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## **BENEFITS FROM THE STORIES OF THOSE WHO REPENTED**

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### **THE REPENTANCE OF THE MAN WHO KILLED ONE-HUNDRED PEOPLE:**

On the authority of Aboo Sa'eed Al-Khudree who said: The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said:

“There was from those who came before you a man who killed ninety-nine people, so he asked about the most knowledgeable of the people on earth and was directed to a monk, so he went to him and informed him that he had killed ninety-nine people and was there any hope repentance for him? He replied to him that there wasn't so he killed him and completed one-hundred. He then asked about the most knowledgeable of the people on earth and was directed to a scholar and informed him that he had killed one-hundred people and was there any hope for him of repentance? He replied to him that there was and asked, ‘Who stands between you and repentance? Go to such and such a land, you will find there people who worship Allaah, worship Allaah alongside them, and do not return to your land because it is a land of evil.’ So he went away and when he got about half the way death overtook him, and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said, ‘He came with a repenting heart to Allaah,’ and the angels of punishment argued, ‘He never did a good deed in his life.’ Then there appeared an angel in the form of a human being to arbitrate between them. He said, ‘Measure between the two lands and which ever one he is closest to he will be considered from its inhabitants.’ They measured and found that he was closer to the land that he intended to go to, and so the angels of mercy took his soul.”

### **Benefits of this Hadeeth:**

#### **First: Feeling Remorseful for One's Sins**

As we see from this narration that this man who had murdered a large number of people began to search for someone from the people of the earth who had been endowed with knowledge so he could inquire about the possibility of his repentance, and this act of seeking an answer to whether there was penance for him, after such grave crimes, clearly

shows he had developed feelings of regret for what his hands had put forth in the past, and because of this Ibn Hibbaan collects this *hadeeth* in his *saheeh* in the chapter of repentance: 'Mention of the hadeeth showing that remorse is repentance.'

Ash-Shaykh Ibnul-Uthaymeen (*rahimahullaah*) stated: 'He then became remorseful and began to ask about the most knowledgeable people of the land...' (Explanation of Riyaadus-Saaliheen 1/84).

There is a an authentic *hadeeth* collected by Imaam Ahmad in his Musnad, Ibn Maajah, and Al-Haakim and authenticated by Al-Muhaddith Al-Albaanee in *al-Jaami' Saheeh* and *Saheeh Ibn Maajah* (3/4328) that shows that of the most important of the conditions of repentance is regret for ones sins. He said: "To feel remorse is repentance."

Said As-Sindee in the explanation of the Sunan of Ibn Maajah (2/563): "His statement 'To feel regret' meaning for his sin because it is disobedience [to Allaah], because if he felt regret for any other reason, like he regretted drinking intoxicants because he wasted his money on it, than this is not from repentance whatsoever. And his statement 'is repentance' meaning it is the major part of it (repentance) and is necessary for the remaining conditions, for indeed the one who is regretful will generally leave off the sin immediately and be determined not to return to it in the future, and with this [the conditions of] repentance are completed."

Imaam Al-Manaawee says in *Faydul-Qadeer* (6/387): "Indeed it is the greatest of its conditions because regret is something that is connected to the heart and the limbs follow it, so if the heart feels regret it ceases to commit the sin and the limbs follow it in that."

He also says: "So since regret is from the reasons of repentance he called it (regret) by its name (repentance)."

Quoted At-Tahaawee in *Sharh Mushkilul-Aathaar* that 'Umar Ibnul-Khattaab said: "Sincere repentance is that a man avoids the evil acts that he used to commit, repenting to Allaah from them, and not returning to them ever."

Then At-Tahaawee says after this narration from 'Umar: "And from that which has been narrated on the Prophet about regret and that it is repentance. "To feel remorse is repentance." He then states: "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) called remorse repentance. This shows that the one who says: 'I repent to Allaah from such and such a sin,' and he is regretful, is rewarded for this statement of his."

He says elsewhere in *Sharh Mushkilul-Aathaar*: "So regret for this (sin) is from what prevents returning to what is like it, and in this is proof for what we mentioned. And with Allaah is success."

Al-Haafidh Ibn Hajr states in *Fathul-Baaree*: “And some of them say that it is sufficient repentance to be regretful for falling into the sin, for this necessitates abandoning it, and determining not to return to it, and this are a result of regret.”

Al-'Allaamah Ibnul-Uthaymeen mentions in his explanation of *Riyaadus-Saaliheen* in the Chapter of Repentance (1/74): “The second condition: Regret for what has perpetrated from sin, because a person’s feeling of regret shows that he is truthful in his repentance, this means that he feels sorrow for what had preceded from him, and is remorseful because of it, and does not see any way out of it except to repent from it to Allaah.”

### **Second: Asking the People of Knowledge When Seeking Guidance towards Repentance**

There is no doubt that the one who seeks to repent should seek out the people of knowledge to ask them for guidance and words of advice, as one can see that asking those who are ignorant of the affairs of repentance and its means may look at the gravity of the crimes of the sinner and see no hope for him.

Ibn Hajr says in *Fathul-Baaree* [7/200]: “In this *hadeeth* is the virtue of the scholar over the worshipper because one who first gave a verdict that there was no repentance for him (the man who killed one-hundred people) was concerned with worship so he magnified that which the murderer had fallen into from his crime of killing such a large number of people. As for the second (the scholar) he was concerned with knowledge so he answered him correctly and guided him to the path of salvation.”

Ash-Shaykh 'Uthaymeen stated: ‘He then became remorseful and began to ask about the most knowledgeable people of the land to ask him whether there was any repentance for him, so he was directed to a monk, meaning a worshipper, but he was not endowed with knowledge, so when he said that he had killed ninety-nine people and asked was there any repentance for him? The monk regarded the sin as too great and said: ‘There is no repentance for you,’ so he killed the monk and completed one-hundred people, then he asked about the most knowledgeable people of the land and was directed to a scholar and he told him that he had killed one-hundred people was there any repentance for him? He answered him that there was.’ (Explanation of *Riyaadus-Saaliheen* 1/84)

So one should seek out the people of knowledge and virtue to ask them concerning the conditions and means to repentance. The proofs for this are many. From them the statement of Allaah,

**“Ask the people of knowledge when you don’t know.”** [Sooratun-Nahl, 16:43]

And what is found in the *hadeeth* collected in the *Sunan* of Abee Daawood on the authority of Jaabir Ibn Abdillah who said: “We went out on an expedition and one of us was hit with

a rock and it caused a gash in his head, then when he slept he had a wet dream, so he asked his companions: 'Is it permissible for me to make *tayammum*?' They answered: 'We don't see anything to permit you to do so as long as there is water present.' So he made *ghusl* (bathed) and died. So when we reached The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) he was informed of this and said: "They killed him, Allaah kill them! Could they not have asked if they didn't know? Indeed the cure for ignorance is the question."

Sufyaan Ath-Thawree said: "It was said: Fear the trial of the ignorant worshipper and the sinful scholar, for indeed they are a trial for all who have been tested." [*Tahdheeb Al-Kamaal* 11/168]

Also Imaam Maalik said: "Knowledge is not to be taken from four, and it is to be taken from any besides them: it is not taken from an ignorant man who openly displays his ignorance, or one who lies in the affairs of the people even if he is not accused of lying in the *hadeeth* of The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), or the person of desires who calls the people to them, or the man who is devout in his worship but doesn't have knowledge of what he relates." [*Al-Jaami' Li Akhlaaqir-Raawee wa Adaabis-Saami'* no. 169 and *Al-Kifaayah* no. 465]

### **Third: Allaah Forgives the Greatest of Sins with Sincere Repentance**

From his statement: "Who stands between you and repentance?" and there is no question about the evil of murder, and that it is considered from the greatest of sins after *shirk*, so much so that Al-Haafidh Adh-Dhahabee mentions it second in his book *Al-Kabaair* (The Major Sins) after *shirk*.

Allaah says in His Noble Qur'aan,

**"Because of that We ordained for the Children of Israaeel that if anyone killed a person not in retaliation of murder or to spread corruption in the land it would be as if he killed all of mankind."** [Sooratul-Maa'idah, 5:32]

**"And those who do not call on anyone with Allaah, nor kill a person unjustly, except in the right, nor commit fornication, and whoever does this shall receive the punishment. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace."** [Sooratul-Furqaan, 25:68-71]

And Allaah says,

**"And whoever kills a believer intentionally, his recompense is Hell to abide therein."**  
[Sooratun-Nisaa', 4:93]

And from the *hadeeth* of Anas Ibn Maalik that the Prophet was asked about the major sins and he said: “To ascribe partners in worship with Allaah, to disobey ones parents, the taking of a life, and false witness.”

In the two *saheehayn* from the *hadeeth* of Aboo Waa’il on the authority of Ibn Mas’ood who said: “I said to the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*), ‘O Messenger of Allaah! What is the worst sin?’ He said: ‘To join partners with Allaah after He has created you...’ I said, ‘And then?’ He said: ‘To kill your child fearing that he will share your food.’

In these narrations murder is mentioned from the greatest of the major sins so there is no question of its gravity. But there are numerous texts from the Book and the Sunnah that prove that even the one who has committed this most hideous sin of murder and makes sincere repentance to Allaah is forgiven. From them the verses in *Sooratul-Furqaan* that follow what we quoted previously: **“And those who do not call on anyone with Allaah, nor kill a person unjustly, except in the right, nor commit fornication, and whoever does this shall receive the punishment. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace. Except those who repent and believe, and work righteous deeds; for those Allaah will change their sins into good deeds, and Allaah is The Forgiving, The Merciful. And Whosoever repents and does righteous deeds; then verily he repents to Allaah with true repentance.”**

Ash-Shaykh As-Sa’dee says in the *tafseer* of these verses: **““Except those who repent”** from sins and change them leaving them off immediately, and feeling regret for their actions in the past, and being determined to never repeat them. **“and believe”** in Allaah, a true belief that necessitates his abandoning sin and becoming obedient **“and work righteous deeds”** from what Allaah has commanded, the intention being for the Face of Allaah. **“for those Allaah will change their sins into good deeds”** meaning, their deeds and statements that were once counted from evil will be changed to good ones, their *shirk* into *eemaan*, and their sin into obedience, then they do an act of good and obedience, and repent from every sin, from what is apparent in the verse.”

From the proofs also in the Qur’an is the verse where Allaah says,

**“Say: O my slaves who have transgressed against themselves! Do not despair of the Mercy of Allaah: certainly, Allaah forgives all sins. Truly He is the All-Forgiving, Most Merciful.”** [Sooratuz-Zumar, 39:53]

And from the proofs in the Sunnah is this *hadeeth* of the one who killed one-hundred people. Ibn Hajr says in *Fathul-Baaree* [7/200]: “In this *hadeeth* is proof that repentance benefits for murder as it does for all other sins.”

Imaam Muslim collects this *hadeeth* in his Saheeh in the Book of Repentance under the chapter of the acceptance of the repentance of the murderer even if his killings are numerous. Imaam An-Nawawee says in the explanation (17/85): “His statement: ‘Indeed there was a man who killed ninety-nine people, then he completed one-hundred, then a scholar answered that there was repentance for him’ This is the position of the people of knowledge, and there is consensus among them on the acceptance of the repentance of the one who murders intentionally, without any difference among them...”

In *Al-Adabool-Mufrad*, Imaam Al-Bukhaaree (no.4) brings the narration of Ibn Abbaas that a man came to him and said to him: ‘I was engaged to a woman and she refused to marry me, so another man proposed to her, and she wanted to marry him, so I became extremely jealous and killed her. Is there any repentance for me?’ He said: ‘Is your mother alive?’ He answered: ‘No.’ He said: ‘Repent to Allaah, and draw close to Him as much as possible.’ Ataa ibn Yasaar said: ‘I went and asked Ibn Abbaas: ‘Why did you ask was his mother alive?’ He answered: ‘Indeed I do not know an act that brings one closer to Allaah then righteousness to ones mother.’

#### **Fourth: The Encouragement of the Repenting One to Flee from the Places He Used to Fall into Sin, and From those who Used to Encourage Him Upon It**

Al-Haafidh ibn Hajr says in *Fathul-Baaree* (7/200): “And in this *hadeeth* is the virtue of leaving the land of which a person fell into sin [for fear] that he will most likely return to it there either because it will remind him of his past actions, and the temptation found in it, or because of the presence of those who will aid him upon it and encourage him to it, and therefore the second one said: ‘And do not return to your land because it is a land of evil,’ and in it is an indication that the one who repents must separate himself from the situations that he was accustomed to in the days of his disobedience.”

An-Nawawee says (17/86) in the explanation of this statement in Sharh Muslim: “In this is the desire for the one who is repenting to separate himself from the places that he used to fall into sin and from the people who used to assist him upon it, and to cut them off as long as they are upon that condition, and to change his companions to the righteous, the scholars, the worshippers and those who he benefits companionship from, and this is reassurance of his repentance.”

This is from the most important steps that the one who repents must take because if he remains with the people that he used to fall into sin with then he will most likely return to it based on the fact that the human being was created weak.

Ash-Shaykh Ibraaheem Ar-Ruhaylee mentions in his book *Mawaqif Ahlus-Sunnah wal-*

*Jamaa'ah min Ahlil-Ahwaa wal-Bid'ah* (2/529-530): "Since the foundation of the nature of the human being was created weak, as Allaah says,

**"And man was created weak."** [Sooratun-Nisaa', 4:28]

Allaah guided his worshippers to that which would aid them in the preservation of their religion, from the companionship of the righteous and pious, He says,

**"And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face: and let not your eyes overlook them, desiring the pomp and glitter of the life of this world."** [Sooratul-Kahf, 18:28]

Ibn Katheer says in the commentary of this verse (3/80): "Sit with those who remember Allaah, exalt Him, praise Him, and ask of Him in the day and the night, from the worshippers of Allaah whether they are from the poor, the rich, or the weak." Just as He has also warned them against the companionship of the sinful and the renegades and sitting with them. He says: "**Then after the remembrance do not sit in the company of the wrongdoers.**" And this is because of Allaah's knowledge of the nature of human beings; from being easily affected, positively or negatively, by the environment of which it dwells in.

And the Prophet (*sallallaahu 'alayhi wa sallam*) likened the sitting with the righteous and what it brings from benefit, and sitting with the sinful and what it brings from harm, with the sitting with the seller of scents and the blacksmith. In the two *Saheehayn* on the authority of Aboo Moosaa Al-Ash'aree from the Prophet (*sallallaahu 'alayhi wa sallam*): "Indeed the example of good company and bad company is like that of the seller of scents and the blacksmith, so the seller of scents will either give you some as a gift or sell you some or at least you will find with him a pleasant smell, and the blacksmith will either burn your clothes or you will find with him an awful odour."

Al-Imaam Muslim collects this *hadeeth* in his *Saheeh* in the chapter: The desire of sitting with the righteous and avoidance of evil companions. Imaam An-Nawawee says in the explanation (16/394): "In this *hadeeth* is the virtue of sitting with the righteous, the people of good, honour, upright character, fear [of Allaah], knowledge, and good conduct, and the prohibition of sitting with the people of evil, innovation, those who backbite the people, or who commit an abundance of sin, and what is like this from blameworthy types."

Stated Atheem Al-Aabaadee in *Awnul-Ma'bood*, the explanation of Sunan Abee Daawood (13/146): "In this *hadeeth* is guidance to accompany the pious, and the scholars, and to sit with them, for indeed it will benefit one in this life and the next, and avoiding companionship of the wicked and sinful for indeed it harms religiously and in the worldly affairs."

So one must make his companions from the righteous as all other friends will be enemies of the day of Judgement. Allaah says,

**“Friends on that Day will be enemies to one another except the righteous.”**  
[Sooratuz-Zukhruf, 43:67]

Al-Imaam Al-Baghawee says in his commentary of this verse (7/221) : **“‘Friends’** upon sin in the worldly life **‘on that Day’** the Day of Resurrection, **‘will be enemies to one another except the righteous’** except those who loved for the sake of Allaah upon obedience to Him.”

Stated Alee ibn Abee Taalib about this verse: “Two believing friends and two disbelieving friends, so one of the believing friends dies and says: ‘O Lord! Certainly so and so used to enjoin me to obedience to You and Your Messenger, and enjoin me to good and forbid me from evil, and remind me that I was going to meet You. O Allaah! Do not send him astray after me and guide him as You guided me, and bestow Your favour upon him as You bestowed Your favour upon me, so when his friend dies they are joined together and they will praise one another saying: ‘What a excellent brother and companion.’ And one of the disbelievers dies and he says: “O Lord! Indeed so and so prevented me from obedience to You and Your Messenger, he commanded me to do evil and prevented me from good and told me that I would not meet You, and he will say: ‘What and evil brother and companion.”

Qataadah ibn Di’aamah said: “By Allaah we have never seen a man companion a people except that he was like them, so companion the righteous from the worshippers of Allaah that perhaps you will be like them or with them.” [Al-Ibaanah: 2/480]

Ibn Abdul-Barr narrates that it was reported to him on the authority of Al-Ahnaf Ibnul-Qays that he said: “Good speech is better than remaining quiet, and remaining quiet is better than evil, vain speech, and good companionship is better than being alone, and being alone is better than evil companionship.” [At-Tamheed: 17/449]

The repentance of Fudayl ibn Iyyaad that Al-Haafidh Al-Mizzee brings in the biography of Fudayl ibn Iyyaad that Al-Fadl ibn Moosaa said: “Al-Fudayl ibn Iyyaad used to be a highway robber between Abiyuwarad and Sarkhas and the reason for his repentance was that he used to be in love with a young girl and once when he was climbing her wall to go to her he heard a recitor recite,

**“Has not the time come for the hearts of those who believe to be affected by Allaah’s reminder.”** [Sooratul-Hadeed, 57:16]

So when he heard it he said: “Yes my Lord the time has come!” So he went back and at night, took refuge in his shack and some passer-bys were around, and one of them said: “We shall travel [tonight].” And another said: “Let’s wait until daylight for indeed Fudayl is

on the road waiting to rob us.” So he (Fudayl) said: “I go about by night committing sin, and now there are a people from the Muslims who are in fear of me, I do not think that Allaah has brought them to me except that I would be prevented [from evil]. ‘O Allaah! I have repented to you and have made from my repentance the precincts of the Sacred House (Ka’bah).”

What has come in the repentance of Aadam (‘*alayhi salaam*), Allaah says in His Qur’aan,

**Then the Satan made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down all with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time. Then Aadam received from his Lord Words. His Lord pardoned him (accepted his repentance). Verily He is the One Who forgives (accepts repentance), the most Merciful."** [Sooratul-Baqarah, 2:30-38]

Stated As-Sa’dee in his commentary on these verses [pg. 49-50]: “Allaah says: ‘**but do not come close to this tree**’, A kind of tree from the trees of Paradise, Allaah knows best about it. Allaah forbade them from it as a test and a trial (or for a purpose unknown to us) ‘**or you will both be from the wrong-doers**’, this indicates that which was forbidden was *haraam* because the result of it is *dhulm* (oppression).

So their enemy continued to whisper to them and beautify for them what they were forbidden until he caused them to slip...so they were deceived by him and obeyed him, so he got them out from that which they were in from blessings and comfort, and they were sent down to the abode of labour, hardship, and toil.

He goes on: ‘**Then Adam received**’, Allaah inspired him ‘**from his Lord Words**’ and they are his statement, ‘**O Allaah! We have wronged our own souls**’ so he confessed his sin and asked Allaah for His forgiveness, ‘**his Lord forgave him**’, accepted his repentance, ‘**Verily He is the One Who forgives**’, for the one who repents to him and returns from sin.

Sufyaan ibn Uyainah said: “Whoever his sin is from desire (craving), have hope for his repentance, for indeed Aadam disobeyed Allaah from desire (craving) and was forgiven, and whoever his sin is from arrogance, then fear for his damnation, for indeed Iblees (Satan) disobeyed Allaah from haughtiness and was cursed.” [Tahdheeb Al-Kamaal by Al-Mizzee]