

## Derivation of Human Expressions in the Quran and Its Effect on the Existence of His Creator

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### Abstract

Every word in the Qur'an has its own meaning that cannot be replaced by other words, even though they appear synonymous. However, there are still many who interpret the meanings of *insān*, *basyar*, and *nās* with the same meaning, namely humans, wherever and whenever they are used. If we examine more deeply, it is found that the meaning and context of each of these words are different from one another, because if it is understood the meaning is the same between one and another, it will certainly lead to contradictions regarding the consistency of the Qur'an. Therefore, this study tries to look at the substance of the meaning of *insān*, *nās*, and *basyar* words. The approach used is a qualitative approach using the *maudhū'i* method. The data obtained will be analyzed by content analysis. From the research it was found that in general human expressions in the Qur'an consist of three forms, namely *insān*, *nas* and *basyar*. From the results of the analysis of the commentators related to the words *insān*, *nas*, and *basyar* have different meanings. *Insān* is a human expression to show human perfection in physical and spiritual aspects, as creatures equipped with reason, creatures who carry a mandate and will be responsible for all their actions, and *insā* is also used to express the negative nature of humans, as for one of the derivations of the word *al-insan*, namely *al-ins* which is often juxtaposed with the word *al-jinn* as a form of two things that are different in material and nature. The word *nas* is a human expression which is more numerous than *insān* as a communal meaning so that it gives birth to interaction between fellow humans as social beings. While the word *basyar* refers to the meaning of humans in physical appearance, as biological beings, it is often used in prophetic contexts, as a sign that the Prophets and Apostles are only ordinary humans like others physically.

### Keywords

Human; *insān*; *nās*; *basyar*; *al-Qur'an*



### I. Introduction

Al-Qur'an is believed to be a holy book that holds a lot of knowledge in various fields. All existing knowledge comes from the Qur'an and will lead back to the Qur'an. Among these sciences is the science of man himself, which is the main object of the message of the Qur'an and the main subject for carrying out the content and message of the Qur'an. In the Qur'an, humans are described as creatures that are superior to other creations, even human positions can be more noble than angels. This is clearly illustrated in QS. al-Isra' verse 70 in which Allah explains the position and glory of man.

Al-Quran is a revelation by Allah to the Prophet Muhammad through the Angel Jibreel, to be conveyed to Muslims, and the Al-Qur'an is as a guide and rule of life for Muslims that are historical and normative. (Hasbullah, et al. 2019)

One way to study and know well the nature of humans and know all the privileges they have is by referring to the variety of human expressions in the Qur'an, this is as expressed by Muin Salim quoted by Isop Syafe'i that in order to understand the concept of There are two ways that humans can use, first, by tracing the meaning of the words used by the Qur'an in expressing human meaning (terminological analysis), second, by tracing the statements of the Qur'an related to the position and potential possessed by humans. Based on a search of the Qur'an, there are three words used by the Qur'an to refer to human meaning, namely *insān*, *ins*, *nas* and *basyar*.

The words *insān*, *nās* and *basyar* were chosen because these three words have important messages implied between the three words which are often not understood and often have the same meaning. Even though one word with another word has its own position and cannot replace each other, in Arabic there is not a single word that has the exact same meaning and meaning, but when translated into Indonesian it has not found the right equivalent, so it is interpreted with the same meaning, as if the words have the same meaning (synonym).

Synonyms (*mutaradif*) are a variety of *lafadz*, but have the same meaning. According to Quraish Shihab, the uniqueness of the Arabic language is also seen in its richness, not only in the gender of the word, or in its number, namely singular (*mufrad*), dual (*mutsanna*), and plural (*jama'*), but its uniqueness is also seen in its rich vocabulary and synonyms.

Therefore, the meaning of the words *insān*, *nas* and *basyar* which is only limited to the meaning of humans in general is considered unsatisfactory in the academic world so that it does not absorb the beauty of the style of the Qur'anic language.

Based on this, to get a complete and comprehensive understanding of the concept, an in-depth analysis is needed that is guided by steps that are academic in nature, not only from the descriptive side, but also from the contextual analysis process.

## II. Review of Literature

### 2.1. Inventory of Human Expression Verses Based on Their Form

The word *insān* has derivations in the form of the words *ins*, *anāsiy*, *unās* and *insiyya*. The word *insān* also has two forms of expression, namely *ma'rifah* with *alif lam* as many as 64 places, and one place in the form of *nakirah* without *alif lam*, this shows that the use of *isim ma'rifah* using *alif lam* can have several meanings. While in the form of *nakirah* without *alif lam* as in QS. *al-Isra'* verse 13, which means that human beings have a meaning for every human being, this is general and applies universally.

The word *ins* is derived from the word *insān*, there are 18 places, from 18 places there are 17 places where the word *ins* is always juxtaposed with the word *jinn*, only one letter that is not paired with *ins* with *jinn* is QS. *al-An'am* verse 128. The mention of *ins* and *jinn* is found in two forms of rules, in the form of *ma'rifah* there are 14 times, both in the form of *al-ins* and *al-jin*, there are only three places in the form of *nakirah*, namely *ins* and *jinn*, which the three places are all contained in the QS. *al-Rahman* verses 39, 56 and 74.

While the word *al-nas* is all in the form of *ma'rifah*, there is not a single verse that mentions the word *al-nas* in the form of *nakirah*. Therefore, the 240 verses that contain the word *al-nas* are all forms of *ma'rifah* with *alif lam* rules.

The word *basyar*, either in the form of *mufrad* or *tahniyah*, is repeated 37 times or is spread over 26 letters. Once in the form of *tahniyah* and 36 in the form of *mufrad*. 12 out of 37 times the word *basyar* is repeated only 4 times in the *Madaniyah* letters, namely QS. '*ali 'Imrān*: 47, 79, QS. *al-Maidah*: 18 and QS. *al-Taghābun*: 6. Whereas 33 times it is mentioned in the *Makkiyah* suras.

## 2.2. Meaning of Lafa Insān, Nāsand Basyar Etymologically

Ibn Manẓur argues that the word نَا (insān) comes from three root words, namely: (anasa), -يَأْتِسُ (annasa-yuannisū), and from the root word (nasiya), from these three roots other meanings are born. which later becomes an inherent trait in humans through the analysis of the human root. The word (anasa) has three meanings, namely, first (abšara) which means to see keenly, to observe everything that is on earth with the perfection of sight and reason. The word anasa when juxtaposed with the word al-syai, namely (anastu syai'i) means I see it (object), this is as in the word of God in QS. al-Naml: 7 that Prophet Musa used the word اَرَا (ānastu nāran) to express that he has seen fire.

The second meaning of the word (anasa) is لِمَ ('alima) which means knowing, as in the QS. al-Nisa' verse 6 words اِنَا (ānastum minhu rusydan) has the meaning of knowing. The third meaning is (ista'dhana) which is a fraction of the root word - (adhina-yadhanu) which means permission, permits, with the addition of a few letters in this word to become the word (ista'dhana) then there is a change meaning is asking permission.

The second root is the word -يَأْتِسُ (annasa-yuannisū), this word contains the meaning of docile and friendly, while the last root is from the word (nasiya), Abu Manshur said that the origin of the word نَا is from the word اِنَا (insiyān) the word This comes from the root word اَلنَّيْسَان (al-nisyan) which changes to wazan اِنَا (if'ilān) so that it becomes اِنَا (insiyān) following wazan اِنَا (if'ilān). According to Ibn 'Abbas that humans are called humans because he always breaks the promises he has made to Allah, humans forget what he has promised. The use of the word al-insān also refers to ism jins, namely its use includes mudhakkar, muannath from the sons of Adam, so it is said with huwa insānun, hiya insānun, and hum insanun, all of which use the word insān.

In the al-Wasiṭ dictionary it is mentioned that humans are called al-Insān because humans are living beings who think, reason with their minds, and act according to the knowledge they have, it is said by the word al-insan because they are creatures who are able to speak. The plural form of this word is اِنَا (anāsiy) from the root اِنَا (anāsīn). al-Kisā'i narrates that in the sibawaih madhhab anāsiy is the plural form of the word insān, another opinion is that the jama' of anāsīn is the jama' of the word insān as in the words اِنَا (kasarhāni) and اِنَا (sarāhīn). According to Quraish Shihab, the word anasiy comes from anāsīn, then the letter nun which is located at the end of the word is replaced with the letter yes, after being replaced it is combined with ya to become tasydid, and anāsiyyu.

Based on the description above, it is known that al-Insān can be interpreted as a creature who has reason with which humans are able to reason and grasp the things he has just discovered, so as to produce knowledge, and with this knowledge he gains he can distinguish between good and bad things. what is bad, what is right and what is wrong. Humans are essentially civilized creatures, who always start by asking permission if they do something that doesn't belong to them, also humans are friendly and not savage creatures like animals, because all of these characteristics make humans the chosen creatures to prosper the earth. along with its contents.

## III. Result and Discussion

### 3.1. Human Expressions Based on Context

#### a. Context of Mentioning Insan Words

The disclosure of the word human refers to the existence of humans as perfect beings not only in terms of physical, but also psychological, QS. al-Ṭīn: 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ (ال: 4)

Indeed, We have created man in the best of forms. (Surat al-Ṭīn: 4)

This verse has a munasabah with surah al-syarh, Allah explains about the greatest human being is the Prophet Muhammad with various privileges that he has. In surah al-Ṭīn verse 4 Allah swore, affirming that all human beings Allah created as the best and most noble creatures. In his Tafsir al-Qurtubi explains that what is meant by al-insān in this verse is Adam and all of his descendants, as for the word *fī ahsani taqwim* is that Allah created other creatures besides humans with their faces lowered parallel to the shoulders, but this is different from humans. which Allah created in a straight state, meaning that the limbs are straight so that it is easy to function between one another, Allah has also provided humans with fluent tongues, also equipped with hands and fingers that make it easier for humans to pick up, hold things.

Use of the word *humanin* addition to referring to human perfection from two aspects, it also shows the privilege of humans as caliphs and trustees on earth, therefore Allah has provided humans with all the abilities to capture and reason knowledge, QS. al-'Alaq: 4-5 and al-Rahmān: 3-4, namely:

أَلَّذِي لَمْ يَلْمَسْ لَمْ يَلْمَسَنَّ أَلَمْ لَمْ (العلق: 4-5)

Who teaches (humans) by means of the word, He teaches people what they do not know. (Surat al-'Alaq: 4-5)

لَقَدْ لَأْنَسَنَّ لَمْ لَمْ لَأْنَسَنَّ (ال: 3-4)

He created man. Teach him to speak well. (Surat al-Rahman: 3-4)

Based on QS. al-'Alaq Allah teaches all things previously unknown to man, move people from the darkness of life to a more luminous life. While the word al-bayan in the letter al-Rahmān is explained as al-kalam namely God not only created man but also taught him to speak and be able to express what is in his heart and mind, so that he can express it from his heart and mind, he is able to communicate and interact with other human beings, so that cooperation will be created.

According to Tabataba'i what is meant by al-bayan is the potential to reveal a utterance to convey what is in the mind, another word for al-bayan is kalam. with the ability of qalam, and this parrot Allah commands to *al-Insan* to pay attention to his creation, and all of God's creations that exist on earth, because of the potential of humans to be able to absorb everything that exists on this earth, humans to become caliphs of course he must understand everything he will lead, such as animals, plants and others. DIt can be understood that Allah teaches humans al-bayan and al-qalam, because Allah knows the potential of al-insān, is able to absorb all the knowledge that Allah has given very well and can reason so as to produce knowledge that he can use in worship.

Therefore, humans are chosen to carry the mandate, they have a duty to be responsible for their actions, and are ordered to do good. Every deed is recorded by the angels and rewarded according to what was done, QS. al-Najm: 39:

لَيْسَ لِلْأْنَسَنِ لَأ الْجَزَاءَ لَأَوْفَى (النجم: 39)

And that a human being does not get anything other than what he has worked for, and that the effort will be shown (to him). Then he will be rewarded with the most perfect recompense. (Surat al-Najm: 39)

The use of the letter (ل) lam in the word (للإنسان) li al-insān has the meaning of possessing. refers to essential ownership, which will always accompany humans, namely their good and bad deeds, in contrast to relative ownership, such as ownership of property, children, which are temporary. In short, Allah explains that every human being will be rewarded according to his deeds.

On the one hand, humans are commanded to worship Allah with all their might, on the other hand, along with the growth of humans into disobedient creatures, there are about 38 verses that talk about the negative nature of al-insan, QS. al-Nahl: 4:

لَقَدْ لَأْنَسْنَا ا (النحل: 4)

He had created man from semen, suddenly he became an outspoken objector. (Surat al-Nahl: 4)

Humans were originally created from a drop of semen meaningless and weak, but when he was in the middle of his age, man was able to use all his potential, suddenly he became a rebel against the truth so as to deny the unity of Allah and His messengers.

Based on the description above, the word al-insān is used in five contexts, namely: first, in showing the privileges of humans compared to other creatures, both physically and psychologically, second, showing humans are creatures equipped with reason, with which humans are able to think, cultivate knowledge, help them in worship, the three humans are chosen to be the bearers of the trust associated with the responsibility in carrying it, fourth, because humans have responsibilities, then humans will be responsible for all their actions, good or bad, fifth, humans in worshipping Allah are often associated with negative traits they have, such as denying, disobeying and others.

The derivation of the word al-ins is used to indicate the type of creature, therefore this word is often juxtaposed with the word al-jinn as a form of the type of jinn. Juxtaposed with the word taklif in carrying out the obligations that Allah commands even though there are deviations by humans through their minds, humans often lead to evil but it is possible that humans also have positive qualities, because in truth al-ins has a main mission from birth to return to Allah, namely worship Allah by always doing activities that are worth worship. QS. al-Dhāriyat: 56, Namely:

ا لَقْتُ لَجِنَّ لَأْنَسَ لَا لِيَعْبُدُونِ (الذاريات: 56)

And I did not create the jinn and mankind except that they might serve Me. (Surat al-Dhāriyat: 56)

When humans deviate, Allah warns the jinn and humans that Allah has sent His messengers as bearers of warning and good news, but often these two groups deny it as if no one has advised them yet, QS. al-An'ām: 128:

لَجِنِّ لَأْنَسِ لَمْ لَّ لِيَكْمَ ائْتِي لِقَاءَ هَذَا لَوَا ا لِيَا ا لِحَيَاةُ لَدُنِّيَا ا لِيَا ا أَنفُسِهِمْ أَنَّهُمْ كَانُوا كُفْرِينَ (الأنعام: 128)

O class of jinn and mankind, have there not come to you messengers from among yourselves, who conveyed to you my signs and warned you against your meeting with this day? They say: "We bear witness against ourselves", the life of the world has deceived them, and they bear witness against themselves, that they are disbelievers. (Surat al-An'ām: 128)

*al-Ins* commanded to worship Allah swt, because the potential for disobedience is very great, even the Qur'an reveals that Allah swt. make al-ins and al-jinn as enemies of every prophet, QS al-An'am: 112.

لَكَ لَنَا لِكُلِّ الْإِنْسِ لَجِنَّ لِي لَقَوْلِ أَلَوْ أَلُوَّةٌ وَمَا (الأنعام: 112)

And thus we have made enemies for every prophet, namely the devils (of) humans and (and types of) jinn, some of them whispering to others beautiful words to deceive (humans). If your Lord had willed, they would not have done it, so leave them and what they invent. (Surat al-An'am: 112)

Based on several interpretations of the words al-ins and al-jinn, the context of using the word al-ins is often juxtaposed with the word al-jin showing the meaning of two different things, both materially and in nature.

### **b. Context of Mentioning Nas Words**

The word nās refers to the existence of humans as living and social beings. Overall regardless of the status of faith or disbelief. The word nas is used by the Qur'an to express the existence of a group of people who have various activities to develop their lives. In referring to human meaning, the word nās is more general in nature when compared to the word insān. Its generality can be seen from the emphasis on the meaning it contains. The word nas refers to humans as social beings and is mostly described as a certain group of people who often do mafsadah and fill hell with the devil. Surah al-Baqarah: 24:

مَ لُؤَا لِن لُؤَا لِنَارَ لَتِي الْنَّاسُ لِحِجَارَةً لِّلْكَفْرِينَ (البقرة: 24)

So if you cannot make (it) and surely you will not be able to make (it), save yourself from a hell whose fuel is humans and stones, which is prepared for the disbelievers. (Surat al-Baqarah: 24)

Another context in the use of the word nas refers to the meaning of humans as social groups, so that in life it is needed to be able to interact with others, the nature of humans as social beings is not able to survive without coexistence and get help from others, QS al-Hujurāth: 13:

الْنَّاسُ أَلْفَنُكُمْ لَنُكُمْ أَل لَتَعَارَفُوا لَلَّهِ لِيْم (الحجرات: 13)

O mankind, indeed we created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily Allah is All-Knowing, All-Knowing. (Surat al-Hujurat: 13)

There is Munāsabah between the previous verses, in the previous verses Allah explains the ethics between fellow Muslims. As for verse 13, Allah explains the ethics between nations and tribes, that is, the scope is wider. This verse describes the nature of the basic principles of human relations. Therefore, in verse 13 of the letter al-Hujurat in the initial fragment it does not use the words "O you who believe" but uses the fragment "O people" which means that the basic principle in human relations is not only between believers, but includes all humans.

As for the basic principles of human relations in this verse, it is found in the word (تَعَارَفُوا) ta'ārafu which is taken from the root word (عَرَفَ) 'arafa which means to know, in the sharf rule because there are additional words at the beginning and in the middle of the original word in the form of additions. the word (ت) ta at the beginning, and the addition of (ا) alif in the middle then the meaning changes to mutual, so that the meaning of ta'ārafu is to know each other. Introduction in Islam is considered one of the important things because in order to increase piety to Allah it is necessary to take lessons and experiences from others.

This also applies to the introduction of the universe, the more you know the universe, the more secrets are revealed, so that it can produce science and technology that will make it easier for humans to worship and increase piety to God.

In increasing piety to Allah Islam also explains in this verse at the beginning of this verse the words dhakar and untha are mentioned which mean in Indonesian, namely male and female, this confirms that all humans are equal in rank, there is no difference in degrees before Allah, both men and women, what makes it different the answer lies in the last part of the verse, namely "indeed the most honorable among you in the sight of Allah is the most pious", therefore, humans are required to increase their piety to Allah, not increase things that are spiritual. physical let alone material. One of the limitations of piety is that a servant stays away from things that Allah has forbidden and draws closer to what Allah has commanded.

The use of the word nas in the Koran is also used as a command to ensure social relations, as in QS al-Nisa': 1, namely:

النَّاسُ أَلَّذِي لَفَكُم نَفْسٍ وَحِدَةً لَقَىٰ أَمِنْهُمَا أَلَا أَوَاتَّقُوا لِلَّهِ الَّذِي لُونَ لَأَرْحَامَ اللَّهِ إِنَّ عَلَيْكُمْ أَلَيْكُمْ أ (ال: 1)

O mankind, fear your Lord who created you from a single person, and from him Allah created his wife; and from them Allah brought forth many males and females. And fear Allah who by (using) His name you ask one another, and (maintain) friendly relations. Verily, Allah is always watching over you and watching over you. (Surat al-Nisa': 1)

After Allah commanded every human being to fear Him as the substance who created everything, Allah called afterward to maintain the friendship of fellow human beings, marked by the use of the word nas after the letter nida' (call), this is addressed to every human being ordered to take care of each other friendship, both from the male and female groups by doing good and virtue, because both are one of the means of binding friendship.

The word nas here contains the meaning, namely all descendants of Adam, which have one origin, namely from Adam (مِنْ) min nafsi wahidah, because humans are created from the same father and mother origin, then every human being has the right and responsibility towards other humans as brothers. while the use of the word (الأَرْحَامَ) al-arhām is aimed at the importance of loving and caring for each other between human beings and the prohibition to break it.

In other concepts, al-nās refers to social beings, this can be concluded from several aspects, including the verses of the Koran with the expression wa min al-nās (and among some humans) as a form of social grouping and their respective characteristics, QS. al-Baqarah: 8:

لنَّاسٍ لَّنْ أَمَنَّا لِلَّهِ لَيَوْمٍ لَّلْآخِرِ أ (البقرة: 8)

Among the people there are those who say: "We believe in Allah and the Last Day," when in fact they are not believers. (Surat al-Baqarah: 8)

Thus, broadly speaking, the use of the word *nas* in the Qur'an refers to a large number of people, so that a large number of people requires humans to interact socially and maintain relationships with other humans which aims to increase human faith and piety in worshipping Allah. Therefore, humans cannot be separated from other humans, even in worship, humans need other assistance, both in the form of teaching and in the form of direction in worship.

### c. Context of Saying *Basyar*

The word *basyar* in the Qur'an specifically refers to the human body and outward appearance. *Basyar*, can also be interpreted as *mulāsamah*, namely skin contact between men and women. As in the story of Maryam, QS 'ali-Imrān: 47:

الَّتِ لِي لَدَّ لَمَّ (العمران: 47)

Maryam said: "My Lord, how can I have a child, even though I have never been touched by a man" (Surah 'ali 'Imrān: 47)

The word ( لَم ) lam yamsasnī refers to the meaning that Maryam as the subject in this verse is a woman who has never had a husband and has never even committed a heinous act to suddenly conceive a child, the word *basyar* here refers to humans, that Maryam does not Have you ever had contact with other humans? do a heinous thing. All this happened only because of the power of Allah.

The use of the word *basyar* is also used in the context of mentioning humans who are physically visible, such as skin, face, and hair. Surah Yusuf: 31:

مَا لَت لِيَهْنَ لَهْنَ اِنَّتَ لَ مِّنْهُنَّ اَلَّتِ لِيَهْنَ لَمَّا اَكْبَرْنَهٗ اَيْدِيَهْنَ لَنَ لِلَّهِ ا ا هَذَا لَا لَكَ (يوسف: 31)

So when the woman (Zulaikha) heard their slurs, she invited the women and provided a seat for them, and gave each of them a knife (to cut the meal), then she said (to Yusuf): "Come out (show yourself) to them "So when the women saw her, they marveled at her (beauty), and they cut her (finger) hands and said: "Glory is to Allah, this is not a human being. Surely this is nothing but a noble angel." (Surah Yusuf: 31)

This verse relates to the story of the Prophet Yusuf when he was ordered to come out to introduce himself in front of the women who were invited to a banquet by al-'Aziz's wife, then when the Prophet Yusuf came out and stood in front of the guests, it was as if they saw the moon. full moon, and were amazed by Joseph's handsomeness and valor. So the honorable women spontaneously said ( ا ا ) as a form of amazement they saw Prophet Yusuf, because they had never seen a human who was very good in appearance and physical they say that Prophet Yusuf's physique is not like a human physical that has ever been seen, therefore they think that Prophet Yusuf is not a human but an angel, these women deny the human nature of the Prophet Yusuf because of the beauty of his very strange appearance.

The use of the word *basyar* can also be understood in the context of humans being creatures who have all human characteristics and limitations, such as eating, drinking, sex, and so on. The designation of the word *al-Basyar* is addressed by Allah to all humans without exception, including the mention of the Prophets and Apostles. Its existence has similarities with humans in general, but also has a special point of difference. The point of difference is stated in the Qur'an by the revelation and prophetic duties carried by the Prophets and Apostles. While the other aspect of them is the similarity with other humans. Plus the Prophets and Apostles would not say and do anything without being guided by Allah, and if they made a mistake, of course, they would be immediately rebuked and guided by Allah. QS



لَا إِلَهَ إِلَّا اللَّهُ لِيْلَهُكُمْ لَهُ فَمَنْ أَنْ لِقَاءَ لِيَعْمَلْ لَا لِحَا لَا اِدَّةَ رَبِّةٍ أَحَدًا (الكهف: 110)

Say: Verily, I am an ordinary person like you, which was revealed to me: "Indeed, your Lord is the One God". Whoever hopes to meet his Lord, let him do righteous deeds and do not associate anyone in worshiping his Lord." (Surah al-Kahf: 110)

Say (بَشَرٌ) Basyar in this verse is usually used to designate humans in their position as creatures who have similarities with others. Prophet Muhammad is a basyar like other basyars who have the five senses to feel hunger, thirst, and other psychological needs.

It is also found that the word *bāsyiruhunna* is also rooted in the word *basyara* which means sexual intercourse. The word is mentioned in the Qur'an twice in one surah, namely QS al-Baqarah: 187. Thus, it appears that the word *basyar* is associated with maturity in human life which makes it capable of taking responsibility. In addition, *Basyar* also has the ability to reproduce sexually. The natural fact shows that the reproduction of the human type can only occur when humans are adults, a stage in human life with physical and psychological abilities that are ready to accept religious burdens. So the concept contained in the word *basyar* is that adult humans enter a responsible life.

#### IV. Conclusion

From research on the verses of the Koran regarding the derivation of human expressions, it can be seen that there are three words in the Koran that indicate human meaning, including, *insān*, *nas* and *basyar*, the word *insān* is mentioned 65 times, as for the derivation of the word *insān*, namely *unās* is mentioned five times, *anāsiy* and *insiyy* are mentioned once, and the word *ins* is mentioned 18 times. The word *nas* is mentioned 240 times, and *basyar* 25 times.

Based on the interpretations of the mufassirs regarding the words *insān*, *ins*, *nas* and *basyar*, it can be found an important message behind the context of the diversity of mentions of lafaz for humans, empirically. lafaz *al-insān* can be related to five aspects, namely: humans are associated with their privileges as caliphs or trustees, *insān* is associated with the negative predisposition of humans, *insān* is associated with responsibility for all their actions in the hereafter, *insān* is also used in the context of physical perfection and psychic possessions, and *insān* is also used in the context of being beings who have reason and are able to process the knowledge they have acquired. All human contexts refer to psychological or spiritual qualities.

lafaz *ins* is often juxtaposed with the word *al-jinn* this shows the group from each group, the juxtaposition of the word *al-ins* with *al-jinn* as a form of the two things is not the same, humans have a physical appearance while the *jinn* cannot be seen, so also with different characteristics between the two, humans are docile, friendly and not savage, while the *jinn* have the opposite nature, but both have similarities in terms of the obligation to worship and serve only Allah, apart from the nature of the two which cannot be equated or combined.

Lafaz *al-nās* refers to the meaning of humans in communal numbers resulting in social interactions between humans which have an impact on increasing worship and piety to Allah, therefore the word *al-nas* is often associated with the command to worship Allah and be pious and worship Him for one of the reasons. The values of worship include improving social relations among others, so often found verses with fragments of the word (وَمِنَ النَّاسِ) *waminannās* which means between humans and also the word (أَكْثَرُ النَّاسِ) *aktsarannāsi/aktsaruhum* which means most people/most of them, this is shows that humans

have differences between one another, there are believers and vice versa. The word *basyar* is used to designate humans from a physical aspect that can be observed empirically, the use of this word is also used in the use of the designations of the prophets and apostles, this aims to show that the prophets and apostles are also ordinary people like others, it's just that the difference between the two is that the Prophets and Apostles got the task of conveying the message of Allah.

An important point that can be learned in relation to human studies in the Qur'an is that the Qur'an calls on humans with all the perfections that Allah has given both physically and spiritually with the provision of reason, knowledge, understanding to be able to worship Allah to the fullest, therefore Allah sent each class of human beings an Apostle who is also an ordinary human being like others, aiming to convey messages in the form of good news and warnings for every human being so that humans have guidelines in terms of worshiping Allah because later humans will be required to account for every action they have done, because in essence, humans themselves choose the way of good or bad, the way to heaven or to hell.

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