

# Origin Of Sins, Definitions, Lexicographic Interpretation, And Grade Of Kabeerah And Sagheerah

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## Abstract

Sin is the name of everything that is against the command and will of Allah subhanahu wa ta'ala, and it becomes a cause of punishment in this world and the hereafter. In the term, the sin that is called minor, even though it is not minor, disobeying Allah Almighty and opposing His will is a severe crime in any case. The difference between Kabeerah and Sagheerah is made only by comparing the sins. The sin which is called sagheerah does not mean that such sins are neglected or lazily committed, and they are ignored as trivial, but when a person commits a minor sin carelessly. So that small thing also becomes big. Renunciation of sins socially is the best form of worship and it is one of the duties of man. One of the effects of sin is that people start hating the sinner. Avoid doing business, social relations, and relationships with the person who commits major sins. Sometimes the result of a minor sin makes it a major sin, and due to the severity of major sins, the Prophet ﷺ mentioned different punishments for these sins.

**Keywords:** Major sins, Repent to Allah, Results.

## Introduction

Islam calls a sin when that act is done in practice, or an immoral or illegal situation arises from this act, which is considered bad by the society, and there is punishment for it in the Shariat. has been appointed, and at that time it will be called a sin. (Taha, E, A, 1996) A major sin is a sin that is punishable in this world or a severe promise has been made for it in the Hereafter, or a negation of the faith of its perpetrator, or a curse has been placed on it, or strong anger has been expressed for this sin. (Al Saadi, N, A, 2018) The origin of sin can be traced back to a biological process, sin

itself is a crime that compels the offender to remain silent because the sinner feels shame in himself, certain sins cause resentment and They cause depression. Thus, some crimes stop the individual development of a sinning person along with the collective development, because his conscience condemns him that what he is doing is wrong. And almost every religion has punishments for sin. Even so, if a person sins, he becomes psychologically uncontrollable, which may result in a crime. (Phyllis A, T, 2004) man is a creature made for community, and since the perfect expression of his being is responding

to God's givenness, living nourished in divine grace, it seems that sin must be some repudiation of man's true end. Sin is such an act that it destroys brotherly relations, destroys the feelings of responsibility towards each other. Sin plunges humanity into a deep pit of separation from which there is no way out. Man begins to consider himself inferior after sin. Sin destroys all that is human; it makes a man, not into a mere beast, but something far more sinister—namely, it converts man into a satanic spirit, only held in check by the gift of creatureliness. The potentialities of man for the good are rooted in the Imago Dei; the potentialities of man for evil are rooted in the possibility of destruction of that image. Because man is a person and thereby spirit, he can be evil to a degree far exceeding the purely apparitional egoism of nature. (John Rawls, 2009)

The religion of Islam teaches all types of people to avoid sins after accepting Islam, if a person commits a mistake, it encourages him to repent, seek forgiveness and do good deeds. He is also taught that One should never despair of Allah's mercy. In the Holy Quran Allah Tabarak wa taala says :

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا. عَلَىٰ رَبِّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَ يُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ. يَوْمَ لَا يُخْزَى اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَ بَآئِمَانِهِمْ يَقُولُونَ رَبَّنَا إِنَّنَا لَنَّا نُورَنَا وَ اغْفِرْ لَنَا. إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
(Al Quran )

O you who believe! Repent to Allah in such a way that after that there is no turning back to sin, It is near that your Lord will wipe away your sins from you and admit you to Gardens beneath which rivers flow, on a Day, when Allah will not disgrace the Prophet and those who believed with him. Their light will run ahead of them and to their right, they will say, O our Lord! Complete our light for us and forgive us, surely You can do all things.

Repent in the presence of Allah in such a way that its effect is reflected in the actions of the repentant and his life is filled with obedience and worship and he avoids sins. Hazrat Umar Farooq

Radhi Allahu anhu and other companions said: "So, the advice is that after repentance, a person should not return to sin again, just as the milk that has been expressed does not return to the udder. (Al Baghdadi ,A,A, 1993).

Allah subhanahu wa taala created Hazrat Hawa (عليها السلام) the mother of humanity after the creation of Hazrat Adam (عليه السلام), the angels were commanded to prostrate to Hazrat Adam (عليه السلام), the disobedience of Iblis came to light, Hazrat Adam (عليه السلام), and Hazrat Hawa (عليها السلام) were placed in Paradise. They were given freedom to eat from wherever he wanted, but was forbidden to eat from a single tree. (Al Saadi ,N,A,2018) The tree from which Hazrat Adam (عليه السلام) was forbidden, Satan deceived and fed Hazrat Adam (عليه السلام), because of this mistake, Hazrat Adam (عليه السلام) was expelled from Paradise. It is said in the Qur'an:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا. وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥) فَآرَا لَهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِمْ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ. وَ لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَ مَتَاعٌ إِلَىٰ حِينٍ

(Al Quran )

And we said, O Adam! You and your wife may live in paradise and both of you may eat freely from it wherever you like do not go near this tree either of you, otherwise, you will both be among the wrongdoers. So Satan made them both slip from it, then expelled them from that in which they were both, and We said, Get down, you are enemies to each other, and for you is to stay in the earth for a time and benefit.

It was a wheat or grape tree, which was forbidden to both of them, while both of them tasted of this tree. Since Satan spoke to them, and the tree from which they were forbidden, the same tree they ate. was fed, for this act both of them were expelled from Paradise and brought to a life of struggle. ( Al Saadi,N, A,2018) A person who sins deserves to be condemned, while Allah

Almighty said absolutely about the Prophets, peace, and blessings be upon them:

وَ إِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ  
(Al Quran)

And surely they are among the best of our chosen servants.

Someone asked the Holy Prophet (ﷺ) what is the greatest sin. He said: You associate anyone with Allah, even though He has created you, then asked which sin is the greatest after that? So he said, "If you kill your child with the risk that it will partake of your food, you will have to feed it." He said: Committing adultery with one's neighbor's wife, adultery itself is a great crime and the protection of one's neighbor's family and friends is also the responsibility of a person like one's own family and friends, so this crime has doubled. (al-Qushayrī, M, A, 1987 )\_\_The interpretations of the blessed hadiths regarding major sins prove that the person who joins two prayers at the same time without any Shariah excuse is guilty of a major sin. It means not to pray any prayer at its own time, but to pray it with Second One. In this way, it is a great sin to despair of the mercy of Allah, and to be careless and fearless of His punishment. It is a great sin. Making a bequest to harm the heir and reduce his share of the inheritance is also among the Kabirah. (Mufti, M, S, 2000)

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَثْمِ وَ الْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَ إِذْ أَنْتُمْ أجنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى

(Al Quran )

Those who refrain from major sins and indecencies go as far as to sin and stop. Verily, your Lord's forgiveness is wide. He knows you well when He created you from dust and when you were in the womb of your mothers, so do not declare the purity of your souls, He knows well the one who becomes pious.

Lamam means

الإثم التي نهى الله عنها وحرمها  
(Al Tabari, M, B, J, 1987)

The sin that Allah has forbidden, and it has been forbidden

A sin is an action in which the doer deserves to be punished or say that doing an illegal act is called a sin. However, there are two types of sin (1) Small. (2) Big. A major sin is punishable in this world, such as murder, adultery, and theft, or is punishable in the Hereafter, such as backbiting, cheating, selfishness, and hypocrisy. Fornication refers to those major sins which are very bad and corrupt, such as adultery, murder, theft, etc. (Islahi, A, A, 1989 )

The Prophet ﷺ says:

لا يزني الزاني حين يزني وهو مؤمن ولا يسرق السارق حين يسرق وهو مؤمن ولكن التوبة معروضة

Hazrat Abu Huraira (RA) says that the Prophet (PBUH) said that when a fornicator commits adultery, his faith does not remain at the time of adultery, and when a thief steals, his faith does not remain at the time of theft. Even after this, the door of repentance is open (Banuri, M, Y, 1957). Indeed, the mercy and forgiveness of Allah are very wide. Even with the blessing of avoiding sins, one is forgiven, but if a minor sin continues, it does not remain a minor sin but becomes a major sin.

It is Narrated by Hazrat Abdullah bin Abbas, may Allah be pleased with him, the Holy Prophet, may God bless him and grant him peace, said, "By repenting, a major sin does not remain, and by continuing to commit a minor sin, it does not remain minor (rather, it becomes major). (Qazi, A, A, 2016 )

عن ابي بكر الصديق رضى الله عنه ، انه قال لرسول الله ﷺ علمني دعاء أدعو به في صلاتي اللهم اني ظلمت نفسي ظلما كثيرا ولا يغفر الذنوب إلا أنت فاغفر لي مغفرة من عندك وارحمني إنك أنت الغفور الرحيم

It is narrated from Hazrat Abu Bakr (may Allah be pleased with him).he said to the Prophet of Allah,( peace be upon him)Teach me a supplication that I may pray within my prayer (He Said ) Oh God, I have wronged myself greatly, and no one forgives sins except You, so forgive me a forgiveness from You, and have mercy on me, for You are the Forgiving, the Merciful. ( al-Qushayrī, M, A, 1987).

The Grace of Allah subhanahu wa ta'ala is so great that if one does good deeds, the reward for the good doer increases manifold, while the degree of sin does not increase.

عن عطاء بن يسار، أخبره أن أبا سعيد الخدري أخبره أنه، سمع رسول الله صلى الله عليه وسلم يقول " إذا أسلم العبد فحسن إسلامه يكفر الله عنه كل سيئة كان زلقها، وكان بعد ذلك الفصاض، الحسنه بعشر أمثالها إلى سبعمائه ضعف، والسيئة بمثلها إلا أن يتجاوز الله عنها ".

Abu Said AI-Khudri narrated: Allah's Messenger said. "A person who accepts Islam with a sincere heart, So Allah subhanahu wa ta'ala forgives his previous sins, After that, the reckoning of recompense begins. Good deeds are multiplied from ten times to seven hundred times, and the recompense of evil deeds is only one, except that Allah forgives that too..( Al Bukhari, M.I, I,1988) Imam Ibn Taymiyyah, may God have mercy on him, defines the major sins as follows: Every sin is a major sin for the perpetrator of which punishment has been prescribed in this world, or a promise has been made in the Hereafter, it is a major sin. ( Al Harani, T, A,2018)If a person refrains from major sins, then Allah Almighty forgives his small sins. Every good deed, such as ablution, prayer, charity, etc, forgives minor sins. (Azad, A, K, 1980)

Allah Almighty says about the virtue of avoiding major sins

إِنْ تَجَنَّبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُذْجَلْكُمْ مُدْخَلًا كَرِيمًا

(Al Quran )

If you people will not commit major sins from which you are forbidden, So We will lighten your

sins from you people and enter you into the place of honor.

It was narrated by Salman Farsi, may Allah be pleased with him, that the Messenger of Allah, may God bless him and grant him peace, said: "Do you know what Friday is?" I replied that this is the day on which Allah created our father. He said: "But now, listen to what I know. Whoever performs a good ghusl on that day and goes to the mosque for Friday prayer." If he comes and remains silent until the end of the prayer, then this action is expiation for his sins until the next Friday, as long as he avoids murder. ( Al-Khattab, N, 1999)

Some sins are between Allah and man, which only Allah knows. Thus, sins are related to violating the rights of other human beings. It can also happen A person is guilty even by neglecting the law that is given by Allah. Most of the major sins are related to the rights of the slaves and the rights of Allah, such as eating the wealth of the poor and weak, not praying in this way, etc. (Taha, E, A, 1996)

Some people consider kabeerah only the seven sins

Calling these seven major sins does not mean that they are the only major sins, as is the opinion of some people who believe that the opposite meaning is valid. This is a very meaningless statement and a wrong principle, especially when there are arguments against it and here, in clear words, there are also mentions of major sins.

In the Farewell Hujta Al-Wada, the Prophet of Allah (ﷺ) said, "Listen, people, the Friends of Allah are only the worshipers who regularly perform the five obligatory prayers, Who fasted in Ramadan Sharif, knowing the duty and intending to receive the reward. They pay zakat cheerfully and stay away from all the major sins that Allah has forbidden. A person asked: O Messenger of Allah! What are those major sins? He said: Shirk, murder, running away from the battlefield, eating the wealth of orphans, usury,

slandering the pure, disobeying parents, breaking the sanctity of Bait Allah al-Haram, which is your Qibla in life and death. Listen to those who die. He who continues to avoid these major sins and observes prayers and zakat will be with the Holy Prophet (peace and blessings of Allah be upon him) in the Gold quarters in Paradise. ( al-Nasā'ī, A,A, A,1989)

A Muslim who avoids major sins such as polytheism, unrighteous parents, lies, etc., then Allah will forgive his minor sins. Abstaining from adultery (acts of lewdness) with big ones have also been made necessary for the forgiveness of minor sins. Apart from this, insistence and persistence on minor sins also make minor sins into major ones. In the same way, it is very important to observe the rules and regulations of Islam and to organize good deeds, Our feet are empty of action, but our hearts are full of hopes and dreams. There is a difference in the definition of a major sin. According to some, those are the sins on which a limit has been set, while to others, those are the sins on which there is a strict promise or curse in the Quran or the Hadith. ( Imam ,J,J,2012) The Sahabi asked the Messenger of Allah ﷺ: O Messenger of Allah! How many major sins? The Messenger of Allah ﷺ said: "They are nine. The greatest sin among them is associating partners with Allah and (others are:) killing a believer unjustly, fleeing from the battlefield on the day of battle, accusing a chaste woman of sin, practicing magic, and eating the property of an orphan. , taking usury, disobeying Muslim parents, and fighting in Baitullah (Al Neshapuri, A, A, 2014)

Among major sins, usury is also considered a great sin in the religion of Islam, which causes social destruction. Usury has been declared such a great sin in the Holy Quran that the word used in the Holy Quran for drinking alcohol, eating pork and adultery. Allah Almighty has used them for usury, so Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ  
فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

(Al Quran )

O, believers! Fear Allah and leave what remains of usury, if you are true believers. And if you don't do that, get ready to fight Allah and His Messenger (ﷺ).

### Conclusion

The chain of sins in society is a never-ending chain. Committing one sin invites a person to commit another sin. In this way, a person gets stuck in the mire of sins, often the Scholars state a principle, that is, every sin is a major sin, on which a worldly limit has been set, or an afterlife promise has been made on it. Or because of that sin, a promise of unbelief was made, or a curse was made in the Holy Quran and hadith, then all such sins are included in the major sins. Avoiding major sins also includes fulfilling all duties and obligations, because abandoning one's duties and obligations is itself a major sin. If he does and saves himself from all major sins, Allah Almighty will expiate his minor sins. The intention of a major sin is included in a minor sin. When this intention is acted upon, it becomes a major one. Muslim scholars have described several major sins. Imam Dhahbi, (رحمة الله عليه) has mentioned 69 major sins in his book "Kitab al-Kabayr". While Allama Ibn Hajar Asqalani (رحمته الله عليه) has mentioned 460 major sins in his book "Kitab Ul-Zawajir".

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