

A Comparative Analysis Of The Destroyer Seven Sins In Both Christianity And Islam

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Abstract

Cain originated the destructive sin that killed his brother Abel in this mortal world. Sin and goodness are two distinct paths that each religion might take. Since the beginning, man has obeyed the great and powerful things around him, and as a result, many faiths have been cast in the shadow of manhood. The two oldest divine faiths, Christianity and Islam, comprise two distinct paths: the one that leads to God and the one that leads to the devil. Defiance of God is thus the definition of sin. Islam likewise emphasises that sin has the same repercussions as in Christianity.

The destructive ramifications of sin in both religions are the subject of this article. What are the etymologies and epistemologies of the terms "sin" in Islam and Christianity, respectively? What are the similarities and differences between the seven deadly sins and the seven destructive sins in Islam and Christianity? Christianity defines sin as a conscious, intentional transgression of God's will. The dissertation has gone into greater detail on these variations as well as how a devout believer in a particular religion can help to solve significant social issues. It also emphasises the damaging sins that harm people and mankind and undermine divine law and order. It is a great analysis of those sins in both Islam and Christianity. The associated work further focuses on sins that hurt people and society by violating divine rules and principles

Keywords: Comparative Analysis, Deadly Sins, Christianity, and Islam.

INTRODUCTION

"Sin" is a fundamental notion in Islamic ethics, and Muslims interpret it as anything that violates the teachings of Allah or the rules and regulations established by their faith. [1] According to Islamic doctrine, sin is an act, not a state of being. On the Day of Judgment, God is said to weigh a person's good actions against their sins and punish those whose bad deeds outweigh their good deeds. These people are thought to spend their afterlives in hell being punished.

Christianity must accept the reality of sin since its core message is one of reconciliation with Christ [2] According to Christian literature, sin is defined as an act of offence against God committed by despising his people, breaking Christian scripture, and doing harm to others. [3] According to Christian doctrine, it is a wicked human act that transgresses both God's everlasting law and the reasoning nature of man. Sin, in the words of St. Augustine of Hippo, is "a speech, deed, or desire in contravention to the

eternal law of God," according to the traditional definition. [4] [5]

Islam uses the phrases dhanb and khata, which are equivalent and refer to wilful misdeeds, as well as khata, which simply means "a sin," and ithm, which is used to describe serious transgressions. [6] All throughout the texts, the Quran lists these sins and illustrates how some misdeeds have heavier punishments in the hereafter than others. There is a clear distinction between big and small sins, signifying that lesser offences will be forgiven provided a person refrains from committing the main sins. [7] Different sources have different definitions for the many names for sin used in Islamic tradition.

Among some researchers, sin is presumed mostly as lawful breach or treaty infraction of non-binding logical outlines and perceptions of Christian principles.

Lexica of the Quran for Sin

The Qur'an uses a variety of word lists for sin, linking them to numerous sins using phrases like Dhanb, Haraj Ithm, Jurm, Junah, and Khati'ah.

Dhanb is frequently associated with horrifying deeds committed against Allah. "Crying lies of Allah's signs," or having inordinate pride that stops one from believing the signs of God, is one of the principal examples of Dhanb in the Quran. Because all of Allah's servants specifically, those who sincerely believe in him and ask him to pardon their misdeeds and spare them from the torment of the Fire are in his sight. [8] This Quranic use of the word dhanb shows that this particular transgression has repercussions in the afterlife. Dhanb is additionally seen as a "big" sin and is frequently used in the Quran to differentiate from sayyi'a, which is a "minor" sin. We will forgive you for your evil actions (sayyi'a) if you refrain from committing major sins (kaba'ir or dhanb), which are prohibited. [9]

Some intellectuals have a strong conviction that it is wrong to intentionally commit an illegal act. An example of an ithm is falsely accusing your

own wife in order to obtain wealth. [10] However, ithm is also used in connection with haram, or doing out an unlawful act, like as consuming anything that God forbids:

You'll be questioned about wine and maysir. Say, "There is enormous sin (ithm) in both of them, and there are certain purposes for men, but their sin is greater than their usefulness. [11] Ithm is linked to shirk, which is seen as the worst sin of all. Shirk is the acceptance of the existence of other deities alongside God. The Qur'an declares: Anyone who associates with Allah has undoubtedly created a significant sin (ithm). [12] This association with shirk is significant since shirk is regarded as impermissible if not atoned for.

God does not pardon those who worship other gods alongside Him, although He does pardon those who commit other sins; anyone who does so has wandered a great distance from God. [13] Many academics believe that Khati'ah represents an "ethical halt" or "lapse." Despite the fact that some experts believe that Khati'ah is a lesser sin than ithm in light of this analysis, the word Khati'ah is frequently used in the Quran in connection with ithm.

Those who perpetrate a khati'ah or an ithm and then cast it upon the defenceless are guilty of slander and an apparent sin (ithm). [14]

"Declare: "O my Servants who have violated their souls! Do not lose hope in Allah's mercy, for He is Most Forgiving and Most Merciful He pardons all sins. [15]

In a Hadith Qudsi, Allah says to His followers once more: "O son of Adam, as long as you come to Me and ask forgiveness for what you have done, I will not object. I would pardon you, O son of Adam, if your sins had reached the clouds of the sky and you had come to ask for pardon. O son of Adam, if you came to Me with sins almost as great as the planet and then faced me without blaming anybody else, I would grant you forgiveness almost as great as it."

In addition, the Quran links the word *khati'ah* to some of the worst Islamic offences. This word is employed in a Quranic passage to refer to the sin of murdering one's own children out of fear of poverty. [16] According to scholars, *dhanb* or *ithm* could be used in this situation instead of *khati'ah*. The word *Jurm* is frequently believed to be a substitute of *dhanb* for it is used to explain some of the same sins: the word mostly seems in the form of *mujrim*, one who commits a *jurm*. The Quran describes these people as being proud of the believers.

As you can see, the proud *jurm* used to make fun of the believers, winking at one another as they passed by. When they returned to their own flock, they made fun of them again, saying, "Lo, these have indeed gone astray!" [17]

Junah and *Haraj* share the same definition as *ithm*, a sin that justifies a penalty. These phrases are frequently used in the Quran's legal sections, especially when discussing the laws governing marriage and divorce.

It is not a sin (*Junah*) for you to make marriage proposals to women or to keep them a secret. [18] The hadith considers sin in its entirety.

Piety is good behaviour, but sin is something that raises questions and you don't want people to know about, according to the Prophet (Muhammad). [19]

According to a Hadith recounted in Sunan al-Tirmidhi, "Every son of Adam sins, but the best of the sinners are those who repent." was uttered by Allah's messenger. [20]

If you didn't sin, Allah would wipe you out of existence and replace you with those who would sin and ask Allah for forgiveness, and He would have pardoned them, according to Abu Ayyub al-Ansari and Abu Huraira's narration in Sahih Muslim. [21]

What led to sin in Christianity?

According to Christian theologians, Adam and Eve were expelled from the Garden of Eden because they disobeyed God's directive not to eat

from the Tree of the Knowledge of Good and Evil.

Irenaeus, Bishop of Lyon, first made the concept of fresh sin known in the second century during a confrontation with many dualist Gnostics. [22] Original sin became widely accepted among Protestant reformers about 412 CE. These reformers, including John Calvin and Martin Luther, confirmed that sin continued even after baptism and completely destroyed the freedom to do well. Augustine claimed that original sin had a negative impact on free will but had not completely destroyed it before 412 CE. Later in 412 CE, however, this changed to a loss of autonomy aside from sin.

Definition of the Issue:

1. What are the etymologies and epistemologies of the terms "sin" in Islam and Christianity?
2. How do the seven deadly and destructive sins compare and contrast in Islam and Christianity?

Aims of the Study:

1. To identify the sins that undermines human spirit, behaviour, and harmony in both religions.
2. To describe in detail the negative effects of misdeeds in both holy religions.

Significance of the study:

1. This study makes it clear that both religions have a concept of sin and major sins.
2. This study demonstrates to adherents of both religions that the majority of the big and destructive sins are the same in both.
3. This research supports the idea that these transgressions will lead to punishment both in this life and the next.

Limitations of the Study

This research is restricted to a comparison and contrast of the damaging sins in Christianity and Islam, as well as to causes and effects, rewards, and penalties in this life and the next.

De-Limitations of the Study

The study avoided discussing the sins found in other religions like Judaism, Buddhism, Hinduism, Jainism, etc. and was limited to studying solely Christianity and Islam.

Islam has Seven Sins that Destroy

Al-Kabirah, which translates to "the big or chief one" in Arabic, is the name given to Islam's most heinous transgressions. Heinousness is a term used by several authors. While every sin is acknowledged as a transgression against Allah, the al-Kabirah is the most serious. [1] Allah's supremacy is believed to be only covered by his compassion and so minor or lesser sins are marginally assumed to be pardoned after regret.

The Number of Destroyer Sins Varies Among the Scholars

There are three, four, or seven destructive sins according to various hadiths.^[23] When comparing large sins with small sins, the Shafi'i scholar Al-Dhahabi discovered that Sahih al-Bukhari and Muslim ibn al-hadith Hajjaj's collections included seven significant sins.^[24] A major sin is "everything for which God has prescribed a fixed punishment (add) in this world and the Fire in the hereafter," according to the "often-quoted definition attributed" to "companion of the prophet" and mufassir Abd Allah ibn Abbas (d. 68/686-8), which brings the number of major sins closer to seventy. Ibn ajar al-Haytham (d. 974/1567) [19] .Any sin that fits into one or more of the following criteria is referred to as a destructive sin.

A sin that is designated as destructive by the Qur'an or the Sahih Hadith and for which a penalty is authorized by the Qur'an or the Sahih Hadith in this life and the next. The wrongdoing or transgression for which Allah or His Messenger (pbuh) has condemned someone, either by allowing them to enter the fires of hell or by forbidding them from entering heaven.

There is still a belief that there are additional sins in addition to the fundamental seven destructive sins, which are generally acknowledged by Muslim scholars.

Religion is an integrated system of values, behaviour, and beliefs. As a result, it establishes the boundaries for what its adherents can and cannot do.

Muslims must follow specific rules in order to live well and refrain from transgressions and heresy. These rules are drawn from the Holy Qur'an and the Prophet Muhammad's sayings (pbuh). The Prophet Mohammad (pbuh) made reference to the seven deadly sins in one of his sayings (Hadith).

In a saheeh hadith that was recounted by the two Shaykhs, al-Bukhaari and Muslim, in as-Saheehayn, the Prophet (pbuh) explained the seven sins that damn a person to Hell. It is reported that the Prophet (pbuh) said,

Avoid committing the seven sins that will send you to Hell. What are they, O Messenger of Allah? we questioned. He listed the following as sins: "Associating others with Allah (shirk); witchcraft; killing a soul that Allah forbade us from killing, except in situations specified by Islamic law; consuming Riba; escaping from war; and slandering chaste and innocent women."

Avoid the seven main harmful sins, the Prophet (blessings and peace of Allah be upon him) stated, according to Abu Huraira (may Allah be pleased with him). "O Messenger of Allah! Describe them. The friends inquired. According to Islamic law, he stated that it was unlawful to practice magic, kill people without a justification, engage in usury, give one's back to the enemy, flee the scene of the crime while fighting, and accuse chaste women who never even consider anything related to chastity and are devout Muslims. [Consented to]

The Prophet (peace and blessings of Allah be upon him) commands us to abstain from these seven major sins and forbids us from committing them. They are destructive sins because they

destroy their perpetrators both in this life and the next. The Prophet (peace and blessings of Allah be upon him) then forbade us from engaging in these seven major damaging sins.

I. Polytheism (Shirk)

Polytheism, which is defined as ascribe partners to Allah and is hence the biggest of all sins, is the first of these seven destructive great sins. A partner to Allah (SWT) in worship, leadership, or His characteristics or name is referred to as polytheism or shirk. According to the Noble Qur'an, Allah "forgives anything else, to whom He pleases, but He does not forgive that partners should be established with Him." To create companions for Allah is to commit a sin that is truly awful. [25] The worst sin would be substantial polytheism, which is when one joins other deities in devotion alongside Allah by worshipping a statue, making requests to deities other than Allah, or making sacrifices for anyone other than Allah Almighty.

This type of polytheism excommunicates the perpetrator from Islam and declares him an infidel.

Allah (SWT) declares: "Verily! However, Allah pardons those who commit sins other than that, and anybody who sets up partners in worship with Allah has indeed gone far from the path of righteousness. [26]"

However, if it was only a minor form of polytheism, it would be a serious sin that would render the good deeds useless. The most terrifying thing I fear for you is petty polytheism, the Prophet (blessings and peace of Allah be upon him) remarked.

What is it, O Messenger of Allah? The friends enquired. "Showing off (Ar-Riya)," the Prophet (blessings and peace of Allah be upon him) retorted. Albani, Al

According to Allah SWT in the Holy Quran, it is always listed as one of the destructive sins: "Whoever joins other gods with Allah - Allah will

forbid him the Paradise, and the Fire will be his Abode." [27]

The Prophet of Allah (pbuh) stated:

I am the least in need of a mate, declared Allah, blessed and exalted be He. I will reject anyone performs any act in which they associate another person with Me. [28]

2. Magic and sorcery (Sihr)

The second of these seven significant harmful sins is engaging in witchcraft. All forms of magic, such as illusions, devilish actions performed after they have appeased them by committing crimes to enlist their assistance in injuring people's hearts and bodies, or the use of chemicals to alter images and traits in order to sow terror, are severe sins and tremendous evil. It also goes by the Islamic name Sihr. It focuses on anything that has an unknown cause and everything that may be inferred from what is said or done as hypocrisy. Witchcraft is also a form of shirk because it entails worshipping jinn and enlisting their assistance in leading people astray.

Because Allah Almighty states: "They followed what the Shayatin (devils) handed out (falsely of the magic) throughout the lifetime of Sulaiman," the majority of scholars agreed that counting magic as unbelief and viewing someone who learns it as an infidel The Shayatin (devils), who taught men sorcery, disbelieved even if Sulaiman did not. [29] This text makes it abundantly obvious that the devils were not believed since they taught men magic.

"Whoever goes to a fortune-teller and asks him about something, his prayers would not be accepted for forty days," the Prophet (pbuh) warned concerning fortune-tellers. [30]

According to a verse in the Holy Qur'an, a magician only tricks someone's eye into believing they've done a real trick when, in reality, they've just been duped. Therefore, magic in all of its varieties and forms constitutes a serious sin.

In the Holy Quran, Allah SWT states;

To him, we said: "Do not be afraid for you will win. And toss down what is in your right hand; it will eat up everything they have created They have only created a magician's ruse. No matter where he comes from, a magician cannot do any good."^[31]

"...whoever bought the Magic would not have any share in the Hereafter." ^[32]

Allah's Messenger (pbuh) said: Avoid joining forces with Allah and practicing witchcraft, which are both major sins. ^[33]

3. Killing someone without a good reason:

The third of these seven large damaging sins is taking a life without a good reason, as prohibited by Allah (i.e. according to Islamic law) Killing someone without a good reason is a crime that destabilizes society and creates anarchy. Islam has therefore sentenced to death anyone who murders a person without a fair cause and he would be punished, that is how life is spared by such punishment. Islam also protects the blood of the Muslim and safeguards the Muslim society from disturbance and turmoil. And there is (a) life-saving for you in Al-Qisas, He Almighty adds (the Law of Equality in punishment),

To become Al-Muttaqun, o men of insight. and Allah Almighty says: "And whomever murders a believer deliberately, his recompense is Hell to live therein, and the Wrath and the Curse of Allah are upon him, and a heavy punishment is planned for him."^[34] Furthermore, Allah condemned the murderer with hellfire in the hereafter. ^[35]

Murdering or arbitrarily taking someone's life is a serious sin because it encourages violence, anarchy, and disorder in society. Islam, the divine religion, preserves the Muslim people's blood and protects Muslim societies from such anarchy and violence. Islam forbids us from killing unarmed civilians.

According to Allah SWT's words in the Noble Quran, "Whoever murders a soul except for a soul or for corruption [done] in the country" is equivalent to "slaying mankind utterly." And

whomever saves one, it's like he's saved all of humanity. And without a doubt, our couriers had brought them convincing evidence. Indeed, many of them throughout the nation were transgressors at that point and even afterwards.^[36]

When asked about the major sins, the Prophet (pbuh) replied, "To Kill a Person (whom Allah has forbidden to kill, i.e. to commit the crime of murdering)..."^[37]

In the Noble Qur'an, Allah (swt) declares: "We ordered for them therein: "Life for life, eye for eye, nose for eye, ear for ear, tooth for tooth, and wounds, equal for equal." However, it is an act of atonement for him if someone chooses to forgo retribution in favour of charity. And whoever does not judge in accordance with what Allah has revealed is (no better than) a wrongdoer. ^[38]

Utilizing Interest (Riba)

Eating usury (Interest) is the fourth of these seven main harmful sins: According to the Oxford Dictionary, "consuming riba" (Usury or interest) is the act of lending money at excessively high interest rates. As stated in the Qur'an, "Allah has permitted trade and condemned Riba," ^[39] therefore this should not be confused with trading. Trading is acceptable because it benefits the underprivileged and anyone who accumulates wealth and makes investments with it, but in Riba, the wealthy frequently take advantage of the underprivileged, making their situation much worse.

It refers to all forms of interacting with usury, including eating, drinking, purchasing goods on credit, and other activities. Usurers were promised by Allah Almighty that He would wipe out their profits; Allah Almighty states: "Allah will wipe out Riba (usury) and increase Sadaqat (deeds of charity, alms, etc.)."^[40]

Additionally, He Almighty warned the usurers that if they didn't give up what was left over from usury, war would break out; He says: "O you who believe! If you are (really) believers, then fear Allah and refrain from paying any further riba

(interest) going forward.^[41]And if you refuse, then accept an order to fight from Allah and His Messenger; nevertheless, if you turn from your sin, you will be given your capital. Deal fairly, and you won't be treated unfairly (by demanding more than your capital sums).

Trading is permissible by Allah, however paying "Riba" interest is not (usury)

A rise in particular kinds of wealth and possessions is referred to as riba. Given that Allah and His prophet, the Prophet (PBUH), listed it as one of the most harmful sins, it looks to be among the major sins. According to verse of the Quran, those who consume interest (or usury) will not be able to stand on the Day of Resurrection, unless they are like someone who has been beaten by Satan (or "Shaitan") and has become insane. They claim that trading is only like "Riba," but Allah has approved trading while forbidding "Riba."

Therefore, those who hear a warning from their Lord and quit eating riba will not suffer the consequences of their past actions; instead, Allah will decide their case. However, those who resume eating riba will become residents of the Fire, where they will remain for all eternity.

According to a reported statement by Jaabir (ra), the Prophet of Allah (pbuh) cursed those who pay ribaa, consume it, record it, and have two witnesses, saying, "They are All the Same." ^[42] "O You That Believe! If you are truly believers, then fear Allah and give up whatever remains of your demand for interest (usury). Take Notice of War from Allah and His Messenger If You Don't Do It.^[43]

The Prophet of Allah (pbuh) stated:

The lowest type of ribaa interest/usury is equivalent to a man engaging in o zinaa (adultery) with his mother. There are 73 different types of ribaa interest/usury. ^[44]

5. Improperly using an orphan's belongings

The eating of orphans' property is the fifth of these seven deadly sins. A person who lost his

father when they were young is considered an orphan. Islam protected the rights and property of orphans and designated a person to take care of each orphan's upbringing, education, financial development, and instruction in managing his own affairs. A true believer must handle an orphan's wealth wisely and develop it rather than waste it, as doing so is not permitted because an orphan is frail and needs care.

By declaring, "Verily, people who unjustly eat up the property of orphans, they eat only fire into their bellies, and they will be burned in the burning Fire!"^[45] Allah has forewarned those who do this.

6. Leaving the field of battle and running away

Turning your back on the adversary and leaving the battleground during combat is the sixth of these seven big damaging sins. The believers who give up their lives and possessions for the sake of Allah have been promised entry into paradise by Allah Almighty. Additionally, He sternly reprimanded those who turn away from the adversary and leave the battleground while it is still in progress. Almighty Allah declares: "O ye who believe! Never turn your back on nonbelievers when you encounter them in the battlefield. And anybody on such a day turns his back on them, unless it is for a military tactic or to flee to a troop (of his own), He had in fact attracted the anger of Allah toward himself. Hell is his home, and that place is the absolute worst!"^[46]

Another sin is leaving the battlefield while your enemy has your back. This is a sin since it is a sort of treachery and it may have an adverse effect on the Christian forces, causing them to lose the fight. The following harmful sin is leaving the combat field while a war is in progress. People who flee conflict have been severely warned and warned of Hellfire by Allah (SWT) and the beloved Prophet (PBUH). In the Holy Qur'an, Allah SWT stated:

"O you who believe, do not turn your back on those marching to war who do not believe. And anyone turns his back on them on that day, unless he does so in order to fight or withdraws into a group, is definitely deserving of Allah's anger, and his home is Hell, which is a terrible place to be."^[47]

Avoid the Seven Great Destructive Sins, including "To Show One's Back to the Enemy and Flee from the Battlefield at the Time of Fighting," according to the Prophet (pbuh).^[48]

7. Accusing an innocent woman of adultery or disparaging chaste ladies

The seventh of these seven deadly sins is accusing chaste women, who are devout Christians and never even consider anything that would compromise their chastity. This applies to accusations that they engaged in or even approached illegal sexual activity or other similar acts. The Prophet of Allah (praise and peace of Allah be upon him) urges Muslims from blaming chaste women who are devout Muslims and never even consider anything affecting their chastity. The core of humanity's honor is chastity.

A person who commits the sin of accusing chaste women who are devout Christians is entitled to punishment in this life as well as severe agony in the afterlife.

Those who accuse chaste women, who never even consider anything pertaining to their chastity and are good believers, are cursed in this world and the Hereafter, and for them there will be a tremendous agony, says Allah Almighty.^[49] This is a warning and a threat from Allah to people who accuse chaste women, who since they are sincere believers never even consider anything affecting their chastity.

People who falsely accuse pure women of adultery and illicit sexual activity are cursed in this world and the next, and they should be severely punished. The Quran states that individuals who accuse chaste women and fail to produce four witnesses should receive eighty

lashes and testimony from them should never again be accepted. Except for those who afterwards turn around and behave better, who are the blatantly disobedient, Allah is Forgiving and Merciful.^[50]

Avoid the Seven Destroyers, advised the Prophet of Allah (pbuh). "What are they, O Messenger of Allah?" was said. He listed the following things as examples of shirk: "Associating Partners with Allah (Shirk); Witchcraft; Killing a Soul whom Allah Has Forbid to Kill, Unless for a Right that is Due; Consuming Orphans' Wealth; Consuming Ribaa (interest); Fleeing from the Battlefield; and Slandering Chaste and Innocent Women."^[51]

The seven great sins of Islam are distinct from the seven deadly sins of Christianity, despite the fact that many concepts of what is prohibited overlap. The Islamic sins focus more on particular bad behaviour than the overarching bad traits or deeds of the seven cardinal Christian sins. Despite sharing names, Islam's seven cardinal sins are more like the Ten Commandments than the seven deadly sins. They both offer believers the absolute limit of what is permitted conduct within the religion.

Most of the major offences in Islam have different behaviour, but they all involve submission to Allah. The most serious sin in the religion is considered to be any kind of polytheism, and all other sins are connected in some way to Allah. Witchcraft, for instance, is assuming supernatural abilities in order to elevate the practitioner above the rank of ordinary humans. As the person in question has transcended their mortal state to become something better and akin to a god, this calls into question Allah's omnipotence. In the end, it is thought that Allah alone has the authority to determine who lives and who dies, and the same is true of murder. The taking of life without justification is considered a grave spiritual sin because it is not only viewed as ethically wrong but also as insult to Allah. Life is believed to be a gift from Allah.

SIN IN CHRISTIANISM

The meaning of sin

Sin is described as "a transgression of the rule of God" and "an offence against the religious or moral law." According to the biblical definition of sin, it consists of three different things: breaking the law, harming interpersonal relationships, and, most fundamentally, rebelling against God. Sin is the transgression of the law, so whoever commits sin also violates the law. [52] The concept of "missing the mark" or turning away from God can also be used to describe sin. Therefore, to "reorient" you back towards God and keep His commands is to practice repentance.

Seven Deadly Sins in Christianity

The seven vices that encourage additional sins and immoral behaviour are known as the seven deadly sins, also known as the seven capital sins or the seven cardinal sins in Roman Catholic theology.[53] They are: (1) vainglory, or pride; (2) greed; or covetousness; (3) lust; or inordinate or illicit sexual desire; (4) envy; (5) gluttony, which is typically understood to include drunkenness; (6) wrath; or anger; and (7) sloth. Pope Gregory I (the Great) first listed them in the 6th century and St. Thomas Aquinas expanded on them in the 13th century.

Images of the Seven Deadly Sins used as allegory

An allegory showing the seven deadly sins, each symbolized by an animal (clockwise from top left: toad = avarice; snake = envy; lion = wrath/ anger; snail = sloth; pig = gluttony; goat = lust; peacock = pride), attacking the human heart.

Origin of the seven deadly sins as they are known today in Christianity

The Neo-Platonist doctrines of the school of Alexandria had an impact on the monastic

tradition of early Christian Egypt, which is where the current idea of the seven deadly sins originates.

According to the platonic tradition, a person is made up of three parts: a body, a soul, and a mind. The basic functions of each part—appetite or desire (epithymia), feeling (thymos), and mind—are distinct (nous). The Egyptian monks defined three "thoughts" or logismoi that result in problems for each of these functions.

The following categories apply to these "bad thoughts": [54]

Physical (thoughts formed by the nutritional, sexual, and acquisitive desires) (thoughts produced by the nutritive, sexual, and acquisitive appetites)

Emotional (thoughts created by melancholy, irascible, or contemptuous feelings) (thoughts produced by depressive, irascible, or dismissive moods)

Mental (thoughts brought on by resentful/envious, arrogant, or hubristic mental emotions)

Definitions, perspectives, and associations in the past and the present

Dante Alighieri (c. 1264–1321) defined the majority of the seven deadly sins as perverse or corrupt forms of love. Lust, gluttony, and greed are all examples of excessive or disordered love of good things, while wrath, envy, and pride are examples of perverted love intended to cause harm to others. The only exception, which is a lack of love, is sloth.[55] Seven paths to eternal death are contained in the seven deadly sins.[56] Pride is frequently regarded as the originator and enabler of all other sins.

The Parson's Tale by Geoffrey Chaucer

The Parson's Tale, the final story in Chaucer's *Canterbury Tales*, is actually a parson's sermon against the seven deadly sins. The seven deadly sins are the subject of numerous recurring thoughts and imagery in this talk. The story and Dante's work both illustrate how the seven deadly

sins were applied to confession or as a means of recognising, confessing, and receiving forgiveness for one's misdeeds. [57] [58]

The Faerie Queene by Edmund Spenser

Spenser's *The Faerie Queene* features a colourful representation of the House of Pride despite being written to encourage young people to embrace virtue and shun vice. The other seven deadly sins are represented by Lucifera, the lady of the house, and her entourage.

Piers Plowman from William Langland

In William Langland's *Piers Plowman*, the seven sins are personified and confess to the personification of Repentance. Only pride has a female representative; the others are all masculine personalities.

Explanation of the Christian sins that destroy

I. Lust

Intense yearning is referred to as lust or lechery (Latin: *luxuria* "carnal"). It is commonly understood to refer to extreme or unrestrained sexual desire, [59] which can result in rape, bestiality, fornication (including adultery), and other immoral and sexual activities. However, it can also refer to other unrestrained desires, such as those for money or power. According to Henry Edward Manning, being consumed by passion makes one "a slave of the devil." [60] Lust is an intense passion or longing, particularly one that is sexual in nature. Bible addresses lust, saying, "Flee also youthful lusts; but pursue righteousness, faith, love, and peace." [61]

The Bible has numerous references to lust, Jesus states, "You have heard it said, "You shall not commit adultery." [62] But I assure you that anyone who gazes lustfully at a lady has already been unfaithful to her in his heart.

The speaker continues, "Gouge out your right eye and throw it away if it makes you stutter. It is

preferable for you to lose a single bodily part as opposed to being sent to hell in its entirety [63] Jesus is stating that since this sin is so harmful, we must take all necessary steps to quit doing it. To examine these verses in greater detail, to clarify what Jesus is saying in this passage, this study delves deeply into the text.

2. Gluttony

Overindulgence and excessive intake of things to the point of waste is referred to as gluttony (Latin: *gula*). The Latin verb *gluttire*, which means to gulp down or swallow, is the source of the word. Consuming food or liquids in excess and repeatedly is known as gluttony. According to the Oxford Dictionary, gluttony is excessive eating or chronic greed. Numerous poems address gluttony in some capacity. Proverbs 23:1-3 is one of the more widely used verses. When you sit down to eat with a ruler, pay close attention to what's on the table and put a knife to your throat if you have a tendency toward gluttony, according to this scripture. Do not be tempted by his delicacies since they are misleading.

More liberal definitions of gluttony were advocated for during the middle Ages by church figures like Thomas Aquinas, who claimed that it could also refer to excessive consumption of expensive and upscale foods as well as an obsession with anticipating meals. [64] Five types of gluttony were also identified by Aquinas:

Laute - overpriced dining

Studiose - too delicate eating

Nimis: an excessive eater

Praepropere, or overeating

Ardenter - overeager eater

Since it is a passion for a fleeting earthly pleasure that might cause the committer to eat impulsively or even limit the purposes of life to simple eating and drinking, *ardenter* is frequently thought of as the most serious of these;

For instance, Esau said that he sold his birthright to a "profane person" for a mess of pottage and then claimed that "he found no place for

repentance, though he sought so hard, with tears."^[65]

Therefore, whatever you do eating, drinking, or otherwise do it all for the glory of God.

Temperance cures gluttony by implanting the desire to be healthy, therefore making one fit to serve others.

Counterpart: self-control, contentment, patience, discernment

3. Greed

A sin of desire like lust and gluttony, greed (Latin: avaritia), is sometimes referred to as avarice, cupidity, or covetousness. An overwhelming desire for material stuff is called greed.

But according to the Church, greed also refers to an unnatural, greedy yearning and the pursuit of material goods. In the same way that all mortal crimes condemn things eternal for the sake of temporal goods, Thomas Aquinas stated that greed is a sin against God. Because they focused too much on earthly ideas, the penitents in Dante's Purgatory are shackled and placed face down on the ground. Greed can motivate people to hoard materials or objects, steal, or commit robberies especially when they use force, deception, or pressure on authorities.

"Let your behaviour be without covetousness; be satisfied with what you have. "I will never leave you nor forsake you,"^[66] He Himself has promised.

By putting the desire to serve others above accumulating wealth for oneself, charity heals greed.

Contrapuntal: Kindness and generosity

4. Sloth

Sloth refers to a strange mix of ideas that date back to antiquity and include mental, spiritual, pathological, and physical states (Latin: tristitia, or acedia "without care").

^[67] It might be characterized as a lack of interest or a consistent aversion to exertion.^[68]

Another definition of sloth includes failing to carry out obligations, aversion to work or exertion, spiritual apathy, and idleness.

This view holds that evil exists when "good" people do nothing. Sloth is excessive idleness or the refusal to use one's abilities.

Solomon condemned idleness, stating, and "Go to the ant, you sluggard! Be intelligent; take into account her methods. ^[69]

Proverbs 13:4, Proverbs 24:33–34, Romans 12:11–13, Colossians 3:23, and 2 Thessalonians 3:10 are other scriptures in the Bible that refer to sloth.

Placing the interests of others above leading a life of comfort and leisure is how diligence or enthusiasm heals slothfulness.

Contrapuntal traits: tenacity, diligence, and servant hood

5. Wrath

Wrath is intense wrath and hatred directed towards another individual. Wrath (ira) is characterized as feelings of unrestrained rage, anger, and even hatred. Wrath frequently manifests itself in the need for retribution.^[70] In its purest form, rage manifests as harm, bloodshed, and hatred, which can start feuds that last for centuries. Wrath can take many forms, including impatience, cruel misanthropy, retaliation, and self-destructive conduct like drug misuse or suicide.

According to Romans 12:19 of the Bible, the Lord is the rightful owner of vengeance, thus we shouldn't take what is His. Even though anger on its own is not sinful, using it to harm others or yourself is. In Romans 12:19, the Bible discusses wrath: "Beloved, never take revenge on yourself; rather, subject all things to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." ^[71]

In order to behave or speak with patience, one must first comprehend the needs and desires of others.

Contrapuntal: self-control, kindness, and peace

6. Envy

Envy is the overwhelming desire to own something that someone else already has, the unpleasant or resentful awareness of another person's advantage coupled with the desire to obtain that same advantage.

Both your relationship with your loved ones and your worldview are harmed by this sin. A heart at peace provides vitality to the body, while jealousy rots the bones, according to Proverbs 14:30 in the Bible. A sound heart is life to the body, but jealousy is rotteness to the bones, according to Proverbs 14:30 in the Bible.

Job 5:2, Psalm 37:1, Proverbs 24:19–20, Ecclesiastes 4:4, Galatians 5:26, and James 3:14–16 are other biblical passages that address envy. Cain is reported to have killed his brother Abel out of envy because he thought Abel's sacrifice would be more favorably received by God than Cain's.

Envy is cured by kindness because it prioritizes helping others over the drive to dominate them. In opposition: affection, happiness, gratitude, sympathy, and satisfaction

7. Pride

A vision of oneself that does not take into account other people is pride. An illustration of this is when someone brags about how terrific they are without taking into account the possibility that others may be better at something than them. The trait or state of having excessive self-esteem or conceit.

"When pride arises, dishonor follows, but wisdom comes with humility."^[72] A distorted vision of oneself without consideration for others is called pride.

of the Bible states, "Let not the mighty man boast of his might...but let him who boasts boast of this, that he understands and knows Me."^[73]

Proverbs 8:13, Proverbs 16:18, Romans 12:16, 1 Corinthians 13:4, Galatians 6:3, and James 4:6-7 are more scriptures that reference pride.

By eliminating ego and boastfulness, humility treats pride and makes room for a serving mentality.

The opposite is modesty, meekness, love of God, love of others, and proper self-worth.

Fig.1: Cures and Counterpart of seven deadly Sins

S.NO	seven fatal	Counterpart	Cure
1	Lust	chastity or restraint	Cures lust via self-control and using one's passion for the sake of others.
2	Gluttony	Temperance	Cures gluttony by fostering a desire for health, making one capable of serving others.
3	Greed	Goodwill or love	Cures greed by prioritizing serving others before accumulating wealth for oneself.
4	Sloth	Effort or zeal	heals laziness by prioritizing the welfare of others before one's own convenience and comfort
5	Wrath	Patience	A person who, before acting or speaking, takes the time to consider the needs and desires of others in order to calm anger.
6	Envy	Kindness	By putting the desire to assist others before the urge to surpass them, cures envy.
7	Pride	Humility	Removes ego and boastfulness, which enables a service-oriented mentality and heals pride.

Fig.2: Islamic Interpretation of seven deadly Sins in Christianity

S.NO	Seven Deadly	Islamic Interpretation
1	Lust	Lust is considered an irresponsible behaviour in Islam. Because of this, Muslims who give in to such desires disregard God and their duties. Actually, the Quran bans such imprudent behaviour, saying, "Those who worship their Lord in the morning and the evening in order to receive His pleasure should be patient with them. Do not disregard them in favour of earthly luxuries. Don't obey those whom We have made forget Us; instead, allow them to pursue their own desires to the fullest ". [74] Muslims are urged by the Quran to pray and beg God's pardon when they commit acts of lust.
2	Gluttony	Overeating and gluttony harm one's mental, hormonal, physical, and spiritual well-being. Islam, a widely accepted faith, and "modern medical specialists" share the same viewpoint on this matter. From an Islamic perspective, it is crucial to maintain balance in all areas of life. There is no dispute about the matter in many heavenly texts, as Verse 31 of Chapter 8 of the Holy Quran describes the propensity for overeating as transgression and urges the observation of reasonable bounds in this regard.
3	Greed	<p>Negative Acts The act of destroying Strong ties to family Greed Poor judgment Sunday sermons A word of caution The wickedness wrongful behaviour</p> <p>According to Abdullah Ibn Amr, the Prophet of Allah, peace and blessings be upon him, warned against greed, saying that it was what killed those who came before you. They complied with its command to be frugal. They cut their links to their families as instructed by the message. They followed the directive to act impiously. [75]</p>
4	Sloth	According to Aisha, the Prophet, peace and blessings be upon him, would pray to Allah, saying, "O Allah, I seek refuge in You from the tribulations and punishment of the Hellfire, from the tribulations and punishment of the grave, from the ill of the tribulations of wealth, and from the ill of the tribulations of poverty. I turn to You, O Allah, for protection from the trials of the False Messiah's evil. O Allah, purge my heart of sins with the water of snow and hail, just as a white robe is purified of dirt, and keep me far away from my misdeeds, as You have kept the east and west apart. I turn to You, O Allah, for protection from laziness, sin, and debt. [76]
5	Wrath	Allah has commanded us to control our anger in all circumstances, no matter how trying. When He says, "Those who spend (in Allah's Cause) in wealth and in misfortune, who control wrath, and who

		pardon others; indeed, Allah loves Al-Muhsinoon (the good-doers)," He is particularly referring to this. [77] In the Qur'an, Allah repeatedly makes reference to controlling wrath and forgiving others while also citing examples from his Prophets. According to Allah, Prophet Ibrahim's (PBUH) father warned him, "I will stone you, so avoid me for a long time," in the Quran. Surat Maryam, verse 46 Peace be upon you, he (PBUH) reacted. [78]
6	Envy	And from the bad that an envious person does while envious. [79] Beware of envy, said the Prophet Muhammad (peace be upon him). Because it truly burns good actions to the ground like fire burns wood.[80]
7	Pride	"Don't walk the Earth with a haughty air. You cannot possibly break the globe in two, nor can you ever match the height of the mountains.[81] "As for those who believe and follow the straight path, He will grant them their full wages and grow from His favour. He will punish those who treat others with contempt and become haughty with a harsh retribution. Other than Allah, they won't be able to find a guardian or helper for themselves.[82]

Conclusion

Sin is a fundamental notion in Islamic ethics, and Muslims interpret it as anything that violates the teachings of Allah or the rules and regulations established by their faith. Sin is described as "a transgression of the rule of God" and "an offence against the religious or moral law." According to the biblical definition of sin, it consists of three different things: breaking the law, harming interpersonal relationships, and, most fundamentally, rebelling against God.

Avoid committing the seven sins that will send you to Hell. What are they, O Messenger of Allah? we questioned. He listed the following as sins: "Associating others with Allah (shirk); witchcraft; killing a soul that Allah forbade us from killing, except in situations specified by Islamic law; consuming Riba; escaping from war; and slandering chaste and innocent women." The seven vices that encourage additional sins and immoral behaviour are known as the seven deadly sins, also known as the seven capital sins

or the seven cardinal sins in Roman Catholic theology. They are: (1) vainglory, or pride; (2) greed; or covetousness; (3) lust; or inordinate or illicit sexual desire; (4) envy; (5) gluttony, which is typically understood to include drunkenness; (6) wrath; or anger; and (7) sloth.

A person who commits the sin of accusing chaste women who are devout Christians is entitled to punishment in this life as well as severe agony in the afterlife.

Recommendation

- Some recommendations are given on how to live a sinless life.
- Acknowledge of sin.
- Concentrate towards Allah.
- Express genuine taubah.
- Offer a dau.
- Be quick in good deeds.
- Recite the Quran with intention.
- Perform numerous good deeds.

- Avoid harmful companions.
- Avoid satanic and sinful places.
- Abolish haraam.
- Get professional assistance from religious spiritual scholars.
- Few duas to repeat o daily basis

To sum up

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⁷ : (Q53:31–32)

⁸ : Quran 3:15-16

⁹ : Quran 4:31

¹⁰ : Quran 4:24-20

¹¹ : Quran 2:168-173

¹² : Quran 4:53-50

¹³ : Quran 4:116

¹⁴ : Quran 4:112[5]

¹⁵ : Surah AZ Zumar, 39:53

¹⁶ : Quran 17:33-31

¹⁷ : Quran 83:29-32

¹⁸ : Quran 2:235

¹⁹ : Sahih Muslim, 32:6195, Sahih Muslim, 32:6196

²⁰ : Sunan al-Tirmidhi, Hadith no. 2499

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For the benefit of Allah, if you really try to put this issue behind you and make dua, He will undoubtedly react to you and assist you in doing so. Certainly be that. Never lose faith in Allah or in who you are. You can accomplish everything with Allah's assistance.

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²⁶ : Surah An-Nisa: verse 116

²⁷ : Quran 5:72

²⁸ : Sahih Muslim, Volume 7, Hadith 7475

²⁹ : Surah Al-Baqarah: 102

³⁰ : Sahih Muslim

³¹ : Quran 20:68-69

³² : Quran 2:102

³³ : Hadith 5764 in Sahih Al Bukhari, Volume 7

³⁴ : Surah Al-Baqarah: 179

³⁵ : Surat An-Nisa, verse 93

³⁶ : Quran 5:32

³⁷ : Sahih Al Bukhari, Volume 3 Hadith 2653

³⁸ : Quran 5:45

³⁹ : Quran 2:275

⁴⁰ : Surat Al-Baqarah: 276

⁴¹ : Surat Al-Baqarah: 278

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⁴³ : Quran2:278-279

⁴⁴ : Mustadrak Al Haakim Alaa As Saheehain, Volume 2, Hadith 2259.

⁴⁵ : Surah An-Nisa :10

⁴⁶ : Surat Al-Anfal: 15-16

⁴⁷ : Quran 8:15-16

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⁷⁸ : Surat Maryam: 47

⁷⁹ : Quran 113:5

⁸⁰ : Sunan Abi Daud

⁸¹ : Surah Al-Isra:37

⁸² : Surah Al-Nisa:173