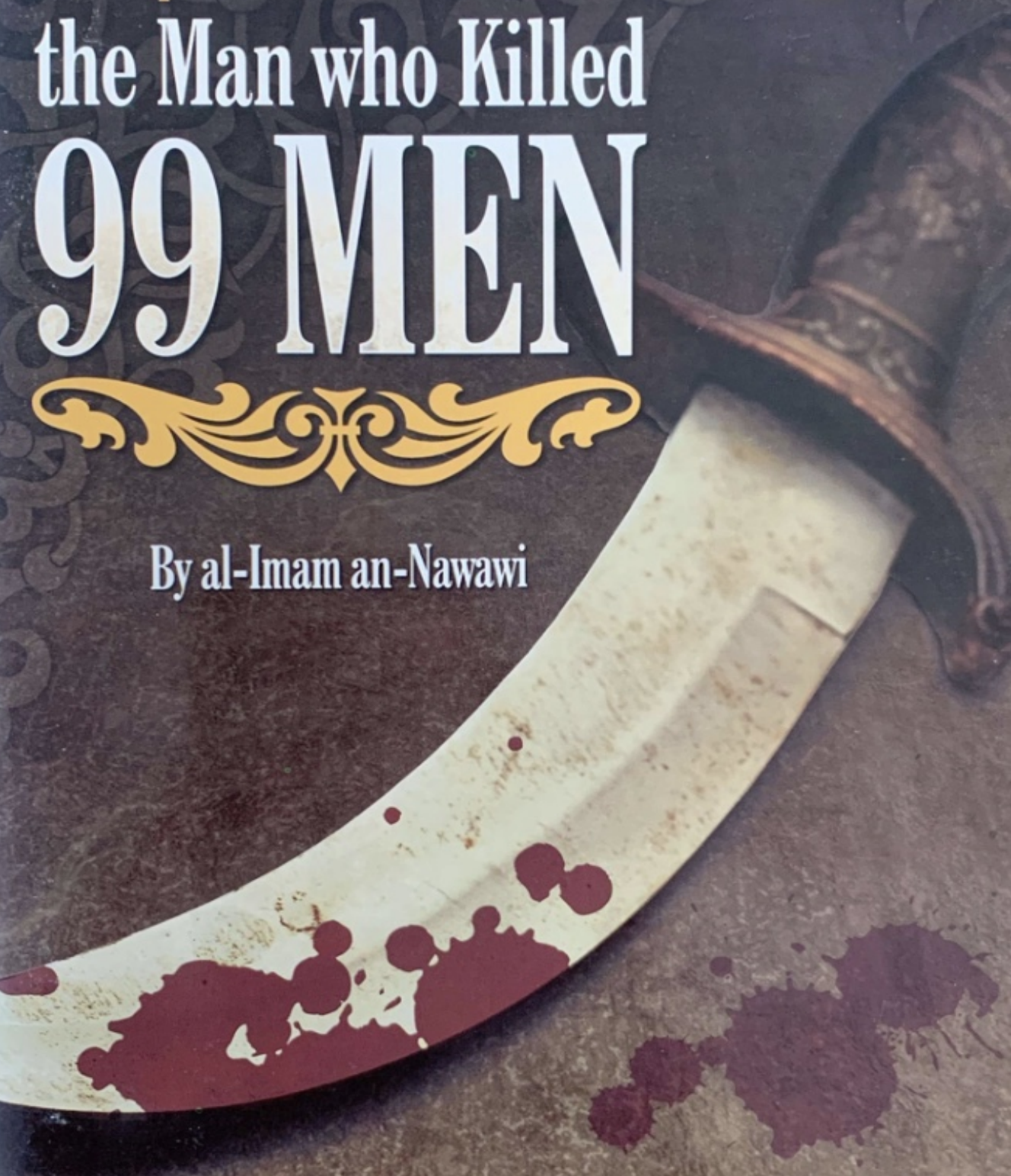


The Explanation of the Hadith of
the Man who Killed
99 MEN



By al-Imam an-Nawawi



Al-Allaamah Muhammad bin Salih al-Uthaymeen & Sheikh Salim al-Hilaalee

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May Allāh, the Most High, reward everyone who assisted in this humble effort. We ask Allāh by His Beautiful Names and Lofty Attributes to allow this book to be knowledge that the people will benefit from until the Day of Judgment.

فہرست

Table of Contents

The Text

The Arabic Text of the Hadith as found in the Authentic
Collection of Al-Imām Muslim.....pg.4
The English Translation of the Hadith.....pg.5

The Explanations

Al-Imam An-Nawawi's Explanation.....pg.7
Al-Uthaymīn's Explanation.....pg.13
Al-Hilālī's Explanation.....pg.18

Repentance

The Rulings of Repentance from the Riyād As-Sālihīn.pg.22
The legislative conditions of Repentance explained by the Noble
Scholar Muhammad bin Sālih (Al-Uthaymīn).....pg.25

The Man Who Killed Ninety-Nine Men

Legislative Rulings

Ruling 1: The Repentance of the Fornicator.....pg.26

Ruling 2: The Repentance of the one who attains wealth from
impermissible means.....pg.32

Verses from the Qur'ān about repenting.....pg.35



The Arabic Text of the Hadith as found in Sahih
Muslim

وَعَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ فَيَمَنٍ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةَ وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فَدَلَّ عَلَيَّ رَاهِبٌ فَأَتَاهُ فَقَالَ إِنَّهُ قَتَلَ تِسْعَةَ وَتِسْعِينَ نَفْسًا فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ لَا، فَقَتَلَهُ فَكَمَلَ بِهِ مِائَةَ، ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فَدَلَّ عَلَيَّ رَجُلٌ عَالِمٌ فَقَالَ إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضٍ كَذَا وَكَذَا فَإِنَّ بِهَا أَنَا سَا يَعْبُدُونَ اللَّهَ تَعَالَى فَاعْبُدِ اللَّهَ مَعَهُمْ، وَلَا تَرْجِعْ إِلَيَّ أَرْضُكَ فَإِنَّهَا أَرْضٌ سَوْءٌ. فَانْطَلِقْ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ؛ فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ. فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِبًا مَقْبَلًا بِقَلْبِهِ إِلَى اللَّهِ تَعَالَى، وَقَالَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَأَتَاهُمْ مَلِكٌ فِي صُورَةِ آدَمِ فَجَعَلُوهُ بَيْنَهُمْ - أَيَّ حَكْمًا - فَقَالَ: قَيَسُوا مَا بَيْنَ الْأَرْضَيْنِ فَإِلَى أَيَّتَهُمَا كَانَ أَدْنَى فَهُوَ لَهُ، فَقَاسُوا فَوَجَدُوهُ أَدْنَى إِلَى الْأَرْضِ الَّتِي أَرَادَ، فَحَبَسَتْهُ مَلَائِكَةُ الرَّحْمَةِ مُتَّفِقَةً عَلَيْهِ. وَفِي رِوَايَةٍ فِي الصَّحِيحِ: فَكَانَ إِلَى الْقَرْيَةِ الصَّالِحَةِ أَقْرَبَ بِشِيرٍ فَجَعَلَ مِنْ أَهْلِهَا

وَفِي رِوَايَةٍ فِي الصَّحِيحِ: فَأَوْحَى اللَّهُ تَعَالَى إِلَى هَذِهِ أَنْ تَبَاعِدِي وَإِلَى هَذِهِ أَنْ تَقْرَبِي وَقَالَ قَيَسُوا مَا بَيْنَهُمَا فَوَجَدُوهُ إِلَى هَذِهِ أَقْرَبَ بِشِيرٍ فَغَفَرَ لَهُ وَفِي رِوَايَةٍ: فَنَأَى بِصَدْرِهِ نَحْوَهَا.

The Man Who Killed Ninety-Nine Men

Abu Sa'id al-Khudri (رضي الله عنه) reported Allah's Messenger (ﷺ) as saying: There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said: This man has come as a penitent and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the

The Man Who Killed Ninety-Nine Men

land of piety), and so the angels of mercy took possession of it. Qatāda said that Hasan told him that it was said to them that as death approached him, he crawled upon his chest (and managed) to slip in the land of mercy.¹

In another narration:

He was found to be nearer to the village where pious persons were living equal to the Space of a span and he was thus included among them.

And in another narration:

Allah commanded the earth (from where) he wanted to come out to move itself away and to the other earth (where he wanted to go) to draw nearer."



¹ Collected by Al-Bukhārī and Muslim

**Al-Imam An-Nawawi's Explanation² of the
Hadith of**

The Man who Killed Ninety-Nine Men

The statement of the Prophet (ﷺ) “There was a man who killed ninety-nine, then he killed another man completing one hundred, then he received a religious ruling from a scholar that he could repent.” It is the consensus of the people of knowledge that the sincere repentance of the murderer who has killed intentionally is accepted. No one opposed this opinion except (the Noble Companion, Explainer of the Qur’ān) Abdullah Ibn ‘Abbās (رضي الله عنه). (So we say) as for what is transmitted from (some) scholars that states their opposition to this consensus, then what is intended is a harsh rebuke against the cause of the repentance (the murder itself) and it is not that they believe that the murderer’s repentance is invalid. Rather, this hadith clearly expresses and affirms this unanimous opinion, even though this hadith is (speaking about a time period before Al-Islam) and thus it is from a (prophetic) legislation before ours. Therefore there is a difference of opinion amongst the scholars whether or not this hadith can be used as a proof. However, this

² From Al-Imām An-Nawawi’s Explanation of Sahīh Muslim, “The Book of Repentance”, chapter: “The Acceptance of the Repentance of

The Man Who Killed Ninety-Nine Men

is not the situation where differencing can occur. Rather, differencing can only occur if our legislation has not mentioned that which agrees with this story. And no doubt there exists in our legislation that which agrees with this narration, and it is the statement of Allah

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ^٤ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ
أَسَٰمًا ﴿٦٨﴾

“And those who don’t call upon other than Allah, and don’t
Murder...”³

to the statement of Allah

﴿إِلَّا مَنْ تَابَ﴾

“...Except those who make repentance...”⁴

As for the statement of Allah

the Murderer, even if he killed a large number of people”

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ
خَالِدًا فِيهَا وَعُذِّبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا

عَظِيمًا ﴿٩٣﴾

“And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.”⁵

Then the correct opinion concerning this verse is that indeed this person's recompense is the hell-fire. He *may* be punished with the fire or other than it. And he may not be punished at all, rather he may be pardoned from it all together.

However, if someone kills intentionally and he holds the belief that it is permissible for him to do so without just right, and he does not have a misunderstanding than he is a disbeliever and has apostated from the religion. Because of this he will remain in the hell fire, based on a unanimous ruling of the people of knowledge. But if he commits a murder and does not think it is permissible for him to do so, rather he believes it to be impermissible, then this person is a wicked evil sinner who has

³ Surah Al-Furqān: 68

⁴ Surah Al-Furqān: 70

⁵ Surah An-Nisā:4:93

The Man Who Killed Ninety-Nine Men

committed a major sin; his punishment is the hell-fire and in it he will remain for an extended period of time, but with Allah's bounties He informed us that whosoever dies worshipping Allah, believing that no deity is worthy of being worshipped in truth except Allah, he will not remain in the fire forever. This Muslim, who has singled out Allah in all acts of worship, may be pardoned and never enter the fire at all, and perhaps he may be punished in the fire like all the other sinners and may be pardoned thereafter, being removed from the hell-fire to the paradise. Indeed this is the correct opinion concerning this verse. There is nothing in the verse stating that it is a must that since the killer is deserving of being punished with a specific torment that it is inevitable they he must actually be punished. And also, there is nothing in the verse stating that he will remain in the fire. Rather it only indicates that his recompense is the fire, and that he deserves to be punished in it. Also from amongst the explanations of this verse is that it is directed specifically at the one who kills unjustly with the belief that it is permissible. Also it is said that this verse was revealed about a specific person. Some scholars say the meaning of الخلود (Al-Khulūd) is a long period of time, and it does not mean forever. It is also said that the meaning is that he is repaid or recompensed for his transgression. All of these statements are weak and corrupt because they oppose the true and clear wording of the verse. As for this last statement, then it is often mentioned

The Man Who Killed Ninety-Nine Men

on the tongues of many of the people, but it is false and corrupt because it implies that if he is pardoned from being punished, that the fire was not actually his recompense, but indeed it is his recompense, but Allah freed him from this recompense out of His mercy, pardoning, and generosity for him. But the correct opinion is that which was previously mentioned, and Allah knows best. As for the statement:

انطلق إلى أرض كذا وكذا فإن بها أناسا يعبدون الله تعالى فاعبد الله
معهم، ولا ترجع إلى أرضك فإنها أرض سوء

“You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you).”

The scholars say that this is an indication that it is highly recommended for one who has repented from a particular sin to depart from the place in which they committed the sin, to leave of the friends who assisted upon the crime, and to boycott these evil companions as long as they are upon their wicked condition. And it is also highly recommended for the one who has repented to replace his old sinful companions with the pious and noble, such as the scholars, upright worshippers, and others that should be

The Man Who Killed Ninety-Nine Men

followed and benefitted from. With these steps, the repentance is solidified.

As for the Angels measuring between the two towns and the angel that judged between them, then it is understood that Allah commanded them to have one passing by them rule between them, once they differed concerning the affair of the dead man and were confused by it. So an angel passed by them in the form of a man, and then he made his decision.



Benefits from Ash-Sheikh Muhammad bin Sālih Al-Uthaymīn's Explanation⁶ of the Man Who Killed Ninety-Nine Men

There are a number of benefits that the Noble Scholar Muhammad bin Sālih Al-Uthaymīn mentions pertaining to this hadith, from amongst them: the door of repentance is open for the murderer, and the evidence for this is that which is found in the book of Allah,

His statement:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ^ع
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴾ (٤٨)

“Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.”⁷

⁶ From Al-Uthaymīn's explanation of Riyād As-Sālihīn

⁷ Surah An-Nisā: 48

The Man Who Killed Ninety-Nine Men

Meaning: Anything less than shirk, Allah forgives whomever He pleases.

A consensus from the people of knowledge ascribe to this understanding.

It has been reported on the authority of Ibn 'Abbās (رضي الله عنه) that he mention for the killer there is no repentance, due to Allah saying;

﴿ وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ
خَالِدًا فِيهَا وَعُضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا
عَظِيمًا ﴾

“And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.”

However, the opinion ascribed to by the majority is correct. In addition, what has been narrated from Ibn 'Abbās (رضي الله عنه) can perhaps be construed to mean that there is no repentance for the killer in relation to the one who has been murdered. For the action of the killer is connected to three rights.

The First Right: For Allah

The Second Right: For the one killed

The Third Right: The guardian of the murdered.

In relation to the right of Allah, there is no doubt that Allah shall grant forgiveness for the one who turn to Him in repentance, due to His saying,

﴿ قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ

حِسَابٍ ﴿١٠﴾

Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah: verily, Allah forgives all sins.⁸

Also His saying,

﴿ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا ءَاخَرَ وَلَا يَقْتُلُونَ
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ
يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَعَّفَ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ
مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا

⁸ Surah Zumar: 10

فَأُولَٰئِكَ يَبْدُلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا

رَحِيمًا ﴿٧٠﴾

“And those who invoke not any other ilah (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allah will change their sins into good deeds.”⁹

In relation to the right of the one Killed: The repentance of the killer is of no benefit to him and does not fulfill his right, for he is deceased. It is not possible {for the Killer} to seek atonement {from the murdered}, nor to absolve himself of his blood. The killer therefore remains {in this state} seeking to {fulfill} his right, irrespective of {his action} of seeking for repentance. And on the Day of Judgment Allah shall judge between them.

In relation to the right of the guardian of the individual killed: The repentance of the killer is not actualized until he surrenders himself to [the individual's} guardian, confesses to {his} action

⁹ Surah Al-Furqān: 68-70

The Man Who Killed Ninety-Nine Men

of killing, declares: I am the killer and I am before you. If you wish, kill me. If you wish, accept the blood money. If you wish, pardon me.



**The Fiqh from the Hadith of
The Man Who Killed Ninety-Nine Men by
Ash-Sheikh Salīm Al-Hilālī¹⁰**

The Fiqh (understanding) of the Hadith:

- The wisdom of the Prophet in the way he will instruct and admonish by setting forth examples. It is known that the souls take benefit from such examples.
- **The Permissibility in narrating stories from the children of Israel**, for there is found in them amazing stories. However if the People of the book narrated to us a story we do not accept it nor reject it.
- **The Human soul**, it naturally wants good, it only becomes corrupt when evil enters it. So if it encounters one who reminds it (with good) then it prepares itself to remain steadfast upon the path of guidance.
- **The virtue of having Knowledge coupled with little actions verses the one who've done abundance of actions coupled with ignorance:** Perhaps a person who is evil wants to do good, but due to him being ignorant he causes destruction to himself and others, going astray and leading others astray.

¹⁰ From Ash-Sheikh Salīm Al-Hilālī's explanation of Riyād As-Sālihīn

The Man Who Killed Ninety-Nine Men

• **In this Hadith there is a clarification** for the one who wants to undertake the task of guiding the people, inviting them to Islam and the Truth, then it is require from him to seek knowledge of the Islamic Legislation in giving da'wah, if he is void of possessing this knowledge then the harm he will cause will outweigh the benefit.

• **The one who is ignorant is an enemy to himself:** the monk indicates this; his having little knowledge is what brought about his own demise.

□ The Scholar guides with the light of truth and knowledge. He has been granted the success from Allah to walk upon the path of guidance; thereby he benefits himself and others.

□ It is necessary for the Scholar and the one who calls to Allah, to give glad tidings to the people, and not to chase them away.

□ The People should not be quick to despair from the mercy of Allah, which extends over everything.

□ The Door to repentance is open, whether the sin is great or small. Allah will accept anyone who turns to Allah with sincere repentance, as long as he avoids associating

The Man Who Killed Ninety-Nine Men

any partners with Allah.

- The ability of the angel to take a human form.
- It has been legislated to leave from a land in which Allah is being disobeyed to a land in which He is not being disobeyed, or a place that is less in evil.
- It is incumbent upon the individual who turns to Allah in repentance to abandon those evil characteristics he has become accustom to. And to busy himself with doing righteous actions.
- **Good companionship:** by accompanying the People of knowledge and piety, aids one in obeying Allah and repels the Shaytaan.
- **To undergo hardship** in connecting oneself to the people of righteousness is an indication of truly yearning in turning to Allah in repentance.
- **This Hadith highlights a very important subject:** (Migration) to leave your home for the sake of Allah and His Messenger (ﷺ).

The Man Who Killed Ninety-Nine Men

- Whoever leaves his home as migrating to Allah, then surely his reward is incumbent upon Allah; and his deeds will not decrease in the lease.

- The superiority of the righteous from amongst mankind over the angels.



The Rulings & Conditions¹¹ of Repentance

Al-Imam An-Nawawi's Explanation

The scholars mentioned: the obligation of seeking forgiveness from every act of disobedience. If the act of disobedience has occurred between the slave and Allah the Most High, and is not connected to an infringement of a human right, three conditions are present:

The First Condition:

The individual discontinues the act of disobedience.

The Second Condition:

The individual regrets his action.

The Third Condition:

The individual resolves never to return to the action.

If any of these three conditions are violated, the act of repenting to Allah is not actualized.

If the act of disobedience is connected to an infringement of a human right, four conditions are present:

¹¹ From the English Translation of Riyād As-Sālihīn

The three mentioned previously, in addition to:

The Fourth Condition:

The individual is obligated to absolve himself from the right of the victim.

If the misdeed concerns wealth or a matter comparable to it, the individual [is Obligated] to return it. If the misdeed concerns the legal offense of defamation or a matter analogous to it, he submits to the penalty, or seeks the victim's pardon. If the misdeed concerns backbiting, the individual concerned seeks the victim's forgiveness.

It is incumbent upon the individual to seek repentance for the sum total of his Misdeeds. If an individual seeks repentance from a portion of them, his repentance is deemed correct according to the People of Truth for those particular misdeeds. [However] that which remains, continues to remain with Him.

The directives [contained] within the Book and the Sunnah, in addition to the Unanimous agreement amongst the Ummah, are [all] indicative of the Obligation to seek repentance: Allah the Most High mentioned:

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ

تُفْلِحُونَ ﴿٣١﴾

The Man Who Killed Ninety-Nine Men

And all of you beg Allah to forgive you all, O believers, that you may be successful.¹²

He the Most High mentioned:

﴿ وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ﴾

And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance."¹³

He the Most High mentioned:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ﴾

O you who believe! Turn to Allah with sincere repentance!¹⁴



¹² Surah An-Nur: 31

¹³ Surah Hud: 3

¹⁴ Surah At-Tahrīm: 8

**Shaykh 'Uthaymīn said in his Explanation to
Riyādh Sālihīn:**

Repenting to Allah has three conditions just like the authored mentioned. However, the number increases to five upon the inclusion of those matters affiliated to repentance.

The First Condition:

To perform (the act sincerely for the sake of Allah.)

The Second Condition:

The individual ought to regret the acts of transgression committed.

The Third Condition:

The individual discontinues the act of disobedience, which he has been engaged in.



Religious Legislative Rulings

- I. Abdul Aziz bin Abdullah bin Baz, the Former Mufti of Saudi Arabia, was asked concerning the repentance of the Fornicator¹⁵:

The questioner says: The Shaytaan has led me astray, and I committed the crime of fornication and I know that it is a serious and filthy sin, and I want to repent to Allah, the Mighty and Majestic, so will Allah accept my repentance, keeping in mind that I use to say 'I will commit the sin of fornication and then make repentance.' So is there repentance for me?

The Noble Sheikh responded by saying:

The door of repentance is open until the sun rises from the west. Whoever repents sincerely to Allah from shirk, and anything other than it, Allah will accept their repentance. As for the sincere repentance, it consists of discontinuing the sin, regretting the evil that has transpired, and a truthful determination to never return to the sin, out of fear of Allah, Glory be to He, as a means of honoring Him and while desiring that He pardons you and forgives you. As Allah, Glory be to Him says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ﴿٨﴾ ﴾

“Oh ye who believe, repent to Allah, a sincere repentance”¹⁶

And Allah, Glory be to He, said:

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ

تُقْلِحُونَ ﴿٣١﴾ ﴾

“And all of you beg Allah to forgive you all, O believers, that you may be successful”¹⁷

And Allah the Most High said:

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾ ﴾

“And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and

¹⁵ Published in The Da'wah Magazine Number 1365, I4I3/5/II and also Majmū' Fatāwa and Articles the 9th Part

¹⁶ Surah At-Tahrīm, from Verse 8

¹⁷ Surah An-Nūr from verse 31

The Man Who Killed Ninety-Nine Men

does righteous good deeds, and then remains constant in doing them, (till his death).”¹⁸

And Allah the Mighty and Majestic said:

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾



“Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”¹⁹

The scholars have unanimously agreed that this verse was sent down concerning those who make repentance. In addition to the three conditions mentioned above, there is a fourth condition that must be present of the right of a human being was transgressed. This fourth condition is that the person who was transgressed against have their rights returned back to them, whether it is

¹⁸ Surah Taha from verse 82

¹⁹ Surah Az-Zumar verse 53

The Man Who Killed Ninety-Nine Men

money or other than that, or that the person relieves them of it based on the statement of the Prophet (ﷺ)

من كان عنده لأخيه مظلومة من عرض أو شيء فليتحلله اليوم قبل ألا يكون دينار ولا درهم، إن كان له عمل صالح أخذ من حسناته بقدر مظلومته، فإن لم يكن له حسنات أخذ من سيئات صاحبه فحمل عليه

“Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him.”²⁰

So it is obligatory upon every Muslim to beware of ash-shirk (associating partners with Allah in worship), and that which leads to it. Also, every Muslim must be cautious of committing sins and the paths that lead to them, because it is possible that a person may be tested with a sin and not be given success to make repentance. So it aids a person that he is cautious from everything that Allah has made impermissible and that he ask his Lord to pardon him from those things. And the Muslim should not take the Shaytan lightly, causing him to embark upon a sin with the intention to repent afterwards. No doubt that is from the

²⁰ Narrated by Al-Bukhārī and Ahmad

The Man Who Killed Ninety-Nine Men

deception of the Shaytan, and a beautification from him, in order for a person to commit a sin with the claim that they will repent from it afterwards. Perhaps a slave may be prevented from repenting to Allah, and in the end he will regret severely. And this remorse grows greater if it is at a time when regret is of no benefit. Allah, the Mighty and Majestic, says:

﴿ وَإِلَىٰ فَآرِهَبُونَ ﴿٤٠﴾ ﴾

“and fear none but Me”²¹

And He says:

﴿ وَيَحذِرُكُمْ ﷲُ نَفْسَهُ ﴿٢٨﴾ ﴾

“And Allah warns you against Himself”²²

Allah, the Mighty and Majestic, says:

²¹ Surah Al-Baqarah from verse 40

²² Surah āli Imrān from verse 28

﴿ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا

يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٥﴾

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا

مِنَ أَصْحَابِ السَّعِيرِ ﴿٦﴾

“O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah. Surely, Shaytan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.”²³

The verses with this meaning are plenty.

²³ Surah Fātir verses 5-6

2. Ash-Sheikh Abdul Aziz bin Abdullah bin Baz was asked about the acceptance of the repentance of an individual whose money is impermissible.²⁴

The questioner asks: There is a man who attained all of his wealth from impermissible means. He married, performed Hajj, and established a business with this wealth. Now he wants to repent. So what should he do?

The Noble Sheikh responds by saying:

If he repents, Allah will accept his repentance. As for his wealth, then it requires a detailed explanation. Some scholars see this wealth to be his, based on the statement of Allah:

﴿الَّذِينَ يَأْكُلُونَ الرِّبْوَا لَا يَتُوبُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبْوَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبْوَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن
رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ
فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

²⁴ Majmū' Fatāwa and Various Articles 28th Volume

The Man Who Killed Ninety-Nine Men

“So whosoever receives an admonition from his Lord and stops eating Ribaa (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Ribaa (usury)], such are the dwellers of the Fire - they will abide therein.”²⁵

If he takes from the money only that which he needs and spends in charity from this money, then if Allah wills, this is sufficient. And if he completely purifies himself from this wealth, gives it in charity, and then renews his wealth with pure clean wealth, then this is safer and better. But if he is poor, then he can benefit from this wealth. Because Allah said:

فَلَهُ مَا سَلَفَ

“shall not be punished for the past”

And this statement includes the disbelievers who become Muslim, and used to engage in impermissible usury. The Prophet (ﷺ) left them and didn't command them to return their wealth after they became Muslim. So this Muslim, some scholars say, takes the same ruling as the disbeliever in this situation. If he repents then he is more entitled to that which the disbeliever is entitled to in this situation. By preventing this Muslim from having this money,

²⁵ Surah Al-Baqarah Verse: 275

The Man Who Killed Ninety-Nine Men

it can cause him to flee from repenting. If he repents then he will be able to access this money, which he repented from. And if it is easy, then he should separate himself completely from this money, by giving it in charity. Because Al-Islam prevents him from this impermissible money, and to give it in charity is safer, for it removes him from the difference that exists amongst the scholars concerning this issue. As for his Hajj, then it is correct, because it is an act of worship associated with the body, and is not connected to wealth. But it is not permissible for him to spend from illegal money.



Some Verses from the Book of Allah about Repentance

﴿ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۗ

﴿ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ ۗ

“Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.”²⁶

﴿ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ

﴿ رَحِيمٌ ﴿٨٩﴾ ۗ

“Except for those who repent after that and do righteous deeds. Verily, Allah is Oft-Forgiving, Most Merciful.”²⁷

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ

﴿ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ

﴿ عَلِيمًا حَكِيمًا ﴿١٧﴾ ۗ

²⁶ Surah Al-Baqarah: I60

²⁷ Surah āli Imrān: 89

“Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.”²⁸

﴿ وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا
حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي لَمِنَ الَّذِينَ يَمُوتُونَ
وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴾¹⁸

“And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: ‘Now I repent;’ nor of those who die while they are disbelievers. For them We have prepared a painful torment.”²⁹

﴿ يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِن
قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾²⁶

“Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise.”³⁰

²⁸ Surah An-Nisā:17

²⁹ Surah An-Nisā:18

³⁰ Surah An-Nisā:26

﴿ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ

الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٢٧﴾

“Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.”³¹

﴿ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا

دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ

الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

“Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah's sake only, not to show-off), then they will be with the believers. And Allah will grant to the believers a great reward.”³²

﴿ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ

إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾

³¹ Surah An-Nisa: 27

³² Surah An-Nisā: I46

The Man Who Killed Ninety-Nine Men

“But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him (accept his repentance). Verily, Allah is Oft-Forgiving, Most Merciful.”³³

﴿ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ وَاللَّهُ عَفُورٌ

رَحِيمٌ ﴿٧٤﴾

“Will they not repent to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful.”³⁴

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

³³ Surah Al-Mā'idah: 39

³⁴ Surah Al-Mā'idah: 74

The Man Who Killed Ninety-Nine Men