

Islam

الإسلام Islam

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.. رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): الإسلامُ يَعْلُو ولا يُعْلَى عَلَيْهِ1

1— The Prophet (S) said, 'Islam excels and cannot be surpassed by anything else.' [al-Faqih, v. 4, p. 334, no. 5719]

- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَنْ أَحْسَنَ فِي الإسلامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الجاهليَّةِ ، وَمَنْ أَسَاءَ فِي الإسلامِ2
أُخِذَ بِالأَوَّلِ والآخِرِ.

2— The Prophet (S) said, 'He who performs good acts after having embraced Islam will not be punished for anything that he did in his pre-Islamic state, whilst he who continues to commit bad after having embraced Islam will be taken to account for everything from beginning to end.' [al-Kafi, v. 2, p. 461, no. 2]

.. الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): لا شَرَفَ أَعْلَى مِنَ الإسلامِ3

3— Imam Ali (a.s.) said, 'There is no distinction higher than Islam.' [Nahjul Balaghah, Saying 371]

- الإمامُ عليٌّ (عَلَيْهِ السَّلَامُ): إِنَّ هَذَا الإسلامَ دِينُ اللهِ الَّذِي اصْطَفَاهُ لِنَفْسِهِ ، واصْطَنَعَهُ عَلَى عَيْنِهِ ، وَأَصْفَاهُ خَيْرَةً4
. خَلَقَهُ ، وَأَقَامَ دَعَائِمَهُ عَلَى مَحَبَّتِهِ ، أَذَلَّ الأديانَ بِعِزَّتِهِ ، وَوَضَعَ المِلَلَ بِرَفْعِهِ .

4— Imam Ali (a.s.) said, 'Verily this Islam is the religion of Allah, which He has chosen for Himself, which He has developed before His eyes, which He has preferred for the best of all His creatures, and whose pillars he has founded upon His love. He has abased other religions by honouring it and humiliated other creeds before its sublimity.'[Nahjul Balaghah, Sermon 198]

- الإمامُ عليٌّ (عليه السَّلامُ) - في وَصْفِ الإسلامِ -: فَهُوَ أْبْلَجُ الْمَنَاهِجِ ، وَأَوْضَحُ (وَاضِحُ) الْوَلَائِجِ ، مُشْرِفُ الْمَنَارِ ، مُشْرِقُ الْجَوَادِّ ، مُضِيءُ الْمَصَابِيحِ .

5— Imam Ali (a.s.), in his description of Islam, said, 'It is the brightest of all paths, the clearest of all passages, with towering minarets, brightly lit highways and illuminating lamps.'[Nahjul Balaghah, Sermon 106]

Who is a Muslim?

مَنْ هُوَ الْمُسْلِمُ؟

.. رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): الْمُسْلِمُ أَخُو الْمُسْلِمِ ، لَا يَظْلِمُهُ وَلَا يَشْتُمُهُ6

6— The Prophet (S) said, 'A Muslim is the brother of a fellow Muslim – he neither wrongs him nor insults him.'[Kanz al-'Ummal, no. 745]

.. رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): الْمُسْلِمُ أَخُو الْمُسْلِمِ ، لَا يَخُونُهُ وَلَا يَكْذِبُهُ وَلَا يَخْذُلُهُ7

7— The Prophet (S) said, 'A Muslim is the brother of a fellow Muslim – he neither betrays him nor lies to him nor deceives him.'[Kanz al-'Ummal, no. 747]

.. رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): الْمُسْلِمُ مِرْآةُ الْمُسْلِمِ8

8— The Prophet (S) said, 'The Muslim is the mirror of a fellow Muslim.'[Kanz al-'Ummal, no. 742]

- الإمامُ الصَّادِقُ (عليه السَّلامُ): الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ يَدِهِ وَلِسَانِهِ ، وَالْمُؤْمِنُ مَنْ ائْتَمَنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ .

9— Imam al-Sadiq (a.s.) said, 'A Muslim is he whose hand and tongue people feel safe from, whilst a believer (mu'min) is he whom people trust with their belongings and their lives.'[Ma'ani al-Akhbar, p.

Fundamentals of Islam

قَوَاعِدُ الْإِسْلَامِ

- رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): الْإِسْلَامُ عُرْيَانٌ ؛ فَلِبَاسُهُ الْحَيَاءُ ، وَزِينَتُهُ الْوَفَاءُ ، وَمُرُوءَتُهُ الْعَمَلُ الصَّالِحُ ،¹⁰
وَعِمَادُهُ الْوَرَعُ ، وَلِكُلِّ شَيْءٍ أَسَاسٌ وَأَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ .

10— The Prophet (S) said, 'Islam is naked, and its clothing is modesty, its adornment loyalty, its valour good deeds, and its pillars piety. Everything has a foundation, and the foundation of Islam is the love for us, the ahl al-bayt (the household of the Prophet).'[al-Mahasin, v. 1, p. 445, no. 1031]

- . رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): أَسَاسُ الْإِسْلَامِ حُبِّي وَحُبُّ أَهْلِ بَيْتِي¹¹

11— The Prophet (S) said, 'The foundation of Islam is love for me and love for my household.'[Kanz al-'Ummal, no. 37631]

- الْإِمَامُ عَلِيٌّ (عَلَيْهِ السَّلَامُ): قَوَاعِدُ الْإِسْلَامِ سَبْعَةٌ: فَأَوَّلُهَا الْعَقْلُ وَعَلَيْهِ بُنِيَ الصَّبْرُ ، وَالثَّانِي: صَوْنُ الْعَرَضِ وَصِدْقُ¹²
اللَّهَجَةِ ، وَالثَّالِثَةُ: تِلَاوَةُ الْقُرْآنِ عَلَى جِهَتِهِ ، وَالرَّابِعَةُ: الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ ، وَالخَامِسَةُ: حَقُّ آلِ مُحَمَّدٍ
(صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَمَعْرِفَةُ وَلَايَتِهِمْ ، وَالسَّادِسَةُ: حَقُّ الْإِخْوَانِ وَالْمُحَامَاةُ عَلَيْهِمْ ، وَالسَّابِعَةُ: مُجَاوَرَةُ النَّاسِ
بِالْحُسْنَى .

12— Imam Ali (a.s.) said, 'Islam has seven fundamentals: the first is reason, on which perseverance is founded. The second is maintenance of one's honour and honest speech. The third is proper recitation of the Qur'an. The fourth is to love for the sake of Allah and to hate for the sake of Allah. The fifth is the right due to the household of the Prophet (S) and their guardianship. The sixth is the right of one's fellow brothers and their protection. The seventh is close contact with people through fair means.'[Tuhaf al-Uqul, no. 196]

- الْإِمَامُ الْبَاقِرُ (عَلَيْهِ السَّلَامُ): بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ دَعَائِمَ: إِقَامُ الصَّلَاةِ ، وَإِيتَاءُ الزَّكَاةِ ، وَصَوْمُ شَهْرِ رَمَضَانَ ،¹³
. وَحَجُّ الْبَيْتِ الْحَرَامِ ، وَالْوَلَايَةُ لَنَا أَهْلَ الْبَيْتِ .

13— Imam al-Baqir (a.s.) said, 'Islam has been founded on five pillars: the establishment of prayer, the giving of the alms-tax, the fast of the month of Ramadhan, the pilgrimage to the Sanctified House, and [the acknowledgment of] our guardianship, the ahl al-bayt.'[Amali al-Mufid, p. 353, no. 4]

.. الإمام الرضا (عليه السلام): إِنَّ الإمامة أَسْوَ الإسلامِ النامي، وفَرْعُهُ السامي¹⁴

14– Imam Ar-Ridha' (a.s.) said, 'Verily Imama (divinely appointed leadership of the twelve Imams) is the ever-growing root of Islam as well as its lofty branch.' [al-Kafi, v. 1, p. 200, no. 1]

The Meaning of Islam

مَعْنَى الإسلام

.. رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): الإسلامُ أَنْ تُسَلِّمَ قَلْبَكَ وَيُسَلِّمَ الْمُسْلِمُونَ مِنْ لِسَانِكَ وَيَدِكَ¹⁵

15– The Prophet (S) said, 'Islam is that you submit your heart [to Allah], and that all Muslims feels safe from your tongue and your hand.' [Kanz al-'Ummal, no. 17]

.. رسولُ الله (صَلَّى اللهُ عَلَيْهِ وَآلِهِ): مَنْ أَصْبَحَ لَا يَهْتُمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ¹⁶

16– The Prophet (S) said, 'He who wakes up in the morning unconcerned about the situations of fellow Muslims is not a Muslim.' [al-Kafi, v. 2, p. 163, no. 1]

.. الإمام علي (عليه السلام): الإسلامُ هُوَ التسليمُ ، والتسليمُ هُوَ اليقينُ ، واليقينُ هُوَ التصديقُ ، والتصديقُ هُوَ¹⁷
الإقرارُ ، والإقرارُ هُوَ الأداءُ ، والأداءُ هُوَ العملُ .

17– Imam Ali (a.s.) said, 'Verily Islam is submission, and submission is conviction, and conviction is certification of something, and certification is attestation, and attestation of something is fulfilment of it, and fulfilment is the performance of required acts.' [Nahjul Balaghah, Saying 125]

.. الإمام علي (عليه السلام): جَانِبُوا الْخِيَانَةَ ، فَإِنَّهَا مُجَانِبَةُ الْإِسْلَامِ¹⁸

18– Imam Ali (a.s.) said, 'Repel treachery, for verily it repels Islam.' [Ghurar al-Hikam, no. 4742]

.. الإمام علي (عليه السلام): مَنْ أَعَانَ عَلَى مُسْلِمٍ فَقَدْ بَرَّئَ مِنَ الْإِسْلَامِ¹⁹

19– Imam Ali (a.s.) said, 'Whoever aids and abets wrongdoing towards a fellow Muslim is not a Muslim.' [Ghurar al-Hikam, no. 922]

- الإمام الصادق (عليه السلام) لرجل شامي سألته عن مسائل ، فلما أجابه قال : أسلمت لله الساعة : بل آمنت 20
بالله الساعة ، إن الإسلام قبل الإيمان وعليه يتوارثون ويتناكحون ، والإيمان عليه يُثابون .

20– Imam al-Sadiq (a.s.) answered some questions that a Syrian man had come to ask him, after which the latter said, 'I am a Muslim right now.' Imam said, 'No, rather you have faith right now, for Islam comes before faith [i.e. you were already a Muslim], and is the means by which people inherit each other and marry each other, whereas faith is the means by which they are rewarded.' [al-Kafi, v. 1, p. 173, no. 4]

. الإمام علي (عليه السلام): الإسلام يُحقن به الدَّم وتُؤدى به الأمانة ، وتُسَحَّلُ به الفُروجُ ، والثَّوابُ على الإيمان -21

21– Imam al-Sadiq (a.s.) said, 'Islam is that through which life is spared, goods are entrusted, and women become lawful [through marriage], whereas faith is that which incurs reward.' [al-Kafi, v. 2, p. 25, no. 6]

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