

# Good and Evil in Religious Philosophy and in the Holy Qur'an

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Abstract: We must understand very well about the difference between engaging in religion and thinking about it. The former is like enjoyment; the latter is like contemplation. A young man, for example, loves a girl; feeling of love is called enjoyment, whereas thinking about loving is called contemplation. So religion is dedication or contentment, while philosophy is a thinking or contemplation. Consider these two alternatives: (1) God is not powerful; (2) God is not all-good. I need some additional premises connecting the terms 'good', 'evil' and 'omnipotent'. These additional principles are that good is opposed to evil, in such as way that a good thing always eliminates evil as far as it can, and there are not limited to what an omnipotent thing can do. This paper shows that a decent all-powerful thing takes out insidiousness totally and afterward the suggestions that a decent supreme thing exists, and that malicious exists, are unique.

## 1 INTRODUCTION

The word of philosophy comes from Greek word, which is a compound of two words "*philien*" meaning love and "*sophos*" meaning wisdom. Therefore, *philosophia* means love of wisdom. The word of "*falsafa*" is an Arabicization derived from *philosophia*. (Harun, 1983)

There are many and various definitions of philosophy. According to W.P. Montagne, "philosophy is the attempt to give reasoned conception of the universe and of men's place in it". J.A. Leightton said that "a complete philosophy includes a word-view, or reasoned conception of the whole cosmos, and a life-view or doctrine of values, meanings and purposs of human life" (Horold, 1959)

Harun Nasution defines that "philosophy is to think of something logically, freely (without being tied up by tradition, doctrine and religion) and deeply, so that the first principles can be reached" (Harun, 1983).

For a proper understanding of philosophy, it must be distinguished from theology. Both disciplines used reason in formulating their respective conception of God and His creation, but they differed in approach and motivation. The strating point of theology was revalation and Holy Book. Reason was used in defending the revealed word and in interpreting the natural order in conformity with a religious (e.Q. Quranic) view at creation. Meanwhile the starting

point of philosophy was not revelation, but reason only; the motivation, the quest after "the true nature of thing" (Mircea, 1987). Harun Nasution made a distinction between philosophy of religion and theology. The former is not concerned with the principles of a certain religion. So we know, the terms of Islamic theology, Christian theology, Jewish theology, etc (Harun, 1983).

Philosophy of religion is the philosophical scrutiny of religion. Harun Nasution said that "philosophy of religion is to think about religious principles logically and freely," (Harun, 1983) but the meaning of those terms can be divided into two types: (1) assessment of the rationality of religious beliefs, with attention to their coherence and to the cogency of arguments for their justification; and (2) descriptive analysis, elucidation of religious language, belief and practice with particular attention to the rules by which they are governed and to their context in the religious life (Mircea, 1987)

We must understand very well about the difference between engaging in religion and thinking about it. H.M Rasyidi, who quoted C.S Lewis, made a distinction between religion and philosophy. The former is like enjoyment; the latter is like contemplation. A young man, for example, loves a girl; feeling of love is called enjoyment, whereas thinking about loving is called contemplation. So religion is dedication or contentment, while philosophy is a thinking or contemplation

Why, indeed, should we think about religion? The answer is that if we were the kind of persons who does not think much about anything, we probably shall not much need, to think about religion either. It is certainly unreasonable to expect to understand religion without a great deal of mental effort and without knowing much about it. It is hardly profitable, if we could not express our ideas of religion with the clear thinking. And religious philosophy will help us logically to answer the question and to solve the problems addressed to the principles of religion in general.

## 2 LITERATURE REVIEW

### 2.1 The Problem of Evil

The traditional theologians (Jewish, Christian, and Islamic theologians) agreed that God has some sense attributes such as infinity (that God is without limitation), goodness, omnipotence, omniscience etc. One of the best known of these is the so-called problem of evil. Its problem, in the sense which I shall use the phrase, is a problem only for someone who believes that there is a God who is both omnipotence and absolutely good.

In its simplest form the problem is this: God is omnipotence; God is absolutely good; however evil exists. There seems to be some contradiction between these three propositions, so that if any two of them were true, the third would be false. But at the same time all three are essential parts of most religious positions. While there is in the world evidence of much that is orderly, good and rational, there is even more compelling evidence of all-pervasive evil. There are physical evil and moral evil.

Physical evils are involved in the very constitution of the earth and animal kingdom. There are deserts, icebound areas, scorpions and snakes. Secondly, there are various natural calamities and immense human suffering, such as fires, earthquakes, droughts and famines. Thirdly, there are the evils with which so many are born, such as blindness, deafness, mental deficiency and insanity. Most of these evils contribute toward increasing human pain and suffering. There are moral evils. Moral evil is simply immorality evil such as envy, greed, injustice, sin and the larger scale evils such as wars and atrocities they involve.

Presently, if God couldn't avert underhanded on the planet, no doubt He isn't almighty, and in the event that He won't forestall fiendish, doubtlessly He isn't all-great. Think about these two choices: (1) God isn't incredible; (2) God isn't all-great. I require some extra premises interfacing the terms 'great', 'abhorrent'

and 'transcendent'. These extra standards are that great is against malice, in, for example, way that something worth being thankful for dependably disposes of detestable to the extent it can, and there are not constrained to what a transcendent thing can do. From these it pursues that a decent all-powerful thing wipes out wickedness totally and after that the recommendations that a decent supreme thing exists, and that malevolent exists, are exceptional.

### 2.2 Some Solutions of Evil Problems

In the event that we were getting ready to state that God isn't totally great, or not exactly all-powerful, or that abhorrent does not exist, or that great isn't against the sort of malice that exist, or that there are cutoff points to what a supreme thing can do, at that point the issue of insidiousness won't emerge for us.

There are, at that point, a significant number of palatable arrangements of the issue of shrewd and a portion of these have been embraced, or nearly received, by different scholars.

The Greek philosophers tended to say that, "God is not powerful". To them, "matter" is the principle of limitation and disorder, hence indirectly the source of all evil. God did not create matter. It coexists with God from all eternity. God is not an absolute lord over something outside Himself, which He calls "necessity. On the other hand, manicheism taught a theistic dualism in which two Gods; one of light or Good, the other of Darkness or Evil eternally coexisted. The order and harmony of the world was attributes to the God of Light, the disorder to the God of Darkness.

St. Augustine suggests that evil is not something positive, but rather a privation or lack of an order which "ought to be there". Thus blindness is an obscene or derangement of the physiological order which would normally permit sight. In the moral realm, sin is the lack of spiritual order proper to the soul. Now if evil is a privation or lack rather than a position created thing, then God can not be said to have created it.

According to Leibniz, God has created the world according to the best possible plan. But the best plan, said Leibniz, is not always that which seeks to avoid evil, since it may happen that the evil is accompanied by a greater good. Since experience tells us that evil frequently brings about good (an illness, for example, may give a man time to reflect on a misspent career and thus lead him to a nobler life), it may be concluded that all evil serves some higher good of which we may not have knowledge. Leibniz reasoning on this problem is the same as the Mu'tazilah doctrine. The Mu'tazilite said that God –

as a wholly essence – can not do bad action; all his actions have to be good; moreover, have to be the best of all possible action for human beneficence.

Ibn Rusyd, a greatest Moslem philosophy in the West, said that God created good and evil. Ibn Rusyd does not deny that evil is present in the world, but that God's creation of evil is not in essence. It is for a good purpose. According to Ibn Arabi, evil accidentally, not essentially, but its existence is necessary to realization of the various world, meaning that the best of visible world can not be seated without evil. That if there were no evil there could not be good either; pleasure is possible only by way of contrast with pain.

It is recommended by J.L. Mackie that insidious is important as a way to great. In its straightforward frame this has little believability as an answer of the issue of malice. Since it clearly suggests an extreme limitation of God's capacity. It would be a causal law that we can't have a certain and without a specific means. So that if God needs to acquaint malevolent as a method with great, He should be liable to probably some causal laws. This absolutely clashes with what a theist ordinarily implies by power. This perspective of God as restricted by causal laws additionally clashes with the view that causal laws themselves are made by God, which is more generally held than the relating view about the laws of rationale. This contention would, in reality, be settled in the event that it was feasible for a supreme being to tie himself.

It is sometime suggested that evil is an illusion. Certain forms of Hinduism hold the view that evil, along with the whole of visible world, is an illusion, or 'maya'. Not only the experience of evil but also all sense experiences are thus illusory. So the Hindu doctrine of maya is a denial of the reality of evil.

Maybe the most vital proposed arrangement of the issue of wickedness is that shrewd isn't to be credited to God by any means, however to the autonomous activity of people, expected to have been supplied by God with opportunity of the will. The contention to sum things up runs: men have unrestrained choice; moral insidiousness is a result of choice; a universe in which men practice choice even with omissions into good malice is superior to anything a universe in which men progress toward becoming 'programmed' doing great ways on the grounds that fated to do as such. Consequently, on this contention it is the negligible truth of the incomparable estimation of through and through freedom itself that is taken to give a defense to its result moral abhorrence.

### 2.3 Good and Evil in the Holy Qur'an

In Islam, Muslims believe that Allah (God) has some sense attributes such as infinity (that Allah is without limitation) omnipotence, absolutely good act. The most beautiful names belong to Allah. Allah says in surah Al-Araf, 7:180

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي  
 أَسْمَائِهِ سَيُجْرَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

*"The most beautiful names belong to Allah: so call on him by them".*

Allah also said:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ  
 الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا  
 يُشْرِكُونَ ﴿٢٢﴾

*"Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the justly Proud. Glory to Allah! (High is He) above the partners they attribute to Him". (Al-Hashar, 59:23)*

هُوَ اللَّهُ الْخَلَّاقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي  
 السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

*"He is Allah, the Creator, the Originator, the Fashioner. To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise". (Al-Hashar, 59:24)*

According to Islamic theologians, Allah is absolutely Good and has the most beautiful names. The Mu'tazilite said that Allah-as a wholly essence-can not do bad action; all His actions have to be good. Averroes, a greatest Muslim philosopher in the West, said that Allah created good and evil. He does not deny that evil is present in the world. But that Allah's creation of evil is not in essence. It is for a good purpose. According to Ibn Arabi, the same as Averroes reasoning, that evil exists accidentally, not in essentially, but its existence is necessary to realization of various world; meaning that the best of

visible world can not be seated without evil exists. Allah says in surah An-Nisa, 4:79:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَفْسِكَ وَأَرْسَلْنَاكَ  
لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

“Whatever good, (o man!) happens to thee, is from Allah. But whatever evil happens to thee, is from thy (own) soul”.

أَوْلَمَّا أَصَبَتْكُمْ مُصِيبَةٌ قَدَّ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ  
مِنَ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٥﴾

“Say (to them): “It is from yourselves” (Ali-Imran, 3:165).

مِن شَرِّ مَا خَلَقَ ﴿٢﴾

“From the mischief of created things” (Al-Falaq, 113:2)

### 3 DISCUSSION

#### 1. Amalush-Shaleh (Righteous Works)

Shaleh (English: righteous or good). In the Holy Qur’an the word “Shaleh” is very often combined to “iman” (faith), and it is mentioned a total of 62 times. Allah says in surah Al- Baqarah, 2:82

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ  
هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

“But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (Forever)”

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٢﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا  
بِالصَّبْرِ ﴿٣﴾

Verily Man is in loss,  
“Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy”.

(al-‘Ashr, 103:2-3)

Allah also said:

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ  
كَرِيمٌ ﴿٥٠﴾

“Those who believe and work righteousness, for them is forgiveness and a sustenance most generous”. (Al-Hajj, 22:50)

It means that the ‘sustenance’ must be construed in the widest sense. Spiritual as well as intellectual and physical. The reward of righteousness is far more generous than any merit there may be in the creature following the will of his creator. Allah also says in surah Al-Baqarah, 2:177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ  
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى  
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنَ  
السَّبِيلِ وَالسَّالِفِينَ فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ  
وَالْمُؤْفُوتَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّادِقِينَ فِي الْبَأْسَاءِ  
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ  
الْمُتَّقُونَ ﴿١٧٧﴾

“It is not righteousness that you turn your faces towards East or West; but it is righteousness to

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ، وَكَانَ اللَّهُ عَلِيمًا

حَكِيمًا ﴿١١١﴾

believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakat (regular charity); to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God fearing”.

#### 2. Sayyi’ah, su’ (do evil)

Allah says in surah Al-Mu’min Al-Ghafir, 40:40

Allah: for (Allah) loveth not those who do wrong".  
(As Syura, 42:40)

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ دُونِهَا أَوْ أُنْفَىٰ هُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْفَعُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

"He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer - such will enter the Garden (of Bliss): therein will they have abundance without measure".

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

"Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate!". (Al Fushilat, 41:34).

بِكُلِّ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِبَةُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

"Nay, those who seek gain in evil, and are girt round by their sins, - they are companions of the Fire: Therein shall they abide (forever)". (Al-Baqarah, 2:81)

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٠٦﴾

"He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto them". (al An'am, 6:160)

"If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful". ( An-Nisa, 4:111)

"The recompense for an injury is an injury

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from

وَلَمَنِ أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾  
إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

"But indeed if any do help and defend himself after a wrong (done) to him, against such there is no cause of blame".

"The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a chastisement grievous". (As Syura, 42:41,42)

#### 4 Makruf (Good) dan Munkar (Evil)

Allah says in surah Ali Imran, 3:104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١٠٦﴾

attain felicity".

"You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the people of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors". (Ali Imran, 3:110)

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾

"Then (Moses) threw his rod, and behold! it was a serpent, plain (for all to see)!". (Al A'raf,7:107)

#### 4. Khaer (Good) and Sharr (Evil)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity”. (Ali Imran, 3:104)

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ  
الصَّالِحِينَ ﴿١١٤﴾

“He said: “Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)”. (Ali Imran, 3:114)

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾  
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

“Then shall anyone who has done an atom’s weight of good, see it!.”

And anyone who has done an atom’s weight of evil, shall see it. (Al Zalzalah, 99:7-8)

#### 5. Hasan (Good) and Su’ (Evil)

“If you did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power”. (Al Isra, 17:7)

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ  
الْآخِرَةِ لِيَسْتَعْفُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا  
دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلِمُوا نَبْرًا ﴿٧﴾

“But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief”. (Al Qashash, 28:77)

وَأَتَّبِعْ فِي مَاءِ آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ  
مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَتَّبِعِ الْفَسَادَ فِي  
الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

قُلْ يَاعِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا

حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

“Say: “O you My servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah’s earth! Those who patiently persevere will truly receive a reward without measure!”. (Az Zumar, 39:10).

## 4 CONCLUSIONS

The different verses of the Qur’an are explanations of evil, that evil is not to be ascribed to Allah at all, but to the independent action of human beings, or comes from created things. Good and evil are mentioned very often and various words in the Holy Qur’an. All of them refer to moral standards in Islam.

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