



## The “Supra-Good” in the Moral Triads of the Qur’an

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### *Abstract*

In most ethical works and writings, human beings, their actions, and their traits are divided into two categories: *bad* and *good*. The question is whether the Holy Qur’an, as the divine book of the final religion, is content with this binary classification, or whether it offers a new categorization and a particular order and system regarding this matter. The importance of examining this issue lies in the fact that if the Qur’an does indeed present a unique classification, this new categorization and its governing system could have a direct impact on the educational orientation of human beings in the Islamic school of thought.

In this study, to answer the question above, an analytical method has been employed through examining Qur’anic verses and the narrations associated with them. The findings reveal that the Qur’an, in categorizing human beings, their actions, and their traits, presents a new and surprising division, instead of the binary of *bad* and *good*. The third aspect of this binary is what we call the “supra-good.”

The triads such as “ashāb al-mash’amah, ashāb al-maymanah, and al-sābiqūn”; “fujjār, abrar, and muqarrabūn”; “kāfirīn, abrar, and ‘ibād Allāh”; “zalem lenafseh, al-moqtased, and sābiqūn bil-khayrāt”; “ashāb al-nār, ashāb al-jannah, rejal al-A’rāf”; and “the enemy, the inactive believer, and the striving (mujāhid) believer” all indicate that the Qur’an presents moral triads of “bad, good, and supra-good.”

These triads invite human beings to strive to avoid evil and move beyond being content with the minimum of goodness. The *supra-good believers* in the Qur’an are described with attributes such as “the foremost (sābiqūn), the near ones (muqarrabūn), the servants of God (‘ibād Allāh), those foremost in good deeds (sābiqūn bil-khayrāt),

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