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The Concept of *Basyar* in the Qur'anic Perspective: a Humanistic Psychology Approach

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Abstract

Human, in the Qur'anic perspective, is described using various terms, one of which is Al-Basyar. The term Al-Basyar refers to the outward appearance of something beautiful and originates from the word basyarah, meaning skin. This study aims to examine and explore the concept of humans as Al-Basyar from the Qur'anic perspective. This research employs a qualitative method with content analysis as the primary approach, focusing on the interpretation of Qur'anic verses. Primary data were derived from the Qur'an and cross-checked with secondary sources, including classical and contemporary interpretations. The findings of study reveal that: (a) the word basyar appears 37 times in the Qur'an—31 times without the definite article (alif-lam), 5 times with the definite article, and once in the dual form; (b) there are 9 verses describing humans as basyar in general, highlighting their physical needs such as eating, having skin, engaging in sexual activity, and experiencing mortality; (c) 5 verses discuss the process of human creation involving soil, water, and the infusion of the spirit; (d) 23 verses discuss prophethood, including 13 depicting societal rejection and slander of prophets, and 10 emphasizing prophets as ordinary humans (basyar); (e) using a humanistic psychology perspective, basyar represents humans with basic physiological needs such as eating, drinking, sleeping, and sexual relations. This study contributes to Islamic scholarship by providing an integrative understanding of basyar as a term bridging Qur'anic theology and humanistic psychology. Furthermore, the use of content analysis as a methodological tool in exploring Qur'anic concepts demonstrates the potential for interdisciplinary approaches in Qur'anic studies.

Keywords: Human, Basyar, Qur'an, Prophet, Humanistic

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INTRODUCTION

Humans in the Qur'an have many terms, one of them, *basyar*, which means physical or skin. Humans are interpreted as *basyar* because their skin is clearly visible unlike the skin owned by animals (Hidayat 2017). *Al-basyar* is commonly known as the nature of humans in general. This opinion is strengthened by the existence of one of the journals which state that *al-basyar* is interpreted as *mulasamah*, namely humans are creatures with all their human characteristics such as eating, drinking, and sleeping (Gumati 2020). There are several

questions that are often asked about *al-basyar*, namely what distinguishes humans as *al-basyar* and humans with other terms?

Many journal articles include explanations about humans as *al-basyar*. First, the article of Muhamad Akip, Stai Bumi, and Silampari examines quality human resources in the Al- Quran (Akip, et al 2019) Second, the article by Meynar Albina and Mursal Aziz which examines the nature of man in the Al-Quran and the philosophy of Islamic education (Albina and Aziz 2022). Third, an article from Maftuh Maftuh examines Al-Insan, Al-Nas and *al-basyar* in the Quran (Maftuh 2020). Fourth, an article from Elizabet Kristi, Alwizar Alwizar and Kadar Yusuf examines the nature of man from the perspective of the Quran (Kristi, Alwizar, and Yusuf 2022). Fifth, an article from Farzaneh, examines the creation of Adam as *basyar* with worldly aspects and was created from clay into which the spirit was blown (Rohanimashhadi 2020). Sixth, an article from Muaz Tanjung which examines the concept of man in the perspective of Islamic education philosophy (Muaz Tanjung 2020). Seventh, an article from Dudung Abdullah examines the concept of man in the Qur'an (Abdullah 2017). Eighth, an article from Azza Humayro examines Tarâduf in the Qur'an in Juz 15, 16, and 17 (Humayro 2021). From these eight journals, it can be concluded that humans are interpreted as *al-basyar* because humans have skin that is clearly visible and not covered with fur like animal skin.

In the Qur'anic perspective, the author also found several articles in which there is an explanation of humans as creatures that have human nature. First, an article from Ahmad Zaeni examines the concept of man in the interpretation of Bintu Syati, a study of the book *Maqal Fi Al-Insan Dirasah Qur'aniyah* (Zaeni et al. 2020). Second, an article from Abdul Haris examines the Qur'anic call to mankind (Haris 2018) Third, an article from Muhlasin examines the concept of man from the perspective of the Qur'an. (Muhlasin 2019) Fourth, an article from Awaluddin Muin examines the Islamic view of man (Muin 2017). Fifth, an article from Syamsul Rizal examines the tracking of human terminology in the Quran (Rizal 2017). Sixth, an article by Eka Damayanti examines human nature from the perspective of Islamic education philosophy (Damayanti et al. 2021). Seventh, an article from Almirzanah that examines related to divinity, humans, and nature: cosmology in Islamic spirituality (Almirzanah 2020). Eighth, an article by Solihin examines the ideal human being from the perspective of Islamic education (Solihin 2021). Ninth, Elshahat examines the absence of differences between *al-basyar* and *al-ins* because both terms have the same meaning as

humans (Elshahat, Ramchahi, and Yusof 2019). From these nine journals, it can be concluded that humans are biological creatures that have human nature and have limitations, such as eating and drinking.

Other than findings of *basyar* articles in the Qur'anic perspective, the author also found several human articles in the humanistic psychology approach, which in these articles explain that humans in the humanistic approach have basic needs that must be met such as eating, drinking, sleeping, and sexual activity. First, the article from Siti Muazaroh and Subaidi examines human needs according to Abraham Maslow (Muazaroh and Subaidi 2019). Second, articles from Ilham Rabbani and Hatindriya Hangganararas examine the hierarchy of needs (ilham Rabbani 2023). Third, the article from Sayyed Javad Asad Poor Zavei and Mahmud Mohd Jusan examines Maslow's hierarchy of needs (Sayyed Javad Asad Poor Zavei 2012). Fourth, the article from Taomei Zhang, et al, examines basic needs in Maslow's hierarchy of needs (Taomei Zhang et al, 2022). Fifth, the article from Nur Amalia and Sinta Yulianingsih examines Abraham Maslow's Humanistic Psychological Studies (Amalia and Yulianingsih 2020). From these five journal articles, it can be concluded that in the view of humanistic psychology put forward by Abraham Maslow, physiological needs must be satisfied and fulfilled.

Some of the journal articles above discuss human terms and needs, and there has been almost no research that specifically discusses the meanings and terms of *basyar* for human beings. This research aims to examine and explore the understanding of humans as *basyar* from the perspective of the Quran and in the humanistic approach. And there are two assumptions that form the basis of this research. (1) The article specifically examines and explains the meaning of *basyar*, (2) There is a discussion of humans as *basyar* in general, the Prophet as *basyar* and the difference between prophets and humans, as well as humans as *basyar* in a humanistic approach. so that it can facilitate readers to better know the meaning of the term *basyar* and know the distribution of verses and discussions about humans in general and the Prophet as *basyar*.

The object of this research is the concept of man as *basyar* in the Qur'an. The primary source in this discussion is the holy book of the Qur'an. Secondary sources are books of tafsir and books and books relevant to the research topic. Data from primary and secondary sources are then analyzed using the content analysis method (Ahmad 2018). This

analysis technique is used to search and collect materials from the Qur'an, and previous journals related to the research title.

Researchers in this study cross-checked primary data with other secondary data. Cross-checking data in this study is used to anticipate any misinterpretation of data between primary sources and secondary sources, the results of data that have been analyzed and cross-checked will obtain important conclusions regarding the concept of man as *basyar*.

DISCUSSION

1. Term of *Basyar* in Qur'anic Perspective

The word *basyar* is not only defined as a creature that has clearly visible skin but it can also be interpreted as a biological creature. The biological creatures referred to here are eating, drinking, sleeping, sexual, and others. As in Surah Al-Imran verse 47. In the verse, the angel brings a message from Allah in which Maryam will be blessed with a son. Maryam said: "O my Lord, how can I have a son when no man has touched me". Maryam gave such an answer because she knew that those who can touch (sexual intercourse) are humans as biological beings, and children are the fruit of sexual intercourse between men and women (Yanti, 2022). The explanation is found in the Qur'an Surah Maryam:20.

The word *al-basyar* (البشر) is found within the Quran in 37 verses, 36 of which are singular and 1 verse is dual. The verses are located in suras (23):34, 24, 33, 47, (21):3, (26):154, 186, (36):15, (11):27, (6):91, (54):24, (16):103, (64):6, (18):110, (14): 11,10, (41):6, (3):47, 79, (42):51, (12):31, (17):93, 94, (74):25, (19):17, 26, 20,(21):34, (5):8, (30):20, (38):71, (15):28, 33, (25):54, (74):29, 31, 36. (RI, 2022) In the Quran, human as *basyar* has several discussions, namely discussing the process of human creation from soil, water, and humans outwardly such as eating, drinking, traveling, and having sex. Moreover, *basyar* in several verses of the Qur'an also discusses the Prophet as *basyar*, human being to the accusations and slanders that the prophet received from the unbelievers.

The word *basyar* in the Qur'an is written 37 times which is divided into 3 categories, the first one is 31 times meaning a human (*basyar*) found in several surahs in the Qur'an which is characterized by the word *basyar* without using alif lam and there is one word, *basyar* in the Qur'an without alif lam in the form of dual humans in the Qur'an is divided into two forms that are, Mufrad and Mutsanna. *Basyar* in the form of Mufrad is divided into

two which are Naqirah and Ma'rifat. (a). Naqirah is an isim that is still original, general, not certain, and not specific and is synonymous with the word general in Indonesian (Al-Gifari 2022). Naqirah in *basyar* verse is characterized by the presence of tannin at the end of the sentence. As located in the letter (5): 18, (3):47, 79, (6): 91, (11): 27, (12):31, (14): 10, 11, (15): 28, 33, (16):103, (17):94, 93, (18):110, (19): 17, 20, (21): 3, 34,(23):24, 33,34, (25):54, (26):154, 186, (30): 20, (36): 15, (38): 71, (41): 6, (42): 51, (54):24, (64):6. Furthermore, for (b). Ma'rifat is an isim that shows something specific and can be directly known, which is termed in Indonesian as a special word (Al-Gifari 2022). Ma'rifat in the verse *al-basyar* in the Qur'an is marked with Alif-Lam, as located in Surah (19): 26, (74): 25, 29, 31, 36. In the form of mutsanna, the word Al-basyar is only found in one verse, in Surah (23): 47.

2. Human as *basyar* in General Perspective

Etymologically, *basyar* discusses humans in general in the Qur'an there are 9 verses that explain that humans eat, have skin, have sexual intercourse, and may die (impermanent). There is one of the verses of the Qur'an that explains the impermanence of humans, is found in the Qur'an Surah Al-Anbiya' verse 34 "And We did not make eternal life for a man before you (Muhammad), so if you die, will they be eternal?". In Tafsir Ibn Kathir, some scholars deduced from the verse that Khidir (peace be upon him) had died and was not alive until now, because he was a human being, whether he was a wali, or a prophet or an apostle, because Allah S.W.T had said: We did not make eternal life for any human being before you (Muhammad 2004). These verses are located in the Quran Surahs 3:47, 19:17, 20, 26, 21:34, 5:18, 74:29, 31, 36. In addition, the Qur'an also connects the word *basyar* to the beginning of the human creation process. There are 5 verses that discuss human beings who were created from soil, water and then the spirit was blown, the verse is located in Al-Qur'an Surah 30:20, 38:71, 15:28, 33, 25:54.

In the interpretation of Ibn Kathir, it is explained that humans come from clay, from water that is despicable, then it becomes a clot of blood, and a spirit is blown into it so that it becomes a human being (Muhammad 2004). There are several different scholarly opinions regarding the time at which the spirit is blown into the fetus. To compromise between different opinions, about the time the spirit is blown into the fetus, the scholars argue that angels are sent to guard the fetus from the first time in the form of seeds (*nuthfal*), but the scholars agree that the spirit implantation in the fetus does not occur until

the gestational age after 4 months or 120 days (Su'aidi 2012). This is based on the hadith narration of Bukhari, explaining the stages of fetal development from the end of the spirit implantation until the fetus is 4 months old (Al-Nawawi 1392).

The word *basyar* means the appearance of something well and beautifully. From the same root comes the word *basyarah* which means skin (Shihab 2007). Humans are interpreted *basyarah* because their skin is clearly visible, unlike animal skin. The Qur'an uses the word *basyar* 36 times in the singular and once in the mutsanna form to refer to humans from the point of view of their outward appearance and their similarities with humans as a whole (Shihab 2007). Thus, the word *basyar* in the Qur'an refers to the material dimension of human beings who like to eat, drink, sleep, and travel (Shathi' 1997). In this concept, all human beings from any time, from any generation, from any race, have something in common. That is, all humans are *basyar*, thus *Al-basyar* is ism jins (Ismail 2012). From some of these explanations, it can be concluded that humans have aspects as external creatures where they need to eat, drink, travel, and have sex. Humans as *basyar* have the same basic needs as other humans even though they come from different races, tribes, and generations.

Al-basyar in the Qur'an also describes humans as biological beings. Basically, *basyar* is referred to as a biological creature because humans also have sexual intercourse. As in Surah Al-Imron verse 47. That is Maryam's answer regarding the impossibility of Maryam having a son. Maryam gave such an answer because she knew that humans are biological creatures, and children are the fruit of sexual relations between men and women (yanti, 2022). From this meaning, other meanings are born that further enrich the definition of human. From the root word *basyar* comes the meaning that the process of human creation occurs in stages so as to reach the stage of maturity until the stage of death. In other words, humans as *basyar* do not have eternity in themselves, this is explained in the Qur'an Surah Al-Anbiya' verse 34.

3. The Prophet as Al-basyar in the Qur'an

Al-basyar in the Quran not only explains humans in general but also explains *basyar* in the context of prophets. In the Quran, there are 23 verses that discuss prophets/prophethood, 13 of which discuss the people who deny, reject, and oppose the invitation of the apostle to worship Allah, because the apostle is an ordinary human being

like them who can eat and drink (Muhammad 2004). In the Qur'an, there are several verses that explain the denial of the disbelievers against the prophet, one of which is located in the Qur'an letter Al- Anbiya' verse 3. In the verse in the interpretation of Ibnu Katsir it is explained that the disbelievers did not believe that Rasullullah PBUH was a prophet considering that he was the same as them, which might get privileges but they did not, then they called out to their people and stated that the prophet was a person who practiced magic (Muhammad 2004) In addition to the verse there are also other verses that contain the lies and slander of the disbelievers against the prophet found in QS. 23:34, 21:3, 23:24, 26:154, 186, 36:15, 11:27, 6:91, 54:24, 16:103, 64:6, 23:47, 74:25.

Al-basyar in the Qur'an does not only discuss the lies and slanders of the unbelievers against the prophet, but there are also verses that discuss the prophet as an ordinary human being (*basyar*), this is contained in 10 verses in the Qur'an. Among other things, it states that an apostle/prophet also eats and drinks. The leader of the disbelievers said: "This man is nothing but a human being like you, he eats from what you eat and drinks from what you drink" (Al-Qur'an Surah 23:33 and can also be seen as a statement that the prophet is a *basyar* human, such as in Surah 18:110, 14:10,11, 41:6, 3:79, 42:51, 12:31, 17:93,94. In Tafsir Ibnu Katsir it is explained that the unbelievers did not want to follow the call of the messenger of Allah who came to them and called them to worship Allah, but the disbelievers did not believe in the messenger of Allah (apostle) because the prophet was a human being who could eat and drink (Muhammad 2004).

Humans with the term *basyar* and prophets as *basyar*, namely prophets who have the same basic characteristics as other humans. This is in accordance with the statement of Abudin Nata which states that the use of the word *basyar* refers to humans physically or outwardly which in general has similarities with others (Nata 2001). However, there are several things that distinguish the prophet from other humans, one of which is that a Prophet has the task of conveying the revelation of Allah SWT and providing guidance to every human being (Safliana 2020). So that the aspect of the term *basyar* in prophets and *basyar* in humans is generally the same, namely humans as external creatures with indicators, eating, drinking, traveling, sexual, and others.

4. The Concept of Basyar: a Humanistic Psychology Approach

Al-basyar in the Qur'an is defined as hairless skin that distinguishes it from animals. The difference between humans and animals is also one of the topics of Ibn Khaldun's discussion contained in the book *Muqaddimah*, Ibn Khaldun gave the idea that humans are different from animals because humans were created by God equipped with reason which is used for their survival, such as finding food, drinking (Ibn and Khaldun 1986). This idea is in accordance with the view of humanistic psychology, that humans are different from animals because humans have abilities and potentials such as the ability to abstraction, imagination, creativity, self-actualization, and responsibility, all of which abilities do not exist in animals (Asma 2021).

The humanistic psychology approach emphasizes the positive aspects and potential of humans. One of the well-known figures in this approach is Abraham Maslow with his Hierarchy of Needs theory. In this theory, Maslow identified a hierarchy of human needs that starts from physiological needs and reaches the peak of self-actualization (Goble 1987). Maslow divides the hierarchy of needs into five levels of basic needs, as follows: Physiological needs, security needs, belonging and love needs, self-esteem needs, and self-actualization needs (Muazaroh and Subaidi 2019). With five hierarchical needs are Maslow's main structure to explain human-related. If studied more deeply from the five hierarchies of needs put forward by Maslow, there is one need that has continuity or similarity with the human context as basic. One of the five hierarchies of needs is physiological needs.

Maslow argues that human physiological needs are the most basic needs that must be met because they include elements necessary for survival. In addition, Physiological Needs, are basic needs that are primary and vital in nature and concern the basic biological functions of the human organism (Abdurrahman 2020). The physiological needs that Maslow refers to are eating, drinking, sleeping and breathing, and sexual reproduction. Apart from providing nutrition, physiological needs also include clothing, shelter, and warmth (Yuliani 2021). So, it can be concluded that the need for food, drink, and others which include these physiological needs can be said to be needs that are considered very important and must be fulfilled.

In Abraham Maslow's hierarchy of needs, humans have several needs that must be met, one of which is Physiological needs which include the need to eat, drink, sleep, shelter, sex, and other needs that are considered very important in survival (Goble 1987).

Physiological needs, which refer to psychological urges such as hunger and sleep, are often considered the starting point of Maslow's needs theory. If physiological needs are relatively good (satisfied), a new set of needs will emerge, which Maslow has roughly classified as the need for security. When physiological and secure needs are satisfied well enough, then higher-level needs, such as the need for belonging, love, and self-esteem will emerge (Taomei Zhang et al., 2022). Maslow's basic needs theory has similarities with the basic need theory proposed by Virginia Henderson which includes needs based on biological components, such as the need to breathe, the need to eat and drink enough, sleep, and rest (Nur Dewi Kartikasari et al., 2022).

Humans who are desperate for food, security, love, and self-esteem often desire food more than others. People also tend to think that if he guarantees enough to eat throughout his life, he will be very happy (Ilham Rabbani 2023). This is in line with the opinion of Ibn Sina who stated that the concept of happiness is associated with three levels, one of which is the enjoyment of lust such as sex and eating (Soleh 2022). Basically, happiness can make humans a healthy person. Hormones that work when we are happy, happy, and smiling will kill germs, and form new cells that can become the body's immunity (Khairani 2020). Therefore, the fulfillment of all needs is important to make humans happy and healthy beings. This statement is in accordance with Maslow's opinion which states that a perfect and healthy human being is a human being whose needs are all satisfied (Sayyed Javad Asad Poor Zavei 2012) by starting with basic needs being fulfilled.

In the humanistic view, the need to eat and drink is part of the physical needs that need to keep the body healthy and functioning optimally. In addition, the fulfillment of these needs is also related to feelings of security and satisfaction, because basic needs that are met will allow individuals to focus on self-growth and development of personal potential (Nur Dewi Kartikasari et al., 2022). However, if these basic needs are not met, it will have an impact on the process of fulfilling the next higher needs (Nur Dewi Kartikasari et al., 2022). Therefore, other needs become secondary until these physiological needs are met (Yuliani 2021). However, it is important to remember that in the humanistic psychology approach, eating and drinking are only one of the many aspects of human life. Other needs such as the need for love and affiliation, the need to be recognized, and the desire to reach their full potential are also of major concern in the humanistic view (Taomei Zhang et al., 2022). Therefore, humans *basyar* on the humanistic psychology approach are

seen as complex beings, having diverse needs, and having the potential to achieve positive growth and development.

CONCLUSION

Etymologically, *basyar* refers to humans in their external and biological context, encompassing activities such as eating, having skin, engaging in sexual intercourse, and experiencing mortality. This indicates that biologically, humans are characterized by their physical form, dominated by skin rather than other features. From a humanistic psychological perspective, as proposed by Abraham Maslow, humans possess physiological needs to fulfill, including eating, drinking, sleeping, shelter, sexual relations, and other essential needs for survival.

The analysis of Qur'anic verses reveals significant variations in the use of the term *basyar*. In its general context, *basyar* refers to human beings and appears 37 times in the Qur'an, with 31 instances not using the definite article (*alif-lam*), 5 using the definite article, and 1 using dual form. There are 9 verses describing humans in general, highlighting their physical and mortal characteristics, and 5 verses discussing the creation of humans from soil, water, and the infusion of spirit. Additionally, 23 verses discuss prophethood, with 13 addressing the rejection and slander of prophets and 10 emphasizing prophets as ordinary humans (*basyar*). These findings underline the concept that prophets, as *basyar*, experience similar stages of growth and basic needs as other humans.

This study provides a meaningful contribution to the discourse on the relationship between *basyar* and prophethood in the Qur'an. It bridges the theological understanding of humanity and the interdisciplinary perspective of humanistic psychology. However, methodologically, this research is not without limitations. The analysis would benefit from a more comprehensive examination of *basyar*-related verses using a comparative approach involving multiple exegeses and previous studies. Presenting data systematically, such as in tables or diagrams, could further enhance clarity and accessibility.

Future research is encouraged to explore the significant distinctions between the concept of *basyar* in its general human context and the concept pertaining to prophethood. Researchers are also advised to develop methodological innovations, including integrating linguistic and historical analyses, to improve the understanding of *basyar* in the Qur'anic narrative.

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