That basyr man who will be appointed as the caliph will be equipped with knowledge and potential for knowledge. (Bint as-Syati, tt: 30)

On the basis of the various opinions above, it can be understood that the background of basyr man who was appointed as the khalīfah fi al-ard (caliph on earth) is:

- 1) The need for leaders for the benefit of humanity
- 2) God desires creatures that prosper the earth
- 3) Allah wants a creature that can project His names and attributes

4) Basyr man has the knowledge and potential to be knowledgeable.

#### **4. Adam Received Teaching from Allah**

*"And He taught Adam the names of all of them, then revealed them to the angels and said: Mention me the names of those things if you are righteous. (Surah al-Baqarah / 2: 31) This verse informs that Allah taught Adam as, al-asmā kullahā which etymologically means names. In the case of al-asmā kullahā, the commentators differ:*

- a. The names of Allah, or everything that has a name includes the substance, nature and characteristics. (Muṣṭafā al-Marāḡ, Juz 1.1962: 82)
- b. The names of the children of Adam's descendants, types of animals, sky, earth, oceans and others and according to Ibn Kaṣīr the names of all kinds of creatures. (Ibn Kaṣīr, Juz 1, tt: 74)
- c. Knowledge of events and attributes about things that can be captured by the five senses and understood by the mind so that various relationships and differences can be known between them. (Naquib al-Attas, 1981: 204)  
In understanding the meaning of al-asmā', several things need to be observed, namely:
  - a. That Allah taught Adam al-asmā' is directly related to his task as the caliph fi al-ard
  - b. It is important to see the correlation of QS. al-Hijr / 15: 29 with QS al-Baqarah / 2: 34 concerning the prostration of angels. The command of prostration to surah al-Hijr after perfect creation of the physical aspects and being blown to the soul, the command of prostration to surah al-Baqarah after Allah taught Adam as al-asmā' and Adam as demonstrated his ability to master al-asmā'. Although the editorship of the commandments of prostration in the two verses is different but has the same meaning which is prostration to Adam as, thus the blowing of the spirit by teaching knowledge is one entity.

#### **5. The Obedience of Angels and Kufr of Devil**

This command of prostration is mentioned in the Qur'an seven times (Surah al-Baqarah / 2: 34; al-A'raf / 7: 11; al-Isrā / 17: 61; al-Kahf / 18: 60 and Tāhā / 20: 116) in two types of editors namely faqau lahu sajdin and uşjudu li adam (Surah al-Hijr / 15: 30 and Şā / 38: 73). Ar-Rāḡib calls "prostration" etymologically meaning submission and humility, and it is divided into two types, first; prostration of ikhtiyār (voluntary) which is only for humans and with it humans are rewarded, secondly; prostration taskhīr (submission) in general meaning, applies to the whole creature, (Ar-Rāḡib, tt: 229) Muhammad 'Abduh divided it on prostration as worship for intelligent creatures who were given taklifi (burden) and prostration of the whole creature as a form of actualization of iradah (God's will. ('Abduh, Juz 1, tt: 265)

The prostration of angels to Adam is not a prostration of worship, because the prostration of worship is only to and for Allah, prostration of angels as obedience to Allah to glorify Adam as, or because the special knowledge given to Adam is different from the science of static angels (Ar-Rāḡib, tt: 229). When the Qur'anic verses are traced back to discussing the devil's unwillingness to prostrate to Adam, there are several aspects that need attention, namely:

- a. Adam is called the devil as a great man.
- b. The devil focuses his gaze on the ground (tīn, salsāl min hamāi'n masnūn) from the creation of Adam as.
- c. That banī ādam (son of Adam) has a tendency towards ard and indulges his passions. (Surat al-A'raf / 7: 176)
- d. That among humans there are those who cannot be misled by demons, those who are sincere (illā 'ibādaka minḡum al-mukhlişīn). (Surah al-Hijr / 15: 40)
- e. That unqualified humans are the same as animals is even lower.

In addition to the arrogance of the devil, there is a possibility of his reluctance to not glorify Adam as due to the human nature which has a tendency towards worldly matters and a tendency to discourage passions that make humans no longer qualified even lower than animals.

#### **6. Adam and His Partner in Jannah**

The command to occupy jannah is mentioned in the Koran in the QS. al-Baqarah / 2: 35 al-A'raf / 7: 19 with a slightly different editorial verse, but has the same meaning. The Word of God: "And We say: O Adam, be entreated with your wife this paradise, and eat many more good foods wherever you like, and do not approach this tree, which causes you to be among those who do wrong". (Surat al-Baqarah / 2: 35)

Mufassir differed opinions about the jannah occupied by Adam and his partner, whether the actual jannah or jannah in the sense of a pleasant place as a place of testing for Adam and his partner. When analyzed the nature of the jannah that was occupied by Adam as and his partner and their lives in it, the jannah which was occupied by Adam as and his partner was closer to the meaning of the jannah which was not prepared for muttaqīn (those who feared).

#### **7. Allah's advice and warning to Adam and his companions**

"And verily We commanded Adam first, then he forgot, and We did not find him a strong will" (QS. Thaha / 20: 115). The word al'ahd (we command) implies guarding and maintaining something at all times, (Ar-Ramib, tt: 363) the meaning of 'ahidnā in the verse that Allah has given advice to Adam as. advice that must be guarded and maintained at all times, about the existence of the devil / Satan as an enemy to Adam as and his descendants "Allah said: Come down from that suga, because you are not fitting in to boast in it, then come out, then you are indeed among those despicable person. The devil answered: Give me respite, until the time they are resurrected. Allah says: surely you are among those who are given respite. The devil replied: Because You have punished me astray, I will truly (obstruct) them in the right path of You, (Surah al-A'rāf / 7: 13-18)

The above verse shows that there is a dialogue between God and the devil in terms of the role that the devil will play after being determined by Allah to come out of jannah with the status of mal'un (getting damned), that the devil will mislead humans by obstructing humans from taking the path of truth, influencing humans to view good will immoral acts, fragmenting human life by utilizing property, children and various false promises (deception), utilizing various aspects of human life in carrying out their duties. Humans who will become followers of the devil are people who forget the verses of Allah, who tend to worldly life and rank their lower passions. (Surah al-A'raf / 7: 175, 176)

#### **8. Adam as and his partner do immorality**

Shaytan as mentioned at the beginning of verse 36 of Surah al-Baqarah, has succeeded in plunging Adam and his partner into committing immoral acts by violating Allah's prohibition. (Surah al-A'raf / 7: 23). Adam's sinful acts were caused by several factors, namely: Forgetting and the lack of strong will from Adam (peace be upon him), "And verily We commanded Adam first, then he forgot (of the command), and We did not find him a strong will" . (Surah Tāhā / 20: 115), the deception of Satan by manipulating information about the prohibition of approaching trees and the tendency of Adam and his partner to live eternally and have a kingdom that will never be destroyed. (tendency to worldly life).

#### **9. Adam's repentance**

Adam and his partner succeeded in being deceived by Satan, because Adam (as) forgot and did not have a strong will to obey the prohibition of approaching trees, after Adam (as) and his partner were immersed in immoral acts, Allah called them that Allah had forbidden them both from the tree and in fact Shaytan was the real enemy, after Adam (pbuh) and his mate fell into immoral bondage, Allah taught Adam (pbuh) a few sentences used by Adam as to ask forgiveness and mercy from Allah, then Adam (as) repented and Allah accepted his repentance.

#### **10. Adam as and His Partner Occupy the Earth**

The repentance of Adam (as) and his partner were accepted by Allah, then both of them together with the devil were ordered by Allah to come out of jannah, as a result of violating the prohibitions of Allah and also a realization of the role that Adam and his descendants would carry as the caliph fi al-arḍ, and for the devil (satan) out of jannah as a result of his defiance of Allah's command to bow down to Adam as.

Placement of Adam as and his partner on earth is as a realization of his appointment as caliph on the earth and the realization of the role assigned by Allah to Adam and his descendants as the prosperous of the earth, because it is very reasonable opinion which states that the jannah occupied by Adam and his spouse is the prepared jannah to test Adam as, before he was placed in the actual conditions filled with life challenges both physical and psychological.

In QS. al-Baqarah / 2: 38n and Tāhā / 20: 120, the command to go out of jannah is followed by mentioning that Allah will give hudā which if followed will eliminate fear and anxiety and will not be misled and wretched. The fear and anxiety referred to in this verse can be understood as fear and anxiety about whether or not returning to jannah, returning to true happiness is not temporary happiness.

#### **F. HUMAN POTENTIAL AND ROLE**

Based on QS. al - 'Alaa verses 1-3: That Allah created (khalāq), and He perfected His creation (fasawwā), at the same time giving it an inner constitution, its nature, the law of the dynamics of its behavior (qaddara) and the direction it goes (hada) , then in Surah al-Hijr verse 28,29, Allah called the creation of Adam asdari land through a process called taswiyah, the formation of things from various parts so that they are perfect. (Ibrāhim, juz I, tt: 466), the process of perfecting the physical aspects of earth quintessence, not directly so perfectly as humans.

The word rūh in various forms is mentioned in the Qur'an 21 times in 20 verses and contained in 18 surahs. (Fuad Abdul Baqi, tt: 413, 414). The word rūh means musytarak (double meaning). There are mentions

of Rūh which Allah relies on (QS. Al-Hijir / 15: 29), Rūh with the most noble angelic meaning (QS. An-Nabā' / 38: 78), Ruh with meaning Gabriel (Surah ash-Syu'arā / 26: 193, an-Nahl / 16: 102), Rūh with the meaning of the prophet Isa (Surah an-Nisā' / 4: 171), Ruh with the meaning of God's revelation (QS. As -Syūrā / 42: 52, and an-Nahl / 16: 2), Ruh with the meaning of will and inner strength, victory and purity of heart (QS. Al-Mujādilah / 58: 22)

From the five meanings of the rūh above, it is said that the rūh that Allah gave to Adam is the rūh which Allah relies on Himself (rūh Me), a spirit that makes man different from other creatures, a spirit that causes man to be able to carry out the task of the caliphate on earth. Likewise the editors of QS al-Hijr / 15: 29, Šād / 38: 72, and al-Mu'minūn / 23: 13-14, state that the deception of the soul to children of Adam's descendants takes place after the process of perfecting (tasawiyah) physical aspects of nuthfah so that it deserves to accept the deception of the soul (stadium foetus).

Al-Qur'an introduces humans to various names that can be interpreted as humans, namely al-basyar, al-ins or al-insaan, an-nas, banii adam and zurriyat adam. Al-Basyar is a picture of man in material terms, which can be seen, eaten, drunk, walked, and tried to meet the needs of his life. Humans in terms of basyar are mentioned in the Qur'an 36 times in the singular and once in mutsanna in various verses and surahs (Fuad Abdul Baqi, tt: 153,154) The mention of basyar refers to humans from the point of view of physical outward aspects, biological aspects ( Surah al-Hijr / 15: 28) and its similarity to the whole human (Surah al-Kahf / 18: 110), the term bashar is also associated with human maturity which makes it able to assume responsibility (QS.al-Rum / 30: 20).

## **1. Human Potential**

### **a. Humans are theocentric-patterned creatures**

In QS. Āli 'Imrān / 3: 59; al-Hijr / 15: 28 and Šād / 38: 71, it is explicitly stated that abu al-basyr (father of man Adam as), is a creature created by Allah whose material is the creation of elements from the ground, then Allah perfects the creation of physical aspects Adam (as) and gave him the soul that Allah relies on Himself (rūhū). This verse shows that humans have a position as one of the many creatures created by God that has a relationship between humans and other creatures and the relationship between humans as creators and their creators, this relationship gives a special feature on human existence, in the sense that humans are not alone in living his life, he is in relation to other creatures and with God as their Creator, therefore the meaning of human life is in relation to other creatures with their Creator.

As creatures, humans are created to carry out various activities that must lead to the form of devotion to Allah and carry out the role as caliph, thus humans are theocentric, not anthropocentric or homo-centric but homo islamicus patterns. (Homo islamicus as a servant of Allah ('abd) and at the same time as khalīfatullah fi al-arḍ. Referring to the meaning of anthropos (human) centric (center), then this view positions man as the center of all his experiences and relations, as a determinant of various problems which relates to humanity and humanity, as revealed in the story of Adam, is as a creation of Allah, as a servant of Allah and at the same time as khalīfatullah fi al-arḍ, as a leader, as a ruler who is given the task to prosper the earth.

### **b. Humans are Physical and Spiritual Beings**

Humans in terms of substance are formed from the physical and spiritual elements which are integrated in the totality of the self and cannot be separated, there is no human designation for the body only and there is no human designation for the spiritual only, man is the totality of the body and spirit. Humans, in terms of physical and spiritual existence each stand alone, the human body comes from the element of water, earth or air elements and the element of spirit that comes from God that is immaterial, thus the physical element comes from the underworld and the spiritual element comes from nature on.

### **c. Humans as physical beings**

The term used by the Koran to indicate physical or physical aspects of Adam and his descendants is the word basyr as mentioned in the Qur'an, (Surah al-Hijr / 15: 28; Šād / 38: 72; al-Kahfi / 18: 110 and ar-Rūm / 30: 20) not by using the word ins, this has something to do with the distinction of physical and psychological aspects of human beings and also shows that these humans are descendants of Adam as well as inheriting the physical form of Adam as.

### **d. Creatures that believe in God**

QS an-Nur / 24: 55 firmly states that people who will occupy the position of caliph on earth are people who believe in Allah, who devote themselves only to God, not polytheists, people who associate partners with God. The editorial of the verse ya'budūnā lā yusyrikūnā bī syaiā '(worshiping me and not

associating Me with anything) shows that there is a need to be sincere in *ubudiyah* (serving) to God, a sincere attitude that makes a person a sincere human, a human being who cannot be deceived by the devil. (Surah al-Hijr / 15: 40 and *Şā* / 38: 83).

**e. Creatures that tend to do good**

Humans who occupy the position of the caliph are human beings who are virtuous, good deeds that benefit those who do it or other people, and humans who behave badly and corrupt are not as human caliphs. The pious attitude as the behavior of a caliph is also illustrated in the QS. al-A'raf / 7: 142, that Aaron as the representative of the prophet Musa as to lead his people as long as Musa as *bermunajat*, must behave as someone who is willing to improve himself and improve others (make renewal).

**f. Enforce the law properly**

Editor of QS. *Şā* / 38: 26, mentions that *Dāwūd* as was adopted by Allah as caliph on the earth. As a caliph, *Dāwūd* is obliged to carry out and uphold the law fairly (*haq*). The term used in law enforcement is *al-haq* which literally means *muābaqah wa muwāfaqah*, accordingly, worthy and in harmony. (Ar-Rāgib, tt: 124)

The word *haq* is used in four categories and one of them is used to indicate actions and words that are in accordance with what should be done, according to their size and in accordance with the period (time), (Ar-Rāgib, tt: 124) do not deviate and do not exceed the limits law. The Caliph is a man who has a fair attitude, all his activities both actions and words in accordance with religious teachings, do not deviate and do not exceed the limits and measures of religion.

**g. Freedom**

The command of prostration to the Angels as a form of glorifying Adam and total submission to Allah, while the devil's unwillingness to prostrate to Adam as or to not glorify Adam as because he felt better than Adam, because of the human *basyariah* nature that has a tendency to things that are worldly and the tendency to discourage passions that make humans no longer of quality even lower than animals.

*Shaytan* (the devil) has succeeded in plunging Adam as and his partner into committing immoral acts on the basis of the Satanic trick (QS. Al-A'raf / 7: 23) This immoral act is due to several factors, including that Adam forgot and did not have a strong will (Surah *Tāhā* / 20: 115), the deception of *Shaytan* by manipulating information about the prohibition of approaching trees and the tendency of Adam and his partner to live eternally and have a kingdom that will never be destroyed. After Adam (pbuh) and his mate fell into immoral acts, then Adam (pbuh) begged forgiveness and mercy from Allah and repented

Adam's position is between Angels and demons, Adam is not absolute obedience and submission, not pure ugliness and physical pleasure, this shows the existence of Adam as having freedom and willful awareness, the deviations by Adam led to an awareness of introspection and esoteric awareness.

**2. Human Role**

**1) Build the benefit of humanity**

Allah's command to Adam as and his partner to make *jannah* as a place to live, to consume various types of food in *jannah* according to their desires except approaching one tree (QS. Al-Baqarah / 2:35), shows the existence of human physical needs, needs which cannot be fulfilled (clothing and food needs), these material things are valuable in fulfilling the drive for thirst, hunger and security so that humans can maintain their physical life, maintain their health and personal safety in order to function properly as the means of carrying out the role of caliph on earth.

**2) Develop social intelligence**

The word *Khalifah* is expressed in the singular (*khalifah*) and plural (*khalaf'if, khulafa*), this shows that the caliph can be in the sense of individuals and can be in the collective sense. As individuals, there is a difference between one individual and another individual, one individual can have more value than another individual. as referred to in QS. al-'An'am / 6: 165

This individual difference as mentioned by al-Qurtubi is in the aspects of creation (certain parts of bodily anatomy), sustenance, physical power (*al-quwwah*), glory and knowledge. (Al-Qurtubī, Op.Cit, Juz 7, p. 103), however, as a caliph in his social interactions must stick to Allah's instructions (those who follow God's instructions will not be misguided and will not be harmed), above the advantages and the disadvantage is that it still has a role as a reformer (*al-muslih*) in social life, not as an initiator of destruction and destruction, and in law enforcement must always uphold the truth and be fair, thus individual differences are not as obstacles in carrying out his role as caliph on earth.



### 3) Develop intellectual intelligence

Allah taught Adam as al-asmā '(wa' allama Ādam al-asmā 'kullahā). Textually this verse shows that Allah taught Adam as the name of everything that has the name or the name of all kinds of creatures, but when viewed from the meaning of the word al-asmā 'in it contained three aspects, namely: mention (give name or state the name) , designation (something called or something that is named) and the relationship between mention and what is called. From these three aspects, it is understood that there is the ability to speak, the ability to observe, research and study and the ability to give a name for what is observed and researched (building concepts).

'Allama Ādam al-asmā' kullahā relates to the appointment of Adam as caliph on earth, therefore the knowledge that Adam received was different from the knowledge of angels, this is known from the inability of the angels to name these names (lā 'ilma lanā illā mā' allamtanā), thus the knowledge taught to Adam relates to man's position as khalīfatullah fi al-arḍ, as a leader and as a ruler whose role is to prosper the earth.

Humans as creatures who have language skills (nutq) have the ability to form concepts from the results of analyzing, synthesizing and evaluating what they think, language becomes the main means of thinking, to acquire knowledge and develop it, language and thinking skills as mentioned above related to the tasks carried by humans as caliphs on earth, therefore the ability to speak and think must be used to realize the function of humans as caliphs on earth.

### 4) Developing spiritual and emotional intelligence

Morals or morals as a person's attitude and behavior in interacting with other parties, occupy a very important position in human life, morals or morals are not limited to interactions between fellow human beings, but also in human relations with God, human relationships with other living creatures and relationships humans with their environment. On the other hand morality in Islam is not limited to outward attitudes and behavior, but includes both mental and mental attitudes. (Shihab, 1996: 261)

Humans as selected beings to occupy the position as caliphs on earth have the potential to tend to things that are low and indulge in lust and also as creatures that have the potential for tendencies to things that are sacred and even the potential to be close to God. human with some other humans there is a hostile potential that arises from the human *basyariah* nature, however with the spiritual aspect (the spirit that is blown by God) in the person *basyr*, making humans have a tendency to the truth (*al-haq*) and on the basis of these two potential human the caliph will act on the basis of truth, benefit and justice in interacting and establishing relationships with other human beings, not by treating his passions.

## G. Conclusion

Humans as a whole inherited the anatomical and physiological models from Adam as, but for their soul (soul), not an inheritance, but each received a soul's blowing from God. As heirs to human anatomy and physiology models, they have biological needs, reproduce and spread, have biological maturity, are responsible, not immortal beings and have a tendency to do destructive actions.

To carry out his role as caliph, leader, ruler and prosperous earth, God gave Adam and his descendants the potential for knowledge and the potential for knowledge. The existence of different poles in humans, namely the constructive and destructive character of human beings as humans who have freedom but are responsible for carrying out the mandate as caliph

As creatures that carry the mandate to lead, rulers and the next generation of humanity must play a role in developing the benefit of humanity by building intellectual, social, spiritual emotional intelligence.

## References

- [1]. Abd al-Baqy, Fuad Muhammad, Al-Mu'jam al-Mufahras li Alfaz al-Qur'an al- Karim, Maktabah Dahlan: Indonesia, tt.
- [2]. Abduh, Muhammad, Tafsir Al-Manār, (Beirut: Dār al-Ma'rifah, tth),
- [3]. Abi Abd ar-Rahman Ahmad bin Su'aib, (ed), Al-Kutub as-Sittah wa Syurūhuhā : Sāhīh Muslim (Istanbul: Dār Saḥnūn, 1992 M/1413 H)
- [4]. Abu al-Abbas, 'Ali al-Fayyumi, Ahmad bin Muhammad, al-Mishbah al-Munir fi Garib Alquran Al-Karim
- [5]. Al-Alusy, Sihabuddin Mahmud bin Abdullah al-Husain, Ruh al-Ma'ani fi Tafsir al- Qur'an al-Karim wa as-Saba' al-Masani, (Beirut, at-Thaba'ah al-Muniriyyah, tt)
- [6]. Al-AttasSyed Muhammad an-Naquib, Konep Pendidikan Dalam Islam Penerjemah: Haidar Bagir(Bandung, Mizan, 1984)
- [7]. Al-Asfihani, al-Ragib, Mufradat al-Faz al-Quran al-Karim, ed. Nadim Mar'asyili: Dar al-Fikri, Beirut, tt.

- [8]. Al-Bāqi, Muhammad Fuad ‘Abd, Al-Mu’jam al-Mufahras lialfāz al-Qur’an al-Karīm, (Indonesia: Maktabah Dahlān, tth.)
- [9]. Al-Farābi, Abi an-Nasr, Al-Madinah al-Fadilah, Muhammad Ikram ‘Āsi dan Nāji al-Zain, (ed), (Beirut: Dār al-Irāq, 1995)
- [10]. Al-Farmawy, Abd al-Hay, Al-Bidayah fi at-Tafsir al-Maudhu’I, Mesir, al-Maktabah al-Jumhuriyah, 1976.
- [11]. Al-KazinTafsir al-Khazin (Kairo, Daar Fikri, tt)
- [12]. Al-Marāgī, Muṣṭafā, Al-Marāgī, (Mesir: Muṣṭafā al-Babī al-Halabī, 1962)
- [13]. Al-Munawiy, Abdurrauf, Muhammad, At-Ta’arif, ed, Muhammad Ridhwana- Dayyah, Dar al-Fikr, Beirut, Cet 1410 H.
- [14]. Al-Razi, Abu ‘Abdullah Muhammad bin ‘Umar bin hasan bin Husain, Tafsir al- Kabir (mafatih al-Gaib),(Thahran, Daar al-Kutub al-‘Ilmi, tt)
- [15]. At-Tabari, Muhammad bin Jarir bin Yazid bin Katsir bin Galib al-Amaliyy, Jami’ al- Bayan fi Ta’wil al-Qur’an, Muassasah ar-Risalah, tt .
- [16]. Az-Zabidiy, Muhammad bin Muhammad bin Abd ar-Razzaq al-Husaini, Tajul ‘Arus min Jawahir al-Qamus, <http://www.alwarraq.com>.
- [17]. Az-Zamakhsyarī, Muhammad bin ‘Umar, Al-Kassyāf, (Beirut: Dār al-Ma’rifah, tth.)
- [18]. Al-Zuhaili, Wahbah, at[Tafsir al-M munir, (Lubnan, Daar Fikri al-Mu’asir, 1998)
- [19]. Bakar, Osman., (ed), Evolusi Ruhani: Kririk Prenial Ats Teori Darwin. Penerjemah, Eva Y Nukman (Bandung: Mizan, 1996)
- [20]. Bintu Syati, Aisyah, Manusia Dalam Perspektif Islam, Penerjemah: Ali Zawawi (Jakarta, Pustaka Firdaus, 1999)
- [21]. Harḍjowigeno, Sarwono, Ilmu Tanah, (Jakarta: Mediyatama Sarana, 1992)
- [22]. Ibn Manzur, Muhammad bin Mukram, lisan al-‘Arab, Dar Sadir, Beirut. tt.
- [23]. Ibn Zakariya, Abu al-Husain Ahmad bin Faris, Mu’jam Maqayyis al-Lughah, Daar al-Fikr, Beirut, 1979.