

Will a Muslim Be Punished Twice – In the Dunyaa and Aakhirah – For The Same Sin?

"Whenever someone commits a sin which has a prescribed punishment (Hadd) to be implemented in this world, and that punishment is executed upon this person during his lifetime – in this case, the person has made the required compensation for his sin in this life. Hence, he will not be punished a second time for this same sin.

This is because the defect which occurred (due to the commission of a sin) has been made up for or mended by the execution of the prescribed punishment (Hadd) upon him.

It has been confirmed in the Hadeeth of **Ubaadah ibn Saamit** (RadiyAllaahu anhu), from the Prophet (SallAllaahu Alaihi wa Sallam) that he said: "Whoever has committed any act which is subject to one of the prescribed punishments (Hudood); and then he was punished accordingly [with the prescribed punishment] – it will serve as an **expiation** (Kaffaarah) for him, i.e. this punishment (Hadd) which was executed upon him will serve to **mend** the defect that occurred from him (due to his sin), and it will be an **expiation** for him (for that sin).

The **Khawaarij** are those who say that the prescribed punishments (Hudood) only serve as a warning for others (not to engage in such behavior), but do not mend the defect which results from the sin. They claim that the person who does not **repent** - and does not have the prescribed punishment inflicted upon him – will remain in the Hell-Fire eternally, since those who commit major sins (Kabaa'ir) – according to their false view – will remain in Hell-Fire forever. They hold the view that nothing can benefit such a person except repentance (Tawbah); and that if the **prescribed punishment** (Hadd) is executed upon someone, **without him repenting** – he will remain in the Hell-Fire eternally.

Indeed, the Hadeeth of Ubaadah ibn Saamit (RadiyAllaahu anhu) previously mentioned makes clear the fact that the prescribed punishment (Hadd) serves as an expiation (Kaffaarah) for the sinner, i.e. it will be as though the sin never occurred – even if the person has not repented.

In the case where the person has actually repented, then repentance (Tawbah) removes whatever (sins) were committed before it. However, if the prescribed punishment has been executed upon someone, then he will not be punished again in this world or in the hereafter. So, the sin which occurred from him has been expiated by means of this punishment which he received in this world, i.e. due to the execution of the prescribed punishment (Hadd) upon him."

Note: The clarification of this issue is taken from a commentary on 'An-Nawawee's Forty Hadeeth' by **Shaykh Abdul-Muhsin al-Abbaad** (Hafidhahullaah). Translated by Abu Muhammad 3rd Dhul-Qa'dah 1434 AH (9th September 2013 CE)]