

## **Islamic Words**

### **Qur'anic Word**

#### **Faith**

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In Qur'an, there are many cases in which word "Faith" accompanies with the word "good deeds". Therefore, it is very essential to comprehend what is the meaning of "Faith" and what are the responsibilities, commitment and obligations of a "Faithful" and what is the role of "Faith" in life?

Faith and its derivations are cited 811 times in Qur'an; the extent of its use in Qur'an shows the crucial significance of its status in Qur'anic- based thoughts. Now, what is it?

**What Is Faith?:** "Faith" is a soul tendency, a kind of bound of mind, believe and trust in One Deity; to a unique Dominant pole and center; to the point that all of the deeds of human beings be accordingly through observing all its commitment and responsibilities. It means the acceptance of a concept clearly to the extent that it fills the soul and heart completely.

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“Faith” means confession and confirmation, means pursuing, believing and trusting.

Allamah Tabatabai said: “The meaning of Faith is not only knowing something. But considering its aspects, it requires commitment, deep trust, and belief to the point that its practical and actual effects can be observable.

Therefore, “Faith” not only includes knowledge (an unfaithful person may recognize something as a reality and truth, but this knowledge is not called “faith”) but also it includes practice (an unfaithful person may practice something with no knowledge.). As “faith” includes knowledge, belief and practice, it can be changed along this specter....”

If faith is kept in heart only, it will perish, so it should be flow from heart to tongue to eyes to ears to hands to foot and to all members and parts of body and in all aspects of life as well. And this is the concept which our holy Prophet offered introducing **Faith (Iman)**.

“Faith” is introduced in 3 levels:

- Heart-bound, belief-bound and soul-bound knowledge
- Confession by tongue
- Practice with body members

“Faith” is a feeling in heart and acceptance by logic which will be proved “in practice”. Faith without practice and commitment is neither believable nor acceptable.

If everything has a reason and testifier, the testifier of faith is faithful’s good deeds. Therefore, the purity of deeds is the sign of the purity of belief and a pure, sound heart’s practice is pure as well.

**The Referee of Faith:** It denotes the things which we should have faith in them (which are the reference of our faith) and faith will be fulfilled by their acceptance or approval.

Quite in a few number of Qur'an's verses, their attachments are as follows:

1. Faith in God: as the Creature of the universe, and God of all human beings.

2. Faith in the Hereafter: accepting the life after death (in Otherworld) and the day of Doom.

3. Faith in prophets: acceptance of the Prophets' missions and following them.

4. Faith in Qur'an: knowing Qur'an as a holy book sent from God as well as believing the former holy books which are all from God to provide mankind with eternal guidance and happiness.

5. Faith in Ayat (signs): faith in all signs of God, whether they are phenomena, or Qur'an's verses.

6. Faith in angels: recognizing them as God's agents in the world.

7. Faith in Unseen: hidden world, metaphysics, the Next world

Having "Faith" and belief in these principles and prerequisites, has a very significant rule in mapping mankind's deeds and ways they will choose – faith will provide mankind with internal guidance and external guidance; faithfuls will find themselves in the constructive connection with world, God, holy schools, holy teachings of prophets and will see Unseen aspects of the world, the Hereafter, day of Doom, . . . .

And with these belief will find a confident heart and clear-end way, and will be free from all things.

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According to Motahhari, the results of Imam are as follows:

1. Ethical reliance
2. Healthy soul and body
3. Providing equilibrium and compatibility between man and society
4. Full dominance over carnal desires

**The levels of Faith:** “Faith” which is the conscious recognition and acceptance of God, religion, revelation and Hereafter, has various levels; its degree is not the same among all individuals, and in all situations. It can be increased in an individual.

“Faith” sometimes will be born in heart like a ray of light. Good deeds and piety will help to flourish and expand “Faith” to the extent that their hearts will be repleted with faith of God; in the utmost of faith “Certitude” will be born.

Listening to the holy verses will increase the level of Faith in one’s heart.

In holy Qur’an we read:

*“They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when his revelations are recited unto them they increase their faith, and who trust in their lord;”* (Qur’an; 8:2)

*“And whenever a sura is revealed there are some of them who say: which one of you hath thus increased in faith? as for those who believe, it hath increased them in faith and they rejoice (therefore).”* (Qur’an; 9:124)

Faith, sometimes, is just on the surface. Sometimes, it is deep with its roots down in the heart. Sometimes, it is only a show-off, and sometimes it brings commitment and responsibilities.

In this way, Faithfuls all have the concerns about increasing their faith and try to get to the higher levels of faith. God also orders the faithfuls to believe in Him, though they have had an initial faith and trust in Him.

And the meaning of this is to increase their faith and commitment more and more.

*“o ye who believe! Believe...”* (Qur’an; 4:136)

In another verse,

*“The wandering Arabs say: we believe. Say (unto them, o Muhammad): ye believe not, but rather say “we submit,” for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and his messenger, he will not withhold from you aught of (the reward of) your deeds. O! Allah is forgiving, merciful.”* (Qur’an; 14:49)

In this verse, the border between “Faith” and “Islam” has been drawn clearly. You can not name someone faithful, when he is just a Muslim.

“Faith” should enter the heart and be visible in people’s practice. The holy prophet says:

The residence of faith is the heart and practices are the proofs of that faith; otherwise, faith is only a claim.

Qur’an, in some verses, introduces those enjoying some characteristics and performing specific practices as true faithfuls.

In al-Anfal chapter, faithfuls are introduced as:

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*“for, believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear his signs rehearsed, find their faith strengthened, and put (all) their trust in their lord; who establish regular prayers and spend (freely) out of the gifts we have given them for sustenance”*  
(Qur’an; 8:2-3)

And in another verse we read:

*“Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is pardon, and bountiful provision.”* (Qur’an; 8/74)

According to the verse, the true faith is defined in the shadow of believing God, adopting exile, fighting for the faith, giving (them) asylum and aid. From this we can infer that the faith which is not in accompany with social and practical commitments is the lowest level of Faith and maybe it should not be considered as faith.

**Habitation Faith And A Repository Faith:** Faith can be Habituated, stable, fix, rooted, and internal one, or it is repository, rootless and external.

The stable faith is a faith which is conscious, resulted from knowledge and insight. Such a belief, due to its depth in the soul of human beings, cannot be uprooted or destroyed by doubts, problems, anxieties, cruelties, and harshness. The possessor of such a faith enjoys a strong will, and calm and peaceful soul. He will never feel anxiety or failure in any circumstances of his life.

But the faith which is out of prejudice, blind following and lack of knowledge is a shaky shadow and rootless bush

which will be uprooted and destroyed by pressure or some doubts.

The “Habitation” and “Repository” are incited in Qur’an and defined like what mentioned earlier.

Imam Sadiq, in the interpretation of the verse “*and he it is who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed our revelations for a people who have understanding.*”(Qur’an; 6/98)”says: “The Habitation faith is fixed and ever-lasting but the Repository one is eternal.”

The thing which is eternal and faked does not stay with mankind; but the Habitation faith is stable and inflexible.

Repository faith is like a rented house which the land lord is about to throw you out, but it is not the case when you are the owner of the house. The Habitation faith is like a real fruit which grows on the branch of a tree naturally. but the false faith is like a fruit which is attached to a branch by a piece of thread.

**Faithful Deeds:** The Qur’anic teachings and commands deserve deep consideration. In fact, it is like the necessary circular that is issued from God including law and economic issues, ethical or social issues, to address all those who are faithful and orders them to act upon them.

One of the frequently used addresses in Qur’an is “*o ye who believe!*”, then it gives some commands.

Going over these commands and orders is helpful in recognizing the deeds rooted from faith.

Some of these commands are as follows:

*“O you who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love*

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*to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand.”* (Qur’an; 3:118)

*“O you who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. lo! Allah is ever merciful unto you.”* (Qur’an; 4:29)

*“Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). those are with the believers. And Allah will bestow on the believers an immense reward. “(Qur’an; 4:146)*

*“O you who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, lo! Allah loveth not transgressors. “(Qur’an; 5:87)*

*“O you who believe! When ye meet those who disbelieve in battle, turn not your backs to them.”* (Qur’an; 8:15)

*“O you who believe! Betray not Allah and his messenger, nor knowingly betray your trusts.”* (Qur’an; 8:27)

*“O you who believe! Choose not my enemy and your enemy for allies. Do ye give them friendship when they disbelieve in that truth which hath come unto you, driving out the messenger and you because ye believe in Allah, your lord? if ye have come forth to strive in my way and seeking my good pleasure, (show them not friendship). Do ye show friendship unto them in secret, when I am best aware of what ye hide and what ye proclaim? And whosoever doeth it among you, he verily hath strayed from the right way.”* (Qur’an; 60:1)



*“O you who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! He commandeth filthiness and wrong. Had it not been for the grace of Allah and his mercy unto you, not one of you would ever have grown pure. But Allah causeth whom he will to grow. And Allah is hearer, knower.”* (Qur’an; 24:21)

*“O you who believe! Let not a folk deride a folk who may be better than they (are), not let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers.”* (Qur’an; 49:11)

*“O you who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.”* (Qur’an; 63:9)

*“O you who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan’s handiwork. Leave it aside in order that ye may succeed.”* (Qur’an; 5:90)

All of these commands are started with *“O ye who believe!”* and it denotes that faith is in accompany with these deeds.

All mentioned verses ask Faithfuls do not do the mentioned deeds.

Other commands of God which orders Faithfuls to do the deeds are as follows:

*“O you who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.”* (Qur’an; 3:200)

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*“O you who believe! be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever informed of what ye do.”* (Qur’an; 4:135)

*“O you who believe! Fulfill your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. O! Allah ordaineth that which pleaseth him.”* (Qur’an; 5:1)

*“O you who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.”* (Qur’an; 8:45)

*“O you who believe! Obey Allah and his messenger, and turn not away from him when ye hear (him speak).”* (Qur’an; 8:20)

*“O you who believe! Be Allah’s helpers, even as Jesus son of Mary said unto the disciples: who are my helpers for Allah? They said: we are Allah’s helpers. And a party of the children of Israel believed, while a party disbelieved. Then we strengthened those who believed against their foe, and they became the uppermost.”* (Qur’an; 61:14)

*“O you who believe! ward off from yourselves and your families a fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which he commandeth them, but do that which they are commanded.”* (Qur’an; 66:6)

*“O you who believe! Remember Allah with much remembrance.” (Qur’an; 33:41)*

*“O you who believe! Guard your duty to Allah, and speak words straight to the point;” (Qur’an; 33:70)*

*“O people of the scripture! Now hath our messenger come unto you, expounding unto you much of that which ye used to hide in the scripture, and forgiving much. Now hath come unto you light from Allah and plain scripture” (Qur’an; 15:15)*

In the holy Qur’an, there are two chapters named “Faithful” and “Faithfuls”. In the beginning of “Faithfuls” chapter, some of the attributes and characteristics of the owners of Faith - those whose Faith leads them to “success” and “salvation” are given.

*“Successful indeed are the believers (1)who are humble in their prayers, (2)and who shun vain conversation, (3) and who are payers of the poor-due; (4) and who guard their modesty - (5) save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy, (6) but whoso craveth beyond that, such are transgressors - (7)and who are shepherds of their pledge and their covenant, (8) and who pay heed to their prayers. (9) These are the heirs (10) who will inherit paradise. There they will abide. (11) verily we created man from a product of wet earth; (12)” (Qur’an; 23:1-12)*