

Human Metaphysics In The Qur'an: Analysis of Lafadz Al-Insan and Al-Mar'u in The Qur'an

Metafisika Manusia dalam Al-Qur'an: Analisis Lafadz Al- Insan dan Al-Mar'u dalam Al-Qur'an



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Abstract

Background and Objectives: *The study of human beings occupies a central position in Qur'anic discourse, as humans are portrayed as God's most perfect creation in both physical and metaphysical dimensions. The Qur'an employs various terms to refer to humans, among which al-insan and al-mar'u are particularly significant due to their distinctive yet complementary meanings.*

Method: *This study aims to analyse the meanings of al-insan and al-mar'u in the Qur'an, identify the differences between the two terms, and formulate the concept of human metaphysics reflected through them. This research employs a qualitative library research approach, using the Qur'an as the primary source, supported by classical and contemporary tafsir literature and relevant scholarly works. Data were analysed through content analysis by examining, describing, comparing, and synthesising relevant Qur'anic verses and interpretations.*

Main Results: *The findings show that al-insan is generally used to describe humans in relation to their privileges, existential status, negative tendencies, and the process of creation. Contributions:* *This research contributes to enriching the study of interpretation on the aspect of the meaning of words in the Qur'an as well as the disclosure of metaphysical concepts contained in the Qur'an. Conclusions:* *This study concludes that al-mar'u refers to morally responsible individuals, particularly adults who possess the capacity to act independently and bear social responsibilities. Furthermore, the two terms collectively represent two inseparable dimensions of human metaphysics in the Qur'an: humans as khalifatullah (God's vicegerents on earth) and as 'abdullah (servants of God).*



Keywords: *Al-Insan*, *Al-Mar'u*, Human, Metaphysics.

Abstrak

Latar Belakang dan Tujuan: Kajian tentang manusia menempati posisi penting dalam Al-Qur'an, karena manusia dipandang sebagai ciptaan Tuhan yang paling sempurna, baik secara fisik maupun metafisik. Al-Qur'an menggunakan berbagai lafal untuk menyebut manusia, di antaranya *al-insan* dan *al-mar'u*, yang memiliki makna khas sekaligus saling melengkapi.

Metode: Penelitian ini bertujuan untuk menganalisis makna lafal *al-insan* dan *al-mar'u* dalam Al-Qur'an, mengidentifikasi perbedaan keduanya, serta merumuskan konsep metafisika manusia yang terkandung di dalamnya. Penelitian ini merupakan penelitian pustaka kualitatif dengan menjadikan Al-Qur'an sebagai sumber data utama, yang didukung oleh kitab-kitab tafsir klasik dan kontemporer serta berbagai literatur terkait. Data dianalisis menggunakan teknik analisis isi (content analysis) melalui proses pengkajian, deskripsi, perbandingan, dan sintesis terhadap ayat-ayat Al-Qur'an beserta penafsirannya.

Hasil Utama: Hasil penelitian menunjukkan bahwa lafal *al-insan* umumnya digunakan untuk menggambarkan manusia dalam kaitannya dengan keistimewaan, status eksistensial, kecenderungan negatif, dan proses penciptaannya. **Kontribusi:** Penelitian ini berkontribusi dalam memperkaya kajian tafsir pada aspek pemaknaan kata dalam al-Qur'an serta pengungkapan konsep metafisika yang terdapat pada al-Qur'an.

Kesimpulan: Penelitian ini memberikan kesimpulan bahwa lafal *al-mar'u* lebih banyak merujuk pada individu yang telah memiliki tanggung jawab moral, terutama orang dewasa yang mampu bertindak secara mandiri dan memikul tanggung jawab sosial. Kedua lafal tersebut secara bersama-sama merepresentasikan dua dimensi metafisika manusia dalam Al-Qur'an, yaitu sebagai khalifatullah dan 'abdullah, yang bersifat integral dan tidak dapat dipisahkan.

Kata kunci: *Al-Insan*, *Al-Mar'u*, Manusia, Metafisika.

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A. INTRODUCTION

The study of humans is a very important study, because humans are God's best creation physically and metaphysically (QS. Al-Tin: 4). For this reason, the Qur'an mentions several words about humans, namely the words *al-insan*, *al-mar'u*, *al-nas*, *al-basyar*, *bani Adam* and *al-insu*. Understanding all these words is an important step towards a perfect understanding of the nature of man in the Qur'an (Graiguer, 2021, p. 39). However, in this study, the discussion will be devoted to only two terms, *al-insan* and *al-mar'u*.

Both terms have important and complementary meanings. The term *al-insan* means humans as social beings who have identity, responsibility, and dignity with all their negative traits (Shihab, 1996, p. 280), whereas the term *al-mar'u* has a semantic meaning that revolves around individuals who endeavour to continuously develop their personality in the moral or akhlaq dimension (Graiguer, 2021, p. 37). The term *al-insan* is also mentioned in the Qur'an 71 times while the term *al-mar'u* is mentioned 11 times in the Qur'an (Al-Baidhawi, 1428, p. 325).

From the author's search related to previous studies, several related studies were found including a study entitled "*Al-Insan wa Al-Mar'u Fi Al-Qur'an Aw Baina Al-Mahiyah al-Mitafiziqiyah wa Al-Syakhs Al-Akhlaq*" by Chafik Graiguer, published in *Journal of Islamic Ethics Brill*, 2021. In this study, the author asserts that the word 'al-mar'u' in the Qur'an is closer to representing the modern meaning of a person as a moral entity. Whereas the word '*al-insan*' is far from this meaning, because it is more loaded with metaphysical connotations than moral connotations (Graiguer, 2021, p. 37). For this reason, although this research both discusses these two terms, Chafik Graiguer's research is different from the research that the author is doing, where this research not only examines the two terms, but will also try to formulate the concept of metaphysics from both of them.

The next study is titled, "Hakikat Manusia Dalam Al-Qur'an: Kajian Tafsir Tematik", by Abdul Wahid and Hilman Ismail Firdaus, published in the *Journal of Citizenship*, 2022. In this study, the author explains several terms that mean human in the Qur'an, such as the terms *al-insan*, *al-nas*, *al-ins*, *al-basyar*, and *bani adam* which aim to analyse the nature of humans in the Qur'an (Wahid & Ismail Firdaus, 2022, p. 4705). For this reason, the research is different from the research that the author is doing because this research will focus on two terms only and how to formulate the concept of metaphysics of the two terms.

In addition to these two previous studies, there are also several other studies related to human studies, such as a journal entitled *Konsep Manusia Dalam Al-Qur'an* (D. Abdullah, 2007; Hidayat, 2017, p. 118; Muhlasin, 2019, p. 46), *Manusia Dalam Perspektif Al-Qur'an (Studi Terminologi Al-Basyar, al-Insan dan an-Nas)* (Islamiyah, 2020, p. 41), *Manusia dan Agama (Konsep Manusia dan Agama dalam Al-Qur'an)* (Nurmadiyah, 2019), *Konsep Manusia*

Sebagai Al-Basyar Dalam Al-Qur'an (Azzuhriyyah & Khudori Sholeh, 2023), and so on (Sustikasasi, 2021, p. 95, 2021, p. 95). However, from all of these studies, there is no research that focuses on just two terms (*al-insan* and *al-mar'u*) to formulate the concept of human metaphysics in the Qur'an. For this reason, this study will discuss several questions, namely: what is the meaning of the terms *al-insan* and *al-mar'u*? what is the difference between the two terms? And how to form the concept of metaphysics from these two terms? Everything will be discussed in this article.

This research is a qualitative literature research (Mestika Zed, 2004, p. 24), and using the analysis method. In the analysis method, researchers will observe an object of research in detail by describing and assembling these components for further study. Then question, compare, and suspend conclusions before strong evidence is obtained (Kenneth M. Sayre, 1969, p. 22). Meanwhile, the primary data source is al-Qur'an al-Karim assisted by books of Tafsir by trusted Mufasir scholars as well as several journals, books and related articles as secondary data. The data will then be analysed by connecting, describing, sometimes comparing with other views in an integrated and coherent manner to produce a comprehensive understanding and definition. The data is obtained using content analysis techniques (Hamzah Amir, 2020).

B. DISCUSSION

1. The Term of Human in the Qur'an

In the Qur'an, there are at least six terms in the mention of humans, namely *al-insan*, *an-nas*, *al-insu*, *al-basyar*, *bani adam*, and *al-mar'u*. In general, the six terms have similarities in defining Humans as creatures of God, it's just that if examined in detail there are clear differences based on the context of the verse and also language analysis or semantics. A brief explanation of the six terms will be presented as follows.

The first term is *al-insan*. This term is explained by the Quran to refer to humans with all their totality, body and soul (Shihab, 1996, p. 278). The word is mentioned 71 times in the Qur'an and it is used in three contexts. Firstly, *al-insan* is associated with his privilege as a trust-bearing caliph. Second, *al-insan* is associated with a negative predisposition in him. Third, *al-insan* is associated with the process of human creation. Except for the

third category, all contexts of *insan* refer to psychological, spiritual and intellectual characteristics (Lubis, 1993, p. 129).

The second term, *al-basyar*, is taken from the root meaning the appearance of something good and beautiful, then gave birth to the word *basyarah* which means smooth and visible skin (Shihab, 1996, p. 279). This word in the Qur'ān specifically refers to the body and outward appearance of human beings (Salim, 1994, p. 86). The use of the word *al-basyar* which means human is found 37 times in the Qur'an. Of all these verses, the term *al-basyar* can be classified into 7 parts, including:

1. Describing the physical dimension of human beings, such as the news about the Saqar hell that will burn human skin (*lawwahah li al-basyar*) found in QS. Al-Muddatsir: 27-29.
2. Stating that the word *al-basyar* is used by the Qur'an (QS. Al-Mukminun: 33; Ibrahim: 10; Al-Kahfi 110), in relation to prophets who outwardly have the same characteristics as ordinary humans, in the form of needing to eat and drink (Al-Wahidi, 1994).
3. Stating that the word *al-basyar* is used by the Qur'an in relation to prophethood (QS. Ali Imron: 79; Al-An'am: 91; Al-Syura: 51).
4. Indicates contact between men and women (QS. Maryam: 20; Ali Imran: 47).
5. Describing human beings in general (Al-Suyuthi & Al-Mahalli, p. 480).
6. Stating the process of human creation from clay as in QS. Al-Rum: 29; QS. Shad: 71; and QS. Al-Hijr: 28 (Al-Wahidi, 1994, p. 431).
7. Indicates that humans will meet death, as found in QS. Al-Anbiya: 34-35 (Hawa, 1989, p. 3547).

The next term is *al-nas*, which is mentioned in the Qur'an 240 times and spread over 53 surahs. The word *al-nas* refers to the existence of humans as living and social beings regardless of their status of faith or disbelief (Al-Ashfahani, 1412, p. 509). In meaning, the word *al-nas* is more general when compared to the word *al-insan*. The generality can be seen from the emphasis of the meaning it contains. The word *al-nas* refers to humans as social creatures and is mostly described as a certain group of humans who often do *mafsadah* and fill hell with the devil, as in QS. Al-Baqarah: 24.

Then, the term bani Adam is different from the previous terms. The word bani is rooted in the letters ba-nun-ra which means something that is born from something else (Ibn Zakariyah, 1972, p. 303). The term bani Adam is found in 7 places in the Qur'an which means the children and grandchildren of Adam as. Humans are called bani Adam because they are favoured by Allah over other creatures, and secondly humans are intelligent beings (Shihab, 2012, p. 278).

It is quoted from Thabathaba'i that the use of the word bani Adam refers to the meaning of human beings in general. In this case there are at least three aspects that are studied, namely: First, the suggestion to cultivate in accordance with the provisions of Allah, including by dressing to cover his aurat. Secondly, reminding Adam's descendants not to fall into the seduction of Satan, who invites disobedience. Thirdly, utilising all that exists in the universe for the purpose of worship and monotheism. All of these are Allah's recommendations and warnings in order to honour Adam's descendants compared to His other creatures (Hidayat, 2017, p. 129).

The last term is the word al-mar'u which comes from the word ma-ra- meaning good, beneficial and delicious (Munawwir, 1997, p. 1322). From this word was born the word al-mar'u meaning male and al-mar'ah meaning female. The word al-mar'u is repeated 11 times in the Qur'an and its use is interpreted with humans (*al-insan*), including men and women. According to Ibn al-Anbari, as with the word al-mar'u, the word al-mar'ah or al-imra'ah indicates the meaning of maturity and maturity (*al-kamilah*), in contrast to the words al-dzakar and al-untsa which only indicate biological sex, without being associated with the maturity or maturity factor concerned. That is why in the Qur'an, the word al-imra'ah which is repeated 13 times is always interpreted with the word wife (*al-zawjah*), such as the wife of Fir'aun.

Based on this opinion, it can be understood that the word al-mar'ah/al-imra'ah or al-Nisā' is not identical to the word al-untsa, and not all al-untsa words are included in the category of al-mar'ah or al-imra'ah. A man is called al-rajul or a woman is called al-mar'ah or al-imra'ah or *al-Nisā'* when he fulfils certain social and cultural criteria, such as being an adult, having a household or having a certain role in society (Umar, 2001, p. 154). So, the mention of humans with al-mar'u in the Qur'an is seen from the aspect of personal beauty in action or akhlaq.

Thus, the meaning of human in the terms *al-insan*, *an-nas*, *al-insu*, *al-basyar*, *bani adam*, and *al-mar'u* reflects the characteristics and perfection of God's creation of humans, where he is not only a biological and psychological being but also a religious being, a social being and a moral being, all of which reflect the advantages and glory of humans over other creatures of God.

Although the six human terms in the Qur'an are very important to discuss, this research will only focus on two terms, namely *al-insan* and *al-mar'u*. Because the two terms have interesting meanings that complement each other, *al-insan* means social creatures who have identity, responsibility, and dignity with all their negative traits, and *al-mar'u* has a semantic meaning that revolves around individuals who strive to continue to develop their personalities in the moral dimension, or *akhlaq*.

2. Analysis of the Meaning of the Term *Al-Insan* in the Qur'an

From a morphological point of view, the word *al-insan* comes from the word *nasiya-yansa*, which etymologically means: neglect, leave something, or forget (Ibn Zakariyah, 1972, p. 421). In addition, the word *al-insan* can also come from the word *insiyan* which is rooted in the word *ins*. Etymologically the word *ins* means: 'something seems' and "tame". According to Quraish Shihab, the word *al-insan* which is taken from the word *ins* is a more appropriate opinion than the meaning of *al-insan* which is taken from the word *nasiya-yansa* (forgetting) or *nasa-yanusu* (shaking) (Shihab, 1996, p. 280). The first meaning of the word *ins*, which is 'apparently something', is found in the use of the word in conjunction with the word *jinn* or subtle beings, (whereas humans are visible beings) as revealed in QS. Al-Zariyat: 56.

The word *al-insan* is used by the Qur'an to refer to human beings in their totality, body and soul (Shihab, 1996, p. 278). The word is mentioned 71 times in the Qur'an and the term is used in three contexts. Firstly, *al-insan* is associated with his privilege as a trust-bearing caliph. Secondly, *al-insan* is associated with a negative predisposition in him. Third, *al-insan* is associated with the process of human creation. With the exception of the third category, all contexts of *insan* refer to psychological and spiritual-intellectual traits (Lubis, 1993, p. 129). When connected with the use of the

word *al-insan*, *al-basyar* clearly indicates a different context, although both indicate the notion of human beings. The words *al-insan* and *al-basyar* used in the Qur'an basically refer to a single human being with two dimensions, the *al-insan* dimension in the capacity of reason and the *al-basyar* dimension in the capacity of action (Nurdin, 2017, p. 162).

In the first category, the speciality of humans as a being that is different from animal creatures. According to the Qur'an, *al-insan* is a creature that is given knowledge and taught conceptual language. This is as Allah says, “خَلَقَ الْإِنْسَانَ، عَلَّمَهُ الْبَيَانَ” (QS. Al-Insan: 3-4). In this verse, humans are given the ability to develop knowledge with their reasoning power, by reasoning their own actions. In addition, by using the term *al-insan*, the Qur'an explains that humans are creatures that develop trust as in QS. Al-Ahzab: 72. Fazlur Rahman adds that the mandate is to discover the laws of nature, master them or in Qur'anic terms know all the names, then use them with moral and human initiatives to create a good world order (Mahyuddin, 1983, p. 28).

In the second category, the word *al-insan* is associated with a negative predisposition. According to the Qur'an, human beings tend to be tyrannical and disbelievers, hasty, greedy, ignorant, quarrelsome and argumentative, restless, anxious, difficult and suffering, ungrateful, and sinful and doubtful of the Day of Judgement (QS. Ibrahim: 34; al-Haj: 66; Bani Israil:11). When linked to human traits in the first category, *al-insan* becomes a paradoxical being who struggles to overcome the conflict between two conflicting forces, namely the power to follow *fitrah* (bear the mandate) and the power to follow negative predispositions (Lohaiy, 1984, p. 212).

According to Hasan Langgulung, humans are called *al-insan* it contains development towards which can allow him to occupy the nature of *khalifah* on earth, bear the responsibility of *taklif* and trust, because it is humans who specifically receive knowledge, *bayan*, 'aql and distinguish between good and bad, even though it all faces the test of good and bad and the temptation of pride because he feels strong and sturdy, and also he feels his strength and high position compared to other creatures. In this state of pride and arrogance, he forgets that he is a weak creature who travels the

voyage from the unknown world to the unseen world on a bridge that inevitably leads to death (Langgulung, 1988, p. 290).

Like Hasan's opinion, 'Aisyah bint al-Syati' explained that the term *al-insan* found in the Qur'an indicates the height of human status that makes him worthy of being a caliph on earth and able to carry the heavy burden and mandate of life. Only humans are equipped with the privileges of knowledge (have knowledge), al-bayan (articulate), al-'aql (able to think), al-tamyiz (able to apply and make decisions) so that they are ready to face trials, choose the good, overcome misguidance and various life problems that result in their position and degree more than the degree and dignity of various organisms and other creatures (Binti Al-Syati', 1999, p. 7).

In conclusion, the term *al-insan* contains two dimensions, namely the body dimension (with its various elements) and the spiritual dimension (His spirit is blown into humans). The harmonisation of these two aspects leads to human beings as unique, special, perfect creatures of God and able to hold the title of khalifah of God on earth. However, humans also have limitations and shortcomings in the form of negative things. Therefore, humans are given the potential of reason to develop all the potential they have optimally while still being guided by divine teachings so that humans can realise themselves as noble creatures of God. If not, humans will fall into humiliation, even more humiliating than animals.

3. Analysing the Meaning of the Term *Al-Mar'u* in the Qur'an

The term *al-mar'u* is derived from the word ma-ra-a meaning: good, beneficial and delicious (Munawwir, 1997, p. 1322). From this word was born the word *al-mar'u*, imru'un which means male and al-mar'ah, imra'atun which means female, also born the word al-muru'ah which means the nobleness of human behaviour (Al-Ashfahani, 1412, p. 766). In the Qur'an the word *al-mar'u* occurs 11 times and is used to indicate human beings, both male and female (Ibn Manzur, 1414, p. 155).

In addition, the word *al-mar'u* has several important functions, namely, first: it is used for humans who are mature, have the ability to act and are married. This is as Allah says, “يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ” (QS. An-Naba': 40), as well as the word of Allah, “كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ” (QS al-Tur: 21) then Allah says, “يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ” (QS. Abasa: 34). And also as Allah says, “فَيَتَعَلَّمُونَ”

”مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ“ (QS. Al-Baqarah: 102) *Secondly*, it serves as a mirror, which can be used to look at itself (Ibn Ishaq, 1405, p. 763). So this word is very appropriate to show the reflection of a person's character as Allah says, ”وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ“ (QS al-Anfal: 24) *Third*, someone who has al-muru'ah (nobility of character) (Al-Zubaidi, n.d., p. 427). This is because the word al-muru'ah comes from the root word ma-ra-a as does the word *al-mar'u*. For this reason, the word *al-mar'u* in the Qur'an mostly addresses the issue of the wholeness of human character or morals.

4. Differences in the Meaning of the Terms *Al-Insan* and *Al-Mar'u*

From the explanation of the meaning of the terms *al-insan* and *al-mar'u*, it can be concluded that although both have the same meaning, namely humans, both men and women. But both have different functions, namely: First: that the word '*al-insan*' is used to connect humans with their privileges as successors who bear guardianship; with negative tendencies in themselves; and in the process of human creation. Whereas the word '*al-mar'u*' is used to refer to adults, people who already have the ability to act, or are married.

Secondly, the word '*al-insan*' is used by the Qur'an in a context that indicates the essence or metaphysical entity of human beings, not the single moral entity assumed in the modern meaning of the word human. Whereas the word '*al-mar'u*' is used to indicate the meaning of a person who is moral and responsible so that he can be a mirror for himself (Graiguer, 2021, p. 37).

Figure 1. Differences in the Meaning of the Terms *Al-Insan* and *Al-Mar'u*

| N o | Term <i>al-insan</i> | Term <i>al-mar'u</i> |
|--------|---|---|
| 1 | Used to connect humans with their privileges; negative tendencies; and the process of creation. | Used to refer to an adult, a person who has the capacity to act, or is married. |

| | | |
|---|---|--|
| 2 | Used by the Qur'ān in contexts that indicate the essence or metaphysical entity of human beings | Used to indicate the meaning of someone who is moral and responsible |
|---|---|--|

5. Building Metaphysical Concepts Based on the terms *Al-Insan* and *Al-Mar'u*

In general, the terms '*al-insan*' and '*al-mar'u*' have the same basic principle, namely the responsibility to protect the earth. This can be studied from a human perspective, because there is an explanation that says that humans are creatures given grace by God to be successors on earth, and this indicates that humans have a great responsibility in protecting the earth from damage (Safitri et al., 2018, p. 212).

On the other hand, the term '*al-insan*' explains the nature of humans who have moral responsibilities or what is called social ethics. Humans cannot live alone, so the presence of other humans is needed to help each other. Of course, human relationships with other humans must be good based on Qur'anic morals. This is inseparable from another term '*al-mar'u*', namely humans who have reached maturity or maturity in a state that only exists in humans who can apply their morals in society (Graiguer, 2021, p. 37).

A brief explanation of the similarity of the terms '*al-insan*' and '*al-mar'u*' can be related to the formation of human abilities in achieving a balanced life in accordance with Islam. Among the abilities that humans have are fitrah, the unity of body and soul, the ability to will, and the ability to think (Syafe'i, 2012a, p. 748). The following is an explanation of these abilities.

Firstly, the characteristics of man in the Qur'an are his fitrah. The word fitrah in Arabic means emergence, purity, and the true religion. The meaning of fitrah, which means the true religion or religion of God, is associated with the Qur'an in Surah Al-Rum: 30. Meanwhile, the meaning of fitrah meaning purity is found in the hadith which states that all children are born according to fitrah with purity, which then makes their parents a Christian, a Jew, and a Magi (Al-Bukhari, 1422, p. 94; Al-Naisaburi, n.d, p. 2047). Human nature as God created it, according to Islamic teachings, is

free from defects and sins, like a newborn baby from its mother's womb (B. Abdullah, 2018, p. 78).

According to Ibn Taymiyyah, the meaning of fitrah is not limited to the religious potential of human nature alone, but the potential of fitrah also contains three powers, consisting of: intellectual power (Quwwatul 'Aql), offensive power (Quwwatul Al-Syahwat), defensive power (Quwwatul al-Ghodob) (Arifin, 1996, p. 157). Intellectual power (Quwwatul 'Aql) is the basic potential possessed by humans which is used as part of the human soul that determines what is good and what is bad (Soemanto, 1990, p. 11). Offensive power (Quwwatul Syahwat) is the basic potential possessed by humans, so that humans are able to induce objects that are pleasant and useful. As for the defensive power (Quwwatul Ghadhab) is a basic potential that can prevent humans from doing harm to themselves (Pransiska, 2017, p. 4).

Al-Ghozali suggested that the power of Al-Ghadhab and Syahwat are two tendencies that are inherent in the power or will, if there is no higher power that becomes another source of consideration, then Al-Ghadhab will be able to lead to hatred and Al-Syahwat can bring greed (Nasution, 2002, p. 183). Therefore, the potential of human reason is very important as a means of controlling (self-control) these two potentials, so that his life can be actualised for the benefit of a right and useful life in accordance with religious ethics.

Secondly, the characteristics of humans in the Qur'an are the body and soul that exist in humans. The body is the part of the human body that comes out of the ground. It is often seen as the centre of the emergence of satisfying needs such as biological needs for drinking, eating, and sexual needs. Because of its nature, the body is sometimes underestimated, whereas in Islam, according to Fattah Jalal, the body is one of the human qualities that must be maintained because the body can help a person in carrying out his humanitarian duties (Jalal, 1988, p. 56). At the same time, ruh, which literally means wind, is also known as soul. Spirit also means pure living matter. According to Imam Shafi'i, it is because of this spirit that humans have the ability to reason, intuition, wisdom, and intelligence (Ma'arif, 1985, p. 144).

From the description above, it can be concluded that humans are not just physical beings with physical needs or spiritual beings, but humans are creatures resulting from the combination of spirit and body. The integration of the two will reveal the true identity of man. Human nature in this context is a balanced interaction between body and soul in creating life. He is not free to fulfil his biological needs, because he is not an animal, and he is not free to fulfil his spiritual needs, because he is not an angel. But because of this model and pattern of balance, the nature of man becomes clear (Isra et al., 2023, p. 104).

Third, the ability to will. What distinguishes humans from other creatures is their ability to will (good freedom) in determining their life behaviour. This is based on the word of Allah, “فَمَنْ شَاءَ فَلْيُؤْمَرْ وَمَنْ شَاءَ فَلْيُكْفَرْ” (QS. Al-Kahfi: 29). This verse confirms that man has the conscious will to accept or reject his faith in God. Man has a free will that enables him to choose the elements that interact with his nature (Amin, 2021, p. 83).

Fourth, the characteristic of human beings is the mind. There are numerous verses in the Qur'an that explain the function of the mind and advocate the use of the mind as a tool of knowledge and action, expressed in the words mind, fiqh, thought, contemplation, and remembrance. The word reason, which never appears in the Qur'an as an abstract noun, is linguistically binding (Suntoro & Sahidin, 2021, p. 246). The mind acts as a link or integration of the three consciousnesses that exist in humans, namely cognitive, emotional and affective consciousness and connects them with the heart. Intellect is a function of the heart as explained in Q.S. Al-Hujurat: 7 (B. Abdullah, 2018, p. 80).

In the system of life, we can no longer doubt the role of reason. It has become an ideology among scientists that the entire construction of human knowledge is a product of mind activity. The intellect equipped with reflection on the verses of Allah is the right tool to understand knowledge and find new formulations of knowledge in the form of verbal and nonverbal revelations. As caliph and abdullah, humans must make every effort to use their minds proportionally and professionally so as to automatically distinguish themselves from other creatures (Amin, 2021, p. 74).

The four traits and personalities described above are human potential as caliph and abdullah in a more comprehensive context and can be considered as traits, characteristics, or tools that if their function is improved will achieve the quality of an ideal human being. By instilling the terms "*al-insan*" and "*al-mar'u*" to achieve the quality of complete humanity, both individually and socially, a person can be encouraged to live a balanced and ideal life as an ideal human being in both physical and metaphysical dimensions.

It can be concluded that the Qur'an has placed humans in two main functions, namely as khalifatullah fi al-ardh (representative of Allah on earth) and as abdullah (servant of Allah as a metaphysical model of humans). As the bearer of Allah's mandate, humans are given the title of khalifa of Allah on earth. To enable the implementation of his life's duties, everything in the heavens and on earth is subjected (made into facilities) to humans (Nurdin, 2017, p. 168). The most noble task in life is to determine the position of humans among other creatures.

Humans occupy a special position compared to other creatures of Allah (QS. Al-Isra': 70). The special position of humans is symbolized from when Allah created Adam, when the angels were ordered to prostrate themselves, the angels immediately prostrated themselves, while the devils arrogantly rebelled (Basyir, 1994, p. 219). In addition to being special, the position of humans as khalifatullah fi al-ardh is also very difficult and not easy. With that position, humans can be elevated in rank to surpass the realms of heaven, earth and even the angels, but at the same time the rank of humans can be very low and no more meaningful than even animals.

Regarding the reality of humans as 'abdullah, as previously explained, humans as creatures of Allah consist of two main elements, namely body and soul. The duties of the caliphate that have been stated above refer more to the duties of humans as bodies or in the context of this paper as Insan. The implementation of human duties as caliphs is apparently not enough, so that humans are still required to carry out other functions as a consequence of their humanity, namely humans as 'abdullah (servants of Allah). The concept of 'abdullah refers more to the individual duties of humans as servants of Allah. This duty is manifested in the form of ritual devotion to Allah (Nurdin, 2017, p. 169).

Religious obligations as the fulfillment of human servant functions tend to be individual, considering the demands of deep appreciation so that someone can reach the level of religiosity. The achievement of such a level is marked by the closeness of humans to their God. Thus, it is very difficult to measure a person's religiosity considering that each individual will have different perceptions and expressions of appreciation (Tabroni & Arifin, 1994, p. 153).

Based on the explanation above, the two terms "*al-insan*" and "*al-mar'u*" have an important role in forming the metaphysical structure of humans, where the two terms represent two human realities, namely *khalifatullah* and *'abdullah*, which cannot be separated and are also confronted with each other. Humans in building their metaphysical level will only be complete when they succeed in balancing the dimensions of their servanthood with the dimensions of their caliphate. Separating one of the two realities will only cause humans to experience personal division and mental turmoil. So the best thing is to balance the two. As servants of Allah, humans must devote themselves to Allah by carrying out the worship that He has commanded. As caliphs, humans must develop their creativity so that they can do good for humanity.

C. CONCLUSION

This study demonstrates that the Qur'anic terms *al-insan* and *al-mar'u* possess distinct yet complementary meanings in describing human existence. The term *al-insan* is generally associated with human privileges, existential characteristics, negative tendencies, and the process of creation, whereas *al-mar'u* refers to morally responsible individuals who possess the capacity to act independently and bear social and ethical responsibilities. The difference between these two terms indicates that the Qur'an portrays human beings through multiple dimensions that cannot be reduced to a single concept.

The main contribution of this article lies in its formulation of a metaphysical framework of humanity based on the integration of these two Qur'anic terms. Through this framework, *al-insan* and *al-mar'u* collectively represent two inseparable dimensions of human reality: human beings as *khalifatullah* (God's vicegerents on earth) and as *'abdullah* (servants of God).

Rather than standing in opposition, these dimensions complement one another and together form a comprehensive understanding of the human metaphysical condition in the Qur'an.

This study is limited to the analysis of *al-insan* and *al-mar'u*. Therefore, future research may further develop the Qur'anic concept of human metaphysics by examining other human-related terms, such as *al-basyar*, *al-nas*, *bani Adam*, and *al-ins*, or by exploring their implications for contemporary discussions in Islamic anthropology, ethics, and philosophy.

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