

orphans, usury, desertion from *Jihad*, and disobedience to parents. Others say there are seventeen, still others catalogue seven hundred! Without entering into the fruitless discussion of what constitutes a sin, great or small, it is to be noted that to the Moslem all sins except the *Kebira*, "great sins," are regarded with utter carelessness and no qualm of conscience. Lying, deception, anger, lust and such like are all smaller and lighter offences; all these will be "forgiven easily" if only men keep clear from great sins.

Another important distinction between the scriptural doctrine of sin and Moslem teaching and which has direct bearing on our interpretation of Allah's attributes is the terms used. The most common word used in the Koran for sin is *thanib*,¹ although other terms are used, especially *harām* (forbidden).

The words "permitted" and "forbidden" have superseded the use of "guilt" and "transgression;" the reason for this is found in the Koran itself. Nothing is right or wrong by nature, but becomes such by the fiat of the Almighty. What Allah forbids is sin, even should he forbid what seems to the human conscience right and lawful. What Allah allows is not sin and cannot be sin *at the time he allows it*, though it may have been before or after. One has

¹This word is used for Mohammed's sins and those of other "prophets," and yet nearly all Moslems hold that all of the prophets, including Mohammed, are sinless!