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The Role of Faith in attaining Pure Life in the Modern Age

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ABSTRACT

SUBJECT AND OBJECTIVES: Most of those with a materialistic mindset believe that religion has no place in this technological age; That is to say, for the progress and salvation of man in this modern age, man is in no need of a religious belief, as it is considered obsolete. In the religious worldview, however, faith is a light that gives direction to life and it is one of the crucial requisites for salvation in this world and the Hereafter. Thus, the primary aim of this study is to examine the role of faith (i.e) in attaining a goodly pure life in this modern age in the light of verse 97 of Surah al-Naml.

METHOD AND FINDING: The methodology used in this research work was a descriptive-analytical research method in which the available data are analyzed based on logical and textual evidence. The outcome of this research showed that the life of a faithful is indeed worthy and ideal, while a life that is devoid of it is a worthless and imperfect one.

CONCLUSION: Similarly, a goodly pure life without faith in God and righteous deeds is infeasible. For it is only under the shadow of faith that man could attain both material and spiritual developments.

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Introduction

It is generally believed that man is made up of two vital dimensions, the material and the spiritual. Anything relating to the body is material while that of the soul is spiritual. Both aspects are interdependent and are as equally important for the salvation of man, as none could be neglected outrightly for the other.

However, most people, particularly in this modern age have ignored the spiritual aspect for the material. They believe that with the numerous advancements in the fields of science and technology, man is no more in need of faith or religious belief to attain the desired success in life. While describing the role of faith and the inability of the scientific knowledge to solve all human problems, Martyr Mutahhari wrote:

"The past two or three centuries may be regarded

as the period of attaching too much importance to scientific knowledge and ignoring faith. Many intellectuals thought that all human problems would be solved by science; but experience has proved the contrary. Today there is no intellectual denying that man needs some sort of faith; even if that faith is not religious, it is bound to be ultra-scientific". (Mutahhari, n.d: 23)

Meanwhile, it is pertinent to say that in as much as necessary attention is given to the material and spiritual dimensions of man, spiritual well-being should be given more priority, as it is considered as the highest goal of man in life; because, it is only through this that true happiness, success and prosperity

in this world and the Hereafter could be achieved.

The Qur'an says:

“One who purifies it is felicitous and one who betrays it fails”.
(*Qur'an, 91: 9-10*)

The soul is created pure and holy; but with the numerous undertakings in this world, it becomes stained and rusted just like an iron that is exposed to moisture and oxygen. A simple analogy of the soul is like a plant seed that needs a regular supply of water, carbon dioxide and sunlight for its proper germination and survival, and the absence of any or all these factors may result in improper growth or death.

In the same vein, the soul requires certain 'spiritual nutrients' for its rapid growth and development and the inability to meet up with those will result in its decay or death.

Faith in God, His Apostles and the belief in the Day of Resurrection and righteous deeds are some of the required 'nutrients' of the soul and it is only through this that man and human society could attain the real and long-lasting progress. (*Khalilian Ushkozari et al, 2015: 79*)

Interestingly, in the Islamic worldview, a goodly pure life and prosperity in this material world and the Hereafter could only be attained by man in the shadow of faith and righteous deeds; thus, one who wishes to live a goodly pure and prosperous life in both worlds should possess a correct belief in God, His Apostles, Day of Resurrection, and likewise, he must act righteously.

The glorious Qur'an while describing the significance of faith and righteous deeds in attaining a goodly pure life, says:

"Whoever acts righteously, [whether] male or female, should he be faithful, we shall revive him with a good life and pay them their reward by the best of what they used to do". (Qur'an, 16: 97)

Meanwhile, in a commentary of the Qur'an by a group of scholars, the summary of the explanation made about the above-quoted verse is given as follows:

"This verse states, as a general rule, that the result of the righteous deeds of every believer and in any form that they are performed will be rewarded with the best scale of good deeds; thus, the criterion here is 'faith' and the righteous acts emerged from it, and therefore, there is no

other condition for it from any point of view: neither from the point of the race, gender, nor from the point of position, and social rank. In the end, one infers from this verse that a man without faith and without good deeds is just regarded as dead". (Faqih Imani, 1997, Vol. 8: 569)

It is on this basis, therefore, that the present study attempts to examine the role of religious faith (*Imān*) in attaining prosperity and salvation (i.e., a goodly pure life) in this material world and the Hereafter; so that a large number of people, particularly the youths of this modern age who are under the influences of the materialism could be liberated.

Problem Statement

With the drastic progress in technological advancements; particularly in this modern age, the needs of man have increased and grown complex to the extent that many people sacrifice their physical, moral and spiritual well-being solely to achieve it. This situation has led some people to believe that man is in no need of religious belief (*Imān*) to attain prosperity and salvation in this modern age.

In other words, material well-being alone is being promoted and propagated as the key solution to all human problems and a sign of prosperity and salvation of man; of course, the man may succeed to the utmost degree in achieving their material ends but beyond that, they fail to achieve glorious and purposeful life goals befitting a

human being, as no amount of scientific or technical aid will be able to give true happiness, inner peace, mental and spiritual well-being unless and until religious belief (*Imān*) is restored.

At present, the issue of the relationship of religious belief or faith on the lifestyle of man has been one of the most fundamental questions which have generally been a subject of debate between those with materialist mindsets and the Muslim scholars.

In the Islamic worldview, religious belief or faith is a crucial requisite for the attainment of prosperity and salvation in this material world and the Hereafter, as it is a divine light that gives meaning and direction to the life of human beings; that is to say, the material, moral and spiritual well-being of the man and his society could only be

achieved in the shadow of religious belief or faith while a life that is devoid of faith and spirituality is meaningless.

Conceptual Analysis

For a better and proper understanding of the topic under discussion, a proper introduction is necessary. In this regard, the literal and technical definitions of some crucial and related terms such as faith (Imān); life (Ḥayāt), and pure life (Ḥayāt al-Tayyibah) and some general concepts on the topic are discussed in this section.

1. Faith (Imān)

The term 'Imān' is a verbal noun which is usually translated in English as belief or faith (*Ba'albaki, 2010: 215*) is derived from an Arabic root 'Ā-m-n' which means "to believe in" or "have faith in". (*Azhari, 2000, Vol. 15: 368*)

Thus, from its literal sense, the term *Imān* (acronym: 'Kufr') means absolute affirmation (*Turayhi, 1996, Vol. 6: 204*) or simply affirmation. (*Ibn Manẓur, 1993, Vol. 13: 21; Murtada Zubaydi, 1993: Vol. 18: 24; Farahidi, 1998: Vol. 8: 389*)

Meanwhile, there are differences of opinion on the technical meaning of the term *Imān* (i.e., faith) and this has resulted in different definitions of the term among the scholars of various sects. (*Ref to: Jawadi, 1998: 61-145*)

According to a definition, however, faith is defined as a spiritual and psychological state which is formed due to cognition and knowledge about a concept and an inclination towards it. (*Misbah Yazdi, 2002: 470*)

In other words, faith is an epistemological stimulant and motivator of the transcendent truth, which arises as a result of

rational cognition and grows as a result of practical experience and is manifested in one's speech and behavior. (*Fath-Ali Khani, 1379, Vol. 1: 118*)

From the above definitions, it is obvious that the term *Imān* (i.e., faith) refers to a firm and voluntary affirmation or attestation to a religious belief. Thus, from the Islamic perspective, one who -out of his own free-testifies to the oneness of Allah, the prophethood of prophet Muhammad, and also acts according to all of the injunctions that Allah commanded is referred to as a true believer (i.e., *Mu'min*).

According to some reports, *Imān* (faith) has various levels and degrees and it is different from Islam in the sense that the latter is simply a verbal declaration that is accomplished by the two testimonies while the former is a voluntary submission and complete obedience

to Allah (the Exalted) and those things which are connected to Him such as the prophetic mission of the Prophet, the Day of Judgment, the Heavenly Books, and other such things. (*Rastgar Juebari, n.d: 3-4*)

The two testimonies are “I bear witness that there is no god worthy of worship except for Allah and I bear witness that Muhammad is His slave and messenger”.

2. Life (Ḥayāt)

The definition of the term 'life' is related to the branches of science such as biology, biochemistry, and astrobiology; however, up till now, there is still no general agreement among the scientists on a single definition of life. Meanwhile, in the literal sense, the term “*Ḥayāt*” is an Arabic word and it is translated in English as “life; living; existence; or a lifetime”. (*Ba'albaki, 2010: 495*)

However, in technical usage, Carl Sagan defined life as:

“any system capable of performing a number of such functions as eating, metabolizing, excreting, breathing, moving, growing, reproducing, and being responsive to external stimuli”. (Bedau, 2010: 303)

Similarly, according to Oxford Advanced Learner's Dictionary, life is defined as *“the ability to breathe, grow, reproduce, etc. which people, animals, and plants have before they die and which objects do not have”.* (Hornby, 2000: 683)

Meanwhile, from the above definitions, one may conclude that life (antonym of death) is the condition that distinguishes living organisms (i.e., plants, animals, and human beings) from inorganic matter, including the capacity for growth,

reproduction, functional activity, and continual change preceding death.

3. Pure Life (Ḥayāt al-Tayyibah)

The phrase 'Hayāt al-Tayyibah' is formed from two distinct Arabic words, that is, “*Ḥayāt*” (i.e., life) and “*Tayyibah*”. The Arabic term *Tayyib* or *Tayyibah* has several meanings which include: good; pleasant; agreeable; nice, pure; lawful, (Ibn Manẓur, 1993: Vol. 1: 563; Ibad, 1993: Vol. 9: 227; Ba'albaki, 2010: 734) and it is used in the glorious Qur'an (both in the singular and plural forms) to mean good; (such as in Qur'an, 3: 38; 9: 72) pure or lawful. (such as in Qur'an, 2: 168; 4: 43)

Thus, the phrase *Ḥayāt al-Tayyibah* literally means pure life or a good life and it occurs just once in the glorious Qur'an. (Ref to: Qur'an, 16: 97)

It is necessary to state that in this article, a goodly pure life will be used for the phrase 'Ḥayāt al-Tayyibah'.

In a technical sense, *Ḥayāt al-Tayyibah* is a life free from any form of pollution:

“The Qur'anic phrase 'Ḥayāt-i-Tayyibah' meaning 'a goodly pure life' signifies a 'clean' life from every point of view; clean from all pollutions, cruelties, treasons, hostilities, capturing meanness and all sorts of anxieties including all of those things which turn the wholesome length of one's life into a disagreeable one”. (Faqih Imani, 1997, Vol. 8: 569)

In Tafsir al-Mizan, a goodly pure life (i.e., *Ḥayāt al-Tayyibah*) is described as a new life different from that of other people

and which is free of malice and evil in itself or its impact:

“The sentence explicitly indicates that God Almighty honors the believer who works righteousness with a new life different from that he shares with other people, and it is not intended to change the attribute of life in him for example, transforming his bad life to good one while retaining the same basis of life as it was. This is because if that was what is intended, it would be enough for Allah to say: 'We will make his life good' but He said: 'We shall revive him with a good life'. And with this statement, the reason why He described such life with the adjective 'Tayyib' (i.e., good or pure) becomes clear, as

we have earlier clarified, that it is a pure life in which there is no malice that corrupts it". (Ṭabaṭabai, 1996: Vol. 12: 341- 343)

In a nutshell, a goodly pure life (i.e., *Ḥayāt-i-Tayyibah*) is a kind of individual or social life, which is characterized by calmness; smoothness; purity, and peace of mind and it is free from every kind of pollution; oppression, and betrayal; enmity and hatred; captivity and humiliation, and all kinds of worries and anything that makes life unpleasant.

Status and Virtues of Faith in Islam

In Islam, faith has been highly emphasized as the highest guiding spiritual attribute and the axis around which all the religious teachings are centered. It is a distinctive attribute of a

human being that distinguishes him from other living beings and gives direction to his actions. (*Mutahhari, n.d: 5*)

Moreover, faith in God is considered as the main and central point of the messages of the Prophets of God; That is to say, all the Messengers of God, right from prophet Adam to prophet Muhammad were chosen and sent by Allah to invite the people to faith in God. Thus, the acquisition of its prerequisites and necessary conditions that can lead a person to this valuable attribute has been strongly encouraged.

Faith (i.e., *Imān*) is one of the crucial themes of the glorious Qur'an and the sayings (Hadith) of the infallible ones. It occurs forty-five times; (*Abd al-Baqi, 1986: 89*) but its various derivatives are used nearly nine hundred times in the glorious Qur'an. (*Ibid: 81-93*)

Meanwhile, the verses of the Qur'an which focus on faith (i.e., *Imān*) can be categorized into several groups. Some verses (such as *Qur'an*, 4: 173; 9: 20; 57: 7) discussed the necessity of faith and its roles in this material world and the Hereafter. Some verses (Such as *Qur'an*, 8: 2-4; 23: 1-9) focused on the unique characteristics of the believers and some other verses explained the positive consequences of faith (such as *Qur'an*, 14: 23; 22: 50) or the negative consequences of disbelief. (Such as *Qur'an*, 22: 19; 30:16) In essence, the central theme of the Qur'anic message is the faith in God (the Exalted) and those things that are connected to Him.

In addition, there are numerous Hadiths from the noble Prophet of Islam and his pure Household on the meaning, reality, significance, categories,

effects, and role of faith and the attributes of a believer; (*Ref to: Kulayni, 2008, Vol. 3: 7-137*) however, the Prophet's saying: "There are two virtues unexcelled by anything better: faith in God and being of benefit to God's servant"; (*Majlisi, 1982, Vol. 74: 139*) or his advice to Abu Dharr:

"O Abu Dharr! Nothing is more beloved to God than believing in Him and refraining from what He forbids". (*Tusi, 1993: 531*) Is enough to show the significance and status of faith in Islam.

On a final note, however, it is pertinent to note that faith devoid of actions -ccording to the Qur'an and Hadiths- is not enough for the prosperity of mankind, righteous deeds are also required. That is the reason why the righteous deeds are constantly mentioned immediately after the faith in God (i.e., *Imān*) in the glorious Qur'an.

(Ref to: *Qur'an*, 2: 25, 82, 277; 3: 57; 4: 57, 122, etc)

In other words, a mere faith without righteous deeds will not bring about the desired benefit to man and his society. Therefore, the salvation of man and his society depends on a correct religious belief or faith (i.e., *Imān*) that is accompanied by righteous actions that are commensurate to the goal.

Faith and Attaining a Pure Life

In Islam, religious belief or faith is not just the basis of spirituality; but it is also a means of attaining a great peak in this material world and the Hereafter. That is to say, faith has numerous significant impacts on the life of an individual as well as the society at large. Thus, we shall examine some of the roles of faith in attaining a goodly pure life particularly in this modern age.

1. Insight

Insight is the ability to see and understand the truth about people or situations. (*Hornby, 2000: 620*) One of the pleasant and most significant effects the faith in God infuses into the life of a believer is an insight, which is essentially a means to distinguish right from wrong; good from evil; friends from foes, and to recognize the causes of happiness and misery.

In other words, a good personal and social life that is achieved in the light of faith is illuminated by the light of insight. If the people of the society do not have enough insight and thinking capability, the lofty goals of religious rulings and orders will not be achieved. (*Khalilian Ushkozari et al, 2015: 245*)

If a person is endowed with this noble trait, he will live a goodly pure life and will reach his destination faster. This is

because the people that possess religious faith will be bestowed by Allah with special criterion, which will be useful to them on the path of life. (*Ref to: Qur'an, 8: 29*)

It will also save them from lapses and negative changes and they shall be guided to the right path. According to a Qur'anic report, (*Ref to: Qur'an, 7: 201*) the believer is not only possessing the ability to distinguish between right and wrong but whenever they are afflicted with the Satanic temptations, they quickly awake and recognize the truth with the light of insight and escape from the temptations of Satan.

In essence, a correct understanding and awareness of the people or situations and the ability to make good decisions are necessary to live a goodly pure life in the present age.

2. Optimism

Optimism or positive thinking is one of the good moral teachings of Islam, which originates from faith in God.

In other words, one of the good moral standards infuses by faith into the life of an individual is optimism. That is to say, a true believer is an optimist, as he always has positive thoughts about the world, life, and the people around him and he always expects good things to happen. (*Mutahhari, n.d: 29*)

This attitude is indeed necessary to cope with life's challenges and problems. This is because, having positive thoughts and expectations about life and those people around us are guaranties of comfort, inner peace, and tranquility to the people.

While describing the effects of optimism in acquiring happiness in life, a writer wrote:

“Optimism can best be described as a light in the darkness which widens as the horizon of thinking does. With it the love of kindness grows in man, thus counting a new development in his view on life and in his outlook at it. Enabling man to see a more beautiful color of life, hence, achieving the ability to observe all people in a new light and the power to equally and justly judge each one of them. An optimistic man's sufferings vanish and his hopes increase while keeping his apparent and spiritual relations with the various elements of the society in the best manners”.
(Musavi Lari, 1990: 16)

In a nutshell, a believer in the hope for a better future will put his utmost effort and move towards perfection. He never loses hope due to a failure; as he believes that all his actions are under the control and 'watchful eye' of the Almighty God and, who will never be unjust to him. Thus, to live a goodly pure life that is characterized by calmness, peace of mind, happiness, and free from all forms of anxieties and depression, one should be optimistic about the world, life, and creation.

3. Inner Peace

According to a definition, inner peace is referred to as a state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of stress. (Barua, 2014: 24)

Peace of mind or inner peace is one of the indexes of a good life. That is to say, a life free from every form of mental disturbances such as worry, anxiety, depression, hatred or ill-will, is indeed a goodly pure life. Meanwhile, it is pertinent to say that inner peace or peace of mind does not mean that a person lives a problem-free life or goes through all the burdens of life easily, because human life is naturally always full of problems and obstacles.

Of course, there are many ways to achieve inner peace and tranquility; but there is no better and more effective way than through a religious belief or faith in God; (*Ref to: Qur'an, 13: 28*) This is because the faith in God infuses in a believer a sense of absolute submission and contentment to the divine wills and it keeps him away from worry, anxiety, depression, hatred, or sorrow of

the disorders that occur in this material life. Likewise, it does not allow the relative joys of purely natural life to spoil the secret of human character; (*Jafari, 2005: 273*) because of this, those who have true faith in God, despite all the problems that are on their path of life, overcome and go through the ups and downs of life with complete peace of mind and without any fear or discomfort to reach their destination.

Thus, such people will never suffer from the mental and psychological illness those who do not have religious faith usually suffer from.

The Qur'an while describing the mental and psychological conditions of the believers, says:

“Indeed those who have faith, do righteous deeds, maintain the prayer and give the zakat, they shall have their reward near their Lord, and they will

have no fear, nor will they grieve". (Qur'an, 2: 277)

4. Endurance and Perseverance

Endurance and Perseverance are among the common requisites necessary for a goodly pure life. Perseverance is described as the quality of continuing to try to achieve a particular aim in spite of difficulties. (Hornby, 2000: 867)

This material world is an abode of countless hardships and difficulties, which are considered an inevitable phenomenon in the life of every man on earth. However, one of the attributes that make life pleasant and enable a person to remain steadfast in the face of every trial and tribulation is perseverance. There are numerous Qur'anic verses (Such as Qur'an, 41:30; 46: 13; 72:16) and Hadith of the infallible ones that lay more

emphasis on endurance and perseverance to achieve victory and prosperity in life.

The Qur'an while describing those who are steadfast on the path of God, says:

"Those who say, 'Our Lord is Allah,' and then remain steadfast, they will have no fear, nor will they grieve". (Qur'an, 46: 13)

Likewise, Imam Ali expounded the relationship between endurance and faith in this beautiful saying:

"...Acquire endurance, because its relation with true faith, is that of a head to a body. There is no good in a body without a head, nor in a faith without patience". (Subhi, 1996: 482)

Interestingly, endurance and perseverance create a positive

mindset in an individual and it is through this that the necessary conditions for a good life are ensured in society. That is to say, a goodly pure life that is characterized by calmness; purity, and peace of mind and which is free from every kind of fear and all kinds of worries is possible in the shadow of endurance and perseverance.

5. Contentment

One of the significant effects of religious faith in the life of individuals and the society at large is contentment. Contentment is described as a feeling of happiness or satisfaction. (*Hornby, 2000: 247*)

Meanwhile, it is pertinent to note that contentment is not about being satisfied with the current situation without being unwilling to work or trying to improve on it. It is rather about being at peace with the reality of the present condition without being

complacent. Of course, to live a goodly pure life, a feeling of happiness or satisfaction is the key.

In other words, the satisfaction of a person (with who he is, what he has, and where he is) is the key to happiness in life. This is because, if one is not contented with what he has achieved at his current point in life, it will be more difficult to be motivated to work toward a better future.

Thus, a faithful is someone who puts forward the necessary efforts on the path of success in life; but he is satisfied and happy with whatever outcome that follows. He accepts in good faith the reality of his present condition and appreciates what he has, who he is, and where he is. This Prophetic Hadith describes the mental and psychological conditions of a believer during favorable and unfavorable situations):

“Wonderful is the affair of the believer; for all his affairs are good for him and this is not applied to anyone else except the believer. If good befalls him, he expresses his gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and there is a good for him in it”. (Majlisi, 1982, Vol. 79: 139)

In the Tafsir al-Mizan, the life of the believers is described thus:

“Such a person finds in himself light, perfection, strength, honor, pleasure and happiness that cannot be estimated, and why not so? For he is wholly engrossed in a permanent life that has no end; an everlasting blessing that does not run out; a pure pleasure

free from sorrow and turbidity, and goodness and happiness with which there is no misery”. (Ṭabaṭabai, 1996, Vol. 12: 342)

In essence, to live a goodly pure life that is free from all sorts of anxieties and depressions, a feeling of happiness with what one has (whether little or abundant) and satisfaction to the reality of the present situation one found himself is necessary. This is realized and sustained in the shadow of faith in God.

6. Healthy Social Relations

A healthy social life is that where every member of the society respects the laws as well as the rights of each other and should like for others what he likes for himself and dislike for others what he dislikes for

himself. In a beautiful saying of the noble Prophet of God, he says:

“None of you believes until he loves for his brother what he loves for himself”. (Payandeh, 2003: 678, Hadith 2513)

Accordingly, in a healthy society, justice should be considered sacred while tyranny and injustice should be resisted.

Contrary to the view that ideological matters do not have any effect on human social life, Islam considers faith to have significant impacts on the social relations of man.

In other words, the social relations of man are linked to ideological matters, because someone who genuinely believes in God and the Day of judgment is convinced that all his actions (good or bad) to any of the creatures of God will never go unrewarded or punished. Thus, such a desire

for rewards or seeking the pleasure of Allah will always make a believer always do righteous deeds.

On the other hand, his conviction that his negligence or trespass on the people's rights will be taken into account by Allah will make a believer desist from evil deeds.

While explaining the role of faith in the improvement of social relations, Martyr Mutahhari wrote:

“It is religious faith alone which, above all, respects truth, honors justice, encourages kindness and mutual confidence, inculcates the spirit of piety, acknowledges moral values, emboldens the individuals to resist tyranny, and unites them into a homogeneous body. Most of the outstanding men who have shed luster on the world and have

shone on the firmament of history were inspired by religious feelings".
(Mutahhari, n.d: 35)

In essence, a goodly pure life where every member of the society respects moral values (such as truth, kindness, honesty, sacrifice, benevolence, justice, etc.), resists immoralities (such as cheating, tyranny, injustice, oppression, etc.) and lives together in complete unity and harmony like the organs of one body is feasible in the shadow of piety and faith in God.

7. Prosperity and Salvation

According to a definition, prosperity is described as the state of being successful, especially financially; (Hornby, 2000: 937) in the Islamic worldview, however, prosperity is not just about the material or financial success; but the state

of being successful in both the material, moral and spiritual dimensions of man. That is to say, the prosperity of a man in the Islamic perspective is not solely based on the accumulation of wealth or material gains alone; but it is through success in both the physical and spiritual dimensions.

Thus, a man is considered successful and prospered if he lives a meaningful life in this material world and above all, he attains the pleasure of God, the Almighty.

The Qur'an says:

"Whatever things you have been given are only the wares of the life of this world and its glitter, and what is with Allah is better and more lasting. Will you not exercise your reason?"
(Qur'an, 28: 60)

In Islam, a superficial success or a that which is a source of the wrath of God or eternal punishment on the Day of Judgment is indeed not a true success. In another word, physical health, wealth, or any material gains that get one away from God or a source of His wrath is not a success in its real sense:

“Whoever is delivered from the Fire and admitted to paradise has certainly succeeded. The life of this world is nothing but the wares of delusion”. (Qur'an, 3: 185)

In a nutshell, true prosperity and the salvation of man in this material world and the Hereafter are achieved through faith in God. It is only through this that the spiritual dimension of man is activated. If this spiritual dimension is not activated, life loses its true form and man will drown in the superficial prolific life.

The Qur'an says:

“And whoever does righteous deeds, whether male or female, should he be faithful-such shall enter paradise and they will not be wronged [so much as] the speck on a date-stone”. (Qur'an, 4: 124)

In addition, Allamah Jafari wrote:

“Faith in God makes one always have God in mind and creates in him a spiritual state which safeguards him from falling for worldly and materialistic affairs. This spiritual state makes man's life meaningful and logical. Thus, his purely natural or materialistic life will be replaced by intelligible life”. (Jafari, 2005: 272)

Conclusion

Based on the aforementioned explanations, it could be said that faith or religious belief is the pivot of all the Heavenly religions and the central theme of the messages of all the Prophets of God. Islam in particular has laid more emphasis on the concept of faith (i.e., *Imān*); as it is reflected in the glorious Qur'an and the sayings (Hadiths) of the infallible leaders.

Faith in God (i.e., *Imān*) does not only have considerable effects on the spiritual and moral dimensions of man; but it has significant impacts on his physical or material well-being. Thus, insight, optimism, inner peace, happiness, perseverance, contentment, healthy social relations, prosperity, and salvation, which are indexes of a goodly pure life are a few of the significant effects of faith on the life of man.

In other words, a goodly pure life that is characterized by calmness, inner peace, happiness, and being free from all sorts of worries, anxieties, depression, and oppression is realized in the shadow of faith. Social development and industrial progress, without spiritual and moral development, could not guarantee salvation and prosperity of man and his society. Thus, faith (i.e., *Imān*) accompanied by righteous deeds is the most reliable and effective factor to attaining a goodly pure life in this material life and in the Hereafter.

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