

The reasons of the increasing of faith- A doctrinal study related to the objective discourse

Dr.Nasim yassin, Dr.Emad uldden Elshonity*,Dr.Rafat Nassar**

Access Search in 2/11/1439^{هـ}



Approved for publication in 6/12/1439

ملخص البحث:

أسباب زيادة الإيمان - دراسة عقديّة حديثية موضوعية

د. نسيم شحده ياسين، د. عماد الدين الشنطي*، د. رأفت منسي نصار**

هذا البحث يتناول موضوعاً جليلاً، وأمرًا عظيمًا، يلمس واقع الناس من جهة إيمانهم بربهم؛ الذي هو أصل هذا الوجود، وبه يسعد الناس أو يشقون؛ وهو أسباب زيادة الإيمان، فعرفنا الإيمان وزيادته، وهل يزيد وينقص، وأهم أسباب زيادته، والتي تتمثل هذه الأسباب في العلم النافع وما يتعلق به، وأعمال القلب، وأعمال اللسان، وأعمال الجوارح، وقد اشتمل كل سبب على أسباب فرعية، وبيّنا أهمية هذه الأسباب في زيادة الإيمان.

Abstract

This research paper deals with a sacred great subject that touch the daily life of people from their point of Believing in Allah, who is the creator of this universe. This can let people happy or sad; in addition to the increasing of belief. Thus, we defined belief and its increase; if belief does increase or decrease; the reasons of increasing that may include those causes of useful science with all of its ideas; the heart deeds; the tongue and all the body deeds. The research paper includes some sections causes referring to the reasons of increasing faith.

Introduction

All praise to Allah, who made us proud of Islam, raised us with Faith, and honored us with Qur'an. He granted each human his part of worship to increase good reward, and remove dissipation.

Peace be upon Prophet Mohammed, who was sent as a mercy from Allah, to guide misled hearts, blinded eyes and deaf ears. He also guided us to all good paths, and forbade us from evil. He informed Allah's message to humans, advised them, and removed their sorrow. Peace be upon the honest

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* أستاذة العقيدة والمذاهب المعاصرة المشاركان، بكلية أصول الدين، الجامعة الإسلامية، غزة.

** أستاذ الحديث الشريف المشارك، كلية أصول الدين، بالجامعة الإسلامية، غزة.

prophet, his people and companions and all who follow his way till the day of judgment.

Faith is the head of work; and the best of vantages; the last hope; the apple of the righteous eyes; the inner of the humbles; The apparent pride of Mujahideen (fighters), the word can be higher; the flag is flying; the right can be assured, the wrong can be vanished. Whomever talked of faith should be confident, whomever ruled of faith should have justice; whomever go of faith will have the right path, whomever holds faith has impeccability; no word overcome faith; no affliction can defeat faith; whomever taste Sweetness of faith will get happiness; whomever being in touch with its faithful should have sincerity. Faith is the heart loving of repentant; the way of obedient; the feed of calling ones; and the light of pious.

Allah writes that Iman (faith) increases of obedience and decrease of sins putting to that increase reasons and introductions; whomever go through them will find rightness and the best path as well as getting a wide paradise that lasted to sky and earth; in addition to having acceptance, forgiveness, and dignity that may precede the dignity of others except of whom Allah allows before.

Whomever can hold Iman will have the apple of eyes, affable of every heart, and seems suitable to everyone. Iman is a source of happiness to whomever be sad, of security to whomever being afraid, a basic of attendance to whomever being absent for his decision to be a slave to his lord and respected king since Allah is his intention and calling. In addition to taking the Messenger (peace be upon him) a guider, imam, leader, and proof to know the rightness and to reveal ignorance.

Thus, this research paper will focus on the Iman (faith) increasing reasons and their indications. May Allah benefit us of this knowledge.

Research Importance

1. The Importance of faith and acknowledging the reasons behind its increase.
2. Gathering all the narrations that encourage increasing faith and studying them.
3. Enrich the Faith Hadith Library.

Methodology

Analytical descriptive curriculum.

The research curriculum includes:

First: Methodology of narrators definition

We do not have narrators definitions nor for famous narrators but we referred to the defect of narrator if founded.

Second: Methodology of Hadith Authentication

1. If the Hadith Founded in Sahiheen (Al-Bukhari and Muslim) or one of them, we will only authenticate it.
2. If the Hadith is founded out of Sahiheen, we will focus to find one reference to be "Sahih" hadith or "hasan".
3. We will note to defect Hadith if founded to explain it.
4. We may concise the Hadith due to its longlines.

Third: methodology of Hadith Classification

If the Hadith is founded in Sahiheen or one of them, we will not refer since there is a full acceptance to their books as well as what is in Sahih Al-Bukhari related of assurance concept. If the Hadith is not founded in Sahiheen, we affirm it of "Isnad" or mention to the book author if it is available.

Research Plan

The research paper is divided into introduction, preface and four chapters, and a conclusion; including:

The introduction; to include the research importance, methodology and plan.

The preface that include three parts:

First; increase literally and conceptually

Second; Faith literally and conceptually

Third; defining increasing faith and reasons; Is faith increase or decrease?

- **The first chapter** that includes; the useful science which contains;
 - **Firstly;** reading the Quran and its meditation.
- **The Second Chapter** that includes the heart actions, including;
 - Meditation: (Sincerity - trust - love - fear - veneration).
- **The third chapter: Tongue** actions.
 - **First:** Allah Remembrance (Supplication– repentance – Reverence - love – glorification).
 - **Second:** Allah calling to increase Faith.
- **Fourth Chapter that includes;**
 - **First:** Jihad (fighting) in the sake of Allah.
 - **Second:** Charity.
 - **Third:** Qiyam Alil (praying at night till the early morning).
 - **Fourth:** aversion of one's glance.
- **The Conclusion: that** includes the important results and suggestions.

Preface:

First Chapter: Increasing Definition and Meanings.

The term **Increasing (in Arabic Ziyadat: زيادة)**, means to make greater, growth, opposite of decreasing. In addition: To increase (in English) means: to make greater, as in number, size, strength, or quality; augment, to multiply by propagation; to add. **For example: to increase taxes.**

Arabic Language terms means include; (zayd, zid, Ziyada, Mazeed, Mazad), means to become greater in number (more than 100). The act of increasing process that by which something is increased. Someone may ask *increasing* means to expect some more. *Do you want more* means *would you increase?* Increase means also the amount by which something is made larger or greater. For example: the market increasing, Allah increase him welfare.⁽¹⁾

The term increasing may be defined linguistically as: the growth that may happen to any small or big event that will have a great share.

In this research paper, increasing means growth that is opposite of decrease.

Second Chapter: Faith Definition and Meaning

Faith: the term Faith or belief (in Arabic Iman: إيمان) means confidence or trust in a person or thing. In Arabic language, the term faith

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refers to security and Secretariat. Security: opposite to fear. Secretariat: opposite to treason. Faith is the opposite of infidelity. And faith: the sense of ratification, opposite of denial.

In Arabic term they said " some people believe in him and some others call him a liar. Some other meanings related to secure the opposite of fear; Allah said: "and secured them from fear" Quraish.4.

A-Zajaj define Faith as showing submission and acceptance of the Islamic Sharia Law, and of what is received by the Prophet; believing and trusting in his heart that that is true, means that he is a true Muslim believer, who is also believe in all of Islamic duties without any doubt. "*But thou wilt never believe us*" Yusuf.17. this verse refers to belief as to be true in their saying. Belief refers to the verb believe. Believer is the one who believe. Linguist scholars refers to belief as ratification.⁽²⁾

Faith Definition: Faith consists of a speak by the tongue; the belief of the heart; and the actions of the body. This is a consonance of Sunna and nation assurance.⁽³⁾

Third Chapter: Increasing Faith Definition and if Faith Increase and Decrease?

Increasing Faith is the alert grow of affirmation that is in the heart and spoken by the tongue as well as worked by limbs to enlarge its affairs and height its share.

Does Faith increase and Decrease?

Among the Consensus of Sunnah people and the community-precedents and followers- is that faith is sayings and actions: the sayings of the heart and the tongue, and the actions of the heart, tongue, and limbs increases and decreases; increases by acts of obedience to Allah and decreases by acts of disobedience. This saying is considered a distinguishing sign of Sunna and community so that they can be differentiated of fads and fancies people. Based on this creed, the Prophet Mohammed (peace be Upon Him) die. On this methodology, all of prophet friends, followers and whomever follow them of modernizers in addition to all of religious Imams. None of Righteous Predecessors contradict them except those who left rightness⁽⁴⁾.

Talking (Athaar) from righteous predecessors of Faith and its reality are much more our collecting; a lot of people talked about this from Sunna and Community, we refer to some of them:

Imam Sufyan El-Thawri said " Faith is saying, action, and intention, that increases and decreases, increases by acts of obedience to Allah and decreases by acts of disobedience. It is not accepted to have saying and action without intention; it is not accepted to have saying, action and intention that contradicts Sunna"⁽⁵⁾.

"Yahya bin Sa'eed Alqattan- May Allah Bless him- said: "All of whom I met are on our method about Faith that it is increase and decrease"⁽⁶⁾.

"Imam Abu Obiad Alqasim bn Salam – May Allah Bless him- said: "This is the saying that Faith is a "saying" and "action" "increase and decrease", Ibn salam referred to 130 men, including prophet friends and

scholars. All of them said that Faith is "Saying and Action", "Increase and Decrease".⁽⁷⁾

"Imam Ahmed bin Hanbal- May Allah Bless him- said: "seventy men of followers, Muslim Imams and jurisprudents of Sunna (that the messenger of Allah- peace be upon him) died on, are Consensus on and that include; Faith is "saying and action", "Increases of obedience and decreases of disobedience".⁽⁸⁾

"Emir of the Believers said, in a Hadith for Abu Abedullah Mohammed bin Ismael Al-Bukhari- May Allah Bless him, " I met more than one thousand men from scholars agreed that Faith is saying and action, "increase and decrease"⁽⁹⁾.

Imam Abu Hanifa view of Faith Definition⁽¹⁰⁾:

Imam Abu Hanifa- May Allah bless him- said of the famous definition of Faith is that "Faith is confirmation and surrender" Means that "saying" is not a pillar of Faith".

This research paper confirmed that Faith is believing in heart, saying with tongue, action with Senses and pillars; it increases of obedience and decreases of disobedience"

Faith Increasing Reasons

One important favor that Allah gives to his slaves is preparing and introductions for worship and reasons for increasing Faith to enlighten the way of guiding (Hidaya), to go through the straight road so that they can live this goodness in their beautiful life, to get success. Some varied reasons will be referred here; including:

First Chapter; The Useful Science

Knowledge is the first usefulness. One important intention is to know Allah with his names, attributes, monotheism, majesty, allowance and prohibition; in addition to knowing the Prophet Mohammed (peace be upon him) with his history, biography, Sunna; understanding his saying; going with his actions; confirming with legitimation; respecting his friends so that you should take the right and good as well as sunna and the right guidance. Therefore, misdeed will be ended and you will worship Allah on the right way in addition to being satisfied of Allah destiny and to keep to evidence and proof so that you can get welfare in life and everlasting. Moawiya narrated that the prophet (peace be upon him) said " I heard Allah's Apostle saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established."⁽¹¹⁾

Since if a Muslim do not learn his Islamic jurisprudence means to learn Islamic regulations and their branches, would be denied goodness".⁽¹²⁾

Thus, scientists are the best people after the prophets and messengers since religion and sharia tranquility (endurance) based on their activities. Moreover, they are the people who can assure what is Halal (permitted) and what is Haram (prohibited); in addition to what is public and what is private; the absolute and specified; the Perfect and The Similar; Abrogating and Abrogated, in those types of hadith.

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This is confirmed by the story of a man came to Abud-Darda, while he was in Damascus, he asked the man do you come for any buiseness, the man said no, Abu-Darda asked again; Do you come to any affair, the man said no I came to listen to this Hadith ; so Abud-Darda said " I heard the Messenger of Allah (ﷺ) said, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion."⁽¹³⁾

[Abu Dawud and At- Tirmidhi].

Allah admires scholars, honours them and gives their status a high place. Allah said " Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. "Al-Mujaadila.11. And in his saying" Only those fear Allah, from among His servants, who have knowledge. Indeed,," Fatir.28.

Faith will push you to extend your chest (be patient), to obey Allah since the knowledge that edify your heart to obey Allah will surely lead to a high degree⁽¹⁴⁾. Thus, the useful knowledge that increase Faith are many; some of them are:

First: Reading and meditation the Quran

Reading Quran is one of the greatest and corroborated since Quran is Allah's saying and prove. Allah clarified the Quran for his servants as a guidance and mercy as well as a light and a thoughtfulness; in addition to being good news and a lesson for the believers. Moreover, the Quran elevates people and abases others. The Prophet (ﷺ) said, "Verily, Allah elevates some people with this Qur'an and abases others."⁽¹⁵⁾

Elevating required increasing Faith and good deserve. Sheikh Al-Islam Ibn Taymia said about the Quran Follower " He is permanent of his thinking to the meanings and words of the Quran in addition to his surrender to Quran ruling out of people's talk. If hearing any of people's saying, he exposes that saying to Quran verses to accept or refuse depending on corresponding with the Quran. If he finds sayings that is may hold both acceptance and refusing, he can search for what Allah words intends. Thus, he should not put his ambition of what most people blocked to see the realities of the Quran..."⁽¹⁶⁾

Commanding this required increasing faith. Allah said " For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord " Al-Anfal.2.

Therefore, the believer finds increasing faith and meditation of Quran verses since Quran deals with our hearts without any factor except if one disbelieves that will prevent the heart out of Quran but one can taste the Quran honey if that obstacle get out. One will find the repeated pulses of faith increasing that will reach calmness as well as the pulses of the Quran

that increase faith since the believer's heart can understand those pulses that increase his faith.⁽¹⁷⁾

It is a great honor to find Allah is concerned of the Quran people who are honored of his almighty dignity, guidance and charity. **It was narrated that Anas bin Malik said:** "The Messenger of Allah said: 'Allah has His own people among mankind.' They said: 'O Messenger of Allah, who are they?' He said: 'The people of the Qur'an, the people of Allah and those who are closest to Him.

However, Quran people must not fall down of pretension and pride that means they are in danger and will have destruction. Abu Hurairah said: "The Messenger of Allah narrated to me that on the Day of Judgment, Allah, Most High, will descend to His slaves to judge between them. Every nation shall be kneeling. The first of those who will be called before him will be a man who memorized the Qur'an, and a man who was killed in Allah's cause, and a wealthy man. Allah will say to the reciter: 'Did I not teach you what I revealed to My Messenger?' He says: 'Of course O Lord!' He says: 'Then what did you do with what you learned?' He said: 'I would stand (in prayer reciting) with it during all hours of the night and all hours of the day.' Then Allah would say to him: 'You have lied.' And the angels will say: 'You have lied. Allah will say to him: 'Rather, you wanted it to be said that so-and-so is a reciter. And that was said.' The person with the wealth will be brought, and Allah will say to him: 'Was I not so generous with you, such that I did not leave you having any need from anyone?' He will say: 'Of course O Lord!' He says: 'Then what did you do with what I gave to you?' He says: 'I would nurture the ties of kinship and give charity.' Then Allah will say to him: 'You have lied.' And the angels will say to him: 'You have lied.' Allah, Most High, will say: 'Rather, you wanted it to be said that so-and-so is so generous, and that was said.' Then the one who was killed in Allah's cause shall be brought, and Allah will say to him: 'For what were you killed?' So he says: 'I was commanded to fight in Your cause, so I fought until I was killed.' Allah [Most High] will say to him: 'You have lied.' And the angels will say to him: 'You have lied.' Allah [Most High] will say: 'Rather, you wanted it be said that so-and-so is brave, and that was said.' "Then the Messenger of Allah (s.a.w) hit me on my knees and said: '**O Abu Hurairah! These first three are the creatures of Allah with whom the fire will be enflamed on the Day of Judgment**'.⁽¹⁸⁾

Second: To Know the Names and Descriptions of Allah

Allah's names are one of the most crucial basics and the honor of access to the basin of the Prophet; all the sciences go around them to prove what they are since the names of Allah confirm Allah's absolute perfection, and singular majesty.

They are the dignified demands and the first talent, which is evidence of our love, reverence, fear, and hope to Allah. They are the path to faithfulness. O' Allah! Creatures are created in order to worship Allah so that this is the required purpose of their creation since the most knowledge you have the most increase of faith and certainty will be achieved.

Abu Huraira narrated. Allah's Messenger (ﷺ) said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows

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them will go to Paradise.⁽¹⁹⁾

Scholars have some details in such issue. They said that Allah's Names is not limited with 99 names but they are many.

Ibn Al-Qiyem- May Allah Mercy him- referred that their recognizing has three levels:

- **Firstly:** recognizing their pronouncing and number
- **Secondly:** understanding their meanings and reference
- **Thirdly:** Calling Allah with his names including calling of praising, worshiping, and demanding⁽²⁰⁾. The Prophet Mohammed (peace be upon him) was repeating calling Allah with his names and descriptions. "Uthman bin `Affan (ra) said: 'The Messenger of Allah (ﷺ) said: "There is no worshiper who says, in the morning of every day, and the evening of every night: 'In the Name of Allah, who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing (Bismillāh, alladhī lā yaḍurru ma'a ismihi shai'un fil-arḍi wa lā fis-samā', wa huwas-Samī' ul `Alīm)' – three times, (except that) nothing shall harm him"⁽²¹⁾.

Huthiafa reported that whenever Allah's Messenger (ﷺ) went to bed, he said: " O Allah, it is with Thine Name that I live and it is with Thine Name that I die." And when he got up he used to say:" Praise is due to Allah, Who gave us life after our death (sleep) and unto Thee is resurrection."⁽²²⁾

Thus, calling Allah with his names and descriptions will achieve certainty, pure our souls, get the heart in harmony, increase hope and bring the knowledge closer. Therefore, if one knows Allah well, he will be the best believer and the most one who fears from Allah. This will be assured by Allah saying: " Only those fear Allah, from among His servants, who have knowledge. Indeed" Fatir.28.

Second Chapter: Heart Actions

One of the most important reasons behind increasing faith is heart actions so that it is the head and reality of belief. if the heart becomes good (reformed) the whole deed becomes good if it gets spoilt the whole deed gets spoilt. Therefore, every action should have an intention from the heart in the sake of Allah without any partner.

Annu'man Ibn Bashir reported that the Messenger said " ...Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart"⁽²³⁾.

Thus, our appearances are linked of our inners and the good heart has Allah's love and fear. This is referred in Allah saying: The Day whereon neither wealth nor sons will avail, But only he (will prosper) that brings to Allah a sound heart". Ash-Shu'araa.88-89.

The good heart is the heart that is out of all bad deeds and prohibitions in addition to loving and fearing Allah⁽²⁴⁾.Also, the heart is the basic element of knowledge that will spread out to all of the body that will never leave what the heart desired⁽²⁵⁾.

Allah will never recompense people of their good look or talk or their dignity or their high level or their money but of their heart's and inner

deeds. Abu Huraira reported Allah's Messenger (ﷺ) as saying: Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds⁽²⁶⁾.

Therefore, deeds are preferred of what is belief, love, and glorification in the hearts with intention to Allah without something of the fortunes of others so that there should be one image to both deeds to what is only accounted by Allah. In addition, there should be differentiation of following so that one work is better than the other of following according to faithfulness of what only known by Allah⁽²⁷⁾.

The heart deeds are many, including love and hate in the sake of Allah, which are two habits that has the most important share to achieve belief in the heart. The Prophet (ﷺ) said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith⁽²⁸⁾.

If hearts are full of belief, faithfulness and love to Allah, the Extremities will be better and satisfaction will be achieved. Shiekh Al-Islam Ibn Taymiya said about the heart deeds: "they are the basic element of belief and religion principles such as loving Allah and his messenger; depending on Allah; devotion and appreciation to Allah; in addition to be patience to his rule as well as fearing and appealing him. All of those deeds are inevitable on all the creatures; that is commonly consonance of Islam scholars⁽²⁹⁾.

Allah is the Majestic and Rich One, who is so self-sufficient, in no need of having an associate. It is narrated Qudsi Hadith, the Messenger of Allah (ﷺ) said: Allah (glorified and exalted be He) said: I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me. It was related by Muslim (also by Ibn Majah)⁽³⁰⁾.

Thus, the heart deeds that increase belief and certainty are a lot; some of them are:

Thinking of Allah's Signs: it is a great faith to think of names and prescriptions of Allah, to think of paradise, hell, graces and anguish. Who grants us all his graces is the Great Allah and the most merciful forever. He is the only having revelations of mightiness and perfection. He also created the best creations, afforded each human a limited life. Thinking is worship soul, faith evidence and core, and sincerity outcome.

A'taa once said, "O'mair Bin O'baid and I went to Aisha. She said to O'mair: It is time to visit us. He said, "visit for a short, and your love will raise. Tell us the strangest issue you saw from the Prophet- Peace Be Upon Him. She kept silent for a while, and then said, "In a night, he said, " I am praying for Allah" I said, I'd love to be near you, and I love your speeches. He went to purify himself, and started praying. She said, he went on crying till his room, his beard and then the ground became wit. Belal came to allow him to call for Prayers, and when he saw him crying, he asked, "Why are you crying and all your sins are forgiven?"

Prophet Mohammed said, "Shouldn't I be a thankful creature? This night, a verse was sent to me. Woe is for those who read and don't think

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of it. (Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.) (Al Imran 190)⁽³¹⁾”.

Those who think of universal signs, feel nearness of the great creator, find self-quietness he has never found and get faith he has never got in any worship. Perhaps they have never prayed, but Allah secures some people by this advantage. Thinking is a sign of faith. Think of how Qas Bin Sa'eda was before Islam. Ibn A'bas said that a delegation went to Prophet Mohammed and asked, “Who knows Qas Bin Sa'eda Al-Eyadi? They said, “we all know him.” He said, “what did he do?” they said, “he perished.” He said that Qas said in Souk Okaz, “those who live will die. Those who died passed. All what is coming will come. There is tidings in the paradise, and lessons in the earth. Disappearing clouds, hidden stars in a rounding orbit. He also said that Allah has a religion better than theirs. He said, “Why are people leaving? Have they accepted and live? Or they have left and slept⁽³²⁾? It's a glorious thing to be testified for by the great Prophet. Qas won't have such an honor unless he believed in Monotheism and was guided to the creator. Ibn Al-Qayem has a great explanation of the origin of good and evil before thinking since thinking is the principle of well, love and hate.

The most beneficial thought of everlasting benefits, and in ways of getting them while pushing the evils of everlasting and in ways to avoid them.

Those four thoughts are the highly appreciated that are followed by four thoughts in the world's interests and how to get them while there are the evils of this world and ways to avoid them. Based on these eight sections ideas of thinkers negotiated. The first main part is thinking of creatures of Allah in addition to his commands and prohibitions as well as the ways of knowing his names and descriptions from his book and the sunna of his prophet.

This thought resulted love and knowledge since one thought of the honor and benefits of the afterlife while recognizing in life's limitation and downfall, one will choose the Hereafter. On the other hand, since one of us think of asceticism in this world, short Worldly life and limitation of time, one will be a hard worker to hereafter world. Therefore, his thinking will get determination high to let it live and this will make him in other mood of the people...⁽³³⁾”. Thus, whomever has got this will have certainty, increasing faith and achieving faithfulness.

Third: Tongue Actions

There is no doubt that the tongue actions will believe what reassures the heart and it is a significance sign of Allah's love, increasing obedience to get the high best rank that no one may compete him except who increase: some of these actions are:

First: Allah Remembrance:

This is one of the most great actions that near us to Allah. No business should lead us to be busy of Allah Remembrance since this action is considered a good proof of a servant love to his lord as well as the lord satisfaction. In addition to being a pure to the heart, an increase to boon and degree of Allah. Moreover, this action will grow blessings, decrease sins,

and a great reason of increasing belief. It was narrated from Abu Darda that the Prophet (ﷺ) said: "Shall I not tell you of the best of your deeds, the most pleasing to your Sovereign, those that raise you most in status, that are better than your gold and silver, or meeting you enemy (in battle) and you strike their necks and they strike your necks?" They said: "What is that, O Messenger of Allah?" He said: "Remembering Allah (Thikr)."⁽³⁴⁾

To get involved in Allah remembrance means to be out of Gossiping, chatter, praising people and libeling them .etc. , since one do not keep silent whether to have a remembering tongue or a chattering one; it is yourself that may get you busy of wrongness if you do not get it involved of rightness. The same you will find your tongue, if not get it involved in Allah remembrance, it will get you busy of chattering. Therefore, you may choose one of the two lines and degrees⁽³⁵⁾.

To be thinking good of Allah, He will be able to do for him what he thinks

Abu Huraira Narrated: The Prophet (ﷺ) said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running"⁽³⁶⁾.

Ibn Hajar narrated from Al-Fakher Al-Razi that Allah Remembrance include the Heart and Actions as well as the Tongue. He Said: " tongue's remembrance means the words of Praise, thanksgiving, and glorification; heart's remembrance means meditation of Allah proves and descriptions as well as orders proves to understand their rules and the secret of Allah's creatures; action's remembrance means to get involved of obedience. Therefore, Allah defined prayer as remembrance in his saying: " haste to the remembrance of Allah" AlJuma'.9.

He narrated from some scholars that remembrance is separated into seven parts of the body: Eyes remembering through tears, ears remembering through listening, tongue remembrance through commendable, hands remembrance through charity, body remembrance due to faithfulness, heart remembrance through fear and hope; and finally Spirit remembrance through satisfaction.⁽³⁷⁾

How honored to have Allah referring in his book to those who remember him, in addition to preparing them forgiveness and great reward. Allah said: "...and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.." Al-Ahzaab.35." We believe that all the good actions, remaining orders, and straight worship are in all to get involved in Allah remembrance as well as being a reason for increasing faith, satisfying Allah and entering paradise.

Second: To Call Allah to Increase Faith

This is for the tongue worships since calling Allah (Doa') is the soliloquy of callers, the augment of departing, intention of immigrants, the soul of life and life of soul. Therefore, no believer will leave remembrance

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since it is the strong link, the clear light, the spirit of the worship, the way to being straight, the reason behind increasing degrees and decreasing sins. Abdullah bin Amro narrated that the Prophet (peace Be Upon him) said: 'faith wears out in your hearts as the clothes wear out, so ask Allah to refresh Faith in your hearts⁽³⁸⁾'.

This requires renewing faith and raising certainty, so that faith doesn't deprave. Imam Minawi said, " faith wears out in your hearts as the clothes wear out, so invoke Allah to revive faith in your hearts." In this quote, a metaphor is used to describe faith as something changeable. A believer may speaks out his faith, and then wear it out by bad deeds. If he repents, his faith will be renewed. "so ask Allah to renew faith in your hearts" in order not to ask anyone except him. Moa'ath once said to his friends, "Let us believe for an hour."⁽³⁹⁾

He asked his friends to fill their lives with prayers, and to end all their speeches with the name of Allah or prayers as our ancestors were doing. For this reason, the companions focused on renewing their faith, and raising their certainty. Ibn Rawaha was saying to Abu Ad-Darda'a, " Come, let us have iman for a moment, Verily the heart changes faster than the contents of a boiling kettle⁽⁴⁰⁾ .

Abu Ad-Dardaa always said, it is a sign of man's faith to know if his faith is high or low, and to know when satan begins to prick him⁽⁴¹⁾. Companions, the best human after prophets, were always asking Allah to raise their faith. It is part of man's faith to know that he is delinquent, and to castigate it when committing sins, so that anguish will be removed, and sins will be forgiven. Ibn Maso'ud was saying, " Allah! Raise our faith, certainty and doctrine. If a man's faith doesn't raise, he will go on aberrance, and if he doesn't spend his time in obedience, he will spend it in disobedience.

Body Deeds:

It is a grace of Allah that he guides Muslims to means of obedience, to strengthen their faith and motivate their wells. Doing these good deeds requires pure intentions to be accepted by Allah. There are many sense works raising faith including:

1st: Jihad for the sake of Allah: is the top of Prescription and the sixth cornerstone by which Islam will grant victory, Share'a is generated, and weak people will be helped. By jihad, disbelievers were defeated, and Muslims gained victory. Abu Hurirah said that Prophet Mohammed said, " The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr).

Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.⁽⁴²⁾ What a great reward he will get when leaving the life with all its desires for the sake of paradise. If there is no aggression, there is nothing equaling Jihad for the sake of Allah.

There are many sayings for Prophet Mohammed about this concept. Abu Hurairah said that Prophet Mohammed- Peace be upon him- was asked: What deed could be an equivalent of Jihad in the way of Allah, the Almighty and Exalted? He answered: You do not have the strength to do that deed. The narrator said: They repeated the question twice or thrice. Every time he answered: You do not have the strength to do it. When the question was asked for the third time, he said: One who goes out for Jihad is like a person who keeps fasts, stands in prayer (constantly), (obeying) Allah's (behests contained in) the verses (of the Qur'an), and does not exhibit any lassitude in fasting and prayer until the Mujahid returns from Jihad in sake of Allah, almighty⁽⁴³⁾.

Scientists have detailed in this topic. Jihad is a means remaining till Allah is worshiped all around the earth, which raises faith and forgives sins because Allah has purchased the most valuable souls and properties of mujahedeen, and promised them paradise, acceptance and security." Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah , so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is the Great attainment." (At-Tawaba :111). It is said that Abdullah Bin Rawahah said to ropher Mohammed- Peace be upon Him- speculate whatever you want for Allah and yourself. He said," I speculate worship for Allah, and the same security you grant for your family, for myself." They said, what will we get if we do this? He said, "Paradise". They said, "the purchase won, we will not retreat", therefore, the verse saying "Indeed, Allah has purchased from the believers their lives and their properties" was sent to Prophet Mohammed⁽⁴⁴⁾.

2nd: Charity: is a great means of raising faith since it helps poor and week people, and cheers sad. It is also a reason of being in paradise. Aisha said that **Some of the wives of the Prophet (PBUH) asked him, "Who amongst us will be the first to follow you (i.e. die after you)?" He said, "Whoever has the longest hand." So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. (When Zainab bint Jahsh died first of all in the caliphate of `Umar), we came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet (PBUH) and she used to love to practice charity. (Sauda died later in the caliphate of Muawiya). In holy Qur'an, there is a verse saying, " The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing. Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve."**(Al-Baqara 261-262).

This representation brings up the doubling principle. Thus, what a

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Muslim sees by his eyes is seen by heart, which strengthens faith with seen. Therefore, a Muslim will give charity hoping for reward doubling⁽⁴⁵⁾. Feeding poor, which is a good moral increasing love and harmony between people, is part of charity causing the raise of faith. Abdullah Bin Maso'ud said that Prophet Mohammed- Peace Be Upon Him- was asked, "**What (sort of) deeds in or (what qualities of) Islam are good?**" He replied, "**To feed (the poor) and greet those whom you know and those whom you don't know.**"⁽⁴⁶⁾

Ibn Rajab said, "he accompanied feeding poor and greeting because they gather beneficence with speech and deeds, that is the most perfect. The goodness of Islam comes by doing Islam obligatory and duties. Those who do Islam obligatory and reach beneficence level are better than those who don't reach it. Being limited to this level, means neither being better than others at all, nor that feeding the poor and kind speaking are better than Islam five cornerstones. Feeding the poor and greeting are not part of Person's Islam unless he believes in Allah, angles, heaven books, prophets and the last day."⁽⁴⁷⁾

3rd: Night Prayer: is a great virtue, a good worship, an answered prayer, a glorious honor, and a reason of being in paradise and raising faith. Abdullah Bin Omar said, "**In the lifetime of the Prophet whosoever saw a dream would narrate it to Allah's Apostle. I had a wish of seeing a dream to narrate it to Allah's Apostle (p.b.u.h) I was a grown up boy and used to sleep in the Mosque in the lifetime of the Prophet. I saw in the dream that two angels caught hold of me and took me to the Fire which was built all round like a built well and had two poles in it and the people in it were known to me. I started saying, "I seek refuge with Allah from the Fire." Then I met another angel who told me not to be afraid. I narrated the dream to Hafsa who told it to Allah's Apostle. The Prophet said, "Abdullah is a good man. I wish he prayed Tahajjud." After that 'Abdullah (i.e. Salim's father) used to sleep but a little at night**"⁽⁴⁸⁾ Ibn Hajar said, "those who pray in the night are described to be the best"⁽⁴⁹⁾. The prophet, whose sins are forgiven, had not left this virtue even in the worst situations. Al- Mogheera said, "The Prophet (PBUH) used to offer night prayers till his feet became swollen. Somebody said, to him, "Allah has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave of Allah?"⁽⁵⁰⁾

Allah gave those who do night prayer at night great honour and situation because they left life and its desires for the sake of last day reward. "**They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.* And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.**" (As-Sajdah: 16,17) what a great reward hidden for them, and what a high status given for them. It is an inspiring representation attracting heart, and showing what is prepared for these souls seeking for the unimagined bliss.⁽⁵¹⁾

4th: Glance Lowering: is heart light, soul purification, sense keeper, great worship and guidance for good. It is also an evidence for thanking Allah for his graces and a way for Allah's love and acceptance of his slaves, leaving

desires, heart purification and a reason for raising faith and certainty. Hudhaifah said that Prophet Mohammed- Peace Be Upon Him- said, “ **The glance is a poisoned arrow of Satan. Whoever lowers his gaze for Allah, He will bestow upon him a refreshing sweetness which he will find in his heart on the day that he meets Him**”⁽⁵²⁾.

Heart tends to go for good deeds, and souls tend to go for desires, and this is human innateness. Despite this, we are ordered to resist our desires to prevent Satan’s arrows from reaching us. Those who prevent them due to fear of God will be granted more faith, certainty and sweetness supporting him to do good deeds, preventing him from evil deeds, and instilling physiognomy in his heart.

It is a light of Allah, that can’t be reached except by believers. Lowering glance is also a heavenly order for both believing men and women. “ Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts” (An-Noor: 30-31). Allah orders his believing slave to lower their glance from what is forbidden. They mustn’t look to anything if it is not halal. If a believer sees a forbidden thing unintentionally, he must turn his eyes away⁽⁵³⁾.

Jareer Bin Abdullah Al-Bajley said, “ I asked the Messenger of Allah (PBUH) about (the Islamic ruling on) accidental glance (i.e., at a woman one is not Islamically allowed to look at) and he ordered me to turn my eyes away.”⁽⁵⁴⁾

In Holy Qur’an, Allah ordered to lower our glance with its two types, lowering glance from private parts, and lush places. An example of the first is lowering man’s glance from other’s private parts. Prophet Mohammed – Peace Be Upon Him, said, “ A man should not see the private parts of another man, and a woman should not see the private parts of another woman”⁽⁵⁵⁾.

On the other hand, the second type is about lowering glance from the hidden adorning of foreign men⁽⁵⁶⁾.

Marriage is one of means helping to lower glance since it is more supporting for being virtuous and keeping private parts. It is a universal route and a prophetic virtue since it increases descendants, protects communities, and raises faith. Thawban said,” “When (the following) was revealed: And those who hoard up gold and silver... (9:34)” He said: “We were with the Messenger of Allah (PBUH) during one of his journeys, so some of his Companions

said: (This) has been revealed about gold and silver, if we knew which wealth was better than we would use it. So, he (PBUH) said: “The most virtuous of it is a remembering tongue, a grateful heart, and a believing wife that helps him with his faith.”⁽⁵⁷⁾ Marriage is one of the best things a man can be granted, and it is one of prophets’ virtues.

Anas Bin Malik said, “ Three men came to the houses of the wives of the Prophet (PBUH) to inquire about the worship of the Prophet (PBUH). When they were informed, they considered their worship insignificant and said: “Where are we in comparison with the Prophet (PBUH) while Allah

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has forgiven his past sins and future sins". One of them said: "As for me, I shall keep praying all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it". Another said: "I shall abstain from women and shall never marry". The Prophet (PBUH) came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Salat and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me"⁽⁵⁸⁾. This is granulation for marriage and self-refrainment to be accepted by Allah and be in paradise.

Conclusion

All praise to Allah, who has the blessing that does our good deeds. Peace Be Upon the Prophet.

This research paper has some results and recommendations, including:

- The importance of Increasing Faith and its effect on Human being life
- Faith Increases of obedience and decreases of sins.
- The heart deeds are the basics of increasing faith
- Tongue deeds, including remembrance and calling Allah, has a big effect on increasing faith and loving Allah almighty.
- Senses deeds varied and they are a lot since they depend on deeds of heart and tongue.

Recommendations

Researchers recommend to publish this paper or subject in the specialist and interested journals and websites.

Finally, we call Allah to bless us of increasing faith and to prepare its reasons to us. We ask Allah to let this work in the sake of him to get us benefited in our life and after death. Allah is the great hope, the best leader, and he is our sufficient for us and a good protector, and upon Allah we rely; There is no power and no strength except with Allah).

Our Last Calls and Words Will be Praise be to Allah, the Lord of the Worlds.

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