

## **The Role of Faith in Human Life**

**Ebrahim Akhlaqi**

Department of Arabic Literature  
Astara Branch, Islamic Azad University  
Astara, Iran

### **Abstract**

*Faith is a light in which shines on the heart of human, and saves human from darkness. Faith is the way to reach prosperity in which is his constant desire, faith gives human mirth, freshness, peace, confidence, hope, bravery, and goal. Following questions have been examined in this paper, what are the sense, concept, and fact of faith? How many ways are there to gain faith? What are the works and benefits of faith? What is the role of faith in human life? What kinds of descriptions and signs should have pious men? And how have been explained their features in Quran and traditions?*

**Key words:** faith, affirmation, certitude, cognition, certainty.

### **Introduction**

Undoubtedly, nowadays human varies with pasts from different prospects. Development of science and technology has generally changed the way of human living and has provided external quietness for him. However, it has put lots of crises and problems forth him in which each of them arises from disbelieving and being pale of moral-faith excellences. Faith is the best life capital in which if human loses it, he will be lost the most significant capital. The Noble Quran uttered:

«يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّبُكُمْ مِّنْ عَذَابٍ أَلِيمٍ تُوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ»

O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know. (As-Saf/ 10 to 11)

So, the Noble Quran has got a mention of faith to God and Messenger as trade and capital. Faith is capital, too. Many persons who profit from this great gift and live under its shadow happily and satisfactory, so they owe their body and corpus and longevity to that faith in which there is in their heart, but they have not attention to this matter themselves. Many of them are converse, too. They spend in pain, doubt, fret, fear and dread. They lose their own body and corpus health. They become old soon and they do not find out themselves in which the main reasons of these matters are that they have given one of big capitals of their own life away.

### **Meaning and Concepts of Faith:**

«ایمان» is infinitive of Allah form, derived from the root of «أ-م-ن» means make assurance and calm in our own heart or other. Inform affirming someone about making assurance of its accuracy and verify and going away the fear, anxiety and horror are its other practical meanings.

“Ibn-e-Fares, Ahmad, Moja’ m-al-Maqaiis Fi-al-Loghah, vol.1, p.133”. Calmness and assurance with believing in god and admitting him probability has been the reason to apply “امن” for the concept of faith. “Mostafavi, Hassan, Searching in the Noble Quran, vol.1, p.150”.

Amir-ul-Mu’mineen (Peace be upon him) in determining the faith says:

(الایمان تصدیق بالجنان و اقرار باللسان و عمل بالارکان),

Faith is affirming with heart and avowing and confession with tongue and doing with limbs. (Mostadrak, vol.2, p.247)

### **Faith Bases:**

Ali (peace be upon him) are asked about faith, he replied: Faith is based on four bases: patience, certainty, justice and jihad.

**Patience** among them is based on four branches, on eagerness, fear, asceticism, expectation.

Someone who yearns for paradise, will forget flesh and recalcitrant tendencies and someone who fears hell fire, will avoid sins, and one who is ascetic and inattentive to the world will hold afflictions cheap and who waits about death will speed for doing good and actions up.

**Certainty** is based on four branches, too: on intelligent and deep insight and finding accuracies of wisdom out and taking counsel of warnings and following the predecessor’ way.

Someone who has intelligent sight, wisdom and affair accuracies will become clear for him and who becomes clear them for him will learn warning and who learns warning is such a way that he has been along with ancestors.

**Justice** has four branches, also: accurate conception, deep knowledge and science, correct and brilliant judgment and firm fortitude and patience.

Someone who thinks correctly will understand the knowledge depths and one who reaches to the knowledge depths will be drunk to satiety from the origin of commandments, and someone who takes fortitude and patience up will not involve in wastage and neglectfulness in his own actions and many people lives up to his reputation.

**Jihad** has four branches, too: enjoin what is right and forbid what is wrong, truth and correctness in battlefield, and having a grudge against debauchees. Someone who enjoins to what is right will support pious and one who forbids of what is wrong will punish impious severely and someone who stands up to enemy in battlefields will have done his duty and one who considers debauchees as enemy and boils over them for God, the Lord boils over them due to him and will happy him on doomsday (The Massage of Imam Ali (peace be upon him), vol.12, p.193).

### **Human Psychical Anxiety Reasons:**

Although psychical anxiety’s reasons are many, most of them are related to the following reasons:

1. Inadequacies of living and economics affairs
2. Facing up to bitter and painful events
3. Fading the youth away and thinking about death and inexistency
4. Observing discriminations, differences, tyrannies
5. Whishes and not reaching them.

### **Faith, the Only Remedy:**

By enacting harsh laws and intensifying punishments, the world problem will not be solved and man does not reach to fortune. It should be fought with devil's thoughts and polished the people's conscience from bad thoughts.

The ethics faith should be replaced with ethics profit. Each person should hold himself responsible in presence of God and with faith motivation tends towards conscientiousness and honesty (Moral from the Viewpoint of Coexistence and Human Values, vol.1, p.115).

In present studies it has proven that psychical anxieties in world societies and profane or impious societies are far and away more than societies in which God and faith dominate them. Psychologists take it for granted that the majority of psychoses in which due to psychical disturbances and living bitterness- are seen among profanes and if devout have strong and firm faith will be immune of these diseases. Therefore, one of current age life dues in which has emerged on lack of religious faith, is increasing psychological and neurological diseases.

Those who believe in God just and Mighty God and hereafter gay world and they know this world as the other world's field and lab, they will never involve in disappointment, despair, perplexity and wondering and the world glamour will not cheat them, and will not tire of the right way exclusions rather they pace with great hope toward the development and thought and give themselves force in which:

If, from desire (of pilgrimage) to the Ka'ba thou wilt plant thy foot, in the desert. Then if the (mighty) Arabian thorn makes reproofs, suffer not grief. Therefore, human spiritual captures arising from keeping them away from God and religious correct believes, and irreligious people are more selfish, self-portrait, more protean, more sadder and more failed than them who have religious faith and this is the saying that fourteen century ago Holy Quran delivered with short statement:

«الذين آمنوا وتطمئن قلوبهم الا بذكر الله تطمئن القلوب»

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. (Ali Sarabi, the Article of Works and Advantages of Religious Faith in Human Life, p.10, 11)

In holy Quran and Islamic traditions have been come thousand verses and traditions about faith to God and Judgment, pure consciousness and goodwill and moral value and training. But the verses and traditions about criminal codes and penal rules are too limit and few. Because Islam wants people to be human and by the internal motivation force and sense of duty trend to purity way and virtue not go his way on as animals by beat whips and leave the evils because of fearing the penal rules. Ali (peace be upon him) said:

« ان العاقل يتعظ بالادب والبهائم لا يتعظ الا بالضرب »

Wise human will become conscientious through training. These are animals in that they do not obedient and submissive except by beaten and enjoined. Believe in God is the stationary source and penal rules are the silent device. Believing in God always and everywhere leads to internal assurance, while the criminal codes lead to external calmness though they have grantee performance. Real security in which is the foundation of mankind felicity and is the cause of human deliverance will be earn only in the light of believing in God and amenability in the presence of God.

«الذين آمنوا ولم يلبسوا ايمانهم بظلم اولئك لهم الامن ولهم مهتدون»

(Surah Al-'An'am/ chapter 82)They who believe and do not mix their belief with injustice-those will have security, and they are (rightly) guided. (Moral from the Viewpoint of Coexistence and Human Values, vol.1, p.116)

## **Faith Individual Works:**

### **1. Cheerfulness and Expansion**

The first sign of religious faith from the prospect of brightening is optimism, optimism to the world and creation and existence. Because religious faith introduces creation targeted and the goal as good and evolution and felicity naturally, it will make the sight of human optimistic to the existence general system and dominant rules (Morteza Motahary, human and Faith, p.39).

Yes, that is the faith in which expands life in our inside body and avoids the psychic factors compression. The second effect of faith from the brightening point of view is clairvoyance. As human see the world right and fact light on by the religious faith this clairvoyance will bright his soul air and will be as a brightened light in his inside (the same, p.40). The third effect of religious faith from the producing cheerfulness and hope to the good result is good attempt. In faithful individual logic ... the creation system is protector of people who try in the way of reality and correctness and justice and benevolence (2). The fourth effect of religious faith from the view point of cheerfulness is peace of mind. Human innately is seeker of his happiness (the same, p.41).

## 2. Reducing discomforts:

It is obvious that mankind is bound to break a lance with nature, and changes the bitterness into sweetness. But some of the world events are not predictable or removing. For example, oldness... moreover, death and inexistence thought suffers human in other way.

Faithful human knows everything has certain account in the world and ... supposedly, if this bitterness itself be irrecoverable it will be compensate from the Eternal (the same, p.45). The face of death in faithful eyes ... is transferring from the earth and transient world to the sustainable world and from small world to big one ... hence, such a person removes his own worries about death through trying in good acts in which it is called good deeds. Psychologically, it is obvious that most of psychic diseases in which arise from mental discomforts and life bitterness are seen among irreligious people (the same, p.46).

## 3. Changing the attitude:

A man who reaches to the place of faith, his attitude to the objects and persons will be different from the attitude of worldly persons. Profit and harm in his thought is other than profit and harm of worldly persons. Worldly persons take account reaching to the power from every way in his benefit, while who is pious takes it harm account. Imam Sadiq peace be upon him said:

«ان من حقيقه الايمان ان توثر الحقو و ان اضرك على الباطل و ان نفعك»

(Khesal-e-Sheikh Sadouq/ p.53) The fact that affects the right and the wrong and harm you that worked for you.

## 4. Mental calmness:

When pious reached to a degree of faith in which did the tasks and orders of Allah with assuring heart, will be reaches to an especial mental calmness.

The holy Quran says:

«هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرْتَدُّوا إِيمَانًا مَعَ إِيمَانِهِمْ وَنَلَّحَ جُنُودَ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا»

It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise. (Al-Fath/ 4)

«سِنَّةٌ لَا تَكُونُ فِي الْمُؤْمِنِ: الْعُسْرُ وَالنُّكَةُ وَالْحَسَدُ وَاللَّجَاجَةُ وَالْكَذِبُ وَالْبَغْيُ»

“Six not in the insured person: hard sports and envy and the importunity, lying, oppression” (Vasayel-al-Shiat, vol.15, p.349)

## 5. Satisfactory of God, self-accusatory:

Pious in high degrees of faith whatever that reaches him will deem advisable for him. In Sufism, everything happens for traveler is for his goodness. This effect is the consequence of deep thought of pious subject to the creator and creation. In this way, if he sees a defect he will lend himself and if he observes perfection, will refer it to the creator. In other word, pious in accidents and incidents constantly tries him that what I have done that the results is this? Not why did he do with me?

Pious always looks on his soul with ill will and has good will to the Eternal. The Prophet said:

«اعلموا عبادالله ان المؤمن من الايمسى و لايصبح الا و نفسه مظنون عنده»

Human beings know that pious does not spend night to morning and morning to night unless he would be suspicious about his soul. (Bahar-al-Anvar/ vol.70/p.87)

### **6. Horror and domination sense:**

In Quran verses, the adjective honor is used specifically for pious. Honor is a kind of manner for soul in which see himself predominant. Who afraid? One who thinks himself beaten, when he failed from the concupiscence in which it is the internal foe, he will scare from each external being. Imam Sadeq peace be upon him says in this ground:

«ان المؤمن من يخافه كل شى و ذلك انه عزيز فى دين الله و لا يخاف من شى و هو علامه كل مؤمن.»

Certainly every creator afraid of pious because he has honored through religious that is he is not self-abandoned and he does not fear anything and this is the sign of each pious (Tehrani/ Mojtaba/ Kish/ Parsian/ second office, pious attributes).

### **The social works of faith:**

#### **1. Consolidation of unity**

Faith can establish affection among believers. Affection is the base and axis of faith. Fozeil Ibn Yasar asked from Imam Sadeq in which if likes and dislikes are related to faith. He applied:

«و هل الايمان الا الحب و البغض»

Do you believe that the faith is another thing except like and dislike. (Vasayel-al-Shiat/ vol.16/ p.170) In fact, faith is being in an attraction and facing back from penetration of attraction, then, Imam Sadeq read this verse:

«حَبَّبَ إِلَيْكُمُ الْإِيمَانَ»

Allah has endeared to you the faith (Hujarat/ 7). And thus, he wanted to adduce to Quran in which type of faith is the type of affection.

«من احب كافرا فقد ابغض الله و من ابغض كافرا فقد احب الله»

Someone who likes an impious considers God as an enemy and one who selects an impious as enemy so he selects God for friendship (Vasayel-al-Shiat/vol.16/ p.180). Then, Imam stated this saying as a base:

«صديق عدو الله عدو الله»

The friend of God enemy is the God enemy (Vasayel-al-Shiat/ vol.16/ p.170).

Therefore, the most significant social effect of faith is arranging social likes and dislikes.

#### **2. Establishing social structure**

Faith is the cause of social commitment and the base and cover of this commitment is the affection. So, for establishing social justice any way is not more superior except reinforcement faith spirit. By reinforcing faith are reduced the compression of barriers in realization of justice.

#### **3. Contrasts with corruption and deflection**

Social deflection has various forms and pious against each deflection in which backs to the society, is responsible and should reencounter with it. For instant, when he sees practical corruption should proceed for

dispelling it. The enjoining and prohibited from denying are for this ground. Sometimes corruption is not practical rather it is seeing deflection. The religious itself has been in subject to deflection and falsification. Pious should encounter with it. These kinds of social deflections have two aspects and both origins are passions.

First aspect is that some people are faced with some rules in which are not suit with human temper so they try to constrict Islam scope. For example, Islam has defense and Jihad these people because of their indolence spirit refuse from defense and Jihad and give over this edict to innocent Imams who peace be upon them.

Second aspect is that some people consider Islam framework tight and for reaching to passions figure on to expand it. Both aspects are deflection and pious should stand up against them (the same reference).

### Attributes and signs of pious in Quran:

In the Noble Quran attributes of pious are posed from different phases:

1. *The incorporeal and internal dimension*
2. *The corporeal and instinctive dimension*
3. *Social relationship dimension*

#### *The spiritual and internal dimension:*

##### 1. An anxiety arising from affection

Whenever believer remembers the Eternal his heart starts to beating and shaking; and it influences his face too.

«إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ»

The believers are only those who, when Allah is mentioned, their hearts become fearful (Al-Anfal/2).

##### 2. Increasing faith in consequence of hearing the right utterance

«وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا»

When His verses are recited to them, it increases them in faith; and upon their Lord they rely (Al-Anfal/2). Obviously, heart conditions leak to the appearance. Since, he would loud in God's praise.

##### 3. Take caring in saying prayers

One of the sign of faith is emphasizing to prayer, in Quran verses about saying prayer are posed three subjects:

###### a. *The believer is people prayer.*

«وَيُقِيمُونَ الصَّلَاةَ»

Establish prayer (Al-Baqareh/3).

###### b. *They look after of their prayers.*

«وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ»

And they who carefully maintain their prayers (Al-Mu'minun/ 9)

**C. They have special manners in saying prayer.** In holy verse after mentioning المومنون "Certainly will the believers have succeeded:" as a first sign of faith says:

«الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ»

They who are during their prayer humbly submissive (Al-Mu'minun/2)

Namely, they have submissive in saying prayer.

#### 4. Believer knows himself indebted of the God favor.

«تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ»

You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. (Al-Fath/29)

## 2. The corporeal and instinctive dimension

Believer has some features in ecstatic divine dimension in which we mentioned them. But believer like others subsists in nature lap and in plurality of worlds. What is the relation of believer with the world? The pre-eminently of natural aspects of human is lust and wrath.

### 1. Preservation of lust

Believer has restrained his lust through faith.

«وَالَّذِينَ هُمْ لِأُفْوَاهِهِمْ حَافِظُونَ لَا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ»

And they who guard their private parts Except from their wives or those their right hands possess (Al-Mu'minun/ 5,6)

### 2. Restraining anger

«وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ»

And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. (Al-Qasas/ 55) In Noble Quran about describing worshippers is brought:

«وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا»

When the ignorant address them [harshly], they say [words of] peace (Al- Furqan/ 63)

These verses show that believers perish their wrath by using particular method. In one place do not listen to the uninformed persons and soliloquize:

### 3. Deserting sins

#### *The social relations dimensio*

### 1. Compassion towards the believers and disbelievers

The Koran says that devout believers relations based on love, compassion and forgiveness, but the severity and Stvt, Surah Fatah read.

«مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ»

Fatah / 29) The Prophet and the believers who are with him, against the disbelievers and merciful among themselves and with thick and heavy and are passed. The Qur'an, the faithful and true self is not acting in consultation with the faithful. Believer abstains from taboo and he takes a delight in doing proper acts and righteous. In Al-Shuraa Surah has brought that:

«وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشِ»

And those who avoid the major sins and immoralities (Al-Shuraa/37)

## 2. Mutual prince

The believing men and believing women are allies of one another. (At- Tawbah/ 71)

### 3. Divine and celestial obedience

Some features of pious works in social relationships are obedience of the Allah and obedience of the Messenger.

«وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ»

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. (At-Tawbah/ 71)

#### Conclusion:

According to the different effects and widespread of faith that has on human mind, it can lead to emergence such attributes like patience, respecting others, objectively, avoiding from violence, protecting from wife and children, keeping away from abuse and backbiting, conscientious work, responsibility, hoping to the future and avoiding from depression, stress, and apprehension. The most important reason of faith is that believer one always considers God his own sponsor, a God who is the most powerful, the kindest, and the most generous sponsor. Persons who have this kind of feeling will never see themselves in a deadlock, they are always hopeful and this is their calmness reason. Pious know their closeness to the Eternal subject to morality and protecting others rights and they believe that for reaching to this goal should think, plan, and try. Human who have these kinds of features constantly are the others beloved and as the Eternal utters in the Nobel Quran:

«اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ»

Allah is the ally of those who believe. He brings them out from darknesses into the light.(Al- Baqarah/257)

Then this world life calmness and eternal existence will share those who have had faith and they see God is always present and supervisor on their actions and behaviors and they do not think about other things except satisfying him and this is the real perfect of human in which despite the angels purity and Satan's thousand years worshipping, the place of being the noblest creature has allocated by him.

#### References:

- Ibn- Al-Farez, Ahmad, Mojamol Maqamis Fi Al-Loghat, Darolfekr Beyroot.
- Tehrani, Mojtaba, 1378, Kish, Parsiyan (Professor Tehrani's Lessons), The Knowledge Cultural Institute and Contemporary Thought, third edition.
- Sarabi, Ali, 1388, The Paper of Works and Benefits of Religious Faith in Human life, Iran Virtual Library, ir.pdf
- Sheikh Mofid, Allocation, Founder of Qoms' Islamic Publication.
- Amelli, Sheikh Horr, Vasayel-al-Shia, Qom Ale Al-Bait La Ehya.
- Phalsaphy, Mohammad Tqi, 1386, Faith from Symbiosis and Human Value Point of View, the Office of Islamic Culture Publication, tenth edition.
- Mostafavi, Hassan, 1384, Al Tahqiq Fi Kalamat the Nobel Quran, the Ministry of Culture and Islamic Guidance.
- Motahari, Morteza, Sadra Publications.