

Analyzing the Concept of Basyar as Human: A Semantic Study of The Qur'an

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Received: 08/10/2024

Revised: 20/03/2025

Accepted: 03/05/2025

Abstract

This study investigates the semantic implications of the term *basyar* as it pertains to the concept of humanity in the Qur'anic discourse. The research arises from the observation that the Qur'an employs a range of lexical choices to denote human beings, including *nās*, *al-insān*, *basyar*, *banī ādam*, *al-insu*, and *al-mar'u*, each carrying distinct contextual and conceptual connotations. The diversity of these terms reflects the Qur'an's nuanced portrayal of human nature across different dimensions and circumstances. Focusing specifically on *basyar*, this study aims to delineate the unique aspects embedded within this term and how it informs the Islamic understanding of human identity. Methodologically, this is a qualitative literature-based study employing documentary analysis of primary sources such as the Qur'an and classical tafsīr works, including Tafsīr al-Qur'ān al-'Azīm by Ibn Kathīr, Tafsīr al-Marāghī by Ahmad bin Musthafa al-Marāghī, Mafātīḥ al-Ghayb by Fakhruddīn al-Rāzī, and Rūḥ al-Ma'ānī by Shihābuddīn al-Ālūsī, among others. The findings suggest that while the concept of *basyar* aligns closely with the general notion of humanity, it conveys an elevated understanding marked by specific virtues. The study identifies five defining characteristics of human beings within the *basyar* framework: (1) prophethood as a human function, (2) creation from earthly elements, (3) the cognitive and existential dimension of *basyariah*, (4) the social interaction between genders, and (5) the inevitability of death as part of divine ordinance.

Abstrak

Penelitian ini menyelidiki implikasi semantik dari istilah *basyar* dalam kaitannya dengan konsep kemanusiaan dalam wacana Al-Qur'an. Penelitian ini berangkat dari pengamatan bahwa Al-Qur'an menggunakan berbagai pilihan leksikal untuk menyebut manusia, seperti *nās*, *al-insān*, *basyar*, *banī Ādam*, *al-insu*, dan *al-mar'u*, yang masing-masing memiliki konotasi kontekstual dan konseptual yang berbeda. Keragaman istilah ini mencerminkan gambaran al-Qur'an yang bernuansa tentang hakikat manusia dalam berbagai dimensi dan situasi. Dengan fokus khusus pada istilah *basyar*, penelitian ini bertujuan untuk menguraikan aspek-aspek unik yang terkandung dalam istilah tersebut dan bagaimana hal itu membentuk pemahaman Islam tentang identitas manusia. Secara metodologis, penelitian ini adalah studi kualitatif berbasis literatur yang menggunakan analisis dokumenter terhadap sumber-sumber primer seperti al-Qur'an dan karya-karya tafsir klasik, termasuk Tafsīr al-Qur'ān al-'Azīm oleh Ibnu Katsir, Tafsīr al-Marāghī oleh Ahmad bin Musthafa al-Marāghī, Mafātīḥ al-Ghayb oleh Fakhruddīn al-Rāzī, dan Rūḥ al-Ma'ānī oleh Shihābuddīn al-Ālūsī, serta lainnya. Temuan penelitian menunjukkan bahwa meskipun konsep *basyar* sejalan dengan gagasan umum tentang kemanusiaan, istilah ini menyampaikan pemahaman yang lebih tinggi yang ditandai oleh kebajikan-kebajikan tertentu. Studi ini mengidentifikasi lima karakteristik utama manusia dalam kerangka *basyar*: (1) kenabian sebagai fungsi manusia, (2) penciptaan dari unsur-unsur bumi, (3) dimensi kognitif dan eksistensial *basyariah*, (4) interaksi sosial antara jenis kelamin, dan (5) kepastian kematian sebagai bagian dari ketetapan ilahi.

Keywords

Basyar; Human; Islamic Worldview; Qur'anic Semantics; Prophet



Introduction

The Qur'an employs diverse terms to describe human beings, each reflecting distinct aspects of human nature and function. These include *banī ādam*, *al-insu*, *al-nās*, *al-mar'u*, *basyar* (referring to the physical and moral dimension of humans), and *al-insān*. While these terms share a literal meaning, "human", they diverge significantly in their semantic connotations and contextual applications. For instance, *banī ādam* is frequently associated with the creation of humans in the womb, *al-nās* highlights humans as social beings, and *al-insān* emphasizes intellectual capacity. This lexical richness underscores the Qur'an's epistemological depth and comprehensive portrayal of human life.

Unfortunately, the words that define humans in detail in various forms still seem to have the same meaning among Muslims themselves. Conversations about humans continue to grow and have even become disciplines such as anthropology, sociology, psychology, etc. This highlights the multifaceted nature of human existence as portrayed in the Qur'anic system of life.¹ This indicates that many aspects can be explored to understand humans as an entity in a life system. On the other hand, the Qur'an provides alternatives through various dictionaries to explain this.² Some studies that discuss the concept of man in the Koran include research by Imroatus Sholikha Azzuhriyyah and Achmad Khudori Soleh with the theme *Konsep Manusia Sebagai Al-Basyar Dalam Al-Qur'an*,³ research by Haris with the title *Panggilan Quran Kepada Umat Manusia*,⁴ and research by Muhammad Dawam Shaleh with the title "Manusia dalam Al-Qur'an".⁵ Furthermore, many link the seminal concept of man in the Koran with Islamic education, namely research by Azis Abdullah, et al, with the title "Islamic Education and Human Construction in The Quran",⁶ and research by Damayanti, et al, with the title *Hakikat Manusia (Perspektif Filsafat Pendidikan Islam)*,⁷ as well as research by Eliana Siregar with the title *HAKIKAT MANUSIA (Tela'ah Istilah Manusia Versi Al-Qur'an dalam Perspektif Filsafat Pendidikan Islam)*.⁸ Departing from the previous studies above, this research aims to formulate specific indicators about humans in the basyar concept that are still scattered or incomplete in previous studies.

The selection of diction that represents 'human' in the Qur'an certainly has different meanings and intentions, depending on the context.⁹ As mentioned earlier and in several other studies, humans

¹ Imroatus Sholikha Azzuhriyyah and Achmad Khudori Soleh, "KONSEP MANUSIA SEBAGAI AL-BASYAR DALAM AL-QUR'AN," 95.

² Damayanti et al., "Hakikat Manusia (Perspektif Filsafat Pendidikan Islam)," 57.

³ Imroatus Sholikha Azzuhriyyah and Achmad Khudori Soleh, "Konsep Manusia Sebagai Al-Basyar Dalam Al-Qur'an."

⁴ Haris, "Panggilan Quran Kepada Umat Manusia."

⁵ Muhammad Dawam Shaleh, "Manusia Dalam Al-Qur'an."

⁶ Azis Abdullah, Siswanto Masruri, and Khoiruddin Bashori, "Islamic Education and Human Construction in The Quran," *International Journal of Education and Learning* 1, no. 1 (June 1, 2019): 27–32, <https://doi.org/10.31763/ijelev.v1i1.21>.

⁷ Damayanti et al., "Hakikat Manusia (Perspektif Filsafat Pendidikan Islam)."

⁸ E Siregar, "Hakikat Manusia (Tela'ah Istilah Manusia Versi Al-Qur'an Dalam Perspektif Filsafat Pendidikan Islam)," *Majalah Ilmu Pengetahuan Dan Pemikiran*, 2017.

⁹ Haris, "Panggilan Quran Kepada Umat Manusia," 79.

have been mentioned in the Qur'an. Of the words above, the word *basyar* is rarely used.¹⁰ Yet studies state that '*basyar*' in the context of humans contains a high essence, even representing mentioning the Prophet as a human being.¹¹ Therefore, exploring the *basyar* concept's context and essence is particularly interesting.

Accordingly, this paper aims to critically examine the concept of *basyar* within the Qur'anic discourse, addressing its contextual and semantic dimensions as elucidated by classical *mufāsirūn*. Through this examination, the study aspires to offer a more transparent framework for understanding human nature in Islamic thought, ultimately contributing to educational and philosophical efforts to articulate a comprehensive Qur'anic anthropology.

This study adopts a qualitative, literature-based research methodology. The primary focus is on Qur'anic verses that include the term *basyar*, particularly in contexts that relate to human nature. The research began with identifying and collecting relevant verses, followed by an analysis grounded in classical exegetical literature. These interpretations, drawn from authoritative tafsīr sources such as *Tafsīr al-Qur'ān al-'Azīm* by Ibn Kathīr, *Tafsīr al-Marāghī* by Ahmad bin Musthafa al-Marāghī, *Maḥāṭib al-Ghayb* by Fakhrudīn al-Rāzī, and *Rūḥ al-Ma'ānī* by al-Ālūsī, serve as the foundational references for understanding the semantic dimensions of *basyar*.

Based on these sources, the study formulates indicators defining human nature as conveyed through the term *basyar* in the Qur'an. These are then contextualized within the broader Qur'anic worldview. In addition to primary texts, secondary sources—including scholarly works and previous research on related themes—are consulted to enhance the depth and relevance of the analysis.

The data are examined using a descriptive-explanatory approach, aiming to systematically articulate the Qur'anic concept of *basyar* as a representation of human beings. Ultimately, this study seeks to elucidate the theological and anthropological significance of *basyar* within Islamic thought by categorizing, interpreting, and synthesizing the relevant Qur'anic data and exegetical insights.

Analysis Of The Word *Basyar*: A Semantic Study Of The Qur'an

In the Qur'an, the term *basyar*, signifying human beings, appears 37 times across 23 different surahs. Its highest frequency is in QS. al-Mudatsir¹² and QS. al-Mu'minūn,¹³ each containing four instances,

¹⁰ B Busrizal and J Jalwis, "Konsep Kata Al-Basyar Dan Kandungan Akhlak Dalam Al-Qur'an," *Proceedings IAIN Kerinci*, 2023, 17.

¹¹ The study stated that there are 5 points related to prophethood from 17 verses that mention the word *basyar*. The five points are 1) the prophetic mandate from Allah, 2) miracles, 3) the prophet as a guide for humans, 4) the prophet has glory above ordinary humans, and 5) the Prophet has similarities to humans in general. Imroatus Sholikhah Azzuhriyyah and Achmad Khudori Soleh, "Konsep Manusia Sebagai Al-Basyar Dalam Al-Qur'an," 100.

¹² In Surah Al-Mudatsir, it is found in verses 25, 29, 31, and 36.

¹³ In Surah Al-Mu'minun, there are verses 24, 33, 34, 47.

followed by three occurrences in QS. Maryam.¹⁴ In the remaining surahs, the term appears once or twice. When analyzing the classification of surahs, most instances occur in *Makkiyah* surahs, with only three found in *Madāniah* texts.¹⁵ This distribution suggests that *basyar* is used consistently to denote human beings, often in theological or existential contexts.

Linguistically, *basyar* occurs in nine morphological patterns (*siḡḡah*), each reflecting contextual nuance: *basyarun*, *basyarin*, *basyaran*, *al-basyari*, *li-basyarin*, *li-basyarayni*, *abasyaran*, *abasyarun*, and *li-lbasyari*. For example, the form *basyarun* frequently appears in verses addressing prophethood. Out of 15 uses, 12 relate directly to the Prophet Muhammad ﷺ¹⁶, while the remaining refer to the creation of humanity and the story of Maryam.¹⁷ And one verse about the creation of man.¹⁸ The form *li-lbasyar*, by contrast, consistently appears in verses that deliver warnings or admonitions to humankind.¹⁹ These variations underscore the semantic precision of Qur'anic diction and highlight the context-dependent connotations of each form.

Etymologically, the root of *basyar*—composed of the Arabic letters ب (*bā'*), ش (*shīn*), and ر (*rā'*)—conveys multiple meanings, including “human,” “glad tidings,” “warning,” and “promise.” However, this study focuses specifically on its use to denote human beings.²⁰ According to Raghīb al-Asfahani in *Mufradāt fi Ḡharīb al-Qur'ān*, *basyarun* refers to areas of the body from which hair grows, symbolizing corporeality and physical existence.²¹ Thus, *basyar* emphasizes the empirical, material aspect of human beings. Nevertheless, many classical exegetes extend this interpretation to include non-material dimensions (*ruḥāniyyah*), offering a more integrated view of the human as physical and spiritual.

Fakhruddin al-Razi, in his book *Mafātīḥ al-Ghaib*, argues that *basyar* symbolizes not merely humans as living beings but as the noblest creatures (in the human sense) given by Allah Swt. *spiritual* power.²² In line with al-Razi's view, the famous Mufāsīr Ibn Kathīr and al-Alusi also believe that the word *basyar* is more appropriate to represent the mention of the Messengers, who are also humans.²³ This is also agreed by al-Maraghi, who states that the human being referred to in the word *basyar* is the noblest (temperament) among a people.²⁴ Thus, it can be understood that the word *basyar* describes

¹⁴ In Surah Maryam, it is found in verses 17, 20, and 26.

¹⁵ The four Madāniah suras that mention the word *basyar* include QS. Ali 'Imran: 47 and 79, QS. al-Maidah: 18, and QS. al-Taghabun: 6; Busrizal and Jalwis, “Konsep Kata Al-Basyar Dan Kandungan Akhlak Dalam Al-Qur'an,” 18.

¹⁶ Of the 13 *basyarun* verses, there are two that are similar but in different surahs. They are *قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا* *إِلَهُكُمْ إِلَهُ وَاحِدٌ*, this verse appears in QS. al-Kahf:110 and QS. Fussilat:6.

¹⁷ QS. Maryam: 20) *قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْهُ بَشَرٌ وَلَمْ يَمْسَسْهُ بَشَرٌ* (QS. Ali Imran: 47) and *قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْهُ بَشَرٌ*.

¹⁸ One such verse reads, *وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ* (QS. al-Rum: 20).

¹⁹ This word is found in only three verses, and all three are in surah Al-Mudasir.

²⁰ Imroatus Sholikha Azzuhriyyah and Achmad Khudori Soleh, “Konsep Manusia Sebagai Al-Basyar Dalam Al-Qur'an,” 101.

²¹ al-Raghīb al-Asfahani, *Mufradat Alfazh Al-Qur'an*, Vol. 1 (Beirut: Dar al-Qalam, 1412), 47.

²² F Al-Razi, *Mafatih al-Ghaib*, Vol. 8 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1981), 201.

²³ SM Al-Alusi, *Ruh al-Ma'ani Fi Tafsir Al-Qur'an al-Azim*, Vol. 12 (Beirut: Dar Al-Kutub Al-Ilmiyyah, 1994), 43; Ibnu Katsir, *Tafsir Al-Qur'an al-Adzim*, Vol. 2 (Kairo: Dar Thayyibah li al-Nasyr, 1999), 639.

²⁴ Ahmad ibn Musthafa al-Maraghi, *Tafsir Al-Maraghi* (Kairo: Musthafa al-Bab al-Halabi, 1946), 4463.

humans physically (outwardly). Still, on the one hand, it also describes humans inwardly through the nobility of human character.

Departing from the opinions of the mufāsirs above, many researchers and scholars have elaborated on the meaning of *basyar* in various human contexts. Some researchers state that *basyar* means humans as living creatures like plants and animals that need food and space in the universe.²⁵ It's just that the organ structure in the human body is more perfect than that of animals and plants.²⁶ humans are biological creatures that grow and develop like other living things. As biological beings, we must realize that all living things will continue to grow, develop, age, and eventually die. ²⁷ So, this is a reminder for anyone to understand the nature of life better. Of course, people who understand the nature of life will readily submit to and be grateful for Allah Swt's provisions.²⁸

Humans possess fundamental needs, desires, and ambitions like all living creatures. However, they are distinguished by two intrinsic potentials: the intellectual faculty (*nāṭiqah*) and the emotional or appetitive faculty (*hayawāni*).²⁹ These dual capacities are rooted in the human *fitrah* (innate disposition) and collectively form what is referred to as *basyariah*—the human condition.³⁰ Achieving a balanced integration of these faculties is essential, and religion plays a pivotal role in providing moral direction that regulates these impulses and guides individuals toward actualizing their higher nature.³¹ When religious values and ethical principles are neglected, the emotional drive (*hawā*) may overpower reason, leading to moral imbalance.³²

Beyond biological and psychological traits, *basyar* in the Qur'an is also closely linked to ethical character and moral excellence.³³ Many verses referencing *basyar* emphasize the noble nature of prophets, portraying them as virtuous individuals worthy of emulation.³⁴ Al-Ālūsī observes that the Prophet is a moral exemplar within society, guiding individuals through word and deed.³⁵ Similarly,

²⁵ Siregar, "Hakikat Manusia (Tela'ah Istilah Manusia Versi Al-Qur'an Dalam Perspektif Filsafat Pendidikan Islam)," 44–45.

²⁶ Azis Abdullah, Siswanto Masruri, and Khoiruddin Bashori, "Islamic Education and Human Construction in The Quran," 28.

²⁷ Muhlasin, "Konsep Manusia Dalam Perspektif Al-Qur'an," *Idarotuna* 1, no. 2 (May 3, 2019): 49, <https://doi.org/10.24014/idarotuna.v1i2.7025>.

²⁸ A Afrida, "Hakikat Manusia Dalam Perspektif al-Quran," *Al-Qisthu*, 2018, 57, <https://dx.doi.org/10.32694/qst.v1i2.788>. Read also; haris, "Panggilan Quran Kepada Umat Manusia," 72.

²⁹ Fitrah is a provision from Allah Swt. to every creature. As Allah says, ... *فَطَرْنَا لَهُ أَلْفَ فِطْرٍ الْفِطْرُ عَلَىٰهَا*... which means, "the fitrah of Allah who has created man according to that fitrah" (QS. al-Rum: 30). In some articles it is said that fitrah is also included in the category (character) of the concept of *basyar*. Muhlasin, "Konsep Manusia Dalam Perspektif Al-Qur'an," 57.

³⁰ Kholili Hasib, "Puasa dan Fitrah Manusia," Hidayatullah.com, n.d., accessed August 24, 2023.

³¹ Muhammad Naquib Al-Attas and Muhammad Zainiy Uthman, *Ma'na kebahagiaan dan pengalamannya dalam Islam* (Kuala Lumpur: ISTAC, 2002), lii.

³² *Hawā'* refers to the desire to eat, drink, have sex, etc., in order to find pleasure. In other words, it is also called 'libido'. Yasraf Amir Piliang, *Dunia Yang Dilipat: Tamasya Melampaui Batas-Batas Kebudayaan*, 4th ed. (Yogyakarta: Cantrik Pustaka, 2020), 10.

³³ Busrizal and Jalwis, "Konsep Kata Al-Basyar Dan Kandungan Akhlak Dalam Al-Qur'an," 42.

³⁴ Some verses about prophethood are, *فَبِمَا نَرْيَأُ مِنَ النَّبِيِّ أَحَدًا فُعُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا* (QS. maryam:26), *وَقُلْنَ خَاشِعَاتٌ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ* (QS. Yusuf: 31).

³⁵ Al-Alusi, *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an al-Azim*, Vol. 16, 56.

al-Rāzī asserts that prophetic messages addressed to *basyar* extend beyond humanity to encompass all creation, reaffirming the Prophet's universal role as a representative of divine moral order.³⁶ In this light, *basyar* denotes not merely a biological human but a moral agent capable of distinguishing right from wrong and serving as a steward (*khalīfah*) of creation.

Furthermore, the Qur'anic use of *basyar* often intersects with the theme of human creation. As previously discussed, *basyar* highlights the physicality of human beings, described in multiple verses as originating from soil.³⁷ Ibn Kathīr notes that the diversity of human skin tones—brown, white, black, and others—mirrors the variation in soil, symbolizing humanity's earthly origin.³⁸ In line with this, al-Rāzī expands on this by emphasizing two philosophical points: first, that soil represents the purest material chosen by Allah for human creation;³⁹ and second, that soil possesses the capacity to nurture life.⁴⁰ This metaphorical and literal link between soil and life renders it a profound symbol of human existence and divine wisdom.

In Islam, the concept of creation is inseparable from the role of God as the creator. Although atheists and secular scientists often deny the creation of humans from the ground because it seems unusual,⁴¹ for Muslim scientists, there is a metaphysical element that is supra-rational that allows it to happen. Al-Maraghi, in his tafsir, explains that one purpose of human creation is to signify Allah's power.⁴² This is also illustrated in the story of Prophet Zakaria and Maryam, who were unusually blessed with a baby.⁴³ This proves that Allah Swt. has the power (share) to make and organize life for the world's benefit.

In the process of creation, the author finds the continuity of the meaning of *basyar* as a potential (*basyariah*) who has desires as well as biological beings with the process of human creation from the ground. It is common knowledge that the creation of humans after Adam and Eve underwent fetal development (pregnancy). This is agreed upon by all scholars, scientists, and scholars, both Muslim and non-Muslim, and several verses of the Qur'an have explained this.⁴⁴ However, before the formation of

³⁶ Al-Razi, *Mafatih Al-Ghaib*, Vol. 1, 12395.

³⁷ Some of these verses are, QS. al-Rum: 20, QS. Shad: 71, and QS. al-Hijr: 28 & 33, QS. al-Furqan: 54.

³⁸ Katsir, *Tafsir Al-Qur'an al-Adzim*, vol. 3, 294.

³⁹ Many verses and traditions describe the blowing of the spirit into the body. Some of them are Q.S As-Sajdah: 9, Q.S Shad: 72, *Hadith Arba'in Nawawi* no. 4, etc.

⁴⁰ Al-Razi, *Mafatih Al-Ghaib*, Vol. 8, 264.

⁴¹ In Ar-Razi's language, this is called "*khālifu al-'ādat*", which means outside the natural law (*ādat*) that usually occurs because there is cause and effect. Al-Razi, Vol. 25, 91.

⁴² The redaction in the tafsir of Q.S Shad: 71 is الدلالة على القدرة (sign of power). Ahmad ibn Musthafa al-Maraghi, *Tafsir Al-Maraghi*, Vol. 14, 21.

⁴³ In the story, Prophet Zakaria was blessed with a baby at an age when it was no longer productive to have offspring. Maryam is a pious, obedient woman who has never married, let alone associated with men, but she is blessed with a child who will later become a prophet, namely prophet Isa A.S. Ahmad ibn Musthafa al-Maraghi, Vol. 16, 41.

⁴⁴ The verse that shows the creation of humans in the womb is QS. al-Zumar: 6, which means, "He (Allah) made you in your mother's womb event after event in three darknesses (Phases)." Read more; H Asyari, "Perkembangan Anak Menurut Al-Qur'an Surat al-Zumar Ayat 6, Surat al-Mu'minun Ayat 12 Sampai Ayat 14, Dan Surat Luqman Ayat 12 Sampai Ayat 19 Serta Relevansinya Dengan Pendidikan Pranatal Dan Postnatal." (Ciamis, IAID, 2023).

the fetus, there is a reproductive process that requires the role of the nature of *basyariah*, namely desire, so that sperm and ovum cells can meet. Then what does this have to do with soil? Sperm and ovum cells come from the essence of the soil channelled through (organic) foods consumed by the body; then, the juice is taken to become these cells.⁴⁵ Of course, converting soil starch into spermatozooids is also through the power of Allah Swt. because otherwise, the sperm produced will not fertilize the ovum.

The transient nature of life serves as a profound testament to God's absolute sovereignty over all creation. Both animate and inanimate entities are subject to the laws of temporality—living beings inevitably undergo aging and death, while non-living objects experience deterioration and transformation over time. According to al-Ālūsī, this phenomenon reflects the divine principle of *sunnatullāh* (natural law), an unalterable pattern embedded within the fabric of existence.⁴⁶ Despite advancements in science and technology, no discovery has succeeded in reversing or circumventing this temporal cycle, nor is such an outcome anticipated. Within the Islamic worldview, worldly life is thus understood as a trial (*ibtilā'*), a preparatory stage before the eternal hereafter.⁴⁷ Longevity, when granted, is regarded as a divine favor—an opportunity that must be embraced with gratitude and used to fulfill one's moral and spiritual responsibilities.⁴⁸ The inevitability of death serves as a continuous reminder of the finite nature of human existence and the urgency to make meaningful use of one's time in this world.

Drawing from classical mufāsīrūn's and contemporary scholars' insights, *basyar* emerges as a multilayered concept within the Qur'anic lexicon. While it broadly encompasses meanings such as "human," "glad tidings," and "promise," its specific application to the human context appears with notable precision. Lexically derived from the Arabic root letters *bā'*, *shīn*, and *rā'*, forms of this root occur in numerous Qur'anic verses. However, the term *basyar*, when explicitly used to denote human beings, appears only 37 times across 23 distinct *sūrah*s. This selective usage suggests a deliberate semantic emphasis, often associated with human embodiment, prophetic identity, and moral accountability.

The term *basyar*, when used to describe human beings, encapsulates their biological constitution and moral potential. It portrays humans as *basyariah*—creatures who eat, drink, reproduce, and engage in the natural processes of life, all within the framework of *sunatullah* (divine law). Within this context, human existence is intrinsically bound to the will and decree of Allah, encompassing both life and death

⁴⁵ This is also stated in QS. al-Mu'minun: 12-14, which means, "And indeed We have created man from the essence of the ground. Then We made that essence into semen (which is stored) in a firm place (the womb). Then We made the semen into a clot of blood, and the clot of blood into a lump of flesh."" This matter has also been explained in detail by many researchers both from the perspective of the Quran and science. I Suryani, "Studi Literatur: Konsep Pembentukan Janin Dalam Perspektif Al-Quran Dan Sains," *Jurnal Penelitian Pendidikan Guru Sekolah Dasar*, 2019, 3650.

⁴⁶ Al-Alusi, *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an al-Azim*, Vol. 17, 44.

⁴⁷ Ahmad ibn Musthafa al-Maraghi, *Tafsir Al-Maraghi*, 3331.

⁴⁸ Al-Razi, *Mafatih Al-Ghaib*, Vol. 3, 74.

as elements of divine destiny. However, its consistent association with moral excellence sets *basyar* apart from other Qur'anic terms for humanity. It is frequently employed about prophets, emphasizing their human form and elevated ethical character. In this sense, *basyar* denotes a human being endowed with the ability to discern between right and wrong and to embody virtuous conduct—qualities that distinguish this term from more general references to human beings.

This study further identifies several defining characteristics specific to the concept of *basyar*, offering a more nuanced understanding of how this term functions within Qur'anic discourse. These characteristics serve as semantic markers that differentiate *basyar* from other terms such as *nās*, *al-insān*, or *banī ādam*. The following section will elaborate on these distinguishing features, which collectively construct the Qur'anic conceptualization of the human being through the lens of *basyar*.

The Concept Of *Basyar*: Meaning And Characteristics

As previously outlined, the Qur'anic term *basyar* encompasses a broad and nuanced semantic field when referring to human beings. This diversity of meaning does not imply interpretive relativism; instead, classical *mufāsirūn* have sought to uncover the specific implications of *basyar* by examining the contextual circumstances surrounding each verse in which the term appears.⁴⁹ In this regard, some previous researchers have made classifications to understand the concept of *basyar* as a human being as a whole.⁵⁰ Building upon prior classifications proposed by earlier scholars, this study seeks to delineate the defining features of *basyar* as a distinct conceptual framework within the Qur'anic portrayal of humanity.

Importantly, not every human being automatically qualifies under the concept of *basyar* as articulated in the Qur'an. One of the critical attributes emphasized in this conception is noble character, which is not universally present among all individuals.⁵¹ Consequently, the presence of some, but not all, defining traits does not suffice to categorize a person within the *basyar* paradigm. To be encompassed by this concept, all key characteristics must be fulfilled.⁵²

This study identifies five principal traits that characterize the *basyar* conception of humanity: (1) prophethood, (2) creation from earthly elements, (3) the possession of *basyariah* or human-specific

⁴⁹ Al-Attas and Muhammad Zainiy Uthman, *Ma'na kebahagiaan dan pengalamannya dalam Islam*, xlii.

⁵⁰ Some classifications of *basyar* from previous research are, 1) prophethood, 2) male and female contact, 3) humans in general, 4) the process of creation from the ground, 5) humans meet death. Busrizal and Jalwis, "Konsep Kata Al-Basyar Dan Kandungan Akhlak Dalam Al-Qur'an," 22–23. Furthermore, some studies also classify the word *basyar* as similar to the above, but there are some additions. Some of these additions are 1) human skin, 2) human components consisting of flesh and blood, and 3) the absence of death points. Imroatus Sholikha Azzuhriyyah and Achmad Khudori Soleh, "Konsep Manusia Sebagai Al-Basyar Dalam Al-Qur'an," 99.

⁵¹ Busrizal and Jalwis, "Konsep Kata Al-Basyar Dan Kandungan Akhlak Dalam Al-Qur'an," 27.

⁵² It is also referred to as a "variable", which is a characteristic, category, measure, character, etc., that emerges (is produced) from a concept. Pascasarjana Universitas Esa Unggul, "PENGUKURAN VARIABEL – Dalam Penelitian," accessed September 8, 2023, <https://pascasarjana.esaunggul.ac.id/index.php/2016/08/29/pengukuran-variabel-dalam-penelitian/>.

attributes, (4) the social dynamic between males and females, and (5) mortality. These points depart from the *mufāsirs'* explanations in interpreting the word *basyar* as a human being in various contexts and analyzing some previous research.⁵³ These traits will be examined in detail to understand the human identity encapsulated by the term *basyar* comprehensively.

First, prophethood is the most prominent theme associated with the term *basyar* in the Qur'an. Of the 37 verses in which *basyar* appears, 23 relate directly to the notion of prophethood—a majority that underscores the term's close association with divine messengers.⁵⁴ These verses refer not only to Prophet Muhammad ﷺ but also to other prophets such as 'Isa (As.),⁵⁵ Yusuf As.,⁵⁶ and Zakaria As.⁵⁷ In Qur'anic rhetoric, the repetition of a term often serves the function of emphasis (*li at-ta'kid*), suggesting that the use of *basyar* in these contexts is deliberate and significant.⁵⁸

This correlation suggests that while exceptional in their roles, prophets are fundamentally human and thus share in the *basyar* condition—subject to biological needs, emotional experiences, and divine natural laws (*sunan Allāh*).⁵⁹ According to al-Ālūsī, this shared humanity does not undermine their prophetic mission.⁶⁰ Al-Marāghī similarly asserts that messengers are not chosen from among angels or jinn, but from within the human community.⁶¹ From Adam to Muhammad ﷺ, every prophet has been a human being—a fact that affirms the Qur'anic emphasis on the relatability and moral exemplarity of prophets.⁶² What distinguishes prophets from other human beings, however, is the divine mandate they carry: they are recipients of revelation and are often endowed with miracles as signs of their authenticity.⁶³ The Qur'an's use of *basyar* to describe prophets thus underscores both their humanity and their elevated moral and spiritual status. For this reason, many scholars argue that *basyar* is the most appropriate Qur'anic term for representing the prophetic figure, despite its general meaning of "human."

⁵³ Busrizal and Jalwis, "Konsep Kata Al-Basyar Dan Kandungan Akhlak Dalam Al-Qur'an," 22–23. Read also; imroatus Sholikhah Azzuhriyyah And Achmad Khudori Soleh, "Konsep Manusia Sebagai Al-Basyar Dalam Al-Qur'an," 99–100.

⁵⁴ The verses in the concept of *basyar* that talk about prophethood include, QS. al-Mudatsir: 29, 31, 36, QS. al-Mu'minun: 24, 47, QS. al-Syu'ara: 154, 186, QS. al-Maidah: 18, QS. Ibrahim: 10, QS. al-Nahl: 103, QS. al-anbiya': 3, QS. Yasin: 15, QS. Fussilat: 6, QS. al-Imran: 79, QS. al-shura: 51, QS. al-An'am: 91, QS. Hud: 27, QS. Yusuf: 31, QS. al-isra': 93–94, QS. Maryam: 26, and QS al-Taghabun: 6.

⁵⁵ The verse reads, قَالِمًا تَرْيَيْنَ مِنَ النَّشْرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا (QS. Maryam: 26).

⁵⁶ The verse reads, وَقُلْنَ خَاشِعَاتٍ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ (Q.S Yusuf: 31).

⁵⁷ Mentioned in al-Maraghi's commentary before interpreting Q.S Maryam: 20. Read more; Ahmad ibn Musthafa al-Maraghi, *Tafsir Al-Maraghi*, Vol. 16, 41.

⁵⁸ al-Raghib al-Asfahani, *Mufradat Alfazh Al-Qur'an*, Vol. 3, 434.

⁵⁹ One of the concrete proofs that the prophet has the *nature of basyariah* is that the prophet eats, drinks, and even marries and has offspring. al-Raghib al-Asfahani, Vol. 3, 282 & 463.

⁶⁰ Al-Alusi's statement when interpreting QS. al-Syu'ara: 154, إِنَّ الْبَشَرِيَّةَ لَيْسَتْ مِنْ مَوَاقِعِ النَّبِيِّ (verily the attribute of *basyariah* does not prevent prophethood). Al-Alusi, *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an al-Azim*, Vol. 12, 43.

⁶¹ Ahmad ibn Musthafa al-Maraghi, *Tafsir Al-Maraghi*, Vol. 1, 4463.

⁶² D in al-Razi's view, this is a custom (will) of Allah Swt. Al-Razi, *Mafatih Al-Ghaib*, Vol. 1, 7364.

⁶³ Katsir, *Tafsir Al-Qur'an al-Adzim*, Vol. 2, 639.

Furthermore, *basyar* is deemed suitable to represent the prophet in humans, and a prophet is always sent to a people (social group). The sending of prophets from human groups certainly has a logical reason. According to al-Alusi, a prophet is sent amid society to provide examples and teachings (wisdom) to humans and guide their people to reach the essence of life.⁶⁴ Therefore, the prophet has the nature of *ma'sūm*, guarded by Allah from actions that violate the Sharia. Al-Razi added that a prophet is sent to humans and all of nature.⁶⁵ In the sense that a prophet must also be able to provide an example of a caliph (leader) figure to everyone to maintain the common good of both humans and the environment, etc. And maybe that's one of the reasons why prophets are sent to the community, in addition to teaching about *muāmalah* between fellow creatures (horizontal relationships), but also introducing them to the creator (vertical relationships).

In addition to the two hypotheses about the synchronization of the concept of *basyar* and the concept of prophethood above, there is one more connection regarding character. It is believed that in the stories of the prophets, various miracles appear until it comes to the view that prophets are not humans but angels. Some verses that state this include QS. Yusuf: 31,⁶⁶ QS. al-Kahf: 110, and QS. Fusilat: 6,⁶⁷ etc. According to al-Maraghi, this is due to the prophets' beauty and glory, both in appearance and behaviour.⁶⁸ Al-Alusi also supports the idea that there are extraordinary things in the prophets that do not exist in ordinary humans.⁶⁹ From this, we can understand that the concept of *basyar* is indeed devoted to those who can maintain their morals so that they deserve to be an example for others to maintain the common good.

Thus, using the term *basyar* to describe prophets in human form is appropriate. The many verses of *basyar* that intersect with the concept of prophethood and the scholars' interpretations, as well as the three hypotheses above, are sufficient evidence and strong reasons to state that the concept of *basyar* is in harmony with the idea of prophethood. Both in terms of the nature of *basyariah* (humanity), the purpose of the prophets sent among the people (society), and the values and morality taught and instilled in each individual. This also opens a new discussion as to whether humans in the *basyar* conception are superior to humans in other conceptions, such as *nās*, *al-insān*, *banī ādam*, etc.

The second characteristic of *basyar* as a human is the concept of human creation. Five verses about *basyar* relate to human creation in four different surahs.⁷⁰ Some of these verses have various contexts. In the previous sub-chapter, some of the contexts in human creation contained in the context of *basyar*

⁶⁴ Al-Alusi, *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an al-Azim*, Vol. 16, 56.

⁶⁵ Al-Razi, *Mafatih Al-Ghaib*. Read also; Al-Alusi, *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an al-Azim*, Vol. 29, 129.

⁶⁶ Verse 31 of surah Yusuf reads, مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَكْرٌ كَرِيمٌ.

⁶⁷ The two verses read, قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ....

⁶⁸ Ahmad ibn Musthafa al-Maraghi, *Tafsir Al-Maraghi*, Vol. 12, 140.

⁶⁹ Al-Alusi, *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an al-Azim*, Vol. 12, 231.

⁷⁰ These verses include, QS. al-Hijr: 28 & 33, QS. Shad: 71, QS. al-Furqan: 54, QS. al-Rum: 20.

have been slightly stated. This discussion will be more in-depth related to the context of human creation in the concept of *basyar*.

In some verses about *basyar*, it is stated that humans were created from the ground. This is evidenced by the verses on human creation that contain the word *basyar*, which is often connected to the component of soil. Some of the diction of 'soil' used in these verses includes *ṭīn*,⁷¹ *ṣalṣālīn*,⁷² and *turāb*.⁷³ The word *ṭīn* means the soil's softest (best) part.⁷⁴ The word *ṣalṣālīn* can be interpreted as *ṭīn al-lādzīb* (clay) that is easy to mould.⁷⁵ *Turāb* means a place where something grows and one seeks to make a living.⁷⁶ The three dictionaries have meanings following their respective contexts. However, the word *turāb* provides a distinction and wisdom to humans, that humans come from the ground, live on the ground, eat from the products (plants) of the ground, and will later return to the ground.

The Qur'an describes the creation of human beings from the earth, a notion that can be reflected in the diversity of human skin tones, which resemble the hues of various soils. While this perspective may appear speculative, classical exegetes such as Ibn Kathīr, referencing relevant ḥadīth, affirm that the descendants of Adam (*banī Ādam*) share physical traits, including skin color, with the earthly materials from which they were created.⁷⁷ This supports the Qur'anic view of humans as beings composed of physical elements, or an "empirical physique," while simultaneously possessing a spiritual essence (*rūḥ*).⁷⁸ Islamic theology thus recognizes the physical and metaphysical dimensions of human existence.

From a biological standpoint, the process of human reproduction following Adam and Eve occurs through pregnancy, a process explicitly affirmed in the Qur'an⁷⁹ and widely supported by scientific inquiry.⁸⁰ However, even within this natural process, the symbolic role of soil remains relevant. The nutrients necessary for forming reproductive cells, sperm and ovum, are derived from food, primarily plants, which absorb minerals from the soil.⁸¹ This biological interdependence lends scientific support to the Qur'anic assertion that humans originate from the earth, reinforcing both theological and empirical perspectives on human creation.

⁷¹ QS. Shad: 71 which reads, ... إِيَّيْ خَالِقٌ بَشَرًا مِنْ طِينٍ ...

⁷² QS. al-Hijr: 28, which reads, ... إِيَّيْ خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ ...

⁷³ QS. al-Rum: 20 which reads, ... خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ ...

⁷⁴ Al-Razi, *Mafatih Al-Ghaib*, Vol. 8, 244. This is in line with the verse that says, "indeed man was created in the best possible form" (QS. al-Tin: 4).

⁷⁵ Katsir, *Tafsir Al-Qur'an al-Adzim*, Vol. 2, 247.

⁷⁶ Ahmad ibn Musthafa al-Maraghi, *Tafsir Al-Maraghi*, Vol. 2, 38.

⁷⁷ The text of the hadith is, "فجاء بنو آدم على قدر الأرض، جاء منهم الأحمر والأبيض والأسود وبين ذلك" (رواه أبو داود والترمذي). Katsir, *Tafsir Al-Qur'an al-Adzim*, Vol. 3, 294.

⁷⁸ al-Raghib al-Asfahani, *Mufradat Alfazh Al-Qur'an*, 47.

⁷⁹ Asyari, "Perkembangan Anak Menurut Al-Qur'an Surat al-Zumar Ayat 6, Surat al-Mu'minin Ayat 12 Sampai Ayat 14, Dan Surat Luqman Ayat 12 Sampai Ayat 19 Serta Relevansinya Dengan Pendidikan Prnatal Dan Postnatal."

⁸⁰ mahfuz, "Konsep Penciptaan Manusia Dan Reproduksi Menurut Al-Qur'an."

⁸¹ Reread the explanation in the tafsir of QS. al-Mu'minin: 12-14. Suryani, "Studi Literatur: Konsep Pembentukan Janin Dalam Perspektif Al-Quran Dan Sains," 3650.

Still talking about the creation of humans in the concept of *basyar*, *one thing* should not be forgotten, namely, the involvement of the creator. What we see on the external human self (physical) empirically is the body. Meanwhile, the component that must be present in the body to be fully human is the spirit.⁸² Without the spirit, the body will only be called a corpse. Then how can the spirit reside in the body? Allah plays a role in blowing the spirit into the body in this part.⁸³ And this role until this moment will never be replaced by man, science, technology, etc. So, it is appropriate if Muslim scholars say that humans must realize that they are being awarded (owed) life by Allah Swt.⁸⁴ To repay the gift is to understand the nature of the self and practice things that are good again, true according to Allah Swt.⁸⁵

The third, characteristic of the concept of *basyar* as a human being is the nature of *basyariah* or human attributes in general. As we learn that the general characteristics of living beings are breathing, moving, reproducing, needing food, etc.,⁸⁶ So is the case with humans. These characteristics in Islam are called lust potential (*hayawāni*) or the emotional potential of humans. However, in addition to the above potential desires, humans have one potential that does not exist in other creatures, namely, 'thinking'. That is why some scholars call humans *hayawān an-nātiq* (thinking beings).⁸⁷ This potential of reason is the benchmark and consideration in humans in carrying out various activities. So, people who can maximise their thinking power will not only achieve or succeed but also be able to reach *Ma'rifat* (knowing Allah).⁸⁸

Conversely, when the faculty of reason is diminished and overshadowed by the impulses of desire, the human self tends to be governed by its *hayawāni* (animalistic) nature.⁸⁹ This imbalance can distort an individual's worldview and misdirect their orientation in life. As a result, such individuals may lose sight of their essential identity, transgress moral boundaries, and struggle to discern right from wrong.⁹⁰ Therefore, it is imperative for human beings to take responsibility for regulating and harmonizing the two intrinsic capacities—intellect and desire—that form part of their *basyariah*, which

⁸² Al-Attas and Muhammad Zainiy Uthman, *Ma'na kebahagiaan dan pengalamannya dalam Islam*, xl.

⁸³ Some verses that explain about the spirit include, ... *لَمْ سَوِّهِمْ فِيهِ مِنْ رُوحِهِ* (QS al-Sajdah: 9), and *وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ* (QS. Shad: 72).

⁸⁴ Al-Attas explains that there is a sacred covenant between humans and Allah Swt. on the "Day of Alastu" which is the day when a person is created. This is also enshrined in (QS. al-A'raf: 172). Al-Attas and Muhammad Zainiy Uthman, *Ma'na kebahagiaan dan pengalamannya dalam Islam*, xli.

⁸⁵ Al-Attas and Muhammad Zainiy Uthman, xii.

⁸⁶ "Ciri-Ciri Makhluq Hidup, Apa Saja? – Universitas Islam An Nur Lampung," July 30, 2023, <https://an-nur.ac.id/blog/ciri-ciri-makhluq-hidup-apa-saja.html>.

⁸⁷ SM Muhammad Zainiy Uthman, *Thinking Framework*, 1st ed. (Kuala Lumpur, Malaysia: RZS-CASIS UTM, 2020), 15.

⁸⁸ Al-Attas and Muhammad Zainiy Uthman, *Ma'na kebahagiaan dan pengalamannya dalam Islam*, 2.

⁸⁹ Muhammad Naquib Al-Attas, *Risalah untuk kaum muslimin* (Kuala Lumpur: Institut Antarabangsa Pemikiran dan Tamadun Islam, 2001), 43–44. Read also, Al-Attas and Muhammad Zainiy Uthman, *Ma'na kebahagiaan dan pengalamannya dalam Islam*, 39–40.

⁹⁰ Al-Attas, *Risalah untuk kaum muslimin*, 56.

in turn reflects their innate disposition (*fitrah*).⁹¹ Achieving such balance necessitates spiritual and moral guidance from the Creator, as conveyed through Islamic teaching.

This understanding of *fitrah* also relates directly to the *fourth* characteristic of the *basyar* concept: the relationship between men and women. Love and affection between the sexes are natural human inclinations and a manifestation of the *basyar* condition.⁹² This is also part of *Basyar's* human nature. Similarly, the concept of *basyar* also alludes to the relationship between men and women.⁹³ However, such relationships must be governed by Islamic law's ethical and legal principles (*Sharī'ah*) to ensure they remain within the boundaries prescribed by religious and social norms.⁹⁴ Without this framework, human relationships risk devolving into forms that contradict the moral ideals upheld in the Qur'anic worldview.

Furthermore, in the concept of *basyar*, some humans are given glory through miracles or inspiration by Allah Swt. It is told in the story of Maryam, the mother of the Prophet Isa As., who had never been touched by a man other than her mahram but was awarded the pregnancy of a prophet.⁹⁵ in the interpretation of Ar-Razi, this event is said to be a miracle because it is considered impossible for human reason.⁹⁶ According to al-Alusi, the creation of the Prophet Isa in Maryam's womb is the will and power of Allah without involving the law of causes and intermediaries.⁹⁷ This also explains that if Allah has willed, anything must happen, even though humans consider something impossible.

The fifth and final defining feature of the *basyar* concept is death. According to Ibn Kathīr, every human being, regardless of status, even prophets, must ultimately face death.⁹⁸ This phenomenon is part of the divine law (*sunatullah*) governing creation. Al-Ālūsī emphasizes that mortality imparts wisdom, reminding human beings not to neglect the true purpose of worldly existence.⁹⁹ Similarly, Fakhr al-Dīn al-Rāzī asserts that life is finite and bound by divine decree.¹⁰⁰ Al-Marāghī further posits that the world is a temporary testing ground through which human beings may rediscover and

⁹¹ As the Prophet said. "The best leaders are those whom you love, and they love you; you pray for them, and they pray for you. The worst leaders are those whom you hate, and they hate you; you curse them, and they curse you" (HR Muslim).

⁹² The evidence that shows that humans are created in pairs is QS. al-Nisa: 1, QS. al-Dzariyat: 49, QS. al-Qiyamah: 39, etc. Even long before the relationship between the opposite sex, a person's determination to be male or female is also destiny as well as a *fitrah* from Allah Swt.

⁹³ The *basyar* verse about the contact of men and women, *وَلَمْ يَمَسَّ مِنِّي بَشَرٌ وَلَمْ أَكُ بَغِيًّا* (QS. Maryam: 20), and *قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسَّ مِنِّي بَشَرٌ* (QS. Ali-Imran: 47).

⁹⁴ Islam's solution to the relationship between men and women who love each other is marriage. As Allah says, "And marry those who are alone among you, and those who are worthy (of marriage) of your male servants and your female servants, if they are poor, Allah will enable them with His bounty, and Allah is All-Knowing." (QS. al-Nur: 32). Aisyah Ayu Musyafah, "Perkawinan Dalam Perspektif Filosofis Hukum Islam," *CREPIDO* 2, no. 2 (November 29, 2020): 112, <https://doi.org/10.14710/crepido.2.2.111-122>.

⁹⁵ The verse that is often repeated in describing the story reads, "... وَلَمْ يَمَسَّ مِنِّي بَشَرٌ ...". Busrizal and Jalwis, "Konsep Kata Al-Basyar Dan Kandungan Akhlak Dalam Al-Qur'an," 41.

⁹⁶ Al-Razi, *Mafatih Al-Ghaib*, Vol. 25, 91.

⁹⁷ Al-Alusi, *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an al-Azim*, Vol. 3, 64.

⁹⁸ Katsir, *Tafsir Al-Qur'an al-Adzim*, Vol. 3, 218.

⁹⁹ Al-Alusi, *Ruh Al-Ma'ani Fi Tafsir Al-Qur'an al-Azim*, Vol. 17, 44.

¹⁰⁰ Al-Razi, *Mafatih Al-Ghaib*, Vol. 3, 174.

strengthen their relationship with God.¹⁰¹ Thus, an awareness of mortality is intended to orient human beings toward the afterlife.

Synthesizing these insights, the *basyar* concept may be understood as comprising five essential characteristics: (1) Prophethood, signifying that prophets are selected from among human beings and share basic human needs such as food, clothing, and companionship, despite their elevated roles; (2) Creation from the earth, which reflects the origin, sustenance, and eventual physical return of humans to the soil; (3) Basyariah nature, denoting the biological and cognitive capacities inherent in human beings, such as movement, nourishment, and reasoning; (4) Male-female relationships, highlighting the social and relational aspects of human nature as defined by divine law; and (5) Mortality, acknowledging the inevitability of death and the need to prepare for the afterlife.

Together, these characteristics portray *Basyar* not merely as a biological entity but as a being endowed with intellect, morality, and divine responsibility. Properly understanding these traits encourages a purposeful life aligned with worldly ethics and eschatological awareness.

Conclusion

This study has explored the Qur'anic concept of *basyar* as a distinctive representation of the human being, revealing its semantic richness and theological depth. Unlike other Qur'anic terms that refer to humanity, such as *nās*, *al-insān*, or *banī ādam*, *basyar* is uniquely positioned to encapsulate both the biological and moral dimensions of human nature. It frequently appears in contexts related to prophethood, highlighting not only the human form of divine messengers but also their exemplary moral character and societal roles. Through a detailed semantic and exegetical analysis, this study has identified five key characteristics embedded in the concept of *basyar*: (1) the prophetic nature of the human being, (2) creation from earthly elements, (3) the rational and emotional capacities that constitute *basyariah*, (4) social relations between genders, and (5) the reality of death as part of divine decree.

These characteristics collectively offer a holistic understanding of the human being within the Qur'anic worldview. They emphasize that humans are not merely physical entities, but moral agents entrusted with divine purpose and existential responsibility. The term *basyar* thus functions as both a descriptive and prescriptive category, describing human nature while pointing toward the ethical and spiritual ideals humans are meant to embody.

Moreover, the study underscores the relevance of the *basyar* concept for contemporary Islamic thought, particularly in fields such as education, anthropology, and moral philosophy. By reconnecting with the Qur'anic framework, scholars and educators can rearticulate a vision of humanity grounded

¹⁰¹ Ahmad ibn Musthafa al-Maraghi, *Tafsir Al-Maraghi*, 3331.

in revelation that harmonizes physical realities with metaphysical aims—ultimately, understanding basyar as both a biological and moral being invites more profound reflection on what it means to be human concerning God, creation, and society—guiding the believer toward ma‘rifah (recognition of God) and ethical fulfilment in this life and the hereafter.

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