

Benefits

Riyadh al-Sāliḥīn

Ḥadīth no. 11.¹

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.²
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.³
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.

Ḥadīth no. 12.

1. The reward for these individuals at this difficult moment was that Allāh removed their distress when they were afflicted with this dire situation. If they remained [in the cave] under that rock for a long time, they would have been destroyed. However, Allāh tested them, and then granted them relief due

¹ Numbering according to the English translation.

² Refer to the explanation of Ṣaḥīḥ Muslim by Shaykh Muḥammad Adam al-Itayūbī (3/602).

³ Explanation of Shaykh Ibn ‘Uthaymīn (1/77).

to them beseeching him, asking Him and drawing near to Him through their righteous deeds.

2. In this *Ḥadīth* is the excellence of sincerity, and that it is a means to remove distress, because each one of them said: “O Allāh, if I did this seeking Your Face, relieve us from this distress.” As for showing off – and refuge is sought with Allāh – and the one who only performs actions to show off or gain fame, so the people can praise him, then this is worthless and will vanish; this type of person will not benefit from these actions at all.⁴
3. The excellence of honoring one’s parents.⁵
4. The excellence of chastity and refraining from what is forbidden whilst having the ability to perpetrate the act.
5. The excellence of sticking to agreements, fulfilling the trusts and being generous in one’s dealings.

Compiled by Hassan Somali
28th of Rajab 1441H/23rd March 2020

⁴ Explanation of Shaykh Ibn ‘Uthaymīn (1/83).

⁵ Explanation of Fayṣal b. ‘Abd al-‘Azīz, p. 19.