



THE CONCEPT OF SIN ACCORDING TO
ST. AUGUSTINE (430 A.D) AND
AL-GHAZĀLĪ (1111 A.D):
A COMPARATIVE ANALYSIS

BY

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A dissertation submitted in partial fulfilment of the
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ABSTRACT

The objective of this study is to analyze the concept of sin according to the perspectives of two different prominent scholars, namely Augustine and al-Ghazālī. This concept is really important to both scholars as they emphasize the concept and some related issues in most of their works. Both of them justify sin as the factor that keeps human beings separated from God and His love. As the two of them stress the consequences that can be inflicted from sin, they also highlight the importance of liberating oneself from sin. Despite that, there is dissimilarity that made them totally different to each other. In understanding the relationship between man and sin, Augustine believes that human beings are sinful, whereas al-Ghazālī maintains that humans are born pure and free from any corruption. So, based on these variations this study has found that there are several similarities as well as differences are found between the two scholars in perceive the concept of sin.

ملخص البحث

يهدف هذا البحث إلى دراسة تحليلية لمفهوم الإثم في ضوء منظورات العالمين البارزين وهما أوغسطين والغزالي. فإن مفهوم الإثم أمر في غاية الأهمية لدى هذين العالمين حيث ركّزا على ذلك المفهوم وبعض القضايا ذات العلاقة به في معظم كتاباتهما وأعمالهما. وذهب أوغسطين والغزالي إلى أن الإثم هو العامل الذي يؤدي بصاحبه إلى المفارقة والانفصال بين الله ومحبه. وبما أن للإثم آثاراً سيئة لصاحبه، فإنهما تناولوا أهمية تحرير المرء من خطورته. وعلى الرغم من ذلك، فهناك أوجه الافتراق بين منظورتهما في فهم العلاقة بين الإنسان والإثم. ويرى أوغسطين أن الإنسان مذنب وآثم أصلاً، بينما يؤكد الغزالي على أن الإنسان مولود على الفطرة وسالم من أي تأثير سلبي. وتوصل البحث إلى أن هناك أوجه التشابه ومواطن الاختلاف بين هذين العالمين في معرفة مفهوم الإثم.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Islamic Revealed Knowledge and Heritage (Uşūl al-Dīn and Comparative Religion).

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Supervisor

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DECLARATION

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**THE CONCEPT OF SIN ACCORDING TO ST. AUGUSTINE (430 A.D) AND
AL-GHAZĀLĪ (1111 A.D): A COMPARATIVE STUDY**

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TRANSLITERATION TABLE

ء	'	خ	kh	ش	sh	غ	gh	ن	n
ب	b	د	d	ص	ṣ	ف	f	هـ	h
ت	t	ذ	dh	ض	ḍ	ق	q	و	w
ث	th	ر	r	ط	ṭ	ك	k	ي	y
ج	j	ز	z	ظ	ẓ	ل	l		
ح	ḥ	س	s	ع	‘	م	m		

Short Vowels

Short Vowels	
اَ	a
اِ	i
اُ	u

Long Vowels

Long Vowels	
اَ + اَ	ā
اِ + اِ	ī
اُ + اُ	ū

CHAPTER ONE

INTRODUCTION

BACKGROUND OF STUDY

The concept of good and bad, right and wrong, ethical or unethical, are among the important ideas that are inseparable from religious discourses. Yet, in some religions such as Buddhism the concept of sin does not exist. This form of religion has explicitly disregarded the idea of sin.¹ Buddhism views that the most serious of all evil is ignorance which leads to false outlook and ideas. Nevertheless, among the world's major religions, Islam and Christianity concern themselves with the idea of sin. This applies especially to Christianity since it believes in the doctrinal concept of "Original Sin". This is the "reverse side" of the "good news" about the coming of Jesus as the savior of all mankind.²

Islam and Christianity have their own concept of sin. Despite that, there is a significant difference between the two religions, especially in relation to Adam, the first man created by God. These two religions have evoked different interpretations of this incident. In Islam it was mentioned in the Qur'ān that the fall of Adam is not regarded as a punishment from God, but rather as an appointment of man as the vicegerent on earth.³ Besides, God has decreed earlier that He was going to appoint a vicegerent on earth before He created human. On the other hand, according to the Biblical scriptures the fall of Adam is perceived as a punishment from God over the

¹ Peggy Morgan & Clive Lawton, *Ethical Issues in Six Religious Traditions* (Edinburgh: Edinburgh University Press, 1996), 79.

² Geoffrey Chapman, *Catechism of the Catholic Church* (London: A Cassell imprint, 1994), 89.

³ *The Qur'ān*, al-Baqarah, 30-38.

disobedience of Adam for eating the forbidden fruit from the Garden of Eden.⁴ This incident is also considered as serious punishment by God upon the entire human race, throughout all generations.

The concept of sin is very familiar to Islam and Christianity. Sin is a religious concept that known as the symbol of action against the will of God. This concept has attracted the interest of many people and scholars to study it. Among the scholars, Imām al-Ghazālī (d. 1111 CE)⁵ and Saint Augustine (d. 430 CE)⁶ were among those who discussed and analyzed this topic in their writings. Taking this basis into account, it will be interesting to compare and analyze the similarities and differences between the two theologians, particularly about their perspectives and understanding of the concept of sin.

The contribution of al-Ghazālī in the intellectual discipline is immense. His life and works made him renowned as a prolific Muslim scholar in theology, philosophy and mysticism. For these proficiencies, he is renowned for his method in philosophy, and has integrated the systematic understanding of Sufism. Therefore, for these contributions he is well-known as the *Hujjat al-Islām* (Proof of Islam).⁷ Al-Ghazālī is deemed as the major figure in Islamic theology and philosophy.

In Christianity, Augustine also is the well-known figure especially in Christian theology. His contributions to Christianity are also irrefutable, which he is considered among the great ancient Christian theologians. The most significant of his

⁴ *Holy Bible New International Version* (Michigan: Zondervan, 2001), Genesis, 2: 16-17. (all notes that involve biblical references will be cited hereafter as the Holy Bible).

⁵ His real name is Abū Ḥāmid Muḥammad bin Muḥammad al-Ṭūsī (450H/1058CE-505H/1111CE). He was and remains known as an outstanding Muslim theologian, jurist, original thinker, mystic and religious reformer. See *Encyclopedia of Islam: New Edition*, vol.2 (Leiden: E.J. Brill, 1979), 1038.

⁶ Saint Augustine (354-430CE) was a bishop and doctor of the Church. His powerful thought and language made him very influential and became the dominant figure and force in Western Christianity up to the present. See, *New Catholic Encyclopedia*, 2nd ed. (Detroit: Thomson/Gale Group, 2003),

⁷ Tāj al-Dīn Abī Naṣr al-Subkī, *Ṭabaqāt al-shāfi'iyyah al-kubrā*, 1st edn., vol.3 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1999), 422.

contributions to this religion is having conceived the *Peccatum Originale*, which means the concept of Original Sin.⁸

There is a close similarity that made Augustine and al-Ghazālī is comparable. Basically, they have experienced several conversions that have changed them from so called “worldly materialist” into religious devotees. These accounts can be traced in their autobiographies, for al-Ghazālī, his work that entitled *al-Munqidh min al-ḍalāl* (Deliverance from Error), is essentially his memoir of his life background. Indeed, this book is the mirror to the natural development of al-Ghazālī’s character and knowledge.⁹ This work is about his action towards the inner self improvement and devotion into Sufi life, while he admitted that previously his life was devoted to pursuit knowledge not for the sake of religion but for honor and fame.¹⁰

On the other hand, Augustine also has his own autobiography entitled *Confessions* that contains his experience and development into mysticism. In this work he confessed that his youth life was full of sin and hedonistic life. He later abandoned all these materialistic aspects of the life. This conversion took place when he began to contemplate all the sufferings that had happened around him. At the same time, he had a strange experience when he heard a whispering voice asking him to take and read the Scripture.¹¹ The conversion he analyzed all the sufferings that humans had experienced in this world and concludes that these miseries notably came from the sinful nature that inhabits in men and results from the sin of the first father, Adam.¹²

⁸ Isma’il Ragi al-Faruqi, *Christian Ethics* (Montreal: McGill University Press, 1967), 210. See also, Tatha Wiley, *Original Sin: Origins, Developments, Contemporary Meanings* (New Jersey: Pauline Press, 2002), 72.

⁹ Al-Ghazālī, *Munqidh min al-ḍalāl (Deliverance from Error)*, Muḥammad Abūlaylah (trans.) (Washington D.C: The Council for Research in Values and Philosophy, 2001), 6.

¹⁰ Al-Ghazālī, *Munqidh min al-ḍalāl*, 32.

¹¹ Augustine, *Confessions*, Chadwick (trans.) (Oxford: Oxford University Press, 1991), xxiii.

¹² Augustine, *Confessions*, 148-149.

The concept of sin is not a new subject but this is a concept that has been a fundamental element in religious disposition. To the best knowledge of the researcher the comparative study of religious concepts between different faiths is nothing new. However, to compare the debate like the concept of sin from the perspective of Augustine and al-Ghazālī is apparently a rare effort.

STATEMENT OF THE PROBLEM

In general, the concept of sin is understood, as a religious term transgression against God.¹³ However, the problem occurs when this concept is analyzed from religious point of view, especially comparative study between Islam and Christianity. This concept is a very wide subject that may reach beyond mere a transgression, particularly in Christianity as this concept is also important to explain the nature of human. The main issue that made Islam and Christianity disagree with each other is the story of the fall of man. In Christianity, this remarkable incident is recorded in the Bible and took place because of the first disobedience of Adam, who has committed a severe mistake by eating the forbidden fruit.¹⁴ The Christian regarded this fault as a transgression towards God's command and was not forgiven by God. Therefore, in Christianity this incident was believed to have marked the shift of man from heavenly body into a sinful or 'fallen state'.¹⁵ Thus, this sinful nature of man has caused him being expelled from heaven and thrown into earth.

In Islam, however, the story of the fall of man was also recorded in its Scripture, the Qur'ān, however the Qur'ānic account of the incident is completely different to what has been recorded by the Bible. According to the Qur'ān, this

¹³ William L. Reese, *Dictionary of Philosophy and Religion* (New Jersey: Humanities Press, 1996), 706.

¹⁴ *Holy Bible*, Genesis, 3: 6-11.

¹⁵ Chapman, *Catechism of the Catholic Church*, 91.

incident is not regarded as the punishment of Adam's wrongdoing, as what the Bible claims, but is an event that had to happen since it has been planned by God since the primordial time that God intended to appoint man as vicegerent on earth. Despite the fact that Adam has committed a mistake as he ate the forbidden fruit, the mistake however has already been forgiven by God. Therefore, in Islam the so called "transgression" is not regarded as the main reason that caused Adam was removed from heaven, but because of the fact that even before human existed God has planned to appoint him as the vicegerent on earth.

The differences that arise between the two religions produce two sets of understandings of the nature of man. In Christianity, the nature of man can be referred to the analysis made by Augustine about the story of the fall of man. He insists that previously man was good, however, when Adam has committed the transgression that caused him being expelled from the Garden of Eden, it has changed everything. He also claims that all children are thus born through concupiscence that wrecks the nature of man and therefore born in sin.¹⁶ However in Islam, al-Ghazālī elaborates that the nature of every human is in the combination of two separated entities, namely the body and the soul. The soul always pursues the virtues that actualize *fiṭrah*.¹⁷ Even though human is still prone to misdeeds, al-Ghazālī stresses that with the aid of *ʿaql* (intellect) and *ʿilm* (knowledge) humans are able to control the bodily desires and improve to a higher level of spiritual development.¹⁸ This makes Islamic views of humanity very unique. In other words, Islam views human beings who are born noble rather than as sinners.

¹⁶ Carol Scheppard, "The Transmission of Sin in the Seed: A Debate between Augustine of Hippo and Julian of Eclanum", *Augustinian Studies*, vol. 27, no.2, (1996), 99.

¹⁷ Al-Ghazālī elaborates *fiṭrah* as the theory of the basic natural inclination towards good and aversion from evil, see, M. Umaruddin, *The Ethical Philosophy of al-Ghazālī* (Lahore: Ashraf Printing Press, 1982), 45.

¹⁸ Umaruddin, *The Ethical Philosophy of al-Ghazālī*, 74.

So this study is an attempt to examine these differences and compare the concept of sin according to the two great thinkers, Augustine and al-Ghazālī. With these disagreements and contradictions, this study is important in order to understand the background of their views and implication in the life of Christians and Muslims.

OBJECTIVES OF THE STUDY

The main objective of this study is to understand the concept of sin from Christian and Islamic perspectives as viewed by Augustine and al-Ghazālī. This study has the following objectives:

- 1) To know the concept of sin from the perspectives of Christianity and Islam.
- 2) To understand the concept of sin, especially on the significances and the importance of this concept to Augustine and al-Ghazālī.
- 3) To examine some contexts, backgrounds, and circumstances behind the understanding of Augustine and al-Ghazālī on the concept of sin.
- 4) To analyze the similarities and differences between Augustine and al-Ghazālī on the concept of sin.

SIGNIFICANCE OF THE STUDY

The concept of sin is very significant in Christianity and Islam. In Christianity, sin is perceived as an important concept which becomes the fundamental tenet in its theology. The concept of sin plays a big role in shaping the faith and theology of Christianity. Describing the importance of this concept to Christianity, it supposes that there is proposition that should be like this; without sin, God will not send down Jesus, and without Jesus there will be no Christianity. Thus, sin in Christianity is a

doctrinal issue. It was beyond more than just a concept. Christianity emphasizes that the basis Christian theology is to acknowledge that Jesus was sent down to liberate human beings from inheriting the sinful nature of their first father, Adam.¹⁹

In contrast, Islam regards sin differently and, if compared to Christianity, it does not treat this issue to the extent that Christianity does. However, it does not mean Islam undermines the concept of sin, but it does not imply this concept to the degree of becoming a theological concept. Unlike Christianity, the fundamental theology of Muslim is to acknowledge Allah as the only God without any other gods next to Him. The meaning of Islam itself is “submission”, through which it is the responsibility of man to submit himself to fulfill the will of God. However, this principle comes with the free will, where every individual is given some capacities to assist him making decision. Therefore, sometimes man deliberately refuses to fulfill some principle that commanded by God, this is not merely because he refuses to follow, but because he has capacities that allow him to know (i.e. capacity of knowledge) and make choice (i.e. free will) of what he wants to do. So, in Islam sin is defined as misdeed and wrong action that are against the will of God and committed with deliberate intention.²⁰

Christianity claims man is sinful in nature. The story of the fall of man in Genesis has told that man will suffer pain of death and childbearing (for women) as the punishments for eating the forbidden fruit.²¹ These sufferings are part of the human experience that originated from the sin that was committed by Adam. Therefore, the significance of sin to Christianity is that the sin is seen as the nature

¹⁹ Chapman, *Catechism of the Catholic Church*, 91.

²⁰ Al-Ghazālī defines sin of three types; ignore the obligatory commands of God, committing wrong actions towards God, and committing wrong actions towards others. See, Rafīq al-‘Ajam, *Mawsū‘ah mustalahāt al-imām al-Ghazālī* (Beirut: Maktabah Lubnān Nāshirūn, 2000), 296.

²¹ *Holy Bible*, Genesis, 3: 1-19.

that rooted in human character. From the disobedience of Adam, the entire generation of human being had to inherit the consequences of that sin.

On the other hand, in Islam the nature of man is explained in the concept of *fiṭrah*, which suggests human being is naturally sinless and inherits the disposition towards the virtue.²² Islam upholds that “the virtue” is attainable because God has given mankind intellect, free will and Revelation to guide them and choose between the lawful and unlawful. According to al-Ghazālī, mankind is unique because they are positioned in the middle between animal and angel, and are characterized by a uniquely quality, which is reason.²³

RESEARCH QUESTIONS

This study seeks to answer the following questions:

- 1) What is sin according to Christianity and Islam, especially to Augustine and al-Ghazālī?
- 2) Why Augustine and al-Ghazālī are very important to the concept of sin in Christianity and Islam?
- 3) How Augustine and al-Ghazālī interpret and understand the concept of sin according to their respective beliefs?
- 4) What are the context, backgrounds, and circumstances that influence the understanding of Augustine and al-Ghazālī on the concept of sin?
- 5) What are the similarities and differences of the concept of sin according to the perspectives of Augustine and al-Ghazālī?

²² Muslim bin Ḥajjāj, *Ṣaḥīḥ Muslim bi sharḥ al-Nawawī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1995), 209-210.

²³ Umaruddin, *The Ethical Philosophy of al-Ghazali*, 63-64.

SCOPE AND LIMITATION OF THE STUDY

This study seeks to highlight the concept of sin according to Augustine and al-Ghazālī. Basically, this study will compare and analyze the concept of sin from theological perspective of Augustine and al-Ghazālī. Besides that, this study will analyze the similarities as well as the differences in their concepts and methodologies pertaining to sin. Although the concept of sin can be studied in various approaches, this study will only provide the understanding of the concept of sin from the theological view point of these two figures. This study is not to be taken as a total representation of Muslims' or Christians' thought in general, past or contemporary, but is limited by the availability of researcher's current and best knowledge.

METHODOLOGY OF THE STUDY

Considering this study requires an extensive research on various disciplines such as conceptual understandings, scriptural accounts, historical events, theological, ethical and philosophical justifications, this research will rely on qualitative method which focuses totally on library research. The researcher will facilitate more of the primary sources of these figures such as their writings as well as other sources that related to them with particular reference to their works that emphasize upon the proposed study.

For Augustine, there are also some important works that are meant for the theological discussion which are really useful in this study. Among them are; *Confessions*,²⁴ *Christian Doctrine*,²⁵ *The City of God*,²⁶ and *Free Choice of the Will*.²⁷ On the other hand, to al-Ghazālī, there are also several important works of him that

²⁴ Augustine, *Confessions* (Oxford: Oxford University Press, 1998).

²⁵ Augustine, *Christian Doctrine*, trans. D.W. Robertson Jr. (New York: MacMillan, 1958).

²⁶ Augustine, *The City of God*, trans. Philip Levine (Cambridge, Massachusetts: Harvard University Press, 1966).

²⁷ Augustine, *Free Choice of the Will*, Anna S. Benjamin & L.H. Hackstaff (trans.) (New York: MacMillan Publishing Company, 1964).

related to this idea such as, *al-Munqidh min al-ḍalāl* (The Deliverance from Error),²⁸ *al-Iqtisād fi al-i'tiqād*,²⁹ *Iḥyā' 'ulūm al-dīn* (The Revival of Religious Sciences),³⁰ and *Bidāyah al-hidāyah* (The Beginning of Guidance).³¹ There might be more various works of these great personalities, but the given works are the main sources that certainly will be referred to by the researcher.

The secondary sources are also not less important to this study. The proposed study also will require some aid from other readings. Therefore, published books, encyclopedias, such the likes of *New Catholic Encyclopedia*,³² *The Encyclopedia of Islam*,³³ and *mawsū'ah muṣṭalaḥāt al-imām al-ghazālī*³⁴ are among the supporting references that are consigned to define and delineate some terminologies. Hence, printed and web-based articles, periodical journals, and published or unpublished theses are also the essential works that will be utilized.

LITERATURE REVIEW

Since the concept of sin is nothing new to religious disposition, there have been many literatures on the subject. This concept has been commonly highlighted in various disciplines of knowledge such as, theology, ethics, as well as philosophy. Nevertheless, a comparative study on the concept of sin according to the understandings of Augustine and al-Ghazālī is a rare effort. To the knowledge of this study, there is apparently none that focuses on it. Until today, there are various comparative works between Christianity and Islam that cover the religious issues,

²⁸ Al-Ghazālī, *al-Munqidh min al-ḍalāl* (Beirut: Dār al-Fikr al-Lubnānī, 1993).

²⁹ Al-Ghazālī, *al-I'tisād fi al-i'tiqād* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1988).

³⁰ Al-Ghazālī, *Iḥyā' 'Ulūm al-dīn* (Beirut: Dār al-Ḥadīth, 1980).

³¹ Al-Ghazālī, *Bidāyah al-hidāyah (Al-Ghazālī on Islamic Guidance)*, trans. Muhammad Abul Quasem (Bangi: Natonal University of Malaysia, 1979).

³² Lindsay Jones (ed.), *Encyclopedia of Religion* (Detroit: Thomson/Gale Group, 2005).

³³ *The Encyclopedia of Islam* (Leiden: E.J. Brill, 1954).

³⁴ Al-'Ajam, *Mawsū'ah muṣṭalaḥāt al-imām al-Ghazālī*.

concepts, as well as doctrines, however, the comparative study of the concept of sin with special reference between Augustine and al-Ghazālī is apparently lacking.

In general, there are many comparative works that discuss, evaluate, and analyze the concept of sin. Among them is the book that entitled *al-Ghufrān bayna al-Islāmiyyah wa al-Masīhiyyah* (The Concept of Forgiveness between Islam and Christianity).³⁵ In general the book provides a comparative study on the concept of salvation between Islam and Christianity. This book clarifies the issue of salvation and the features of sin and its consequences. This work provides scriptural discussions of both religions and also delivers some evidences and references to see the concept from the scriptures of both religions. However, these discussions are still insufficient since the concept of sin is not discussed extensively. Even though it provides the scriptural accounts but this concept still needs an explanation from other point of view such as historical, philosophical and personal understanding of Augustine and al-Ghazālī.

Another book entitles *Sin and Salvation in the World Religions*³⁶ offers different approaches to understand sin as the work provides the comparative study not only between two religions, but also different denominations of those religions. This work gives the definition and explanation of what essentially sin and salvation according to different faiths. For instance, in Christianity there are different denominations, therefore, there are also different perceptions as well as understandings of the concept. Yet, this work is still cannot be justified as an extensive work because it presents the discussion in a simple manner.

³⁵ Ibrāhīm Khalīl Aḥmad, *al-Ghufrān bayna al-islāmiyyah wa al-masīhiyyah* (Cairo: Dār al-Manār, 1989).

³⁶ Harold Coward, *Sin and Salvation in the World Religions* (Oxford: Oneword Publications, 2003).

Another work that entitled *Ethical Issues in Six Religious Tradition*³⁷ by Peggy Morgan and Clive Lawton provides the comparative study of ethical issues from different religions. The book highlights various questions and answers relating to issues of ethics from six different religions, namely Judaism, Christianity, Islam, Hinduism, Buddhism, and Sikhism. Even though the main focus of this work is to discuss ethical issues but there are explanations that employ the issues of what is right and wrong, the subject of sin and wrong doer, consequences of sin and punishment. Therefore, this work is also quite related to this study. However, this work is still short of focus on scholars' thoughts about sin, especially from the figures like Augustine and al-Ghazālī.

There are numerous of works that studies the concept of sin from Islamic point of view. Among them, al-Dhahabī's work, *The Major Sins*³⁸ which discusses the characteristics and features of what Islam addresses as major sins. Therefore, the importance of this work to this study is that it offers clarification of the division of sin in Islam. However, the most important role of this work is its deliberation on the issue of major sins from the scriptural enlightenments that include Qur'ānic verses as well as the Prophetic tradition (*ḥadīths*). This work is really helpful in order to understand the concept of sin from the Islamic point of view. However, this work merely offers discussion from the perspective of Islam. Nevertheless, more works of references are still urgently required particularly those emphasize the concept of sin from the Christian perspective, as well as from Augustine and al-Ghazālī point of view.

³⁷ Morgan & Lawton, *Ethical in Six Religious Traditions*.

³⁸ Muḥammad 'Uthmān Al-Dhahabī, *The Major Sins*, Mohammed Moinuddin Siddiqui (trans.) (Beirut: Dār al-Fikr, 1993).

Besides, the work of Ibn Ḥajar al-Haythamī entitled *Kabā'ir al-Dhunūb* (The Major Sins)³⁹ is another work that quite similar with the previous book. This work is also important as it emphasizes on the description of the major sins according to Islamic point of view. This work analyzes the Qur'ānic verses as well as *ḥadīths* or the Prophetic explanations about the attributes of major sins. As the two sources are considered as the primary references for Muslims in general, this work provides the descriptive analysis from the scriptural bases. Nonetheless, this work seems still insufficient as it only provides the description of sin from the perspective of Islam. Therefore, this proposed study stresses that there is still a need to study the comparative analysis of the concept of sin according to Augustine and al-Ghazālī.

Other than that, *Ethico-Religious Concepts in the Quran*⁴⁰ provides a necessary study of ethics from the Qur'ānic approach. Significantly, from the Qur'ān there are many terminologies that represent the meaning of sin, and this work presents those terms and essentially explains the meaning of each term, which also important in the study Islamic ethics. Even though this work mainly emphasizes the concept of ethics, some the terminologies discussed are really related to the concept of sin, for instance, the author differentiates and defines the two concepts of right and evil, and also terminologies that are identified as the identical words of sin. Therefore, among the terms that are highlighted in this work is the difference between *ma'rūf* and *munkar*, *khayr* and *sharr*, *ṭayyib* and *khabīth*, *ḥalāl* and *ḥarām*, and others. Since the work provides an analytical and descriptive study, the researcher believes that the proposed study is necessary to fulfill the need of comparative study of the concept of sin, especially from the perspective of Augustine and al-Ghazālī.

³⁹ Ibn Ḥajar al-Haythamī, *Kabā'ir al-dhunūb* (Cairo: Dār al-Bashīr, 1985).

⁴⁰ Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an* (Kuala Lumpur: Islamic Book Trust, 2004).

The Islamic study of comparison between good and evil is also available. *Al-Ḥasanah wa al-sayyi'ah* (The Righteous and Evil)⁴¹ is a work that measures the concept of righteous and evil in Islam from the theological discussion. The work crystallizes the two concepts through the Scriptural accounts such as the Qur'ān and the *ḥadīth*. According to Ibn Taymiyyah, human being is the creation that is blessed with free will and knowledge. He also stresses that all actions are always followed by consequences. Therefore, all praiseworthy belongs to God but all the blameworthy belongs to the weaknesses of human being. That is why, sin is deemed as the consequence of being disobedient to the God's commandment. So, with all the given faculties human being should use them wisely. Yet, this work only provides the concept of sin according to Islam.

In another piece of works, Abū Ṭalīb al-Makkī in his *Qūt al-qulūb*⁴² insists that there are seventeen types of *kabā'ir* (major sins) in general. Based on several *ḥadīths* the author recapitulates that those sins all together are made up of four from the heart, four from the tongue, three from the stomach, two both from sexual desire and hands, and one of both legs and limb. Relatively, this is a brilliant effort that was conducted by the author, who did a study and came with his own idea about Islamic divisions of major sins. However, the work only represents the personal contemplation of the author about the division of sins in Islam, this work cannot be taken as a collective belief of all Muslims because there are also more studies that came out with different understandings.

There are also several works that highlight the consequences of sins. Among those books are, *Athār al-dhunūb* (The Consequence of Sins),⁴³ *Iqāb al-dhunūb* (The

⁴¹ Ibn Taymiyyah, *al-Ḥasanah wa al-sayyi'ah* (Beirut: Dār al-Kutub al-ʿIlmiyyah, 1988).

⁴² Abū Ṭalīb al-Makkī, *Qūt al-qulūb* (Cairo: Maktabah Dār al-Turāth, 2001).

⁴³ Muḥammad Maḥmūd al-Sawwāf, *Athār al-dhunūb* (Cairo: Dār al-I'tiṣām, 1982).