Chapter Two

Some Principal Terms in Islam
Islam is a *dīn* of ethics. Its ethical system is perfect and comprehensive. The ethical values contained in the Qurān have signification to the moral cultivation of both individual and human society. Major values of Islam have been fully and systematically elaborated by Muslim scholars in the previous ages, the most influential scholars are two, Al-Ghazzāli and Miskawaih. But still, there are other dimensions of these values left undiscovered. Discovering them is a heavy task of Muslim scholars of this age.

Islamic terms are many; to introduce all of them here is unnecessary and impossible. It deems an independent study. Here only a few of them will be chosen just for the sake of comparison with the similar ethical values that are found in the Confucian system. Some chosen values will be divided into two groups: religious values which include (1) Islam and *kufr*, (2) *imān* and *shirk*, (3) the straight way, (4) *hag* and *bātil*, (5) *fitrah*, (6) *shafrāʾa* and *maghfirah*, (7) *mahrūf* and *munkar*, and human personality, which include virtues and vices. The former embraces *iḥsān*, *taqwā*, *ikhlās*, *bīr*, *‘ibādah*, *shukr*, *ṣabr*, *taubah*, *amānah* and *tawakkul*, *infāq* and *ṣaadāqah*, while the latter embraces *isrāf*, *nifāq*, *dalālah*, *fahshā* and *sharr*.

The discussion here is quite semantic rather than profound elaboration.
2.1 Religious Values

(1) Islām and Kufr

The word Islam literally has twin meanings: submission and peace. Submission is submitting oneself to the will of Allah (subhanahu wata'ala), acting in accordance with His command. Peace is also to be understood in a comprehensive sense: peace in personal life and peace in his social life. These two meanings are interrelated in a sense that total submission to Allah (subhanahu wata'ala) undoubtedly result in peace in an individual's personal and social life.¹

Though Islam is a new name of a religion chosen by Allah (subhanahu wata'ala) for its followers — Muslims², its basic teachings are not new. Its history is long as human race itself. Starting from the first man of this world Adam, through Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), and 'Īsā (Jesus), till the last Prophet Muhammad (may Allah bless him and grant him peace), all of them had preached the same one religion, that God is one and Most High and Supreme. Man's submission to Him leads him to the peace of his individual and social life. The Holy Qurān states:

"Not a messenger did We send before you without this inspiration sent by Us to him, that there is no god but I; therefore worship and serve Me." (Q. Al-Anbiyā' 21: 25)

\[\text{وَمَا أَرْسَلْنَآ مِن قَبْلِكَ مِن رَسُولٍ إِلَّا ذَوْجٍ إِلَيْهِ أَمَّهُ إِلَّا إِنَّهُ إِلَّا آتَيْنَاهُمَا فَاعْبَدُونَ} \]
Islam is not only the religion of all prophets, but the religion of nature also.

The Qurān states:

"Do they seek for other than the Religion of Allah? — Which all creatures in the heavens and on earth have, willingly or unwillingly bowed to His Will (accepted Islam), and to Him shall they all be brought back." (Q. Al-İmran 3: 83)

The whole universe submits itself to Allah (subhanahu wata‘ala), why man, who is surrounded by the universe, is depending on it and wondering by its minute beautiful structure, do not submit to His will?

Islam is a very comprehensive *din*[^1]; it is a set of beliefs, a set of rituals, a code of conduct, and a set of law. From the ethical angle, the basic teachings of Islam can be characterized into three fundamental decrees: (1) believe in six matters, (2) principal rituals, and (3) the code of conduct.

(1) Muslims believe in: Oneness of Allah (subḥanahu wata‘ala), the Prophet Muhammad (may Allah bless him and grant him peace) is His last messenger sent to mankind, angels, the Holy Scriptures, and the life in the Hereafter and predetermination no matter it is good or bad. We shall give them an account later in the discussion of *imān*.

(2) Principal rituals in Islam are four:

*Ṣalāt*: to perform regularly five time prayers every day as a compulsory duty in the exact manner as practiced by the Prophet himself.

*Saum*: to fast in the month of *ramadān*. In this month, all Muslims who have reached maturity must hold themselves from eating, drinking, sexual intercourse, must restrain from evil thoughts and actions. *Saum* has much
significance. For an individual, it can purify his body and soul, bring him closer to Allah (subḥanahu wataʿala), clean his sins and protect him from the sins in his future. To social affairs, it makes every Muslim taste poverty and starvation, thus stimulate his generosity of helping the poor and needy.

**Zakāt**: to pay 2.5% of one's annual savings exceeded certain amount to the poor and needy Muslims. This is also a compulsory duty on every Muslim whose savings reached the equivalent of 85 g of 24-carat gold at the time when the annual zakāt payment is due. Zakāt is also due on Muslims' other properties such as silver, animals, crops and so on. For a detailed elaboration on this subject, may refer to relevant books.

**Ḥājj**: to perform the pilgrimage to the Holy city of Makkah, at least once in one's lifetime, is an obligation upon every Muslim who can afford it. The ḥājj is a kind of struggling and sacrifices in the way of Allah (subḥanahu wataʿala). The Muslim who is performing ḥājj struggles with money and body and sacrifices them in the way of Allah.

(3) Code of conduct: Islam lays down a code of conduct for man's life, his social, political, economic, legal, and moral life, among which the moral life is the main concern of this research.

*Kufr*:

Arabic word *kufr*, its basic literal meaning is "covering", which in the Qurānic context concerns especially with man's attitude towards receiving the benefits bestowed by his Creator. Technically, *kufr* means to cover or deny or ignore knowingly the bounties one has received from kind bestowal of Allah (subhanahu
wata'ala). The Bestower is supposed to be thanked and worshiped by the receiver, but many of the receivers are very forgetful, showing no sign of gratitude in their conduct or even act rebelliously against the Bestower. In this sense, kufr means "ingratitude". The Qur'anic verse made the statement clear:

"When we give man a taste of a mercy from ourselves, he does exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful." (Q. Al-Shûrâ 42: 48)

وَإِنَّا إِذَا أَذْقَنَا الْإِنْسَانَ مِنَ الْخَيْرِ فَرَحَ بِهَا وَإِنَّ شَيْبَتِهِمْ سَيِّئَةَ بِمَا قَدْ دَفَعُوا أَعْدَاءَهُمْ

فَإِنَّ الْإِنْسَانَ كَفُورٌ

More frequently in the Qur'anic usage kufr is used as the exact antonym of imân (belief). In this sense, it naturally comes to mean 'to disbelieve', that is to disbelieve in or reject Allah (subhanahu wata'ala), His prophets, His Holy Scriptures, the Hereafter, and truth and so on.

"It is He who has created you, and of you are some that are unbelievers, and some are that believers. And Allah sees well all that you do." (Q. Al-Taghâbun 64: 2)

هُوَ الَّذِي خَلقَكُمْ فَيَدْمَجُكُمْ كَأَيْنَ كُنْتُمْ مُؤْمِنِينَ وَآيَةً يَمْكُرُونَ بِهَا بَصِيرَةً

In Islam, kufr is a major sin, for which many developed nations in the past were destroyed. And the sinner will receive grave punishment in the Hereafter.

"Mocked were (many) messengers before you, but I granted respite to the unbelievers, and finally I punished them: then how (terrible) was My requital!" (Q. Al-R'ad 13: 32)

وَلَوَّذَّقُو آدَمَ الرِّسُولُ مِنْ قَبْلِكَ فَأَطْلَبَ لِلْذِينَ كَفَرُوا فَلَمْ أَخْذِهِمْ

فَكَفَّيْتُ كَانَ عَقَابٍ
"That is their reward, hell; because they rejected Faith, and took My signs and My messengers by way of jest." (Q. Al-Kahf 18: 106)

ذَلِكَ جَزَأُوهُمُ اللَّهُمَّ بِمَا كَفَرُوا وَأَتَخَذُّوا مَآ إِلَىِّ وَرَسُولِنَا هُذَا

(2) \textit{Imān} and \textit{Shirk}

In Arabic, the root word of \textit{Imān} 'AMN has the meaning of "peace, security." \textit{Imān} thus implies the meaning of being secure, at peace, or in harmony when one is in his faith, hence it comes to mean "belief", which includes five articles:

1) Belief in Allah (subhānahu wata'āla), His Being (Existence), His most beautiful Names andAttributes such as: Allah is Eternal, precedes all existences, and the cause of all existences. He is the First of all, and will be the Last of all. He is Self-Existing and will never die; He is Sustainer of others; He is only Creator, Originator; He is absolutely One and has no associates; He is Magnificent, Great, Lofty, Comprehensive, Noble, Praised, and so on. ⁶

2) Belief in his angels, who are the servants of Allah (subhānahu wata'āla), glorifying and worshiping Him, carrying out His orders without any disobedience to Him. They administrate the universe under the commandment of Allah. They serve Him as His couriers, conveying messages from Him to human beings. They have different jobs. Jibriel brought down the Holy Qurān to Muhammad (may Allah bless him and grant him peace). Mikā'il is the life-sustaining angel, distributing life and

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food to every creature in the universe. Other two angels are recording our deeds all the time. Izrāīl is in charge of death. Isrāfīl is responsible for the final destruction of the universe. Mālik is in charge of the Hell, Ridwān is in charge of the paradise. Angels are one of the creatures of Allah (subhanahu wata‘ala). They are waiting for the orders of their Creator, sometimes help man to accomplish his mission. They are also ready to destroy the whole universe.

3) Belief in revealed scriptures. Allah (subhanahu wata‘ala) entrusts His angels with messages that are to be conveyed to prophets, who will then honestly inform them to his fellow man. By following those messages, man may rightly perform their jobs as vicegerent of Allah on this earth, and therefore may achieve salvation in the Hereafter. The messages received by man from all prophets, from Adam to Muhammad (may Allah bless him and grant him peace) are same. But some people were dishonest to the messages, they added and altered many things in their scripture. The Qurān is the only one Holy Scripture remains not altered by man to these days. It comes to restore to mankind the original revealed truth.

Of those scriptures, only four of them are mentioned in the Qurān. They are: Tawrāt (the Torah), which was revealed to Mūsā (Moses); Zabūr (the Psalms), which was revealed to Dāwūd (David); Injīl (the Gospels), which was revealed to ʿĪsā (Jesus), the son of virgin Maryam (Mary); and the Qurān, which is revealed to the last prophet Muhammad (may Allah bless him and grant him peace).
Believing in prophets who, as explained before, receive messages from Allah (subhanahu wata'ala) and convey them to people. All prophets are appointed by Allah to convey the same messages to their own specific people. To every nation was sent a messenger chosen amongst themselves, but Muhammad is sent as the seal of all prophets, to all mankind. Every prophet was the best sample to his people. They never deliberately commit sins, but sometimes unintentionally made mistakes, which very soon been corrected by Allah (subhanahu wata'ala) through revelations. The total numbers of prophets were 124,000, seven of them were known as the great prophets (may peace be upon them all). They are Adam, Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), Dāwūd (David), ‘Isa (Jesus), and Muhammad. It is not right for a Muslim to make any distinction between one and another. They honor them all equally.

4) Belief in the last Day or the Day of Judgement (al-Yaum al-Qiyāmah), and the life after death. This world and entire creation will one day be destroyed by Allah (subhanahu wata'ala) and rebuild it in a totally new form. That day is known as the Last Day or the Day of Judgement. When a New World order sets up, there will be a resurrection of all creatures, and judgement of their deeds according to the data recorded by angels when they were living in this world. Then send the righteous to the Heaven (Jannah) and the wicked to the Hell (Jahannam).

5) Lastly belief in predestination of predetermination (qadr), which means that the fate of each individual is already decided even before his birth. Allah (subhanahu wata'ala), however, is not bound by what He has
decreed to a person, who can, through his good conducts, change what has decreed to him. The angels, who are the armies of Allah keep watch on him, and record his deeds. And he will be counted on the record in the Hereafter.

**Shirk:**

*Shirk* literally means "association, partnership". Technically means "idolization". That is the act of associating anyone or anything with Allah (subhanahu wata'ala), such as attributing any form to Allah, encasing Him in an object, a concept, a ritual or a myth and so on; whereas Allah (subhanahu wata'ala) has no any of these things. He does actually not resemble anything. Human intellect is limited to even think of His actual being.

Muslim jurists classified *shirk* into three categories: (1) major *shirk* (*shirk al-Akbar*); (2) minor *shirk* (*shirk al-Asghar*); (3) hidden *shirk* (*shirk al-Khafy*). Each category is further classified into detailed subcategories, which would not be discussed here.

In the Qurān, *shirk* is the greatest sin offending Allah (subhanahu wata'ala). He would never forgive this sin if the sinner does not repent to Him afterwards, whereas other sins might be forgiven. This is made clear by the statement of that Allah is only the Creator and the sole Sovereign of the universe. And thus man should not associate anything to Allah (subhanahu wata'ala). If he does so, no matter it is very serious (believing in that beings other than Allah partake of Allah's Essence or Attributes, or setting up statues and images for Allah), or less serious (serving or offering, in practice, obedience to the powers or things other
than Allah), yet the sinner does not repent to Allah (subhanahu waṭulāla) sooner, he is definitely denied to enter the Paradise in the Hereafter.

(3) The Straight Way:

The straight way in Arabic term is "Al-sīrāt al-mustaqīm". It is also translated by some scholars into English as "the right path", or "the straight path". "Al-sīrāt" literally means "road", "al-mustaqīm" literally means right, straight, righteous, upright, well-constituted. Compounding the two become "the straight path", which has been demonstrated by the Holy Prophet Muhammad (may Allah bless him and grant him peace) to all mankind and jinn through the Holy Qurān and his traditions. This path leads believers to Jannah, also leads straight to Allah (subhanahu waṭulāla), who is on the straight path. Some verses identify it as belief in one God. Satan challenges Allah saying:

"Because you have thrown me out (of the way), Lo! I will lie in wait for them on your straight way, then I will assault them from before them and behind them, from their right and their left, nor will you find, in most of them gratitude (for your mercies)." (Q. Al-A'raf 7: 16-17)

The Satan will turn mankind away from the right path of Allah by teaching them to set up partners with Him.  "Isa (Jesus) (May peace be upon him) said:

"And verily Allah is my Lord and your Lord. So worship Him (alone). That is the straight path." (Q. Maryam 19: 36; also Al-Zukhruf 43: 64)
He described the path as worshiping One God. The Qurān describes that the Holy Prophet Muhammad (may Allah bless him and grant him peace) is on the right path, saying:

"You are indeed one of the messengers, on the Straight Way." (Q. Yā Sin 36: 4; also Al-Zukhruf 43: 43)

He is not only on the Straight Way, also comes to guide other fellow human beings to it. Several verses approve this:

"But verily you call them to the Straight Way." (Q. Al-Mu'minūn 23: 73; also Al-Shūrā 42: 52)

Muslims are instructed to pray for guidance to the Straight Way. They ask Allah (subḥanahu wa'tallā) at least seventeen times every day to show them the Straight Way.²⁰

(4) Ḥaq and Bāṭil

Ḥaq generally means "truth", which denotes several specific meanings in the Qurān:

1) That which is true, such as the words spoken by the Prophet (may Allah bless him and grant him peace)²¹, the promise given by Allah (subḥanahu
wata'alā)\textsuperscript{22}, the stories told in the Qurān\textsuperscript{23}, and the dreams shown to the
Prophet\textsuperscript{24}. Whole the Qurān is true statements, hence Allah (subhanahu
wata'alā), who sends the true statements through His prophet (may Allah bless
him and grant him peace), is the Ultimate Truth, Reality\textsuperscript{25} and true Protector\textsuperscript{26}.
The Prophet presents the true statement to whole mankind, therefore he
himself is a true prophet, who speaks only the truth revealed to him by Allah
(subhanahu wata'alā). In this sense Islam is a true din (religion).

2) That which is definitely coming to being, as the last day.\textsuperscript{27}

3) Right due to someone or the obligations one must discharge. The Qurān says:

"Render to the kindred their due right, as also to those in want,
and to the wayfarer; but squander not your wealth in the manner
of a spendthrift." (Q. Al-Isrā' 17: 26; also Al-Dhāriyāt 51: 19)

وَأَمَّا ذَٰلِكَ الْفَقِيرُونَ فَخَافُهُمْ وَالَّذِينَ أَضِلُّوا فِي الْأَسْبِلِ وَلَا تَبَيَّنَ

"For divorced women maintenance (should be provided) on a
reasonable (scale). This is a duty on the righteous." (Q. Al-
Bagarah 2: 241; also Al-Bagarah 2: 2, 180)

وَلِلَّمُتَّلَقِّينَ مَنْ دَّرَجَ بِالْغَمَرِ وَفَحْمًا عَلَى الْمَتَّقِينَ

4) Justification: people were used to kill their prophet without any justice. A
Qurānic verse reads:

"As to those who deny the Signs of Allah, and in defiance of right,
slay the prophets without right, and kill those men who order just
dealings, ---then announce to them a painful torment." (Q. Ali
'Imrān 3: 21; also Al-Bagarah 2: 61; Ali "Imrān 3: 112, 181)

يَقُولُونَ أَلَّذِينَ يَأْمُرُونَ بِالْكَفُّ مِنْ أَلْلَهِ وَيَقُولُونَ أَلَّذِينَ يَقُولُونَ حَقَّهُ
وَيَقُولُونَ أَلَّذِينَ يَأْمُرُونَ بِالْكَفُّ مِنْ أَلْلَهِ فَبَشَّرِهِمْ بِعَذَابِ الْعَيْمِ
No one should be put to death without justice and law. The Qurān states "Take not life, which Allah has made sacred, except by way of justice and law." (Q. Al-Anām 6: 151)

5) Creation in perfect proportions.

"It is He who created the heavens and the earth in true (proportion), on the day He says: "be," behold! It is His word is the truth." (Q. Al-Anām 6: 73)

Allah (subhanahu wata'ala) not only created the heavens and the earth, but it may be found that how accurate and perfect proportions all creations are held together. His word as the Ultimate Truth, is the starting point of every existence. It is not only this, but all measures and standards of the truth and right are also subjected to His order.²⁸

_Bāṭil_

_Bāṭil_ is an Arabic term, which basically means "falsehood". In the Qurān the word denotes two types of falsehood in general:

1) Anything contrary to that which is _haq_. Any deity other than Allah (subhanahu wata'ala) is called _bāṭil_. The Qurān says:

"That is because Allah — He is the Reality; and those besides Him whom they invoke — they are but vain falsehood." (Q. Al-Hājj 22: 62, also Al-ANKABŪT 29: 67)
Whatever falsehood which against the truth. The Qurān says:

"And cover not Truth with falsehood, nor conceal the truth when you know (what it is)." (Q. Al-Baqarah 2: 42; also Al-‘Imrān 3: 71)

The faith which is opposite of the right faith.

"This because those who reject Allah follow vanities, while those who believe follow the truth from their Lord." (Q. Muhammad 47: 3)

False conduct or unlawful behaviors, which are criticized by the Qurān:

"And do not eat up your property among yourselves for vanities, nor use it as bait for judges." (Q. Al-Baqarah 2: 188; Al-Nisā’ 4: 29, 161)

The person who practices any one of these falsehood, his deeds have no effect, he did that in vain.

"As to these folk — the cult they are in is but a fragment of a ruin, and vain is the (worship) which they practice." (Q. Al-‘Arāf 7: 139)

2) Purposeless act or behavior:

"Not with purpose did We create heaven and earth and all between! That was the thought of unbelievers! (Q. Sād 38: 27; also 3: 191)"
Truth and falsehood are a pair of contradictory mechanism, they are destined to struggle against each other. During that course the truth is to triumph in the end

"Truth has (now) arrived, and falsehood perished; for falsehood is (by its nature) bound to perish." (Q. Al-Isrā' 17: 81; also Al-Raʾd 13: 17; Al-Anbiyaʾ 21: 18; Al-Shūrā 42: 24)

(5) *Fitrah*

The root word of *fitrah* is FTR, which means "to create". Allah (subhanahu wata'ala) created whatever is in the heaven and on the earth and what is between them in a perfect order. He, in the same way, created mankind in a natural constitution, which is called *fitrah* in the Qurān. This natural constitution is human nature. The Qurānic verse reads:

"So set thou thy face steadily and truly to the faith, (follow) the *fitrah* on the pattern of which He has created people. No change in the work (wrought) by Allah: that is the true Religion, but most among mankind understand not." (Q. Al-Rūm 30: 30)

The verse thus implies that human nature is inclined to the true religion that comes from Allah (subhanahu wata'ala). That religion is not an imposition on man but a response to a call arises from the depths of *fitrah*.\(^{29}\)
Notwithstanding that the basic implication of human nature is this, the problem is still more complex. Man is used to forget what he was. When he constantly engages into mundane affairs, he neglects his fitrah. He even distorts it, and hardly can recognize the true religion. He starts to associate things other than Allah with his true creator, and makes a false religion for himself following his self-desire.

Allah knows clearly where man's weakness lies. He created the universe and put faculties and dispositions into man, who can freely use them to observe the universe, study it, discover its laws, and control it, hence harnessing it for his own use and benefit. It is intended that those observations can in turn inspire man to recognize one truth: that the universe with its all plenitude of signs point towards oneness of Allah, the Creator and the Sustainer of this tremendous mechanism.

(6) Shafā'ah and Maghfīrah

Arabic shafā'ah literally means "intercession" or "asking for forgiveness". Technically it connotes one Islamic conception: that on the Day of Judgement Allah (subhanahu wata'ala), by His Grace and Mercy, will permit His prophets to "intercede for such of the sinners as will have already achieved His redemptive acceptance by virtue of their repentance or basic goodness."

Basically, the Qurān rejects the popular belief in unqualified intercession by living or dead saints or prophets:

"Then guard yourselves against a day when one soul shall not avail another, nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside)." (Q. Al-Baqarah 2: 48, 123, 254)
"Then will no intercession of (any) intercessors profit them." (Q. Al-Muddathir 74: 48; also Al-An'ám 6: 94; Al-A'raf 7: 53; Al-Shûara' 26: 100; Al-'Ankabût 30: 13)

That is a punishment for the sinners who were not aware of Allah's existence and His oneness or associating with Him anything else, who will, on the last Day have no any intercessions or mediations from any means been accepted by Allah (subhanahu wata'ala), the Supreme Judge of that day.

The qualified intercession will be made by whom he bears witness to the Truth and Allah gives permission for him to intercede for those whose sin and good deeds are almost balance with slightly heavier of the sins. On this occasion the interceded may benefit from the intercession. Mr. Mustansir Mir even asserted that when the good and the bad deeds of an individual are evenly matched and the individual is on "borderline between heaven and hell"\(^\text{32}\), the possible intercession is permitted.

According to a Hadīth, the Prophet Muhammad (may Allah bless him and grant him peace) will intercede for the sinners who have committed grave sin, and his intercession will be accepted by his Lord, except for those sinners who have associated the Lord with any thing else.\(^\text{33}\)

Another Hadīth states that on the Day of Judgement, only three types of persons have the right to intercede, the prophets, scholars and martyrs.\(^\text{34}\)
Further more, the idea of *shafa'ah* stresses not only Allah's Omnipotence, but also the immutability of His Will.

*Maghfirat*:

*Maghfirat* is Arabic term, which literally means "covering up". Technically it mostly connotes Allah's forgiveness of man's sin. Men are used to make sins of this and that, so they must ask their Creator for covering up those sins, and hence forgiving them all. The Creator is most Forgiving (*Ghaffâr*) and very Forgiving (*Ghafîr*). He forgives all kinds of sins, provided that one commits a sin and repents immediately. But for sins, such as *shirk*, disbelieving in Allah (subhanahu wata'ala), preventing people from taking the path of Allah and died in the state of disbelief, repeating the acts of unbelief, and committing hypocrisy, will never be forgiven if any one of these sins is committed by the sinner without making any improvement towards repentance and asking forgiveness of Allah in his life time.

Accordingly, prophets are persons who "were prepared and chosen by Allah to deliver His message to mankind. Their honesty and truthfulness, their intelligence and integrity are beyond doubt. They are infallible in that they did not commit sins or violate the law of God. But, as mortals, they might have make unintentional mistakes in some human affairs and decisions. Their private judgement were not necessarily always right."  

Thus, the Qurân states approvingly that Allah (subhanahu wata'ala) has forgiven the sins committed by Dâwûd, Sulayman, Müsa, and so on, upon
their repentance and asking the forgiveness of Allah (subhānahu waṭa‘alā). The Qurān teaches us always asking forgiveness of Allah not only for oneself but for others too:

"So say: 'O my Lord! Grant Your forgiveness and Mercy! For You are the best of those who show Mercy!' " (Q. Al-Mu’minūn 23: 118; also Al-Baqarah 2: 286; Āli ‘Imrān 3: 16, 147, 193; Al-Muzzammil 73: 20, Al-Naṣr 110: 3)

وَقَالُ رَبِّ أُعْفِنَ وَأَرْحَمَ وَأَدْتَ خَيْرَ الْرَّحْمَانِ

Allah is the Most Forgiving. He likes man to cultivate the attributes of the forgiveness and being forgiving to other human beings.

(7) Ma’ruf and Munkar

Ma’ruf literally means that which is "familiar, recognized and well-known", technically implies the practice that are generally and customarily recognized as good things for an individual and a society. In this general sense ma’ruf includes all those acts that are helpful in developing a strong, harmonious and peaceful society. For instance, helping the needy and orphans, spending in the way of Allah (subhānahu waṭa‘alā). In this customary sense ma’ruf connotes some customs of pre-Islamic Arabia, which Islam absorbs and redefines as Islamic values. Such instances are found many in the Qurān, one of them is the case of that if a man divorced his wife, but would like her to nurse his infants and he would provide daily expenses to her in accordance with ma’ruf. Another instance is that the amount of the dower a husband has to pay may be determined by practicing custom of a particular society.
Munkar literally means that which is "unfamiliar, strange, unrecognized", technically implies the meaning of practices that are opposite of ma‘ruf, which are generally and customarily recognized as bad things for an individual and a society. In its general sense it includes all acts that are destructive to the harmonious society. All kinds of criminal acts are munkar; neglecting principal religious duties and wrongful appropriation of other's property and so on, are samples of it.

From above discussion it should be noticed that ma‘ruf and munkar are very important notions in Islam. They are not merely religious tenets but have very significant implications in the context of social affairs. It is sure that if the people of one society enjoin good, admonish their fellow friends to be examples to others to do good, have the power to see that the good prevails over the bad, eschew wrong, being example to others to eschew wrong, and having the power to see that wrong and injustice are defeated, that society is definitely turned to be a strong and prosperous society. This end is what the Quran commands Muslims to achieve:

"You are the best of people, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah." (Q. Áli 'Imrân 3: 110)
2.2 Human Personality

2.2.1 Virtues

(1) *Ihsān*

*Ihsān* is an Arabic term, which is usually literally translated as goodness or good actions or beneficence. Technically it is used as a Qur'ānic verse states:

"Do your good (to others) as Allah has been good to you." (Q. Yūnūs 28: 77)

وَأَحْسَنَ كَمَا أَحْسَنَ آَلِلَّهُ إِلَيْكَ

Doing good here implies doing it excellently, with full attention and sincerity. Another verse states:

"He was indeed good to me when he took me out of prison." (Q. Yūnūs 12: 100)

وَقَدْ أَحْسَنَ بِنِّيَ إِذْ أَخْرَجَنِي مِنَ الْمَسْجِدِ

In the tradition of the Prophet (May Allah bless him and grant him peace), which is complementary of the Holy Qurān, *ihsān* is given more comprehensive significance. Once one of fine young man came directly to the Prophet, and sat in front of him, asked him about *imān*, Islam and *ihsān*. He replied: "You worship Allah as if you see him, knowing that, although you do not see him, Allah sees you." It indicates the highest level of obedience in worship. When one does
anything he must be aware of Allah and sincere to his injunctions. Furthermore, *iḥsān* inspires one to do all good deeds.

Despite of its this implication, some Muslim scholars assert that *iḥsān* implies the significance of social context, it "signifies that we should be accommodating in our relations with others." To Mr. Bashir Ahamad Dar, the author of *Qurānic Ethics*, a society though is likely based on the principle of justice, without *iḥsān*, it is only a collection of "cold and unresponsive individuals." When *iḥsān* comes to work with justice, then the members of the society could achieve "greater harmony and greater co-operation."47

(2) *Taqwā*

*Taqwā* is an Arabic term, which literally means "wariness, restraint," "protection." As a technical term it is often understood as "piety, righteousness". But, more accurate meaning in the Qurānic context would be "god-mindedness" or "god-consciousness", or "fear of Allah, being careful, knowing your place in the cosmos". Protecting oneself from falling into the Hell Fire by doing things accordingly and truthfully.

In the sense of protection, *taqwā* is closely related to another concept *iṣmāh*, whose major literal implication is protection, and technical implication is the protection of someone from committing sins. All prophets are protected from involving into any major sins.52

The examples of the implication of *taqwā* in the Holy Qurān are numerous. As restraining oneself from evil actions, a verse states:
"(Our Lord) preserve them from all ills, and any whom you do preserve from ills that day, on them will you have bestowed mercy indeed: and that will be truly the highest achievement." (Q. Ghâfir 40: 9)

As curbing one's greed, a verse states:

"...And those saved from the covetousness of their own soul, they are the ones that achieve prosperity." (Q. Al-Taghâbun 64: 16)

And also as fare Allah, a verse states:

"O, you who believe! Fear Allah as He should be feared, and die not except in a state of Islam." (Q. Ali-Imrân 3: 102)

The significance of fearing Allah is that it can inspire a person to be on guard against wrong action and eager for actions pleasant to Allah. Those who fear Allah as He should be feared are true faithful Muslims.

Since its importance in the formation of a good character, the Holy Qurân frequently gives it more significant meaning, being the sole requisite of salvation.

A verse states:

"On the other hand, for those who fear their Lord, are gardens, with rivers flowing beneath; therein are they to dwell (for ever), — an entertainment from Allah; And that which is from Allah is the best (bliss) for the righteous." (Q. Ali-Imrân 3: 198; also Al-Bagarah 2: 21; Al-Árâf 6: 32; Al-Ra’d 13: 35; Al-Zumar 39: 20)
It can be seen here that taqwa is a comprehensive term, which encompasses several meaning, from guarding oneself from doing evil to high achievement of entering beautiful gardens.

(3) Ikhlās

Ikhlās is an Arabic term, which literally means "to be pure, no other things interrupting." Technically means "to be sincere, to be devoted". For those who make their religious devotion sincere to Allah, they will be numbered with the believers, Allah will grant to them a reward of immense values. Allah distinguishes Ibrāhīm, Ishāq and Ya'qūb (Jacob) with a distinct quality: the remembrance of the Hereafter.

One of the Quranic Chapters (Al-Suwar) is called ikhlās, which implies the meaning of purity of faith. As Muslims, they should realize that Allah's nature is so sublime, so far beyond man's limited conceptions; He is near to them; He cares for them; men owe their existence to Him. He is the One and Only God, the Only One to whom men's worship is due; all other things and beings that the men can think of are his creatures and in no way comparable to Him. He is Eternal, without beginning or end, Absolute, not limited by time or place or circumstances; He is the Reality, He has no son or father; He is not like any other person or thing that we know or can imagine. His qualities and Nature are unique.

To sum up, ikhlās signifies the sincerity of the heart in worship and purity of intention. Anything we done by ikhlās will be accepted by Allah (subhanahu wata`āla).
"Piety" as a usual translation of Arabic term "bīr" does not fully manifest the core meaning of the word. It literally indicates "honesty, obedience,"⁵⁹ and technically indicates at least the following implications:

a) It is a comprehensive notion, which implies all kinds of good things.

"Do you enjoin right conduct on people, and forget (to practice it) yourselves. And yet you study the scripture? Will you not understand?" (Q. Al-Baqarah 2: 44)

b) Acting well, piously or to be true towards Allah (subhanahu wata‘ala). A Qurānic verse states:

"Make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons. For Allah is one who hears and knows all things." (Q. Al-Baqarah 2: 224)

c) Dealing benevolently and kindly with others. A verse states:

"Allah forbids you not, with regard to those who fight you not for your faith nor drive you out of your homes, from dealing kindly and justly with them, for Allah loves those who are just." (Q. Al-Mumtahinah 60: 8)
d) To be dutiful and kind to one's parents. The Qur'anic verse describes prophet Yahya (May Allah grant him peace) saying that he was "kind to his parents, and he was not overbearing or rebellious."  

(5) *Ihādah*  

The Arabic term "*ibādah*" literally means "servanthood or slavehood". The usual translation of "worship" does not fully convey its implications. It technically indicates the acts of worship performed in accordance with Allah's commands, in obedience to Him and the intention to get His pleasure.  

Apart from the five pillars of Islam (confession of faith, *ṣalāt*, *zakāt*, fasting, and pilgrimage), *ibādah* includes almost everything of an individual's activities. Everything that one does in the intention of getting the pleasure of Allah (subhānahu wata'āla) is regarded as *ibādah*. This of course includes one's beliefs, his social activities, and his personal contributions to the welfare of the society he lives in. A Hadith states that the faith, which is the very basis of worship, "is made up of sixty and some branches, the highest of which is the belief in the Oneness of Allah (there is no god but Allah) and the lowest in the scale of worship is removing obstacles and dirt from public streets." Here it should be noted that decent work is considered in Islam as a type of worship. Seeking knowledge is one of the highest levels of worship. The Prophet said: "seeking knowledge for one hour is better than praying for seventy years."  

As such *ibādah* in Islam encompasses all possible activities of an individual's behavior when it is done for the sake of Allah (subhānahu wata'āla). One's social
courtesy, co-operation, even performing his duties is considered a sort of worship. One spends whatever for his family is a type of worship if he acquires it through legal means; one's kindness to the members of his family is an act of worship.

The concept of ‘ibādah covers any act done in recognition of one's proper relationship with Allah. By the name of ‘ibādah that man and jinn are created in order that they should worship Allah. Allah says:

"I have only created jinn and men, that they may worship Me." (Q. Al-Dhāriyāt 51: 56)

All prophets have called people to worship the One God. Allah says in the Holy Qurān:

"Not a messenger did We send before you without this inspiration sent by Us to him, that there is no god but I, therefore worship and serve Me." (Q. Al-‘Anbiyā’ 21: 25)

(6) Shukr

Arabic term "shukr" is normally translated into English as "gratitude" or "thankfulness". It literally means "knowing the goodness of a thing and manifesting one's gratitude." Technically it means "one's gratitude by his word or action towards the Bestower of the good things bestowed to him." A formal shukr should be accepting blessings by verbal expression and intention; praising the Bestower of the blessings by his tongue, engaging himself in obedience to His
commend; and believing in His ownership of the blessings.\(^4\) Allah bestows on man numberless blessings, so the man owes gratitude to Him. The Holy Qurān has made this point very clear.

"O you who believe! Eat of the good things that We have provided for you. And be grateful to Allah, if it is Him you worship." (Q. Al-Baqarah 2: 172)

"But He provided a safe asylum for you, strengthened you with His aid, and give you good things for sustenance, that you might be grateful." (Q. Al-Anfāl 8: 26)

"It is He who brought you forth from the wombs of your mothers when you knew nothing, and He gave you hearing and sight and intelligence and affection, that you may give thanks (to Allah)." (Q. Al-Nahli 16: 78)

But this gratitude from a man towards Allah is not one-sided; it is reciprocal.\(^5\)

Though the man freely receives benevolence and ought to offer his thanks to the Giver of that benevolence, the Giver still appreciates the good deeds of the man, and respond to this acts of man's gratitude with gratitude in return.

"If you loan to Allah a beautiful loan, He will double it to your (credit), and He will grant you forgiveness, for Allah is All-Thankful, Most Forbearing." (Q. Al-Taghābun 64: 17)
The loan here is one's love or service to Allah or one's good deeds.

Man enjoins bounties freely from Allah, and in addition receives divine thanks if he had offered gratitude to Allah for that enjoinement. But most of people are not grateful. The Holy Qurān states:

"For Allah is full of bounty to mankind, but most of them are ungrateful." (Q. Al-Bagarah 2: 243)

"But verily your Lord is full of grace to mankind, yet most of them are ungrateful." (Q. Al-Namli 27: 73)

"It is Allah who has made the night for you, that you may rest therein, and the day to give you light. Verily Allah is full of grace and bounty to men, yet most men give no thanks." (Q. Al-Ghāfir 40: 61)

That is why men deserve the severe punishment.

Al-Ghazzāli renders *shukr* a very high significance. He asserts that faith itself consists of two halves, half patience and half gratitude, the gratitude is complement of patience. He considers gratitude to embrace three components of knowledge, feeling and action. Among these components the knowledge is the source, which gives rise to feeling, and the feeling is so generated that it eventually leads to some kind of proper action. In his definition the knowledge is recognition of bounties bestowed by the Giver Allah to human beings, and the feeling is the joy of the recipient of that bounties; Action is observance of what the Giver desires and what is pleasing to Him, and the recipient must act accordingly.
Arabic term "ṣahr" is usually translated into English as "patience, persistence, endurance, perseverance," or "steadfastness." It literally means "obstruction, confinement, holding back, blocking off." Any one who holds something back is qualified as ṣahr. Technically it implies restriction of oneself within the confines of Allah's commandment. The usage of the term was existing before Islam came to the desert Arabia peninsular, where the character of patience was very crucial to nomads in face of desert condition and unending tribal dispute. When Islam took place the term is transformed into one of Islam's cardinal virtues possessing religious values, it implies the meaning of being patient and perseverant in either good or bad circumstances for the sake of Allah, and also being patient in achieving the pleasure of Allah. The Holy Qurān states:

"Those who patiently persevere, seeking the countenance of their Lord..., for such there is the final attainment of the (eternal) home." (Q. Al-Ra'd 13: 22)

"Why we should not put our trust on Allah? Indeed He has guided us to the ways we (follow). We shall certainly bear with patience all the hurt you caused us. For those who put their trust should put their trust on Allah." (Q. Ibrāhim 14: 12)
All those, like Isrā'īlites, Ayyūb (Job), Ya'qūb (Jacob) and Muhammad (peace be upon them all), who were steadfast against hardship in their respective circumstances, are blessed by Allah (subḥanahu wata'āla).

But ṣabr is not only the resolution displayed in the hard circumstances. It is also a praised attitude one should adopt in favorable circumstances. Al-Ghazzāli asserts that ṣabr is a general necessity of human life -- both in the circumstances of difficulty as well as in those of easy and favorable time.⁷⁰

As a religious virtue, the Qurān gives ṣabr a social significance, that is, the members of the Muslim community should strengthen and help each other:

"O you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other, and fear Allah; that you may prosper." (Q. Ālī ʿImrān 3: 200)

"Verily man is in loss, except such as have faith, and do righteous deeds, and (join together) in the mutual enjoining of truth, and of patience and constancy." (Q. Al-ʿAṣr 103: 2 - 3)

(8) Tawbah

Arabic "tawbah" literally means "return, turning back to Allah."⁷¹ Technically means repentance, "returning to correct action after error, turning away from wrong action to Allah and asking His forgiveness".⁷²
Why should a man repent? Because repentance has significance of leading him to realize sin and keep away from it. Man possesses many evil attributes, which always induce him to commit a sin, but the sin is wiped off through repentance, accompanied by the will to mend his ways and followed by good actions. The Holy Qurān reads:

"... Except those who repent and make amends, and openly declare (the truth): to them I turn, for I am Oft-Returning, Most Merciful." (Q. Al-Bagarah 2: 160)

"But those who do wrong but repent thereafter and truly believe, - verily the Lord is thereafter Oft-Forgiving, Most Merciful." (Q. Al- ْA’rāf 7: 153)

The repentance is effective only when it is made in the state of belief, not in that of disbelief or apostasy, and when it is made immediately (not delayed) after one committing it in heedlessness, but not in brazenness and persistency. The Holy Qurān states:

"But those reject faith after they accepted it, and then go on adding to their defiance of faith -- never will their repentance be accepted; for they are those who have (of set purpose) gone astray." (Q. Āli-Imrān 3: 90)

"Allah accepts repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: for Allah is full of knowledge and wisdom. Of no effect is the repentance of those who continue to do evil, until death faces one
of them, and he says: 'Now have I repented indeed; Nor of those who die rejecting faith, for them have We prepared a punishment most grievous.' (Q. Al-Nisa' 4: 17,18)

The repentance is not only for those who committed a sin, but it is obligatory on every individual at all time. The Qur'an addresses those who believe

"You who believe! Turn to Allah with sincere repentance, in the hope that your Lord will remove from you your ills and admits you to Gardens beneath which rivers flow." (Q. Al-Tahrim 66: 8)

In explaining why the repentance is obligatory on every individual, Al-Ghazzâli analyzed the human nature profoundly. He viewed that man is a compound of different attributes, those of beast, the Satan and the Lord. All those attributes are deeply rooted in human nature, such as lust, greedy, wickedness, anger, jealousy, enmity, hatred, killing, and wasting form beastly attributes; intrigue, fraud, deceit, doing bad, hypocrisy, calling to darkness and so on, form satanic behavior, while arrogance, proundness, authority, love of being praised and prevailing on others and so on, are all resulted from the attributes of Lordship.

All those attributes produce all kinds of sins. These attributes, according to Al-Ghazzâli, appear at different level of human growth. Those of the beast prevail
first, they colonize the human consciousness to produce satanic behaviors of cheating, intrigue and fraud. Then prevail those of lordship aforesaid.

These attributes are fountain sources of all kinds of sins, some of which manifest themselves though limps, some appear in heart, especially those of hypocrisy, innovation, unbelief and causing bad things to others, some of which impose through eyes and ears, some through tongue, some are done by hands and feet, some manifest through whole body. All those attributes join together, establish themselves in the inmost part of heart, a barrier which prevents those attributes from the light of rational faculty illuminated by faith. Heart becomes a battlefield for those destructive forces, and rational faculty supported by faith to fight one another. If rational faculty prevail over evil forces the light prevails; if the faith illuminates whole the heart, man turn to be a faithful believer; otherwise he may commit sins. In order to keep the privilege of the faith one has to strengthen the faith through repentance from time to time.

(9) *Amānah and Tawakkul*

Arabic "*amānah*" literally means "faithfulness, honesty, reliability, trustworthiness." Technically means trust. The Qurān refers to it in a general sense and a special as well. In general sense, Allah commands Muslims to render back their *amānah* to those to whom they are due. The *amānah* (trust) here has very wide sense, includes all responsibilities that fall upon a person, or a group of people, or a nation, regardless that it is religious, legal, social, political or ethical. To render back *amānah* to those to whom they are due may cover, for instance,
the employing one’s senses and faculties in the right way, fulfilling one’s covenants with others and the performing one’s duties towards Allah (subhanahu wata’ala). Betraying of the trust is forbidden\(^\text{76}\) and observing of it is praised.\(^\text{77}\)

In special sense, the trust is something given to a person, over which he has a power of disposition.\(^\text{78}\) The Holy Qurān reads:

"We did indeed offer the trust to the Heavens and the Earth and the mountains; but they refused to undertake it, being afraid thereof. But man undertook it. He was indeed unjust and foolish."

(Q. Al-Ahzāb 33: 72)

The heavens, the earth and the mountains are created by Allah (subhanahu wata’ala) for firmness and stability, they are always true to these qualities. Through which they show their obedience to Allah’s will. As they are offered to undertake a responsibility, about which they are not so sure of its goodness or evil contained in that trust. They are afraid of the rise of betraying the trust, so they refused to undertake it, preferring to submit their will entirely to Allah’s will, which is All-Wise and Perfect, and which would give them much more happiness than they get from taking up that responsibility. But man was too audacious and ignorant to realize this, and foolishly took it up. As a result, the evil one betrayed the trust and drew punishment upon themselves; the good one, due to their hard struggling in holding the trust according to the wish of the creator of the trust, have been able to rise far above all other creation, to the level of the muqarrabin, the nearest one to Allah (subhanahu wata’ala).\(^\text{79}\)

The \textit{amānah} implies the meaning of destiny. When man was instructed to choose to carry the \textit{amānah} he chose to be responsible for his destiny. If he offers
obedience to Allah's will, he elevated himself to a status higher than angels and prepares himself deserving a great reward. But if he corrupts and betrays *amānah*, he descends himself to a degree lower than that of beast and deserves a severe punishment.\(^{80}\)

*Tawakkul* also literally means "trust, confidence, reliance, dependence;"\(^{81}\) but technically means trust in Allah (subhanahu wata'āla) alone. "Trust in Allah alone" is repeatedly emphasized in the Qurānic verses. This is not because only Allah alone is Ever-Living\(^{82}\), Merciful\(^{83}\), Wise\(^{84}\) controlling over everything\(^{85}\) and provides the right guidance\(^{86}\), but it is also one of the demands\(^{87}\) of faith.

*Tawakkul* can not be understood in a negative sense. That is to say, in facing a matter one can only render his trust in Allah after he has tried his very best to treat the matter. An instance is famous in Islamic history that once a countryman came to the Prophet asking him about *tawakkul*, the Prophet said that one should tie his camel to something (not let it go free), then render the trust in Allah.\(^{88}\) The action of tying the camel is within man's ability and knowledge in keeping its safety; but beyond that is out of man's knowledge, he can only leave it to Allah, the One who is All-Knowing. So *tawakkul* is the complementary of action, not antithetical of it.

The same lesson is taught by the Qurānic verse:

"When you have taken a decision, put your trust in Allah, for Allah loves who put their trust in Him." (Q. Ālī ‘Imrān 3: 159)
That is, one should offer his trust in Allah not before but after he has made the supposed effort to the matter concerned.

_Tawakkul_ is closely connected with the acknowledgement of the Divine Unity. Al-Ghazzālī gives his view of that _tawakkul_ embraces two aspect of meaning: one is the acknowledgement of the Divine Unity, and the other is permeating personal will into the Eternal will of Allah. He analyzed that _tawakkul_ is one part of _imān_, all branches of which are consisted of knowledge, feeling and action, as the case in the _shukr_. The _tawakkul_ itself, in fact, is applied to the feeling, but that result from the knowledge of Divine Unity, meaning realization of that everything comes from Allah, the Most High, Most Merciful, yet mere realization is not enough, there might be outward expression. If he is really convinced by the truth that he has realized, he must truly express his sincere feeling, offers his gratitude towards Him, worship Him alone, and turns his face to Him alone. Up to this stage of the realization of Divine Unity, one can abandon himself to Allah in complete trust and permeate his will in the Divine will.

(10) _Infāq_ and _Ṣadāqah_

Arabic _infāq_ literally "decreasing, consuming, lessening." Technically means spending, which is generally used for spending of one's wealth for social and communal causes, it includes both mandatory spending and voluntary spending. The former is not our concern here. The voluntary spending of one's wealth must be done freely. This is consistent with the realization of that the wealth he possesses is the gift from Allah, who is the Most Rich and the Most Merciful; and
that Allah will compensate for everything that is spent for His sake, repaying it manifold. The Holy Qurān states this clear that:

"This is the book, in it is guidance, without doubt, to those who fear Allah, who believe in the unseen, are steadfast in prayer, and spend out of We have provided for them." (Q. Al-Baqarah 2: 2 - 3)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينِ ۚ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ۚ وَيَقِيمُونَ الصَّلَوَاتَ وَمَا رَزَقَنَّهُمْ فَيُنفِقُونَ

"The parable of those who spend their substance in the way of Allah is that of a grain of corn, it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases. And Allah cares for all and He knows all things." (Q. Al-Baqarah 2: 261)

مَنْ يَقْلَعُ الْأَذْنَاءِ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَشَأَهُ ۗ حَبْسَةٌ أُتُبْعِثُ بِهَا سَبِيلٌ فِي كُلِّ سُكَابِرٍ مَّلَأَتْهَا حَبْسَةٌ وَاللَّهُ يَضَعِيفُ لَمْ يُبَيِّنَ اللَّهُ مَا عِلِمَ عَلَيْهِ

Spending must be intended to seek Allah's pleasure, not to remind of your generosity or with it to be seen by men. Also the beneficiaries must not be caused any hurt or treated with any contempt or condescension. The Qurān comments on this:

"O you who believe! Cancel not your charity by reminders of your generosity or by injury - like those who spend their substance to be seen of men, but they believe neither in Allah nor in the last day." (Q. Al-Baqarah 2: 264)

يَتَّقِينَ الْأَذْنَاءِ عَامَّةً وَلَا يُبْثِكَوْا صَدَقَاتَكُمْ بِالْغَيْبِ وَالْأَذْنَاءِ كَالْأَذْنَاءِ يُنفِقُونَ مَالهُ وَرَبَّتْهُ اللَّهُ وَلَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
Spending has no time limits; it can be done in the time ease and difficulty,\textsuperscript{92} day and night, secretly and publicly.\textsuperscript{93} Spending in the time of social emergency is highly appreciated.\textsuperscript{94}

The beneficiaries of one's in\textsuperscript{f}aq may be his "parents and kindred and orphans and those in want and for wayfarers."\textsuperscript{95}

It can be seen from above that the in\textsuperscript{f}aq is a very important concept in Islam. It has social implications. Working in accordance with this value, through spending their wealth ethically (freely, seeking to please Allah Almighty, not showing generosity and causing any hurt to beneficiaries), those who are in charity help those who are disabled, less fortunate, and in want. It also eliminates economic disparities in society and meets other social needs as well.

\textit{\textit{Sadāqah}} literally connotes almsgiving, and technically is endowed with religious implications. It is of types: compulsory and voluntary. The former sense is applied as synonymous with \textit{zakāt}, which is sacred duty for all Muslims whose possession reached certain fixed amount. The later sense connotes the proper use of the word, which the Qurān often refers to.

\textit{\textit{Sadāqah}} may be given publicly or secretly. The method of giving it depends on circumstances and motives,\textsuperscript{96} as Al-Ghazzālī holds the view, if it is given for public purpose, it is necessarily to be known by public, because that can set an example for others and encourage them to give \textit{sadāqah} for collective social service. But if it is given for individual, it had better to be secret, by the reason of not hurting recipient's self-esteem, preventing from ostentation. So those who are
really in need can be found and helped by closely observation. The Qurān emphasizes this type of almsgiving:

"If you disclose (acts of) charity, even so it is well. But if you conceal them, and make them reach those really in need, that is best for you. It will remove from you some of your (stains of) evil."

(Q. Al-Baqarah 2: 271)

Sadāqah also has significance in social context, just as in fāq has, both can help eliminate social tension despite its ethical religious merit, such as testing of sincerity, seeking Allah Almighty's pleasure, purifying one's soul, strengthening his belief and so on.

2.2.2 Vices

(1) Isrāf

Arabic isrāf literally means extravagance, transgression or "overdo, commit excess". Technically it has religious implications. It includes many aspects of human conducts, from personal consumption to social ethics and legal bounds.

Islam encourages man to get necessary nutrition from food and drinks, but not with extravagant manner. The Holy Qurān states:

"O children of Adam! Wear your beautiful apparel at every time and place of prayer, eat and drink, but waste no by excess. For Allah loves not the wasters." (Q. Al-"A'raf 7: 31)
Spending of one's wealth either in ordinary sense or in charity, it is not expected that he should be extravagant or niggardly. Both manners are extremes. One should remember his own right of joy in his own life. He must strike a perfect balance between these two extremes. The Holy Qurān states:

"Those who, when they spend, are not extravagant and not niggardly, but hold a just balance between this two extremes." (Q. Al-Furqān 25: 67)

In the sense of avenging of murder, also can not be extravagant. Though the avenge is permitted but within the bounds of law (Shari‘ah).

"If anyone is slain wrongfully, we (Allah) have given his heir authority (to demand Qiṣas (equality) or to forgive), but let him not exceed bounds in the matter of taking life, for he is helped (by the law)." (Q. Al-Isrā' 17: 33)

One life having been lost, let the law take one life under strictly prescribed condition, free for free, slave for slave, and woman for woman, and shut the door to private vengeance. Nevertheless, in the Islamic law of mercy and ethics, if the aggrieved party consents, forgiveness and brotherly love are better, the door of mercy is kept open.
In any sense, religious or social or ethical, the person who commits excess is called extravagant or transgressor, who deserves punishment in this life and Hereafter. The Holy Qurān states:

"We do recompense him who transgresses beyond bounds." (Q. Ta Ha 20: 127)

وَكَذَلِكَ نَجَا زَيْتُونَ مِنَ آٓشَرَفَ

The worst examples of the extravagant are Phiraon (Pharaoh) and the people of Lūt. The former was drowned into the Red Sea, and the latter were utterly destroyed by a shower of brimstone and fire.

But Islam does not shut the door closed to those who committed sins. All sins can be forgiven by the Most Merciful Lord upon sinner's sincere repentance and his amendment of conduct. Allah (subhanahu wata`ala) says:

"O my servants who have transgressed against their soul! Despair not of the Mercy of Allah, for Allah forgives all sins for he is Oft-Forgiving, Most Merciful." (Q. Al-Zumar 39: 53)

قَلْ يَبَيِّنُنَا لِلَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَتِ الْلَّهِ إِنَّ الْلَّهَ يُفْرِقُ الْذَّنِبَاتُ جَمِيعًا إِنَّهُ هُوَ الْعُفَّوُ الْرَّحِيمُ

(2) Nifāq

Nifāq literally means the hole or the den of a jerboa, which has two entrances in distance. If the jerboa is attacked by its enemy from one of them, it escapes from the other. The Qurān technically use this meaning to describe a group of people who appear in public as Muslims, but they do not actually believe in Islam.
The word is usually translated as "hypocrisy", which is not totally equivalent to the implication of the word. Roughly speaking, the nifāq is confessing something true in public while deny it in his private. One's inside is not in accordance with his speech, especially in religious matters. The person who is characterized with nifāq is called "Munāfiq" (pl. Munāfiqūn).

The munāfiq is in a peculiar position. He stands between the believers (mu'minūn) and unbelievers (kafirūn). He usually confesses imān by his tongue while denies it in his heart. He is a double-faced figure. The Qurān gives a very clear statement:

"Of the people there are some who say: 'We believe in Allah and the last day,' but they do not really believe. Fain would they deceive Allah and those who believe, but they only deceive themselves, and realize it not!" (Q. Al-Baqarah 2: 8, 9)

"When they meet those who believe, they say: 'we believe.' But when they are with their evil ones, they say: 'we are really with you, we (were) only jesting." (Q. Al-Baqarah 2: 14)

But nifāq is not exactly situated at mid point between the two extremes. It is "a category of a conspicuously dynamic nature, that may extend with elasticity towards either direction to shade off almost imperceptibly into kufr or imān."99

The first category of nifāq is those who remained from very beginning to end as unbelievers. Instead declaring out right of unbelievers, they pretend to believe in
Allah and the Hereafter outwardly, but they take their belief as cloak under which they do any kinds of evils. The Holy Qurān manifests this nature of nifāq saying:

"When the hypocrites come to you, they say: 'We bear witness that you are indeed the Messenger of Allah. 'Yea, Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are indeed liars. They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the path of Allah, truly evil are their deeds." (Q. Al-Munāfiqūn 63: 1-2)

إذا جاءكم المُنْفِقُون قَالُوا نَتَشِهِد إِنَّكَ أَرْسَوْلُ اللَّه وَأَلْلَه يَعْلَمُ إِنَّهُ لَرَسُولُ اللَّه وَأَلْلَه يَشْهَد إِنَّ الْمُنْفِقُون لَكِنْذِبُون أُسْتَحْذَوْا أَيْمَنَهُمْ جَنَّةٌ فَصَدَّوْا عِنْ سَيَبِيلِ اللَّهِ إِنَّهُمْ سَاءٌ مَا كَانُوا يَعْمَلُون

There are some people who confess their belief first, then reject the faith. They form the second category of nifāq.

The third category lies among believers whose deeds are not commensurate with their words, and their conduct is odious in the sight of Allah. The Qurān comments:

"O you who believe! Why say you that which you do not? Grievously odious is it in the sight of Allah that you say that which you do not." (Q. Al-Ṣaff 61: 2-3)

يَتَأَخِذُوا الْأَلْدَمْعَاء اِلَمْ تَقُولُونَ مَا لَا تَقْعُلُونَ كَثِيرٌ مَّقْتًا عَنْ اللَّهِ أَنْ تَقْعُلُوْا مَا لَا تَقْعُلُونَ

When a believer's action is not in accordance with his belief, the nifāq has already shown its head. At this point, if the believer repents, he may not entreat the nifāq, and return to the true believer; but if he gives nifāq a step further, will become a genuine munāfiq, who is wavering between the two end belonging neither to these nor those.
Unlike unbelievers who are in obvious opposition, hypocrites are standing among the believers, but working with unbelievers, bringing much thorough destruction rather than opposite party does. That is why Allah says:

"The hypocrites will be in the lowest depth of the fire, no helper will you find for them." (Q. Al-Nisā' 4: 145)


(3) Ḍalālah

Ḍalālah means misguidance in English, to stray from the right path into the paths of temptation and carelessness. The term is normally misunderstood by many people, especially Orientalists, who put undue emphasis on that Allah guides people arbitrarily, and people has no free choice in following the right or strayed path. Unless we say that this misunderstanding is directed to distort Islamic teachings, any one who reads the Holy Qurān correctly would understand that misguidance leads to misdeeds of certain people whose mind are constantly occupied by evil, unbelief and desires. A Qurānic verses reads:

"Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path. But He causes not to stray except those who forsake (the path)." (Q. Al-Baqarah 2: 26)
The arrogance of unbelievers towards the truth lead them misguided, so Allah lets them astray. This intent is very obvious in the Holy Qurān.

The Qurān is the words of Allah, is the ultimate truth, revealed to the human-race, to guide them to the right path. Being afraid of that man might neglect it, Allah chooses prophets amongst men themselves to admonish them to follow the right path. What left to man is to use their reason to reflect upon the call. But most of men do not reflect. They blindly reject the truth, following either the practice of their progeny or their own desire. So Allah let them go astray. They can not find other guidance, because Allah's guidance is only true guidance. The Qurān has made this point clear:

"To such as Allah rejects from His guidance, there can be no guide, He will leave them in their trespasses, wandering in distraction." (Q. Al-Aʿrāf 7: 186)

"The guidance of Allah, that is the (only) guidance." (Q. Al-Baqarah 2: 120)

Misguidance composes of kufr, shirk, nifāg, doing wrong and doubting concerning the truth. One possesses one of these negative attributes is already strayed from the path. 101

It is noteworthy that hawā (pl. ahwā', desire) is closely associated with dalālah. The one who follows his own desire in the matter concerning the truth is strayed from the right path, the people who follow him are also misled far from the right path. The Prophet is commanded by Allah (subhanahu wataka'ala) to announce:

"Say: 'I am forbidden to worship those others than Allah, whom you call upon.' Say: 'I will not follow your vain desires. If I did, I
would stray from the path, and be not of the company of those who receive guidance." (Q. Al-An'am 6: 56)

"Say: 'O people of the book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayed (themselves) from the even way.' " (Q. Al-Maidah 5: 77)

Following hawā results directly to be strayed from the right path.

(4) F'ahshā'

F'ahshā' literally means "increase, addition," and extended to imply "surpassing, bound, limitation."102

Technically Arabic fahshā implies the meaning of the two excess -- anything exceeding the bounds of the rectitude, and foulness.103 It is also applied to obscene and indecent acts. The person who commits fahshā' is called fāhishah (pl. fawāhis) in the Holy Qurān.

Fahshā' is inclusive of fornication104, homosexuality or sodomy105, slander106, marrying the wife of one's own father107, all these kinds of immoral acts.

Islam commands Muslims to avoid all kinds of those immoralities, openly and secretly. The Holy Qurān reads:
"... Come not nigh to shameful deeds, whether open or secret..."
(Q. Al-An’âm 6: 151)

وَلَا تَقْرِبُوا الْفُحْشَاءِ وَمَا ظَهَرَ مِنْهَا وَمَا بَطَنَّ

Allah forbids men from committing fahsha', but Satan encourages them to do it. Thus he (Satan) may draw them astray from the right path of Allah.

"The evil one threatens you with poverty and bids you to conduct unseemly. Allah promises you His forgiveness and bounties. And Allah cares all and He knows all things." (Q. Al-Baqarah 2: 268)

ۚۛۚوَفَضَلَا وَأَلَّهُ وَبِيَّنَّ عَلَيْنِ

"For he (Satan) commands you what is evil and shameful, and that you should say of Allah that of which you have no knowledge." (Q. Al-Baqarah 2: 169)

ۚۛۚبَنِمَا يَأْمُرُكُم بِالْشُّوَىٰ وَالْفُحْشَاءِ وَأَن تَقْفُلُوا عَلَى الْأَلَّهِ مَا لَا تَعْلَمُونَ

Islam discourages Muslims to be involved into any kind of fahsha’. But if one has mistakenly involved, he must turn to Allah (subhanahu wata’ala), ask for His forgiveness, and resolve not to commit such act again.

"And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins. --And who can forgive sins except Allah? --And are never obstinate in persisting knowingly in (the wrong) they have done. For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath -- An eternal dwelling: How excellent a recompense for those who work (and strive)!" (Q. Ali Imrân 3: 135, 136)

ۚۛۚوَالْمَلَأِينَ إِذَا قَفُلُوا فَنَحْصُهُمْ أَوْ طَلَّبُوا أَنْفُسَهُمْ ذَكَرْنَا أَلَّهَةً فَأَتَصَفَّرُوا

ۚۛۚوَبَشَّهُمْ وَمَن يَتَبَيَّنَ الدُّجُوبُ إِلَّا أَلَّهَ وَلَمْ يَصْرُ أَنَّهَا عَلَى مَا قَفَّلُوا وَهُمْ

ۚۛۚعَلَمُونَ أَوْ لَيْكِنَّ الْجَوْرُ لَهُمْ سَيْفُ مَسْحُورٌ مِّنْ رَيْبِي وَجَدَّةً تَجْرِي

ۚۛۚمِنَ نَّخِيَّةِ الْأَنْفُسِ خَشْيِينَ فِيهَا وَيَعْمُّ أَجَرَ الْغَفُولِينَ

98
Fahšā' should be prevented before involvement onto it. The salāt serves a very effective means for this prevention. The Qurān reads:

"...For salāt restrains from shameful and unjust deeds..." (Q. Al-Ankabūt 29: 45)

(5) Sharr

Sharr literally implies "defect, evil."¹⁰⁸

Technically Arabic sharr stands for evil¹⁰⁹, bad¹¹⁰, misfortune or distress¹¹¹. Yet, there are still some more implications in the Qurān.

In the Sūrah al-Falaq, Allah says:

"Say (o Muhammad): I seek refuge with the Lord of the Down from the evil of what He has created." (Q. Al-Falaq 113: 1-2)

The verse implies that Allah created things with the potentials of evils, none of created thing is absolutely good or absolutely bad. Even the evil by which man is tried in this world is not so evil in the sense of that it provides a moral testing of man, thus offering him an opportunity to continuously strengthen his moral fiber¹¹². All things are unity of good and bad, improper use of something or misuse of it may cause that thing to initiate its evil function. Man can not live without water, for example, which sometimes cause flood to man. Misperception
of the true nature of a thing may also result in harm.\textsuperscript{113} The Qur\'an states this point in a clear form:

"But it is possible that you dislike a thing which is good for you, and you love a thing which is bad for you. But Allah knows, and you know not." (Q. Al-Baqarah 2: 216)

\[
\text{كَبِيرُ عَلَيْكُمُ الْقَلَامَ وَهُوَ كَرِّهٌ لَكُم مَّ وَعَسَى أَنْ تَكُرُّهَا شَيْئًا وَهُوَ خَيْرٌ لَكُم مَّ وَعَسَى أَنْ تَحْبُّوْا شَيْئًا وَهُوَ شَرٌّ لَكُمْ}
\]

Man's perception on a thing is sometimes superficial, is not consistent with the true nature of the thing. An action taken based on such perception definitely lead to the harm of man himself. Man's experience in pure natural sciences has already self-evidently proved this truth. The nature of the thing, its good aspect and bad aspect, does not change, but man's likeness or unlikeness towards it is depended on his perception towards it. In this sense \textit{sharr} stands for "dislikes".\textsuperscript{114}

\textit{Sharr} as well as good (\textit{khair}) is set upon man as testing his sincerity towards Allah, but man, most of them are impatient.

"Truly man was created very impatient; fretful when evil touches him; and niggardly when good reaches him." (Q. Al-Ma\'\=arij 70: 19 - 21)

\[
\text{إِنَّا نَسَى لَهُمَا خَيْرَ هَلَوَعَةٍ إِنَّا مَضِيَتْ عَلَيْهِمْ جَزَا عَزِيزٌ وَإِذَا مَضِيَتْ إِنَّا مَضِيَتْ عَلَيْهِمْ}
\]

As a result, the rebellious people shall have an evil abode in the Hereafter.

It is important to mention here that \textit{sharr} is usually furnished by its antithesis \textit{khair}, which means good, and serves as a direct opposite in any of various implications examined above.