


To recap, the *Shahādah* means to testify that there is no deity worthy of worship except Allāh and that Muhammad صلى الله عليه وسلم is the Messenger of Allāh. Both parts of this declaration are truly awesome. Even if you just consider the first part, that by itself, was uttered and upheld by all the Prophets of Allāh عليهم السلام. According to one hadith,

Abu Sa'īd al-Khudri رضي الله عنه said, that the Messenger of Allāh صلى الله عليه وسلم said, "Mūsa عليه السلام (Moses) said: "O Lord! Teach me something that I can remember You with and I can supplicate You with." He said: "Say '*Lā ilāha illa Allāh*' O Musa."

He (Mūsa) said: "All of your servants say this." He said: "If the seven Heavens and those who dwell in them other than Me and the seven Earths are put into one pan (of the scale) and '*Lā ilāha illa Allāh*' is put into the other; '*Lā ilāha illa Allāh*' would be heavier."
Ibn Hibbān and Hākim

 **Wow! That is a HEAVY hadith, literally! Do I, as a Muslim, get rewards for uttering and remembering the *shahādah*?**

There are immense benefits to be gained from the *shahādah* as mentioned in the Qur'ān and Sunnah¹. Here are just ten examples from the Sunnah alone. As you read them:

1. Try to comprehend just how profound this declaration truly is;
2. Consider whether you would like any of these merits, fruits or rewards for yourself;
3. Note the ***bold italicising*** of some of the English words. These are done by the author. But why? What is the significance of those words?



ONE

It is a means by which a person is saved from Hellfire

Anas رضي الله عنه narrates that the Messenger of Allāh صلى الله عليه وسلم said, "O Mu'adh ibn Jabal! No one witnesses that there is no god worthy of worship but Allāh and that I am Allāh's Messenger, ***truthfully from his heart*** except Allāh has made him unlawful for the Fire." Mu'adh رضي الله عنه said: "O Messenger of Allāh, shall I not tell the people so that they will be glad?" He replied: "If you do, they will rely on it"²
Muslim, Ahmad and Bayhaqi

¹ The practices of the Prophet Muhammad صلى الله عليه وسلم

² The implication here was that Muslims would rely upon these words alone and abandon other acts of worship. Mu'adh was so conscious of this that he eventually only mentioned this *hadith* at the time of his death.

The Prophet صلى الله عليه وسلم said, "No one bears testimony to there being no one worthy of worship save Allāh, **sincerely from his heart**, except that Allāh makes the Hell-fire forbidden for him."

Bukhāri and Muslim

The Prophet صلى الله عليه وسلم said, "Allāh has forbidden for the Hell-fire anyone who says, 'There is no one worthy of worship except Allāh,' and says so **desiring the face (and pleasure) of Allāh**."

Muslim

TWO

It is the key to Paradise

Mu`qal ibn Yāsar رضي الله عنه narrates, Muhammad صلى الله عليه وسلم said, "Everything has its key, and the key to Paradise is the witnessing that there is no deity worthy of worship except Allāh." Tabarani

The Messenger of Allāh صلى الله عليه وسلم said, "No one meets Allāh with the testimony that there is none worthy of worship but Allāh and I am the Messenger of Allāh, **and he has no doubt about that statement**, except that he will enter Paradise."

Muslim

THREE

It is the best of pronouncements at the time of death

On the authority of Mu'ādh ibn Jabal رضي الله عنه, the Messenger of Allāh صلى الله عليه وسلم said, "He whose last words are '*Lā ilāha illAllāh*' shall enter Paradise."

Abu Daw'ud, considered sound by Al-Hakim

Uthmān رضي الله عنه related that Muhammad صلى الله عليه وسلم said, "Whoever dies **knowing full well** that there is no deity worthy of worship but Allāh, enters Paradise."

Muslim and Ahmad

It is narrated on the authority of Abu Sa'īd al-Khudri رضي الله عنه that the Prophet صلى الله عليه وسلم said, "Prompt your dying people to say: '*Lā ilāha illAllāh*'!"

Muslim, Tirmidhi, Abu Daw'ud

FOUR

With certain other words, it is more valuable than everything on earth

Abu Hurairah رضي الله عنه reported that the Messenger of Allāh صلى الله عليه وسلم said, "The uttering of the words, *Subhan-Allāh* (Allāh is free from imperfection), *Al-hamdu lillah* (all praise is due to Allāh), '*Lā ilāha illAllāh*' (there is no god worthy of worship except Allāh) and *Allāhu Akbar* (Allāh is the Greatest), is dearer to me than anything over which the sun rises."

Muslim

FIVE

It protects the wealth and blood of the pronouncer

The Prophet صلى الله عليه وسلم said, "Whoever says there is no one worthy of worship except Allāh and denies whatever is worshipped besides Allāh, then his wealth and blood are protected and his accounting will be with Allāh."

Muslim

Usāma bin Zayd رضي الله عنه narrates that Allāh's Messenger صلى الله عليه وسلم sent us toward *Huruqa*, and in the morning we attacked them and defeated them. I and an Ansāri man followed a man from among them and when we overtook him, he said, '*Lā ilāha illAllāh.*' On hearing this, the Ansāri man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet came to know about what had happened and he said, "O Usāma! Did you kill him after he had said '*Lā ilāha illAllāh.*' " I said, "But he said so only to save himself." The Prophet repeated this so often that I wished I had not embraced Islām before that day.

Bukhāri

SIX

It can lead to the intercession of the Prophet himself صلى الله عليه وسلم, on the Day of Resurrection, by Allāh's Permission

Abu Hurayra inquired from the Prophet صلى الله عليه وسلم, "O Messenger of Allāh, who will be the most fortunate of people to receive your intercession on the Day of Resurrection?" The Prophet replied, "O Abu Hurayra, I knew, because of your love of what I say, that no one other than you would ask me of this hadith. The most fortunate of people to receive my intercession on the Day of Resurrection are those who said *Lā ilāha illAllāh, purely and sincerely from the heart.*"

Bukhāri

SEVEN

It is the best form of remembrance of Allāh

Jabir Bin Abdullāh رضي الله عنه narrates that the Prophet صلى الله عليه وسلم said, "The best remembrance of Allāh is to say: There is no god worthy of worship but Allāh."

Tirmidhi (hasan), Nasa'i, Ibn Mājah, Ibn Hibban and Bayhaqi

EIGHT

It is a means of ridding oneself of shirk (associating partners with Allāh)

`Abd Allāh ibn Salām رضي الله عنه relates: As we were travelling with Allāh's Messenger صلى الله عليه وسلم he heard the people asking: "Which action is the best, O Allāh's Messenger?" He said, "Belief in Allāh, fighting in Allāh's way, and pilgrimage that is accepted."

After this he heard a call coming from a valley saying: "I bear witness that there is no god but Allāh and that Muhammad is the Messenger of Allāh" whereupon he said: "And I bear witness to the same, and I bear witness that no one bears witness to the same except he clears himself of *shirk.*"

Ahmad and Tabarani

NINE

With other words of remembrance, it is a means of amassing good deeds and obliterating sins

Abu Hurairah reported that the Messenger of Allāh صلى الله عليه وسلم said, "He who utters a hundred times in a day these words: *`Lā ilāha illAllāh, waḥdahu lā sharika lahu, laḥul- mulku wa laḥul-ḥamdu, wa Huwa `ala kulli sha'in Qadir* (there is no true god except Allāh. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him.

Bukhāri and Muslim

TEN

It can outweigh sins

`Abd Allāh ibn `Amr ibn al-`As رضي الله عنه narrates that the Prophet صلى الله عليه وسلم said that Allāh will save a man of his community, the record of whose sins fills ninety-nine books, each book extending as far as the eye can see. Against all this will be weighed the one good deed that he has, which is his witnessing that there is no god worthy of worship but Allāh and that Muhammad is His Messenger, and it will outweigh all the rest. The Prophet صلى الله عليه وسلم then said, "Nothing is of any weight with Allāh's Name."

Ahmed, Tirmidhi, Al Hakim and Bayhaqi



It is such and simple sentence and yet it carries so much merit.

Absolutely! Masha'Allāh (what Allāh has Willed). Let me tell you now why I emphasised some words, making them **bold and italicised**. It is important to note that, although the rewards mentioned are available, they are not guaranteed. There is a general consensus amongst the *ulema* (scholars) that true rewards for upholding or uttering the *shahādah* are conditional upon certain things. The list varies, but generally those conditions include the following:

1. *Al Ilm* (Knowledge)
 - We must know and understand firmly what we are talking about when we utter the *shahādah*;
 - We must understand clearly what those words mean;
 - We must know what the opposite of the *shahādah* is;
 - We must know what affirms it and must avoid being amongst those who negate it. For example, consider a person who utters the *shahādah* and then asks dead people for help at their graves. Do you think he truly knows the meaning of the *shahādah*?
2. *Al Yaqīn* (Certainty)
 - We must be certain in our hearts about the words we are saying;
 - We must not carry any doubts about the FACT that there is no deity worthy of worship except Allāh and that Muhammad صلى الله عليه وسلم is His Messenger;
3. *Al Ikhlās* (Sincerity)
 - We must be completely sincere;
 - Our utterance of the *shahādah* should be for Allāh's pleasure alone;

- Our declaration must not be for the sake of other objects or people.
4. *Al Mahabbah* (Love)
 - We must have a complete and total love for the *shahādah*;
 - We must adore everything that it represents;
 - We must be cheerful and content with its meaning.
 5. *Al Inqiyād* (Submission)
 - We must submit ourselves to the *shahādah*;
 - We must uphold it not simply in our belief, but also by our words and actions, every single second of every minute of every day of our lives;
 6. *As Sidq* (Truthfulness)
 - We must be truthful and completely mean what we say;
 - There must be no falsehood in our utterance of the *shahādah*;
 - There must be no hypocrisy in our hearts.
 7. *Al Qabūl* (Acceptance)
 - We must be completely accepting of everything that the *shahādah* represents;
 - We must not be of those who reject any part of it.



I pray to Allāh سبحانه وتعالى, that we see all the above rewards and that we meet all the above conditions.

Āmīn! And we pray that He grants us the gift of dying with *shahādah* on our lips.

The *Shahādah* [part b]

Questions

1. The Prophet صلى الله عليه وسلم said something about *shahādah* to Mu'ādh bin Jabal, something that the latter did not tell anyone about until the time of his death. What did the Prophet صلى الله عليه وسلم tell him and why did he not repeat it to others?
2. According to the hadith of 'Abd Allāh Ibn Salām, which actions did the Prophet صلى الله عليه وسلم relate as being the best?
3. Name the four sentences which, when spoken together, are dearer to the Prophet صلى الله عليه وسلم than 'anything over which the sun rises.'
4. According to the words spoken to the Prophet Musa, how heavy is the *shahādah*?
5. Complete this hadith: "Everything has its key and....."
6. What do we mean by the words *Mahabbah* and *Ikhhlās* in relation to the *shahādah*?
7. List five other conditions of the *shahādah*.



Shahādah on display in Chechnya, Russia