

# The Essence Of Faith: Diverse Perspectives and Islamic Views

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**Abstract:** There are various views on the nature of faith (Iman). One perspective, held by the Khawarij, suggests that faith is merely the affirmation of obedience and disobedience; they argue that a person who sins is considered a non-believer, and only their obedience is seen as a confirmation of their faith. On the other hand, the Mutazilites believe that faith is a combination of belief and deeds, emphasizing that faith is established both by words and actions. They assert that belief in the heart is crucial, while external actions only complement the inner belief. Other theological schools, like the Najjarites and Karramiyyah, focus on the importance of verbal declaration and belief in the heart, differentiating between a person's inner faith and outward affirmation. The Ahl al-Sunnah's view aligns with the understanding that faith is the inner affirmation in the heart, and verbal affirmation is essential for recognizing someone as a believer in the worldly context. According to the Sighnī (author), the true nature of faith is rooted in the heart's confirmation and the verbal declaration, which ensures the preservation of a person's life and property in this world. However, they clarify that one's faith is not based solely on deeds or verbal expressions but is a matter of sincere internal belief.

**Keywords:** Iman, Faith, Khawarij, Mutazilites, Najjarites, Karramiyyah, Ahl Al-Sunnah, Heart, Declaration, Belief, Actions, Theology, Sighnī, Verbal Affirmation, Faith Nature, Belief Systems

## Introduction

There are different views on the truth of faith. For example, it's said: "Any kind of obedience is faith and any kind of disobedience is wrong." Kufr is stronger than faith. "Therefore, if the mukallaf servant has obedience and masiyat, then his masiyat is considered to be a kafir, and his obedience is not to be considered a believer."

## Methodology

Many of the Mutazili said, "Iman is nafl or farz is the name of a complex of toats. It does not matter whether the words are from the grave or from the deeds or the beliefs." Some of them said: "Faith is the name of the obligatory deeds, and not the noble deeds."

The najjaris said, "Faith is the knowledge of the heart and the confession of the tongue."

The carromites said, "Faith is only a confession," and claimed that whoever knows God will die before confession, and he is not a believer, but a hypocritical believer, and he will remain in the fire forever."

As we can see, there is a variety of views on the essence of faith. Signaki in his "at-Tasdid" according to Ahli sunna val Jama'a on what the essence of faith: "faith is confirmation by heart and confession by language, built on the words of Abu Mansur Moturidi. Faith is actually confirmation with the heart. And confession with language is a prerequisite for the introduction of Sharia judgments. He was the son of Abu Hanifa is narrated from and is the path chosen in the science of the word," Abu Hanifa, Imam Moturidi and ahli sunna have cited the views of the sect's wordmen as evidence.

According to the Qur'an, a Muslim is someone who has completely obeyed Allah and his commands and believes in pure Tawhid (the unity of God), which is not tainted by any shirk, and that is why the Almighty presented the prophet Abraham as the true one. If there is a winter Kish, then life should be long. This verse says that Imam Ali (peace and blessings of Allaah be upon him) was one of the companions of the Prophet Muhammad (peace and blessings of Allaah be upon him), and that Imam Ali (peace and blessings of Allaah be upon him) was one of the companions of the Prophet Muhammad (peace and blessings of Allaah be upon him). Shuningdek, same-sex marriage, divorce, inheritance and social relations are generally accepted Sharia rules.

According to Sigismund, faith is the confirmation of the heart, faith and deed is another-another thing. In the Qur'an, he mentioned the two through separate names, with the letter "vov" separating them.

"For those who believe, do good deeds, recite the prayer and give the Zakat, there are (special) rewards in the presence of their Lord..." (Verse 277).

In the matter of faith, Nasafi commented on the sentence: "whoever conditions for Faith other than confirmation has changed it from The understood meaning in the dictionary to another," according to Sigismund:

"That is, those who do not share the affirmation are like the words of the Carromites," of course, faith is only (by language) confession, "Jahm ibn Safwan and Abul Husayn Salih," faith is by heart, "and those who associate the affirmation with another condition, such as the words of the hadiths of molik, Shofei, Avzoi and ahli," faith is by heart, confession by language, and follow the arcans." They changed the meaning of faith "confirmation" understood from the dictionary to a different meaning".

From what Signaki mentions, it can be concluded that faith is confirmation with the heart, and confession with the tongue is for its manifestation.

The Prophet (peace be upon him) also said, "Faith is only a confession by language".a.v.), saying that the companions and all the believers will also fall under the quality of the verse above, and pointing out that their opinion is falsified. And they said to Allah as proof against them, "the nobles, we have believed." Say, "you have no faith".

"According to the argument we have made, it is known that Jahm's saying" faith is familiar with this heart "is a phosid. Jahm ibn Safwan Thermisiy is actually Jabari. But in denying the qualities of Allah, he supports the faithful. We told about this. He says that" faith is familiar with this soul." We say that this is stupid. Because faith confirms this. The

opposite of faith is disbelief and disbelief is falsehood. Lying denies confirmation, not enlightenment. Whereas its opposite is uncertainty and ignorance. With his contradictions, things become known. Not everyone who knows the truth will deny it. Does he not see that faith in all the prophets and messengers, in all the books and in all the Angels is fixed and that it is confirmation, that they have no information about their personalities?"

One of the verses of Surah al-Baqara says: "If they were believers, they would not believe in Allah and would not worship him as they worship idols" (Surah al-Baqara, verse 15). And if he doesn't know, then maybe he knows that he doesn't know, but he knows that he knows, and he knows that he doesn't know, then maybe he knows that he knows. If you do not fast on the day of Ashura, then perform ablution, and if you fast on the day of Ashura, then perform ablution on the day of Ashura, then perform ablution on the day of Ashura, then perform ablution on the day of Ashura, then perform ablution on the day of Ashura, then do ablution on the day of Ashura, then do ablution on the day of Ashura, then do ablution on the day of Ashura, then do ablution on the day of Ashura, then do ablution on the day of Ashura, then do ablution on the day of Ashura, then do ablution on the day of Ashura, then do ablution on the day of Ashura. In this verse, Allah Almighty revealed that the Prophet Muhammad (peace and blessings of Allaah be upon him) was one of the companions of the Prophet Muhammad (peace and blessings of Allaah be upon him), and he was one of the companions of the Prophet Muhammad (peace and blessings of Allaah be upon him). Shunning is important as confirmation, be it. In this verse, Allah Almighty revealed that he sent down to His Messenger, peace and blessings of Allah be upon him, a revelation that says that he is the only one worthy of worship. He would have believed it. Because faith is a profession, and a profession is a profession".

## Result and Discussion

"The Samarkand scribes say that "faith is a creature", saying that there is also disagreement about whether faith is a creature or a creature. And some of the men of Fergana and Bukhara say, "not a creature." The mashaykhs of Bukhara even differed about praying behind someone who said, "Faith is a creature." Because faith is the word "Laa ilaha illa Allah", which is the word of Allah. The word of God is not a creature. Whoever said "creature" said so because of the reason that faith is a human being's character. It is important that the thug himself, like his other actions, is a creature. Faqih Abul Lays rohimahullah: "there is no prejudice in the essence of this issue. For whoever says "Faith is a creature" would have been referring to the verb and the verb of the Banda. Whoever says "not a creature" now would have meant the word of testimony. He is the word of God and not a creature. The proof that he is a creature is that of what is ordered. It is prescribed only to the work that the servant is capable of. What is destined for Banda is that which is the creature," says" .

## Conclusion

After a long debate on the issue of the essence of faith and a study of the critical analysis of the arguments of the parties, it can be concluded that "faith is confirmation with the heart", according to Signaki.

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