

## ФІЛОСОФСЬКІ НАУКИ

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### THE VISION OF A MAN IN THE QURAN

A man stands higher than animals and angels in the hierarchy of creatures according to the Quranic report. He has been created by God with a mud and this process is strictly described [1, s. 23 v. 12-14]. In one of the Qur'anic verses, God commands the worship of a man [1, s. 15 v. 28-29]. According to Quranic message, the story of man's struggle with his weaknesses repeats all his life [2, p. 315]. The exception here concerns the prophets and especially privileged people, i.e. the daughter of Muhammad – Fatima, but Mary and Jesus as well. Beyond them, all men are sinful.

God gives to the man his soul. That is what makes a man extraordinary according to Islamic theology and gives him a dignity. On the other hand, Quran states that human nature is very complex and has a several weaknesses. Some of them has resulted in the leaving of the Paradise [1, s. 2 v. 36]. In the contradiction to Christian anthropology, man's nature is weak but good, i.e. his will remains uncorrupted [3, p. 345].

Man was appointed by God to be the successor (arab. *khalifa*), who rule on Earth on God's behalf. Therefore, the title of Caliph is also very important. On the one hand, a man has a mission to fulfill. It means that all people should join the *umma* where it would be possible to gain the opportunity to follow God's will without external inconveniences. On the other hand, a man has to struggle with his own fragilities: submissiveness, mendacity and others [2, p. 316].

1. [We said], «O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.» Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account [1, s. 38 v. 26].

Most modern Muslim scholars believe that Adam was the first *khalifa*, which was expressed in the possibility of giving names to animals by him. Angels had anticipated humans' weaknesses and seek to persuade God to abandon the creation of a man.

A man is a servant, in Arabic: *'abd*. It is an ennobling title because it emphasizes the role of man and his relationship with the Lord. This title could be get by directing

all of life to God and the prophet Muhammad is always the model in this regard. A man becomes a partner of God and takes responsibility for his mission.

2. Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant [1, s. 33 v. 72].

A man, in spite of his weaknesses, accepted voluntarily the mission given to him by God to govern the world. Therefore, when Muslims face the threat of condemnation, they mention their own weakness and divine mercy by saying the basmala: *In the name of God, the Most Gracious, the Most Merciful!* [1, s. 1 v. 3].

It is worth to notice that Adam's disobedience in the Paradise does not entail negative theological consequences for the next generations; there is no concept of original sin in the Christian sense. In Islam there is no idea of redemption neither. Qur'anic verses about salvation mean the help of God in danger. Man is not *the image of God*, as he is in Christianity. No one and nothing is like God [3, p. 348].

3. Say, «He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent.» [1, s. 112 v. 1-4].

In Islam, the main principle is «to surrender to the will of God». In every action, the Muslim will seek God's approval. This means that the followers of Islam should follow certain general indications, when their specific form is based on a single man interpretation of these. That means that one group of Muslims is inclined to recognize contraception as God's blessing, while the other as violation of God's law. A single Quranic verse can be the subject of a dispute among Muslim scholars and interpreted in different ways.

### References:

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