YAYASAN AKRAB PEKANBARU
Akrab Juara : Jurnal Ilmu-ilmu Sosial
Volume 10 Nomor 3 Edisi Agustus 2025 (991-1007)

24

THE ESSENCE OF HUMAN BEINGS IN THE TAFSIR MAQĀL FI AL-INSĀN DIRĀSAH QUR'ĀNIYYAH BY BINT AL-SYATHI

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(Naskah diterima: 1 Juli 2025, disetujui: 28 Juli 2025)

Abstract

Human being based on the term of insān is explained by mufassir as highly variable, there is a tendency on the side of human weakness in sexual passion, worldly pleasure aspect and directs its interpretation of the physical / body.The authors were interested in studying human nature human studies in the interpretation of Maqāl Fi al-Insān Dirāsah Qurāniyyah by Bintu al-Syāthī. The problems as follows, how methods, patterns and systematic interpretation and how does human nature by Bintu al-Syāthī perspective. According to Bintu al-Syāthī, the nature of human being in the Holy Qur'an. (a) Al-basyar is the sense of human being in material dimension, (b) Al-ins have meaning denoting kindness as opposed to savagery. (c) Al-Insān tends to interpretation the meaning of human being by the spiritual and social aspect.(d) Al-Nās for the descendants of Adam who showed human diversity and characteristics.
Keyword: *human being, interpretations, Qur'an, nature*

Abstrak

Manusia berdasarkan istilah insān dijelaskan oleh mufassir sebagai sangat bervariasi, ada kecenderungan pada sisi kelemahan manusia dalam gairah seksual, aspek kesenangan duniawi dan mengarahkan interpretasinya pada fisik / tubuh. Para penulis tertarik untuk mempelajari studi sifat manusia dalam interpretasi Maqāl Fi al-Insān Dirāsah Qurāniyyah oleh Bintu al-Syāthī. Masalahnya adalah sebagai berikut, bagaimana metode, pola dan interpretasi sistematis dan bagaimana sifat manusia menurut perspektif Bintu al-Syāthī. Menurut Bintu al-Syāthī, sifat manusia dalam Al-Qur'an Suci. (a) Al-basyar adalah rasa manusia dalam dimensi material, (b) Al-ins memiliki makna yang menunjukkan kebaikan sebagai lawan dari kebiadaban. (c) Al-Insān cenderung menafsirkan makna manusia dengan aspek spiritual dan sosial. (d) Al-Nās untuk keturunan Adam yang menunjukkan keragaman dan karakteristik manusia.
Kata kunci: manusia, tafsir, Al-Qur'an, alam

I. INTRODUCTION

Humans are a crucial element in God's creation. As the supreme authority, a set of rules and regulations for life has been established to serve as a guide. The reality of human life, from generation to generation, naturally undergoes developments in character, attitudes, and

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culture. Therefore, the Quran was revealed to the Prophet Muhammad through the Archangel Gabriel as a light of life and guidance for humanity, especially Muslims.

Islam positions humans as special beings endowed by Allah SWT with reason ('aql), desire (nafs), and heart (qalb). Reason ('aql) distinguishes humans from other creatures, such as jinn and angels. A positive desire ('nafs) provides motivation, and the heart (qalb) is the human goodness that distinguishes truth from falsehood (Nurkholis Majid, 1995). Based on these gifts of reason, desire, and heart, humans are capable of thinking, engaging in social behavior with others (socialization), and understanding the names of objects.

Examining the broad meaning of "human" in the Quran, we find various terms, including the words "khalīfah," "nas," "basyar," "insan," and "Banī Ādam." All of these terms certainly have different historicity, contextuality, and existential meanings. The Islamic treasury of the term "human" is not only discussed in the Quran; Sufism and philosophy also discuss humans, from the perspective of physics, God, humans, and nature, in order to discover the true nature of humankind.

Therefore, through this study of 'Āisyah 'Abdurrahman's thought on the essence of humankind, it is hoped that it will provide an understanding of the essence of humankind from 'Āisyah 'Abdurrahman's perspective and explain the method, pattern, and systematics of the interpretation of the Maqāl Fi al-Insān Dirāsah Qur'āniyyah.

II. THEORETICAL STUDIES

A. Theory of Human Nature from the Perspectives of Philosophy, Science, Theology, and Sufism

1. Humans According to Philosophy and Science

Philosophers differ on the definition of humans. Humans are beings who are concerned (have a great interest) in things related to themselves, so they always ask questions and think. According to philosophy, humans contain several elements, including reason, spirit, and body. Alexander stated that there are three types of reason: the material reason, the habitual reason, and the agent reason (M.M. Syarif, Otto Horrassowitz, & Weisbaden).

Humans are superego creatures. The superego is a form of independence, maturity, and human morality. The formation of the human superego occurs through the process of the id, ego, and then superego. Freud distinguished the meaning of the three pillars of human personality: the id (animal element), the ego (reason element), and the superego (moral element). Freud's ego perspective is an attempt to shape the human ego into a symbol of

mature identity, between the id and superego. The ego is the source and seat of maturity, both unconscious and ambiguous. Genetically, the ego emerges not as something positive but rather as something negative. This means that a child being weaned from its mother represents a separation from its mother, a loss of its fellow human, with the ego as compensation. This process is called "autoplastic" compensation, namely the process of imitating the external world within itself to shape itself.

Humans are homo volens (Achmad Mubarak, 2011). This is because human behavior is the interaction of the pillars of personality. These pillars include the id, ego, and superego. According to the transactional analysis school of thought, the research and practice of Eric Berne, the three personality types (id, ego, and superego) are structured as child, adult, and educator. The id serves as a source of balance and various dangers, while the ego serves as a means of balance and maturity (N. Drijarkara, 1978).

According to one of the classical Greek philosophers, Protagoras, humans are referred to as homo homini lupus (man is a wolf to man). This term correlates with human radical egoism, namely the human tendency to defend oneself and to enter into agreements that ultimately submit to authority (Soerjanto Poespowardojo & K. Bertens, 1982).

Humans are homo mensura, that is, a measure of all things, for that which exists (being) for its existence, and for that which does not exist (non-being) for its absence, according to Protagoras. Human existence and non-existence are correlated with the natural environment, enabling us to understand the real context of our lives. However, humans are not the only natural part of this universe.

Humans were created with a perfect physical form compared to other creatures, thus referring to humans as homo biologi, meaning humans need to eat, drink, have sex, walk, and so on. This trend stems from the initial interpretation of the phrase basyarum mitslukum, which states that ordinary humans also have habits almost identical to those of the Prophets and Messengers (Asep Muhyiddin & Agus Ahmad Safei, 2002).

Humans as social beings (homo social) (Asep Muhyiddin and Agus Ahmad Safei, 2002), namely the relationship between humans and other humans to provide mutual benefits and manage nature as a human trust from God. Because humans also live not as individualistic creatures.

According to Aristotle (384-322 BC), humans are referred to as zoonpoliticon (Achmad Mubarak, 2010). Zoonpoliticon is the daily human interaction that occurs without regard for

time and space, fostering cooperation to support individual interests. This cooperation gives rise to the behavior of political individuals. Humans engage in politics because they possess language as a means of communication with others, resulting in a process of competition between individuals or groups in interactions. This competition even leads to conflict stemming from political interests, ironically, political institutions themselves sometimes facilitate it. Another term for zoonpoliticon is political animal, an animal that builds society based on the family, creating impersonal groups rather than villages or nations. An impersonal group of humans is capable of recognizing and understanding the existence of justice and order that must be obeyed.

Human needs within humans create a flow of life and norms, resulting in humans being closely linked to culture, leading Ki Hajar Dewantara to refer to humans as homo culture (cultured beings). Culture consists of creativity, feeling, and works. Culture plays a crucial role in human life and encompasses dimensions of human life and behavior (Soerjanto Poespowardojo & K. Bertens, 1982).

Humans are considered homo creators because they are capable of creating something new in life and the ability to work/create. The process of creating is not as easy as turning the palm of the hand, as humans chew and mash raw materials into meaningful forms.

Ernest Cassirer characterized humans as animal symbolicum (Soerjanto Poespowardojo & K. Bertens, 1982). This means that symbols and human works transform the form of objects into meaningful forms. According to Nietschlech, humans are a shortage animal. Because humans are animals that are never finished or satisfied (das rucht festgestelte tier), humans are never satisfied in fulfilling their life's needs.

2. Humans According to Theology

Theology is another name for the science of Kalam, which discusses the fundamental principles of religion (ushūlu al-dīn), encompassing the oneness of God, the attributes and attributes that are obligatory, impossible, and acceptable to Allah SWT. Humans are seen as servants ('Abd) to God, thus giving rise to several views on the relationship between humans ('Abd) and God.

Allah created humans with the mandate of leadership (khalīfah) on earth, reflecting their qualities as 'Abd (servants of Allah). As 'Abd of Allah, humans must be passive toward God and must accept the blessings and bounties that flow on earth (Asep Muhyiddin and Agus Ahmad Safei, 2002). Therefore, Nasr argues that nothing is harmful to the natural

environment in the practice of humanity except a 'Abd who should obey and comply with God's laws and regulations. Ibn ‘Ārabi put forward humans as something created (makhlūq) which is the embodiment of universal reason, in which all the attributes or perfections of God are reflected (Musa Asy’arie, 1992). Humans also have the right to know God completely as a spiritual and emotional manifestation (khalq phenomenon). In contrast to angels who are only manifestations of spiritual reality.

The convergence school refers to the terms "lahūt" (divine attributes) and "nasūt" (human attributes) as God (Khāliq). According to al-Hallaj, humans possess two fundamental attributes: "nasūt" and "nasūt." Likewise, God possesses both attributes, establishing the foundation for a common ground between God and humans, thus establishing a mutually beneficial relationship. This is reinforced by a hadith, which states that God created Adam in His image. The "nasūt" aspect is indeed a form of weakness and conceals from humans the inspiration, truth, and faith contained within the spirit (Abdul Rozak & Rosihan Anwar, 2012).

3. Humans According to Sufism

Humans are the ultimate goal of the creation of the universe; this expression is the most prominent in the Sufi perspective. This view is based on a Qudsi hadith, which reads: "If it were not for you (O Muhammad), I would not have created the universe." Based on this Qudsi hadith, Sufi scholars interpret it as a symbol of the perfect human (insān kāmil), capable of actualizing all of one's human potential (Mulyadi Kertanegara, 2006). This view is shared by several renowned Sufis, including Ibn Ārabi, al-Qunyāwi, Jalāl al-Dīn al-Rūmi, and Abdul Karīm al-Jillī.

Jalāl al-Dīn al-Rūmi compared humans to fruit. Although fruit grows through roots and stems, it is something valuable for the tree and for the one who planted the tree. Therefore, in the Sufi view, humans have a very high position, both within the universe and within the universe. His God. Fruit is a reflection of the results of natural evolution, so humans can be said to be a microcosm. Moreover, if humans have achieved the purpose of their creation, they are called a macrocosm (Mulyadi Kertanegara, 2006), or in the language of the Quran, referred to as ahsan al-taqwīm. Humans are ultimately meant to be perfect beings and fundamentally possess spiritual potential. The spiritual foundation within humans provides extraordinary energy to penetrate the spiritual realm, which is impenetrable to the physical eye, and is supported by the power of human thought. When humans are able to optimize

their spiritual power, they move towards the manifestation of God in the aspects of behavior, attributes, and the names of God, resulting in the realization of perfect beings.

4. The Nature of Humans in the Quran

Examining the nature of humans in the Quran requires a deep and detailed understanding of various aspects of the human being, including:

a. Physical and Spiritual Aspects.
b. The Process of Human Creation.
c. The Purpose of Creation Humans.
d. Human Traits.

III. RESEARCH METHODS

After collecting the data, the researcher processed it using descriptive analysis. This method was used to describe the concept of humanity in the interpretation of Maqāl Fi al-Insān Dirāsah Qur'āniyyah. Afterward, a critical analysis was conducted and correlated with literary and social approaches.

A. Analyzing the Interpretation of Maqāl Fi al-Insān Dirāsah Qur'āniyyah

1. Reference Source

‘Āisyah ‘Abdurrahmān, widely known by her pseudonym, Bintu al-Syāthi’ (Issa J. Boullata, 1991). She was born in Dumyat, a region in the West of the Nile Delta (‘Āisyah ‘Abdurrahmān, 1969), on November 6, 1913 AD / 6 Dzulhijjah 1331 from Muhammad Ali Abdurrahmān and Farida Abdussalām Muntasyir, she died at the age of 85, precisely in early December, 1998. Bintu al-Syathi’ grew up in a pious and conservative Muslim family. She was a woman who contributed to the world of interpretation, Arabic literature and social thought, she was also a lecturer at the Faculty of Adab in Cairo and the Faculty of Tarbiyah Putri at al-Azhār (Manna al-Qaththan, 2013). Bintu al-Syāthi’s father, Abdurrahmān, was a theology teacher in his area. Bintu al-Syāthi’s love was seen from the age of five by studying Islamic sciences such as; learning to read and write Arabic script, Arabic grammar and completing the memorization of the Qur’an, then after completing the Ta’līmiyyah madrasah, Thanta in 1928 to migrate to the city of Cairo. At first, ‘Āisyah was not allowed by her father to continue to formal education, but thanks to the services of her mother and grandfather, ‘Āisyah was able to continue her education without her father’s knowledge. In 1936 AD, ‘Āisyah continued at the Faculty of Letters, Cairo and graduated in 1939 AD with an Lc

degree. ‘Āisyah earned her Master’s degree in 1941 and completed her doctoral program in 1950.

In addition to Arabic literature, ‘Āisyah also had a talent for journalism, as evidenced by her work in publishing the magazine al-Nahdah an-Nisā’iyyah in 1933, for which she served as editor. ‘Āisyah Bintu Syathi’s love for the study of Quranic interpretation began when she met Prof. Amīn Al-Khūlī at a university in Cairo, Egypt. ‘Āisyah was greatly influenced by the style of her teacher, who also became her husband.

Since childhood, ‘Āisyah ‘Abdurrahmān has studied a lot of religious knowledge, Arabic literature and was even able to memorize the Qur’an, so that in 1936 AD, ‘Āisyah registered herself at the Faculty of Letters, Fuad I University, Cairo, Egypt and graduated in 1939 AD with an Lc degree. At the same university, ‘Āisyah earned a Master’s degree with a thesis al-Hayāt al-Insāniyyah ‘Inda Abi ‘Ala’, in 1941 AD and completed her doctoral program in 1950 AD, with a dissertation Risālatul Ghufrān Li Abī al-‘Alā’, which earned her cum laude honors. After completing his studies, he continued his education, becoming a professor of Arabic language and literature at Ayn al-Shams University in Egypt and a visiting professor at Qarawiyyīn University.

In recent years, he has established a reputation for his studies in Qur'anic literature and interpretation. He was a professor of Arabic language and literature at Ayn al-Shams University in Egypt, and a visiting professor at Umm Durman Islamic University in Sudan. He is currently a visiting professor at Qarawiyyīn University in Morocco. He frequently lectured and attended conferences in the 1960s, addressing scholars in Rome, Algeria, New Delhi, Baghdad, Kuwait, Jerusalem, Rabat, Fez, Khartoum, and elsewhere (Aisha ‘Abdurrahman, 1996). He even wrote 40 titles of books on Islamic Studies, Fiqh, Tafsir, and Adab, which were then published in Egypt and several Arab countries.

Bintu al-Syāthi’ refined her interpretation method by referring to her husband’s thoughts in an effort to examine literary, historical, and anthropological criticism, drawing on Charles Darwin’s (1859) 20-year experience exploring human species and biological phenomena, which led to the creation of his famous theory of evolution, as well as the theory of historical materialism founded on the experiences of Karl Marx (Manna al-Qaththan, 2013).

Bintu al-Syāthi’ did not deny that sources of reference for the method of interpreting the Qur’an were people who lived contemporarily with the Prophet or events of that time,

which were used as historical data, with the aim of understanding the religious significance of these people and/or events within the context of the Qur'an's message as a whole. Having paid great attention to the interpretation of the Koran, Bintu al-Syāthi' carried out research as a reference source for the views of past commentators, especially Al-Thabari, Al-Zamakhsyari, Fakhruddin Al-Razi, Al-Raghib Al-Ishfahani, Nizhamuddin Al-Naysaburi, Abu Hayyan Al-Andalusi, Ibn Qayyim Al-Jawziyyah, Al-Suyuthi, and Muhammad 'Abduh, is often quoted to show their mistakes and to reject their far-fetched explanations that they themselves do not agree with or are not in line with the text of the Koran as he understood it through the methods he developed ('Āisyah 'Abdurrahmān, 2013).

In general, Bintu al-Syāthi"s works consist of published books and studies of the Koran. Below are the names of books published by Bintu al-Syāthi' ('Āisyah 'Abdurrahmān, 2013):

a. Al-Hayāh al-Insāniyyah 'Inda Abī al-'Alā (thesis at Cairo University, 1994).
b. Risālatul Ghufran li Abīal-'Alā' (Cairo 1950, II edition 1962, III edition 1963, IV edition 1968 and V edition 1969).
c. Al-Ghufran li Abīal-'Alā' al-Ma'arrī(Doctoral dissertation in 1950).
d. Ardh al-Mu'jizāt, Rihlah fi Jazīrah al-'Arab (1956).
e. Nisā al-Nabiy, (Cairo, 1961).
f. Umm al-Nabiy, (Cairo, 1961).
g. Banāt al-Nabiy, (1963).
h. Sukaynah bint al Husayn, (Cairo, 1965).
i. Bathalāt al-Karbalā', (1965).
j. Abu al-'Ala al-ma'arri Cairo: al-Mu'assasah al-Mishriyyah al-'Āmmah (1965).
k. Al-Khansā (Cairo, 1965).
l. Al-Mafhūm al-Islāmiy li Tahrir al-Mar'ah (Mathba'ah Mukhaymir, 1967).
m. Turātsuna bayna Mādhin wa Hādhirin (Cairo, 1968).
n. A'dhā al-Basyar, (Cairo, 1968).
o. Al-Ab'ād al-Tārīkhiyyah wa al-Fikriyyah li Ma'arakatinā, Cairo, 1968.
p. Lughatunā wa al-Hayāh, Cairo, 1969.
q. Ma'a al-Mushthafā fi 'Ashr al-Mab'ats, Cairo, 1969.
r. bayn al-'Aqīdah wa al-Ikhtiyār, Beirut, 1973.

Below are the titles of Bintu al-Syāthi's works on Qur'anic studies:

a. al-Tafsīr al-Bayāniy liy al-Qur'ān al-Karīm, vol. I, Cairo, 1962, edition II, 1966, edition III, 1968. Hereinafter referred to as al-Tafsīr, I.
b. al-Tafsīr al-Bayāniy liy al-Qur'ān al-Karīm, vol. II, Cairo, 1969. Hereinafter referred to as al-Tafsīr, II.
c. Kitābunā al-Akbar, Umm Durmān, 1967.
d. Maqāl Fi al-Insān Dirāsah Qur'āniyyah, Cairo, 1969.
e. Al-Qur'ān wa al-Tafsīr al-'Asriy, Cairo, 1970.
f. Al-I'jāz al Bayāniy li al-Qur'ān, Cairo, 1971. Hereafter referred to as al-I'jāz.
g. Al-Syakhshiyyah al-Islāmiyyah- Dirāsah Qur'āniyyah, Beirut, 1973.

2. Methods and Systematics

Bintu al-Syāthi' uses his interpretation using a rational approach, historical tradition and linguistics. Therefore, according to Bintu al-Syāthi', what is meant by literary methods in studying the Koran are two stages:

a. The study of the Qur'an encompasses both specific and general studies. Specific studies focus on the fundamental principles of the Qur'an, while general studies examine the material and immaterial contexts of the Arabic environment.
b. The study of the Qur'an itself examines the Qur'an with the aim of discovering etymological and terminological meanings, as well as the circulation of vocabulary and semantic meaning within the interpreted verse.

Both stages of the literary study method of Bintu al-Syāthi' were strengthened by the method of Amin al-Khūlī (d. 1966), known as al-ibtidā bi al-Qur'ān. As a result, Bint al-Syāthi summarized the principles of the method, as written by Al-Khuli in his book, Manāhij Tajdīd (Cairo: Dar Al-Ma'rifah, 1961), into four points ('Āisyah 'Abdurrahmān, 1962):

1. The basis of the method is to treat what is to be understood from the Qur'an objectively, and this begins with collecting all the chapters and verses concerning the topic to be studied. For example, the word حل (hillun), meaning حلا ل (halālun), is mentioned four times in the Qur'an: in Surah al-Māidah 5:05, Surah al-Mumtahanah 60:10, and Surah Ali Imrān 3:93 ('Āisyah 'Abdurrahmān, 1962).
2. To understand a particular idea contained in the Qur'an, according to its context, the verses surrounding that idea must be arranged according to the chronological order of its revelation, so that information regarding the revelation and the place can be known.

Traditional narrations regarding the events of revelation are seen as something that needs to be considered only insofar as and in the sense that these events are contextual information related to the revelation of a verse, because these events are not the goal or cause sine qua non (absolute condition) why revelation occurs. The importance of revelation lies in the generality of the words used, not in the specificity of the event of revelation. One example is the meaning of الحل (al-hillu) by many commentators interpreted as overcoming or making lawful (الاحلا ل) as opposed to forbidden (الاحرام). The meaning of the word in the sequence of its revelation starts from QS al-Ra'du/13: 31, QS Ibrahim/14: 28 and QS Fathir/35: 35 ('Āisyah 'Abdurrahmān, 1962).

3. Since Arabic is the language used in the Quran, to understand the meaning of the words contained in the Holy Book, one must seek the original linguistic meaning that has the Arabic flavor of the word in its various material and figurative uses. Thus, the meaning of the Quran is investigated by collecting all forms of the word in the Quran, and studying the specific context of the word in certain verses and chapters as well as its general context in the Quran as a whole. Examples are the word aqsama (اقسم) and what is usually seen as a synonym for the word, namely halafa, (حلف) which means "to swear". Through a deductive survey of all the places in the Qur'an where these two words occur in their various forms, Bint al-Syathi' has shown that aqsama (اقسم) is used for a true oath that is never intended to be broken, while halafa (حلف) is always used to indicate a false oath that is always broken ('Āisyah ‘Abdurrahmān, 1996).
4. To understand difficult statements, the text in which the Qur'an is composed is studied to determine its possible meaning. Both the form and the spirit of the text must be considered. What has been said by the commentators is thus tested in relation to the text being studied, and only what is in accordance with the text is accepted. For example, in the letter al-Balad/90: 03. (and by the father and his son), the meaning of wālid and walad according to al-Thabari and Abū Hayyān who quoted from Ibn Abbās has a general meaning, namely all animals (‘Āisyah ‘Abdurrahmān, 1962).

Based on the analysis of ‘Āisyah ‘Abdurrahmān's tafsir method, a systematic approach to interpreting the Qur'an can be found, similar to the thematic method. The systematics of the thematic method can be detailed as follows (Ahmad Syukri Saleh, 2007):

a. Determining the Qur'anic topic to be studied thematically.
b. Tracking and collecting verses according to the topic.

c. Arranging the verses chronologically (based on their revelation), prioritizing Makkiyah verses over Madaniyah verses, and providing knowledge of the background to their revelation.
d. Understanding the correlation (munāsabah) of the verses.
e. Organizing the discussion topic within a systematic framework.
f. Supplementing the discussion with related hadiths.
g. Studying verses thematically and comprehensively by collecting verses that contain the same meaning, compromising between general and specific, absolute and muqayyad, correlating seemingly contradictory verses, explaining nasikh and mansūkh so that everything converges to a single conclusion, without any differences or coercion in interpretation.

3. Characteristics

Bintu al-Syāthī' is a female exegete who studies the Qur'an using analytical, thematic, linguistic, historical, sociological, and contextual approaches. Therefore, Bintu al-Syāthī' is able to articulate her thoughts through works that have inspired the world of exegesis. Maqāl Fi al-Insān Dirāsah Qur'āniyyah is one of the books of interpretation of Bintu al-Syāthī', which is a work of interpretation with a literary approach (bayāni), thematic (maudlū'ī) and contextual literary analysis (al-tafsīral-adabial-ijtimāi').

IV. RESEARCH RESULTS

The Essence of Humanity According to Bintu al-Syāthī'

a. Basyar (Humans as Biological Beings).

'Āisyah Abdurrahmān conducted empirical research on the placement of the word basyar throughout the Qur'an, indicating that the meaning of al-basyariyah refers to the material dimension of humankind, such as liking to eat and stroll through the market. It is in this dimension that the descendants of the Prophet Adam met in perfect similarity. Based on this guidance (dalālah), the word basyar is referred to as a gender name (اسم جنس). The word basyar is mentioned 35 times in the Qur'an, 25 of which describe the human aspects of the apostles and prophets, including 13 texts that reveal their similarities with the unbelievers in terms of humanity and their materialistic traits. These similarities exist both in the context of the statements of the disbelievers who deny the prophethood of the apostles because of their shared human reality, and in the context of God's command to the apostles to declare and affirm their humanity ('Āisyah 'Abdurrahmān, 1969).

b. Al-Ins (Humans as Individual and Spiritual Beings).

The words al-nas, al-ins, and al-insān are never used in the Quran to refer to physical humans in this way. However, each has a specific meaning and differs from the other in terms of its placement and function.

Meanwhile, the words al-ins and al-insan both have a cognate meaning because they originate from the same root, "أ ن س," which denotes the opposite of savagery. However, within Quranic rhetoric, each of these two words acquires a different meaning.

The word al-ins is always mentioned together with the word al-jinn for comparison. In the Qur'an, it is mentioned 18 times, namely in the Qur'an surah al-An'ām/06:112 and 128 (twice), 130, al-A'rāf/07:38 and 179, al-Isrā/17:88, al-Naml/27:17, Fushshilāt/41:25 and 29, al-Ahqāf/46:18, al-Dzāriyāt/51:56, al-Jinn/72:5 and 6 (all are Meccan verses), then al-Rahman/55:33, 39, 56 and 74 (Madanian verses).

Linguistically, the meaning of al-insiyyah as the opposite of savagery is very clear because of its comparison with the word al-jinn, in its original sense, which is something scary, similar to savagery. Therefore, the mention of al-insiyyah also shows that our kind is different from other kinds that are scary, unknown, not processed into us and have a life other than ours ('Āisyah 'Abdurrahmān, 1969).

The word al-jinn should not contain the meaning of horror that we can only see in haunted places, dark and hallucinatory shadows. But it can also extend to every kind, not just humans, who live in a realm that cannot be reached by the five human senses, beyond the boundaries of the world in which we live and are not subject to the laws of nature that apply to us, al-ins.

With this broad definition, we can reject the doubts that often lead people to doubt the existence of jinn, even though modern scientific discoveries do not deny the possibility of other species living in the silent realms of the moon, stars, and other planets whose mysteries we still do not fully understand, despite our efforts to uncover them.

c). Al-Insān has been mentioned in the Qur'an as containing the meaning of humanity from a spiritual and social perspective. As far as ‘Āisyah ‘Abdurrahmān’s empirical research on Qur’anic texts containing elements of high rhetoric and full of charm, then in the word al-insan, contains human values which are not only limited to the specific reality of growing into al-ins (al-Rahmān/55:14 and al-Hijr/15:26), and it is not appropriate for humans to be only biological creatures, namely, physically, who like to eat food and walk in the crowds of

the market (‘Āisyah ‘Abdurrahmān, 1969). But more than that, humans have reached a level that makes them worthy of being caliphs on earth, accepting the burden of taklif and the mandate of humanity. Because only humans are equipped with knowledge, reason, reason, and reason. Consequently, they must face trials of good and evil, as well as illusions about their strength and abilities. They also harbor optimism about achieving the highest level of development among other species in the universe. However, arrogance and pride make them forget that they are weak creatures, traversing the world's journey from the realm of mystery to the realm of the unseen, on a bridge leading them to the grave.

The word al-insan is mentioned 65 times in the Qur'an. ‘Āisyah ‘Abdurrahman, reflecting on the various contextual correlations of the entire text, discovered the distinctive meaning of what is called al-insaniyyah. ‘Āisyah ‘Abdurrahman, began a contextual study of Surah al-‘Alaq, the first Surah revealed by Allah SWT. The word al-insan is also mentioned three times, all of which indicate and reflect a general description of humanity ('Āisyah ‘Abdurrahmān, 1969).

1. It indicates that humans were created from 'alaq (a clot of blood).
2. It implies that humans are creatures endowed with knowledge.
3. It reminds humans of their arrogance, which can cause and bridge their neglect of the Creator.

d). Al-nas, mentioned in the Quran approximately 240 times as the absolute name for the descendants of Adam, a single species in the universe. Al-nas indicates the diversity of human groups and their characteristics, or human types. The diversity of human groups gives rise to interaction and communication, therefore humans themselves are highly required to be able to adapt and socialize, thus forming a horizontal social order.

V. CONCLUSION

Bint al-Syathi's method and systematics in her work "Maqal Fi al-Insan Dirasah Qur'aniyyah" are as follows:

a) Literary approach (bayāni),
b) Thematic (maudlū’ī),
c) Contextual (al-tafsīral-adabial-ijtimāi’).

Furthermore, the essence of humankind from Bint al-Syathi's perspective, using thematic linguistic analysis, is as follows:

d) Al-basyar refers to humanity in the material dimension. ‘Āisyah Abdurrahmān conducted empirical research on the placement of the word basyar throughout the Qur'an, indicating that the meaning of al-basyariyah refers to the material dimension of humanity, such as liking to eat and stroll through the market.
e) Al-ins refers to spiritual and individual humanity.
f) Al-Insan refers to humanity from a social perspective.
g) Al-Nās shows the diversity of a group of humans and their characteristics or types of humans.

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