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ISLAM AS A RELIGION OF HUMANISM (THE UNIVERSAL FORMS OF ADDRESS TO HUMANKIND IN THE HOLY QUR'AN)

Abstract. *This article examines the humanistic essence of Islam through the Qur'anic forms of address directed at the whole of humankind: «يَا أَيُّهَا الْإِنْسَانُ» («O human being»), «يَا أَيُّهَا النَّاسُ» («O people») and «يَا بَنِي آدَمَ» («O children of Adam»). The verses containing these forms of address are analysed on the basis of the Uzbek Qur'anic commentaries of Shaykh Abdulaziz Mansur and Shaykh Muhammad Sodiq Muhammad Yusuf. The analysis shows that the universal addresses of the Qur'an regard people as equal regardless of race, nationality or origin; emphasise that all of humankind descends from a single pair of parents; affirm the honour and dignity of the human being; and reject such vices as nationalism, tribalism and parochialism.*

Keywords: *Islam, humanism, the Holy Qur'an, Qur'anic address, «O people», «O children of Adam», equality, human dignity, tafsir.*

INTRODUCTION

Islam is a religion of humanism. In advancing humanistic ideals, it regards all people equally, irrespective of their race, nationality, origin, lineage or the part of the world in which they live. Numerous verses of the Holy Qur'an bear witness to this. One of its chapters (surahs) is even entitled «al-Insan» («The Human Being»), whereas there is no surah entitled «Religion» or «Islam».

The word insan («human being») occurs 65 times in the Qur'an in various contexts. In addition, Allah addresses the whole of humankind with the expressions «O human being», «O people» and «O children of Adam». The aim of this article is to analyse the

verses in which these forms of address occur, on the basis of authoritative commentaries (tafsir), and to reveal their universal and humanistic content.

The study employs textual analysis of the verses, comparison with the commentaries, and generalisation. The Uzbek interpretive translations of the verses are taken from Shaykh Abdulaziz Mansur's (2021) «Translation and Interpretation of the Meanings of the Holy Qur'an»; the English renderings given in this article are the author's translations of that Uzbek text.

MAIN PART

1. The address «O human being»

The address «O human being» occurs twice in the Qur'an: in the sixth verse of Surah al-Infitar and in the sixth verse of Surah al-Inshiqaq. In al-Infitar 82:6 Allah addresses every human being as follows:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

«O human being! What has deceived you (into neglecting worship) concerning your Lord, the Most Generous?!» (Mansur, 2021:587)

In al-Inshiqaq 84:6 it is said:

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ

«O human being! Indeed, you are labouring toilsomely towards your Lord (that is, towards His reward or punishment), and you will meet Him» (Mansur, 2021:589).

2. The address «O people»

In twenty places in the Qur'an Allah addresses the whole of humankind with the words «يَا أَيُّهَا النَّاسُ» – «O people»: twice in Surah al-Baqarah, four times in al-Nisa', once in al-A'raf, four times in Yunus, four times in al-Hajj, once in Luqman, three times in Fatir and once in al-Hujurat.

For instance, in al-Baqarah 2:21 Allah says to His servants:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

«O people! Worship your Lord, who created you and those before you, so that you may become God-conscious» (Muhammad Sodiq Muhammad Yusuf, 2008:25).

Shaykh Muhammad Sodiq Muhammad Yusuf comments on this verse as follows: «In this verse all of humankind is called upon: worship Allah, the Exalted, your Nurturer who created you! He was alone in creating you, and so He alone is worthy of your

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worship. The purpose of worship is that you may become God-conscious» (Muhammad Sodiq Muhammad Yusuf, 2008:25). Thus, in this verse the Creator commands all of humanity to fulfil their servanthood through worshipping Him.

Likewise, al-Baqarah 2:168 states:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

«O people! Eat of what is lawful and pure on the earth, and do not follow the footsteps of Satan! Indeed, he is a clear enemy to you» (Mansur, 2021:25).

According to the commentary, «following the footsteps of Satan should be understood as acting upon the whisperings he directs into the human heart» (Mansur, 2021:25). By saying «O people», Allah addresses not only the believers but all human beings, commanding them to eat pure food. Indeed, while lawful and pure things on earth are abundant, forbidden things are very few, practically countable. The continuation of the verse, «do not follow the footsteps of Satan», is a call not to eat what is forbidden, not to commit forbidden acts, and to keep away from the forbidden altogether. This call, too, is in essence directed at all of humanity.

The address «يَا أَيُّهَا النَّاسُ» appears in the first verse of Surah al-Nisa' as follows:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

«O people! Fear your Lord, who created you from a single soul, created from it its mate, and from the two of them spread forth many men and women. Fear Allah, in whose name you ask one another, and (beware of severing) the ties of kinship. Indeed, Allah is ever Watchful over you» (Muhammad Sodiq Muhammad Yusuf, 2008:476).

In this verse Allah reminds that He created all of humankind from a single soul – Adam – and created from him his mate, Eve (Hawwa), and that all human beings have spread forth from them. The verse stresses the duty of fearing Allah and strengthening the ties of kinship, and concludes by stating that Allah watches over everything.

Al-Nisa' 4:170 says in this regard:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَآمِنُوا خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

«O people! The Messenger has brought you the truth (Islam) from your Lord, so believe – it is better for you. But if you disbelieve, then to Allah belongs whatever is in the heavens and the earth. Allah is All-Knowing, All-Wise» (Mansur, 2021:104).

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In al-Nisa' 4:174 Allah says:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

«O people! A proof (the Prophet and the miracles) has come to you from your Lord, and We have sent down to you a clear light (the Qur'an)» (Mansur, 2021:105).

Al-A'raf 7:158 states:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

Say (O Muhammad): «O people! I am the Messenger of Allah to you all, (sent by) Him to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death. So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His words (the divine scriptures), and follow him, so that you may be rightly guided!» (Mansur, 2021:170)

In Yunus 10:23 Allah forbids all His servants from aggression, saying:

فَلَمَّا أَنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُم ۖ مَّتَاعَ الْحَيَاةِ الدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

«But when He saves them, they suddenly (again) commit aggression upon the earth without right. O people! Your aggression is only against yourselves – (it is but) the enjoyment of the worldly life. Then to Us is your return, and We will inform you of what you used to do» (Mansur, 2021:211).

In Yunus 10:57 Allah emphasises that the verses of the Qur'an are an admonition and a healing for hearts for all of humanity, and guidance and mercy for the believers:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

«O people! There has come to you an admonition from your Lord, a healing for what is in the hearts (polytheism and other ailments), and guidance and mercy for the believers.»

The commentary explains this verse as follows: «Indeed, the admonitions, reminders, commands and prohibitions contained in the verses of the Qur'an are beneficial, both materially and spiritually, to those who act upon them. In particular, as corrupt beliefs and negative vices in the heart are corrected, a person's religious and worldly affairs naturally fall into order, and the possibility of attaining happiness in both worlds arises. For this, only sincere faith and correct belief are required» (Mansur, 2021: 211).

In Yunus 10:104 Allah calls people to worship not idols but Him alone:

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَٰكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ

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Say: «O people! If you are in doubt about my religion, then (know that) I do not worship those (idols) you worship besides Allah; rather, I worship Allah, who causes you to die, and I have been commanded to be among the believers» (Mansur, 2021:220).

In Yunus 10:108 Allah invites all of humanity to recognise the truth that has come from their Lord – the Qur'an and the Prophet – and to enter the path of guidance:

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُم بِوَكِيلٍ

Say: «O people! The truth (the Qur'an and the Prophet) has come to you from your Lord. So whoever is guided is guided only for (the benefit of) his own soul, and whoever goes astray goes astray only to its detriment. And I am not a guardian over you» (Mansur, 2021:221).

In al-Hajj 22:1 Allah calls the people of the whole earth to fear Him and warns them of the earthquake that will precede the Hour:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

«O people! Fear your Lord! Indeed, the earthquake of the Hour is a tremendous (terrifying) thing» (Mansur, 2021:332).

As the commentary states, «one of the most terrifying signs of the Day of Resurrection is the quaking of the earth. Therefore, at the beginning of the surah people are called, before that dreadful day arrives, to fear Allah with God-consciousness and to prepare for it with righteous deeds» (Mansur, 2021:332). Thus, it is impressed upon every person that they must make their preparations before meeting the Creator.

In al-Hajj 22:5 people are addressed and reminded that the One who created their father Adam from dust is also able to resurrect his descendants:

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ...

«O people! If you are in doubt about the Resurrection, (then consider:) We created you (your father Adam) from dust..» (Mansur, 2021:332).

Al-Hajj 22:49 emphasises that the mission of the Prophet towards all of humanity is to warn:

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ

Say: «O people! I am only a clear warner to you» (Mansur, 2021:338).

In al-Hajj 22:73 Allah calls His servants not to worship the various things they have made for themselves, and explains through a parable how powerless these are:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَن يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ ۖ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

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«O people! A parable is presented (to you), so listen to it! Indeed, those you invoke besides Allah will never create (even) a fly, even if they all gathered together for it. And if the fly should snatch anything away from them, they could not recover it from it. Weak are the seeker and the sought (the idols)» (Mansur, 2021:341).

Even if people wished to, they could not create a single small fly that reproduces and lives independently. And if, by Allah's permission, such a fly were to transmit a disease, they would be powerless to remove that disease unless the Creator willed it.

In addition, in al-Naml 27:16 people are addressed through the words of the Prophet Solomon (Sulayman), peace be upon him:

وَوَرِثَ سُلَيْمَانُ دَاوُودَ ۖ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِن كُلِّ شَيْءٍ ۖ إِنَّ هَٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ

«And Solomon inherited (prophethood and kingship) from David, and said: 'O people! We have been taught the language of birds, and we have been given of all things. Indeed, this is evident bounty.'» (Mansur, 2021:378)

According to the commentary, «Solomon (peace be upon him) understood the language of birds as they themselves did. According to his account, the peacock sang, 'You will be requited according to your piety'; the hoopoe, 'O sinners! Seek forgiveness'; the swallow, 'The good you do will return to you'; the raven, 'Glory be to my Lord, the Most High'; the rooster, 'O heedless ones! Remember Allah!'; the eagle, 'O son of Adam! Live as you wish – in the end you will die!'; the nightingale, 'Allah and His Messenger know best'; and the wood pigeon, 'Give birth for death, build for ruin!'» (Mansur, 2021:378) By addressing «O people», Solomon makes known that the ability to understand the language of birds was granted to him not as a cause for boasting but as a bounty from Allah.

In Luqman 31:33 Allah calls people to fear Him and to fear the Day of Judgement, on which no father will avail his child and no child his father:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ

«O people! Fear your Lord, and fear a Day when no father will avail his child (in bearing his sins), nor will any child avail his father in anything. Indeed, the promise of Allah is true. So let not the worldly life deceive you, and let not the Deceiver (Satan) deceive you about Allah (with the illusion that He will forgive regardless)!» (Mansur, 2021:414)

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The verse warns the servants against being deceived by worldly goods and against the tricks of Satan.

In Fatir 35:3 people are commanded to remember the blessings Allah has bestowed upon them – air, water and food:

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ

«O people! Remember the blessing of Allah upon you! Is there any creator other than Allah who provides for you from the heaven and the earth?! There is no deity except Him. So how are you being turned away (from the right path)?!» (Mansur, 2021:434)

The verse reminds that there is no provider other than the Creator and states that one must not turn away from the true path – the religion of Allah.

Fatir 35:5 declares that Allah's promise concerning the Day of Resurrection, the resurrection of the dead, the reckoning, and punishment or reward is true and will certainly be fulfilled:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ

«O people! Indeed, the promise of Allah is true. So let not the worldly life deceive you, and let not the Deceiver (Satan) deceive you!» (Mansur, 2021: 435)

The commentary explains: «That is, let not Satan deceive you by making promises in the name of Allah with such words as: 'Go on committing sins! Obedience and worship are not necessary – Allah is Forgiving!'» (Mansur, 2021:435) This verse reminds that this world and its goods are transient and temporary.

Fatir 35:15 reminds that human beings are in need of Allah in everything – from drawing breath to exhaling, from eating food to digesting it:

يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

«O people! You are those in need of Allah, while Allah is the Self-Sufficient (al-Ghani), the Praiseworthy (al-Hamid)» (Mansur, 2021:436).

Allah is not in need of the praise of His servants; He is the One who is praised from eternity to eternity.

From the standpoint of the idea of humanism, al-Hujurat 49:13 is of particular significance:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

«O people! Indeed, We created you from a male (Adam) and a female (Eve), and made you (diverse) peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most God-conscious of you. Indeed, Allah is All-Knowing, All-Aware» (Mansur, 2021:517).

3. The address «O children of Adam»

Furthermore, in five places in the Qur'an Allah addresses all of humankind with the words «يَا بَنِي آدَمَ» (ya bani Adam) – «O children of Adam».

1. Al-A'raf 7:26:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

«O children of Adam! We have sent down to you clothing to cover your nakedness, and feathers (garments of adornment). (But) the garment of God-consciousness – that is better. These are among the signs of Allah, that perhaps they will remember!» (Mansur, 2021:153)

The commentary explains: «It is clear from the verse that clothing which covers one's nakedness is the essential garment of the human being, while other additional clothing is considered adornment. 'But,' says the Lord, 'whereas these garments protect you from shame, heat and cold, the garment of God-consciousness protects you from the punishment of the Hereafter.' What is meant here is a spiritual garment, namely faith, belief and righteous deeds. Various interpretations of 'the garment of God-consciousness' are given in the commentaries. In its apparent meaning, however, it shows the virtue of clothing oneself in God-consciousness and always living with piety, righteous deeds and high morals» (Mansur, 2021:153). These instructions are addressed to all people in general.

2. Al-A'raf 7:27:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ ...

«O children of Adam! Let not Satan tempt you as he removed your parents (Adam and Eve) from Paradise..» (Mansur, 2021:153).

3. Al-A'raf 7:31:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ ...

«O children of Adam! Take your adornment (clean garments) at every place of prayer..» (Mansur, 2021:154).

4. Al-A'raf 7:35:

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۙ فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

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«O children of Adam! If there come to you messengers from among yourselves (from humankind), relating to you My verses, then whoever is God-conscious and reforms (himself) – there will be no fear upon them (in the Hereafter), nor will they grieve» (Mansur, 2021:154).

5. Yasin 36:60:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

«Did I not enjoin upon you (in the world), O children of Adam, that you not worship (obey) Satan, for indeed he is a clear enemy to you?!» (Mansur, 2021:444)

In addition, in two places the expression «بَنِي آدَمَ» (bani Adam) – «the children of Adam» – is used:

Al-A'raf 7:172:

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ ...

«And (recall) when your Lord took from the children of Adam – from their loins – their descendants (their souls)..» (Mansur, 2021:173).

Al-Isra' 17:70:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ ...

«And We have certainly honoured the children of Adam..» (Mansur, 2021:289).

CONCLUSION

All of the noble verses cited above emphasise that all human beings descend from one father, Adam, and one mother, Eve, and that they were made into different nations and peoples speaking different languages so that they might come to know one another and live together in harmony and concord. Allah's honouring of the human race is a ruling that applies to the whole of humanity. To prevent such negative vices as nationalism, nepotism and parochialism from arising among people, the Qur'an declares: «The most noble of you in the sight of Allah is the most God-conscious of you,» thereby putting an end to these vices.

In conclusion, the Qur'anic addresses «O human being», «O people» and «O children of Adam» demonstrate that the teaching of Islam is not confined to any particular nation or region but is directed at the whole of humankind. These addresses advance the ideas that all people share a common origin, that superiority in the sight of Allah is measured

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not by race or lineage but by God-consciousness, and that the human being possesses inherent dignity. In this sense, the Qur'an itself provides the evidence that Islam is a religion of humanism.

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