



## The preservation of Islamic faith

Maznah Wan Omar<sup>1</sup>, Zanirah Mustafa<sup>2</sup>, Ahmad Yumni Abu Bakar<sup>2</sup> and Hasrul Effendy Hasan<sup>1</sup>

<sup>1</sup>Faculty of Business Management Institut Teknologi MARA Kedah.

<sup>2</sup>Center of Islamic Thoughts & Understanding, Institut Teknologi MARA Kedah.

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### ABSTRACT

Faith in Arabic means 'aqada,ya'qidu, 'aqdun or 'uqdah. Generally faith implies strong ties or knots. This knot is tying and usually in the form of bonds associated with maknawi or hissi, where this maknawi bond is stronger than hissi because it can expand by humans. Among the words that are often associated with 'Aqada' (maknawi), in sale and purchase (aqada al-Bay'), which means the bond purchase. Apart from that, it also associates with such an agreement ('aqada al-'Ahd), which bonds the agreement. The Quran frequently uses the word with the purpose of bonding.

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### Introduction

#### Definition and the concept of faith

1. Faith in Arabic means 'aqada,ya'qidu, 'aqdun or 'uqdah. Generally faith implies strong ties or knots. This knot is tying and usually in the form of bonds associated with maknawi or hissi, where this maknawi bond is stronger than hissi because it can expand by humans.

Among the words that are often associated with 'Aqada' (maknawi), in sale and purchase (aqada al-Bay'), which means the bond purchase. Apart from that, it also associates with such an agreement ('aqada al-'Ahd), which bonds the agreement. The Quran frequently uses the word with the purpose of bonding.

2. In terms of terminology: faith means a firm belief of the values of ultimate and absolute (god) is tied strongly in heart, where it produces the attitude, opinion, behavior that is in line and meet the laws that cannot be decomposed by any force, change and conditions.

According to Ibn Taymiyya, faith is "What is permitted by the soul, the heart of calm to him, there is confidence among its members and not mixed with any". According to al-Ghazali, faith is "To hold and allow the heart is confident and sure without any doubt and suspicion".

Conclusion of the meaning that has been mentioned by the scholars of Islam is the ties that bind of faith and it is centered on the main sources of Islamic. Faith in the Quran and Sunnah as the source for sure without any doubt and suspicion. Bond included in the bonds of faith that cannot be expanded maknawi or removed from the conscience of each believer even promised rewards of punishment of a cruel world. The value of this belief is reflected in the conduct of the earlier people like Bilal bin Rabah, Sumayyah Yasir and his wife and his other companions of the Prophet who prefer to die believing in Allah and His Messenger than live in unbelief. This can also be seen through the conduct of the Prophet himself had promised the wealth ranking, etc. to leave Islam. But the result of a strong bond faith and confidence in the help of god they were able to face all the challenges given by the heathen.

3. Faith bonding also has its own special qualities and having examined the meaning of the above. There are number of privileges to prove the purity of Islamic faith, namely:

Faith has a strong relationship between creature and creator and this relationship is difficult to be interpreted because it is indefinable, but it is been instilled in the heart and soul of every Muslim. This faith may instill a sense of faith and confidence in a total power of creating and protecting people. Faith in Islam is also revolves around the things that comes from revelation, the Qu'ran and as-Sunnah and they have produced iman and strength of faith.

As human beings succeed in discovering secrets of natural phenomena, and in taming and harnessing the mighty forces of nature, there is no doubt civilization grows step by step. He considers this victory over nature as a progressive achievement. Despite this victory, and many others to follow, man shall remain weaker. Whatever victory man my claim winning against nature, and making himself the master of all other creatures, he is still far from mastering his own destiny (Haron S.Kably:2006).

#### In Surah Luqman verse 34 Allah s.w.t says:

"Lo! Allah with Him is the knowledge of the Hour. He sent down the rain and knowledge that which is in the wombs. No soul knows what it will earn tomorrow and no soul knows in what land it will die. Lo! Allah is Knower Aware".

He does not know what he is going to earn tomorrow. He does not know when and where he shall die. He cannot change the course of the wind. He cannot give life to the dead; He cannot prepare blood in the laboratory. Such affairs are beyond man's will or ability (Haron S.Kably:2006)..

It is mainly in times of distress, especially when mankind finds itself overcome by natural calamities such as earthquakes, floods, drought famines and epidemics, that man feels weak and helpless. This is the time when man feels nearer to God and seeks His help. Under the imminent danger of being overwhelmed by mighty powers of nature, he hopes that there exists a Supreme Power that controls these powers, because he

cannot. This is how man first knew God and started having Faith in Him (Haron S.Kably:2006).

Faith as it is spelt FAITH means Forsaking All It Trust Him. To achieve direct communication with God one has to mix the ingredient of Faith with Prayers. The Holy Prophet has said “Prayer without the heart in it has no meaning”. In order to create a spiritual feeling in oneself one should pray with Faith because it is Faith that enables one to get in touch with the Almighty. It is faith and only Faith that helps one to illuminate the inner most feeling in order to see His Glory. It is only that one starts observing His Greatness in the smallest to the biggest of his creation from the Ant to the Elephant. One can see Him in the singing of the birds, in the blooming of flowers and in every human being around you (Haron S.Kably:2006).

The present day Muslim lives for worldly things, which are foremost in his thoughts and emotions. Some live for business and the money it brings some for political activities and its leadership, some for honor and authority and some for security and success. Every person lives for Creator, with no support other than Him. All his ambitions and desires are secondary; they will come in due course if God wills it. The main aim should be to live in trust of God (Haron S.Kably:2006).

Mankind has believed in God from the beginning of this world, but the greatest mistake committed by man is in forming a true concept of God. They simply based their facts on worldly analogies as understood by them. They had seen that King have Viziers and Advisors, obviously, man presumed that God also has intermediaries to consult and delegate His powers. The Sun and the Stars were all presumed to be associates of God in running the earth and the universe jointly with Him. These thoughts lead them to believe in human gods; it was thought that certain individuals, who posed to be more religious than others, were assisting God in this life. *Nauzubillah* (May Allah s.w.t. pardon me for even mentioning this)(Haron S.Kably:2006).

The revelation of the Quran put an end these misconceptions as Mankind started worshipping and put their Faith in one God. Allah s.w.t. says in surah at-Tauhid “Say He is God, The one, God is the Eternal and Absolute, He begets not, nor is He begotten, and there is one comparable unto Him”(Haron S.Kably:2006).

To have faith, one must firstly believe, in the existence of God, His unity, His Absolute Power and in the other essential attributes of an eternal and living Almighty Being. I have mentioned verses from the Quran below that shows that God has identified Himself to human beings. He is not only the Creator of all, but He also the Provider, the Sustainer and the Helper. Human beings have no one else to turn to; they must have faith in Him, and Him alone. It is He who has fashioned all things. Faith awakens human consciousness to this fact (Haron S.Kably:2006).

In the Quran in Surah Arafverse 54 Allah s.w.t. says :

“verily your Lord is God who created the Heaven and Earth in six days, then he ascended the throne. He caused the night to cover the day and it followed it swiftly and He created the sun and the moon and the stars, made subject utterly to His command. Do not the whole creation and command belongs to Him? Blessed be God, the Lord of the Worlds”.

#### **The Structure Of The Faith Of Muslim**

Before we give a fuller exposition of the Islamic faith, it is better if we know what is meant by faith? Some scholars have defined it thus: To have faith is to assent to something because it is revealed by God”. When we discuss science assent to something which we perceive as true in the natural light of

reason. To be precise, faith means belief in god and acceptance of his revelation to the prophets as true. The main points of belief of a muslim are discussed in the Qur’an and further explained in the Hadith and the Sunnah of the prophet (Abdul Rahman I.Doi:1981).

#### **The Qur’an says:**

“The Messenger believeth in that which hath been revealed unto him from his lord and so do the believers. Each one of them believes in god, his angels, his books and his messengers...”(Quran 2:285)

This faith should be without any doubt whatsoever in the divine revelation. Iman in other words, means the acceptance of Divine principles which become the basic of a believer’s action which culminate into complete submission (Islam) of a believer to his creator, Allah. Thus a believer firmly believes in Allah and lives in this remembrance even while performing his social obligations (Abdul Rahman I.Doi:1981).

In this way, a muslim gets clear guidance from the Qur’an and the Hadith concerning the matter of faith. The Hadith speaks of over seventy branches of the faith, the highest of it is to believe and testify that there is no deity but Allah (complete unity of God) and the lowest degree of the faith is to remove any obstacle from any path. Modesty is also included as a branch of the faith (muslim 1:58). There is another well known Hadith of the prophet which clearly defines the faith (Iman), the religion (Islam) and the highest level of belief (Ihsan).

As far the Iman (faith) of a muslim is concerned, it clearly indicated in the above Hadith. The articles of faith which every muslim must believe unconditionally are as under (Abdul Rahman I.Doi:1981):

1. Belief in Allah
2. Belief in His Angels
3. Belief in His Books
4. Belief in His Messengers
5. Belief in the Last Day
6. Belief in pre-measurement of good and evil
7. Belief in life after death

Iman, according to Imam Abu Hanifa, “consists in confessing with the tongue, believing with mind and acknowledging with the heart.

#### **Belief in Allah**

Belief in Allah begins with belief in His existence. First, it should be stated that belief in God’s existence is not illogical. As modern atheists would have mankind believe. Ancient Greek philosophers like Plato and Aristotle rationally concluded that God must exist. Consequently of the many verses in the Quran addressing God’s attributes, only a few address His actual existence (Abu Ameenah Bilal Philips:2006).

“Were they created from nothing or did they create themselves. Or did they create the heavens and earth? Indeed, they are uncertain”.

In the Quran, logic and reason is used to convince humans that there must be a creator. Allah gives three logical possibilities for human creation in these verses:

Humans were created from nothing or by nothing. This proposal violates basic reason. Something cannot come from nothing and nothing cannot create something. Humans created themselves. This is also an illogical and contradictory proposition. To create oneself. One must already exist but to be created one must first not exist. Humans were created by something already created. This implies in infinite regression of causes, which ultimately means that humans do not exist (Abu Ameenah Bilal Philips:2006).

Belief in Allah includes the belief that God alone the creator and sustainer of this world. Nothing takes place. In the universe without His permission. No good can be obtained nor harm avoided unless Allah decrees it. Humans are enjoined to seek refuge in the Lord of the Dawn from the evil of what he created. Allah does not attribute evil directly to himself because he is good and all that comes from his is good. The evil, which comes from Allah is relative evil. It maybe good from other perspectives but evil in one perspective (Abu Ameenah Bilal Philips:2006).

Belief in Allah requires the purification of the heart from any dependency on these and similar superstitions. Belief in Allah also means that god alone deserves human worship. From an Islamic perspective, worship is not merely praising, honoring and offering sacrifices to a deity. To call on the deity for help is a fundamental part of worship. Consequently, calling on anyone other than Allah in prayer is equal to worshipping him. The prophet's companion, Nu'maan Ibn Basheer quoted him as saying, "Calling on anyone in prayer is worship" (Sunan Abu Dawud). If one believes that nothing takes place except by god's will alone, it makes no sense to call on anyone other than god (Abu Ameenah Bilal Philips:2006).

#### **Belief in god builds two distinct Muslim characteristics:**

A god-conscious personality. Just as the five pillars of Islam all serve to develop god-consciousness through action and deeds, the first pillar of eeman serves to provide a correct spiritual foundation to the desired state of god consciousness. A stable personality. Knowing whatever happens is in accordance with god's will gives the believer a sense of stability. The negative events of life become a part of a test and there is a good side to them one many see if only he is patient (Abu Ameenah Bilal Philips:2006).

Islam is strictly a monotheistic religion. Allah is one and one alone. He has no partner or no agent. He is the creator of everyone animate as well as inanimate things. Also among his creatures are the night, the day, the sun and the moon, all other known and unknown planets and heavenly bodies and the earth and whatever lives in them all and beyond.

Islamic concept of Allah is not that of a god of wrath and anger as some misguided people have tried to show. Islam teaches and preaches monotheism the belief in one god. This belief is known as the unity of god-head. The belief is the foundation stone of Islam. It governs the religious faith, designs the social pattern and gives life to the oral codes. The creedal statement of Islam begins "La ilaha illa Allah" (There is no deity except God). This statement leads a muslim throughout his life. It is observed in the Qur'an that Allah created everything for the benefit of human beings, sun or moon, nor star are to be worshipped. To worship these things which are created for human benefit will be a great sin.

Abu Huraira states that Prophet Muhammad said, Verily there are ninety-nine names of god and whoever recites them shall enter Paradise" (Abu Ameenah Bilal Philips:2006).

#### **The belief in angels**

Fundamentally, belief in the angels is belief in their existence and in whatever has been revealed by god about their names, attributes and roles. According to Islamic beliefs there are three different species of created intelligent beings: mankind, angels and jinn. These intelligent beings are called *thawul 'uqool* (rational beings) (T.P Hughes. Dictionary of Islam). Although the bodies of human beings inhabit the visible material world, their souls inhabit the spirit-world of invisible rational beings. The spirit world of created beings in the Islamic

commological view is composed of human spirits, angels and jinn (Abu Ameenah Bilal Philips:2006).

Islam believers in the existence of angels. Nobody knows the exact number of the angels except Allah, their creator. They are the servants of god and not partners or agents of god. There exists an angelic world but it cannot be seen by sense-perception in our everyday life. Angels cannot be seen except by the command of god and when they are sent to give lessons to human beings especially in the presence of the prophet. They can take different forms. They have no special shape or colour and they neither eat nor drink. They have neither wives nor children. They are made out of light or fire. They can shrink, appear and disappear (Abdul Rahman I.Do:1992).

Angels existed in the service of god even before adam was created. When Adam, the cream of the creation was created, god commanded the angels to pay respect to Adam. Azazil who was the leader of the angelic world by then refused to pay respect to Adam. Due to this act of disobedience Azazil, the former archangel and leader of the Angelic world was accused and deprived of his position. Other names for Azazil are "Iblis" (one who is accused) and "Shaitan" from which word "satan" is derived (Abdul Rahman I.Do:1992).

There exists a hierarchy of angels. Prominent among them are Jibra'il, Mika'il, Israfil and Izra'il. These four are the archangels. Jibra'il is the leader of the angelic world. His mission was primarily to bring revelation to prophets and messengers of Allah. The popular title given him is "Ruh-al-Quds" (The Holy Spirit). The Holy Spirit in Islam is the trusted spirit and this is the Archangel Jibra'il. Mika'il's function is that he is the supervisor of the angelic world. His duties are general, as he is in charge of rain and is entrusted with the work of the supply of daily bread to all living beings. Israfil's duty is to blow the trumpet when the time the world will end. As soon as he blows the trumpet the world will come to an end. Isra'il duty is to bring death. God has given him the duty of taking away the lives of the created beings (Abdul Rahman I.Do:1992).

In short Muslims believe in and confidently affirm the existence of angels. They believe that the angels are the honored servants of nature, who never disobey god in what he commands them but do what they are bidden that they are bodies of light. i.e. are created from light, able to take various forms and cover great distances in a moment of time and so numerous that god alone knows their number (Abdul Rahman I.Do:1992).

#### **Belief in holy books**

After the fall of Adam from his celestial abode, the divine communication with the best of creation continued between man and god. Since god is kind and merciful to his creation, disobedience of Adam did not disturb him from his very purpose of the creation of man who is gifted with intellectual advancement. Then satan (the first enemy of man) began to play his role. This message was contained in the Holy books revealed to his prophets and messengers (Abdul Rahman I.Do:1992).

All the prophets were not the messengers and all of them were not given the divine books. There are four Holy Books especially believed by the great religions of the world. These books have many things in common and they have the same purpose to reform mankind. The Books are the taurat sent through Musa, Zabur sent through Da'ud, Injil sent through Isa and the Qur'an sent through Muhammad. Another Holy Book believed to be sent through Ibrahim is called the suhuf. All these Books originate from the same geographical area. All these revealed books are written scriptures and all alike are to be believed and accepted. They all confirm one another. As far as

the Qur'an is concerned, it not only confirms earlier scriptures, but as the final revelation, clears up all uncertainties and is the repository of perfect truth (Abdul Rahman I.Doi:1992).

#### **Belief in Prophets and Messengers**

The belief in prophets and messengers is an important doctrine of Islam. There should be respect for earlier prophets and messengers like Daud, Musa and Isa. However, there is a difference between a messenger (Rasul Allah) and a prophet (Al-Nahl). A messenger is the prophet who sent to give a divine book. All prophets do not get the book and therefore all prophets are not messengers. Prophet-hood is a bounty and a favour from god to him whom Allah pleases. The chief objective of sending the prophets is to reform the spoilt society. The prophets bring the message from Allah and not from any other person (Abdul Rahman I.Doi:1992)..

The exact number of prophets is unknown, but the number 124,000 has been suggested. The last of all the prophets is Muhammad who is referred to as the seal of the prophet hood (Khatim al-Mursalin). Prophet Hood is a divine appointment. It cannot be acquired. In spite of their appointment, they are human beings who are capable of human suffering and face human problems. The messages of the prophets cover all the aspects of the welfare of the community they were sent to. The objective was to bring the life of the believers in concord and harmony with the righteousness of god by teaching a proper way of life. The knowledge given to a prophet is always according to the need of the particular society. The doctrine preached by all the prophets is essentially one and the same, although in matters of detail there has been a gradual evolution in their messages towards the final and perfect revelation given to the last Prophets Muhammad (Abdul Rahman I.Doi:1992).

The prophets do not need to undergo any penance, privacy or any other disciplinary mystical practices in order to get prophet-hood. They are never forgetful of God in whatever they do even when eating. Whenever miraculous interventions were necessary to help their work, god gave them the means of doing this e.g Prophets Muhammad's miracle, of splitting the moon and issuing water from between his fingers. It is only an error to think that the display of some positive signs signifies messenger ship and prophet-hood, the miraculous interventions are used to provide an understanding of the prophetic missions and they are done with divine will.

Some of them were elevated and given the combined of five of prophet and messenger. Every messenger is a prophet and every prophet is a saint but every prophets is not necessarily a messenger. Prophetic knowledge is the source of the knowledge of the saints. After Muhammad, there is no other prophet or messenger. The position of prophet-hood has come to an end while sainthood will last indefinitely both in this world and the next because god is the friend of the faithful (wali al-mu'minin) (Abdul Rahman I.Doi:1992).

#### **Belief in the day of resurrection or the last day**

This is also referred to as "The last day", "Day of Requital" and "The day of judgment". In arabic, it is called Qiyamah. The word Qiyamah means resurrection. The Islamic belief is that on that day, there will be judgments of good and bad. If there is no belief in resurrection and the day of judgment, it will engender a sense of complacency or a feeling of impunity. Allah is just and is therefore definitely going to do justice. Nobody know a the exact time when the Qiyamah will come. It will come suddenly at a time known only to god (Abdul Rahman I.Doi:1992).

.Pre-measurement of good and evil

There is no notion in Islam that a man is born a sinner. There is no doctrine of original sin in Islam so a child born into the world is innocent. It is when he grows up that his mind develops to understand what is right and what is wrong. He is given the intellect by god. It is at this point he can pick and choose between good and evil (Abdul Rahman I.Doi:1992)..

In Islam if a man commit theft for example it is not because god has destined him to do so. He has done it on his own accord and free will and not predestination. But life and death are entirely in the hands of god. This is where predestination stands in Islam. This is pre-measurement of good and evil.

#### **Hereafter or life after death**

According to Islamic belief, the mundane existence is not the existence. In Islam, the death is not the end of life. Another kind of life will begin for a man after his death. On the day of judgement, the good-doers will be rewarded and the evil doers will be punished. The blessed, the god-fearing men and women, the humble and charitable, the forgiving, those who have suffered and were persecuted for the sake of Allah and his prophets, those who have fought in the way of Allah will be asked to enter paradise. The paradise is the abode of peace in which there are abiding mansions. Those who will enter by flowing rivers, praising Allah, day and night, reclining on silken couches, enjoying heavenly food and drink. Above all they will be able to see the Beatific Vision. But those who are unbelieving, the covetous the worshippers of deities and not one Allah, shall be cast into the fire of Hell, to abide therein for ever, with no release from its torments, fed with the bitterest fruits and drinking boiling water (Abdul Rahman I.Doi:1992).

#### **The challenges in the preservation of Islamic faith**

1. Western ideological attacks in the form of such mind as secularism, modernism and materialism that would weaken the Muslim community's religious and influence of unhealthy culture of the western such as hedonism, vandalism which indirectly involve drugs, alcohol and free association.
2. The mass media disseminates cultural diversity which opposed to the concept of faith organized by the Muslim widely without control.
3. Heresy, the belief in the superstitious and superstition that is still prevalent which indirectly complicate efforts of faith formation and purification of human character.
4. The lack of religious education within the Muslim community now is the cause for the various shortcomings in life and not able to form a strong faith.
5. The influence of environment, such as family, peer, non-Muslim communities who can not teach an individual to keep the faith and practice good character in accordance with religious requirements.
6. The enforcement of laws and regulations need to tighten the loose again to prevent the things that can damage the faith of the community. By having law is able to ensure, it the society to conform to a matter which the common good.

#### **Ways to preserve Islamic faith in the era of globalization Devoted entirely to Allah (SWT)**

Sincere devotion to Allah (SWT) is the right uluhiyah perfect in terms of greatness, true love and loyalty to Allah (SWT). Understanding the Islamic concept of the truth and understand the concept of specific beliefs. Cleaning the heart by leaving sin and obeying Allah's command. Always fought against evil desires and committed to Islam. Together with those who works or is looking for a good atmosphere. He always prayed for the leadership. Trust in Allah

Do not take other than Allah (SWT) as an assistant and love him as Allah (SWT). It is a must as servants to Allah s.w.t to make sure the true love is for the Almighty ; never accept or take and loving guardian of idols such as love Allah (SWT), as the province (compliance) is to Allah (SWT) and not to others.;

Do not seek for the truth other than Allah (SWT), to obey him as to be obedient to Allah (SWT) only Him who indeed has the right to determine all matters and formulate policies and legal rights (Sacrifice) in matters of religion and the world. He is very aware of their occurrence, very merciful to his servants and always knows what is good and what is bad for His servants. It is important to deepen the knowledge about Islam as it keeps us safe from deviation of the teachings.

#### **Reject (kufr) all false gods (taghut)**

"Taghut is referring to worshiping idolatry in an extreme way. A person claiming to be "good", or prioritize themselves before the priority of God." To achieve this faith, one must clean the ubudiyah to Allah (SWT) and grant Him in terms of uluhyah glory, love and obedience is only entitled to be to Allah (SWT) and not to others. Leaving the idols and clean the hearts from worshiped and obeyed other than Allah (SWT). There are verses in the Quran which highlight on leaving taghut and worshipping Allah s.w.t

#### **To protect oneself from polytheism and shielding**

To achieve this faith, it is a must to know about all types of polytheism whether it is small or big, direct or indirect and to free themselves from every element of worship, and be careful on the doors that can bring you to self-destruction. Polytheism is divided into two types, big and small level of polytheism. Examples of polytheism are: large Polytheism remove the perpetrator from Islam and remain permanently in Hell, where he died and had not repented. The highest level of polytheism is a form of worship to other than Allah, for instance; pray to other than Allah, or get closer to him by slaughtering and sacrificing or vow to other than Allah, for the tomb, the jinn or demons, or hope for something other than God that has no sense of power to fulfil.

#### **Avoid all evil and learn all knowledge of Islam, which is sourced from the Qur'an and Hadith**

a. Have lots of reading of the Qur'an and ponder its meaning . Verses of the Qur'an have specific target area and meet the requirements of each person who is seeking or glorifying their Lord. Most of verse that could shake the person's skin who is looking the glory of God, and for the other hand, the Qur'an can make a sinner cry, or calm someone who is searching for tranquility.

b. Learn knowledge about Asma'ul Husna, Properties, the Great.

When a person understands the nature of God is Hearer, Seer and Knower, he will hold his tongue, his body and movements of his heart from anything that is hated by Allah. When a person understands the nature of God the Most Beautiful, Mighty and Exalted, then the greater the desire to meet Allah in the Hereafter so carefully he meets various requirements demanded by God to be able to meet Him (ie by the increase of piety).

When a person understands the nature of God that is spoken, Subtle, and Clement, he will be embarrassed when he gets angry, and his life will be in peace because he knows that he is guarded by Lord gently and patiently.

c. Learn carefully the history (Siroh) of life of the Prophet (pbuh)

By understanding the behavior, the greatness and the struggle of the Prophet, our love for him will grow, then it grow

into a desire to imitate his behavior and comply with all the messages as he is a messenger of God.

A friend r.a. came to the Prophet and asked, "O Messenger of Allah, when is the arrival of the Last Day?". The prophet replied: "What did you prepare for the Hereafter?". The friend replied, "O Allah, I have been praying, fasting and charity over the years, but I still feel it is not enough. However, in the heart, I truly love you, O Messenger ". He replied, "God willing, in the Hereafter you will be with the person you love." (Reported by Muslim) This hadith is favored by the companions of the Prophet. It is clear loving the Prophet is one way to heaven, and read his life (siroh) is the most important way to better understand and love the Prophet.

d. Learn about the contributions and the quality of Islam

Contemplation to the teaching of Islam, its laws, morals taught, orders and prohibitions, will create the sense of amazement of the perfection of the teaching of Islam. No other religion has such rules and ethics as detailed as Islam, for instance place to have meal, manner when enter and exit the restroom, ways in legal and economic aspects, even in the relationship between husbands and wives.

e. Learning Life People Sholeh (Sholihin Shalafus generation, the Prophet's companions, the disciples of the companions, and tabi't tabi'in)

They are the best generations of Islam. They are those who have the level of faith can be compared to the size of Mount Uhud while the faith in today's man is symbolised as no more than a grain of dust from the mountain of Uhud. Umar r.a. spewed out the food that he has already eaten after he get to know that the food that is given to him is unsure of its halal and source. Other History tells us about the nature of complete the reading of Qur'an in every prayer. Or the story about a sholeh that for more than 40 consecutive years of his life he has never conduct his prayer alone but pray in congregation at mosques. Or one who was crying because he has forgotten to recite prayers in the mosques. These stories are examples that can thrill a person is enhance their faith.

#### **Ponder the signs of God in nature (ma'rifatullah)**

Purge our minds once from arrogance, faithfully reflect how the universe was created. Indeed only with the unusual and extraordinary power and amazing strength that able to create a perfect world, a structure and a rigorous system of life, from the solar system, galaxy to the structure of tree and atomic cells. Think about secret and the miracle of Qur'an. One of the wonders of the Qur'an is the mathematical structure of Qur'an. Eventhough the revelation from God (wahyu) revealed gradually, but when the full revelation had completed it was found that it takes 365 times which equals to the total number of days in a year syamsiyyah (AD). Plurals days mentioned by 30 times, with the number of days in a month. Was said Syahrin (months) in the Qur'an mentioned 12 times equals the number of months in a year. Says Saa'ah (s) mentioned 24 times with the number of hours a day. And all those words, spread over 114 letters and 6666 texts and hundreds of thousands of words were arranged beautifully. And there are many more wonders and miracles of the Qur'an from the presence of other visual proof that it was not the work of man. Still much more miracles in the universe that proves that the universe has been well-structured and could not have created by itself. It is natural that something can not be created by mankind, certainly created by the All Mighty, the Most High. From this evidence that increase our amazement, love and faith to the Creator of the universe.

### Trying hard to do good deeds sincerely

Deeds should be reinforced. This starts from the heart, and revealed through our tongue and then through members of our body. In addition, this requires sincere and serious effort to perform these practices.

#### a. The Practice of Heart

This is done through cleansing our hearts from bad qualities, always keep a pure heart. Create patient characteristics and trusts, full of fear and hope of God. Stay away from greed, covetous, prejudice and so on.

#### b. The Practice of tongue

Always read the Qur'an, dhikr, tasbeeh of praising to Allah s.w.t, tahlil, takbir, istighfar of forgiveness, send salam and selawat to the Prophet and invite others to do good deeds and forbid evils.

"...Remember, the remembrance of Allah, the peace of all hearts." (Ar-Ra'd: 28)

By remembering Allah through dhikr, the heart will be calm and peaceful. At the same time, dhikr can also give us a sense of taqwa (fear of God and be careful in every act) and make us aware that God is so close to us, thus making us work hard for His blessing.

#### c. The Practice of Body Members

This is done through obedience in prayer, sacrifice for charity, the struggle for the pilgrimage to the discipline for prayer in congregation in mosques (especially for men).

### Always perform the prayers five times

Complete the five obligatory prayers early in the period every day, and in the Sunnah, (worship and praying in congregation) is the best way to increase our faith. This is done with not because worship is compulsory, but with the feeling that we are facing our Creator. Only to Him we ask for help and assistance. Prayer gives us peace of the soul as the Prophet used to say that the prayer is calming and soothing the eyes. Prayer connects us to him, and if accompanied by obedience to Allah, prayer will draw us towards good and prevent us from evil.

### Factors For Revocation Of Faith

Faith is regarded as basic fundamental pillar in Islam. The absence of it means the absence of Islam and individual lives. The destruction of aqidah leads to one Islamic faith destruction directly. Aqidah can deviate, destructs or disowned via several forms as such:

#### i) Iktiqad in Heart

Hesitant and doubtful heart upon partial Islamic teachings from the Quran and Sunnah. Iktiqad on what is preached by the messenger is false. To profoundly believe that oneself or other Muslim to possess perfection other than Allah is also falsity. These groups of people are categorized as syirk (CITU Uitm Perlis:2010).

#### ii) Through Action

One's faith can also be revoked through actions of syirk like worshipping besides Allah for instance statues, trees, graves and others. Besides, praying and seeking or asking from others besides Allah such as from spirits, have the fortune teller and shaman foretelling the future. Those who insult the sacred book, the Prophet or any of the earlier Prophets, thus, the faith is automatically revoked and he has become kufr regardless either it is committed deliberately or without desire of being kufr.

Scholars' consensus decided that one is considered apostate when or upon throwing or casting away even a chapter from the Qur'an or smearing the Qur'an with dirt or anything in common.

#### iii) Through words and speech

One that utters statement contradicts to concept Islamic faith such to vow on the name of other religion than Islam to disavow it. Thus, at the moment of utterance, it is apostasy and the person has become kufr. Aqidah is also revoked when one claims that Islam is unsound and irrelevant to be practiced at all times. Committing lies, hatred and resentment towards to Prophet or the Islamic teachings preached is also included (CITU Uitm Perlis:2010).

### The role of faith in the development of ummah

In the effort to strengthen the quality of ummah, the focus should be based on the truthful aqidah, therefore the passion to learn deeply the teachings of Islam and constructing infallible fundamental will be cultivated in the hearts of the ummah. Indeed a religion is established with aqidah as the core.

Strong faith leads to strong belief. Anchored aqidah leads to enrichment of iman knowledge on aqidah will guide iman and iman will have to be empowered with optimum effort in achieving ultimate devotion and practicing them in all aspects of life. Aqidah has undoubtedly played important role in development of ummah today as follows (CITU Uitm Perlis:2010).

#### i) Producing ummah that devotes and oblige teachings of Allah and his messenger

The community (ummah) that is equipped with strong faith would apply or practice the God and His Prophets order with high self conscience and willingness without coercion by anyone. On the other hand, the ummah that lack strong and profound faith are incapable of fulfilling the orders from Allah that have been mandate on them. This matter has been stated clearly in the Qur'an. Allah s.w.t said:

"Amongst us are some that submit their wills (to Allah), and some that swerve from justice. Now those who submit their wills - they have sought out (the path) of right conduct. 'But those who swerve, they are (but) fuel for Hell-fire'" (Al-Jinn 72:14-15)

Hence, ummah with deep faith will never commit any sin or corrupted creed either implicitly or explicitly as they believe Allah always monitor all human conducts even as big as a mustard seed (CITU Uitm Perlis:2010).

#### ii) Producing ummah with life aims and direction

Faithful ummah possess profound understanding of the life mission, vision and aims either or be it for their life or the hereafter. Standardization of all matters will be based on the submission to Allah solely. Therefore, all actions, careers, or profession these people involve in are in accordance with the ultimate objective of human as the believers of Allah. This is relevant with a saying of Allah in the Qur'an that states the entire life of human: salah, ibadah and death is just for Allah.

#### Allah s.w.t said:

"Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds. No partner hath He: this am I commanded, and I am the first of those who bow to His will". (Al-An'am, 6:162-163)

#### iii) Producing ummah with excellent personality

Ummah with morals is a manifestation of faithful ummah. In other words, without aqidah, its improbable for ummah to possess noble. Moral. Various immoral scenarios that occurs lately clearly answers the question that the world today is facing moral conflict or chronic morality issues. Thus, aqidah plays utterly crucial role in constructing develop the ummah today and in the future (CITU Uitm Perlis:2010).

All muslim scholars agree upon the fact that aqidah is the catalyst or core to the construction of excellent personality. Muslim today disregard the importance of aqidah until they have been susceptible or influenced with western ideology and philosophy that deviates their heart. They shelters under man made system like capitalism, liberalism, pragmatism, secularism and many more. Those who practice these systems do not anymore uphold the devotion to Allah instead geared themselves toward the deviated beliefs(CITU Uitm Perlis:2010).

**iv) Producing critical, progressive and dynamic ummah.**

Faithful ummah also possess strength to comprehend and appraise or evaluate critically in issues securing in the society for determining the truthfulness or falsity of issue. These people with wits successfully overcome arising issues and conflicts. Their thoughts are not vulnerably diverted by elements of swerve that deviates from Islamic guidelines. There, ummah with strong aqidah will act progressively dynamically and professional make certain(CITU Uitm Perlis:2010).

**Allah s.w.t said:**

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for *what ye have done*. (Al-Hujurat, 49:6)

**v) Developing Economic Comprehensively**

Islamic economy can be developed if the community abides the Islamic teaching and with faith. Faithful ummah clearly understand the responsibility of them as the caliph that is to develop, manage and prosperous the land in all dimensions of agricultural, industry, development, science and technology and other forms of prosperous. Besides, muslim are demanded to improve all aspects of life with condition to preserve and prioritize regulations listed by Islamic rules. The faith will inject competitiveness spirit and will ensurase one to multiply the effort to work more diligently. Allah said in Qur'an:

*To the Thamud People (We sent) Salih, one of their own brethren. He said: "O my people! Worship Allah. ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer.*

(Hud,11:61)

**vi) Upholding stable administration system**

Faithfull ummah are those who truly understand there status as the god's caliph on earth where leaders need to perform with responsibilities and trustworthy. They will also be fair integrity, vision, accountable and etcetera. They believe that all deeds on the world will be questioned and counted by Allah as what he said in the Quran :

*That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case.*

(Surah al-Baqarah, 2:134)

The verse above indirectly will hinder one faithful leader or ruler from slipping into authority abuse, bribery, untrustworthy, injustice and others as they are fully aware of all the doings in the world will be convicted to them in the judgement day. In short, as muslims who desired prosperity in life in the world and hereafter, lets together uphold faithfulness as our lead in the life journey. The strength of faith and belief upon Allah and His Prophet will mould the ummah from other aspects excellently too. Praying is obligatory besides putting efforts in preserving the intactness of Islamic faith. Instead, the habits of disregarding faith had caused human failure in identifying beneficial or

unbeneficial matters except if they are saved by the lights and guidelines of faith that is righteous and infallible (CITU Uitm Perlis:2010).

**The development and reinforcement of faith**

There is no easy way to develop strong faith and worship to Allah s.w.t because faith and sincerity in worshiping Allah s.w.t have to be gained. This act has to be done continuously with sincere heart to worship the Almighty. The "TAQWA" symbolises the identity of faithful muslims. In order to be faithful Muslims, Islam has outlined the ways to develop strong aqidah so that the muslims remains on the right path. Some of the ways are (CITU Uitm Perlis: 2010):

**Knowledge**

When someone has a deeper knowledge transforms someone to be more faithful and to be the expertise in matters concerning faith in Islam. Therefore they will conduct actions blindly but follow the guideline in Islam instead. Faith without knowledge would not bring any benefits and may lead to loss of faith in life.

Knowledge in aqidah functions as a solid foundation for a muslim. It is based on 2 evidence (dalil) which are *naqli* (al-Quran and Hadith) and *aqli* (mind and logical arguments that parallel with explanation in naqli). The existence of Allah s.w.t and worshiping HIM can be proven in his words, Allah said in **Qur'an:**

*Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds*

(Al-A'raf : 54)

*"Verily, I am Allah. There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise."* (Taha: 14)

*Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him.*

(Al-Ikhlâs: 1-4)

**Avoidance from sinful jahilliah acts**

One of the reasons for sending Prophet Muhammad (pbuh), is to safe the people from astray (Jahilliah). During early arrival of Islam, the community (especially the Arabs), they live without guidance and *hidayah* from Allah s.w.t. Many of the wrong conducts are against the human instincts and life as human being in which rejects the teaching of Islam. Amongst the acts are worshiping *berhala* (statues), murdering female babies alive, women serves as prostitution, gambling and excessive intake of alcohol (drunk),discrimination towards the weak minorities while empowerment of the strong ones(CITU Uitm Perlis: 2010):.

**Allah said in Qur'an:**

*And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger. Whoever holds firmly to Allah will be shown a way that is straight.*

(surah Ali-Imran: 101)

*And if any one earns sin. He earns it against His own soul: for Allah is full of knowledge and wisdom.*

(Surah An-Nisa': 111)



### **Determination to leave the forbidden(CITU Uitm Perlis: 2010)**

An individual who lives on the earth as *Darul Fana'* (a disaster state) and lives in hereafter as *Darul Baqa'* (immortal state) has to shape himself with true faith (Iman) and creed. This is because a true creed will drive human to a better life which receives Allah's blessings and become a true muslim. Therefore, for human being to live peacefully and obey and worship Allah s.w.t, Allah said in Qur'an:

*Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down. And Allah is well acquainted with all that ye do.*

(Surah at-taghabun: 8)

A strong faith in Allah s.w.t will protect someone from all then misled and wrong conducts which driven by lust. A true faith receives blessings from Allah s.w.t and this will differentiate between a the believers (*mukmin*) and infidel (*kafir*). Kufir will cause Allah's anger and this will bring to disaster in life of a human being. Therefore, creed functions as an agent that drive human to a peaceful life on earth as well as hereafter. Allah said in Qur'an:

*And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"*

(Surah al-Baqarah: 201)

### **Determination to sincerely worship Allah s.w.t**

Creed of Islam is a prime foundation in Islam and Allah s.w.t. has ordered human to worship Him and this serves as a medium as of interaction between humans and their Creator, Allah s.w.t.

For those who strongly hold on their creed to worship Allah s.w.t has been guaranteed for their right and peaceful path on earth in life. They, who receive the light of guidance and *hidayah* from Allah s.w.t, their faith will gradually be increasing. From a strong faith, this will create a great muslim(CITU Uitm Perlis: 2010).

### **Allah said in Qur'an:**

*"And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger. Whoever holds firmly to Allah will be shown a way that is straight"*

(surah Ali -Imran: 101)

Someone who is sincerely worshipping Allah s.w.t, will receive two times of advantages compared to those who live without worshipping Allah s.w.t(CITU Uitm Perlis: 2010)

First : the relationship between human and Allah s.w.t can be seen in every aspect of life as mentioned in Allah's *Tauhid Rububiyah*, which means to have a strong belief of Allah s.w.t the Almighty as the only Creator and Administrator of the universe.

Second :the relationship between human is tied with *syahadah* phrase which is "I bear testimony that non is worthy of worship but Allah, and I testify that Muhammad is the servant and messenger of Allah s.w.t"

In addition, a strong *ukhuwah* bond, as mentioned in al-Quran, Allah said in Qur'an:

*The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy*

(surah al-Hujurat: 10)

### **Repent and pray**

Islamic aqidah will be shallow if it is not followed with consistent repent and pray to Allah s.w.t. repent and pray are the most powerful weapon of Mukmin. As an ordinary human created by the Almighty, we are not excluded from sins and vice. Lust and luficer have made us forget our responsibility as the servants to Allah s.w.t and because of our negligence and influence towards lusts; we have caused anger from Allah s.w.t towards his servants(CITU Uitm Perlis: 2010).

### **Allah said in Qur'an:**

*We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse*

(surah al-Baqarah: 99)

When we disobey Allah s.w.t, we need to immediately realise of our mistakes and regret with our sinful acts. Therefore, it is crucial for us to urgently repent and pray to Allah s.w.t. with clean and sincere heart. May Allah s.w.t accept our repents and assemblage us among faithful servants of Allah s.w.t

Repent has to be done with deepest sincerity. A promise to change and never repeat the mistakes again has to be the intentions in order to ask forgiveness from Allah s.w.t. This is because, Allah s.w.t only accepts sincere repent from his servants.

### **Conclusion**

Faith is one prominent Islamic fundamental. With its absence, the Islam of one Muslim is not complete as faith is the primary parameter in measuring one's beliefs, takwa. A Muslim with strong faith to all the six pillars of Islam will manifest them in their practical life. The continuous construction of faith and its enrichment will hinder individual Muslim from involving in swerve and deviation of faith. Thus, all Muslim should always cultivate and nourish their faith to produce a very fruitful glorious belief.

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