

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ أَدَمَ كَمَا يَحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

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## A Gift from the Holy Quran

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The Noble Companion of the Holy Prophet, Hazrat Abdullah Ibn Mas'ood – may Allah send peace and blessings upon him, his Blessed Household and all the Companions – states:

“(The following) five verses of Surah Nisa are more pleasing to me than the entire world and its contents:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ۝

Allah does not do injustice even to the weight of an atom, and if there be a good deed, He doubles it and gives from Himself immense reward.

### Tafseer:

Allah Almighty is free from being associated to any form of injustice.

Hazrat Anas Ibn Malik – may Allah be pleased with him – narrates that the Messenger of Allah – may Allah send peace and blessings upon him – stated:

“Allah Almighty is free from injustice. He rewards a believer upon a good deed in the world by providing sustenance, and in the hereafter, in the form of paradise, and if a disbeliever does anything good He is given sustenance as its reward within the world and he will not have any good deed in the hereafter to be rewarded.”

(Sahih Muslim, Hadeeth No. 56)

Hazrat Abu Uthmaan narrates that when I met Imam Abu Hurairah – may Allah be pleased with them – I asked him, “I have heard that you say, ‘The reward of one good deed is multiplied by even a crore?’” He replied, “Why are you surprised at it? By Allah! I have heard the Messenger of Allah – may Allah send peace and blessings upon him – say that Allah Almighty increases the reward of one good deed by multiplying it up to 1,000x1,000 (a crore) ranks.”

(Jaami’ Al-Bayaan Vol. 5, p. 57-58)

إِنْ تَجْتَنِبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٢١﴾

If you keep away from major sins that are forbidden to you, then We will forgive your other sins and make you enter a place of honor.

**Tafseer:**

If you distance yourself from the major sins from which you are commanded to abstain from by Allah Almighty and His Messenger – may Allah send peace blessings upon him – then the Almighty Allah will keep the torment-deserving individuals away from punishments by rewarding abundantly and by accepting his repentance. He will forgive your minor sins and will make you enter the paradise.

- The Mufasssiroon state that the minor sins that are committed between the two Salahs, and two Jumu'ahs and between one month of Ramadan and the following one are forgiven provided that one has been abstaining from committing major sins all the while.
- There is difference of opinion when defining major sins but the most appropriate description is that the major sins are the ones on which the Shariah has either reprimanded or fixed a penalty.

Hazrat Anas Ibn Malik – may Allah be pleased with him – states, “Today, you do a lot of such things which we used to consider as ‘The major sins’ in the blessed time of the Holy Prophet – may Allah send peace and blessings upon him.”

- Hazrat Imam Qushairi – may Allah be pleased with him – stated that a major is a form of mild shirk, which the creation is attracted to by loving them and thus neglecting Allah’s rights due to compromising with them.

- The minor sins are forgiven by abstaining from major ones, and the one who abstains from the major and the minor sins is granted entrance into paradise which is a very significant place in Allah's court.

The Holy Prophet – may Allah send peace and blessings upon him – stated:

“Indeed, Allah Almighty is pure and accept only the pure things.”

**A general principal:**

All the major sins are categorized within three aspects:

- 1) Following one's carnal desires (nafs)
- 2) Love for the world, and
- 3) Dedicating concern to anyone besides Allah Almighty:

**I. Following one's carnal desires (nafs)**

In Shariah, it is defined as, “Every act that is instigated by the influence of the carnal desire of Nafs because of which one commits the following types of major sins:

- 1) Evil innovation (Bid'at Sayyi'ah)
- 2) Misguidance
- 3) Becoming a non-believer after embracing Islam
- 4) Confusions
- 5) Going after lust
- 6) Lusty gains
- 7) Longing for extravagances
- 8) Abandoning Salah and all the other acts of obedience by the influence of Nafs
- 9) Neglecting the rights of parents
- 10) Cutting off blood-ties
- 11) Blasphemy against an innocent woman etc.

It's for this reason that Allah Almighty has stated:

## وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

And follow not desire, otherwise it would cause you to go astray from the path of Allah.

(Saad 38, Verse 26)

The Holy Prophet – may Allah send peace and blessings upon him – has stated:

“The most annoying person by Allah is the one who follows his desires.”

The dust of desires has sewn your eyes and your lust has burnt the harvests of your lifetime achievements. Remove the Surma of lust from your eyes, for tomorrow, you are to become the Surma of the sand yourself.

### 2. Love for the world

It also plays a vital role for the commitments of major sins, because it acts as a mode of transport for most of the major sins:

- 1) Murder
- 2) Injustice
- 3) Anger
- 4) Robberies
- 5) Stealing
- 6) Usury
- 7) Eating up the assets of an orphan
- 8) Withholding the Poor-due Almsgiving (Zakaat)
- 9) Giving false testimony
- 10) Hiding the evidence
- 11) Making unnecessary additions in the matters of will
- 12) Considering Haraam as Halaal
- 13) Breaking promises etc.

It is for this reason that Allah Almighty has stated:

مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۖ وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٨﴾

Whosoever desires the till age of the world, We shall give him somewhat thereof and in the Hereafter he shall have no share.

(Al-Shoora 42, verse 20)

The Holy Prophet – may Allah send peace and blessings upon him – has stated:

“The love for the world is the head of all the sins.”

The Holy Prophet – may Allah send peace and blessings upon him – stated that Allah Almighty states:

“I swear by my Dominance and Honour! The love for the world is the greatest sin in My view.”

3. Dedicating concern to anyone besides Allah Almighty:  
For it gives birth to Shirk and hypocrisy. It is for this reason that Allah Almighty states:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Undoubtedly, Allah forgives not that infidelity be done with Him and whatever is less than infidelity forgives whomsoever He pleases.

(Al-Nisa 4, Verse 48)

The Holy Prophet – may Allah send peace and blessings upon him – states:

“Even the mildest form of show off is Shirk.”

Some pious elders have said that one’s existence is a sin in itself like no other. One who is saved from the sin of his existence does not see anything besides Allah, nor can he commit Shirk nor he is contaminated by the worldly love, and that is how he is also saved from the carnal desires of Nafs, and then he attains the great bounty of gaining Allah’s proximity and His Baqaa. Allah Almighty states:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا



Then whosoever hopes to meet his Lord, he should do noble deeds and associate not anyone in the worship of his Lord.

(Al-Kahf 18, verse 110)

- It's very important for a sane-minded person to get rid of others, and then he can venture where ever he wishes in the Rabbaani light and Allah's radiance.
- It's very important for a traveler of the (spiritual) path to continue to be constant on the journey and not be distracted by befriending the others, lest should he become the ultimate destination.
- A true lover only worships his real Beloved and stays far away from the tins and bits of the worldly affairs while seeking the proximity of his Beloved. He longs for nothing but the beloved (Allah).

(Roohul Bayaan Vol. 2, p. 28-32)

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ

إِثْمًا عَظِيمًا ﴿٢٨﴾

Undoubtedly, Allah forgives not that infidelity be done with Him and whatever is less than infidelity forgives whomsoever He pleases, and whoso associates partners with Allah has forged a great sin.

**Tafseer:**

Indeed, Allah Almighty will not forgive the one who committed Shirk if he dies without repenting from it and does not return to the true faith. Hence, it's the aim of Shariah to shut all the doors of Kufr, for the darkness of Kufr and transgression blocks the light of Imaan, so if there is no light of Imaan manifest then how can one be forgiven in the presence of Kufr and transgression?

And He will forgive all whatever is less than infidelity whomsoever He pleases with His Ultimate Mercy and Affection, no matter how big or how small the sins may be, whether by repentance or even without repentance, and not all and sundry, but whomsoever He wills to i.e. He will forgive all the sins of whomsoever He wills provided that one does not go further in transgressing their boundaries proceeding to Kufr.

**Commentary (On the Tafseer):**

Allamah Faiz Ahmed Owaisi – may Allah be pleased with him – comments on the Tafseer Roohul Bayaan under the verse as follows:

In our era, people label the Muslims as Kaafirs by misinterpreting the term Shirk. I would like to provide a comprehensive but concise concept about Shirk.

### **The Definition of Shirk:**

Hazrat Allamah Sa’duddeen Taftazani – may Allah be pleased with him – writes in his famous and reliable source of Islamic beliefs Articles of Ahlus Sunnah, “Sharah Al-Aqaa'id Al-Nasafiyyah” which is taught in all the Islamic Institutions:

الْإِشْرَاكُ هُوَ اثْبَاتُ الشَّرِيكِ فِي الْأُلُوْهِیَّةِ بِمَعْنَى وَجُوبِ الْوُجُودِ كَمَا لِللَّجُوسِ أَوْ بِمَعْنَى اسْتِحْقَاقِ  
الْعِبَادَةِ كَمَا لِلْعَبَدَةِ الْأَصْنَامِ

The meaning of committing Shirk (or becoming a Mushrik) is when it has been established by someone to associate (a partner with Allah) in being the God by means of making it a necessary being; as it's the case of fire-worshippers, or by means of making it worthy of worship; as the case of idol-worshippers is.

(Sharah Al-Aqaa'id Al-Nasafiyyah p. 61)

From the above mentioned declaration of the Imam, we derive that there are two aspects in the term Uloohiyat (being God):

1. To be a necessary being
2. To be worthy of worship

### **So, who is a Mushrik by definition?**

Mushrik is the one who believes in someone else besides Allah Almighty to be Ilaah (God) i.e. to be a necessary being or worthy of worship, and Tauheed is to believe only in Allah to be the Ilaah (God) i.e. the necessary being and worthy of worship and negate anyone or everything to be Ilaah besides Him. Hence, it's in the footnotes of the same book “Sharah Al-Aqaa'id Al-Nasafiyyah” copied from Sharah Al-Maqaasid:

### **Definition of Tauheed:**

إِنَّ حَقِیْقَةَ التَّوْحِيدِ اعْتِقَادُ عَدَمِ الشَّرِيكِ فِي الْأُلُوْهِیَّةِ وَخَوَاصِّهَا وَآرَادُ بِالْأُلُوْهِیَّةِ وَجُوبِ الْوُجُودِ

The reality of Tauheed is to believe in the negation of association (for anyone or anything with Allah) in Uloohiyat (being God) and its exclusive attributes, and he meant “to be a necessary being” by “Uloohiyat”.

(Sharah Al-Aqaa'id Al-Nasafiyyah, p. 27)

In this also, there is the declaration of the fact that the meaning of Uloohiyat is “to be a necessary being” and the real meaning of shirk is to believe in someone else besides Allah to be a necessary being.

The following is mentioned within the same footnotes:

أَلْبُحْدُثُ لِلْعَالَمِ هُوَ اللَّهُ بِنُزْلَةٍ أَنَّ الصَّانِعَ لِلْعَالَمِ هُوَ الذَّاتُ الْوَاجِبُ الْوُجُودِ فَالْمَعْنَى عَدَمُ  
إِشْتِرَاكِ مَفْهُومِ الْوَاجِبِ الْوُجُودِ بَيْنَ الْإِثْنَيْنِ

The Maker of the entire universe is only Allah Almighty in the way if it is said that the Maker of the universe is only the necessary being. The meaning of Tauheed is that the concept of “The necessary being” is not shared between two.

The conclusion derived from the above writing also signifies the fact that Allah Almighty is the only “Necessary being” and no one else. This is Tauheed.

It is mentioned in the famous book of Aqaa'id “Sharah Al-Fiqh Al-Akbar” as follows:

وَالْحَاصِلُ أَنَّ صَانِعَ الْعَالَمِ وَاحِدًا ذَلَا يُبْكَنُ أَنْ يَصْدَقَ مَفْهُومُ وَاجِبِ الْوُجُودِ إِلَّا عَلَى ذَاتٍ  
وَاحِدَةٍ مُتَّصِفَةٍ بِنُعُوتٍ مُتَعَدِّدَةٍ

The conclusion is that the Maker of the entire universe is One, for “The necessary being” cannot be possibly attributed to anyone but the only One Being that is attributed with different Attributes.

And then it is mentioned further:

وَهَذَا لِأَنَّهُ تَعَالَى وَاجِبُ الْوُجُودِ لِدَاثِهِ وَمَا سِوَاهُ مُبْكَنُ الْوُجُودِ فِي حَدِّ ذَاتِهِ فَوَاجِبُ الْوُجُودِ هُوَ  
الصَّبْدُ الْغَنِیُّ الَّذِي لَا يَفْتَقِرُ إِلَى شَيْءٍ، وَيَحْتَاجُ كُلُّ مُبْكَنٍ إِلَيْهِ فِي إِيجَادِهِ وَامْدَادِهِ



This is because Allah Almighty is the necessary being Himself and whatever besides Him is “Possible beings in their existence”. So the necessary being is the Independent, the Self-Sufficient One who is not dependent on anything but every possible being is in need of Him in their creation and in being operational.

(Sharah Al-Fiqh Al-Akbar p. 16)

There is no greater verse than this for the believers, for Allah Almighty has blessed us with a glad tiding with His Ultimate Grace and Merciful Promise that He will forgive everything besides Shirk. Indeed the Ummah of the Holy Prophet – may Allah send peace and blessings upon him – who are firm on Tauheed and are sincere in the matters of Imaan and Islam, they are given the glad tiding at a different occasion:

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

Undoubtedly, Allah forgives all sins.

(Al-Zumar 39, verse 53)

#### The Reason for the Revelation of the Verse:

Hazrat Wahshi, the murderer of Hazrat Hamza – may Allah be pleased with them – sent a letter to the Holy Prophet – may Allah send peace and blessings upon him – revealing his wish to become a Muslim but he said, “The concept of one Quranic verse is stopping me from becoming a Muslim, which is:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And those who worship not any other god along with Allah, and till not unjustly such soul not same which Allah has forbidden unjustly and do not commit adultery; and whosoever does this shall get the punishment.

(Al-Furqaan 25, Verse 68)

Because I have done exactly the opposite of all three commands, so despite committing all of them, is my repentance still acceptable or not?”

The following verse was then revealed:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ط

But he who repents and believes and does good deeds, then Allah will change the vices of such persons with virtues.

(Al-Furqaan 25, Verse 70)

The Holy Prophet – may Allah send peace and blessings upon him – wrote the following and posted to him. He wrote back, “It has the condition of good deeds, and I do not have any. It is possible that I may not be able to do any good deeds.” And thereafter, the following verse was revealed to resolve the issue:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ؕ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ  
إِثْمًا عَظِيمًا ﴿٢٨﴾

Undoubtedly, Allah forgives not that infidelity be done with Him and whatever is less than infidelity forgives whomsoever He pleases, and whoso associates partners with Allah has forged a great sin.

(Al-Nisa 4, Verse 48)

He wrote it down and sent it to Hazrat Wahshi. He made further excuses by saying, “This verse does definitely promise the forgiveness. I may possibly not be able to fulfill this condition too.” And then the following verse was revealed:

قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ؕ إِنَّ اللَّهَ  
يَغْفِرُ الذُّنُوبَ جَمِيعًا ط إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

Say you, 'O My bondmen who have committed excesses against their own souls 'despair not of the mercy of Allah' Undoubtedly, Allah forgives all sins, Verily He is the Forgiving, the Merciful.

(Al-Zumar 39, Verse 53)

The Holy Prophet – may Allah send peace and blessings upon him – wrote this verse to him. When he saw this, he was convinced that his Islam is accepted, and then he came to Madinah Munawwarah and became Muslim.

**Hadeeth:**

The Holy Prophet – may Allah send peace and blessings upon him – stated that one who dies in the state of being free from Shirk will enter the paradise.

Hazrat Abu Al-Abbaas Shuraih saw in a dream before his demise, “As if the Qiyaamah has occurred and Allah Almighty is stating, ‘Where are the Ulama?’ When they will be present in the court of Almighty, ‘What deeds have you earned based on your knowledge?’ All will reply, ‘O the Lord of the universe! We were negligent and erred.’ Allah Almighty will express displeasure on this answer and will repeat the question, and this time I will say, ‘O Allah, there is no Shirk in the book of my deeds and it was your promise to forgive the ones that did not commit Shirk.’ Allah Almighty will then say to all, “Go, I have forgiven you all.” Hazrat Shuraih passed

away three days later. وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا

أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ۝٣٧

And We did not send any messenger, but that he should be obeyed by Allah's will. And if when they do injustice unto their souls, then O beloved! they should come to you and then beg forgiveness of Allah and the messenger should intercede for them, then surely, they would find Allah Most Relenting, Merciful.

It's the command of Allah Almighty for everyone to follow the Holy Prophet – may Allah send peace and blessings upon him, for Allah Almighty sent him as His vice-gerent and then any disobedience will be regarded as a form of disobedience towards Allah Almighty.

When someone brings calamities upon themselves by going against the Holy Prophet – may Allah send peace and blessings upon him – and disobeys Allah in this way then he must go to the Holy Prophet – may Allah send peace and blessings upon him – and ask him to convey their repentance in the court of Allah Almighty through him, they will then find Allah Almighty The Most Forgiving and Most Merciful.

(Roohul Bayaan)

وَمَنْ يْعْمَلْ سَوْءًا أَوْ يظَلِمَ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَّحِيمًا ۝١٠

And whoso does evil or wrongs his own soul, thereafter seeks forgiveness of Allah shall find Allah Forgiving, Merciful.

(Al-Nisa 4, Verse 20, 41, 38, 64, 110)

When one commits an evil deed that hurts someone and causes disturbance to someone or does injustice to himself i.e. a sin for which he himself is responsible; like lying when taking an oath etc. or committing shirk or any minor or major sin, then he repents in the court of Allah Almighty and asks for forgiveness, he will be blessed with the Mercy and the Forgiveness of Allah the Almighty.

(Roohul Bayaan)

(Al-Mustadrak Li Al-Haakim Vol. 2, p. 312, Al-Muharrar Al-Wajeez Vol. 2, p. 54)