

Benefits

Riyadh al-Sāliḥīn

Ḥadīth no. 8.

1. “He who fights for Allāh’s Word to be supreme...”

In this is the necessity to make one’s intention sincerely for Allāh. This is why the author mentioned it [in the chapter] about sincerity.¹

2. Similarly, whoever calls to Allāh and enjoins the good and forbids the evil, if their intention is to show off or to gain fame, then it is considered *Shirk*. However, if they seek the Face of Allāh and the Hereafter, then it is considered a great *Jihad* [struggle for Allāh’s sake].²
3. Condemnation of desiring this world.³

Ḥadīth no. 9.

1. Each one was intent on killing the other.
2. The sword is mentioned only as an example [could be a gun or anything that could kill someone like a rock]; it is not specific to it. If two Muslims fight in any way that could lead to murder,

¹ Explanation of Shaykh Ibn ‘Uthaymīn (1/64).

² Explanation of Shaykh Ibn Bāz (1/47).

³ Explanation of Fayṣal b. ‘Abd al-‘Azīz, p. 15.

and one of them kills the other, then the murderer and the murdered are in the Fire. And refuge is sought with Allāh.

3. “He was intent on killing his companion.” He came with the means to kill him, but the other person defeated him. So his intention was to commit murder.
4. A proof that actions are judged according to the intention, because when this person intended to kill his brother, he became like the murderer.⁴
5. If the one who was murdered did not have the intention to kill his brother, then the sin is upon the murderer alone.⁵

Ḥadīth no. 10.

1. The point that is relative [to this chapter] is his saying (peace and blessings be upon him): “Then he leaves to go to the Masjid with the sole intention of praying.”⁶
2. This shows the importance of sincerity.
3. If a person leaves the home to oppress people, fornicate or drink alcohol, then the opposite is true.⁷
4. The angels seek forgiveness for this person.⁸

⁴ Explanation of Shaykh Ibn ‘Uthaymīn (1/70).

⁵ Explanation of Shaykh Ibn Bāz (1/49).

⁶ Explanation of Shaykh Ibn ‘Uthaymīn (1/74).

⁷ Explanation of Shaykh Ibn Bāz (1/49-50).

⁸ Explanation of Fayṣal b. ‘Abd al-‘Azīz, p. 16.

Ḥadīth no. 11.

1. This shows the vast Mercy of Allāh, as He rewards for good deeds through His Grace and Generosity and multiplies them; and He recompenses for evil deeds with His Justice, and He does not multiply them.⁹
2. The difference in the reward [for good deeds] is dependent upon the difference in their sincerity to Allāh and their following of the Prophet (peace and blessings be upon him).
3. In this Ḥadīth is the importance of the intention.¹⁰
4. “If he intends to do an evil deed but does not act upon it, then Allāh writes it down as a good deed.” This is if he abandons it for Allāh.

Compiled by Hassan Somali
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⁹ Refer to the explanation of Ṣaḥīḥ Muslim by Shaykh Muḥammad Adam al-Itaybī (3/602).

¹⁰ Explanation of Shaykh Ibn ‘Uthaymīn (1/77).