

# Īmān, Islām, taqwā, kufr, shirk, and nifāq: Definitions, examples and impacts on human life

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## Abstract

The Holy Qur'an encompasses the comprehensive code for mankind to live a rewarding life in this world, to rescue from the Jahannam and to enter the Jannah in the Hereafter. Īmān, Islām, taqwā, kufr, shirk, and nifāq are, the six significant terms, used in the Noble Qur'an frequently. All of them represent the characteristics of human beings. The possessors of these characters will go to their eternal destination; the Jannah or Jahannam. The Jannah is the aftermath of imān, Islam and taqwā. On the other hand, kufr, shirk, and nifāq lead to the Jahannam. This study intends to present the definitions and examples of these six terms according to the Qur'anic statement, and then shed light on the impact of each character on human life quoting the evidence from the Holy Qur'an and the Traditions of the Prophet Muhammad (PBUH). The possessors of these six remarkable terms are entitled successively as mu'min, muslim, muttaqi to be rewarded Jannah and kafir, mushrik, and munāfiq to be punished in Jahannam.

**Keywords** The Comprehensive code, Eternal destination, Qur'anic terms

**Paper type** Literature review

## 1. Introduction

*Īmān, Islām, and taqwā* are three positive divine instructions whereas, *kufr, shirk, and nifāq* are three negative characteristics which are strongly prohibited by divine decrees. The *Jannah* and the *Jahannam* are two eternal destinations of humanities in the Hereafter. The *Jannah* is the ultimate desire for all people who believe in the Hereafter. For being rewarded with such a place of eternal happiness a believer is to be a cent percent Muslim thoroughly free of various morbidity such as *kufr, shirk, nifāq* along with being a *muttaqi*. There are many people who are known as Muslims without fulfilling the requirement of *imān*, the basic foundation of Islam. Some of them are involved in *shirk* and *kufr* by their perceptions, speeches and activities. Some people



express their internal *taqwā* through their external appearance. While some hiding *kufr* and shirk in their inner self, pretend to be Muslims, and still continue to nourish the dream of becoming one of the dwellers of the *Jannah*. The study analyzes the definition of *īmān*, *Islām*, *taqwā*, *kufr*, *shirk*, and *nifāq* along with their results in human life.

## 2. The definition of *Īmān* and its impact

*Īmān* (الإيمان) is an Arabic word. It means to believe, trust and faith (Al-Ba'albakī, 1995). Terminologically, it refers to the acceptance of a thing, and to believe it whole heartedly (Al-Gajdawī, 1998). In Islamic view point, *īmān* denotes the belief in all the rules of Allah (SWT) which were revealed to the Prophet Muhammad (PBUH) (Al-Nasuwē, 1414 H.), and to accept them unconditionally by one's own will (Mawdudī, 1996). Therefore, he is a *mumin* who accepts all rules of Allah (SWT) willingly. Thus *īmān* requires three essential things below (Al-Nasafī, 2012):

- a. to believe,
- b. to acknowledge and
- c. to acknowledge by one's own will

A person, who misses one of above three, cannot be considered as a *mumin* (Al-Nasafī, 2012). If someone believes, for instance, but does not accept the laws of Allah (SWT) and the way of the Prophet (PBUH), he is not a *mu'min*. (Al-Fawzān, 2002). Or sometimes though he believes the rules of Allah (SWT) but does not acknowledge them by his own will or accepts by being forced, he too cannot be called a *mumin* (Al-Jazāirī, 2003). In terms of the holy Qur'an, there are two more important points regarding *īmān*. These are; no commands of Allah (SWT) can be opposed or objected, and no commands of Allah can be hated or disliked (Al-Fawzān, 2002). Therefore, *īmān*, is clearly related to all these above five points. And if any one of these characteristics is missing then neither can it be termed *īmān* nor the person concerned can be called a *mu'min*. For an example: *salāt* is an obligatory *'ibādah*. It requires the following five characteristics:

- a. To believe *salāt* as *farḍ*.
- b. To acknowledge *salāt* as *farḍ*
- c. To acknowledge *salāt* to be *farḍ* by one's own will, not by compulsion.
- d. Not to oppose *salāt* to being *farḍ*.
- e. Not to contempt *salāt* to being *farḍ*

Thus, if one accepts *salāt* in these ways then in case of *salāt* he is a *mumin*. Similarly, *imān* should be understood by maintaining all these five points in every aspect such as in case of *saḥm*, hajj, and zakat, in speaking truth, not giving or taking bribe, in maintaining hijab, and in other issues. Therefore, here a point is very essential, that is, to be called as a *mu'min* in terms of the Holy Qur'an, he should confirm these five issues regarding all the rules of Allah (SWT) and the Traditions of the Muhammad (PBUH). According to the statement of the Noble Qur'an his destination is *Jannah* by the grace of Allah (SWT). As He said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا (107) خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا (108)  
*"Verily, those who believe and do righteous deeds shall have the Gardens of Paradise for their entertainment, wherein they will dwell (forever); they will not desire any change therefrom"* (Al-Qur'an, 18:107-108).

### 3. The definition of Islam and its impact

For easy understanding of the meaning of Islam we can imagine the following examples:

- a. *Imān* is the foundation of a palace and Islam is the whole structure of that palace.
- b. *Imān* is the soul, Islam is the body.
- c. *Imān* is the root of a tree, Islam is the rest parts of the tree.
- d. *Imān* is an engine of a car, Islam is the rest part of that car.

Thus, without *imān*, a man cannot be called as a Muslim, and all his contributions towards Islam unfortunately can bring no benefit. In reality, to assume a tree without its root, a palace without a foundation, or a car without an engine is impossible. In the same way, any person, being involved in the activities of Islam without *imān*, cannot be a Muslim and even will not be rewarded in the Hereafter. *Imān*, therefore, is the strong and main part of Islam (Mawdudī, 1996).

Islam (الإسلام) is an Arabic word. It means to surrender, to submit or to be obedient (A Bureau of Scholars, 1421H). In terms of the Holy Quran, Islam means to surrender oneself to Allah (SWT) for implementing all the commands and shunning all prohibitions of Allah (SWT) in the method of Muhammad (PBUH), and he is a Muslim who surrenders. Thus, we can say that to believe and to give acknowledgement to anything is called *imān*, and to execute that believe is known as Islam.

- a. Just like, *salat* is a *fard* act; to believe it is *imān*, and to perform *salāt* is Islam.
- b. *Sawm* is another a *fard* act; to believe it is *imān*, and to observe fasting is Islam.
- c. To take bribe is haram; to believe this is *imān*, and to reject bribe is Islam.
- d. To believe all rules of Allah (SWT) in every aspect of life is *imān*, and to follow them practically is Islam.

Thus, a person is named as Muslim only according to his implementation of Allah's rules. Such as, if he performs his prayer then in respect of *salāt* he is a Muslim, but if in another matter he does not follow the rule of Islam, then here he is not a Muslim.

Allah (SWT) enjoined the *mumin* to be complete Muslims saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (208)

"O believers! Enter perfectly in Islam, and do not follow the footsteps of Satan. Indeed, he is your open enemy" (Al-Qur'an, 2: 208).

That means, the commands and prohibitions of Allah (SWT) should be obeyed by a *mu'min* in all spheres of life; personal life, family life, social life, national and international life. And obeying them is to have a complete entrance into Islam (Al Razi, 2000). And those who will obey all these commands and prohibitions completely will be an absolute Muslim. Allah (SWT) enjoined to strive till death to be a complete Muslim saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ (102)

"O believers! Fear Allah as He should be feared and do not die except being complete Muslims" (Al- Qur'an, 3:102).

Allah (SWT) ordered all believers to fear Him and to follow each of His commands and prohibitions. And in this regard the diligent attempt of a *mumin* will continue till his last breath. And if a person has faith in all the rules conferred by Allah (SWT) and shown by Muhammad (PBUH), and willingly accepts them without disbelieving, hating, rejecting or opposing any of the law, he is a *mumin*. After this, he will be that percent of Muslim according to his percentage of implementing those rules. If he commits any great sin before his death, such as, consuming alcohol, to take bribe, to do injustice, in short, to do those deeds which Allah (SWT) has prohibited and that he can not repent then for these types of sin he will be punished first. As a result, his destination will be in the hell but

later on, by the will of the Merciful Allah (SWT) his final abode will be in the heaven (A Bureau of Scholars, 1421H).

#### 4. The definition of *taqwā* and its impact

'*Taqwā*' (التقوى) is an Arabic word, which means fear of Allah; piety, righteousness and religiousness. In terms of the Qur'an, *taqwā* means following all the commands of Allah and abstaining oneself from His prohibitions. And the one who fears Allah is called righteous, *muttaqī* who guards himself against all kinds of sins and harmful things ('Omar, 2010).

There are three stages of *taqwā* and *muttaqī* (Al- Baidawi, 1998), they are:

Firstly: fearing Allah (SWT) by following all *al-sunnat-al-muakkadah* rules after practicing all the mandatory and *wajib* deeds in Islam. And to refrain oneself from all sorts of prohibited (haram) and *al-makruh al-tabrimi* activities.

Secondly: fearing Allah (SWT), by practicing all types of *al-sunnat al-muakkadah* after practicing all the mandatory and *wajib* issues in Islam. And then to refrain oneself from all sorts of prohibited (haram) and *al-makruh- al-tabrimi* and to save oneself from *al-makruh al-tanjihi*. At this stage, the righteous becomes closer towards Allah (SWT).

Thirdly: according to the desire of Allah (SWT), all his deeds, thoughts, actions are done and will be rewarded for it. At this level, a righteous is accepted as Allah (SWT)'s close friend. Allah (SWT) said about such friend:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَأَخْوَفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (62) الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ (63) لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (64)

*"Behold! Verily the friends of Allah shall certainly have no fear, nor shall they grieve. Those who believed and used to fear Allah much. For them are glad tidings in the present world and in the Hereafter There is no changing in the words of Allah. This is indeed the supreme success"* (Al-Qur'an, 10: 62-64).

At this stage, Allah (SWT) blesses the righteous with whatever they pray for. And with the enemies of the righteous Allah (SWT) is enraged (Al-Humaydi, 2002). Without following the mandatory and *wajib* and without avoiding the prohibited things and *al-makruh al-taharimi*, calling oneself a close friend of Allah (SWT) is hypocrisy. Moreover, *taqwā* is not in attire or in name and fame. It is absolutely against *taqwā* to expect praise, respect, name and fame from people for doing good deeds (Ibn Bāz, 1413H). Rather *taqwā* is related to one's intention and mind. Allah (SWT) said:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ

"It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him..." (Al-Qur'an, 22:37).

According to the statement of the Prophet (PBUH) *taqwa* is related with one's mind (Al-Basti, 1993). It means that *taqwa* is to have fear of Allah (SWT) while thinking, doing or not doing any work. In some Muslim territories, people generally think that to have beard and turban for man, wearing hijab for women, etc. are signs of *taqwa*. In fact all these attires cannot be considered the basic signs of *taqwa* though these activates are considered a part of *shari'ah* and by following them one may be rewarded. If a man keeps beard, wears Jubbah, turban and a woman wears hijab, but disbelieves, rejects, hates, or opposes any one of the laws of *shari'ah*, he and she, instead of being righteous, could be rather called a disbeliever and could not be counted as a *mumin* even. Allah (SWT) has enjoined the believers to become the truly obedient servant of Allah by reaching to top most level of *taqwa* saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (102)

"O ye who believe! Fear Allah as He should be feared..." (Al-Qur'an, 3:102).

A *muttaqī* will be rewarded the *al-Jannah* as Allah (SWT) said:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (133)

"... And for Paradise as wide as the heavens and the earth, prepared for al-Muttaqīn" (Al-Qur'an, 3:133).

## 5. The definition of *kufr* and its impact

*Kufr* (الكفر) is a destructive morbidity that harms ones *imān*. It is an Arabic term which means to cover, hide, and disbelieve (Al-Ba'albaki, 1995). According to the Holy Qur'an, *kufir* means to disagree, to reject or not to give declaration to any one of the commands and prohibitions bestowed by Allah (SWT) and shown by Muhammad (PBUH). It is completely opposite of *imān*. The following characteristics ensure *kufir* (Al-Gajnowī, 1998).

- a. To prove a rule of Allah (SWT) as false or to disbelieve it
- b. Not to accept willingly and wholeheartedly any a rule of Allah (SWT)
- c. To oppose a rule of Islam
- d. To dislike or hate a rule of Allah (SWT)
- e. To doubt a rule of Islam

If anyone of the above mentioned things is done, it will be *kufr*. And he is a *kāfir* who is involved in any one of these things. These two terms, *kufr* and *Kāfir* are used with different meanings in the holy Qur'an.

Firstly, in the Holy Qur'an these two terms *kāfir* and *kufr* have been used many times in the meaning of rejecting any of the rules of Allah (SWT) shown by Muhammad (PBUH). And rejecting only one of them is similar to reject all other orders of Allah (SWT). There are many verses in this connection: As Allah (SWT) said:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (68)

*"And who does more wrong than he who invents a lie against Allah, or denies the truth when it comes to him? Is there not a dwelling in Hell for disbelievers?"* (Al-Qur'an, 29:68).

One who knowingly rejects or tries to prove any one of the rules of Allah (SWT) false is *kāfir*. Secondly, in the Holy Qur'an, the words *kufr* and *kāfir* were used when any single rule of Allah (SWT) is believed but not acknowledged. And if one believes and acknowledges all the orders except one which he denies, it is as similar to deny all the orders (Al-Hakmi, 1990). There were many disbelievers such as Abu *Jahl* who believed Muhammad (PBUH) and also believed that all the rules revealed were true and from Allah (SWT). But they did not acknowledge Muhammad (PBUH) and Islam only because of their greed for worldly pleasure and power to dominate. As Allah (SWT) said:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ (146)

*"Those to whom We have given the Book recognize it even as they recognize their sons, but surely some of them conceal the truth knowingly"* (Al-Qur'an, 2:146).

Thirdly, in the Holy Quran, the word '*kufr*' is used in the case of hating or opposing a rule of Allah (SWT). Similarly, it is same to oppose all the rules inscribed in the Quran just by hating or opposing any one of the rules out of pride though accepting all the other rules. For instance, the Satan, *Iblis* opposed to Allah (SWT) in prostrating Adam (A) by abhorring the decree (Al-Tabari, 2000). There are ample verses of the Holy Qur'an regarding this issue as Allah (SWT) said:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (34)

*"And remember the time when We said to the angels: 'Prostrate yourselves before Adam', and they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers"* (Al-Qur'an, 2:34).

Satan committed only one sin and he proudly denied only one order of Allah (SWT). He tried to give explanation for his disobeying the order of Allah (SWT) and thus became a *kāfir* (an infidel). Regarding this Allah (SWT) said:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبِرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ (75) قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ (76)

"O Iblis, what prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?" (Al-Qur'an, 38:75-76).

The effect of *kufr* is very bad and the punishment of a *kāfir* is grievous. A remarkable verse from numerous verses regarding the aftermath of *kufr* and the punishment of a *kāfir* is as follows:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (39)

"But those who disbelieve and believe Our ayats, such are the dwellers of the Fire; they shall abide therein forever" (Al-Qur'an, 2:39).

## 6. The definition of *shirk* and its impact

*Shirk* (الشرك), a dangerous virus which appears as an obstacle in the successful way of *imān* and Islam. It is an Arabic word which means polytheism (Al-Ba'albaki, 1995). As a term of Qur'an, *shirk* means to associate anything else with Allah (SWT) or with His Attributes. And the one who ascribes with Allah (SWT) is a *musbrik* (a polytheist) (Salmān, 2002).

*Shirk* is of two types; *al-shirk al-akbar* and *al-shirk al-asgar* (Al-Fawzān, 2002). *Al-shirk al-akbar* is such a dangerous malady that excludes *musbriks* from the *mumins* (Al-Fawjan, 2002). These *musbriks* if do not return back to *imān*, and Islam by seeking repentance from Allah (SWT), their eternal abode in the Hereafter will be in *Jahannam*. Some examples of such type of *shirk* are:

- a. To worship any person or anything besides Allah (SWT).
- b. To sacrifice or to make any vow in the name of any person or living thing besides Allah (SWT).
- c. To believe that besides Allah (SWT) any person also can help or harm.
- d. To believe that besides Allah (SWT) other things can also fulfill any wish.
- e. To believe that besides the law of Allah (SWT) some other laws can also be followed in every aspect of life.
- f. To believe that someone else besides Allah (SWT) can give life and death.



- g. To believe that someone else besides Allah (SWT) can provide livelihood.
- h. To believe that someone else besides Allah (SWT) can give son or daughter.
- i. To believe that someone else besides Allah (SWT) knows about the future.
- j. To believe that someone else besides Allah (SWT) can change ones fate and so on.

All the above thoughts, words and actions are included in this type of *shirk* which destroys one's *iman*, along with all his good deeds. Regarding this type of thoughts and actions Allah (SWT) said:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ (18)

"And they worship, instead of Allah, that which neither harms them nor profits them; and they say, 'These are our intercessors with Allah.' Say, 'Do you inform Allah of that which He knows not in the heavens or in the earth?' He is immaculate and exalted over whatever they associate with Him" (Al- Qur'an, 10:18).

The Lord is the one who is creator of everything, who rules over everything, who is able to fulfill every wish, who is a rescuer of every trouble, who is the provider of life and death, etc. And all these things are not under the control of any creature, such as men, jinn, angels, tree, fire, water or animals. Allah (SWT) is the Creator of every creature, the Owner of everything and the Sustainer of everyone. (Salmān 2002). There are many verses of the Holy Qur'an which were revealed narrating this issue. As Allah (SWT) said:

وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِنَفْسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا (3)

"Yet they have taken besides Him other gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves and they control not death nor life nor resurrection" (Al-Quran, 25:3).

Things such as idols, tree-plants, graves, shrines, angels, prophets, and a pious person all are included under these features. They have no power to create anything and one but Allah (SWT) is the only Creator of everything. Therefore, it is *shirk* to invoke these things in any need instead of Allah (SWT) (Al-Fawzān, 2002). There are ample *ayats* in the Qur'an

that have proclaimed the association of Allah (SWT) with other things as irrational, false and injustice (Al-Fawzān, 2002). This type of malady destroys the *imān*, and in this stage, after committing such sin, if any one dies without repenting, his eternal abode will be in the Hell- *Jabannam*.

*Al- shirk al-asgar* does not destroy the *imān* of a Muslim directly but slowly it reduces one's faith in the Oneness of Allah (SWT). And this will turn into a great shirk if they are let continue for a long time. As a result, it will destroy the good deeds of a *mumān* (Al-Fawzān, 2002). These are again of two types: disclosed that can be seen and undisclosed that cannot be seen. The disclosed sins are while speaking or doing anything and in case of intention it is concealed sin. Shirk in case of speaking is like:

- a. "I could not have saved if Allah and you have not helped".
- b. "The doctor had cured my disease".
- c. "First on Allah then on you I trust for saving my son" etc.

All these types of remarks are accounted as minor *shirk* which could lead any person to commit major sin. The second type of *al-shirk al-asgar* is concealed or secret *shirk*. This type of *shirk* is related with one's wish and intention. That is, to do things which could satisfy Allah (SWT) but are done with the desire to be praised by other persons such as:

- a. By giving charity people will call generous man.
- b. People will address as al-hajj if the hajj is performed.
- c. By wearing jubbah, turban and keeping beard, people will know as pious so on.

But if all these are done with the intention only to satisfy Allah (SWT) without anticipating any praise from any person, it won't be *shirk* and does not matter if people praise him or not. Every action should be done only to satisfy Allah (SWT).

### **7. The definition of *nifāq* and its impact**

*Nifāq* (النفاق) is an Arabic word which means hypocrisy, duplicity, to hide and double dealing (Al-Ba'albaki, 1995). Terminologically, it means to express exactly the opposite to what is in his mind (Al-Fawzān, 2002). For example, if a person dislikes another one, but expresses that he loves him. In terms of the Holy Qur'an, it refers to show off that one believes, accepts, likes and agrees with any of the rules of Islam but actually he disbelieves, hates, rejects and opposes that rule entirely or partially (Ibn Hajam, 1996). And the person with such type of characteristic is termed as *munaḥiq* (a hypocrite) in the Holy Qur'an. For instance, following rules of hijab is mandatory and the characteristic of a hypocrite is in this issue:

- a. He internally disbelieves hijab to be mandatory but externally expresses that he believes it to be so.
- b. He does not accept hijab to be mandatory though he believes in it. But externally he expresses to acknowledge it to be mandatory.
- c. Inwardly he dislikes hijab but does not convey it.
- d. He opposes hijab whenever he gets any chance and internally but externally he always is in the support of hijab.

Therefore, if any of these above four characteristics are found in a man at the time of following the law of Allah (SWT) in all his activities, he is tagged as hypocrite (Al-Iyji, 1997; Al-Fawzān, 2002). Allah (SWT) revealed 13 *ayats* (8<sup>th</sup>-20<sup>th</sup>) of *surah al-Baqarah* describing the characteristics of such hypocrites. A disbeliever expresses '*kufi*' directly whereas hypocrite conceals it and pretends Islam (Al-Lālkāē, 1402H).

There is another type of hypocrites such as those who are with *imān*. They have no weakness regarding belief in the law of Allah (SWT). They believe in all the rules and accept them without hating or opposing but take the help of some tricks when it comes to put into practice. Some of the characteristics of such type of hypocrites are as follows:

- a. They speak lie
- b. They break the promise
- c. They betray *amānat*
- d. They do not perform their *salāt* in congregation especially in the *Fajr salāt* etc

A true *mu'min* always attempts to keep himself away from such awful characteristics of a hypocrite. If a person pretend to believe, accept, like the rules of Allah (SWT) which is shown by Muhammad (PBUH), but internally he disbelieves, rejects, or hates any one of the law then he is a hypocrite without *imān*. If death comes at this stage then surely his final abode will be in the hell. As Allah (SWT) said:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا

*"Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper you will find for them"* (Al-Qur'an, 4:145).

## 8. Conclusion

Finally, the study has investigated the following points;

- Allah (SWT) sent mankind to this world as His representatives for a short period of time. The purpose of the creation of mankind is that man will believe in each and every command and prohibition of Allah (SWT) and accordingly, will follow them in every aspect of life.

- Allah (SWT) bestowed men their freedom to accept or else to reject the rules of Allah (SWT).
- *Imān, Islām, taqwā, kufr, shirk, and nifāq* are remarkable terms used in the Holy Qur'an. And the possessors of them are entitled successively as *mu'min, muslim, muttaqī, kafir, mushrik, and munāfiq*,
- *Mu'min, muslim, muttaqī*, will be rewarded *Jannah*- an eternal abode, by Allah (SWT) and *kafir, mushrik, and munāfiq*, will be compelled to be punished in *Jahannam*.
- Allah (SWT) revealed ample of *ayats* encouraging His servants to be rewarded, and warning them of punishment.
- Above all, one should keep in one's mind that, it is to the intent of Allah (SWT) to decide *Jannah* or *Jahannam* for His servants.

### Notes

1. Al-Jannah: Garden that is a common Qur'anic name for Paradise (firdaws), the place of reward for the deceased Muslim (Gordon, 2002).
2. Al-Makrūh al-Tahrīmī: The matter which is nearly unlawful (Al-Khudrawī, 2004).
3. Al-Makrūh al-Tanjihī: The act which approaches the lawful (Al-Khudrawī, 2004).
4. Al-Sunnat al-Muakkadah: Emphasized sunnah. A practice of the Prophet (PBUH) that was emphasized by him through his meticulous observance of doing it (Saleh, 2011).
5. Farḍ: Religious duty. It has two types; farḍ 'ayn that is incumbent on each individual such as saying daily prayer, observing saḥm etc., and farḍ kifāyah that is incumbent on the community like performing funeral prayer (Gordon, 2002).
6. Hajj: The pilgrimage rite to Mecca, one of the essential pillars of Islam required of Muslims once in their lifetime, who are able to perform (Martin, 2004).
7. Halal: Permissible which is used for lawful things and activities (Campo, 2009).
8. Haram: Forbidden act in Islamic law, such as the consumption of pork and alcohol are haram (Martin, 2004).
9. Ibadah: Devotional acts of worship (Martin, 2004).
10. Jahannam: It is mentioned frequently in the Qur'an, and is used either for Hell generally or for one of the seven ranks of Hell. It is a synonym of an-Nār, the fire (Gordon, 2002).

11. Salat: It is one of the pillars of Muslim devotional life. Muslim pray five times a day (Martin, 2004).
12. Sawm: It means fasting. For Muslims a fast from sexual intercourse, food and liquids take place from daybreak to sunset (Safra, 2006).
13. Shari'ah: It means 'Islamic law'. The Qur'an and the traditions of the Prophet (PBUH) are the basis for scholars and judges to determine Shari'a (Martin, 2004).
14. Wajib: It means an essential duty. In Islamic law it occupies the position after fard (Adamec, 2009).

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