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Core Themes
& Topics of the
Glorious Qur'an

THE CREATION OF MAN

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

The Creation of Man

The creation of man has special significance in the Qur'an. Allah Ta'ala created the first human being, Adam ﷺ, from clay or dust, as mentioned in several verses of the Qur'an.

Allah says: *“He created man from clay like that of pottery.”*

(Surah Ar Rahman 55 – Verse 14)

Adam ﷺ was then endowed with a soul, which distinguished him as a unique creation with intellect, moral responsibility, and choice.

Creating Man's Partner

The Qur'an further describes the creation of our mother, Hawwa ﷺ, also known as Eve. She was created from Adam ﷺ, highlighting the close bond and inherent dignity shared between man and woman. Together, they were placed in Paradise, where they lived in comfort and abundance. However, they were given a single command: not to eat from a specific tree. Satan deceived them into disobedience, leading them to partake of the forbidden fruit.

As a consequence of this lapse, Adam and Hawwa were sent down to Earth. Their descent was the beginning of humanity's earthly mission. This meant humans will now inhabit earth and live according to divine guidance, to worship Allah and to fulfill the role of stewardship on Earth.

(Major Themes of the Qur'an – Prof Fazlur Rahman)

Angels Object to Man's Creation

When Allah declared His intention to create Adam as a vicegerent on earth, the angels expressed concern, saying:

“Will You place therein one who will cause corruption and shed blood, while we glorify You with praise and proclaim Your holiness?” (Surah Al Baqarah 2 – Verse 30)

Allah did not refute their observation regarding humanity's potential for wrongdoing; rather, He responded, “Indeed, I know that which you do not know,” indicating a divine wisdom beyond their perception.

To demonstrate this wisdom, Allah initiated a test of knowledge between Adam ﷺ and the angels. He asked the angels to name and describe the realities of things, but they were unable to do so. Adam, however, was able to name them, as taught directly by Allah. (Surah Al Baqarah 2 – Verses 31-33)

This episode revealed that Adam ﷺ possessed a unique capacity for conceptual and creative knowledge, an intellectual faculty that the angels did not share.

In recognition of this distinction, Allah Ta'ala commanded the angels to prostrate before Adam ﷺ as an act of honour and acknowledgment of his God-given status. All complied except one being, whom the Qur'an identifies as belonging to the jinn. This being, Iblees, claimed superiority over Adam (Alayhis Salam), refused to obey the divine command, and thus became Satan.

The Purpose of Creation

The Qur'an emphasises that the ultimate purpose of creation is the worship of Allah Ta'ala.

Allah says: *"And I did not create the jinn and mankind except to worship Me."*

(Surah Az Zariyat 51 – Verse 56)

This verse captures the Islamic understanding of the meaning of life, highlighting that peace and fulfilment lies in faith, obedience, and devotion to the Creator.

In addition to worship, humanity has been granted free will, the ability to choose between right and wrong. This freedom is central to the concept of moral responsibility in Islam. Through free will, human actions carry meaning and consequence, forming the basis for accountability in the Hereafter. On the Day of Judgment, individuals will be accountable for their choices and deeds in this worldly life, in accordance with divine justice and mercy.

(Major Themes of the Qur'an – Fazlur Rahman)

The Cycle of Creation

The Qur'an also highlights the cyclical nature of creation, including life and death. It speaks of the earth's renewal through rain and the growth of plants, serving as a metaphor for resurrection and the afterlife.

“Know that Allah revives the earth after its death. We have certainly made the signs clear for you so perhaps you will understand.” (Surah Al Hadeed 57 – Verse 17)

In another verse Allah says. *“He is the One Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving.”*
(Surah Al Mulk – Verse 2)

This cycle reinforces the belief in a purposeful and well organised universe.

Man is Weak and Hasty – The Power of Prayer

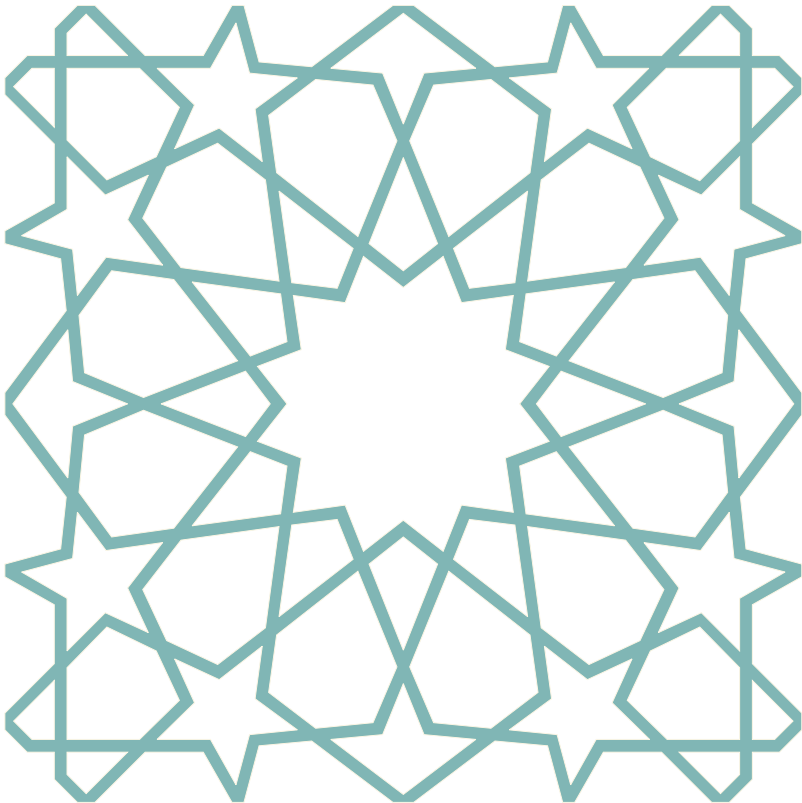
The Qur’an describes man’s fitrah in different terms. Man is described as easily shaken, hasty, petty, impulsive, stingy and generally greedy. These fault lines are found in various verses of the Qur’an explained in different contexts. Man is designed to be emotionally unsettled and edgy.

Allah Ta’ala says, *“Man is by nature unstable; when misfortune touches him he panics and when good things come his way, he prevents it from reaching others.”*
(Surah Al-Ma’arij 70 – Verses 19-21)

To alleviate man from this state of despair, Allah Ta’ala makes the exception for men who rise above these inherent limitations through worship and Salah. To overcome manly weakness, the Qur’an makes an exception and that is, those who pray,

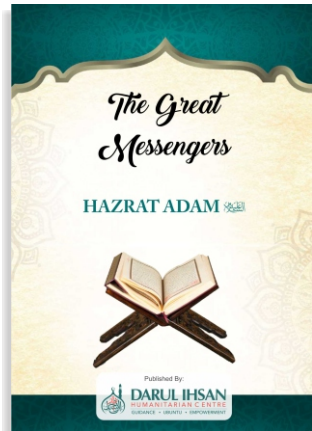
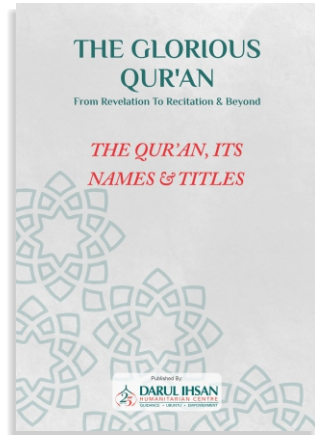
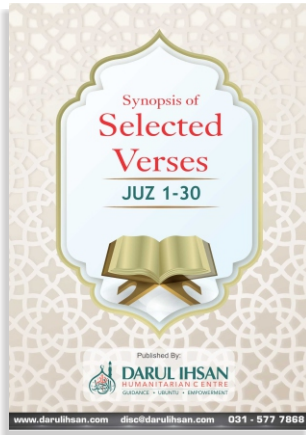
“Except those who pray...” (Surah Al-Ma’arij 70 – Verse 22)

Those who are steadfast with Salah and all that Salah represents, will be empowered to rise above these basic human deficiencies and limitations. Salah is purposed to balance and stabilise our lives. It resets the emotions and rewires the nervous system. It delivers the soul from the grip of carnal behaviour.



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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

