

The Concept and Psychological Effects of Sins in Islam

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ABSTRACT

There is no doubt that Islam has a clear methodology about everything which is related to mankind and expressed it on easy way to understand it everyone, the subject of sin also discussed in Quran and hadith with detail from various aspects, Allah and his beloved prophet peace be upon him taught us the right and wrong way, and differentiated righteous from sins, and inform us from its effect on us here and hereafter, because it have very serious influence on our soul , due the committing sins the sinner affect physically and psychologically .

And it's also clear that we are living in the era of depression, every 4th person in our society suffered from different psychological disease like depression, anxiety and sadness, in this paper I will present the concept of Islam about sins and its psychological effect on our life.

Keywords: Righteous, sins, major, minor, darkness, depression

INTRODUCTION

The word sin is the translation of Arabic word (معصية) which is (maşdar) noun and the verb is (عصى), literally its mean violation and disobeying.⁽²⁵⁾

Idiomatically its means in Islam is the act of disobeying Allah's commands intentionally.⁽²⁶⁾

The Concept of Sin in Islam

The concept of sin in Islam is very clear, and we don't need deep research about it that what is sin? And how we will know that is sin or not? The Quran and Hadith gave us a clear instruction about it, if we see to our every action according to these fundamental principles, instructions, and scaled on it, we can easily understand what is sin?

The Holy Prophet (peace be upon him) said:

"Righteousness is good morality and sin is that which causes discomfort (or pinches) within your soul and which you dislike people to become informed of."⁽²⁷⁾

This hadith is so important as it sheds light on some of the more delicate aspects of righteousness and sin, helping to define them both. But Sin is that feature in a Muslim's life in which he or she makes effort to withdraw from at all costs. Allah warns all of mankind that everything mankind does in this world will be put before us on (The Day of Resurrection) as mentioned in Surah al-Zalzala:

⁽²⁵⁾ Ibn Manzoor, Muammad ibn Mukarram , Lisan al-'Arab Published by Daar sadir Lebanon . 3rd edition(1414 AH) pp 67 vol.15

⁽²⁶⁾ Muhammad Kamil al Hashami, Al masia ve asarö ha fil hayatil insanya, Published by Maktaba tul Misbah lahore Pakistan. 2nd edition (2003 AD) pp 7-9.

⁽²⁷⁾ Muslim ibni al hajaj , Sahih Muslim,).Published by (Dar ihya ul turas Alarabi) Lebanon. Hadith no (2553) pp 1980 , Vol, 4. Abu Muhammad Abdullah ibni Abdur Rehaman Al darimi, Sunan al Darimi, Published by (Dar al Bashyer) , Lebanon. 1st edition,(2013AD) Hadith no (2996). pp.668 Vol ,1.

"And he who does an atom's weight of good will see it. And he who does an atom's weight of evil will see it".⁽²⁸⁾

Allah also warns us that the one whose bad deeds (sins) are heavy will be in Hell, as can be found in Surah al-Qari'ah.

A Muslim's strife is to live the life of a believer and split from the likeness of the sinner, as Allah differentiates the Mu'min (believer) from the fasiq (sinner) in Surah As-Sajdah:

"Is he who is a believer like unto him who is a sinner? They are not alike! For those who believe and do righteous works, for them are Gardens of Retreat, a welcome (in reward) for what works they did. And as for those who do evil, their abode is the Fire. Whenever they wish to leave, they will be forced back into it, and it will be said to them: Taste the torment of the Fire which you used to reject"⁽²⁹⁾

Islam has a clear concept of sin and from the study of Quran and hadith it shows that, it has two types which are: (Minor Sins and Major Sins) and its detail is under.

MINOR SINS (SAGHIRA)

Minor sins are acts which are displeasing to Allah but for which no specific punishment or severe warning has been issued. In this case, a Muslim's conscience and heart facilitate him to know that an act is sinful.

The Prophet Muhammad (peace be upon him) said:

"Righteousness is good character, and sin is that which wavers in your heart and which you do not want people to know about."⁽³⁰⁾

Minor sins are not, however, to be taken lightly, as disobeying Allah is always a serious matter. Allah says:

"You counted it a little thing, while with Allah it was very great."⁽³¹⁾

Minor sins can easily lead someone to commit a major sin, and repeatedly committing a minor sin will change its status to that of a major sin. Furthermore, consistent sinning causes a Muslim to lose faith and disrespect the commandments of Allah. In the Qur'an, Allah says:

"Nay, their hearts have been sealed by the sins they have accumulated."⁽³²⁾

MAJOR SINS (KABIRA)

The major sins are those acts which have been prohibited by Allah in the Qur'an and by His Messenger (peace and blessings be upon him) in the Sunnah, and which have been made clear by the dealings of the first righteous generation of Muslims, the Companions of the Prophet. Allah Almighty says:

"If you avoid the major (part) of what you have been forbidden (to do), we will cancel out for you your (other) evil deeds and will admit you (to Paradise) with a noble entry"⁽³³⁾

⁽²⁸⁾ Surah Al Zalzala (7-8)

⁽²⁹⁾ Surah Asajda (18-20)

⁽³⁰⁾ Muslim ibni al hajaj , Sahih Muslim., Published by (Dar ihya ul turas Alarabi) Lebanon. Hadith no (2553). pp 1980 , Vol, 4 - Abu Muhammad Abdullah ibni Abdur Rehaman Al darimi, Sunan al Darimi., Published by (Dar al Bashyer) , Lebanon. 1st edition,(2013AD) Hadith no (2996). pp. 668 Vol, 1.

⁽³¹⁾ Surah Al-Noor (15).

⁽³²⁾ Surah Al -Mutaffifeen (14).

In this verse, Allah Almighty has assured the Garden of Paradise to those who pass up the major sins. And Allah Almighty also says:

"Those who avoid the greatest of sins and indecencies, and forgive when they are angry"⁽³⁴⁾

and *"Those who avoid the greatest sins and indecencies, except for oversights, (will find that) surely your Lord is ample in forgiveness....."*⁽³⁵⁾

The Messenger of Allah (peace and blessings be upon him) said:

"The five (daily) Prayers, Friday to Friday and Ramadan to Ramadan, make atonement for what has happened since the previous one, as long as major sins have been avoided."⁽³⁶⁾

It is therefore very important to verify exactly what the supreme vices, technically called "the major sins" (kaba'ir), are in order that Muslims should stay away from them.

There is some variation of opinion among scholars in this issue. Some say these major sins are seven, and in support of their point of view, they quote the hadith which is reported by Sahihian:

"Avoid the seven noxious things: associating anything with Allah, magic, killing one whom Allah has declared inviolate without a just cause, consuming the property of an orphan, devouring riba (interest), turning back when the army advances, and slandering chaste women who are believers but indiscreet"⁽³⁷⁾

But Hafiz ibni hajar quoted the words of `Abdullah ibn `Abbas that:

"Seventy is closer to their number than seven"⁽³⁸⁾

And definitely that is correct. Then what does intend of above Hadith?

So the answer is clear that above hadith does not limit the major sins to those mentioned in it. Rather, it points to the kinds of sins which fall into the category of major. These include those crimes which call for a approved punishment (hadd), such as theft, fornication or adultery, and murder; those prohibited acts for which a warning of a strict punishment in the Hereafter is given in the Qur'an or the Sunnah; and also those deeds which are cursed by our Prophet (peace and blessings be upon him). These are all major sins.

There is a classification among them, since some are more serious than others. We see that the Prophet (peace and blessings be upon him) has included shirk (associating someone or something with Allah) among them, and from the verses of the Qur'an we know that a person who commits shirk will not be forgiven and will stay in Hell forever. Allah says:

"Surely, Allah does not forgive associating anything with Him, and He forgives whatever is other than that to whomever He wills."⁽³⁹⁾

⁽³³⁾ Surah An Nisaa (31).

⁽³⁴⁾ Surah Ash-Shura (37).

⁽³⁵⁾ Surah An-Najm (32).

⁽³⁶⁾ Abu Abdullah Muhammad ibni Ismail Al Bukhari, Sahih ul Buk hri, pg 184 Vol, 1. Hadith no(283) Published : Maktabat ul Marif ve Nasher lil tawzia Al Riyadh 1st edition (2002 AD). Abu Muhammad Abdullah ibni Abdur Rehaman Al darimi, Sunan al Darimi, pg. 306 Vol , 1. Hadith no (1312)). Published by (Dar al Bashyer) , Lebanon. 1st edition,(2013AD

⁽³⁷⁾ Abu Abdullah Muhammad ibni Ismail Al Bukhari, Sahih ul Buk hri, pg 138 Vol, 7. Hadith no(5764) Published : Maktabat ul Marif ve Nasher lil tawzia Al Riyadh 1st edition (2002 AD).- Muslim ibni al hajaj , Sahih Muslim,..Published by (Dar ihya ul turas Alarabi) Lebanon Hadith no (145) , pp 92 , Vol,1.

⁽³⁸⁾ Hafiz ibni hajar Al asqalani , Fathul Bari. Pubished :(Dar ul Marifa) Lebanon. pp 183 Vol 12

In short words the major sins such as murder, adultery, disobeying God, disobeying one's parents, drinking to excess, practicing usury, neglecting Friday prayers, not keeping the fast of Ramadan, forgetting the Quran after reading it, swearing falsely or by any other name than that of Allah, performing magic, gambling, dancing or shaving the beard. Such sins can be forgiven only after repentant deeds

PSYCHOLOGICAL EFFECTS OF SINS

There is no doubt that good deeds have good and beneficial effects on the life of every human, as well as the sins also have bad and painful effects on our life, it is cause of the damage and evil, and the descent of divine sanctions, and the scourge came down only due to our sins, as Allah point out it in the Quran:

"Whatever of misfortune strikes you; it is what your right hands have earned. And He forgives much" ⁽⁴⁰⁾

And the effects of multiple sins include physical calamities like different disease, impairments, bad accidents, strife, and to shed enemies, including the heavenly sanctions for example, lack of water, food and fruits.

Among the most serious effects of sins on our life which are regarding to the hearts such as: the cruelty of hearts, and not affected by preaching, and don't accept the evidence and intimidation of Quran and Hadith, first they don't ready to hear it and secondly they don't understand nor accept.

In the following we will try to discuss with detail the psychological effects of sins on mankind:

Weakness of Memory

Those who commit the sins their memories are so weak, that's why the scholars in the previous time they advise to their students, leave the sins because its make the memory weak.

Ibni Qayam wrote about Imam Al Shafi he went to Imam Malik lecture and read something's in front of him, Imam Malik so impressed from his mantel level and said to him:

"That I see in your face the lightness, but don't off it on the committing of sins" ⁽⁴¹⁾

so its means that when someone committing sins Allah don't give him the knowledge and he can't pick anything from his teacher but losing what he learned before it , so it's the psychological effect of sins that the sinner has weak memories and cannot get the fruitful knowledge .

Depression

The research proved it that someone who committing sins, he or she will be depressing, and will feel sadness every time, and this is the result of guilt and sin that Allah reward to the sinners, Imam Tabari reported that Hazrat Aisa said:

"If someone just thinks and intends a sin and didn't commit it but he or she will receive the reward of it in the shape of depression and anxiety" ⁽⁴²⁾

⁽³⁹⁾ Surah An-Nisaa(48).

⁽⁴⁰⁾ Surah Al-Shooraa (30).

⁽⁴¹⁾ Muhammab ibni Abi bakar Ibni Qayam , Al jwab al kafi , Published : (Mua'sasatul Risalah) Lebanon. 1st edition (1998 AD) pp,52,..

So one of the serious psychological effects of sin on our life is depression, and we know that our era is known on the name of "era of depression" and its will not wrong that we are committing sins and don't care about it so we receiving its reward in this world in the shape of anxiety and depression.

Imam Ibni Qayam also pointed out this point that one of the big causes of depression is committing sins and disobeying of God.

And he also wrote under the Surah Al infitar verse (13-14) that Allah says:

"As for the Righteous, they will be in bliss; And the Wicked - they will be in the Fire,"⁽⁴³⁾

"Great torture for mankind is fear, depression, anxiety and restless."⁽⁴⁴⁾

So it's proved that committing sins leave his effect on the sinner in the shape of depression.

Darkness in the Heart

The sinner will feel darkness in his heart, which he will feel just as he feels the darkness of night. So this darkness affects his heart as the physical darkness affects his vision. For obedience light and disobedience is darkness. The stronger the darkness grows, the greater becomes his confusion, until he falls into innovation, misguidance and other things that lead to doom, without even realizing, like a blind man who goes out in the darkness of the night, walking alone This darkness grows stronger until it covers the eyes, then it grows stronger until it covers the face, which appears dark and is seen by everyone. 'Abd-Allaah ibn 'Abbaas said:

"Good deeds make the face light, give light to the heart, and bring about ample provision, physical strength and love in people's hearts. Bad deeds make the face dark, give darkness to the heart, and bring about physical weakness, a lack of provision and hatred in people's hearts."⁽⁴⁵⁾

So, the sins leave darkness in the heart of sinner, and then he can't differentiate between good and bad.

CONCLUSION

The concept of sin in Islam is very clear and the study proved that there is a serious connection between our spirit, and acts, our deeds influence on our soul, if we are obeying Allah and keep involve our self in positive and healthy activates, it have psychological effect on our soul, that we will be happy ,satisfied and free of stress, but if we committing sins, it have also physically and psychologically influence on our life, because the sinners always stress , depress and sad, and don't satisfy in their life, due to continuously sins they became blind and cannot differentiate between good and bad, so if someone want happiness and satisfaction in his life, he or she must avoids the sin.

⁽⁴²⁾ Muhammad ibni jarer Al tabari , Jami ul byan fi tavilil Quran, Published :(Dar ihya ul turas Alarabi) Lebanon. 1st edition(2001 AD) pp 642,Vol,5.

⁽⁴³⁾ Surah Al infitar (13-14)

⁽⁴⁴⁾ Muhammab ibni Abi bakar Ibni Qayam , Zadul Ma'ad, .Published: (Mua'sasatul Risalah) Lebanon. 27th edition (1994 AD). pg,25,Vol, 2.

⁽⁴⁵⁾ Muhammab ibni Abi bakar Ibni Qayam , Al jwab al kafi , .Published : (Mua'sasatul Risalah) Lebanon. 1st edition (1998 AD).pp,58.

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