

Concept of Sin and its Punishment in the Holy Quran and Sunnah, Research and Analytical Study in the Light of Surah Fatir Verse No. 18

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Abstract

Allah has created humans for His worship and has created both good and evil substances in human nature. Along with this, man has also been given the right to choose whatever path he wants to take. Now, if he takes the path of goodness, then rewards and rewards have been set for him, and if he takes the path of evil, then sins and punishment have been set for him. The perspective of Quran and Sunnah regarding reward and sin is also very clear. Therefore, whoever commits a sin will be punished for it, similarly whoever does good deeds will also be rewarded for it. Allah has made a clear law that everyone will bear the burden of their sins, and everyone will be held accountable for their actions. Therefore, no person will be held accountable for the sins and crimes of another person. Therefore, some scholars say that adultery is a debt, it will be repaid by the family of the person committing adultery. This is a claim that seems to be against the Qur'an and Sunnah. Therefore, in this paper, an analytical study will be done about sin and its punishment in the light of the Holy Quran and hadiths, so that it can be known what the concept of the Quran and Sunnah is about sin and its punishment.

Keywords; Sin & punishment, Quran & Sunnah, Analytical Study, Surah Fatir

Introduction

Among all the creatures, only humans and jinn have been created for worship and these two creatures will also be questioned about the worldly life. In other words, man's coming to this world is not because of any futile and useless work, but for a specific purpose. Allah says: Does man think that I have created you for nothing and you will not return to Me? In verse 64 of Surah Al-Ankabut, he says: "This life of this world is nothing but a game and the amusement of the heart. Of course, the life of the hereafter is the real life. If only you knew this." This holy verse is clarifying the true status of the world and the hereafter, that the world is a place of action and living in it is temporary for a fixed period. Where a person will face eternal and eternal blessings based on his righteous deeds and there is no annihilation for him. If the world is so

worthless in the eyes of the true Creator, why did he make it so deceptive and beautiful? The answer to this question is also found in the Holy Quran itself. In Surah Al-Hijr, Allah Almighty says: "And We have created the heavens and the earth and all that is between them with a purpose, and without doubt the hour will come. Pass through them with beauty. Your Lord is great." "The creation of the universe is not in vain and purposeless, so that people can live a free and arbitrary life. And there is no restraint from them. Rather, it is necessary for the manifestation of Allah's attribute of justice that one day such will come in which the righteous will be rewarded for their good deeds and the wicked will be rewarded for their evil deeds. The creator is fully aware of the words and deeds of his creation. He has also guided both the paths of good and evil. Goodness and evil, good, and evil, justice and fairness, obedience and disobedience cannot all be the same in the eyes of the Creator. Therefore, the day of judgment is inevitable for him, which will keep coming. Likewise, the worldly life of man is not without purpose. It is not death, but the Creator has created it to test it, and death is the name of the end with this test and the life of the hereafter and the reward of one's actions. By giving man the opportunity to act, the Creator wants to see that man recognizes and remembers his Lord by living in worldly pleasures and comforts. He has been given the option to choose the path of obedience or disobedience and disbelief. But the actions that a person will do in this world will have to be accounted for on the Day of Resurrection.

Allah has made every human being responsible to the extent of his strength and every human being must account for his actions. The bad deeds of someone else will not be taken to account from another human being, except in the case when someone becomes the source of some bad deeds, and he becomes a partner in this sin. If he does, will his revenge be taken from any of his relatives or not? As in the case of adultery, there has been a misunderstanding in the Muslim society that if a person commits adultery, he will be retaliated against by his family, so he should refrain from committing adultery. Otherwise, his revenge will be taken in the form of his wife, sister, or daughter.

The main reason for this type of talk is his saying attributed to Imam Sahafi' and mention of a baseless tradition from which some scholars have also drawn the conclusion that adultery is a debt owed by the people of that person. will be taken from when this type of misunderstanding causes damage to the religion of Islam instead of benefit because the Holy Qur'an and the hadiths are clear in this regard that one's bad deeds will not be avenged by another person, as we briefly explained earlier. have done and further we will explain in detail. In this paper, along with the research of the sayings attributed to Imam Shafi'i, other traditions related to the subject will be explained in detail in the light of the Holy Quran.

The Concept of Sin in the Holy Quran

It has been clearly stated in many verses of the Holy Quran that whoever commits a good or bad deed, his sin will be borne by him. Therefore, the principle of the Holy Quran regarding good and evil is very clear. For example.

" من جاء بالحسنة فله عشر امثالها ومن جاء بالسيئة فلا يجزى الا مثلها "

(Whosoever does good shall be repaid tenfold, but he who commits evil shall be recompensed only in proportion (to the evil done), and they shall not be dealt with unjustly).¹ He said that this is our promise, we will not abuse anyone, forgiveness is possible, abuse will not happen. It may be that we forgive sins but punish a sin more than its amount. He said there is another rule of punishment for sin. A person intends to commit a sin. Allah's command is not to write now, maybe he will abandon it. Then the thought came and left that I do not commit this sin. He said, write it good. If he has intended to commit a sin and then commits it. Allah has ordered that he should not write now, he may repent. If he did not repent, he said, write down one sin now.

He said in one of the verses:

" وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَىٰ نَفْسِهِ "

(Whoever earns a sin, he harms himself by that earning).²

In another place, it is said:

" وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى "

And whoever earns something, his profit and loss does not fall on anyone else, but on himself, and no soul that bears (its own) burden (of responsibility) can bear the burden of another.³

In another place it is said:

" مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ "

(Whoever does good deeds does it for his own benefit, and whoever does evil deeds does it for his own loss, and your Lord is not unjust to his servants).⁴

Allah Almighty says in Surah Fatir of the Holy Quran:

" وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَوَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۗ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ "

And no burdened soul shall bear the burden of another [sinful soul]. And should one, soul, burdened heavily, with sin, call for, some of, its burden to be borne, by another, nothing of it will be borne, even if, the one called, be a relative, kin, such as a father or a son – the impossibility of ‘having something borne [by another]’ in both instances is something ordained by God. You can only warn those who fear their Lord in secret, in other words, those who fear mi despite not having seen him, for they are the ones to benefit from the warning, and observe the prayer, maintain [performance of] it. For whoever purifies himself, cleansing himself of idolatry and other [similar abominations], is purifying himself only for [the sake of] his own soul, because the reforming of his self pertains to him. And to God is the [end of the] journeying, the return in the Hereafter when He will requite according to deeds).⁵

In Sunan Abi Dawud, Abu Ramsa said: I went with my father to the Messenger of Allah, (PBUH) and the Prophet, (PBUH), asked my father: (Is this your son?) so my father said: : "Yes, by the Lord of the Ka'bah! This is my son" So you asked: (Indeed) so my father said: (I am ready to bear witness on this) so my father swears about me and my resemblance to my father made the Messenger of Allah (PBUH) smile, and then said: (Beware! His burden will not be on you and your burden will not be on him) Then he recited this verse: (وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى) No soul will bear the burden of another.⁶

Molla Ali al-Qari, writes about this verse:

The Prophet's saying: "It will not be a burden on you" means that you will not be held responsible for your son's sin and "Your burden will not be on him" means this. That your son will not be caught because of your sin."⁷

Imam Ayni says:

The Messenger of Allah (PBUH) taught this person the same thing that Allah has taught, that the one who commits a crime will suffer the punishment of his crime, in the same way, good deeds will benefit only the one who does good deeds and no one else.⁸

It is clearly known from these holy verses and similar other holy verses that the punishment of the crime should be given to the guilty person. It is also against the basic principles of human reason and Islamic nature to punish someone for another person's crime. Therefore, according to the verses, if a person has committed an abominable act like adultery, how will his family be punished for this abominable act? This is his own personal act and he may repent of his act and may Allah accept his repentance. Therefore, the claim of those who claim that adultery is a debt is completely contrary to the verses. Apart from this, the blessed hadiths are also clear in this regard, which will be explained in the following pages.

Hadiths about this subject

"عن عبد الله رضي الله عنه، عن النبي صلى الله عليه وسلم، قال: لا تقتل نفس ظلماً، إلا كان على ابن آدم الأول كفل من دمها، لأنه أول من سن القتل"

Abdullah bin Masoud (RA) narrates that the Messenger of Allah (ﷺ) said, "Whenever a human being is killed unjustly, the sin of this killing is also written in the acts of the first son of Adam (peace be upon him)" Qabeel, because killing is unjust. He was the first to issue the method (that is, he was the first to establish the basis of killing).⁹

Sahih Muslim has it in his tradition that whoever promulgates a good way in Islam and after that other people follow it, then he also gets a reward equal to the reward of the person who followed it, with no reduction in their reward. It will not happen, and in the same way, whoever issued a bad way/way in Islam and later people followed it, then the one who issued it will receive a sin equal to the sin of the one who followed it, and his sins will not be reduced in any way. will go.¹⁰

In another hadith it is said that if someone guides someone towards good, they will also get the same reward as the one who does it.¹¹

It is narrated on the authority of Abu Huraira that if he called people to guidance, those who follow him will receive a reward equal to the reward of the one who called him to guidance, without him. If there is any reduction in the rewards and rewards of those who follow him, and he calls to misguidance, then the sins of those who follow him will be equal to the sins of the one who calls to misguidance, without his Because of their lack of any sins.¹²

It is narrated from Abdullah bin Umar (RA) that the Messenger of Allah (PBUH) said: "No doubt, the deceased is punished because of the weeping of his family members." This hadith was narrated to Sayyida Aisha (RA). So he said: (Ibn Umar (may Allah be pleased with him) has forgotten, the fact is that) the Prophet (peace and blessings of Allah be upon him) passed by a grave, and he said, "Surely this grave is being punished and this His family is crying over him." Then Sayyida Aisha (RA) recited this verse: " وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ " "No soul will bear the burden of another soul." Hanad narrated from Abu Mu'awiya and explained that The Messenger of Allah (peace and blessings of Allah be upon him) passed by the grave of a Jew.¹³ It is clearly known from these hadiths that whoever is the first to find a way to do good or bad or to call someone to good or evil, then the reward of the person who acted, or the reward of the person who committed the sin, or The sin that initiated this process will be found.

Imam Ayni has explained in the hadith that the reason why Adam's son Cain was sinned was because he was the first to commit unjust blood on earth. But if someone says that Allah Ta'ala has said in the Qur'an, "No one shall bear the burden (burden of sin) of another". So, I answer that this punishment is due to him establishing the foundation and he has established a bad custom.¹⁴

Imam Nawawi says that this hadith is one of the principles and foundations of Islam that whoever establishes an evil and evil method, he will be punished for following it until the Day of Resurrection with a sin equal to his sin. will get. And in the same way, whoever establishes the method of goodness, the one who establishes it will also be rewarded. This hadith agrees with other authentic hadiths. Imam Nawi has narrated the hadiths here which we have quoted along with the above hadith.¹⁵

Qazi Ayad says that from the verse of Surah Nisa, the one who intercedes for good also gets reward and similarly the one who intercedes for evil gets sin. What is forbidden? In the same way, the guide to good is the same as the doer. And in the same way, the one who guides towards evil is like the one who commits this sin. According to Imam Shafi'i, the action of Qabeel is known from the aspect of education. This process even reached Qabeel the son of Hazrat Adam, peace be upon him. In the same way, there is a problem of education in bad faith and misguidance, that even the one who teaches first will get sin. Qazi Ayaz says that the Messenger of Allah has clearly explained this in other hadiths.¹⁶

According to the hadith, there is evidence that anyone who commits murder is guilty of this sin, even Adam's son Qabeel. It is a great mistake to reject this hadith only based on the apparent meaning of the verse, because the meaning of the verse is that no person will be guilty of any act or action in which he has any involvement. If it is not, i.e., he has not become the cause and means of committing sin, then in this case, each person will bear the burden of the sin he has committed, while in the hadith, it is mentioned that the other person bears the burden of the sin of another or receives a share of the sin.

It is in the case that someone has first established a wrong way or has helped someone in the act of sin in any way, then in this case the sin of the follower is equal to the sin of that way. The issuer will also receive Therefore, there is a difference between the meaning of the verse and hadith, both have different meanings. And there is no conflict between the two. Therefore, the hadith is correct in its place.

The reality of the famous saying about adultery

There is no doubt that committing fornication and adultery is a very serious crime and it is one of the rights of Allah. In various verses and blessed hadiths, it has been strongly emphasized to stay away from this ugly act. Even approaching this sin has been prevented in the Holy Quran. In some hadiths, the permission of adultery has also been asked from him, but with the expediency and compassion he forbade this detestable act, which is a guidance for the entire Muslim Ummah. So, it was narrated from Hazrat Abu Umamah (RA) that a young man came to the service of the Holy Prophet (PBUH) and said: O Messenger of Allah! (Peace be upon him) Allow me to commit adultery. People turned to him and started scolding him and pushing him back. But the Prophet (peace and blessings of Allah be upon him) said to him: Come near me. He went and sat near the Prophet (peace be upon him). The Prophet said: Would you like to do wrong to your mother? He said by Allah! "Never, shall I sacrifice myself to you." The Prophet (peace and blessings of Allah be upon him) said: "People do not like it for their mother." The Prophet (PBUH) said: Would you like to do wrong to your daughter? He said by Allah! "Never, shall I sacrifice myself to you. "People do not like it for their daughter. The Prophet (PBUH) said: Would you like to do wrong to your sister?" He said by Allah! Never, I sacrifice myself to you, The Prophet (PBUH) said: People do not like her for their sister. He said by Allah! Never, let me be sacrificed for you. The Prophet (peace and blessings of Allah be upon him) said: People do not like her for their paternal aunt. Never, shall I sacrifice myself to you, the Prophet said: People do not like her for their aunt, then the Prophet placed his blessed hand on her body and prayed: O Allah! Forgive his sins, purify his heart, and protect his private parts, says the narrator, after which the young man never even paid attention to anyone.¹⁷

In a hadith of Al-Mu'jam al-Kabeer, Hz. Abdullah bin Umar (RA) has quoted the following saying of the Prophet (PBUH):

” عَفُوا تَعَفَّتْ نِسَاؤُكُمْ “.

(Be chaste and your women will be chaste).¹⁸

Imam Shafi'i has advised against adultery in his poems in the manner that he has called adultery a debt; So that the one who is attracted to adultery should give up the intention of adultery while thinking about the chastity of his women.

"عفوا تعف نساؤكم في المحرم
وتجنبوا ما لا يليق----- بمسلم
إن الزنا دين فإن----- أقرضته
كان الوفا من أهل بيتك.. فاعلم"

(Be chaste, your women will be chaste, stay away from the things that do not beautify a Muslim, adultery is a debt, if you are involved in this debt, then remember! This loan will also be paid from your home.¹⁹

It would not be the intention of Imam Shafi'i or any other scholar to say that it is a general rule that any woman of the person's family who commits adultery will have to pay this debt. It has been said about the one who commits adultery and does not stop, he should think that just as he is dishonouring the honour of other houses, lest any woman of his house fall victim to it as has been the experience of many seniors. As for the fact that there will be a debt even after repentance, then it is obvious that repentance erases all sins, after that it is not ordered. And without a doubt, it is also a fact that if a person commits a (non-communicable) sin, the punishment of his sin will not be meted out to another person, and Allah, the Exalted, does not oppress, nor will He punish the sins of one person to others.

It is known that this saying "adultery is a debt that must be returned to the mother, sister, wife, or daughter of the person who commits adultery" is a translation of the poems in Imam Shafi'i's Diwan. On the contrary, it is against many Quranic verses and blessed hadiths, because the debt of adultery is not mentioned in any hadith, and it is not necessary that the women of his house should also be involved in the sin of a person. There is another hadith related to this subject, but it has been counted among the subject traditions.

Abu Naeem Al-Isbahani has narrated this tradition in his book "Akhbar Isbahan".

"ما زنى عبد قط فادمن على الزنا إلا ابتلى فى أهل بيته "

If a person becomes addicted to adultery, his family members are made to commit adultery as a punishment²⁰.

But this tradition is fabricated. In it, Ishaq bin Najih is the narrator who fabricates traditions.

Conclusion

The Holy Qur'an, Hadith and likewise common sense also indicate that the law which Allah has made regarding sin and punishment is very clear, and no kind of cruelty or injustice can be expected in it. Because Allah loves those who do justice, so how can he himself be unjust that because of the crime of a single person, his family should be punished. That is why it is known among Muslims that adultery is a crime from which his family will not be safe, but it is a debt that will be collected from his daughter or another woman. Rather, it is related to this article which is a hadith in which it is said that "If you remain chaste, your women will also remain chaste". This may mean that the person who does not remain chaste, his women do not remain chaste, in the same case that the person who openly commits adultery and insists on his immorality and sin, then surely his family who seeing him doing this act, the evil of this sin will be removed from their hearts and there is a fear that they will also suffer from this act. People get the meaning of "You are chaste, and your women will be chaste" to mean that "if you are not chaste, then your women will not be chaste." is not valid. Therefore, the correct meaning of this hadith is that since a man is the head of the house, and the actions of the head influence his subordinates, when he himself does not have a good character, it is obvious that the training of subordinates etc. It will not be arranged properly, so he said that you should be pure so that your goodness will affect your family members and create a good atmosphere at home. The experience is also that the children of good parents are generally good because of good training, and the children of ungodly people also continue to grow up with impiety due to lack of good training and environment. This is just the meaning of the hadith, the injustice was that it took the opposite meaning and drew a completely wrong conclusion that the punishment of the adulteress will be meted out to the woman of her household, and it has become clear that this conclusion is not correct in any way. In addition to this, the apparent meaning of the poems in Diwan Shafi'i is against the verses, hadiths, and the requirements of human reason. However, in summary, it is not logically correct for someone else to be punished for the adulterer's adultery. The theory has become common and what is mentioned in the argument is simply the result of misunderstanding. The main reason for these kinds of things is that sometimes it is seen by our religious scholars that the order or rank for the action prescribed by the Sharia is not enough for this order and rank, but to do something similar. They try to show that instead of benefiting the Sharia, the Sharia itself is harmed. In this regard, it is made public by taking the help of the subject and fabricated traditions for every action. As in this problem.

References

¹¹ Surah Anaam, 146.

² Surah an-Nisa, 111.

³ Surah anaam, 164.

⁴ Surah Fussilat, 46.

⁵ Surah Fatir, 18. Also read, Tafsir al-Jalalayn.

⁶ Sunan Abu Dawood, Hadith, 4495.

⁷ Mirqat Al Mafatih Sharh Mishkat al Masabih al Mulla Ali al Qari, V.6, Page, 2272.

⁸ Umdat ul Qari Arabic Sharha Sahih ul Bukhari, Allama Ayni, V.8, P.79.

- ⁹ Sahih al-Bukhar, Imam Bukhari, Hadith, 3335.
- ¹⁰ Sahih Muslim, Hadith, 1017.
- ¹¹ Sahih Muslim, Hadith, 1893.
- ¹² Muvatta Imam Malik, V,2, Page, 306.
- ¹³ Sunan Abu dawood, Hadith, 3129.
- ¹⁴ Umdat ul Qari Arabic Sharha Sahih ul Bukhari, Allama Ayni, V, 15, Page, 215.
- ¹⁵ Al-Minhaj, Imam Nawawi, V, 11, Page, 166.
- ¹⁶ Qadi Ayad, Ikmal al-Muallim bi Fawaid Muslim, V, 5, Page, 487.
- ¹⁷ Musnad Ahmad ibn Hanbal, V, 36, Page, 545.
- ¹⁸ al-Mu'jam al-Kabīr, Sulayman ibn Ahmad al-Tabarani, V, 11, Page, 173.
- ¹⁹ Diwan of imam Shafi'i, Page, 84.
- ²⁰ Abu Nu'aym al-Isfahani, Ahbar- Isfahan, V, 1, Page, 278