

## **CHAPTER I**

### **INTRODUCTION**

In this chapter, the researcher presents the background of study, research focuses, research objectives, definition of key terms, significance of study, previous study, as well as related literature.

#### **A. Background of Study**

Human life is a variety of choices and a belief like life today, like ants in their nest, they follow each other and believe in what is ahead, and we are like the beginning of the first time than us, and what we think is true even though it is not necessarily true for another. Their belief does not necessarily believe by itself, several religions are widely embraced by humans on earth even though there are a few people who are godless. People who are religious according to their beliefs, there are many beliefs namely; Islam, Christianity, Hinduism, and Buddhism, and others, some of them have a guide or book that they believe can lead them to the right path according to their own beliefs, and Muslims have the holy book Al-Quran.

The Holy Quran is a perfect book for the previous book that was revealed to the Prophet Muhammad SAW, as the proclaimer of Islam. Al-Quran is the main reference and guide in regulating all matters relating to human life, especially for humans who have been listed in the QS. An-Nahl:

89<sup>1</sup>. However, in studying the Holy Quran, the researcher suggests knowing and understanding what is related to the holy Quran which is full of being able to know the values that inspired the birth of other sciences. So, by obtaining this knowledge, meaning, material, and then objectives contained in the text and context as well as the messages and impression of the verse of the Holy Quran that can be understood in depth according to the actual purpose and it also able to be practiced or implied optimally and easily understood according to what Allah wants, which in the end can lead humanity, especially Muslims who are accordance with it. So, the holy Quran can lead to the right path, happiness, and safety, both in this world and even in the Hereafter.

According to Jalaluddin Al-Suyuti, the Quran is an Arabic word (firman) of Allah revealed to the Prophet Muhammad, through the intermediary of the angel Gabriel, which is quoted or conveyed to mankind in mutawatir manner which is considered worship (rewarding) which becomes a miracle with one of the shortest Surah from the start of Surah Al-Fatihah and closed with Surah An-Nas. Overall, the Qur'an consists of 6,666 verses and 114 Surah and it is divided into 30 Juz. It has been tested using the scientific method by world philologists.<sup>2</sup> By that, the holy Quran is a guide whose purity of knowledge is guaranteed because it is directly from the Almighty for mankind, especially for Muslims on this earth. Not only, glory and purity but also give a reward (charity) to the readers when it is read, a reward that can be

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<sup>1</sup> Wahbah Az-Zuhaili, *Tafsi Al-Munir*; Ed. Abdul Hayyie Al Kattani et Al (Jakarta: GEMA INSANI, 2013), 449.

<sup>2</sup> Al-Suyuti, *Al-Kaukab Al-Sthi' Fi Nazhm Jam'i al-Jawami* (Makkah Al-Mukarramah: Nizar Mustofa Al-Baz, 1999), 69.

used as a provision in the Hereafter, with a note of reading correctly and truly following the discovery of what is called Tajwid and Makhorijul letters.

The order of the verses and surah of the Quran Karim (which descends according to events and momentum, sometimes descends a complete surah or sometimes several verses or part of one verse, as we have seen) is not like the order we see in the previous chapter. Manuscripts now and in the past (which order is tauqiify, determined by the Messenger of Allah himself). The Quran has been compiled/compiled three times.<sup>3</sup> It means that the Holy Quran descends related to the condition at that time, it does not descend directly complete in one condition and even descends one verse but not complete. Every verse sometimes has a different meaning and the reader or translator must be careful in translating and understanding the meaning in every verse, if there is some mistake in translating or understanding, it would affect the meaning errors that would cause misunderstanding and controversy for its followers.

Of the many explanations in the Holy Quran, there is something that is perfectly discuss again in this life that is Human itself. Human is the most important of all explanations. Today's civilization has based its religious demonstrations on human dignity itself. The main reason why cults in human have been promoted is because the religions of the past placed the human personality undermining its position in the world and forced them to sacrifice themselves before the God. Old religion forces human to view their own

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<sup>3</sup> Az-Zuhaili, *Tafsi Al-Munir*, Ed. Abdul Hayyie Al Kattani et Al, 06.

humanity as completely helpless when faced with divine will and his human approach must be accompanied by absolute humility and submission with various prayers, the degradation of human/man for their essence and for their status in this universe must be annihilated. Therefore, the Holy Quran describes human perfectly to wipe degradation of human on earth.

For among, all these created things 'man' is the one which is attached so great an importance in the Quran that it attracts at least the same amount of our attention as God. Man, his nature, conduct, psychology, duties, and destiny are, in fact as much the central preoccupation of the Quranic thought as the problem of God Himself. What God is, says, and does, becomes a problem chiefly, if not exclusively, in connection with the problem of how man reacts to it. The Quranic thought as a whole is concerned with the problem of the salvation of human beings. If it were not for this problem, the Book would not have been "sent down", as the Quran itself explicitly and repeatedly emphasizes. And in this particular sense, the concept of man is important to such a degree that it forms the second major pole standing face to face with the principal pole, that is, the concept of Allah.<sup>4</sup> So, take a look at that statement that Man or humans have concepts related to God's give, to give some meaning to humans we have to see the concepts or the characteristics Human themselves.

Based on the description above, the researcher had a phenomenon, 5 years back when the researcher was 17 years old, his father told the researcher

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<sup>4</sup> Toshihiko Izutsu, *God and Man in the Quran* (Kuala Lumpur: Academe Art and Printing Service, 2008), 76.

to be insan type to make the researcher's life useful for other people, at that time, the researcher did not understand what the father told and after reading some articles the researcher found an explanation about human that there are 5 concepts derivation of human in the holy Quran, so that, the researcher is interested to research the Meaning of the Word Human in the Holy Quran English Translation to know what the real meaning and what the philosophical perspective relates to the right meaning according to Dr. Ali Syari'ati. Therefore, the researcher wants to conduct research under the title, **“A Philosophical Perspective on the Meaning of the Word “Human” in the Holy Quran English Translation by Dr. Ali Syari’ati”**

## **B. Research Problems**

Research problems are the educational issues, controversies, or concerns that guide the need for conducting a study.<sup>5</sup> Based on the research context as described above, this research is focused on the formulation of the problems as follow:

1. What is the Philosophical Perspective of the Meaning of the Word “Human” in the Holy Quran English Translation by Ali Syari’ati?
2. What are the Derivation Concept of “Human” in the Holy Quran English Translation by Philosophical Perspective of Ali Syari’ati?

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<sup>5</sup> John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 4th ed (Boston: Pearson, 2012), 59.

### **C. Research Objectives**

Research objective is the main purpose or objective of the research used to address the problem, which is also related to the research focus.<sup>6</sup> In addition, the research objective reveals the objective to be achieved in the study.<sup>7</sup>

Based on the research problem above, the research objective as follow:

1. To describe the Philosophical Perspective of the Meaning of the Word “Human” in the Holy Quran English Translation by Dr. Ali Syari’ati.
2. To identify derivation concept and find out the meaning of the word human in the Holy Quran English Translation by Philosophical Perspective of Ali Syari’ati.

### **D. Significance of Study**

The significant of the study presents the significant of the research in scientific or even in social significant. Scientific significant focus on the development of science while for social significant is used to improve the issue in the next period.<sup>8</sup> The significant of the study is formulated as follows:

1. Theoretical Significance

The researcher expected that this research can develop knowledge and to know about the meaning of the word human. The result of this analysis is expected to be useful for those who are reading Quran’s translation exactly in seeing from a philosophical perspective and add new knowledge for the readers. It is also hoped that the result of this study can

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<sup>6</sup> Creswell, 60.

<sup>7</sup> Tim Penyusun, *Pedoman Penulisan Karya Ilmiah* (Pamekasan: Institute Agama Islam Negeri Madura, 2020), 19.

<sup>8</sup> Penyusun, 38.

make the readers easier to understand the meaning of the word human according to the purpose so as not to misinterpret its meaning.

## 2. Practical Significance

### a. For the readers

The researcher hopes that the result of this study can help the readers of the Holy Quran English translation easier to understand the meaning of the word human from the philosophical perspective by Dr. Ali Syari'ati.

### b. For the English students

To enhance and expand the students' knowledge about human in the holy Quran English Translation.

### c. For the other researcher

The result of this study can be used by the researcher to develop knowledge about the meaning of the word human in the Holy Quran.

### d. IAIN Madura

It will be a new reference for IAIN Madura and enrich the references in increasing college students' quality.

## **E. Definition of Key Terms**

Some word which is used by the researcher as the key of this research to find the meaning and needed to explain clearly called as key terms. Key terms of this research contain the concerned term in this research. To avoid misunderstanding for the readers in classifying about the key term, the

researcher would like to explain the term used in this research. They are as follows:

1. Humans are the perfect creatures created from clay and human is as social creatures who need each other. The difference between humans and other creations, especially on this earth is none other than the mind and sense.
2. Philosophical perspective is a tool to give a point of view on something and the values held by a person or a group of people to express reasoning, find solutions to a problem, and also to argue.
3. Holy Quran English Translation is a major holy book in Islam translated in English, its adherents believe that this book was revealed by Allah, the God in Islam, to Prophet Muhammad. This book is divided into several surah and each surah is divided into several verses.
4. Dr. Ali Syari'ati (1933-1977) is a sociologist or revolutionary from Iran who was famous because of having many works in religious sociology
5. Translation is a change or replacement of words or sentences from one language to another as a variant of the local language.

#### **F. Previous Study**

Knowing the previous study, it will help the researcher to know the previous research that has been done dealing with this research. Actually, this research is not new research, but there are some researches that have been done before. Like the research that is done by Recep Dogan, entitled "The



Position of Human Being in the universe according to Islam”.<sup>9</sup> The difference between that research and this research is Dogan’s research focuses on the place of humankind amidst the entire creation according to the Islamic perspective, while this research focuses on the philosophical perspective of the meaning of the word human in the holy Quran.

The second research was conducted by Abdul Kodir and Wawan Sonjaya, entitled “Human Nature based on Al-Quran as the Basic of Education Development”.<sup>10</sup> The difference between this research is in this research focuses on the perspective of human nature based on Al-Quran as the basic of education development, and this research results are drawn into conclusion, among; based on all terms referring to human meaning, there is a close relationship both directly and indirectly with education concept in Quran, and so on. While, this research results are drawn into conclusion, among; the meaning of the word human by looking at the philosophical perspective in the holy Quran English Translation by Dr. Ali Syari’ati.

The third research was written by Anwar Sutoyo, entitled “Human Dimension in the Perspective of the Holy Quran”.<sup>11</sup> This research aims to discover the human dimension from the perspective of the Holy Quran and the findings are expected to be the true and solid foundation for the development of human resources which are suitable to the will of the creator.

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<sup>9</sup> Recep Dogans, “The Poaition Of Human Being in the Universe According to Islam,” 2013, 141, <https://doi.org/10.13189/sa.2013.010302>.

<sup>10</sup> Abdul Sodir and Wawan Sonjaya, “Human Nature Based on Al-Quran as the Basic of Education Development” Vol. 1 No. 3 (June 2015): 1.

<sup>11</sup> Anwar Sutoyo, “Human Dimension in the Perspective of the Holy Quran” Vol. 7, No. 7 (May 2014): 1.

Among some of the previous studies above and this research is similar. This research has objective to know the Philosophical Perspective of the Meaning of the Word “Human” in the Holy Quran English Translation by Ali Syari’ati, and to identify and find out the meaning of the word human in the Holy Quran English Translation by Philosophical Perspective of Ali Syari’ati.

## **G. Review of Related Literature**

Creswell explains that a literature review is a written summary of journals, articles, books and other documents that describe the past and current state of information on the topic of our research study. The following study will explain the theory that is related to the study.<sup>12</sup> It means that the literature review is a theory that related with the topic of research study which can be taken from some source such books, journal, articles etc.

### **1. Al-Quran**

#### **a. Definition of Al-Quran**

The Quran is the holy book of Muslims that was revealed by Allah to his last messenger, the prophet Muhammad SAW. At the same time as the greatest miracle among the other miracles. The revelation of the Qur'an in a period of 23 years is divided into two phases. First, they were revealed in Mecca which is commonly referred to as Makiyah verses. And the second one revealed in Medina is called the Madaniyah verses

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<sup>12</sup> Creswell, *Educational Research*, 623.

The Quran as the last book is intended to be a guide for all mankind (*hudan linnas*) until the end of time. Not only for members of the Arab community where this book was revealed but for all mankind. It contains noble values that cover all aspects of human life in dealing with God as well as human relations with other human beings and human relationships with the natural surroundings. Fazlur Rahman argued about the main themes contained in the Koran which include: God, humanity (individual/society), the universe, prophethood, eschatology, demons/evil, and Muslim society.<sup>13</sup>

*Qara'a* means to collect and accumulate, and *qira'ah* means to collect letters and words from one another in a well-ordered utterance. The Quran was originally like *qira'ah*, which is *masdar* (infinitive) from the word *qara'a*, *qira'atan quranan*,<sup>14</sup> as Allah says:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ

Meaning: Indeed, it is we who are responsible for collecting it (in your chest) and (making you smart) reading it, when we have finished reading it, then follow the reading. (Al-Qiyamah: 17-18).

The meaning of the Qur'an according to the terms agreed upon by the scholars is "God's word which has the value of a miracle which

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<sup>13</sup> M. Yusran Asmuni, *Dirasa Islamiyah I: Pengantar Studi Alquran Hadits Fiqh Dan Pranta Sosial* (Jakarta: PT. Raja Grafindo, 1997), 43.

<sup>14</sup> Muhammad Ali Ash-Shabuni, *At-Tibyan Fi Ulumul Quran* (Jakarta: Pustaka Amani, 2001), 03.

was revealed to the "summary" of the prophets and apostles (Prophet Muhammad SAW) through the intercession of the angel Gabriel AS, which is written on the *mashahif*, narrated to us mutawatir, those who read it are considered as worship that begins with Surah al-Fatihah and closes with Surah an-Naas

b. The kinds of Al-Quran

There are three kinds of Al-Quran, these are includes:

1) *Utsmani* Mushaf

Utsmani Mushaf is manuscript of the verses of Allah that were collected by the Muslims during the caliphate (government) of Utsman bin Affan's companions

2) *Bahriyah* Mushaf

Bahriyah Mushaf is decided to be of one the Indonesian Standard Quran to facilitate the pupil of the Qur'an or people memorizing the Qur'an. The corner system of the mushaf gives the easiness in memorizing the Qur'an. It is through the field study and literature, knowing that the Bahriyah Mushaf as a standard mushaf has not had a good response from society.<sup>15</sup> This can be observed in the lack of the publishers which publish this mushaf. The Publisher of Menara Kudus printed the Bahriyah Mushaf model but it cannot be included into the Bahriyah Standard Mushaf because it did not follow the points standardized

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<sup>15</sup> Mustopa and Zainul Arifin Madzkur, "Mushaf Bahriyah; Sejarah Dan Eksistensinya Di Indonesia" Vol. 13, No.2 (Desember 2020).

by the Ministry of Religious Affairs. However, the Bahriyah Mushaf by Menara Kudus is the most used in the pesantren (Islamic boarding schools) to memorize the Qur'an, because the pesantren network and its distribution have already been established well.

### 3) Braille Mushaf

The Braille Mushaf is one of the variants of the Indonesian Standard Mushaf which is written with Braille symbols and has been standardized and is intended for blind people or people who have visual impairments.

### 4) Holy Quran English Translation

Maulana Muhammad Ali's Translation of the Quran is the first to appear after the author's death. The first thought that comes to mind is acknowledge the very great service which the Maulana has rendered to modern humanity, groping for some ray of light out of the desperate situation created by the unprecedented decay of faith, in making the Quran -a burning flame of light and life- available in English language.<sup>16</sup> It is to help modern humanity to know the Holy Quran in English language.

## 2. Dr. Ali Syari'ati

According to Ali Rahnama on Faiq Tobroni, Ali Shari'ti, who as a child was named Muhammad Ali Mazinani, was born November 23, 1933

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<sup>16</sup> Maulana Muhammad Ali, *The Holy Qur'an Arabic Text, English Translation and Commentary* (Pakistan: Ahmadiyah Anjuman Isha'at Islam Lahore, 1973), 1.

in the village of Mazinan, a suburb of Masyhad and Sabzavar, Khorasan province of Iran. The first time teacher was his own father (Muhammad Taqi Shari'ati). In the early 1940s, Ali Mazinani's father founded a publishing business called "The Center for Propagation of Islamic Truth." It aims to campaign for Islam as a religion loaded with social obligations and commitments.

The period 1950-1951, Ali Mazinani with his father, joined the Socialist God-worshiper Movement and followed the Nationalism movement led by Prime Minister Muhammad Mushadiq. The movement culminated in becoming the Iranian People's Independence League in 1953. The movement was aimed at launching a coup against the Shah Reza Pahlevi Regime in 1953. However, this movement failed and as a consequence Ali with his father was imprisoned in the Qazil Qala'ah detention center, Tehran for 8 months.

After his release, in 1956, Ali Mazinani continued his studies at the Faculty of Letters of Masyhad University. In 1960, he received a scholarship from the Iranian government and continued his education at the Sorbonne University, France. It was at the Sorbonne that he drew much knowledge to prominent intellectuals such as Louis Massignon (French Islamologist of Catholicism), Jean-Paul sartre, "Che" Guevara, Jacques Berque, Henri Bergson and Albert Camus.

In 1965, Ali returned to Iran after completing his education. However, he was arrested in Bazarqan (Iran-Turkey border) and jailed for 1.5

months. He was accused of participating in political activities while studying in France. The period 1967-1973 was the most active period in Ali's life after his second prison sentence. Later he taught in Masyhad, Hussainiyah Irshad in Tehran, as well as several other Islamic universities and educational institutions. In a short time, he became popular with his activities that always propagandized resistance to Shah Pahlevi.

Finally after Ali's father was arrested, in September 1973, Ali Mazinani turned himself in to the Shavak secret police and he was sentenced to 18 months in prison. Due to the insistence of the Iranian people and also the protests of the international world, on March 20, 1975 Ali Mazinani was forced to be released. However, he was later closely monitored, banned from publishing books, and banned from contact with his students.

May 16, 1977 Muhammad Ali Mazinani changed his name to Ali Shari'ati and left Iran. The name change was intended to prevent him from being detected by the airport and the Iranian police (SAVAK). Long out of sight, on June 8, 1977 SAVAK issued a circular that Ali Mazinani had left Iran illegally by changing his name to Ali Shari'ati. On June 19, 1977, Shari'a was found dead in Southampton, England. The Iranian government says Shari'a died of heart disease, but many believe he was killed by Iran's

secret Police.<sup>17</sup> That is biography and the story life of Dr. Ali Syari'ati since he lived until he become the greatest sociologist from Iran.

### **3. Philosophy**

#### **a. Definition of Philosophy**

Philosophy is all learning exclusive of technical precepts and practical arts; a discipline comprising as its core logic, aesthetic, ethics, metaphysic, and epistemology; a search for general understanding of values and reality by chiefly speculative rather than observational means; an analysis of the ground of and concepts expressing fundamental belief; a theory underlying or regarding a sphere activity of thought; the most general beliefs, concepts, and attitudes of an individual or group; calmness of temper and judgment.<sup>18</sup> The point is, science or scientists and institutions of knowledge, all its accomplishments must be seen in the excellence and lack of human as Homo Species.

For philosophers, human always know their ignorance, their consequences, more and more of it is known, either through the activities of knowledge or through the arts, but more and more mysteries of ignorance seem to continue to deny knowledge, admiration, and challenge human's curiosity. In fact, there are more and more discoveries in the context of solving life's problems, but

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<sup>17</sup> Ali Tobroni, "Pemikiran Ali Syari'ati Dalam Sosiologi (Dari Teologi Menuju Revolusi)" Vol. 10, N0, 1 (Oktober 2015): 243–44.

<sup>18</sup> Nur A. Fadhil Lubis, *Pengantar Filsafat Umum* (Medan: PERDANA PUBLISHING, 2015), 06.



there are also more anxiety blooms that continue to haunt people. Today, the phenomenon of philosophical ignorance has grown widely and increasingly threatens human existence as a whole, that is why we called philosophy as the mother of science. So, by this explanation the researcher use a philosophical perspective as a tool to analyze the meaning of the word human in the holy Quran English translation.

b. The Major Aspects of the Study of Philosophy

There are three major aspects of philosophy, those are;

1) Ontology

Ontology is the science that talks about what exists. In terms, ontology is a branch of philosophy that deals with the nature of life about an existence which includes the existence of everything that exists and that may exist.<sup>19</sup> So, ontology means the study of something existence or conditions that exist according to facts. Home ontology. In this day and age, various types of houses have been built. Currently, there are multi-store houses, level houses, and even apartments.

2) Epistemology

Epistemology is a science that examines the sources of knowledge, methods, structures, and whether this knowledge is true or not.<sup>20</sup> It explains that Epistemology is a branch of

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<sup>19</sup> Mahfud, "Mengenal Ontologi, Epistemologi, Aksiologi Dalam Pendidikan Islam" Vol. 4, No.1 (2018): 84.

<sup>20</sup> Agus Arwani, "Epistemologi Hukum Ekonomi Islam (Muamalah)" Vol. 15, No. 1 (2017): 127.

philosophy that discusses the nature, meaning, content, sources and processes of knowledge. So it can be said that epistemology means "discussion of science".

### 3) Axiology

Axiology tries to reach the nature and benefits that exist in a knowledge. It is known that one of the benefits of science is to provide benefit and convenience for human life. This is what makes axiology choose a very important role in a process of developing science because when a branch of science does not have axiological value it will be more likely to bring harm to human life, it does not even rule out the possibility that the science concerned can threaten social life and the balance of nature.<sup>21</sup> It can be said that axiology is also referred to as the nature of value. Where the values in this life are diverse and then involve human feelings and mindset. For example the value of beauty, loyalty, fraud, justice, and so forth.

## 4. Human

### a. Definition of Human

Humans are social creatures (*zoon politicon*), creatures who like to hang out and gather. This means that, it has become their nature, as August Comte said, the will that association exists in human nature.<sup>22</sup>

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<sup>21</sup> Juhari, "Aksiologi Ilmu Pengetahuan; Telaah Tentang Manfaat Ilmu Pengetahuan Dalam Konteks Ilmu Dakwah" Vol. 3, No. 1 (2019): 101.

<sup>22</sup> M. Amin Syukur, *Tasawuf Sosial* (Yogyakarta: Pustaka Pelajar, 2004), 127–28.

They do whatever they want, sometimes depending on the culture applied by the local community, humans are free creatures in doing what they want, it is just that religion determines their right and wrong, but basically they are the one who determine themselves.

According to Ali Syari'ati, The philosophy of man in Islam is that he is a two-dimensional being. In such circumstances he needs a religion with two similar dimensions that can balance and harmonize the conflicting dimensions that exist within him and his society.<sup>23</sup>

Ali Shari'ati assumed that humans are creatures that are constantly in the process of "being" to "becoming". Therefore, Ali Syari'ati considered humans to be the only creatures of God who were gifted with being able to transform themselves into ordinary beings "being" into perfect beings "becoming". Becoming means moving, advancing, always looking for the ability to reach perfection, longing for eternity, never being hampered, and stopping. To carry out the becoming movement, God provides humans with three basic potentials, namely: self-awareness, free will, and creativity.<sup>24</sup> With these three potentials, humans are challenged by Allah to act like Allah's own actions: have good morals according to what was taught by the Prophet Muhammad.

And M. Quraish Shihab pointed out that there are three words used by the Quran to refer to "humans", namely (1) *basyar*, words consisting

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<sup>23</sup> Ali Syariati, *Tugas Cendekiawan Muslim, Terj. Dr. Amien Rais* (Jakarta: Rajawali, 1982), 17.

<sup>24</sup> Ali Syari'ati, *Tugas Cendekiawan Muslim* (Jakarta: PT Grafindo Persada, 1995), 55.

of the letters alif, nun, and sin, a kind of human, ins, nas, or unas, and (3) Bani adam and Zuriyah adam.<sup>25</sup> Of the three terms, each has an implied diction in the word as a differentiator to whom the verse was revealed, because in every word that is revealed there must be a purpose and purpose. While, in other reference states that The Quran emphasizes human qualities and values by using the terms al-basyar, al-Insan or al-ins, al-nas, and Bani Adam. Examining the position of humans both as caliphs on earth and as servants of Allah SWT in the context of identifying positions alone, in fact the two positions are difficult to clearly distinguish.<sup>26</sup> Therefore, textually the four terms have the same meaning, namely humans. However, he said, specifically the use of the five terms implicitly has an accentuation of meaning in different contexts. The five terms are an integral and inseparable unit that describes human diction holistically and comprehensively.

b. The History of Human

The creation of humans according to Ali Shari'ati consisted of two formulas, namely, the spirit of God and clay<sup>27</sup> or smelling clay.<sup>28</sup> Clay means humility, stagnation and passivity. Meanwhile, the spirit of God shows the meaning of the endless movement towards infinite

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<sup>25</sup> Anwar Sutoyo, *Manusia Dalam Perspektif Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2015), 35.

<sup>26</sup> Elfina S Moo, "Konsep Manusia Dalam Al-Quran (Insan, Nas, Basyar, Bani Adam)," n.d.

<sup>27</sup> Ali Syari'ati, *Sosiologi Islam Pandangan Dunia Islam Kajian Sosiologi Untuk Gerakan Sosial Baru*, Terj. Arif Mlyadi (Yogyakarta: Rausyan Fikr Institute, 2011), 127.

<sup>28</sup> Syariati, *Tugas Cendekiawan Muslim*, Terj. Dr. Amien Rais, 07.

perfection and glory. Man as God's representative was created from the lowest material (clay), but God breathed into him His spirit. In the end, these two elements attract each other so that humans must make their own choices. Therefore, humans are creatures that have free will to determine their own destiny. Will it sink into the silt of clay or will it rise towards the noble pole.<sup>29</sup>

After completing human events, Allah became the first teacher of humans and his first lesson was the introduction of names. This disturbed the angels who then protested, "We were created from smokeless fire, while humans were created from clay, why do you exaggerate them from us?" Allah replied, "I know what you do not know, bow down to this two-dimensional creature of mine."<sup>30</sup> This incident is the true meaning of humanism. Islam elevates human status above the angels. This superiority is not racially but from the human intellect which is proven to be higher than the angels.<sup>31</sup>

Therefore, humans must evolve, from humility to glory. Because man is a manifestation of the attributes of God, and is capable of acting like a god and is incapable of becoming God. Humans can act against the dictates of physiological beings. So the closeness between humans and God comes from the same virtue, namely free will.<sup>32</sup> Then humans must be able to evolve from *basyar* to *insan*. In the process towards a

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<sup>29</sup> Ali Syari'ati, *Manusia Dan Islam Sebuah Kajian Sosiologi*, Terj. Ashar RW (Yogyakarta: Cakrawangsa, 2017), 93–95.

<sup>30</sup> Syari'ati, 95.

<sup>31</sup> Syari'ati, *Tugas Cendekiawan Muslim*, 09.

<sup>32</sup> Syari'ati, 12.

more perfect stage, according to Ali Shari'ati there are four impeding prisons, namely the nature or shackles of nature, history, society and the human ego itself. Humans must be able to free themselves from this deterministic grip to change their position.<sup>33</sup>

Human freedom and awareness have become nature. If it continues to be upheld then humans will always develop, process towards superior humans. Prison as a barrier is a concept spawned in the 20th century. Therefore it is necessary to study Ali Syari'ati's human philosophy so that humans remain conscious and free and are able to become superior human beings.

As a sociologist, Syariati also understands human and societal history. He views the materialism that is used by today's society, as a stupidity and degradation of the true nature of human beings. Putting it in nature which stands alone and consists of materials that are contested by humans, actually makes humans at the lowest possible point.

However, on the other hand, he also saw the religiosity shown in the medieval period, which put the "afterlife" as a goal, also degraded human values, which made humans like living dead (zombies) who were so taqlid towards priests (and scholars) who ironically motivated by power politics. He attacks the domination of the church as the party most responsible for intellectualism. Examples such as the murder of

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<sup>33</sup> Ali Syari'ati, *Melawan Hegemoni Barat Ali Syari'ati Dalam Sorotan Cendikiawan Indonesia* (Jakarta: PT Lentera Basritama, 1999), 90.

Gallileo Galilei which then made people sad and skeptical of religion, in the name of God's words, are the cause of materialism.

Syariati realized that the Renaissance was primarily a revival of the intellect and human spirit, but on the other hand, excessive material pursuits made humans dry and soulless, thus forgetting the true essence of being human. Human robots are an everyday sight; Humans and history are then preoccupied with finding and fulfilling the necessities of life. Technology and machinery, as well as the economy became the goal of the industrial revolution that occurred in England and then spread throughout the world. Borrowing the language of Murthada Motahhari, in the western view, humans have been reduced to the level of machines.

Interestingly, Syariati describes human history and his outlook on life, from the story of Adam's children, Qabil and Habil. If Adam is called the origin of mankind, then the story of Habil and Qabil is the story of the beginning of "human history".

The story begins with the engagement of Habel and Qabil in the engagement of their respective brothers. But Cain was not satisfied; he preferred the sister who had been destined for Abel, over his own fiancé. His discontent grew into rebellion and he found himself encroaching on what belonged to his brother. "Thus, began the first war between the two peoples," said Shariati.

Adam then heard the demands and then proposed that they offer sacrifices and then agreed by both parties. Abel offered a fat young camel, the best of his livestock'; while Qabil brought a thin lump of wheat, withered, and without content. Abel was accepted while Qabil was rejected. This refusal made Cain make human history filled with murder, and was the first bloodshed in human history; the murder of a brother against his own brother.

According to Syari'ati, this story shows how the unity of humanity originating from the same parents turns into eternal conflicts and contradictions. Brotherly love turns into enmity, unity into division. Shariati explores the sociological causes of this first human split.

He wrote, one cannot say that Qabil's environment, his family, his education, and his community are different from Abel's. But what is that difference? According to Shariati, the difference lies in their work, Qabil's offering in the form of wheat shows that he is a farmer, while Abel's offering in the form of a camel shows that he is a shepherd. Abel seems to represent a historical stage when human existence depended on nature – hunting, fishing and taming wild animals. Qabil in contrast represents the age of private property and the agricultural stage when resources were monopolized by a ruling class. It was also in this age of monopolism that the struggle for social, economic and cultural power began to affect humanity.



Then, the first era of human life on earth was the era of pastoralism (grazing), the age of hunting and fishing. At this time nothing was privately owned or monopolized, because the sources of abundant production were found in the oceans, rivers, forests, and wildernesses. Nature is an open market, full of gifts and wealth available for everyone to enjoy. This was Abel's time in history when all mankind could freely access all natural resources. Greed, monopoly, private property, ego are still absent in human society. Qabil, on the other hand, represents the period of history in which nature, the land of God, was owned and named after its owner.

In order to increase his personal property, humans then weaken and rob other humans so that they can be made their servants and slaves. Because humans want to own nature, human society is divided into two, between masters and slaves, between rulers and those who are ruled, between oppressors and oppressed, between killers and victims. "Since Qabil has lived after Abel's death, it is a pity that we are destined to become Qabil's children and grandchildren," Syari'ati wrote.

The face of Qabil who have lived until now are divided into three parts, namely gold, power and religion. This is what happened to western imperialism against the eastern world with the slogan gold, gospel and glory. In Islam, according to Shariati, this face takes the form of Qarun (gold), Pharaoh (power), and Balaam Bauri (ruling

priestly class). Religion is actually a potential force that exists in the human heart, but Qabil's religion is always used as a tool in the hands of the rulers in every human society. These are also the three faces of Trinitarianism, in which God is one but at the same time three persons. Each of these three persons forms a single entity, but all three are one at the same time. "We often see the trinity in some religions as the concept of one God in three persons. Yet it is the ruling class in history that is trinitarian in character," he wrote. Likewise with the worship of the Three Fires of Ahuramazda in pre-Islamic religions in Persia, trinitarianism in Judaism, and others.

In researching society, Shariati then uses a Marxist analysis. In his view, these three things (religion, power, and gold/wealth) were mobilized to become the ruling class. God becomes a tool to support his power. However, Shariati later advanced his own theory after researching more deeply into historical matters. He stated that, in the 18th and 19th centuries, during which the Renaissance was experiencing its golden age, many intellectuals were deceived when religion, having lost its true essence, was transformed into a form of false spirituality, or it was transformed into a kind of humanism compatible with positive science and rationalism with elements derived from dialectical logic and human instincts. Syariati unequivocally states that materialistic and anti-religious worldviews

are also dualistic and these are the practical ways of life of the modern ruling class in various world societies.

The first factor that advances a materialistic view is knowledge or science. The second factor is socialism, after basing its main principles on materialism, socialism emerged as a formidable force against religion in the 19th century. In the middle ages, feudalism, which was built and justified by religion, was the infrastructure, while religion became the superstructure. But then, feudalism gradually descended and was replaced by the bourgeois class.<sup>34</sup>

c. The Derivation Concept of “Human” in the Holy Quran English according to Ali Syariati

There are several Derivation Concepts of “Human” in the Holy Quran English according to Ali Syariati;

1) *Basyar*

In Ali Shari'ati's view, *basyar* are certain creatures that consist of physiological, biological, and psychological characteristics that are shared by all human beings, regardless of whether they are black, white, fair-skinned, western, religious or non-religious; Humans are based on physical laws discovered by medicine, physiology, psychology and others.<sup>35</sup>

Humans as biological beings mean that they come from the bodily relations of husband and wife, for example the Prophet

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<sup>34</sup> Moo, “Konsep Manusia Dalam Al-Quran (Insan, Nas, Basyar, Bani Adam).”

<sup>35</sup> Ed. Charles Kuzman, *Wacana Islam Liberal; Pemikiran Islam Kontemporer Tentang Isu-Isu Global*, Terj. Bahrul Ulum Dan Heri Junaidi (Jakarta: Paramidana, 2003), 300.

Muhammad SAW was born from Aminah's mother, of course the Prophet Muhammad SAW as the Prophet and Messenger of Allah SWT is very different from humans in general to the point that he is very radiant, there are even scholars who mention the creation he is the light of Allah SWT. Because of that, he is always, however and wherever, always for Allah SWT alone so that it is appropriate to say that he is a theological being, that is, firmly grounded in the science of divinity.<sup>36</sup>

In the encyclopedia of Al-Qur'an vocabulary, the word "al-Basyarâ" appears in the Qur'an 36 times in 26 surahs. Al-Basyar etymologically means layers of human skin, starting from the head, face or body as hair growth.<sup>37</sup> It seems that al-Basyar's attributes are more focused on human skin itself which is rarely hairy so that its existence can be distinguished from animals that have a lot of hair. However, this term al-Basyar biologically also shows that the function of humans must be as creatures of entertainment, in addition to conveying the warning "basyîra wa nadzîra".

Besides that, al-Basyar is also understood in the sense of touching the skin between the opposite sexes. So that, it is called al-mulamasah considering that humans have limited psychological and biological characteristics, starting from eating, drinking, sex,

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<sup>36</sup> Moo, "Konsep Manusia Dalam Al-Quran (Insan, Nas, Basyar, Bani Adam)."

<sup>37</sup> Muhammad Fu'ad Abd al-Baqi', *Al-Mu'jam al-Mufahras Li Alfâdz al-Qur'an al-Karîm* (Kairo: Dâr al-Hadits, 1988), 153–54.

being safe, wanting to be prosperous, happy and so on. Even as an al-Basyar creature, this attribute is also used for the messenger of Allah SWT who receives revelation.

2) *Al-Insan* or *Al-Ins*

The word al-Insân comes from the word al-uns which means feeling at ease or calm as an integrated being, between physical and spiritual aspects. This word appears in the Qur'an 73 times in 43 various surahs.<sup>38</sup> Humans in the view of Ali Shariati is a process towards perfection. This type of human is different from the general type, has special characteristics that differ from one person to another according to their level or essence. So when mentioning Islam is not the population of the world in general. So, not all humans are human, but they have the potential to reach a higher level of this humanity. Even so, every human being reaches the human level in his life within certain limits. Certain individuals can move to higher levels in the process of becoming human. However, humanity can be viewed as progressing toward its reality.<sup>39</sup>

This word of al-Insân emphasizes that humans as beings who have complete potential although still imperfect so that they are worthy of carrying the mandate as caliphs. However, these human limitations are still subject to the test of life and other

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<sup>38</sup> Ahmad bin Hanbal, *Musnad Al-Imam Ahmad Bin Hanbal*, 2 juz 15 (Beirut: Muassasah al-Risalah, 1999), 498.

<sup>39</sup> Syariati, *Tugas Cendekiawan Muslim*, Terj. Dr. Amien Rais, 03.

creatures called demons, devils, jinn, ifrit, and other spirits whose requests are granted to always tempt humans whenever and wherever they are before death incarnates as explained in surah al-A' râf.<sup>40</sup>

Therefore, only pious humans will survive the seduction of the devil, because pious humans will still adhere to the guidance of Allah SWT to guide their scientific aspects, namely the integration between aspects of dhikr and thought which are the true attributes of ulul albab as explained in Ali's letter. Imran verses 190-194. However, human identity is still obliged to perform self-offering as a servant of Allah SWT

### 3) *Al-Nas*

Based on the search results of al-Mu'jam the word al-Nâs is mentioned by the Qur'an 240 times in various verses and surahs.<sup>41</sup> Al-Qur'an. In relation to this, al-Raghib al-Ashfihâni concludes that al-Nâs shows the existence of humans as social beings in totality by looking at their faith status or not.<sup>42</sup>

From the lexical description, it can be seen that the word al-Nâs is more common than the others. Therefore, the mention of the term al-Nâs in the Qur'an is the most frequent compared to al-Basyar and al-Insân.

### 4) *Bani Adam* or Son of Adam

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<sup>40</sup> al-Baqi', *Al-Mu'jam al-Mufahras Li Alfâdz al-Qur'an al-Karîm*, 119–20.

<sup>41</sup> al-Baqi', 895–99.

<sup>42</sup> Al-Raghib al-Ashfihâni, *Al-Mufradat Fi Gharib al-Qur'an* (Beirut: Dâr al-Ma'arif, n.d.), 509.

The word Bani (بنی) comes from the word ban (بن) <sup>43</sup> which means to build, build, establish, arrange. So Bani Adam means the lineage of the descendants of Prophet Adam's children and the next generation. In the Qur'an the term Bani Adam is repeated six times.<sup>44</sup>

From the beginning of the presence of Adam's descendants (humans) like animals on this earth, only humans who reach the Adam stage are able to assume responsibility. "Some thinkers say, humans are civilized, while jinn are uncivilized creatures. However, this human being also has level. Humans who have reached Adam's level will continue and will end up in a higher condition than Adam. From some of the terms above, it can be combined that humans are God's creation as descendants of Adam whose form is clear, able to speak and think and live in community.

#### d. The Characteristics of Human

There are several characteristics of human based on Quran;

- 1) Humans created by Allah consist of two elements that cannot be separated from one another, namely the physical element and the Divine Spirit (mind and spirit).<sup>45</sup> This physical element makes humans more capable of knowing God, having faith, being

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<sup>43</sup> al-Ashfihâni, 148.

<sup>44</sup> al-Baqi', *Al-Mu'jam al-Mufahras Li Alfâdz al-Qur'an al-Karîm*, 93.

<sup>45</sup> Az-Zuhaili, *Tafsi Al-Munir*, Ed. Abdul Hayyie Al Kattani et Al, 155.

virtuous, and having subtle feelings. The physical is a biological aspect that is prepared as a spiritual vessel.

- 2) Humans have been equipped with a “religious nature” since their origin, namely acknowledging the oneness of Allah and submitting to Him.<sup>46</sup> This explains that every human being was created on the basis of faith in Allah, this is different from animals and plants. It is with this potential that humans can easily understand God's commands, and have the nobility of character which is a reflection of the nature of Islam. Thus, every human being actually has the potential to accept the truth and the stability to accept it. This is because human potential is basically easy to accept and do.
- 3) Humans were created by Allah equipped with a mind, which allows humans to be able to distinguish between what is right and what is legitimate, between what is beneficial and not beneficial to themselves, with their minds allowing humans to react, to be able to create new things.<sup>47</sup> This understanding can be seen in the reality in everyday life, the homes that humans live in, the clothes worn by humans develop and change all the time. This is different from animals that live and develop only on the basis of their instincts, so that the house (nest) of the animal from the past until now has not changed.

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<sup>46</sup> Az-Zuhaili, 103.

<sup>47</sup> Sutoyo, *Manusia Dalam Perspektif Al-Qur'an*, 137.



- 4) Humans created by Allah are equipped with feelings that allow humans to know hidden and subtle things.<sup>48</sup> It may be that humans do not see events that happen to other people (usually family members), but through their feelings humans can know objects that are not seen.
- 5) The ability of humans to know certain things is very limited, in fact humans do not know –except for signs – when the Day of Judgment will come.<sup>49</sup> Because, no matter how high human education is, and no matter how deep and extensive knowledge humans have, only a little can possibly be known by humans.<sup>50</sup>
- 6) Humans were created by Allah equipped with a conscience (fu'ad) and "qalb, unlike animals which are only equipped with hearing and sight.<sup>51</sup> With the heart allows humans to think about what is beyond the sensory realm and its detail. Then deliver it to the general nature, and in turn produce laws that are general and comprehensive.
- 7) There is a place for humans to settle down before birth, namely in the father's sulbi bone and after birth they stay on earth until a certain time limit, there is also a storage place before birth which is in the mother's womb and after birth into the world then dies the storage place is in the grave before going to life in heaven or

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<sup>48</sup> Sutoyo, 138.

<sup>49</sup> Sutoyo, 138.

<sup>50</sup> Az-Zuhaili, *Tafsir Al-Munir*, Ed. Abdul Hayyie Al Kattani et Al, 146.

<sup>51</sup> Sutoyo, *Manusia Dalam Perspektif Al-Qur'an*, 140.

hell.<sup>52</sup> In this case, humans and animals are different, although in some ways there are similarities in their temporary residence, fish are assigned a place to live in water, there are animals whose place to live is in the forest and some are in the ocean.

- 8) There are every individual there are two angels who always follow him in turn in front and behind him, they guard him at the behest of Allah.<sup>53</sup> Humans are not fully able to control and maintain themselves, because there are many things that are beyond their ability. Many things that humans think are good, but prove to be detrimental to themselves. Human knowledge of himself is also limited.
- 9) Humans are always supervised by two angels who always record what they do, be it good or bad deeds. The note will be sorted later for humans in the future in the form of a book of charity records.<sup>54</sup> Every individual will later know what he has done and neglected during his life on earth.
- 10) Every individual will get a reward for what he has done, for individuals who fear Allah and are able to control their desires, then the place is heaven. If the individual who falls into hell is because of his own actions, every individual who commits a sin,

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<sup>52</sup> Az-Zuhaili, *Tafsi Al-Munir*; Ed. Abdul Hayyie Al Kattani et Al, 473.

<sup>53</sup> Az-Zuhaili, 121.

<sup>54</sup> Az-Zuhaili, 259.

the consequences are borne by himself and cannot be borne by other individuals.<sup>55</sup>

These all are the characteristics of human depend on Al-Quran, to manage our life as well as Holy Quran, because if we do not imitate the Holy Quran concept it would be effected to our life part, and we have to know well that when we lose our money we lose nothing, when we lose our health we lose something but if we lose our character we lose everything, that is our life taught.

## **5. Translation**

### **a. Definition of Translation**

Translation is basically a change of form. When we speak of the form of language, we are referring to the actual words, phrases, clauses, sentences, paragraphs, etc., which are spoken or written. The form are referred to as the surface structure of a language. It is the structural part of language which is actually seen in print or heard in speech.<sup>56</sup> It means that, translation is a transfer of language that we do not know to a language that we need to know in order to know the meaning of the words, phrases, clauses, sentences, or even paragraphs that we hear or read from other people. So that, we can understand what is conveyed without misunderstanding about its provider, because we live to understand each other in a way that communicates, by

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<sup>55</sup> Az-Zuhaili, 228.

<sup>56</sup> Mildred L. Larson, *Meaning-Based Translation; A Guide to Cross-Language Equivalence* (New York: University Press of America inc., 1997), 17.

communicating orally or text we have to know the language thoroughly, in this case, translation is necessary to launch communication or delivery that we do not understand.

b. The Kinds of Translation

There are 2 kinds of Translation, those are;

1) Form-based

Form-based translation attempt to follow the form of the source language and are known as literal translation.<sup>57</sup> Thus, form-based translation is thought to result in a target text that is formally similar to the source text.

2) Meaning-based

Meaning-based translation make every effort to communicate the meaning of the source language text in the natural forms of the receptor language.<sup>58</sup> So, it is predicated on the idea that the translator must first understand the meaning of the source text before translating it into the receptor language. Meaning is presented as a structure that exists in the background of any text. The textbook's goal is meaning-based translation rather than form-based translation.

In this case, we already know the kinds of translation, it can be easier to differentiate which the form-based and the meaning-based

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<sup>57</sup> Larson, 17.

<sup>58</sup> Larson, 17.

translation is, Translation helps us achieve the purpose of the text so that there is no misinterpretation of the author's goal of the text.