

Humans by the Quran Tend Reject the Right Religion

Munawar Rahmat

Departement of General Education, Universitas Pendidikan Indonesia, Jl. Setiabudi No. 229 Bandung – Indonesia, 40154
munawarrahmat.pai@upi.edu

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Abstract: God in the Qur'an mentions people with three terms: *basyar*, *al-insan*, and *al-nas*. In many writings, *basyar* is defined as the human dimension in the body, *al-insan* is the psychological-spiritual dimension, and *al-nas* is the sociological dimension. However, if we examine carefully these three terms relate to the religious. This study aims to reveal the human meaning in the Qur'an and its implications for education. The method used is "Thematic Digital Quran." The study finds. Term *basyar* warns more people who tend to give up their lusts; term *al-insan* further warns people who tend to reject the true religion; and term *al-nas* further warns people who tend to be comfortable following the ancestral religions, religious majority, and religion preached by idol figures, or follow his own opinion. The majority of people do not want to follow the religiosity of the Messenger. It herein lies the optimistic Iblis that when sentenced to pervert by God, he pleaded long life. God also granted his request. He vowed to mobilize the Jinn to besiege the people and mislead him by creating a good view of wrongdoing. Few people imitate the angels who willingly prostrate (obedient) to His caliph on earth. Its pedagogical implications, religious learning cannot be random. True religion must be sought, in earnest, with a submissive attitude before God and Messenger, and avoiding even the slightest pride and feeling.

1 INTRODUCTION

Discussion about the concept of "human" so complex and complicated. The flow of philosophy of Materialism views man as a natural being composed of only material elements. According to this flow, human beings are soulless animals. (Poedjawijatna, 1983). Consequently, the problems that occur in humans can only be understood by means of understanding and explaining events in nature. The philosophy of Idealism views human beings as beings consisting of matter but also souls. Both are complementary. In humans there are elements of animalistic and spiritual elements. It is this spiritual element that distinguishes man from animals (Praja, 1987). Rakhmat (2007) illustrates it with a story of a king who assembled a specialist and financed him for a special study of man. For a long time, up to decades, the study was completed; and to the king dedicated dozens of volumes of thickness about human concepts. The king certainly could not read it, especially understand it. He finally asked for a summary. This effort can be completed for many years. Only a book (summary) presented to the king.

But very regrettable, the king is very old and already sickly. When the summary work was completed, the king almost breathed his last breath. The king is eager to understand the mystery of man in a sentence that is summarized. Luckily, there was a clever man around the palace. He expressed his ability to summarize human concepts in only three words: man is born, alive, and dead; and the king then breathed his last breath.

Mutahhari sought to uncover the mystery of man. He mentions, humans are creatures of the last evolution. It has special qualities not possessed by animals. If animals have only sensory consciousness that is personal and particular, then humans have universal and general awareness that penetrates space and time. (Mutahhari, 1985). Man has five dimensions: rational, theological, art, moral, and material (Muthahhari, 2007). While an-Nahlawi (1996) mentions, one of the grace given by God to man is that He makes man able to distinguish the good from evil or the iniquity of piety. Into the human instinct, God inculcates the readiness and will have to do well or evil so that man can choose a path that can lead to goodness and happiness or the path that leads

to destruction. Both scholars do not reveal the nature of *basyar*, *al-insan*, and *al-nas* in the Qur'an. Syari'ati peeled the term *basyar* and *al-insan*. According to him, *basyar* is a creature that has physiological, biological, and psychological characteristics. It does not matter if it's black, white, or clear; the West or the East; religious or non-religious. Its character is determined by physical, physiological, and psychological laws (Kurzman, 2003). The *basyar* qualities, that is, the physical dimension of man, from the past to the present are the same, unchanged. As for *al-insan* is a certain human since undefined has a distinctive characteristic, that is, a human being is proceeding to his perfect reality. So, not all humans as *al-insan*. (Syari'ati, 1994). Unfortunately, Syari'ati undefined does not examine the two terms directly from the Quran.

This study aims to express the meaning of human (*basyar*, *al-insan*, and *al-nas*) in the Qur'an and its implications for education. All three terms are translated by "man." Of course, the translation is unable to explain the true meaning. However, as a first step, the translation which according to Izutsu (1993) is the equivalent of a word into another language, quite useful, especially for people who do not understand the original language, such as general students.

2 METHOD

There are two methods of Quranic interpretation, *bil-ro'yi* and *bil-ma'tsur*. The first method is most widely used because of the lack of commentary on *bil-ma'tsur*. The second interpretation is the Prophet's explanation of a verse of the Qur'an. However, unfortunately very little. The Tafseer scholar then extends it to the *bil-ma'tsur Shahabi* (Qur'anic commentary by the Prophet's companions), even the *bil-ma'tsur Tabi'in* (Qur'anic commentary by the *Shahabi* disciples). Of course, this method belongs to the *bil-ro'yi* interpretation as well because they interpret the Quran with their reason. References to the wider interpretations of *bil-ma'tsur* are Al-Quran, hadith, and the opinion of the *Shahabah* and *Tabi'in* (al-Qattan, 2001; ash-Shiddieqy, 1980). Shihab (1998) mentions, the *Shahabah* and *Tabi'in* explaining Al-Quran with reason as compulsion

because the Prophet has died. But this wider interpretation of *bil-ma'tsur* is criticized by ash-Shiddieqy (1972) because it contains many weaknesses. In addition, these two methods of interpretation may not be implemented by the general students (not religious students). This study uses the "Thematic Digital Quran" method, a kind of *maudhu'i* (thematic) method developed by al-Qarafi (Afandi, 2001), but cannot be implemented by general students. By operating Digital Quran version 3.1 the students can search the meaning of the basics of religion by concluding the Quranic verse message from the same term (Rahmat, 2015).

The steps using this method as follows:

- a. Click the Digital Quran folder (Digital Quran ver 3.1, 2013)
- b. Click the ♥ file (green color)
- c. Search terms of religious foundations (human religiosity, prayer, etc.). If searching for meaning "human" in the Al-Qur'an translation, click search (**ind/eng**), then type human, it will appear upon the screen (below) term human = 402 items. If you understand a little Arabic script, then click search (**arab**), then write *al-insan* (also *basyar* and *al-nas*) by clicking *Alif* letter (ا), *lam* (ل), *Alif* which has small *Hamzah* letters below (إ), *Nun* (ن), *Sin* (س), *alif* (ا), and *Nun* (ن), it will appear upon the screen (below) term (الإنسان) or *al-insan* = 63 items.
- d. To summarize the meaning to a term to remember: (1) The Qur'an is a straightforward religious book, not a talk about the world; and (2) it is necessary to understand also the verses before, and after the term sought.

3 RESULTS AND DISCUSSION

3.1 The Meaning of *Basyar*

Term *basyar* is revealed in the Qur'an 37 times. With the help with the implementation table of the "Thematic Digital Quran" method, the term is used by God in the Qur'an when speaking of the rejection of Iblis and human against the Messenger, as the following verses:

Table 1: The meaning of *basyar* (man, human) based on “Thematic Digital Quran” method.

No.	QS ... verse ...	The translation of Al-Quran	The verse message	The tentative conclusions
1	14:10	Their Messengers said: "Is there a doubt about Allah, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! We are no more than <i>basyar</i> (human), like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority."	Man sees the Messenger with them. Therefore, they reject the Messenger and still choose the religion from their parents.	People reject the Messenger and still choose the religion than their parents, because they cannot see the excess of the Messenger.
2	15: 28-33	Behold! They Lord said to the angels: "I am about to create <i>basyar</i> (man), from sounding clay from mud moulded into shape; "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him." So the angels prostrated themselves, all of them together: Not so Iblis: he refused to be among those who prostrated themselves. (Allah) said: "O Iblis! What is your reason for not being among those who prostrated themselves?" (Iblis) said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape."	God says to angels and Iblis, "If the incident of Adam is complete, then bow down to you" The angels prostrated themselves. However, Iblis refuses to prostrate, because Adam is judged Iblis lower than himself.	Iblis refuses to bow to Adam, because he thinks, Adam is inferior to him.
3	16:103	We know indeed that they say, "It is a <i>basyar</i> (man) that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.	Humans assume that the Qur'an is not a divine revelation but a result of teaching someone who speaks a foreign language, whereas Prophet Muhammad only understands Arabic.	Man rejects the Apostleship of the Prophet Muhammad by false reason that he does not receive divine revelation.
4	18:110	Say: "I am but a <i>basyar</i> (man) like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.	The prophet Muhammad asserted that he was ordinary human in a human generally. The difference is he receives divine revelation.	The Messenger was an ordinary man, but he received divine revelation.
5	23: 32-33	And We sent to them a Messenger from among themselves, (saying), "Worship Allah! We have no other god but Him. Will ye not fear (Him)?" And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than <i>basyar</i> (a man) like yourselves: he eats of that of which ye eat, and drinks of what ye drink.	The public figure proponent's humans to reject the Messenger on the pretext that he is eating and drinking exactly with us.	The public figure proponent's men to reject the Messenger under the weak pretense that the Messenger was a human being.
etc.				

3.2 The Meaning of *Al-insan*

Term al-insan is revealed in the Quran as much as 65 times. With the help of the implementation table of

the “Thematic Digital Quran” method, the term al-insan is used by God in the Qur'an when speaking of religious vices, such as the following verses:

Table 2: The meaning of *al-insan* (man) based on “Thematic Digital Quran” method.

No.	QS ... verse ...	The translation of Al-Quran	The verse message	The tentative conclusions
1	18:54	We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but <i>al-insan</i> (man) is, in most things, contentious .	Humans are the most disputant creatures.	Humans are the most denied creatures.
2	32:7-9	He Who has made everything which He has created most good: He began the creation of <i>al-insan</i> (man) with (nothing more than) clay, And made his progeny from a quintessence of the nature of a fluid despised: But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!	Man was created from a contemptible material, but it was borrowed by the spirit of God. Unfortunately, very few humans are grateful.	Few humans are grateful.
3	33:72	We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but <i>al-insan</i> (man) undertook it; He was indeed unjust and foolish ;	Human beings are not given the mandate to practice religion, but instead ask for it. God did not praise him at all, instead sentenced him to unjust and foolishness.	Humans are convicted of God as unjust and foolish
4	80: 17-23	Woe to <i>al-insan</i> (man)! What hath made him reject Allah ; From what stuff hath He created him? From a sperm-drop: He hath created him, and then mouldeth him in due proportions; Then doth He make His path smooth for him; Then He causeth him to die, and putteth him in his grave; Then, when it is His Will, He will raise him up (again). By no means hath he fulfilled what Allah hath commanded him.	Man was created from a contemptible material, thankfully given the way of life by God. Unfortunately, humans are even very pagan, because they have not carried out the command of God.	Humans are even very pagan, because they have not carried out the command of God.
5	95:4-6	We have indeed created <i>al-insan</i> (man) in the best of moulds, Then do We abase him (to be) the lowest of the low , Except such as believe and do righteous deeds: For they shall have a reward unailing.	Man is created in the best possible form, then dropped to the lowest possible place, except those who believe and do righteous deeds.	The place of human return is hell, except those who believe and do righteous deeds.
etc.				

3.3 The Meaning of *Al-nas*

The term *al-nas* is revealed in the Qur'an 179 times. These terms indeed refer to human beings as social beings that are influenced by their social environment. However, this term is more reminiscent

of humans to be careful of the influence of religion or the teachings of the ancestors, the influence of the social environment, since the majority of *al-nas* does not know the true religion. The verses of the Qur'an that reveal this term include:

Table 3: The meaning of *al-nas* (men, mankind) based on “Thematic Digital Quran” method.

No.	QS ... verse ...	The translation of Al-Quran	The verse message	The tentative conclusions
1	2:204	There is the type of <i>al-nas</i> (men) whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies .	Among humans, there are people who are very influential and hypnotize the human heart, when he is the most violent challenger of religion.	Man more follows the lifestyle of religion from the most influential person, even though he as a challenger of the Messenger's religion.
2	2:213	<i>Al-nas</i> (mankind) was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy . Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.	Man when guided by the Messenger is people. After the Messenger died, they were at odds with jealousy with the Messenger of God's chosen Messenger.	Man does not follow the Messenger's religion because of jealousy with God's chosen Messenger of God.
3	30:30	So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made <i>al-nas</i> (mankind): no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among <i>al-nas</i> (mankind) understand not .	Man is created from His righteous nature. They should be religious according to that nature. Unfortunately, most humans do not know it.	Most humans do not know <i>Shirothol mustaqim</i> (a straight religion).
4	31: 20-21	Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among <i>al-nas</i> (men) those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them! When they are told to follow the (Revelation) that Allah has sent down, they say: "Nay, we shall follow the ways that we found our fathers (following) ." "What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire?"	Humans tend to deny God and His religion. They are even more comfortable with religion by following the pattern of their parent's religion.	Humans are more comfortable in religion by following the pattern of their parent's religion.
5	104: 1-6	Say: I seek refuge with the Lord and Cherisher of <i>al-nas</i> (mankind), The King (or Ruler) of <i>al-nas</i> (mankind), The god (or judge) of <i>al-nas</i> (mankind), From the mischief of the Whisperer (of Evil), who withdraws (after his whisper), (The same) who whispers into the hearts of <i>al-nas</i> (mankind), among Jinns and among <i>al-nas</i> (men).	The followers of the Messenger always ask God's protection from the slander of the people, jinns, and satans.	The followers of the Messengers are commanded to always seek God's protection from the slander of the human race, the jinn, and devil.
etc.				

The scholars' view of man is not based on a full and complete study of the Qur'an. Mutahhari (1985) or an-Nahlawi (1996) is just revealing the mystery of human beings philosophically. Even these two

scholars reveal that human beings are consciously religious and theologically conscious creatures. They do not at all reveal the characteristics of human beings based on the terms *basyar*, *al-insan*, and *al-nas* in the

Qur'an. Similarly Ali Shari'ati, although he examines the term *basyar* and *al-insan* but he did not study it completely and intact. He the existence and truth of the did not find out that the human terms in the Qur'an (*basyar*, *al-insan*, and *al-nas*) are negative because they reject the true religion. How can man to avoid the perverted religion and attain his righteous path (*Shirothol mustaqim*)? There is no other way that man should believe in the Messenger and must always be with the Messenger and *Ulil Amri* (vice/Messenger of the Prophet). The hadith of the Prophet, among others, narrated by Abudaud (2013) and Tirmidzi (2013), reveals the necessity of humankind to hold fast to the Sunnah of the Prophet's representatives who obtain the Lord's guidance and can give guidance to man (*al-Khulafaur rashidin al-mahdiy*). Despite the various interpretations of who the *Ulil Amri* is or the *al-Khulafaur rashidin al-mahdiy*, but all scholars agree on: (1) hadiths about *al-Khulafaur rashidin al-mahdiy*; (2) must obey them to *al-Khulafaur rashidin al-mahdiy* as obliged to obey the Prophet Muhammad, and (3) not to obey those who deviate from Allah and His Messenger. As according to Ibn Araby, only one way is to achieve glory by reaching the degrees of *insan kamil* (perfect human). If they do not reach that degree, then they are just a human animal. (Rahmat, 2010).

4 CONCLUSIONS

From a brief study of the meaning of the term *basyar*, *al-insan*, and *al-nas* in the Qur'an can be summarized as follows:

- a. The term *basyar* in the Qur'an is often touted as the physical dimension, *al-insan* as the psychological-spiritual dimension, and *al-nas* as the sociological dimensions of humanity. Using the "Thematic Digital Quran" method such as meaning is not appropriate, because it should be associated in the context of the verse that is about the human religiosity.
- b. Term *basyar* is actually more reminiscent of people who tend to see the Prophet and the Messenger from the point of view of outward appearance, which of course the same can even be lower than humans in general. Humans tend to conform to their desires. They resemble, or even imitate Iblis. They are arrogant (*aba wastakbar*) because they feel themselves better than the Messenger (*ana khoirun minhu*). The term *al-insan* is a warning from God that man tends to disbelieve. When receiving the mandate (true religion), whereas the mandate is only offered by God to the heavens, the earth, and the

mountains, Allah does not praise. He even sentiments that *al-insan* is the *dzaluman jahula* (unjust and foolish). Last term *al-nas* warns people who tend to follow ancestral religions, majoritarian religions, and religions that interest him, or follow his own opinion; instead of following the Messenger's religion. It perhaps herein lies the optimistic Iblis who when convicted of heresy by God, he pleaded long life. Iblis vowed to besiege the people (by mobilizing the Jinn) and mislead him by creating a good view to reject the Messenger. Very few people imitate angels who willingly prostrate (obedient) to the Prophet Adam and the Messenger of God on earth.

- c. Its pedagogical implications, religious learning cannot be random. True religion must be sought, in earnest, with a submissive attitude before God and Messenger, and avoiding even the slightest pride and feeling.
- d. Recommendations of this study: first, to understand the meaning of religious terms should refer directly to the Qur'an by the method of "Thematic Digital Quran." To understand the human nature of the Islamic perspective it is necessary to examine the human terms in the Qur'an, namely *basyar*, *al-insan*, and *al-nas*; and second, the study found that human character is bad. The only way to avoid it is to have faith and to follow God's Messenger or his deputy.

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