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HADITH

TAWHID - WAHDAH



«بُني الإسلام على خمسٍ: شهادة أن لا إله إلا الله وأنَّ مُحَمَّدًا رَسولُ اللهِ،
وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ»

“Islam is based on five principles: To testify that there is no deity but Allah and Muhammad is Allah’s Messenger, to offer salah (prayer), to pay zakat (obligatory charity), to perform Hajj, and to observe fast during the month of Ramadan.”

(Bukhari, Iman, 2)



الإيمان أن تؤمن بالله، وملائكته، وكتبه، ورسله، واليوم الآخر، والقدر كله خيره وشره.

“Iman is that you affirm your faith in Allah, His angels, His Books, His Messengers and the Day of Judgment, and you affirm your faith in the Divine Decree (qadar) about good and evil.”

(Ibn Hanbal, I, 434)

«الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَفْضَلُهَا لَا إِلَهَ إِلَّا اللَّهُ، وَأَوْضَعُهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ»

“Faith has seventy-odd branches, the most virtuous of which is ‘La ilaha illallah (there is none worthy of worship except Allah)’ and the least of which is removing something harmful from the road. And modesty (al-haya’) is a branch of faith.”

(Nasa’i, Iman, 16)



«مَا مِنْ نَفْسٍ تَمُوتُ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَرْجِعُ ذَلِكَ إِلَى قَلْبٍ مُوقِنٍ إِلَّا غَفَرَ اللَّهُ لَهَا»

“There is no soul that dies bearing witness to La ilaha illallah, and that I am the Messenger of Allah, from the heart with certainty, but Allah will forgive it.”

(Ibn Majah, Adab, 54)

«مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ
إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ»

“Whoever sincerely testifies that none has the right to be worshipped but Allah and Muhammad is his messenger, Allah will save him from the Hellfire.”

(Bukhari, 'Ilm, 49)



«مَنْ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،
وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَابْنُ أَمْتِهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ،
وَأَنَّ النَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ»

“Whoever says, ‘I bear witness that there is no god but Allah, He is One and there is no associate with Him; that Muhammad is his servant and His messenger, that Isa (Jesus) is also His servant and the son of a woman servant of Him and His word which He communicated to Maryam and a spirit coming from Allah; that Paradise is a fact and Hell is a fact’, Allah would make him enter Paradise through any one of its eight doors which he would like.”

(Muslim, Iman, 46)

«... مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ وَلَا يَضُرُّ اللَّهَ شَيْئًا»

“... He who obeys Allah and His Messenger follows the right path; and he who disobeys them shall harm none except himself, and he will not harm Allah in the least.”

(Abu Dawud, Salat, 221, 223)



«يَا أَيُّهَا النَّاسُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا»

“O people! Allah the Almighty commands you to be a servant to Him alone and to associate no one with Him.”

(Ibn Hanbal, III, 492)

«عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَيُّ الذَّنْبِ عِنْدَ اللَّهِ أَكْبَرُ؟ قَالَ: أَنْ تَجْعَلَ لِلَّهِ نِدًّا، وَهُوَ خَلَقَكَ»

Abdullah ibn Mas'ud narrates: I asked the Messenger of Allah,
“What is the greatest sin in the sight of Allah?” He said,
“That you set up a rival unto Allah though He Alone created you.”

(Bukhari, Tafsir, (Furqan) 2)



«الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ»

“Faith is affirmation by heart, uttering by the tongue and action with the physical faculties (limbs of the body).”

(Ibn Majah, Sunna, 9)

«مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ»

“Those whose last words are ‘There is no god but Allah’ will enter Paradise.”

(Abu Dawud, Jana'iz, 15-16)



«كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا الرَّجُلُ يَقْتُلُ الْمُؤْمِنَ مُتَعَمِّدًا أَوْ الرَّجُلُ يَمُوتُ كَافِرًا»

“Every sin may be forgiven by Allah except a man who kills a believer deliberately, or a man who dies as a disbeliever.”

(Nasa'i, Muharaba, 1)

«مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ»

“He who dies associating anything with Allah would enter the Fire (of Hell).”

(Muslim, Iman, 150)



عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ، قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا هُنَّ؟ قَالَ: الشِّرْكَ بِاللَّهِ، وَالسِّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ»

The Messenger of Allah (saw) said: "Avoid the seven noxious things." He was asked (by the Companions): "What are they, o Messenger of Allah?" The Prophet replied: "Associating anything with Allah, magic, killing of one whom Allah has declared inviolate without a just cause, consuming of usury, consuming the property of an orphan, turning back when the army advances, and slandering chaste women who are believers, but unwary."

(Bukhari, Hudud, 44; Muslim, Iman, 145)

«مَنْ عَقَدَ عُقْدَةً ثُمَّ نَفَثَ فِيهَا فَقَدْ سَحَرَ، وَمَنْ سَحَرَ فَقَدْ أَشْرَكَ، وَمَنْ تَعَلَّقَ شَيْئًا وَكَلَّ إِلَيْهِ»

“Whoever ties a knot and blows on it, he has practiced magic; and whoever practices magic, he has committed shirk; and whoever hangs up something (as an amulet) will be entrusted to it.”

(Nasa'i, Muharaba, 19)



«ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ
الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ
كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ»

“There are three qualities for which anyone who is characterized by them will relish the sweetness of faith: he to whom Allah and His Messenger are dearer than all else; he who loves a man for Allah’s sake alone; and he who has as great an abhorrence of returning to unbelief after Allah has rescued him from it as he has of being cast into Hell.”

(Muslim, Iman, 67)

«مَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ»

“Whoever loves for Allah’s sake, hates for Allah’s sake, gives for Allah’s sake and withholds for Allah’s sake will have perfect faith.”

(Abu Dawud, Sunnah, 15)



«أَيُّمَا رَجُلٍ مُسْلِمٍ أَكْفَرَ رَجُلًا مُسْلِمًا فَإِنْ كَانَ كَافِرًا وَإِلَّا كَانَ هُوَ الْكَافِرَ»

“If any believing man calls another believing man an unbeliever, if he is actually an infidel, it is all right; if not, he will become an infidel himself.”

(Abu Dawud, Sunna, 15)

«اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ»

“Have Taqwa of Allah wherever you are, follow an evil deed with a good one to wipe it out, and treat the people with good behavior.”

(Tirmidhi, Birr, 55)



«يَا أَيُّهَا النَّاسُ، إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبَيْيَةَ الْجَاهِلِيَّةِ وَتَعَاظُمَهَا بِأَبَائِهَا،
فَالنَّاسُ رَجُلَانِ رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ، وَفَاجِرٌ شَقِيٌّ هَيْنٌ عَلَى اللَّهِ،
وَالنَّاسُ بَنُو آدَمَ، وَخَلَقَ اللَّهُ آدَمَ مِنْ تُرَابٍ...»

“O people! Verily Allah has removed the slogans of Jahiliyyah from you, and its reverence of its forefathers. Now there are two types of men: A man who is righteous, has taqwa and is honorable before Allah; and a wicked man who is miserable and insignificant to Allah. People are the children of Adam, and Allah created Adam from the dust.”

(Tirmidhi, Tafsir al-Qur'an, 49)

«مَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَدْعُو عَصَبِيَّةً أَوْ يَنْصُرُ عَصَبِيَّةً فَقَتْلُهُ جَاهِلِيَّةٌ»

“One who is killed under the banner of a man who is blind (to his just cause), who raises the slogan of racism/tribalism, dies the death of one belonging to the days of Jahiliyyah.”

(Muslim, Imara, 57)



«لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ،

وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ»

“He is not one of us who calls to tribalism/racism.
He is not one of us who fights for the sake of tribalism/racism.
He is not one of us who dies for the sake of tribalism/racism.”

(Abu Dawud, Adab, 111-112)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنْصُرُهُ إِذَا كَانَ مَظْلُومًا، أَفَرَأَيْتَ إِذَا كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ: تَحْجِرُهُ، أَوْ تَمْنَعُهُ، مِنَ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ»

Allah's Messenger (saw) said, "Help your brother, whether he is an oppressor or an oppressed one." People asked, "O Allah's Messenger! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet (saw) said, "By preventing him from oppressing others. This is how you can help him."

(Bukhari, Iqrah, 7)



«لَزَوَالُ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ»

“The destruction of the world is lighter for Allah than the killing of one Muslim man.”

(Tirmidhi, *Diyat*, 7; Nasa'i, *Muharaba*, 2)

«...مَنْ أَحَبَّ أَنْ يُزْحَرَ عَنِ النَّارِ وَيَدْخُلَ الْجَنَّةَ فَلْتُدْرِكْهُ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَيَأْتِي
إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ...»

“...Whoever wishes to be delivered from the fire and enter the heaven should die with faith in Allah and the Last Day and should treat people as he wishes to be treated by them...”

(Ibn Hanbal, II, 192; Muslim, Ijarah, 46)



«مَنْ رَدَّ عَنْ عَرِضِ أَخِيهِ رَدَّ اللَّهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ»

“Whoever protects his brother’s honor, Allah protects his face from the Fire on the Day of Resurrection.”

(Tirmidhi, Birr, 20)

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ»

“Do not belittle any good deed, even welcoming your brother with a cheerful face.”

(Muslim, Birr, 144)



«لَا تُمَارِ أَخَاكَ وَلَا تُمَارِزْهُ وَلَا تَعِدْهُ مَوْعِدَةً فَتُخْلِفْهُ»

“Do not argue with your brother, do not joke with him (in an offending manner), and do not make a promise, only to not fulfill it.”

(Tirmidhi, Birr, 58)

«بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ،
دَمُهُ وَمَالُهُ وَعِرْضُهُ»

“It is a serious evil for a Muslim to look down upon his Muslim brother.
The blood, wealth, and honor of all Muslims are inviolable for his brother in faith.”

(Muslim, Birr, 32)



«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَنَافَسُوا
وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

“Avoid suspicion, for suspicion is the gravest lie in talk. Do not be inquisitive about one another, do not spy upon one another, do not compete with each other, do not feel envy with the other, and nurse no malice, and nurse no aversion and hostility against one another. O servants of Allah! Be brothers.”

(Muslim, Birr, 28)

«الْمُؤْمِنُ مَأْلَفٌ، وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ»

“The believer is friendly, for there is no goodness in one who is neither friendly, nor befriended.”

(Ibn Hanbal, II, 40)



«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ

سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى»

“The similitude of believers in regard to mutual love, affection and fellow-feeling is that of one body; when any limb of it aches, the whole body aches because of sleeplessness and fever.”

(Muslim, Birr, 66)

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

“None of you will have faith till he wishes for his Muslim brother what he likes for himself.”

(Bukhari, Iman, 7)



«مَنْ نَفَّسَ عَن مُسْلِمٍ كُرْبَةً مِّنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِّنْ كُرْبِ يَوْمِ الْقِيَامَةِ،
وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ
سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ»

“If anyone removes his brother’s anxiety of this world, Allah will remove for him one of the anxieties of the Day of Resurrection; if anyone makes easy for an impoverished man, Allah will make easy for him in this world and in the Hereafter; if anyone covers a Muslim’s faults, Allah will cover his faults in this world and in the Hereafter. Allah will remain in the aid of a servant as long as the servant remains in the aid of his brother.”

(Abu Dawud, Adab, 60)

«أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعٍ: بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ، وَتَشْمِيتِ الْعَاطِسِ،
وَنَصْرِ الضَّعِيفِ، وَعَوْنِ الْمَظْلُومِ، وَإِفْشَاءِ السَّلَامِ، وَإِبْرَارِ الْمُقْسِمِ»

“The Prophet ordered us to do seven things: to visit the sick, to follow funeral processions, to reply to the sneezer (i.e. say to him, Yarhamukallah, meaning May Allah bestow His Mercy upon you), to help the weak, help the oppressed, spread greeting, and help others fulfill their oaths.”

(Bukhari, Isti'dhan, 8)



«فَإِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا،

فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا...»

“Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours (arafa), in this month of yours (Dhu al-Hijjah) and in this city of yours (Mecca)...”

(Bukhari, 'Ilm, 9; Muslim, Qasamah, 30)

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»

“He who believes in Allah and in the last day should honor his guest; he who believes in Allah and in the last day should not harm his neighbor; he who believes in Allah and in the last day should speak good or keep silent.”

(Abu Dawud, Adab, 122, 123)



«لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ يَلْتَقِيَانِ فَيَصُدُّ هَذَا وَيَصُدُّ هَذَا
وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ»

“It is not lawful for the Muslim to shun his brother for more than three days;
they come face to face and this one turns away, and that one turns away.
The best of them is the one who initiates the Salam.”

(Tirmidhi, Birr, 21)

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي، الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي،
يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي»

“Verily Allah would say on the Day of Resurrection: ‘Where are those who love one another due to My majesty? Today I shall give them shade in My shade, it being a day when there is no shade but My shade.’ ”

(Ibn Hanbal, II, 338)



«يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَائَكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ،
وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى ...»

“O people! Know this well! Your Lord is one. Your ancestor is one. Apart from piety, the Arab has no superiority over the non-Arab nor the non-Arab over the Arab nor the white over the black nor the black over the white.”

(Ibn Hanbal, V, 411)