

Key Names and Attributes in the Qur'ān to Identify Human Essence

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Abstract With the abilities and great capacity human kind has unique position in the universe and they have potential to be better than any other created beings. There is no doubt that what makes them unique and superior is that they can represent the names and attributes of God and through this capacity they are capable to understand God better than any other beings. Through examining the attributes of mankind, one may have an idea about the attributes of God. Although one's attributes are limited and dependent, God is eternal and independent. Nevertheless there is a relationship between God and his servants in terms of representing Him in the human dimension. God can see, hear, know etc. everything and in order to understand these facts, human beings compare their seeing, hearing, knowledge etc. to God and have an idea about the Eternal One based on their limited abilities. The names and attributes which are used to define God are also used for human kind to show them their value and remind them of their responsibilities. God acknowledges human kind as capable by defining them with these names. Human thought gives meaning to the names of God and also discuss whether these names are suitable to name God. When doing this, they benefit from their own experiences.

Keywords Key Words for Human Identity, Names and Attributes for Human Identity, Islamic Identity, Human Nature, Ego

1. Introduction

The proper way to give meaning to human kind should be related with his/her metaphysical side rather than seeing him/her as a speaking being among the other creatures. The meaning and value of human being is his/her connection with the metaphysical and the capacity with which he/she transcends nature. In this regard, the Qur'ān strongly promises an eternity for human kind and invites them to eternal joy and happiness. Being a candidate of eternal life is an evidence of their importance in Islamic Theology for they are the best art of God in entire universe. With free will and

sufficient capacity, mankind is able to construct his/her future, because God gave them freedom to the extent even to be an unbeliever.

The essence of human consists of opposite characteristic elements. They are not given in harmony and balanced in their nature. For example human being has desire to eat, to make money, to get married, to be successful etc., but all these desires would be destructive for him/her if he/she cannot control these desires and keep them at a beneficial level. Free will and intellect can discipline feelings, desires and attitudes. If they are not disciplined, they may become a murderer, thief, terrorist etc. The nature and essence of human being is free from faith and disbelief. But the achievements during their life are very affective on their character, belief and world view. In short, mankind decides what he/she can be with their preferences.

Although the entire universe reflects the names, attributes and essential qualities of God, He also manifests the same names on a micro level in human kind. For this reason, understanding mankind is a way to understand the universe in Islamic Theology. Understanding the universe opens the door for understanding God. The Qur'ān even implies that its miracles are presented to give an idea for human kind for their scientific developments. However, in order to prevent his/her power being a vehicle of destruction The Qur'ān emphasizes the ethical side of mankind, which is embedded in his/her nature. For this reason God invites them to represent God's ethics (Khuluq Allah) and encourages them to be *rabbani*, the ones who dedicated themselves to God in terms of practising godly virtues in human dimension.

Mankind is mixed with the intellectual and sensual faculties. The contemporary problems which the modern sciences are dealing with are the products of mankind and therefore the modern scholars discuss the essence of mankind from the view point of the conflicts. However the Qur'ān placed human beings in the centre of freedom, responsibility. So, we will examine the key names and attributes to identify human essence.

2. Mankind from Ontological Perspective

2.1. Insan

In the Qur'ān the Arabic word *insan* is used in the form of “*ins, insan, nās, enāsiy*” and the root word has the opposite meaning of hatred.¹ These words also mean to perceive, to recognize, to feel and to be familiar.² *Insan* is defined by the early scholars as ‘a speaking being’.³ It is also defined as being ‘the one who forgot his/her promise’.⁴ For Adam and his children the general name ‘*insan*’ is used in the Qur'ān. The basic and simple definition for mankind is that ‘he/she is a speaking being’.⁵ Human kind is mentioned in the Qur'ān 234 times as ‘*nās*’, 65 times as ‘*insan*’, 18 times as ‘*ins*’, one time as ‘*insi*’ and ‘*enasi*’.⁶

There is possibility of making errors and forgetting the responsibilities for human kind but still this shows the love and trust of God for them. Hence the total achievements are compared to their mistakes the result is positive and the value of mankind is greater. God blew from His own soul to man and created him in the best form. After that He ordered angels to prostrate before Adam to show their respect to the best art of God. God gave mankind free will from His will, knowledge from His knowledge, power from His power and many more attributes from His attributes. So they become the vicegerent of God in the earth to establish the justice and contribute the maturation of the world.

2.2. Adam

In the Qur'ān, the sub-categories of *insan* such as ‘*banī Adam, banun, bunayy*’ are used.⁷ These words indicate the belonging of human for the children come to this world as descendants of Adam. These words also have meaning to dedicate oneself to something and working for it or to take care of someone’s work on his behalf.⁸ Being a child of something conveys the meaning of addiction to such thing, loving it excessively and working for it. For example some people might be children of money or a certain location or position, title etc., for they are fond of such things.⁹

Another word to define human is the Arabic word *adam* which refers the prototype of mankind and their essence.¹⁰ There is a dispute about the root word of *adam*; some believe that it is derived from *udma* which means tawnyness or from *adama* which means type, example, or from *udm* meaning familiarity and harmony.¹¹ The soil from which Adam was created is expressed as *adimat'ul ard*. Hence he was created from soil, he has dark skin, he is composed of different elements and therefore God named him as Adam.

When Adam was chosen as vicegerent he became entitled to contribute to the maturation of the world. So mankind has been building the world since their creation and giving their own colours in this construction. With their preferences they have caused things to exist and other things to perish. Although human being is free in his/her acts they are responsible from the consequences. God gives good tidings for those who act righteously and warns with punishment for the wrong doers. Indeed it is a great honour for mankind to be addressed by God and also to be

responsible for providing justice in the earth on behalf of God. However every good thing contains some risks and being a human is very honourable but also very risky.

2.3. Bashar

Another key name that is used in the Qur'an to define mankind is the Arabic word *bashar*, which means ‘skin.’ This word conveys the meaning of man or woman either in singular or plural forms.¹² This name is used in the metaphorical sense because the skin of mankind is visible for he/she does not have fur or fleece to cover it. So God mentioned one unique part of mankind but He meant the whole as this usage is one of the characteristics of Arabic grammar.¹³

The science of anthropology, which studies human beings,¹⁴ consists of two words; *anthropos* (human) and *logos* (theory). This science investigates the root of mankind and where and how they came to the earth, the races, their conducts and everything related to humans.¹⁵ The Qur'ān clearly explains how human kind was created and it also explains their goals, responsibilities and the consequences of their actions:

And (remember) when your Lord said to the angels: “I am creating a mortal from dried, sounding clay, from moulded dark mud. When I have fashioned him in due proportions and breathed into him out of My Spirit, then fall down prostrating before him (as a token of respect for him and his superiority).” So the angels prostrated themselves, all of them together, But Iblis did not; he refused to be among those who prostrated themselves.¹⁶

We created humankind (in the very beginning) from a specially sifted extract of clay. Then We have made it into a fertilized ovum in a safe lodging. Then We have created of the fertilized ovum a clot clinging (to the womb wall), and (afterwards in sequence) We have created of the clinging clot a (chew of) lump, and We have created of (a chew of) lump bones, and We have clothed the bones in flesh. Then We have caused it to grow into another creation. So Blessed and Supreme is God, the Creator Who creates everything in the best and most appropriate form and has the ultimate rank of creativity.¹⁷

He Who makes excellent everything that He creates; and He originated the creation of humankind from clay. Then He made his reproduction dependent upon an extraction of humble fluid. Then He fashioned him in due proportions, and breathed into him out of His Spirit; and He appointed for you (the faculty of) hearing, and eyes, and hearts (for understanding, feeling and insight). Scarcely do you give thanks!¹⁸

Wherever the Qur'ān used the name ‘*bashar*’ it always meant the outer side of mankind, their appearance and physical body. Although humans might be similar in appearance but they are very different in terms of intellect,

free will and characters. When we study the stories of the previous prophets in the Qur'ān we see that the Prophets were denied because of their physical body or social statues in their communities. For the unbelievers the prophets should be different than human, maybe they should be angels. Indeed this is the greatest offense towards human dignity and their value, because they did not believe that human kind could receive revelation from God and guide one another. They searched the salvation for human beings outside of them. This is a clear indication that such people are not aware of their capacity, value and position in the universe. On the opposite side the Qur'ān recognizes human being as capable and therefore God gave them the trust:

We offered the Trust to the heavens, and the earth, and the mountains, but they shrank from bearing it, and were afraid of it (fearful of being unable to fulfil its responsibility), but human has undertaken it ...¹⁹

This verse is interpreted by the well-known Turkish scholar Said Nursi as follows:

Human selfhood is one aspect of the Trust which the heavens, the earth and the mountains shrank from bearing. Selfhood is the key to the Divine Names, which are hidden treasures. Being a mystery and a wonderful talisman, it also is the key to creation's mystery. When its essence is known, its mystery is resolved, and that, in turn, discloses creation's mystery and the Necessary Existence's treasures. The key to creation is in our hand and attached to our selfhood. The doors to creation seem to be open, but in fact are closed. The All-Mighty has entrusted us with a key (Ego or Selfhood) that will open creation's doors and reveal the hidden treasures of the Creator of the universe. However, Selfhood itself is a difficult mystery and an enigma, but if its true nature and purpose are known, both itself and creation's mystery will be solved. The All-Wise Maker has entrusted each human being with selfhood having clues and samples to urge and enable him or her to recognize the truths about His Lordship's attributes and essential characteristics. Selfhood is the measure or means of comparison that makes the attributes of Lordship and characteristics of Divinity known. A measure or means of comparison does not have to have actual existence, for its posited or supposed existence can serve as a measure, just like hypothetical lines in geometry. An absolute and all-encompassing entity has no limits or terms and therefore cannot be shaped or formed; neither can it be determined in such a way that its essential nature can be comprehended. The Divine Attributes and Names (e.g., Knowledge, Power, Wisdom, and Compassion) cannot be determined, for they are all-encompassing and have no limits or like. Thus what they essentially are cannot be known or perceived. A hypothetical boundary is needed for them to become known. In our case, this hypothetical boundary is our selfhood. It imagines within itself a

fictitious lordship, power, and knowledge, and so posits a bounding line, hypothesizes a limit to the all-encompassing Divine Attributes, and says: "This is mine, and the rest is His." Selfhood thus makes a division. By means of the miniature measures it contains, Selfhood slowly comes to understand the true nature of the Divine Attributes and Names. For example, through this imagined lordship in its own sphere, Selfhood can understand the Lordship of the Creator in the universe. By means of its own apparent ownership, it can understand the real Ownership of its Creator, saying: "As I am the owner of this house, the Creator is the Owner of this universe." Through its partial knowledge, Selfhood comes to understand His Absolute Knowledge. Through its defective, acquired art, it can intuit the All-Majestic Maker's matchless, original Art. He analogizes that I built and arranged this house, so there must be One Who made and arranged this universe".²⁰

2.4. Nafs

Nafs literally means soul, life, spirit, the essence of life, breath, being, essence, man/woman, person, fancy, blood and carnal desires.²¹ In the Qur'ān, *nafs* might be used in the meaning of the soul or the essence of something.²² According to the Muslim scholar al-Jurjani *nafs* has three types of relationship with the body. First, it consists of life, sense, action and free will. Second, *nafs* gives biological life to the body, this *nafs* cuts off its relationship with the body in the moment of death. Third, there is a *nafs* that is the source of all kinds of bad actions; *nafs ammara* (evil commanding self), this *nafs* can be disciplined with good education and reach tranquillity (*nafs mutmainna*).²³ In the Qur'ān sometimes the inner dimension of mankind is expressed and some other times their outer sides. The following verse in the Qur'ān explains the essence of human *nafs*:

The human selfhood and that (All-Knowing, All-Powerful, and All-Wise One) Who has formed it to perfection; and Who has inspired it with the conscience of what is wrong and bad for it and what is right and good for it.²⁴

Here, the essential parts in human nature or in human selfhood are mentioned. The innate feeling of justice, belief, curiosity, and so on come by birth and mankind has no part in achieving them. These values or essences exist independently as they do not require human existence to exist. These values get their existence from God, because their source is the attributes of God. With these essential values mankind has a feeling and insight for what is good and what is bad without a further need for reasoning.

The concept of *nafs* (selfhood) refers to human identity or to their essence. *Nafs* has negative and positive faculties and its happiness is about which one of them would prevail in the identity. Each side of *nafs* (positive and negative) has

its own capacity and power. Carnal desires or the animal side of *nafs*, has capacity to perceive and motivate. The motivating faculty is connected to desires, lust and the angeriness of mankind.²⁵ The perceiving capacity is related to the external world and it constitutes the five senses. Besides these five external senses there are also five internal senses which understand, separate or complete the meanings of the images that come through external senses and memorize these meanings and comprehend their content with logical reasoning.²⁶ The reality of human being includes both the positive and negative sides together and epistemology occurs in this nature.²⁷

Nafs has a critical function in the development of human character; it is like a mainspring allowing them to rise from being only potentially human to true humanity. It continuously keeps human beings busy, without allowing them to have rest, and continuously sharpens the resolution of people to struggle against its negative characteristics.²⁸ The Muslim philosopher Kindī views *nafs* as pure and honourable element:

Nafs is honourable and effective; its value is great. Its honour comes from its Creator as the light of sun comes from the sun directly. Even though *nafs* has some negative faculties but still its essence is free from material. It is spiritual and holy. Sometimes negative feelings may urge human being to do bad things but *nafs* prevents them like a cavalry who controls a wild horse with leash.²⁹

2.5. Nasl

Nasl literally means to leave something and be separated.³⁰ When the hair of a camel is separated from its skin this is expressed with the word '*nasl*' and also when a person takes off his/her shorts this is expressed with the same word.³¹ In the Qur'ān, this word is used to express the continuity of human progeny.³² Human generations come successively one after another and they come to existence following cause and effect principle (marriage in this case) to contribute the maturation of the world with the abilities which God gave them. The previous generation is not only the cause of the later one but also it has great effect on them in terms of culture, intellect and thought.

Each generation is responsible on its own according to the Qur'ān. They will not be questioned because of the mistakes of other generations in the Judgment Day. As individuals the societies are responsible from their own duties in their time. Exercising the human intellect more and advancing in civilization is the common responsibility of each generation. Although benefitting from the previous experiences is encouraged in Islam but following the ancestors blindly is prohibited, because this is against the human dignity and capacity.

2.6. Zurriyyah

This word is derived from the Arabic root words 'z-r-w'. The Arabic word 'zirwa', which is derived from the same

root, is the top of something and also the hump of a camel.³³ Human kind is the top amongst the creation chain. This word could be used in singular or plural forms in the Qur'ān and mostly it refers to the new generations.³⁴

Everything in this universe moves to be perfect. Human kind is created late in the line of creation and therefore they are the most perfect comparing to the previous species. But still the perfection for them is not complete yet; rather there are many levels that need to be completed to reach the final perfection. God gave human kind many abilities and capacities to reach higher levels in perfection. If they utilize their potential in the most effective way they will actualize their perfectness, otherwise it would remain as potential. Mankind is destined to progress continuously in terms of intellect and knowledge. Although their lifetime has limits their abilities are limitless. This capacity and potential naturally cannot reach their peak in one life time. The maturation of human beings needed a large amount of time to actualize their target, and therefore one generation follows another to complete it. Each generation uses their intellect and increase their knowledge further and further. With human progeny the mission of maturation is continued without being interrupted. New generations benefit from the experiences of the past ones and they actualize their capacity more and more.

3. Human from Epistemological Perspective

3.1. 'Aql

The Arabic word '*aql*' means to prevent, to capture, to prohibit, to hold on to something and to tie.³⁵ In old Arabic custom the word '*āqila*', which is derived from same root, was used. It is a concept to define a penal law that is when a person kills another he/she has to give a hundred camels as blood money. He/she brings the camels to the murdered yards and tie their ropes in there.³⁶ *Aql* also is used in the meaning of intellect as a concept of philosophy and logic. In this regard it is defined as a capacity which comprehends the reality of the things or their inner dimensions. It is not tangible but has an effect on physical objects. It can produce abstract concepts from the nature and also build a relationship between them and create new concepts, theories and analogies etc.³⁷

We offered the Trust to the heavens, and the earth, and the mountains, but they shrank from bearing it, and were afraid of it (fearful of being unable to fulfil its responsibility), but human has undertaken it. He is indeed prone to doing great wrong and misjudging, and acting out of sheer ignorance.³⁸

The prominent Muslim scholar Isfahānī interpreted the trust in this verse as '*aql*' (intellect).³⁹ The heavens, the earth and the mountains shrank from bearing it, because they were not capable of it, but mankind has undertaken this trust for he/she is the only creature who could fulfil this

mission. 'Aql' is a human capacity which gets new knowledge or checks the accuracy of existed one, therefore the beneficial knowledge is also named as 'aql' (intellect). There are many verses (more than 1 000) in the Qur'ān that invite human beings to use their intellect to comprehend the truth and find the ultimate reality. Indeed, the Qur'ān itself is a word of God for human kind to be understood and without intellect it cannot be known. Although *aql* pre-existed in the nature of mankind but it is as potential and needs to be progressed. The maturation of human intellect can be done through education and experiences. With the intellect, mankind became the addressee of God. Once the Prophet Muhammad said; "God did not create more beloved thing to Him than intellect ('aql)".⁴⁰ With intellect human kind got a very unique position at the side of God.

3.2. 'Ālim

'Ālim is derived from 'ilm (knowledge), which means comprehending the reality of something. Ālim is a scholar who has knowledge and knows the reality of something. In Islamic Theology 'ilm (knowledge) is divided into two categories; a) understanding the essence of something, b) judging something based on certain knowledge.⁴¹ Knowledge is also categorised into two as practical and theoretical. Getting information about the creation is an example for theoretical knowledge and worshipping the One who created this universe is an example for practical knowledge. In order to have a better view about the word Ālim it is good to know other derivations as well. The Arabic word 'i'lam' which is derived from same root means to inform something fast and 'ta'lim' means to repeat the knowledge many times to memorize it.⁴² Ta'lim also conveys the meaning to visualize the concept in mind.

'Ilm (knowledge) is used in the Qur'ān 380 times as noun, verb and adjective. This word is also used in the Qur'ān as a name and an attribute of God. 'Ilm (knowledge) is the most comprehensive attribute of God and humankind is most capable to understand it with the ability of knowledge. There are many levels in knowledge and God has absolute knowledge of everything. Each person is different in knowledge and there is always someone who knows better. It is a great honour for humankind to be named with one the attributes of God.

Each verse in the Qur'ān is named as *ayah* (sign) and they are the bases of knowledge. God encourages humankind to investigate those signs and discovers the realities behind them. Indeed the main mission of mankind in Islam is to understand God in a real sense through examining His signs in the universe and believing in Him based on knowledge. They witness the art of God in the nature and try to discover His attributes through His creation. God imprinted curiosity in human nature and therefore they are inclined to search, investigate and discover the things. When they discover the beauty they admire it and thorough knowledge they gain sovereignty over the nature.

The word Ālim consists of three parts; first the one who knows or gets knowledge (scholar); second knowledge; and third the subject which the knowledge operates on. Humankind is the subject of God's knowledge and also the ones who try to understand the knowledge of God. He/she is the most capable being who could recognize the eternal knowledge of God and appreciate it. If God did not create mankind His knowledge would not be fully understood and consequently could not be appreciated. At least, human being knows that God knows everything by comparing his knowledge to the knowledge of God.

With mankind, many arts of God in the nature and the knowledge in them became knowable and praised. God was a hidden treasury and He wanted to be known and therefore He created human beings. Knowing God is only possible by knowing Him through His attributes and names, because it is impossible to know His essence for nothing is similar/equal/resemble to Him. Since mankind represents the names and attributes of God in human dimension, knowing God is possible through knowing human kind.

In knowledge, there is a pleasure in its own. Knowledge brings sovereignty over the nature. Humans have passion to know things and control them. With the power of knowledge mankind has a chance to conquer the entire universe. However it takes time and it requires a great amount of work. Through knowing unknown things he/she gets to know God more and more.

3.3. Ḥakīm

Ḥakīm literally means the wise and sage-like and it is derived from ḥikmah. Ḥikmah means to know the causes that prevent harm and provide benefit.⁴³ It also means to know the things as they are, to have the knowledge of reality, to judge justly and to speak the truth.⁴⁴ Ḥikmah (wisdom) is the ability to know the essence and purpose of things.⁴⁵ Wisdom starts with human thought and it can be achieved with an intellect purified from all kind of obstacles.⁴⁶ Intellect is the condition of wisdom (ḥikmah) and human thought is its beginning.

Ḥikmah (wisdom) is used in different forms in the Qur'ān to define God's acts and it is also used as an attribute of some people. The holy Qur'ān is also defined as ḥikmah bālighah (clear wisdom).⁴⁷ If ḥikmah is used for God and his acts, this word conveys the meaning that He creates everything according to certain wisdom and purpose, His creation is based on knowledge and laws. God has a relationship with His creations according to wisdom. This implies that human kind should follow the same pattern in their relationships with themselves or with others. The root word of ḥikmah has the meaning of sovereignty over the things by making them better with some regulations, laws and authority. Doing something on wisdom implies doing them in gradual perfection. Indeed everything in the universe is destined to move to be better and to complete their mission by utilizing their capacity to the latest stage. In Islamic Theology, the creation of the universe is not complete yet, rather it

continues and this fact supports the idea of gradual perfection.

To discover the wisdom in something also means to discover the benefit in them. God hides much wisdom in nature and encourages humankind to discover them by using their intellect. In order to use the nature in beneficial ways humans should discover the essence of the matters and determine the benefit in them. This study will enable them to judge justly over the things and adopt the harmony, which is set by God. There is always cause and effect relationship in *ḥikmah* (wisdom). To answer the questions why for each things is part of wisdom. In other words, *ḥikmah* is establishing the healthy connection between the result and cause and being able to come from one to another. There is the meaning of doing something with great caution and consideration in wisdom. Finding the exact truth in words and actions, practising what is known as truth, achieving the definite knowledge and understanding the truth in the essence of the beings are other meanings of *ḥikmah* (wisdom).⁴⁸

Comprehending the commands of God as religious and natural law within the cause and effect relationship concept and then applying this understanding through *ijtihād* (Juristic opinion) and other sciences into life is also wisdom (*ḥikmah*). All kind of problems regarding individual, family, social, administrative, environmental etc. can be solved with this perspective; otherwise every solution attempted would cause other problems. Man is supposed to put everything to the places that they belong to, giving everything its due right and purifying his actions from all kind of wrong doings. This mission can be accomplished with wisdom and man can carry out this duty by representing God's names and attributes in human dimension. In other words, man should remove his ignorance with knowledge, his wrongdoing with justice, his immorality with ethical conducts.

In conclusion, God called human beings with His own names and attributes to remind them their value and also responsibility. Some of these names are explained as example but also there are other key names and attributes such as *shahid* (witness)⁴⁹, *al-albāb* (plural of lubb which mean intellect)⁵⁰, *basīr* (the one who sees), *sami'* (the one who hears), *ḥabīr* (the one who knows well), *ḥafīdh* (the one who protects and also saves) they also define human beings from an epistemological perspective.⁵¹ These words are used as attributes of God but also as attributes of human beings in the Qur'ān. This fact indicates that because of the great responsibility of mankind, God endowed them great capacity to the extent that they can represent God's names and attributes in human dimension to fulfil their mission.

4. The Value of Human Kind

4.1. Wajih

The Arabic word *wajih* is derived from *wajh*, which means face. Face is the most honourable parts of the human body.

People greet each other with their face. Sometimes face is used metaphorically in the Qur'ān as valuable human being.⁵² When the Arabic dictionaries are checked the word *wajh* has other meanings as well; the thing itself, the first part of certain time, a seen star, a desired path, a master of a tribe, a way and a little water.⁵³ This word is used in different forms and accordingly it conveys the meanings to pay great attention to something, to accept it, to deem it good and to be well pleased with it.⁵⁴ The Arabic word *wajih* is used in the Qur'ān as an attribute of Jesus (pbuh);

And (remember) when the angels said: 'Mary, God gives you the glad tidings of a Word from Him, to be called the Messiah, Jesus son of Mary; *highly honoured* (*wajih*) in the world and the Hereafter, and one of those near stationed to God'.⁵⁵

In Arabic grammar sometimes a part of something is mentioned but the whole thing is meant. However this rule is only valid where the literal meaning of a word is not suitable for the context. So, when this word is used as an attribute for mankind it conveys the meaning of *highly honoured*. Humankind has an honourable and valuable position at the side of their Creator as can be seen from the previous verse. Some individuals are praised by God in the Qur'ān for they actualized their potential at the utmost level and represented the godly ethics in the humanitarian world. Indeed every human being has great value at the side of God for He created them with His hands and breathed His spirit in them;

When I have fashioned him in due proportions and breathed into him out of My Spirit, then fall down prostrating before him (as a token of respect for him and his superiority).⁵⁶

When I have fashioned him fully and breathed into Him out of My Spirit, then fall down prostrating before him (as a sign of respect for him and his superiority). So the angels prostrated all of them together.⁵⁷

Although prostrating before anyone other than God is prohibited in Islam, God commanded to the angels to prostrate in front of Adam to show their respect to the best art of God. This clearly indicates that humankind is superior to any other beings, even the angels, and therefore the angels were ordered to bow before Adam to acknowledge this fact.

4.2. Khālid

Khālid literally means the one who will remain as he/she is without being ruined.⁵⁸ *Khālad* which is derived from same root means intellect, hearth, spirit and also to reside in the same place, to be immortal, to dedicate and to eternalize.⁵⁹ If decay of something takes a very long time, the Arabs express this fact with this word. *Khāld* (probably tail bone) is a part of the human body which remains as it is without being decayed opposite to the other parts.⁶⁰ The Qur'ān promises the eternal life to humankind in many verses and some of them will be mentioned here;

While those who believe and do good, righteous deeds, those are the companions of Paradise; they will

abide therein forever.⁶¹

But those who believe and do good, righteous deeds – We do not burden any soul beyond its capacity – they are the companions of Paradise; and therein they will abide forever.⁶²

For those who do good, aware that God is seeing them is the best (of the rewards that God has promised for good deeds), and still more. Neither stain nor ignominy will cover their faces. They are the companions of Paradise; they will abide therein forever.⁶³

As for those who believe and do good, righteous deeds, and have humbled themselves before their Lord, they are the companions of Paradise; they will abide therein.⁶⁴

The best art of God amongst His creation is human kind and therefore God promised them the eternal happiness if they fulfil their mission on the earth. With their capacities and responsibilities human beings are the most valuable creatures in the universe. God manifests Himself in different mirrors and He manifests Himself best in humankind. The most comprehensive mirror to reflect God is humankind.

5. Conclusions

In conclusion, the most capable being among the creation is humankind. He/she tries to understand the arts of God in the universe from one side and also present his/her own art with the talent that God endowed him/her. They give their own colour, understanding and art style in nature. The sovereignty over nature comes from the fact that humankind represents God's attributes on the humanitarian level. Hence this is a great honour for mankind God did not want them to perish forever and therefore He promised them the eternity. Although humankind, even our world only takes a tiny place in the universe God speaks, warns, and promises to human beings. He speaks to them in a way that it is clearly understood the fact that He gives great importance to them and also their actions. God only made a covenant with mankind and affirmed them as one side in mutual agreement. He deems humanity very special and speaks to them accordingly. Otherwise it would not be understood the speaking style of One Almighty who has absolute power over everything to human beings. This clearly indicates that mankind is not like any other beings in the universe. So they are very unique and special because God created them in the best form of creation.

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[61] Qur'ān 2: 82

[62] Qur'ān 7: 42.

[63] Qur'ān 10: 26.

[64] Qur'ān 11: 23.