

Kalama e Tayyab

The kalama (words) to embrace Islam or renew Eman is recited by Muslims and has many versions. Here is a version of Kalama taught by the Imam Al-Raza^{asws} - the 8th Imam.

وَقَالَ عَلِيُّ الرَّضَا عِ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ قَوْلٌ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ وَلِيُّ اللَّهِ وَ
خَلِيفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ حَقًّا وَ خَلَفَاؤُهُ خَلَفَاءُ اللَّهِ



Ali Al-Reza^{asws} said: **'To Him ascend the good words [35:10]**, are the words: 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Ali^{asws} is a Guardian^{asws} of Allah^{azwj} and caliph of Muhammad^{saww} Rasool^{saww} of Allah^{azwj} truly, and his^{saww} caliphs are caliphs of Allah^{azwj}.

وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ عَلَيْهِ فِي قَلْبِهِ بِأَنَّ هَذَا صَحِيحٌ كَمَا قُلْتُهُ بِلِسَانِي.

And the righteous deeds raise it [35:10] – he knows in his heart that this is correct – just as I^{asws} am saying it with my^{asws} tongue".¹

33- م، تفسير الإمام عليه السلام

¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 2 q

Tafseer of the Imam (Hassan Al-Askari^{-asws}) –

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنِّي أَكْرَهُ أَنْ أَعْبُدَ اللَّهَ وَلَا غَرَضَ لِي إِلَّا ثَوَابُهُ فَأَكُونُ كَالْعَبْدِ الطَّمَعِ الْمَطْمَعِ إِنْ طَمَعَ عَمَلٌ وَإِلَّا لَمْ يَعْمَلْ

I^{-asws} dislike to worship Allah^{-azwj} and there is no purpose for me^{-asws} except His^{-azwj} Rewards, so I^{-asws} would become like the greedy slave, the enticed. If he is enticed, he works or else he does not work.

وَأَكْرَهُ أَنْ لَا أَعْبُدُهُ إِلَّا لِحُوفِ عِقَابِهِ فَأَكُونُ كَالْعَبْدِ السَّوِّءِ إِنْ لَمْ يَخَفْ لَمْ يَعْمَلْ

And I^{-asws} dislike not to worship Him^{-azwj} except for fear of His^{-azwj} Punishment, so I would be like the evil servant, and if he is not frightened (by his master) he does not work’.

قِيلَ فَلِمَ تَعْبُدُهُ

It is said, ‘Why do you^{-asws} worship Him^{-azwj}?’

قَالَ لِمَا هُوَ أَهْلُهُ بِأَيْدِيهِ عَلَيَّ وَإِنْعَامِهِ.

He^{-asws} said: ‘Due to Him^{-azwj} being rightful of it for His^{-azwj} Favours upon me^{-asws} and His^{-azwj} Conferment’s’.

– وَقَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع لَا يَكُونُ الْعَبْدُ عَابِدًا لِلَّهِ حَقَّ عِبَادَتِهِ حَتَّى يَنْقَطِعَ عَنِ الْخَلْقِ كُلِّهِ إِلَيْهِ فَيَحْبِثُ يَقُولُ هَذَا خَالِصٌ لِي فَيَتَقَبَّلُهُ بِكَرَمِهِ.

And Muhammad Bin Ali Al-Baqir^{-asws} said: ‘The servant cannot become a worshipper of Allah^{-azwj} as is right of His^{-azwj} being worship until he cuts off from the people, all of them, to Him^{-azwj}. At that time He^{-azwj} will Say: “This one is sincerely for Me^{-azwj}!” So He^{-azwj} Accepts him with His^{-azwj} Benevolence”.

– وَقَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَا أَنْعَمَ اللَّهُ عَزَّ وَجَلَّ عَلَيَّ عَبْدًا أَجَلَ مِنْ أَنْ لَا يَكُونُ فِي قَلْبِهِ مَعَ اللَّهِ غَيْرُهُ.

And Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic has not Conferred upon a servant with anything more majestic than for there not being in his heart anyone else with Allah^{-azwj}’.

– وَقَالَ مُوسَى بْنُ جَعْفَرِ الْكَاطِمِ ع أَشْرَفُ الْأَعْمَالِ التَّقَرُّبُ بِعِبَادَةِ اللَّهِ عَزَّ وَجَلَّ.

And Musa^{-asws} Bin Ja’far Al-Kazim^{-asws}: ‘The nobles of the deeds is the drawing closer by worshipping Allah^{-azwj} Mighty and Majestic”.

– وَقَالَ عَلِيُّ الرِّضَا ع إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ وَخَلِيفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ حَقًّا وَخَلْفَاؤُهُ خَلْفَاءُ اللَّهِ

And Ali Al-Reza^{-asws} said: ‘**To Him ascend the good words [35:10]**, are the words: ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is a Guardian^{-asws} of

Allah^{-azwj} and caliph of Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} truly, and his^{-saww} caliphs are caliphs of Allah^{-azwj}.

وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ عِلْمُهُ فِي قَلْبِهِ بِأَنَّ هَذَا صَحِيحٌ كَمَا قَلْتَهُ بِلِسَانِي.

And the righteous deeds raise it [35:10] – he knows in his heart that this is correct – just as I^{asws} am saying it with my^{asws} tongue”.²

وَعَنِ الصَّادِقِ ع أَنَّهُ قَالَ: الْكَلِمُ الطَّيِّبُ قَوْلُ الْمُؤْمِنِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ وَخَلِيفَةُ رَسُولِ اللَّهِ وَعَنِ الصَّادِقِ ع أَنَّهُ قَالَ: الْكَلِمُ الطَّيِّبُ قَوْلُ الْمُؤْمِنِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيٌّ وَلِيُّ اللَّهِ وَخَلِيفَةُ رَسُولِ اللَّهِ

And from Al-Sadiq^{-asws} having said: **‘the good words [35:10]**, are the words of the Momin, ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool-Allah^{-saww}, Ali^{-asws} is Guardian^{-asws} of Allah^{-azwj} and caliph of Rasool-Allah^{-saww}’.

وَقَالَ وَالْعَمَلُ الصَّالِحُ الْعِتْقَادُ بِالْقَلْبِ إِنَّ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِ اللَّهِ لَا شَكَّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ.

And he^{-asws} said: **‘the good words [35:10]**, are the beliefs in the heart that this, it is the truth from the Presence of Allah^{-azwj}, there is no doubt in it being from Lord^{-azwj} of the worlds”.

وَفِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِكُلِّ قَوْلٍ مُصَدِّقًا مِنْ عَمَلٍ يُصَدِّقُهُ أَوْ يَكْذِبُهُ فَإِذَا قَالَ ابْنُ آدَمَ وَصَدَّقَ قَوْلَهُ بِعَمَلِهِ رَفَعَ قَوْلَهُ بِعَمَلِهِ إِلَى اللَّهِ وَإِذَا قَالَ وَخَالَفَ عَمَلَهُ قَوْلَهُ رَدَّ قَوْلَهُ عَلَى عَمَلِهِ الْخَبِيثِ وَهُوَ يَبْهَى بِهِ إِلَى النَّارِ.

And in a report of Abu Al-Jaroud, from Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘For every word there is a ratification from a deed ratifying it or belying it. When the son of Adam^{-as} says (something) and his words are ratified by his actions, his word will be raised to Allah^{-azwj} along with his deed, and when he says (something) and his actions are opposite to his words, his words would be returned to his wicked deeds and he would collapse with it into the Fire”.³

² Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 53 H 33

³ Bihar Al-Anwaar V 66 - The book of Eman and Kufr - Ch 29 H 10