KALIMAH TAYYIBAH

لا إلّه إلّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ

NONE IS WORTHY OF WORSHIP BUT ALLĀH; MUḤAMMAD IS THE MESSENGER OF ALLĀH.

ĪMĀN

The literal meaning of Īmān is to believe in someone’s words relying solely on his authority. In religious terms, it implies belief in the Unseen relying solely on the authority of the Messenger of Allāh Subḥānahū wa Ta‘ālā.

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā said to His Prophet:
And We sent no Messenger before you except that We revealed to him: There is none worthy of worship except Me, so worship Me.

Al-Anbiyā’ 21:25

قال الله تعالى: وَمَا أَرْسَلْنَا مِن قَبْلَ كُنَّا مِن رَسُولِ إِلَّا نُوحَ إِلَيْهِ أَنْتُمْ لَآ إلَّا أَنَا فَاعْبُدُونِ [الأنبياء: 25]
Allāh Subhānahu wa Ta‘ālā says:
The believers are only those whose
hearts tremble with fear whenever
Allāh is mentioned. And when His
verses are recited to them, these
increase their faith; and in their
Rabbi (Sustainer) they vest their
trust. 
Al-Anfal 8:2

Allāh Subhānahu wa Ta‘ālā says:
And so, as for those who believe in
Allāh and hold fast to Him, He will
cause them to enter into a Mercy
from Him and (bestow on them) a
Bounty; and He will guide them to
Him along a straight path.
An-Nisā 4:175

Allāh Subhānahu wa Ta‘ālā says:
Indeed! We do help Our
Messengers and those who believe
in the life of this world and on the
Day (of Resurrection) when the
witnesses will stand up.
Al-Mu‘min 40:51

Allāh Subhānahu wa Ta‘ālā says:
It is those who believe (in the
Oneness of Allāh and worship
none but Him Alone) and do not
mix their belief with Zulm (by
wronging themselves, that is, by
worshipping others besides Allāh),
for them (only) there is peaceful
security and they are the rightly
guided. 
Al-An‘ām 6:82
Aliāh Subḥānahū wa Ta‘ālā says:
And those who believe are intense in their love for Allāh.
Al-Baqarah 2:165

Allāh Subḥānahū wa Ta‘ālā said to His Prophet:
Say! Verily, my Ṣalāt and my sacrifice (of animals) and my living and my dying are for Allāh, Rabb (Sustainer) of the Worlds.
Al-An‘ām 6:162

AHĀDĪTH

1. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: ʿĪmān (faith) has more than seventy branches; the superiormost one is saying of Lā ʾilāha illāllāh (There is none worthy of worship except Allāh); and the inferior most is the removal of an obstacle from the way; and Ḥayā is a branch of ʿĪmān.
(Muslim)

Note: The essence of Ḥayā is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to others. (Riyāḍ-us-Ṣāliḥīn)

2. Abu Bakr Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who accepts from me the Kalimah, which I presented to my uncle (Abu Ṭalīb at the time of his death) and he rejected it, this will be a means for his salvation. (Musnad Aḥmad)
3. Abu Hurairah رضی الله عنه narrates that Rasūlullāh ﷺ said: Renew your Īmān! It was asked: O Rasūlullāh! How do we renew our Īmān? He said: Say frequently "Lā ilāha illāllāh." (Musnad ʿAḥmad, Tabarānī, Targhīb)

4. Jābir ibn-ʿAbdullāh رضی الله عنه narrates: I heard Rasūlullāh ﷺ saying: The best Dhikr (remembrance of Allāh) is "Lā ilāha illāllāh," and the best Duʿā (supplication) is Alhamdullāh (Praise be to Allāh). (Tirmidhī)

Note: This Kalimah is the basis of the entire Deen. Without the belief in Kalimah, neither Īmān (faith) nor Aaʾmāl (deeds) are acceptable. Alhamdullāh (Praise be to Allāh) is said to be the best Duʿā because praising Allāh, Who is the Most Generous, amounts to asking Him for His help or favours. (Mazāhir Haque)

5. Abu Hurairah رضی الله عنه narrates that Rasūlullāh ﷺ said: Whenever a slave (of Allāh) says "Lā ilāha illāllāh" sincerely, the doors of the skies are opened (for it to ascend) until it reaches the ‘Arsh (Throne of Allāh, and is readily accepted) provided he abstains from major sins. (Tirmidhī)

Note: To say sincerely means that it is free from pretence and hypocrisy. Abstaining from major sins ensures its rapid acceptance, and even if it is recited without abstaining from the major sins, it is still beneficial and rewarding. (Mirqāt-ul-Mafātīḥ)
6. Yālā ibne-Shaddād Raḍiyallāhu ‘anhu says that my father Shaddād narrated to me in the presence of ‘Ubādah ibne-Ṣāmit Raḍiyallāhu ‘anhumā who verified the narration. He said: We were present with Nabī Ṣallallāhu ‘alaihi wasallam. He inquired: Is there any stranger amongst you, that is, the people of the Book? We said: No, O Rasūlullāh! He then asked us to shut the door and said: Raise your hands and say Lā ilāha illallāh. So, we raised our hands for a while (and recited the Kalimah). Afterwards Nabī Ṣallallāhu ‘alaihi wasallam lowered his hand and said: Alhamdulillāh (Praise be to Allāh). O Allāh! Verily, You have sent me with this Kalimah and have ordered me to convey it and have promised me Paradise on it, and verily, You do not break Your Promise. He then said addressing the Šaḥābah: Indeed, rejoice for Allāh has forgiven you! (Musnad Ahmad, Ṭabarānī, Bazzār, Majma‘-uz-Zawādī)

7. Abu Dhar Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Whenever a slave of Allāh said Lā ilāha illallāh and died believing in it, he surely entered Paradise. I asked: Even if he had fornicated and even if he had stolen? He replied: Even if he had fornicated and even if he had stolen. I again asked: Even if he had fornicated and even if he had stolen? He repeated: Even if he had fornicated and even if he had stolen. I asked the third time: Even if he had fornicated and even if he had stolen? He emphasized: Even if he had fornicated and even if he had stolen, despite your disapproval
O Abu Dhar! (Bukhari)

Note: Abu Dhar Ra'diyallahu 'anhu was surprised that despite such major sins, how could a man enter Paradise while justice demanded that he should be subjected to punishment. Hence, Nabî Șallallahu 'alaihi wasallam said emphatically to remove his astonishment that despite the disapproval of Abu Dhar, the man will enter Paradise; implying that even though he may have done sins, but because of his İmân he will turn with repentance and get his sins forgiven; or Allâh will, out of His Infinite Mercy, forgive him and send him to Paradise without any punishment or after a punishment. In any case, He will eventually send him to Paradise. (Mu'ariful Ḥadîth)

8. ٨ عن حديث ُفيَّة رفيع الله عنده قال: قال رسول الله 详ه: يدرس الإسلام كم يدرس وشيء النوبة حتى لا يدري ما صبى ولا صدقة ولا نسکا ويستري على كتاب الله في نبأ فلا يثق في الأرض منه آية ويتبقي طوابع من الناس الشيخ الكبير والعجوز الكبيرة يفوقان لون أدركنا آباءنا على هذه الكبيرة لا إله إلا الله فقال له: فما تحفظ عنهنهم إلّا إلّه الله وصمم لا يدرون ما صبى ولا صدقة ولا نسکا? فأعرض عن حديثة فرددهما عليهن فلما كن ذلك يعرض عن حديثة ثم أقبل عليه في الدائرة فقال: يا صلية تتحفظهم من النار. رواه الحاكم قال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ١٩٤/٧

8. Hudhaifah Ra'diyallahu 'anhu narrates that Rasûlullâh Șallallahu 'alaihi wasallam said: İslâm will gradually fade as the design on cloth fades, until neither Şiyâm (fasting), nor Zakât (charity) nor Nusuk (religious devotion and sacrifice) will be known. In a certain night, the Qur‘ân will be lifted from the hearts of men leaving not a single verse on the earth, and only a few groups of people will remain, of old men and old women, saying: We found our forefathers reciting the Kalimah Lâ ilâha illallâh, so we are reciting it. Şîlah ibne-Zufr said to Hudhaifah Ra'diyallahu 'anhu: How will their saying of Lâ ilâha illallâh benefit them when they neither know Şiyâm, nor Zakât, nor Nusuk? Hudhaifah Ra'diyallahu 'anhu evaded him. So he repeated his question thrice, each time Hudhaifah evaded him. Then, after the third time, he turned and faced him saying: O Şîlah! It will indeed save them from the Fire. (Mustadrak Ḥâkim)
9. Abu Hurairah Ra'diyallahu 'anhu narrates that Rasülullâh Šallallâhu 'alaihi wasallam said: He who says La ilâha illallâh, it shall benefit him (be a means for his salvation) though before that he may be afflicted by what (Punishment) is to befall him. (Bazzâr, Ţabarâni, Targhib)

10. 'Abdullâh ibne-'Umar Ra'diyallâhu 'anhum narrates that Rasülullâh Šallallâhu 'alaihi wasallam said: Shall I not inform you of the advice of Nûh 'Alaihis Salâm to his son? They said: Indeed do inform us. He said: Nûh 'Alaihis Salâm advised his son saying: O my son! I advise you to act upon two things and forbid you from two. I advise you to say: La ilâha illallâh; if it were placed in one pan of the scale, and the skies and the earth in the other pan, it would outweigh them. And if these (the skies and the earth) were to form an invincible circle, it (the Kalimah) would break through the circle and would reach Allâh Ta'âlâ. And I advise you to say: Subhânallâhil Azîm Wabîhamdîhî (Glory be to the Most Exalted Allâh, and Praise be to Him), as it is the worship of the entire creation, and by it, their sustenance is allotted; and I forbid you from two; Shîrkh (polytheism) and Kîbr (arrogance) because these two evils keep one away from Allâh Ta'âlâ. (Bazzâr, Majma-'uz-Zawâid)
11. Ṭalḥa ibn-‘Ubaidullāh Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, I know a Kalimah which if recited by a dying man, will be a means of solace for his departing soul and will be a light for him on the Day of Resurrection (this Kalimah is Lā ilāha illallāh). (Abu Ya’lā, Majma’-uz-Zawāid)

12. Anas Raḍiyallāhu ‘anhu narrated (in a long narration) that Nabī Ṣallallāhu ‘alaihi wasallam said: Each and everyone will be liberated from Fire, who had said Lā ilāha illallāh, and in his heart, there was goodness (Imān) equal to the weight of a grain of barley. After them, everyone will be liberated from the Fire who had said: Lā ilāha illallāh, and in his heart, there was goodness (Imān) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: Lā ilāha illallāh, and in his heart, there was goodness (Imān) equal to the weight of a particle of dust. (Bukhārī)

13. Miqdād ibne-Aswd Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: There shall not remain upon the earth a house made of mud or of camel’s hair in any city, village or desert, except that Allāh will make this Kalimah of Islām to enter into it, either with a big honour and love or with a submissive humiliation—either Allāh will honour them by making them from among the people of the Kalimah, or disgrace them by making them live as subjects of the Muslims. (Musnad Ahmad)

14. ‘Umar b. al-‘Aas narrated: Happy is one who is asked, ‘How are you?’ and who is told, ‘May Allāh be pleased with you and keep you from harm.’
كَلِيْمَةٌ تَعْمَلُ وَجْهَةً إِلَى الْجَدَّادٍ، فَجَعَلَ إِنْهَهُ يَقْوَلُ: إِنَّ أَنَا يَا أَبَا يَا بُشَرَّةَ رَسُولُ اللَّهِ ﷺ: يَا أَبَا ﷺ؟ أَنَا بُشَرَّةَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: فَاقْبِلْ يُوجِهِهِ وَقَالَ: إِنَّ أَفْضِلْ مَا نُبِعْدُ شَهَادَةَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، إِنَّ فَقْهَتِى كَثِيرَةً وَلَدَدُ رَأْيَتِي وَمَا أَحْدُ أَمْهَدُ بَعْضًا لِّرَسُولِ اللَّهِ ﷺ مَنْ أَتَّبِعَ كُلْ لِىِلْيَهُدَى وَلَا أَحْبُبُ إِلَّا أَنْ أَكُونَ قَدْ أَشْتَكَتْ مِنْهُ فَقْهَتُهُ مَنْهُ، فَلَوْ مُتْ عَلَى تَلَكَ الْحَالُ لَكَنْتُ مِنْ أَهْلِ النَّارِ، فَلَمْ أَجُلْ إِلَى الَّذِي اسْتَقْبَلَ النَّبِيّ ﷺ، فُقْهُتْ أَنْ أَرْضَى يً يَمَنَّكُ فَلَا أَيْنِ فَتَرَى مَنْ يَبْشِرُ، فَقِضَّتْ يَدُ قُلْتُ: مَا لِيَ عَمْرُو؟ قَالَ قُلْتُ: أَرْضَى أَنْ أَشْرَطَ قَالَ: تَشْرَطْ يَمَنَّكَ؟ قُلْتُ: أَنْ يُغَفِّرَ لِيَ قَالَ: أَنْ أَعْلَمَ أَنْ إِلَهَنا نَهْدِمْ ما كَانَ قِبْلَةً؟ وَأَنْ الْهُجْرَةَ تَهْدِمْ ما كَانَ قِبْلَهَا؟ وَأَنْ الْعَجْجَ بِهِدْمِ ما كَانَ قِبْلَهَا؟ وَمَا كَانَ أَحْدُ أَمْهَدُ إِلَيْنِى مِنْ رَسُولِ اللَّهِ ﷺ وَلَا أَجْلُ فِي غَيْبَتِي مَنْهُ، وَمَا كَنْتُ أَطْبِقَ أَنْ أَمْلَا عَيْنِي مَنْهُ إِجْلَالًا لَّهُ وَلَا سَبِيلَ أَنْ أَصِيفَةً مَا أَطْبِقَ لَا أَنْهَى لِمْ أَكُونَ أَمَلًا عَيْنِي مَنْهُ وَلَا مَتْ عَلَى تَلَكَ الْحَالُ لَرَجُوتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ لَمْ وَلَنْ يَأْتِى أَشْيَاءَ مَا أَذْرَى مَا حَلَّي إِنْ فِي هَا إِنَّا مَا مُتْ فَلَا تَصْحِبِي نِائِحَةً وَلَا نَأْرَ فَإِذَا دُفَتَمْوِيْنَ فَسِلْنَا عَلَى الْقُرْبَ وَالْفُرْقَانِ لَمْ أَقْبَلْنَا حَوَلَّ فَرْقٌ قَدْرُ مَا تَنْبَرِ جَزَإَ وَقَبْسُ لِلْحَمْهَا حَتِّى أَسْتَأْنِسَ يَكْمُ، وَأَنْظُرُ مَا ذَا أَرْجَعُ يِنَّ رُسُلِ الَّذِي رَوَاهُ مُسْلِمُ بِكُلِّ إِلَهِي مَهْدِيَ مَا قَبْلَهَا. رَقْمٌ ٣٢١

14. Ibn-e-Shimāsā Al Mahri Raḥimahullāh narrates that we were present with ‘Amr ibnil-‘Āṣ Raḍiyallāhu ‘anhum while he was in the throes of death. After weeping contiuously, he turned his face towards the wall. At this, his son consoled him saying: O my father! Has Rasūlullāh Šallallāhu ‘alaihi wasallam not given you the glad tidings of such and such? Has Rasūlullāh Šallallāhu ‘alaihi wasallam not given you the glad tidings of such and such? He then faced us and said: Verily the most excellent thing that we prepare (for ourselves) is the testimony of Lā ilāha illallāhu wa anna Muḥammad ur Rasūlullāh (There is none worthy of worship except Allāh, and that Muḥammad is His Messenger). Indeed I have passed my life through three stages. I had seen myself when there was no one more bitter in hatred towards Rasūlullāh Šallallāhu ‘alaihi wasallam than myself, and no one more desiring to seize an opportunity to kill him than myself! And had I died in that state, I certainly would have been of the people of the Fire. Then, Allāh placed Islām in my heart, I came to Rasūlullāh Šallallāhu ‘alaihi wasallam and said: Give me
your right hand so that I may pledge allegiance to you. He extended his right hand, but I withdrew my hand. At this, he asked: What is with you O 'Amr? I said: I want to make a condition. He said: Make a condition of what? I said: That I be forgiven! He said: Did you not know that (the acceptance of) Islām eradicates the sins committed before it and Hijrah (migration) eradicates the sins committed before it and that Hajj (pilgrimage) eradicates the sins committed before it.

And (thereafter) no one was more revered to me than Rasūlullāh Šallallāhu ‘alaihi wasallam. And I could not bear to fill my eyes (with the sight) of him out of reverence for him. And if I were asked to describe him, I would not be able to do so, as I never looked at him to my fill; and had I died in that state, I would have been hopefully amongst the people of Paradise. Afterwards, we were given responsibilities regarding which I know not how I have fared. (This was the third phase of my life) So when I die (see that) I am not accompanied by a wailing woman, or a fire. When you have buried me, mould the mud upon my grave (in the shape of) a mound, then remain standing around my grave for such time as it would take to slaughter a camel and distribute its meat, so that I may feel solace from you, while I see what reply I give to the messengers (angels) of my Rabb. (Muslim)

15. 'Umar Raḍiyallāhu ‘anhu narrates Nabi Šallallāhu ‘alaihi wasallam said: O son of Khaṭṭāb! Go and announce amongst the people that indeed none shall enter Paradise except the Mu‘minūn (believers). (Muslim)

16. Abu Lailā Raḍiyallāhu ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam said: Woe to you O Abu Sufyān! Indeed I have come to you with (the success of) this world and the Hereafter, so accept Islām, and enter into safety. (Tabarānī, Majma-‘uz-Zawāid)
17. Anas Radhiyallahu 'anhu narrates: I heard Nabî Šallallahu 'alaihi wasallam saying: When the Day of Resurrection will take place, I will be allowed intercession, so I will say: O my Rabb! Send to Paradise whoever had in their hearts a mustard seed of İmân (Allâh Subhânâhu wa Ta’âlâ will accept my intercession), so they will enter Paradise. Then, I will say: Send to Paradise whoever had in his heart the smallest particle (of İmân). (Bukhârî)

18. Abu Sa’îd Al Khudrî Raḍiyallâhu ‘anhu reports that Nabî Šallallahu ‘alaihi wasallam in a Hadith Qudsi narrated: When the people of Paradise will have entered Paradise, and the people of the Fire will have entered the Fire, Allâh Ta’âlî will say: Take out from it whosoever had in his heart İmân equal to the weight of a mustard seed. Accordingly, they will be taken out from the Fire, blackened (by it). They will be cast into the River of Life from where they shall sprout afresh, as a seed sprouts on the bank of a torrential stream. Have you not seen how it comes out yellow and curved? (Bukhârî)

19. Abu Umâmah Raḍiyallâhu ‘anhu narrates that a man asked Rasûlullâh Šallallahu ‘alaihi wasallam: O Rasûlullâh! What is İmân? He replied: When your good deed pleases you and your evil deed grieves you, then you are a Mu’min (believer). (Mustadrâk Hâkim)
20. ‘Abbās ibn ‘Abdul Muţṭalib Rādiyallāhu ‘anhu narrates: I heard Rāsūlullāh Šallallāhu ‘alaihi wasallam saying: He has indeed tasted the delightful flavour of Îmān; who is pleased with Allāh as Rabb, and with Îslām as Deen (religion) and with Muḥammad Šallallāhu ‘alaihi wasallam as (Allāh’s) Messenger. (Muslim)

Note: It means that whosoever worships Allāh Subhānahā wa Taʿālā and leads a life according to Îslām with complete obedience to Rāsūlullāh Šallallāhu ‘alaihi wasallam along with a profound love for Allāh Subhānahā wa Taʿālā and Rāsūlullāh Šallallāhu ‘alaihi wasallam has indeed tasted the sweetness of Îmān.

21. Anas Rādiyallāhu ‘anhu narrates Nabī Šallallāhu ‘alaihi wasallam said: Whosoever possesses the following three qualities will have tasted the sweetness of Îmān: The one who loves Allāh and His Rasūl more than anything else; the one who loves a person only for the sake of Allāh; and the one who hates to return to Kufr (disbelief) as he hates to be thrown into the Fire. (Bukhārī)

22. Abu Umāmah Rādiyallāhu ‘anhu narrates that Rāsūlullāh Šallallāhu ‘alaihi wasallam said: Anyone, who loves for the sake of Allāh alone and hates for the sake of Allāh alone; gives for the sake of Allāh alone and withholds for the sake of Allāh alone, has indeed perfected his Îmān, (Abu Dāwūd)
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13

İmān

23. İbne-Abbās Raḍiyallāhu ‘anhum narrates that Nabī Ṣallallāhu ‘alaihi wasallam asked Abu Dhar: O Abu Dhar! Which hand-hold of İmān is most trustworthy? He replied: Allāh ‘Azza wa Jall, and His Rasūl know best. He said: Friendship for the sake of Allāh alone, love for the sake of Allāh alone and hatred for the sake of Allāh alone. (Bahaqir)

Note: It means that from amongst the branches of İmān, the most lasting and invigorating is that, in one’s dealings whether be it for making or breaking ties, for love or hatred, one looks solely to the pleasure of Allāh and acts according to His Commandments, leaving aside all his personal desires.

24. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Good tidings to the one who has believed in me and seen me; and good tidings seven times over to the one who has believed in me and has not seen me. (Musnad Ahmīd)

25. ‘Abdur Raḥmān ibne-Yazīd Raḥimahullāh narrates that some people mentioned the Ṣahābah of Muḥammad Ṣallallāhu ‘alaihi wasallam and their İmān before ‘Abdullāh Raḍiyallāhu ‘anhu. So, ‘Abdullāh said: Verily, the prophethood of Muḥammad Ṣallallāhu ‘alaihi wasallam was clear and obvious for anyone who had seen him. And I swear by the One, besides Whom there is no one worthy of worship, no believer has a faith better than the belief in the Unseen. He then recited (from Al-Baqarah 2:1) Alif Lām Mīm Dhālīkal Kitābu lā rayba fih...bil Ghaib “This is the Book (the Qur’ān),
whereof there is no doubt, a guidance to those who are Al-Muttaqin; pious and righteous persons — who believe in the unseen!” (Mustadrak Ḥākim)

26. Anas ibne-Mālik Ṭāriyallāhu ‘anhu narrates that Rasūlullāh ﷺ Ṣallallāhu ‘alaihi wasallam said: I wish that I could meet my brothers. The Şahābah of Nabī Şallallāhu ‘alaihi wasallam asked: Are we not your brothers? He replied: You are my companions, but my brothers are those who will believe in me without having seen me. (Musnad Ahmad)

27. Abu ‘Abdur Raḥmān Al Juhanī Ṭāriyallāhu ‘anhu narrated that we were sitting with Rasūlullāh Ṣallallāhu ‘alaihi wasallam, when two riders appeared. When he saw them, he said: These two men appear to be from the tribe of Kindah, Madhhij! When they reached him, it became evident that they were, in fact, from Madhhij. One of them came close to him to pledge allegiance. Upon taking the hand of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, he said: O Rasūlullāh! What will be the reward for the one who has seen you and believes in you and verifies (that which) you (have been sent with) and follows you? Rasūlullāh Ṣallallāhu ‘alaihi wasallam replied: Good tidings for him. So he passed his hand over the Prophet’s hand and left, having made his pledge. Then the other came forward and took the Prophet’s hand to pledge allegiance. He said: O Rasūlullāh! The one who believes in you, and verifies you and follows you although
he had not seen you, what will he get? He replied: Good tidings to him, again good tidings to him, and again good tidings to him. So he passed his hand over the Prophet's hand and left, having made his pledge. (Musnad Aḥmad)

28. Abu Mūsā Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There are three types of people, who will have a double reward: A man from among the people of the Book (Jew or Christian), who believed in his Prophet and (also) believed in Muḥammad Ṣallallāhu ‘alaihi wasallam; a slave when he fulfills the rights (duties) of Allāh as well as the rights of his master; and a man who possessed a maid-servant and brought her up in an excellent manner and educated her with the best of knowledge and then set her free and married her, for him is a double reward. (Bukhārī)

Note: The objective of this hadīth is to explain that a double reward will be recorded in respect of each and every of their deeds, compared with those of others. For example, if anyone offers Ṣalāt, he will receive a tenfold reward and when anyone of them from these three persons does the same action, his reward will be twenty-fold. (Mazāhir Haque)

29. Awaṣṭ Raḥimahullāh narrated that Abu Bakr Raḍiyallāhu ‘anhu addressed us saying: A year ago Rasūlullāh Ṣallallāhu ‘alaihi wasallam stood at this very place where I am standing. And thereafter, Abu Bakr Raḍiyallāhu ‘anhu began to weep. Then Abu Bakr Raḍiyallāhu ‘anhu said: Ask Allāh for Āfiyāh (well being) as no one has been given anything better than Āfiyāh after Yaqīn (certainty in faith). (Musnad Aḥmad)
30. ‘Abdullah ibn ‘Amr Radiyallahu ‘anhu narrates that indeed Nabi Šallallahu ‘alaihi wasallam said: The beginning of the reformation of this Ummah was due to firm belief and abstaining from worldly pleasures and the beginning of the decline of this Ummah will be due to miserliness and long hopes. (Baihaqi)

31. ‘Umar ibnul-Khaṭṭāb Radiyallahu ‘anhu narrates that Rasūlullāh Šallallahu ‘alaihi wasallam said: Indeed, if you put your faith completely in Allāh, as it ought to be, then surely you will be provided sustenance as birds are provided for. They leave in the morning with their empty stomachs and return in the evening duly filled. (Tirmidhi)

32. Jābir ibn ‘Abdullāh Radiyallahu ‘anhum narrated that he accompanied Rasūlullāh Šallallahu ‘alaihi wasallam in an expedition towards Najd; and when Rasūlullāh Šallallahu ‘alaihi wasallam was returning from this expedition, he was with him. At noon, they reached a valley, full of thorny trees. Rasūlullāh Šallallahu ‘alaihi wasallam dismounted and the people dispersed amongst the trees, seeking shade. Rasūlullāh Šallallahu ‘alaihi wasallam rested under a tree and hung his sword on it. We slept for a while when Rasūlullāh Šallallahu ‘alaihi wasallam suddenly called us, and there was a
Beduin disbeliever with him. He said: This (Beduin) drew my sword at me while I was asleep: So I woke up, while the naked sword was in his hand and he said to me: Who can save you from me? I said to him three times: Allāh! Rasūlullāh Šallallāhu 'alaihi wasallam did not punish him and sat down. (Bukhārī)

33- عن صالح بن مسما و جعفر بن برقان رضيهم الله أن النبي ﷺ قال لمحارث بن مالك: ما أنت يا حارث بن مالك! قال: مؤمن يا رسول الله، قال: مؤمن حقاً! قال: فإني لك حق حقَّ حقَّة، فما حقَّة ذلك؟ قال: عرفت نفسى من الدين، وأشهدت لى الله وأعفنت نهارى. وكأنى أنظر إلى عرض رأى جرح يجاه به، وكأنى أنظر إلى أهل الجنة ينزوارون فيها، وكأنى أسمع عزاء أهل النار، فقال النبي ﷺ: مؤمن نور قلبي. رواه عبد الزوار في مصنفه، باب الإيمان والإسلام 129/11

33. Ṣāliḥ ibne-Mismār and Ja‘far ibne-Burqān Rahimahullāh narrate that Nabi Šallallāhu ‘alaihi wasallam asked Hārith ibne-Mālik: How are you, O Hārith ibne-Mālik? He replied: A Mu‘min, O Rasūlallāh! He asked: A true Mu‘min! He replied: A true Mu‘min. Nabi Šallallāhu ‘alaihi wasallam said: For every truth, there is a reality. So what is the reality of your Īmān? He replied: I have turned myself away from the world, and pass my nights awake (in worship) and pass my days in thirst (fasting). And as if I am seeing the ‘Arsh (Throne) of my Rabb when it shall be brought, and as if I am seeing the people of Paradise visiting one another therein, and as if I am hearing the howling of the people of the Fire! At that, Rasūlullāh Šallallāhu ‘alaihi wasallam said: (Hārith is) A Mu‘min whose heart has been enlightened. (Musannaf ‘Abdur Razzāq)

34- عن مأذن رضي الله عنه عن النبي ﷺ أنه سبى أي الأعمال أفضله قال: إيمان بالله وحده، ثم الجهاد، ثم حجَّة بشرة، ففضيلة سائر الأعمال كما بين مطلع الشمس إلى غروبها. رواه أحمد 4/24

34. Mā‘iz Raḍiyallāhu ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam was asked which of the deeds are most virtuous? He said: Īmān on Allāh the One, then Jihād, and then an accepted Ḥajj. These surpass all other deeds (in excellence), as the distance between the rising of the sun and its setting in the west. (Musnad Āḥmad)
35. Abu Umāmah Rādiyallāhu ‘anhu narrates that one day the Ṣaḥābah of Rasūlullāh ﷺ ‘alaihi wasallam mentioned about the (luxuries of the) world in his presence. So, Rasūlullāh ﷺ ‘alaihi wasallam (drawing the attention of the Ṣaḥābah to emphasize strongly the importance of the topic) said: Behold! Will you not listen? Behold! Will you not listen? Verily, a simple, humble hardy life emanates from Īmān. Verily, a simple, humble hardy life emanates from Īmān. Meaning thereby, a hardy life with simple clothes and giving up luxuries of life to such an extent that a person’s skin becomes dry. (Abū Dāwūd)

**Note:** This does not mean that Īmān is limited to a hardy life but Īmān encompasses within itself numerous distinguished qualities.


37. Sufyān ibn-‘Abdullāh Aththaqafī Rādiyallāhu ‘anhu narrated that I asked: O Rasūlillāh! Tell me something most important about Islām, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allāh, and be steadfast therein. (Muslim)

**Note:** First, to believe in Allāh and in all of His attributes, then comply with His Commandments and those of His Messenger. This Īmān and compliance thereof ought not to be transitional but should be held steadfastly to. (Muzāhir Ḥaque)
38. ‘Abdullāh ibn-‘Amr ibn-‘Āṣ Raḍi Allāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Verily, the Īmān in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allāh to renew the Īmān in your hearts. (Mustadrak Ḥākim)

39. Abu Hurairah Raḍi Allāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: Verily, Allāh has forgiven my Ummah the evil promptings or desires of their hearts, as long as they do not act upon them or speak of them. (Bukhārī)

40. Abu Hurairah Raḍi Allāhu ‘anhu narrates that some of the Šaḥābah Raḍi Allāhu ‘anhum came to Nabī Šallallāhu `alaihi wasallam and asked him: We find that, in our hearts, arise such thoughts that we would be ashamed to talk of them. He said: Well, do you indeed feel like that? We said: Yes. He replied: That is pure Īmān. (Muslim)

Note: This means that when these thoughts instigate you; and far from believing in them, you do not even want to utter them. Then indeed this is the sign of perfect Īmān. (Nawawi)

41. Abu Hurairah Raḍi Allāhu ‘anhu narrates that Rasūlullāh
Şallallahu 'alaihi wasallam said: Testify frequently Lā ilāha illallāh (None is worthy of worship except Allah) before a barrier (death or illness) comes between you and it. (Musnad Abu Ya'la, Targhib)

42. Uthmān ibne-'Affān Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He, who died knowing (and believing) that there is none worthy of worship except Allāh, will enter Paradise. (Muslim)

43. Uthmān ibne-'Affān Rādiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: He, who died knowing that Allāh is True and He exists, will enter Paradise. (Musnad Abu Ya'la)

44. Alī Raḍiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said in a Ḥadīth Qudsī that Allāh Ta‘ālā says: Indeed I am Allāh, there is none worthy of worship except Me; he who acknowledges My Oneness enters My fortress, and he who enters My fortress is safe from My Punishment. (Shirāzī, Jāmi–uṣ–Ṣaghīr)
45. Makhul Rahimahullah narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasulallah A man who had betrayed, fornicated, and not left any wish or a slightest desire (whether permitted or forbidden) but fulfilled it; if his sins were distributed amongst the entire population of the world, they would be destroyed thereby. Can his turning with repentance be accepted? Rasulullah Sallallahu ‘alaihi wasallam asked: Have you embraced Islām? He replied: As for me, I bear witness that there is none worthy of worship except Allāh, Alone, without partner, and that Mūhammad is His slave and Messenger.

Nabi Sallallahu ‘alaihi wasallam said: Then, indeed Allāh will keep forgiving you and replacing your evil deeds with righteous ones as long as you are faithful to the words of this Kalimah. At this, the old man exclaimed: O Rasulallah! And my betrayals and my fornication? Nabi Sallallahu ‘alaihi wasallam replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): Allāhu Akbar, Lā ilāha illāhā. (Tafsir ibn Kathir)

46. ‘Abdullah ibne-‘Amr ibnil ‘Aṣ Raḍiyallahu ‘anhum narrates: I heard Rasulullah Sallallahu ‘alaihi wasallam saying: Indeed Allāh will summon a man from my Ummah in the presence of the entire creation on the Day of Resurrection and ninety-nine scrolls (of evil deeds) will be unrolled in front of him, while each scroll (length) being as far as the eye can see. He (Allāh) will ask: Do you deny
anything (written) here? Have My scribes done any injustice to you? He will say: No, my Rabb. Allāh will say: Have you got any excuse for it? He will reply: No, my Rabb. Allāh will say: We have with us a good deed of yours, and verily, today no injustice will be done to you. Then a piece of paper will be brought forth written therein will be these words:

أَنَّ الْلَّهَ وَرَسُولُهُ مُحَمَّدًا عَلَيْهِ حَمْدًا وَرَحْمَةً

I bear witness that there is none worthy of worship except Allāh, and I bear witness that Muḥammad is His slave and Messenger.

Then Allāh will say: Go and have it weighed. He will say: O my Rabb, what is (the weight of) this paper as compared to all of these scrolls? Allāh will say: Indeed there will be no injustice to you. The scrolls will then be placed in one pan (of the scale) and the piece of paper in the other pan. Thereupon, compared to the weight of the piece of paper, the pan of scrolls will begin to fly. And nothing can outweigh the name of Allāh. (Tirmidhi)

۴٧ - عَنْ أَبِي عُمَّرَةَ الْأَنْصَارِيِّ رَضِيَ الَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَشْهَدْ أَنَّ الْلَّهَ وَرَسُولُهُ مُحَمَّدًا عَلَيْهِ حَمْدًا وَرَحْمَةً. الْمُهَدِّرُ ﷺ قَالَ: لَيَقْلُ الَّذِي أَلْفَ لَهُ الرُّجُلُ يَكُنْ عَلَيْهِ مَا كَانَ فِيهِ. رُواهُ أَحْمَدُ وَالْبَصَرِيِّ فِي الْكِبْرِ وَالْأَوْسَطِ وَرَجُالٌ مُّتَّقُونَ

47. Abu ‘Amrah Al Ansārī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: I bear witness that there is none worthy of worship except Allāh, and that I am His Messenger. Any slave (of Allāh) who meets Allāh with this belief, this Kalimah will keep him away from Fire on the Day of Resurrection. In another narration: Anyone who meets Allāh on the day of Judgement testifying these two, (Oneness of Allāh and Prophethood of Muḥammad Ṣallallāhu ‘alaihi wasallam) shall enter Paradise, despite all his sins. (Musnad Aḥmad, Tabarānī, Majma‘uz-Zawāid)

Note: Commentators in the light of this and similar aḥādīth state that such a person will enter into Paradise either his sins being forgiven by the Mercy of Allāh or after he has withstood punishment. (Mu‘āriful Ḥadīth)
48. ‘Itbān ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that I am His Messenger can never enter Hell or be burnt by its fire. (Muslim)

49. Abu Qatādah Raḍiyallāhu ‘anhu narrates from his father that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who bears witness that there is none worthy of worship except Allāh, and that Muḥammad is the Messenger of Allāh, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn him. (Baihaqī)

50. Muʿādhd ibne-Jabal Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who dies, bearing witness with the certainty of his heart that there is none worthy of worship but Allāh and that I am His Messenger, will be forgiven by Allāh. (Musnad Aḥmad)

51. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Rasūlullāh
Ṣaḥīḥäh ‘alaihi wasallam said, while Mu‘ādh Rādiyallāhu ‘anhu was riding behind him on the same camel’s saddle: O Mu‘ādh ibn-e-Jabal! Mu‘ādh replied: Here I am at your service, may you be blessed, O Rasūlallāh! He again said: O Mu‘ādh! He again replied: Here I am at your service, may you be blessed, O Rasūlallāh! May you be blessed, this happened thrice, then Rasūlullah Şallallāhu ‘alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that Muḥammad is His Messenger truthfully from his heart, then Allāh will forbid him from the Fire. Mu‘ādh said: O Rasūlallāh! Should I not inform people that they may rejoice? He replied: Consequently, they will depend on this alone (and give up their good deeds). However, Mu‘ādh Rādiyallāhu ‘anhu narrated this ḥadīth, at the time of his death, for fear of the sin (of concealing knowledge). (Bukhārī)

**Note:** Commentators give two explanations to the Aḥādīth in which Hell (Fire) is forbidden, only on bearing witness of Lā ilāha illallah Muḥammad-ur-Rasūlullāh “There is none worthy of worship except Allāh and Muḥammad is the Messenger of Allāh”. One is deliverance from eternal Punishment of Hell, i.e. they would not be in Hell forever like unbelievers or polytheists, though they would be in Hell for such time until Punishment for their sins is over. The second meaning is that bearing testimony to Lā ilāha illallah Muḥammad-ur-Rasūlullāh encompasses the whole of Islām. One who testifies to this truly and thoughtfully will indeed mould his life according to the tenets of Islām. (Mażāhir Hāque)

52. Abu Hurairah Rādiyallāhu ‘anhu narrates that Rasūlullah Şallallāhu ‘alaihi wasallam said: He will be the most blessed by my intercession on the Day of Resurrection who says Lā ilāha illallah with all the sincerity of his heart. (Bukhārī)
53. Rifā‘ah Al Juhanī Raḍiyallāhu ‘anhu narrates that Nabī  Ṣallallāhu ‘alaihi wasallam said: I testify before Allāh that any slave of Allāh who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allāh, and that I am the Messenger of Allāh, and maintains righteous deeds, will certainly enter Paradise. (Musnad Aḥmad)

54. ‘Umar ibnul-Khaṭṭāb Raḍiyallāhu ‘anhu said: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: Verily I know a Kalimah, which no slave of Allāh says truthfully from his heart, and then dies in that state, except that Allāh will surely forbid him from the Fire; that Kalimah is Lā ilāha illallāh. (Mustadrak Ḥākim)

55. ‘Iyyāḍ Al Anšārī Raḍiyallāhu ‘anhu ascribes to Rasūlullah Ṣallallāhu ‘alaihi wasallam that he said: Verily Lā ilāha illallāh is a Kalimah regarded precious by Allāh. It has with Allāh a high status. And it is a Kalimah that he who says it truthfully, Allāh will send him to Paradise, and he who says it insincerely, it will save his blood (life) and protect his wealth (in this world) but when he will meet Allāh on the Day of Judgement, He will take him into account. (Bazzār, Majma‘uz-Zawāid)

Note: The Kalimah becomes a source of protection for one’s life and property even if it is said insincerely. This is because he is apparently a Muslim and as such he will neither be killed nor his property confiscated as is done with a fighting unbeliever.

56. Abu Bakr Ṣiddīq Raḍiyallāhu ‘anhu narrates that Nabī  Ṣallallāhu
'alaihi wasallam said: He who bears witness to Lā ilāha illallāh—there is none worthy of worship except Allāh, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya'īā)

57. Abu Mūsā Rādiyallāhu 'anhu narrates that Nabī Ṣallallāhu 'alaihi wasallam said: Take good news, and give good news to others, that he, who bears witness to Lā ilāha illallāh—there is none worthy of worship except Allāh and is truthful in his testimony thereof, will enter Paradise. (Musnad Aḥmad, Tabarānī, Majma‘-uz-Zawā’id)

58. Abu Darda Rādiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allāh, and that Muḥammad is His slave and Messenger. (Majma‘-ul-Bahrayn)

59. Anas Rādiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When I entered Paradise, I saw on both of its sides three lines written in gold. The first line read: Lā ilāha illallāh Muhammad-un-Rasūlullāh (There is none worthy of worship except Allāh, Muḥammad is the Messenger of Allāh). The second line read: What we had sent forth, we found (the reward) thereof, and what we had consumed, we benefitted from it, and what
we had left behind, was a loss. And the third line read: Sinful Ummah and Ever Forgiving Rabb. (Jāmi‘-uṣ-Ṣaghīr)

60. ‘Itbān ibne-Mālik Al Anṣārī Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Not shall a slave (of Allāh) appear on the Day of Resurrection having said Lā ilāha illallāh seeking only the pleasure of Allāh, except that Allāh will forbid the Fire upon him. (Bukhārī)

61. Anas ibne-Mālik Raḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: He who departs from the world with sincere belief in Allāh alone Who has no partners, and having established Salāt and paid Zakāt, departs in such a state that Allāh is pleased with him. (Mustadrak Ḥākim)

Note: Sincere belief means that he was obedient from the core of his heart.

62. Abu Dhar Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Indeed, he is successful who has sincerely dedicated his heart to Īmān and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his Nafs, the innerself, satisfied (by the rememberance of Allāh), and kept his manners upright, and lent his ears to listening attentively (to the truth) and his eyes observing (with the light of Īmān). (Musnad Ahmad)
63. Jābir ibne-‘Abdullāh Raḍiyallāhu ‘anhumā said: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He, who meets Allāh, not ascribing any partner to Him, enters Paradise. And he, who meets Allāh ascribing a partner to Him, enters the Fire. (Muslim)

64. ‘Ubadah ibne-Šāmit Raḍiyallāhu ‘anhu said: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He who died not ascribing any partner to Allāh, Allāh indeed forbids the Fire upon him. (‘Amalul Yaumi wal Lailah lin Nasaf)

65. Nāwwās ibne-Sam‘ān Raḍiyallāhu ‘anhu narrates that he heard Nabī Šallallāhu ‘alaihi wasallam saying: He who dies, not ascribing any partner to Allāh, indeed, forgiveness becomes incumbent for him. (Tabarānī, Majma‘-‘uz-Zawāid)

66. Mu‘ādh Raḍiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam asked: O Mu‘ādh! Did you hear a sound last night? I replied: No. Nabī Šallallāhu ‘alaihi wasallam then said: Verily, an angel came to me from my Rabb, and gave me the good tidings that whoever from my Ummah dies, not ascribing any partner to Allāh, will enter Paradise. I said: O Rasūlallāh! Should I not go out to the people and give them these good tidings? Nabī Šallallāhu ‘alaihi
wasallam replied: Leave them on their own, so that they may compete in righteousness. (Tabarānī)

67. Mu‘ādh ibne-Jabal ṫadīyyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: O Mu‘ādh! Do you know what is Allāh’s right upon His slaves and what are the slave’s rights upon Allāh? I replied: Allāh and His Rasūl know best. He said: Indeed, Allāh’s right upon His slaves is that they worship Him, and do not ascribe any partners to Him. And the slave’s rights upon Allāh Subḥānahū wa Ta‘ālā is that He will not punish anyone who does not ascribe any partner to Him. (Muslim)

68. Ibne-‘Abbās ṫadīyyallāhu ‘anhuma narrates that Rasūlullāh Sallallāhu ‘alaihi wasallam said: He, who meets Allāh not ascribing any partner to Him, and not having killed anyone, will meet Allāh with the least burden on his back. (Tabarānī, Majma‘-uz-Zawāid)

69. Jarīr ṫadīyyallāhu ‘anhu narrates that Nabī Sallallāhu ‘alaihi wasallam said: He who dies, not ascribing any partner to Allāh, and has not shed blood unjustly, will be sent to Paradise, from any of its doors he desires. (Tabarānī, Majma‘-uz-Zawāid)