

The Best Human Beings from the Perspective of the Qur'an and Hadith (A Thematic Study of Verses of the Qur'an and Hadith)

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ABSTRACT

This study aims to reveal the concept of the Best Human Being in the Perspective of the Qur'an and Hadith. In this paper, the researcher uses the thematic method with the consideration that thematic is one of the most effective methods in research because it focuses on specific data, information, and sources that are relevant to the object under study. Thus, the thematic method is regarded as more effective in revealing the specific core contents, concepts, or ideas in the Qur'an (Quranic Idea) quickly, precisely, and accurately. It is a method of compiling certain verses of the Qur'an and Hadith that are interrelated and have relevant themes. In this study, the researcher focuses on the theme of the verses which discuss humans as the best and perfect creation of Allah compared to other creatures. Generally, the term 'the best human being' means a human who has privileges, both in terms of the perfection of his physical creation (QS. al-Tin: 4) and his human function in contributing to the benefit of human life as well as a mercy to the whole world (QS. al-Anbiya: 107). Based on the above framework, the best human concept from the perspective of the Qur'an can be classified into five aspects. Firstly, aspects of integrated personality (QS. al-Isra: 81, QS. al-Shams: 8); Secondly, aspects of physical perfection (QS. al-Tin: 4); Thirdly, productive personality (QS. al-Rahman: 33); Fourthly, beneficial personality (QS. al-Anbiya: 94); and fifthly, religious personality (QS. al-Syams: 9). Thus, the best human being is an individual capable of optimizing the perfection of his physical existence, while concurrently effectuating the five aspects of his human potential.

1. Introduction

From the aspect of creation, the best human beings are the most perfect of all other creations of Allah, including the angels. Other creatures, such as animals, stars, and birds, are only given the abilities of lust, desire, instinct, and the like, without reason and intelligence. Meanwhile, angels are only given the ability to reason without lust and desire to have something, to marry, and other desires. In contrast, humans were given two potential abilities at once, the abilities of lust and desire, as well as the ability of the mind to research, analyze, think, and make conclusions and decisions. That is the reason Allah calls them the most perfect created being. This can be seen and understood clearly as described by Allah in QS. Al-Tin verse 4 as follows:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Translation:

Indeed, We created humans in the best form.

The verse above is explained more clearly in the book *Mu'jam Maqayis al-Lugah* as follows:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ: وَذَلِكَ إِشَارَةٌ إِلَى مَا خَصَّى بِهِ الْإِنْسَانُ مِنْ بَيْنِ الْحَيَوَانِ مِنَ الْعَقْلِ وَالْفَهْمِ
وَأَنْتِصَابِ الْقَامَةِ الدَّالَّةِ عَلَى إِسْتَيْلَايِهِ عَلَى كُلِّ مَا فِي هَذَا الْعَالَمِ²

Translation:

Indeed, We (Allah) created humans in the best form: It shows that humans are indeed different from animals or other creatures from the aspect of reason and intelligence. Their upright stature shows their specialness from all that exists in nature.

The explanation put forward by Ibn Faris Abu al-Husain mentioned above is relevant to what was explained by M. Quraish Shihab in the book *Tafsir Al-Misbah Pesan, Kesan dan Keserasian Al-Qur'an* (Tafseer Al-Mishbah Messages, Impressions, and Harmony of the Qur'an), as follows:

The word تقويم taqwīm means making something have قوام qiwām means a physical form that fits its function. al-Ragib al-Ashfahani an expert on the language of the Qur'an, sees the word taqwīm here a sign of the privileges of humans compared to animals, their reason, intelligence, understanding, and upright and straight physical form. So, the sentence ahsan taqwim means the best form and physique.

Based on the explanations of the experts stated above, it can be understood that the meaning of the best human being is a perfect human being, both from the aspect of his creation and his functional aspect for the continuity of the lives of other creatures created by Allah.

2. Literature Review

This study aims to reveal the concept of the Best Human beings from the Perspective of the Qur'an and Hadith, which includes five aspects, including integrated personality, perfect physique, productive personality, beneficial personality, and religious personality. Humans were created by God in a perfect form of creation and are equipped with five aspects of competency that are ready to be actualized for the benefit of himself, others, and the surrounding natural environment (*rahmatan lil alamin*). Optimal actualization of the five aspects of competence mentioned above will give birth to individuals called the Best Human beings because they have carried out the divine and human missions embedded in them since the beginning of their creation.

3. Methodology

In this study, the researcher used the thematic method, which is carried out by collecting data sources, information, and references relevant to the object being researched and studied. The interrelated data, information as well as references are then collected, studied, and analyzed to find the content, concepts, and ideas contained in the set of data sources.

4. Results and Discussion

This paper discusses the concept of the best human being from the Perspective of the Qur'an and Hadith, which consists of five aspects: integrated personality, perfect physique, productive personality, beneficial personality, and religious personality.

First, the aspect of integrated personality (QS. Al-Isra verse 81)

Integrity comes from the Greek word "*integer*" which means whole, complete, or unity. It means that integrity is the wholeness, unity, and/or unanimity of attitude regarding a truth that must be maintained. Thus, personal integrity is defined as the attitude possessed by a person, both individually and in groups, always having a consistent attitude toward the truth and trying to maintain and preserve it. This consistent attitude toward truth is one of the potential fundamental aspects in realizing the best human beings. Therefore, the figure of the best human being can be realized through consistent personal integrity that the right is right and the wrong is wrong. The truth must win, and error and falsity must lose and vanish. This is described by Allah in QS. al-Isra verse 81.

Second, the aspect of perfect physique (QS. Al-Tin verse 4).

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The most perfect creature in his physical creation is human. Human beings have physical perfection compared to other creatures. Angels are created by God with the potential of reason without passion or desire, contrasted with other creatures, such as animals, beasts, and plants, who are only given the potential of instinct without reason. God created humans by providing perfect potential in the form of reason, passion, and instinct, aside from reason and intelligence. The potential of reason, lust, and/or instinct make humans the most perfect creatures of Allah. This is described by Allah in QS. al-Tin verse 4, and further explained by M. Quraish Shihab that human beings in their creation have a physical form that fits their function, as explained by an expert on Al-Qur'an Language, al-Ragib al-Ashfahani, who views the word *taqwīm* in this case as a sign of human privilege compared to animals, that is the sense of understanding and the upright and straight physical form. Therefore, the sentence *ahsan taqwīm* means the best form and physique. This perfect form of human physique, when its function is optimized for the benefit of life, will form the best human being.

Third, the aspect of *productive personality* (QS. al-Rahman verse 33)

Humans are created by God with various potentials, one of which is creative-productive potential which leads them to become individuals who are able to do and produce positive things for the benefit of human life and other creatures around them. This potential is described by Allah in QS. al-Rahman: 33

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُوا إِلَّا بِسُلْطَانٍ

Translation:

O assembly of jinn and humans! If you can penetrate (pass) beyond the realms of the heavens and the earth, then do so. But you cannot do that without Our authority.

The verse explains that jinn and humans are able to penetrate the heavens and the earth with their power or ability. The word strength and ability in this verse means the power and ability of knowledge. This is in accordance with the explanation in Tafsir Jalalain as follows:

فَاَنْفُذُوا (اَمْرٌ تَعْجِيزٌ) لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ (بِقُوَّةٍ وَلَا قُوَّةَ لَكُمْ عَلَى ذَٰلِكَ) إِلَّا بِاِلْعَلْمِ

Translation:

Penetrate (conquer). You cannot penetrate it or conquer it except by sulthan (by power, and there is no power over such) except by knowledge.

This interpretation is relevant to the reality of today's modern life, where numerous scientists have reached outer space, the moon, and other planets. Likewise, many scientists have succeeded in drilling the earth to discover oil, gas, nickel, and other mineral deposits. Therefore, if humans optimize the productive potential within them, they can produce things beneficial to themselves, other people, and the surrounding environment. That is a productive individual (productive personality) and the best human.

Fourth, the aspect of *beneficial personality* (QS. al-Anbiya verse 94)

Humans have the basic potential to become beneficial individuals for other humans and all creatures around them. Therefore, every human being has two tendencies at once: the tendency to do good and to do evil. Allah says in QS. al-Shams verse 9:

فَدَا فُلِحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا

Translation:

Successful indeed is the one who purifies their soul and doomed is the one who corrupts it (soul).

Therefore, when humans use their evil potential, it will cause bad things. On the contrary, when their good potential is used, it will bring good and benefit to others. This is described by Allah in QS. al-Anbiya verse 94 :

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ

Translation:

So whoever does righteous deeds while he is a believer – no denial will there be for his effort, and indeed We (Allah), of it, are recorders.

The above verse is explained by ibn Katsir in Tafsir al-Qur'an al-Adzim as follows :

فَمَنْ يَعْمَلُ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ، أَي قَلْبُهُ مُصَدِّقٌ وَعَمَلُهُ صَالِحٌ، أَي لِمَصْلَحَةِ الْآخَرِينَ

Translation:

Whoever does good while in a state of faith, it means that person has a righteous heart and does righteous deeds, that bring benefit to others.

Likewise, the famous Hadith of the Prophet saw. narrated by ath-Thabrani in the book *al-Mu'jam al-Ausath* mentions حَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ meaning: The best human being is one who benefits other humans.

Based on the verses of the Quran and the interpretation put forward by ibn Katsir as well as the Hadith of the Prophet mentioned above, it can be understood that every human being has the potential to do good and provide benefits for fellow humans and other creatures in his surroundings.

Fifth, the aspect of *religious personality* (QS. al-Syams verse 9)

A religious personality is an individual with immense faith and sense of belonging to spiritual values such as having faith in God, carrying out religious orders, high social sensitivity, and having a stable and calm soul in carrying out his activities.

5. Conclusion

Based on the results of the research, study, and analysis previously described, the researcher concludes as follows: 1. Humans are the best and perfect creatures from the aspect of their **creation** (QS. al-Tin verse 4); 2. Humans are the best and perfect creatures from the aspect of their **function** QS. al-Anbiya verse 107); 3. The best humans are humans who benefit other humans and their surroundings (HR. ath-Thabrani al-Mu'jam al-Ausath, Ch. VII, p. 58).

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