



A Comparative Study of 'Allamah Tabataba'i and Al Manar Commentators in Verse 31 of Sura Al Nisa in Relation to the Avoidance of Al -Kaba'ir

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Abstract

Sin, is an occurrence that has a direct and close relationship with the destiny of all human beings. Because, on the one hand, all human beings are exposed to it, and on the other hand, its commitment has negative worldly and otherworldly consequences. Any effort to recognize sin and its destructive effects as well as to purposefully and intelligently preventing it will be deemed as an invaluable work. It would be no exaggeration to say that one of the missions of the Holy Quran and the great Prophets of God has been to make sins known and explain its adverse effects. In the Holy Qur'an, sin is referred to with different expressions and words such as 'ithm, dhanb, sayyi'a, Khati'ah, hūb, junah, rijs, janaf and it is mentioned in there with these words. God Almighty has spoken about avoiding the Al-Kaba'ir in verse 31 of Surah An-Nisa'. The meaning of the Kaba'ir is major sins, and such an interpretation refers to the division of sins into minor and major ones. The present paper is an analytical-descriptive method based on library studies. It has examined not only the views of the commentators of Al-Manar and Al-Mizan about Kaba'ir but the Al-Mizan commentators' criticisms of the views of Al-Manar commentators as well.

Keywords: *Holy Qur'an; Sin; Al-Kaba'ir; Major Sins; Al-Manar; Al- Mizan; Allama Taba'tabai; Sheikh Muhammad Abdeh; Muhammad Rashid Reza*

1-Preface

In Islam, anything that is against the command of God Almighty is considered as a sin, and sin, even if it is small, since it is in disobedience to God, is therefore a major sin. (Qara'ati, 1377:2) According to the teachings of Christianity, human nature infected with the first sin, that is, disobedience to the divine command not to approach the forbidden fruit. And of course, some Islamic scholars also speak as if they

agree with this idea, whereas such ideas and thoughts have no place in Islam. Allama Taba'tabai believes that Adam (pbuh) was created from the beginning for earthly life and his abode in Paradise was a prelude to it and Adam (pbuh) did not oppose the divine command because "to forbid my guidance, and to violate the guiding end, there is no need for a Mowlavi (Divine) sin, and an infringement of slavery"(Al-Taba'tabai, 1430, 2-1: 103) That means that , God's prohibition has been a guiding prohibition and opposition to the guiding prohibition does not warrant a *Mowlavi* (Divine) sin and departure from the worship of God.

The religion Islam acquits man from everlasting sin and introduces sin as a spiritual and psychological illness. And of course, by providing different ways of treatment, Islam calls man to follow the treatment. (Mohammad Sadeghipour, 1398: 64). This disease is slowly cured by repenting and giving up forbidden and sinful deeds. In the Holy Qur'an, acts such as polytheism, suicide, and unfair usurping of property of an orphan, usury, fleeing without excuse from war with infidels and polytheists, adultery, and attributing adultery to chaste people are considered as sinful and pathological acts.

In the Holy Qur'an, sin is mentioned with different expressions and words such as '*ithm*, *dhanb*, *sayyi'a*, *Khati'ah*, *hūb*, *junah*, *rijs*, *janaf* and it is mentioned like these. Another of those expressions is *Kabair*, the plural of *Kabireh*. *Kabir* and *Kabireh* means great and refers to everything and every great and perhaps exhausting work. As it is used in the verse "Nay, seek [Allah's] help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit" (Sura-Baqara: verse45). The *Kabir*, sometimes in some verses, used as an adjective for *Ithm* and *hūb* and other words that do not signify 'sin'. It is mentioned in verse 219 as *ithm-ol-kabir* "the great sin"; and in verse 2 of Surah An-Nisa 'as *hūb -ol-kabir*: "a great sin". The placement of *Kaba'ir* before '*al-Ithm*' and '*alfawahsh*' in verse 32 of Surah An-Najm and verse 37 of Surah Al-Shura in the form of "Those who avoid the greater crimes and shameful deeds" can be a Qur'anic reason that *Kaba'ir* includes crimes and shameful deeds. Therefore, the meaning of *Kaba'ir* in the verse "If ye [but] eschew the most heinous of the things which ye are forbidden to do, we shall expel out of you all the evil in you, and admit you to a gate of great honor" (An_Nisa:31) can be great crimes and shameful deeds and it is noteworthy that such an interpretation, i.e. the interpretation of the great and even the great crimes and shameful deeds implicitly, refers to the division of sins into minor and major. There is disagreement among Muslim scholars as to what is meant by major and minor sins and what their signification is. In this paper, what is stated in the two commentaries of Al-Manar and Al-Mizan regarding the explanation of *Kaba'ir* under the commentary of this verse of the *Qur'an* has been examined and the views of the commenters of these two commentaries have been correctly clarified.

2-Review of Related Literature

There are some writings about *Al-Mizan* and *Al-Manar* that are mentioned below:

1. The advantages of commentary *al-Mizan* over the commentary of *Al-Manar* written by Khoshdel Mofrad, Hossein Jodavi y, Amir published in Journal of *Historical Studies of Quran and Hadith*, in Winter 2008 and Spring 2009 - Issue 44
2. A comparative study of the doctrine of the sacrifice of Christianity in the commentaries of *Al-Manar* and *Al-Mizan* written by Razi Bahabadi, Bibi Sadat; Motamed Langroudi, Fereshteh; published in Journal of *Comparative Theology* in Spring and Summer 2016, Year 7 - Issue 15
3. A comparative study of the interpretation of the verse "vested with authority" in *Al-Mizan* and *Al-Manar*, written by: Tajari, Mohammad Ali; Panahi, Somayeh; published in Journal of *Comparative Interpretation Researches* in Spring and Summer 2017 - Issue 5.

4. A comparative study of the common rights of couples in the *Qur'an* from the perspective of contemporary commentators (*Al-Manar*, *Al-Tahrir* and *Al-Tanwir*, *Al-Mizan* and *Min wahy al-Qur'an*) written by Alavi, Seyedeh Roghayeh; Shafiee Darabi, Seyyed Hossein and published in *Journal Quranic Studies of the Letter of Society*, in winter 1399 - Issue.136
5. A comparative study of Guardianship of man over woman in *Al-Manar* and *Al-Mizan* interpretations written by Faker, Mohammad; Hosseini Tabar, Seyed Javad published in *Journal of Interpretive Studies* in Summer 2015 - Issue 22
6. A comparative study of the issue of divine vision in *Al-Mizan* and *Al-Manar* with emphasis on the verse of *Miqat* (Araf: 43) written by Yousefi, Roghayeh; Ghasemi, Mohaddeseh published in *Journal of Quranic and Hadith Research* in Fall and Winter 2017 - Issue 2
7. A comparative study of the confrontation between *Tafsir- al-Mizan* and *Tafsir al-Manar* with the conflict between science and religion. Written by Azadi, Mohsen and Abdi, Hassan, published in *Journal of Verbal Knowledge* in Spring and Summer 1399 - Issue 24
8. Thematic researches: Thematic unity of the *suras* in "*Al-Manar*" and "*Al-Mizan*" written by Hashemi, Seyed Hossein published in *Journal of Quranic Researches* in Spring 2009 - Issue. 57
9. The relationship between science and religion in the issue of human origin from the perspective of the interpretation of *Al-Manar* and *Al-Mizan* written by Ghaemi Nia, Alireza; Azadi, Mohsen, and published in *Journal: The Mirror of Knowledge* in Winter 2014 - Issue 41
10. The relationship between science and religion in the issue of cosmology from the perspective of *Al-Manar* and *Al-Mizan*, written by Ghaeminia, Ali Reza; Azadi, Mohsen; and published in *Journal of Ghobsat* in Winter 2014 - Issue 74
11. The Tradition of *Istisal* (Instant Punishment) and the *Ummah* of Muhammad (PBUH) (Comparative Analysis of *al-Manar* and *al-Mizan* Perspectives) written by Sadri Far, Nabiullah; Zamiri, Mohammad Reza; Rumi, Mohammad, and published in *Journal of Comparative Interpretation Research* in Spring and Summer 1398 - Issue 9
12. *Al-Manar* in the mirror of *Al-Mizan*; Analysis and review of Allameh Tabatabai's critiques on the interpretation of *Al-Manar*, written by Goodarzi, Mohammad and published in *Journal of Critique of Quran and Religious Sciences* in Spring and Summer 2017 - Issues 9 and 10

As it is clear, some scholars have done comparative study of ideological issues, some have studied the issues of science and religion in these two interpretations, and some have studied special verses such as "vested with authority". Therefore, none of the researches have examined the mentioned verse and the forthcoming research has an innovation.

3- Study of the Concepts

Before entering into the discussion, it is necessary to introduce some scholars and terms to clarify the concepts in the discussion.

3-1- Allameh Tabatabai and *Al-Mizan*

Seyyed Mohammad Hossein Tabatabai was born in 29 *Dhul-Qa'dah* 1321 AH (Hosseini Tehrani, 1426 AH, p. 25), coinciding with 1281 AH in Tabriz. His paternal ancestors were the descendant of Imam Hassan Mojtaba (AS) and *Ibrahim Ibn Ismail Dibaj* (Hosseini Tehrani, 1426 AH, p. 32) and his

14 predecessors were all scientists and scholars (Hosseini Tehrani, 1426 AH, p. 35). Allameh on his mother's side was also a descendant of Imam Hussein (AS) (Shams, in his paper titled "A review of the Scientific and Practical Life of Allameh Taba'tabai from the Perspective of Elites", 2008, p. 42).

Seyyed Mohammad Hossein lost his mother at the age of 5 and his father at the age of 9. (Taba'tabai, *Islamic Studies*, 2009, vol. 1, p. 19) His younger brother, Seyyed Mohammad Hassan known as Seyyed Mohammad Hassan Elahi, was a mystic and philosopher. (Hosseini Tehrani, 1426 AH, pp. 37-40) *Al-Mizan Fi Tafsir Al-Quran*, known as *Tafsir Al-Mizan*, is a sequential interpretation of the *Qur'an* in Arabic, which is arranged in 20 volumes. The author writes an introduction at the beginning of the commentary and gives a brief review of the evolution of the commentary/interpretation and the relevant methods. The author critiques his previous and contemporary interpretive methods and describes his views on the correct method of interpretation. He considers the *Qur'an*-to- the *Qur'an* method of interpreting as the correct way of interpreting the *Qur'an* and believes that the method of the *Ahl al-Bayt* in interpreting has been a similar method (Taba'tabai, 1390 AH, vol. 1, pp. 4-14). The method this interpretation is done is in a way that at the beginning it brings a few verses of a *surah* that are in the similar context, and then it describes and interprets the verses under the title of "*expression*". In some cases, after explaining the verses, it gives a context as an independent title on the occasion of one or more issues in the verses and explains its dimensions. The issues raised in these sections, in addition to the Quranic issues, may be philosophical, moral, historical or social, in which the author refers to the manner of discussion or the field he chooses for his discussion in the title of such discussions (pp. 24, 48, 86, 105). The author also usually, after interpreting a part of the verses, has arranged a topic called narrative discussion where he has criticized and examined the interpretive narrations. (Sahraei Ardakani, "*Critique of Hadith in Tafsir Al-Mizan*", p. 198).

3-2- Authors of *Al-Manar* and *Tafsir Al-Manar*

This commentary was written from the beginning of the *Qur'an* to *Surah An-Nisa* ', verse 126, with the expression done by of Sheikh Muhammad Abduh and inscribed by of Seyyed Mohammad Rashid Reza. This inscription was continued by Seyyed Rashid Reza who followed the method and style of his master. *Tafsir al-Manar* is one of the social and educational commentaries that many commentators are influenced by. The commentary which has been done by Sheikh Abdu is the commentary in which he tried to use more of the correct narrations and clear intellectual matters. In this commentary, less attention has been paid to the issues of words, *'I'rāb* (prosodic features) and rhetorical points; rather, it focuses on things that others did not. The commentary which has been done by Seyyed Rashid Reza is a commentary that has paid much attention to the narrations of the Prophet and quotation from the commentators. In his comment, he harshly attacks *Sufism* and their thoughts, and also makes many slanders against the *Shiite* in various places. (Abdu, 1947, 5:47)

This interpretation has a political, social and educational approach among the interpretations of the *Holy Quran*, the author of which is known as a re- interpreter with a new interpretive method, and he is one of the pioneers and thinkers of the contemporary Islamic movement. Therefore, the many repetitions and redundant points that are observed in other interpretations have no place in this interpretation. In many cases, it offers new and fresh topics. This interpretation does not include the entire *Qur'an*; rather, it ends with verse 53 of *Surah Yusuf* "Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil ". This interpretation does not include the entire *Qur'an*; rather, it ends with verse 53 of *Surah Yusuf*, which from the beginning of the *Qur'an* to *Surah Nisa*, verse 126, ends with the expression of Sheikh Muhammad Abduh and the inscription of Seyyed Mohammad Rashid Reza, and then Seyyed Rashid Reza interprets the verses of the *Qur'an* following his master's style. The commentary which has been done by Sheikh Abduh is a commentary that includes correct narrations and clear intellectual matters. In this commentary, less attention has been paid to the issues of words, *'I'rāb* and rhetorical points; rather, it focuses on things that others did not. But the commentary which has been done by Seyyed Rashid Reza is a commentary that pays great attention to the narrations of the Prophet

and quotation from other commentators. In his interpretation, he attacks *Sufism* and their thoughts harshly (Ayazi, Muhammad Ali, 2009, vol. 3, pp. 1132-1138).

3-3- Verse 31 of *Surah An-Nisa*

The Holy *Quran* says in verse 31 of *Surah Nisa*: "If ye (but) eschew the most heinous of the things which ye are forbidden to do, we shall expel out of you all the evil in you, and admit you to a gate of great honor." This verse tells the believers that if you stay away from the *Kaba'ir* (great sins), we will forgive your *Sayyi'a*. This verse is used that there are two types of sins: minor and major sins. In verse 49 of *Surah Al-Kahf*, we also read that "And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! Woe to us! What a Book is this! It leaves out nothing small or great...". Therefore, there are two types of sins, and if the believers stay away from the great ones, God will forgive their minor sins.

4. The *Al-Manar* commentators' perspective about *Kaba'ir* (the major sins) within verse 31 of *Surah An-Nisa* and that of *Allameh's*:

Within the verse, the *Al-Manar* commentators have considered and written the *Kaba'ir*, the plural of *Kabirah*, and the attribution for *Maeasy*(sins) and *Sayyi'aat*(evils): "*Kaba'ir* is the plural of *Kabirah*, which means the great sinful deeds or sins and evils (Abdu, 1947, 5:47).

According to *Allameh Tabataba'i* quotes, it sounds like he has considered it as an attribution for "*Maeasy manhiya eanha*"(Forbidden sins) (Al-Taba'tabai, 2008, 3-4: 519). He believes that "انقسام المعاصي إلى كباير و صغائر سميت في الآية بالسنيئات meaning that "the split of sins into major and minor ones which are sinful deeds" (Ibid: 519).

It means that *maeasay* are majors and *sayyi'at* are minors. However, as mentioned before, *Holy Qur'an* has thought of it as an attribution for sins and demimonde. In the two verses above, it used the term "*Kaba'ir al'ithm wa al-fawahish*" (the major sins and immoralities); therefore, this means each of *'iithm*, *fawahish*, *maeasay*, and *sayyi'at* has notable differences, which the scholars and researches have discussed in *Furuq al-loghah* and *Qur'anic* studies. *Ithm* means slowness and delaying and refers to sins that inhibit their owner from achieving goods or slow down his attainment of good. Thus, *'iithm* includes any kind of sin in the broadest concept (Jalilian, 2014: 160), and *sayyi'at* (evil) is from the root *su'*(evil). It refers to ugly and disgusting events and actions (Ibid: 176). *Maesayeat* (disobedience) is from the root *aesy* (disobey). *Aesy* severally means aggregation and segregation. In this sense, sin is segregation and departure (Ibid: 181), and *Fawahish* is the plural of *Faheshah*, which includes sins that are the highest degree of ugliness, such as adultery, rape, sodomy, and like that (Ibid: 182). According to *Al-Manar*, scholars disagree on whether sins are major or minor; or whether all sins are major. Abu Bakr al-Baqalani, al-Esfaraini, and the Imam al-Haramayn believed that all sins are major. But the *Mu'tazilits* and some *Ash'arits* as well as Imam al-Ghazali believe that *dhunub* (sins) are considered to entail the major and minor, and it is self-evident (Abdu, 1948, 5: 47). On the other hand, *Holy Qur'an* itself mentions major and minor sins in verse 49 of *Surah Al-Kahf*. "And the Book [of Deeds] will be placed [before you]; and thou wilt see the sinful in great terror because of what is [recorded] therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice (Kahf: 49)¹.

It seems that the *Al-Manar* commentators have accepted the division of sins into the major and minor, claiming that there is a disagreement on the number of the major sins. According to *Al-Manar*, a *Sahih Hadith* from the Holy Prophet (PBUH) narrated that: «اجتنبوا السبع الموبقات» meaning that "avoid seven sins". They asked, "O Messenger of God, which are those sins?" He said: *Shirk* (associating partners with Allah or polytheism), Committing murder, practicing witchcraft or sorcery, usurping the

property of an orphan, escaping from the day of *Zahf*, Committing *Zina* (Adultery/fornication), *Zina* of unaware believers.

In another *hadith*, *Āq al-Walidayn* (Disobedience to parents), false testimony, false swearing are also considered the major sins.

As mentioned, there is a disagreement on the number of the great sins and the type of sins they involved.

وَوَضِعَ الْكِتَابَ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا خَاصِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا» (كهف: 49)

4-1- Investigating the disagreement between Al-Manar and Al-Mizan in the argument of sins

The question now is whether the two commentators agree on the definition and nature of the major sin. We will deal with this in the following section.

The *Al-Manar* commentators write:

1. "هي كل معصية أوجبت الحد." (Abdu, 1948, 5:49). According to some commentators, a major sin is a deed that God Almighty threatens the committer with punishments both in the Hereafter and in this life. According to Allameh Taba'tabai, this definition of sin is incorrect, as evidenced by the fact that insisting on a minor sin is one of the greatest sins (Al-Taba'tabai, 2008, 4-3: 521). Allameh rejects what Al-Manar says because he believes that insisting on a minor sin is another major sin, so *Al-Manar's* words are not exact from Allameh's perspective.
2. "... كلُّ مُحَرَّمٍ لِعَيْنِهِ أَيْ لِعَارِضٍ." "Others have said: "Major" is any sin that is forbidden independently as if it is a sin *per se*, not because of its consequence (Abdu, Ibid). Allameh says this quote is not valid because rebellion, disobedience to divine commands as well as the sins like these are among the greatest and *kabai'er*. These are adventitious terms, and they consequentially make a minor sin major and destructive (Al-Taba'tabai, Ibid). Allameh also rejects *Al-Manar's* second statement, for *Al-Manar* believes that sin is (*Haraam*) ill-gotten due to themselves, not because of their consequences. Allameh believes that *Al-Manar's* quote is incorrect since some sins are *Haraam* (forbidden) due to their results.
3. " قال إمام الحرمين والغزالي و استحسنة الرازي إنها كل ما يشعر بالاستهانة بالدين و عدم الاكتراث به." (Abdu, Ibid). Some others like Imam Al-Haramayn and Imam Al-Ghazali have said: A major sin is any sin caused by the sinner's ignorance of religion, and Fakhr-e Razi and *Al-Manar* commentators have also considered this definition a desirable and rational one. Allameh says this has also a problem because the definition given by those to *Kabirah* is not the definition of the major sin, but it is the definition and name of one of the major sins, and it is the same as rebellion and disobedience, while there are so many major sins which are not committed under this title ,yet they are still considered as the major sin, for instance, usurping the property of an orphan, *Zina bi'l maharim* (incestuous relationship), and committing murder and killing a believer unjustly (Al-Taba'tabai, Ibid).
4. Some others have said: the major sin is the sin about which the verses of *Surah An-Nisa*, from the beginning to the end of the thirtieth verse, have spoken. Allameh believes that the problem with this aspect is that it contradicts the application of the controversial verse.
5. Others have said that any action forbidden by God Almighty is a great sin. This quote has been attributed to *Ibn Abbas*, and perhaps he meant that opposition to God Almighty is a great sin.

Allameh has said this aspect is also incorrect since sins are divided into two types of major and minor in terms of comparison with each other, not in terms of opposition to God Almighty. What he says is based on drawing an analogy between human action and his opposition as one of the creatures of God Almighty, and God Almighty, the Lord of all creatures. Of course, some people may prefer this quote supposing that the proposition of the sentence “كباير ما تنهون عنه” ... is an *Adhafat Bayani* (*expressive attribution*). While this supposition is incorrect because if it was an *Adhafat Bayani*, it would mean as if we said “if you avoided all sins, we would anathematize your *sayye'at*, (sins). And this is wrong because after avoiding all sins, there is no *sayye'at* or bad deed. If the expressive attribution means that the sins committed by believers before the revelation of that verse are anathematized, then the holy verse is reserved for those who were present at that time. The holy verse does not include those in the past and the future; and it is contrary to the generality construed from the verse. If the generality of the verse is still preserved, it means that if you, believers, decided to avoid all sins and do avoid above all, we would anathematize your former *sayye'at* or bad deed. This comprehension is very rare or has no reference at all, and God's word cannot carry such meaning (Al-Tabatabai, Ibid: 522).

6. Some have said a minor sin is a sin whose punishment is less than its sinner's reward, and a major sin is a sin whose punishment is greater than its sinner's reward.

Allameh says this thesis is attributed to *Mu'tazilits* and is false. As it is a meaning that this noble verse and no verse of the Holy *Qur'an* signifies. What has been proven by the *Qur'an* is the existence of *habth* (depreciate) of some sins, not all of them. The commentators of this perception have also said it is obligatory on God Almighty to atone and eliminate minor sins of those who have avoided the major ones because it is not right to reprimand them. Their quote is invalid because the holy verse does not indicate it (Al-Tabatabai, Ibid: 522).

7. Others have said: The greatness and smallness of sin are two credential things that occur in every sin or *massyi'a*. That is, every sin can be considered as major in one sense and as minor in another. The sin that man commits, whatever it may be, is great in the sense that it is disregard for the command of God or negligence. But the same sin is a minor sin in the sense that it occurs when a person is blinded by inner emotions such as fury, fear and lust, and then God forgives it, Of course, provided that major sins are avoided

Allameh says: This aspect is also invalid. Because when one of the sins is being committed in accompany with rebellion against God Almighty, that sin becomes great and the major. It is not necessary to say that no ugly act in itself is great without the title of rebellion. To testify that adultery with an incestuous woman is greater than adultery with a foreign woman, and that killing an innocent human being is greater than beating a human being, whether or not it is accompanied by rebellion against God. Yes, wherever these deadly titles are used, of course, the ugliness of sin increases and that sin becomes *kabira* or greater. It is clear that the adultery of a person who has suffered from an outburst of lust and the domination of ignorance is not equal to the adultery of a person who considers it as *mobaah* or permissible and who disregards the command of God. (Al-Tabatabai, the same: 523)

This theory is a theory that comes from the appearance of Al-Ghazali's words (as quoted by Fakhr Razi in his commentary on the book of *Selected Revival of Sciences*). He said, in the sum of all the sayings and theories, that there is a difference between sins when they are compared with each other, some are big and some are small hatred. For example, adultery (with one's *Mahram*) is major, *kabira* compared to looking at a foreign woman in terms of comparison between the sins themselves. On the other hand, a sin that was not originally *kabira* may become major or *kabira*: like insisting on its being minor, which while being a minor sin, becomes *kabira* when there is insistence on it.

Thus, with this statement it becomes clear that sins, that is, their deeds and crimes, are divided into two types, major and minor, in terms of the comparison between themselves. These deeds, in terms of the adverse side effects that follow, and also, in terms of punishment and depreciation of good deeds or imperfections of those works are both divided into two types of sins first those whose adverse effects outweigh the favorable effects of the good deeds, and completely destroy the good effects of those deeds. And second those sins which are not so heavy and serious, yet they can only reduce the good effect of good deeds to some extent, so that if after the sin, another good deed whose reward is equal to the bad effect of that sin is done, the defect will be compensated again.

Having considered this fact, if a person commits one or more sins, while he had previously gained light and purity for his heart through good deeds and obedience to God Almighty, this light of obedience will forcibly collide with the darkness of sin; if the darkness of sin overcomes and its weight can destroy the light of obedience, this is a great sin; and if the light and purity of obedience overcomes the darkness caused by sin, it will forcibly destroy that darkness and you will remove the filth of sin from the heart. Of course, the equivalent amount of it will be removed from its light and whatever light which remains, is the light which brightens and purifies the heart.

After quoting this theory, Fakhr al-Razi rejects it because it is based on the principles of the *Mu'tazilite* religion. *Sahib al-Manar*, after quoting the words of these two scholars, strongly attacked Fakhr al-Razi and said that if this meaning (i.e. the two kinds of sins) is explicitly stated in the *Holy Qur'an*, is it still reasonable for a commentator like Ibn Abbas to deny it? The answer is "Never".

4- 2 Al-Manar follows Imam Al-Ghazali and Al-Ghazali is criticized by Allameh

In any case, it seems that *Sahib al-Manar* has been inspired by Imam al-Ghazali's theory and agrees with him, and revolts against Imam Fakhr al-Razi, who has rejected the theory because it is a *Mu'tazilite* theory. Allameh has criticized this recent theory here and said that what Ghazali has brought in is not without flaws in some ways, although it is true to some extent.

The First Critique

Allameh believes that the division of sins into two kinds in terms of their weighing up / not weighing up the punishment against its merits and rewards of good deeds everywhere and permanently is not consistent with the sins that once he considered as inherently as two kinds in his first words. Because most of the sins that are certain to be major or *kabira* may coincide with a very great reward in the person who commits it, which in turn, outweighs the sin hence becoming *Sagir'a* or minor in his belief, even though it is certain to be *Kabir'a* or major. And we may also assume that a minor sin which coincides with a small remnant of the reward in its committer, small enough to be eliminated by that minor sin and hence ending up as major sin or *Kabir'a*. So it turned out that for sins to be the minor or the major differ according to the two divisions he made. Some sins are minor according to the first division, but are major according to the second division, and others are reversed. So these two divisions are generally incompatible. (Al-Taba'tabai, the same: 523).

The Second Critique

Allameh believes that although the coincidence and clash of the effect of the sins with the effect of the obedience is totally right, its generality has never been proven. What reason does Ghazali bring through *Kitaab* and *Sunnat* signifying the realization of this fraction and refraction (Al-Taba'tabai, ibid, 523).

The Third Critique

Allameh believes that the flaw in Ghazali's speech is that the requirement of his speech is the abolition of the condition of avoiding *Kabayi'r* in the excommunication of the *Sagyi'r* or the minor. Although the verse says that the condition for us to excommunicate your minor sins is to avoid major sins, Al-Ghazali, in his book *Al-Ahya Al-Uloom*, says that avoiding a great sin leads to the excommunication of *sayyei'at* or evil when a person can commit that sin, but he abandons it because of the fear of God. This is like a person who wants to drink wine and to listens guitar songs, but struggles to hold his breath, sprinkles wine in the sky and is content to listen only to music. The struggle with self eliminates the adverse effect of sound of music from his heart. Therefore, all these are heavenly rulings that will be reckoned in the Hereafter. (Al-Taba'tabai, the same: 523).

Therefore, none of these multiple aspects is favored. The comprehensive statement that may be made in this regard through the realization of the *verses* of the *Qur'an* is that the issue of fraction/refraction and the opposition of goodness with evil and vice versa is absolutely certain; but there is no reason for the fact that any *Sayye'a* affects any *Hassan'a* or good deed and vice versa any *Hassan'a* affects any *Sayye'a* or makes it imperfect or destroys it completely. The only reason is the reckoning of moral and sensual states, of course, this consideration and this credential is helpful in understanding such *Qur'anic* truths about reward and punishment.

As for the issue of major and minor sins, as you noticed, we said that the presentation of the verse in question indicates that the sins are minor and major in comparison with each other, for example, killing a respectable soul out of oppression is a sin and looking at a non-*mahram* woman is also a sin. But the former is greater than the latter and drinking and getting drunk from rebellion and disregarding the prohibition of God Almighty and also considering it lawful is a sin, and drinking wine for the evil passion will be a sin, but the latter is smaller than the former.

Conclusion

The *Al-Manar* commentators, especially Sheikh Mohammad Abdu, whom Mohammad Rashid Reza referred to as *Al-Istadath- Al-Imam*, believe in the division of the *Kaba'ir* into the minor and the major and have stated that the *Qur'anic* evidence indicates such a division. Yet there is disagreement over the definition of the *Kaba'ir* and the time when it becomes a case of the great sin and the time when it does not. Allameh criticized the *Al-Manar* commentators and the earlier scholars, and he briefly addressed their objections. These were discussed in the previous sections and described their works. The *Al-Manar* commentators thought that "«الكبائر بحسب قصد فاعلها و شعوره عند اقترافها»" meaning that the criterion of the major sins in the intention of their sinner and his feeling and position at the time of committing. Sins committed by the sinner at the time of commission may not be considered major sins based on the sinner's circumstances. Allameh Taba'tabai has relatively accepted this perception since he has said after criticizing those perceptions, "«.. و الكلام الجامع.. المعاصي بقياس بعضها إلي بعضها.. بعضها كبيرة و بعضها صغيرة»". According to Allameh the honorable, the greatness and smallness of sins is understood from the severity of the prohibition or from the fact that the sinner is threatened with Hell-Fire torment or the like. There is no evidence to suggest the major sins are only those that are strictly forbidden in the *Qur'an* or against which the people are threatened with Hell-Fire torment, regardless of whether the prohibition is in the Holy Books or in the traditions.

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