

## Human Nature in the View of the Qur'an and Ibn Arabi

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### ABSTRACT

This research consists of primary data and secondary data; First, primary sources, namely data collected by researchers or data takers directly from the source in the form of verses of the Koran relating to human nature. The secondary data is the result of academic research that discusses human nature. This research use descriptive qualitative approach. Theoretically, this approach is used to investigate circumstances, conditions, or other elements related to the research subject. findings in this study, humans have two dimensions: material and immaterial. The Qur'an shows that the human concept consists of five categories, namely: (1) al-insan, (2) al-ins, (3) al-nas, or unas, (4) al-basyar and (5) ) bany Adam. Despite the fact that these three words stand out the most in a human context, each has a different meaning. Allah, Who created everything in the best way possible, started the creation of man from a clot of blood and created his offspring from lowly water as a kind of essence, then perfected the process of his creation. Death destroys the elements of the body, but the elements of the soul will remain and rise again at the end of time. He is composed of a combination of two elements; spirit and body. If someone only knows the land part and ignores the part that is breathed by God's spirit, then they will not understand the basis of human beings. Ibn Arabi often expressed this idea by using the terms "small world" and "big world" or "microcosm" and "macrocosm". Usually, Ibn Arabi calls small humans with the term "microanthropos" and large humans.

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## 1. INTRODUCTION

According to Endang Daruni Asdi, human nature basically consists of three natures: structure, position, and nature. From the composition of nature, humans consist of two elements, namely physical and spiritual elements, which cannot be separated from one another, and humans also have a position in this world as God's creatures (3). Judging from its natural nature, humans have individual characteristics, but these individual traits also require help from others. From the explanation above, it can be said that humans are monodual creatures and are very special to study (4).

Notonogoro states that basically humans are monopolar beings, which means that humans have a natural composition, nature, and position (5). Researching human beings is very interesting and never fades because the discussion is quite broad, so in this paper, the researcher wants to dig deeper into human nature from the perspective of the Al-Quran and Ibn Arabi.

## 2. RESEARCH METHODS

This research is a library research. Sources of data in this study consisted of primary data and secondary data, while primary data is data collected by researchers or data takers directly from the source (6). The primary data in this study are the verses of the Koran which discuss human nature, while the secondary data are in the form of academic works such as international and national journals and books. This study uses a descriptive content analysis method, namely the technique of analyzing the contents of the object under study based on relevant sources about human nature. Theoretically, this approach is used to investigate circumstances, conditions, or other matters related to the research subject, then convey research findings (7). Related to this research, researchers will investigate human nature in the view of the Koran and Ibn Arabi, after which researchers will describe the results in detail with accountable theories.

## 3. RESULTS

Humans have two dimensions including, material and immaterial dimensions. In the Qur'an there are 4 terms used about the human concept as follows; 1) al-insan, 2) al-ins", 3) al-nas" or "unas", 3.) al-basyar", and 4) bany Adam. Each of these words focuses on the concept of human, but the term it has a different meaning. Allah, Who made everything in the best way, began the creation of man from the ground and produced his offspring from the semen that came from the essence of the earth. Then He perfected his creation. Death destroys the element of the body, but the element of the soul will remain and rise back at the end of time. He is composed of a combination of two elements: the spirit of Allah and a part of the earth. If someone only knows the part of the land and ignores the part that blows the spirit of Allah, then they will not understand the basis of humanity. Ibn Arabi often uses the terms "small world" and "the great world", as well as the "microcosm" and "macrocosm." Ibn Arabi also called the small man "microanthropos" and the great man "megaanthropos."

God did not just create humans and leave them homeless. Instead, God gave humans a place to live and reproduce. So, Allah made these living things live on Earth in other words, this universe was created by Allah for the benefit of human beings only. Through its verses regarding the concept of the universe, the Al-Quran has provided an outline of how important and influential the universe is. Many doctrines, religions, social systems, schools of thought, and social philosophies are based on this idea.

## 4. DISCUSSION

### 4.1. Humans in the Perspective of the Qur'an

Humans are different from other creatures created by God, because humans have reason and thoughts. Humans are always looking for ways to continue living, doing whatever it takes to satisfy their needs. To avoid getting carried away with worldly life, humans must understand the purpose of their existence and the purpose of their creation. In the Qur'an, humans have two roles; as a servant of Allah and as a caliph. Humans as "abdullah and khalifah", must complete several tasks assigned to them on earth, those tasks are seeking information, improving the welfare of nature, maintaining trust, and working according to their respective scientific fields. After humans know their responsibilities according to what Allah says in the Qur'an (8). Among all creatures created by Allah SWT, humans are the perfect creation because, Allah SWT created them with reason and mind as he says, that Allah created humans in the best form (Qs. At-tin, 95:4).

The surah above explains that Allah SWT created humans perfectly, even though some people have physical deficiencies, it does not change that Allah SWT created humans to be beautiful and perfect (9). In the verse Allah refers to humans as Al-Insan and Ahsan, as well as several other words that refer to humans (8). In Arabic, both contain the same meaning, namely human. This study will discuss four words in the Qur'an: Al-Insān, al-Ins, an-Nāas, al-Basyar, and Bani Adam.

### 4.2. Al-Insān

The word Al-Insān is mentioned 64 times in the Koran. al insan comes from the word insan which means human (10). In language it is interpreted as harmonious, gentle, visible. In the Qur'an the word "al-insan" is used to denote the whole human being as a physical and spiritual being and to put the meaning of human as a whole such as the ability to speak, think, develop, science, and civilization, as well as the ability to know what is good and bad (11).

The word Insan means "forgetting" that humans often forget or are ungrateful to Allah for the favors that Allah has given (12). Humans make mistakes and forget, the Messenger of Allah said, kullu bani aadama khotho'un every son of adam still has mistakes. When someone gets pleasure, they forget that it is Allah who gives it and when they experience new difficulties they feel entitled to cry and return to Allah (13).

In the Qur'an the word Al-Insan is also used for the process of human creation, Allah has created humans from essence (derived) from the ground; Then We made the essence of semen (stored) in a firm place (womb); Then We made the semen a clot of blood, then We made the clot of blood a lump of flesh, and the lump of flesh We made bones, then the bones were covered with flesh. Then another (form) creature was

created (Qs. Al-Mu'minun: 12-14).

The word "al-Insan" in the verse above shows that humans basically come from the ground. Foods consumed by humans, such as vegetables, fruits and rice, all grow from the soil (Abdul Karim Amrullah, 2001). Then there was a process of creation as described by Allah in surah Al-Mu'minun. In the context of al-Insan, humans are described as complete beings, both physically and spiritually. The Qur'an also uses the word "al-insan" to denote the process of human creation.

#### 4.3. Al-Ins

The word Al-Ins occurs 18 times in the Koran, al-ins which is meant is the type of creature created by God (14). O groups of jinns and humans, haven't messengers from your group come to you who convey to you about My verses and warn you (Qs. Al An'am 6:130).

The concept of al-Ins found in the Koran says that jinn and humans were created to worship Allah (Qs. Adz Dzariat 51:56). The verse shows that humans as al-Ins are servants of Allah. Humans as abdullah must be consistent in carrying out orders with full obedience, humans must understand this essence throughout their lives. Allah SWT uses the word "al-ins" to describe the types of creatures that are given taklif, therefore this word is most often used for a negative meaning, even though there are several verses that have no negative meaning at all (15). This can be understood because of the great potential of al-ins and al-jin to deviate from the purpose of creation. In an effort to harmonize this potential, humans are expected to always remember Allah and understand how they exist in this world. This can be achieved by involving Allah in everything they do, such as saying basmallah and doing dhikr both in their free time and when they are busy with other activities.

#### 4.4. Al-Nas

The term an-nas is contextualized in the meaning of humans as sociable social beings. al-nas also means that humans cannot carry out all tasks independently without the help of others. whether he is a Muslim or not. Al-nas has a more general meaning than al-Insan. The use of al-Nas in the Qur'an refers to the meaning of Allah's warning to humans, to always remember Allah's favors, and to believe that there is no creator other than Allah who gives you fortune from the sky (Qs. Fatir, 35:3).

In this verse, humans are commanded to remember the great favors that Allah has bestowed upon their creatures. God gives favors along with love and favors that are always within us, not outside us (12). Allah uses the term an-nas as a call to humanity as a whole without favoritism. At the end of the verse shows that an-nas is intended for everyone who has ever lived in this world.

#### 4.5. Al-Basyar

The word al-Basyar occurs 36 times in the Qur'an (14). Al-Basyar means outer skin; humans are called "البشر" because of their skin which is lighter than fur, distinguishing them from other creatures. Everything related to humans, both physically and spiritually, is referred to as al-Basyar in the Koran (16). Allah said "He created man from water, then he made the man (had) offspring" (Al Furqan 25:54).

M. Quraish Shihab states that in the Qur'an, the term "basyar" is used to denote human beings as a whole, which refers to the outward or physical similarities of humans without considering their spiritual or spiritual aspects (17). Just as the Prophet was ordered to say "Indeed, I am an ordinary human being just like you, and it was revealed to me: "Indeed, your God is the One God". Whoever hopes to meet his Lord, then let him do good deeds and do not associate partners with Allah" (Qs. Al-Kahf 18:110).

The Messenger of Allah had the same bodily characteristics as other people, such as feeling hungry and thirsty, and needing sleep. He only had the responsibility from Allah to receive His revelations. The word *بَشَرٌ* has the same meaning, namely the advantages that God has given to all mankind. In the concept of al-Basyar it can be said that humans are created as a whole both in physical and spiritual aspects and are different from other creatures. In the Basyar context, humans also have a responsibility to fulfill their obligations to God Almighty (8).

Humans are a combination of the strength of the land and divine breath (bain qabdhat al-thin wa nafkhat al-ruh) material elements and spiritual elements. The basyari element, the second is the human element. Both are joined in balance (18). Mention with the term al-Basyar, that is, humans in their outward form, with a perfect physical form that distinguishes them from other creatures. By becoming a human being, al-Basyar must fully fulfill his obligations to Allah, who created him perfectly.

#### 4.6. Bani Adam

The word *بنی آدم* occurs 7 times in the Qur'an (14). The word "بنی" means "son", and is so named because the child is a product of his father's construction, and Allah makes the father a teacher for his child (10). Bani Adam means all descendants of the Prophet Adam AS to the prophet Muhammad Saw (Qs. Al A'raf: 31).

From the verse above shows the call for the children of Adam to all corners of the world to obey his commands. The word "children of Adam" refers to everyone in this world, and the law given to the descendants of Adam applies to everyone, not just the Arabs to whom this verse was revealed (19). Calling for the son of Adam also not only enters the Grand Mosque, but even enters all the mosques and places of gathering or congregation (12).

#### **4.7. Humans in the Perspective of Ibn Arabi**

The essence of man is not in his body, his culture, and his relationship with God and other people. Arabi discusses human nature in his works, especially *al-Futûhât al-Makkiyyah* and *Fusûs al-Hikam*, as well as its relation to the cosmos, God and the path to a perfect human (16).

The nature of human beings in Islamic philosophy, especially in the view of Ibn Arabi, is human beings as God's absolute servants, eliminating human independence and appearing as a fully divine form. The perfect man can live in every circumstance according to His wisdom. They also become human beings who do not act according to their own desires or desires, but according to God's will (13).

Ibn Arabi discusses the concept of the perfect human (*al-Insân al-Kâmil*), which means that humans can actualize all of their potential according to the complete form of God's creation. Since humans have the capacity to embody all the noble qualities, humans are very different from animal creatures in terms of perfection. They are examples of wisdom, compassion, and all the moral and spiritual goodness that human beings can possibly have. The perfect human reflects divine values in society and guides individuals and society towards the highest happiness in the world hereafter.

Human perfection in another aspect is to be able to show the attributes of God as a whole. God created humans with perfection in order to be able to manage the cosmos (universe). If Being is in its invisible essence, then it is not a phenomenon at all; the perfection of its existence can only be achieved in a perfect human being, namely a human being who can know and live the name of God (*asmaul husnah*). God is in perfect harmony and balance.

According to Chittick, (20) Ibn Arabi discovered the means of imagination at all levels of the cosmos. The human imagination gives substance to the inner experience, or soul (*nafs*), which lies in the middle of reality between spirit and body. Imagination has no container except the soul. Spirit according to the Qur'an is derived from the soul of God (Qs. Surah 32: 9). Therefore, it shines, lives, knows, reigns, and wills by nature. Instead, the body was alive when God made it out of clay. So, the body has many parts and is ruled by darkness, animate things, ignorance, and lack of divine nature. The soul consists of both. It is not really darkness or light; rather it is the halfway point between the two. Each Divine attribute is possessed by the body in a certain area.

According to Ibn Arabi, the spirit (spirit) and the body (body) show a difference. In contrast to the body, the spirit as a human microcosm dimension that is bright, alive, knowing, aware, and intelligent. All souls exhibit an extraordinary combination of qualities, and this is a unique opportunity to attain perfection. but every soul may also descend into multiplicity and darkness, whereupon it becomes annihilated and surpasses humanity. The soul is between imagination, ambiguity and confusion (21).

On the second level, Ibn Arabi uses the term "imagination" to refer to semi-self-sustaining space. The abstract soul world and the concrete physical world are two worlds of beings that are fundamental beyond the macrocosm, which is the representation of the human microcosm. The world of bodies consists of vegetation, which consists of light, and the world of souls is the abode of angels (21). The jinn are made of fire, which combines light with clay. Like light, fire shines. He attempted to ascend towards the light, but before that he was pinned to the roots of the clay world. Towering towards the sky shows that he is still stuck in the clay even though his substance is burning (20).

In the third level, imagination refers to all of the greatest intermediate realities; the cosmos or the all-loving soul. The cosmos lies in the midst of absolute nothingness and absolute Being. Very similar to Existence, but not the same as non-existence. Being does not exist in the cosmos if we know its own eternal entity (20). People have two perfect things. One is its essential reality as a form of God, and the second is its accidental manifestation through the name of God in certain situations (22).

The concept above shows that a perfect person remains in his essence, which is the essence of Being itself. The perfect man is always undergoing transformation and transmutation by participating in pushing for the revelation of God and manifesting the attributes of God's name in various cosmic conditions that never stop. The human heart is the place where we can understand the identity of God. Always is the best way to understand God (23). God must be understood as One/single, and the universe and its contents are proof of the oneness of Allah, and there is no partner for him in doing anything (24).

#### **4.7. The Perfect Man from the Perspective of Ibn Arabi**

Ibn Arabi's views on humans always point to perfect humans, not stupid or forgetful creatures (25). There are two ways to view human perfection; firstly through the nature of a perfect human he means the eternal and eternal archetypes of every perfect human individual, while the second nature is embodiment.

When Ibn Arabi talks about the nature of a perfect human, he often calls it simply "The Nature of Muhammad".

In Islamic cosmology it is explained that every creation has been created by God to be real. In addition, humans also have the ability to imitate the sensed and non-perceptible cosmic structures, which begin with the First Intellect and develop into the Universal Soul, the Throne of God, the Sustainer of the Power of God, the stars, planet seven, and others. Every human being mysteriously finds everything in the cosmos to be studied and researched (26).

In many contexts, Ibn Arabi vividly describes the cosmological flow between man and the different levels of the various macrocosmic beings. In a hadith it is stated that "God created Adam after His form," and God has many other names that describe His power, such as the Most Gracious, the Most Merciful, so that every other name of God refers to Him. If someone mentions God, they implicitly also mention all of His names, such as The Most Gracious, Forgiving, Just, Creator, Gracious, Mighty, and Sublime. A name by itself cannot be combined with other names because each name has unique characteristics that distinguish it from the others (2).

Hadith is one way to explain the verse in the Qur'an which states that God created human beings according to His form. (16). Therefore, humans offer unlimited versions of God's face (wajh). Because all human names and actions are brought together at one point and time in history, we can understand the results of the manifestation of each name. These names aptly describe different types of people, such as good, righteous, or evil people. That is what the Arabs mean by resembling God, but does not mean resembling Him, because the reality of His *tajallî* is resemblance through symbols which means that God shows His form to those He created through His attributes and attributes. (27). Knowledge of God is the same as knowledge of nature and humans. Knowing and understanding God's creation means associating with God. However, as long as humans live, the names of God manifest themselves in various ways, combinations, and relationships (28).

The properties of the name determine the fate of people both in this world and in the hereafter. The attribute of Being is revealed in non-human beings through combinations which cause one or more attributes to dominate the old one. Humans who are able to concentrate and unite the characteristics of Being in such a way that each attribute is in perfect balance with other characteristics. All beings on Earth, except humans, have a certain level because each of them has the unique characteristics of Being. Animals and plants, as God's unique creation. On the outside human identities are somewhat stable and consistent but on the inside, they are different and changeable. People who don't have a fixed spiritual level in their heart, then they can become anything. These levels of humans will not change until humans die.

Ibn Arabi frequently uses the terms "small world" and "big world", as well as "microcosm" and "macrocosm." For the universe, Ibn Arabi calls small humans "microanthropos" and large humans as "macroanthropos." (29). In addition, Ibn Arabi said that humans are the inner reality of the cosmos, and the cosmos is the manifest form of humans (30). Arabi invites humans to differentiate themselves from the cosmos, distinguishing what is born from the inner and the inner from what is born (31).

For the cosmos, man is the spirit, and the cosmos is his outer form. Form does not have any meaning without spirit (25). Therefore, the cosmos has no meaning without humans. Because of this organic relationship between humans and the cosmos, Ibn Arabi calls the perfect human being the pillar of the cosmos (20). Without humans, the cosmos would collapse and die and be meaningless. This will also happen in the Last Days when the last perfect human is separated from this world (3). Cosmologically, it can be explained that the damage and destruction of nature and the social environment in modern times is one of the signs of the reduced number of perfect humans on earth.

Without humans, the universe would be imperfect. In Islamic cosmology, the cosmos has no purpose, because of that, Allah created humans as the sole purpose of creating the cosmos (32). The perfect man is the sought-after entity (*al-'ain al-maqsûdah*), or the reason God created the universe. God created humans to exist because only humans can know God correctly, even though human existence depends on the existence of the cosmos. All creatures know God in their own way, but only perfect humans know Allah as God with all His beautiful names. God created creatures to be known by Him (33).

Ibn Arabi quotes a verse of the Koran which states that everything in the heavens and on earth glorifies God (QS. *al-Hadid* 57:1). This verse is interpreted that all creatures praise God in their own way. Creatures praise God as far as they know Him, but only perfect humans praise God as God, or repeatedly chant all the names of God (21). This perfect worship is comprehensive and includes the worship of all beings. The perfect man praises God through all adoration in the cosmos (34).

Each name of God is described as a microcosm, and the essence that makes the cosmos is within it (33). The macrocosm includes the entire universe as long as humans exist perfectly in it, because life without humans is incomplete, like a body without a spirit. God appears in the order of beings, both the macrocosm and the microcosm. The perfect human nature is also known as the form of Muhammad, as his inner substance which incarnates in creatures throughout the macro- and microcosm. In its historical reality, the perfect human can be considered as a representation of the existence of God and an entity that continues to

seek God.

According to Ibn Arabi, if Haqq is Zahir, then all creatures are covered in it, and Haqq is like his hearing, his sight, and all his lineage and knowledge (30). Perfect humans have the ability to understand all of God's essence into everything, they are able to see with an inner vision, or vision, which has opened all its curtains as Allah said in (Qs. Al-Baqarah 2:215) mentions, "Wherever you see, there is the face of God." Man sees everything as the self-revelation (tajallî) of God. The perfect man knows God based on the aspect of knowledge he has. A perfect human being can worship God in a way that does not conflict with religious teachings. However, all of this depends on self-knowledge. Ibn Arabi says that the perfect man worships God through every revealed religion, praises Him verbally, and acts as a receptacle for every revelation of Himself. He is not a perfect human being if he covers up his sense of totality and then acts evil against himself, including in carrying out the mandate of the treatise.

Man must be able to recognize himself so that he can fully know God, as the Prophet Muhammad said, "Whoever knows himself (himself), then he knows his God." Animals, on the other hand, cannot develop self-knowledge. Although Adam was a perfect being, imperfection and bestiality often dominated the traits of his children. However, the current animalistic condition should not be used as a basis for determining the characteristics of the human species, because Ibn Arabi identified humans specifically through divine forms (25).

The human process in actualizing divine values and manifesting God's names is often referred to as God's morals. The cosmic role of the prophets is to provide guidance to human beings so that they can bring their beliefs, thoughts and deeds in accordance with all the names of God. Ibn Arabi often mentions God's guidance that unites with the prophets as sharia scales (al-Mîzân al-Syar'î) (24). The specialty of the prophets is that they cannot simply take God's morals based on their own understanding but must follow His words. They cannot make a decision to be loving, fair, or forgiving based on what they know about these moral qualities. These qualities are attributes of Being itself, and its values transcend human understanding. Obstacles in adopting God's morals can give rise to difficulties because of unimaginable complexities, because of the variety of God's attributes. The ultimate goal of human endeavor is not to acquire the attributes of God, but to rid the human nature of self-desire and lust. This is what is called surrender or surrender to God (Islam), the stages of which are regulated according to sharia (2).

Following God's morals does not mean achieving the status of a demigod or competing with God, but on the contrary, that is, eliminating greedy traits in humans, including the hubbu dunnia wakarohiatul mauit (love of the world and fear of death). Therefore, according to Ibn Arabi, eliminating various human limitations including spiritual exploration, which is referred to as "Not He" by way of (tajallî) to God. Some perfect individuals not only ascend (tanâzul), but also descend and act in space. perfect human beings are still at the spiritual level (maqâm). Although they live in nothingness through granting every claim to Being, they also live in eternity in the peace of Being and the bliss of God. In all situations, the perfect man acts on behalf of God and appears to be a manifestation for Him (31).

Ibn Arabi called servitude ('ubûdiyyah) the level of human perfection. Ibn Arabi often stated that closeness (qurb) to God can only be achieved through being His obedient servant. Perfect humans are the true and eternal servants of God. They do not act according to their own will, but it must be understood that God gives anything to those who obey and comply with his commands. It is very important to remember that being a perfect human being is not only the highest possible aspiration for everyone, but also a duty that everyone must do. If a person does not actualize a form of divinity within himself, then he is not considered a human. The point of perfection in becoming an absolute servant of God is when a person removes his personal arrogance and fully appears as an abdullah who always implements divine values (22).

## 5. CONCLUSIONS

Humans as God's most perfect creature, he is given many advantages that are not owned by other creatures. Reason, thoughts and feelings provide advantages for humans that make it possible to distinguish between good and bad actions. Humans also have privileges. The Al-Quran clearly states these rights, that among these rights, namely, the right to think and express opinions, the right to have religion and belief according to one's beliefs, and the right to will. Ultimately all human qualities make him worthy of being a leader in this world.

According to the ontological perspective, humans are active, creative and innovative beings who are fully responsible for everything they do, including actions towards fellow human beings. God created the universe and humans. Everything was created by God and given to humans to be used according to their needs. Therefore, humans are responsible for maintaining it so that it becomes a decent and comfortable place to live for them. Because only he will accept that taklif and he is the only human being who can properly carry out God's duties and guidance, humans must bear this responsibility.

Humans have two dimensions including, material and immaterial dimensions. In the Qur'an there are 4 terms used about the human concept as follows; 1) al-insan, 2) al-ins", 3) al-nas" or "unas", 3.) al-basyar", and 4) bany Adam. Each of these words focuses on the concept of human, but the term has a different

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