

Fifth hadith

وعن أبي سعيدٍ سعد بن مالك بن سنان الخُدْرِيّ رضي الله عنه أن نبيّ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فذُلَّ عَلَى رَاهِبٍ، فَأَتَاهُ فَقَالَ: إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لَا فَتَنَلُهُ فَكَمَلْ بِهِ مِائَةً ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ، فذُلَّ عَلَى رَجُلٍ عَالِمٍ فَقَالَ: إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضِ كَذَا وَكَذَا، فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ تَعَالَى فَاعْبُدِ اللَّهَ مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّهَا أَرْضٌ سُوءٌ، فَانْطَلِقْ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ. فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَى اللَّهِ تَعَالَى، وَقَالَتْ مَلَائِكَةُ الْعَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَأَتَاهُمُ مَلَكٌ فِي صُورَةِ آدَمِي فَجَعَلُوهُ بَيْنَهُمْ أَيَّ حَكْمًا فَقَالَ قِيَسُوا مَا بَيْنَ الْأَرْضَيْنِ فإِلَى أَيْتَهُمَا كَانَ أَذْنَى فَهُوَ لَهُ، فَقَاسُوا فَوَجَدُوهُ أَذْنَى إِلَى الْأَرْضِ الَّتِي أَرَادَ فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ

Abū Sa'id al-Khudrī reports: The Prophet (pbuh) said, “There was a man from among a nation before you who killed ninety-nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him completing one hundred. He then asked about the most learned man in the earth. He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, ‘Who stands between you and repentance? Go to such and such land; there (you will find) people devoted to prayer and worship of God, join them in worship, and do not come back to your land because it is an evil place.’ So, he went away and hardly had he covered half of the distance when death overtook him; and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, ‘this man has come with a repenting heart to God,’ and the angels of punishment argued, ‘he never did a virtuous deed in his life.’ Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, ‘Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.’ They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul.”

In another version: “He was found to be nearer to the locality of the pious by a cubit and was thus included among them”. Another version says: “God commanded (the land which he wanted to leave) to move away and commanded the other land (his destination) to draw nearer and then He said: “Now measure the distance between them.” It was found that he was nearer to his goal by a hand’s span and was thus forgiven”. It is also narrated that he drew closer by a slight movement on his chest.¹⁵⁵

Abū Sa'id al-Khudrī

¹⁵⁵ Bukhari, *Sahīh*, Anbiya, 54; Muslim, *Sahīh*, Tawba, 46, 47,48.

The narrator of this hadith is Abū Sa'id al-Khudrī who embraced Islam in his childhood in Medina. He helped the construction of the Masjid al-Nabawī and lost his father as martyr at the battle of Uhud. He suffered greatly from poverty; even sometimes, he tied stone on his stomach to surpass his hunger. He never asked anything from people but trusted God alone. For this reason, the Prophet appreciated his merit and confirmed that whoever asks from God instead of begging people He is sufficient for them. Later, Abū Sa'id al-Khudrī started to work and became rich in Medina.

He joined many battles and military expeditions together with the Prophet (pbuh). He was always with the Messenger and lived a long life, and a time came when he was regarded as the most knowledgeable person of Medina.¹⁵⁶ He had profound knowledge in Islam therefore he carried out the duty of giving fatwa (juristic opinion) after the death of the Prophet. He never hesitated to correct the mistakes of the governors. He would answer the questions by relating a statement or a practice of the Prophet and with this attitude he strictly followed Sunnah. He was brave, patient and altruist. He helped the poor and needy. He took care of the orphans under his custody. He narrated more than a thousand of hadiths, therefore, he is one of the seven Companions who transmitted the hadiths most. He died in the year 74 of hijra when he was over 80 years old. May God be well pleased with him.

Analysis of the hadith

Bukhari and Muslim agreed on the authenticity of this hadith and therefore they recorded it in their saḥīḥ collections. This hadith proves that there is always hope to be saved with repentance regardless of the nature of the sins or their numbers. God's mercy embraces even the worst of the sinners provided that they repent sincerely.

Killing an innocent person is the worse sin in Islam but even for the murderers the door of repentance is open. However, a legal punishment that is set by Islam is applied to them in this world. But, still they need to repent God to save themselves from the punishment in the hereafter. Islam assigned a hundred camels or their value as compensation for accidental killing but for intentional killing the capital punishment is ruled unless the relatives of a murdered forgive the murderer and accept blood money as a compensation.

It is unclear the story mentioned in the hadith when it occurred. It is alluded that this incident happened after Prophet Jesus (pbuh) before Islam. This hadith indicates that if human beings do not kill their heart and conscience completely they will continue to seek the chance of repentance even after committing the worse sins. Similarly, the person who killed a hundred persons in this hadith investigated the opportunity of repentance.

This hadith reveals one of the important missions of scholarship; it is the duty of scholars that while discussing a problem, they should take into consideration the psychological aspects of the questioner and adopt a policy which neither causes a change in the injunction of God nor

¹⁵⁶ Gulen, *The Messenger of God*, p. 388.

make the sinner hopeless in his/her situation. Scholars should never cause people to be hopeless due to their sins for this is against the spirit of Islam, but on the other hand they should not lead them to be careless against the sins.

The sinners should never be hopeless even if some scholars speak negatively about their situation. Knowledge is a cure for ignorance; if people do not know the real answer they should not give fatwa. There is a socio-psychological lesson in the advice of second scholar. He said; ‘go to such and such land; there you will find people devoted to prayer and worship of God, join them in worship, and do not come back to your land because it is an evil place’. Evil friends or bad environment cause people to commit sin again even if they repent sincerely. In order to be recovered from bad habits or addictions one should change his/her living place. Good friends help people to remain on straight path while bad ones cause them to deviate. So, it is important to choose people who have good characters in friendship.

The story is a good example for God’s mercy and acceptance of repentance. Even the intention to repent was accepted and the person was forgiven before practicing any good deeds. God invited His servants to His mercy by promising forgiveness to them. The following verse is a good example for it;

“Say: ‘O My servants who have been wasteful (of their God-given opportunities and faculties) against (the good of) their own souls! Do not despair of God’s Mercy. Surely God forgives all sins. He is indeed the All-Forgiving, the All-Compassionate.’”¹⁵⁷

In short, a person should never think that his/her sins would not be forgiven for God’s mercy greater than what they think. Being together with good people is encouraged in the hadith. A good scholar is more beloved at the side of God than an ignorant one. Scholars must know Islam well and guide people in right direction.

Sixth hadith

وَعَنْ أَبِي نُجَيْدٍ بَضْمِ الثَّوْنِ وَقَتْحِ الْجَيْمِ عِمْرَانَ بْنَ الْحُصَيْنِ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حُبْلَى مِنَ الزَّوْنِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ، فَدَعَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِيَّهَا فَقَالَ: أَحْسِنُ إِلَيْهَا، فَإِذَا وَضَعْتَ فَأْتِنِي فَفَعَلَ فَأَمَرَ بِهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَشَدَّتْ عَلَيْهَا ثِيَابَهَا، ثُمَّ أَمَرَ بِهَا فَرَجِمَتْ، ثُمَّ صَلَّى عَلَيْهَا. فَقَالَ لَهُ عُمَرُ: نُصَلِّي عَلَيْهَا يَا رَسُولَ اللَّهِ وَقَدْ زَنَتْ، قَالَ: لَقَدْ تَابَتْ تَوْبَةً لَوْ قُضِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوْسَعَتْهُمْ وَهَلْ وَجَدْتَ أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ عَزَّ وَجَلَّ

Imran bin al-Husayn Al-Khuzai reports: “A woman from the tribe Juhayna came to Messenger of God (pbuh) while she was pregnant from adultery and said to him: ‘O Messenger of God! I have committed an offense liable to prescribed punishment, so exact the execution of the sentence.’ Messenger of God (pbuh) called her guardian and said to him, ‘Treat her kindly. Bring her to me after the delivery of the child.’ That man complied with the orders. At last the Prophet (pbuh) commanded to carry out the sentence. Her clothes were

¹⁵⁷ Qur’ān 39: 53.

secured around her and she was stoned to death. The Prophet (pbuh) led her funeral prayers. ‘Umar submitted: ‘O Messenger of God! She committed adultery and you have performed funeral prayer for her?’ He replied, ‘Verily, she made repentance which would suffice for seventy of the people of Medina if it is divided among them. Can there be any higher degree of repentance than that she sacrificed her life voluntarily to win the Pleasure of God, the Exalted?’”¹⁵⁸

Imran ibn Husayn

Imran ibn Husayn is from the Banī Khuzaa tribe and became Muslim at the seventh year of *hijrah*. He joined various battles with the Prophet and later he was assigned as judge to Basra. He taught Islamic Jurisprudence to people of Basra and greatly contributed to Islamic education there.

He feared God and was worried about the accounting in Judgment Day. For this reason, he often wished to be ashes blown in the wind rather than being a human being. He narrated 180 a total of hadiths. He suffered for thirty years from stomach pain and died in the year 52 of hijra in Basra. May God be well pleased with him.

Analysis of the hadith

The hadith is authentic according to conditions of Muslim therefore, he recorded it in his *sahīh* collection. The most important mission for every believer is meeting with their Lord clean and purified from sins. Sometimes people clean their sins with their life and blood as it is the case for martyr. If people commit a sin they should consider it big and supplicate to God crying to clean them from such sin. This is the attitude of sincere Muslims. The Companions had great faith that is beyond our comprehension. Whenever they had a sin they struggled wholeheartedly to clean it and meet with their Lord purified. A woman Companion mentioned in this example had the same character and sincerity. She believed that only her life can clean her sin and therefore she herself insisted the Prophet to apply the legal punishment. Rather than being punished in the afterlife she preferred to be punished here in this world and meet her Lord clean and pure. She believed that repentance should be equal to the offense in order to fix the defect in the hearth. The deepness and purity in her intention is the reason why the Prophet deemed her repentance suffices for seventy of the people of Medina.

This hadith shows that only the Prophets are infallible and protected from committing a sin. The others can commit minor or major sins but only sincere believers repent God

¹⁵⁸ Muslim, *Sahīh*, Hudud, 24.

Commentary on Unforgettable Hadiths of Prophet Muhammad

wholeheartedly. The servants may fall into error anytime but they have capacity to repent and correct themselves.

The stoning punishment (rajm) is applied for married people who commit adultery. If they are not married and commit adultery a hundred lashes are applied as compensation for their offense. In order to apply stoning punishment four witnesses must see the act of adultery and testify for it in the court or the adulterer must confess it before judge. If less than four people see the act of adultery the punishment is not applied. The punishment also cannot be applied if a woman is pregnant until she delivers her baby and the period specified for suckling the baby is completed.

It is not permissible for a woman to have her child aborted even if she conceived it from an illicit sexual relationship. The baby is innocent and needs to be protected. Applying punishment does not require being rude or harsh towards the sinner. For this reason, the Prophet told the guardian of the woman to treat her kindly. Additionally, the Prophet corrected misconceptions about her by performing funeral prayer over her and stating that her repentance would suffice seventy people in Medina.

The other party who committed this crime was a Companion named Ma'idh. Before the woman mentioned in the hadith he came to the Prophet and confessed his offense. The Prophet sent him back and told him that there is no sin that God would not forgive, so repent God and ask His forgiveness for your sin. But he came to the Prophet four times and insisted that he should clean his sin by applying the stoning punishment. At the end, the punishment was applied while the Prophet wept for him. After that the Prophet performed funeral prayer over him and confirmed that his sincere repentance was accepted by God.

In short, the Companions feared from God and the call for accounting on the Day of Resurrection therefore they preferred to be punished for their sins in this world rather than in the Hereafter. This hadith indicated that sincere repentance has great merit at the side of God.