

# Importance and Effects of Islamic Creed on Individual and Society in Surah Al-Rum

<sup>1</sup> Ammar Zaid Khalaf Al-Muhammadi, <sup>2</sup>Dr. Ahmed Abdul-Razzaq Jubeir Al-Jubouri

**ABSTRACT**--This research includes the statement of the Islamic creed as the basis upon which all the laws of religion are built. Holy **Qur'an** will remain the holy book of the great guidance that guarantees all human needs in the belief, worship, behavior, businesses and other matters of religion and the world. The research set out to explain the importance of this belief and its impact on the individual and society in one of the makiya chapters of Holy Qur'an, namely Surah Al-Roum.

**Key words**--Islamic creed, Holy Qur'an, individual, society and Romans.

## I. INTRODUCTION

In compliance with the command of Almighty Allah in the text of the holy book: "A Book which we have sent down unto thee, full of blessings, that they may meditate on its signs, and that men of understanding may receive admonition" [Asad. 29] This great study came from one of the great surahs of the holy book. It started the speech about Islamic creed. The investigation in holy Qur'an shows great impacts of the Islamic creed on individuals and societies. The main reason for selecting this surah, because it included the matters of faith in its general framework and its broad field. It was almost all in Islamic creed. Thus, the researchers set out to explain the importance of the Islamic creed and its impact on the individual and society in this surah by explaining its general intent, goals and manage its verses.

## II. STUDY QUESTIONS

This study seeks to answer a number of questions, namely:

- 1- What is the reason for the descending of this surah?
- 2- What is the effect of Islamic creed on the individual in this surah?
- 3- What is the effect of Islamic creed on society in this surah?
- 4- What is the main intent for this surah?

## III. IMPORTANCE OF STUDY

The importance of this study comes from its connection with the greatest thing in Holy Qur'an which is monotheism of Almighty Allah. The researchers investigated many studies related to the impacts of the Islamic creed on individual and society. But, they did not find a study that addressed this aspect of this surah.

---

<sup>1</sup> Iraq- University of Anbar

<sup>2</sup> Iraq- University of Anbar

#### IV. OBJECTIVES OF THE STUDY

The study aims to achieve a number of goals within the framework of conceptualizing Holy Qur'an and tried to understand its surahs. Among those objectives are:

1. Explanation of the reason for the descent of the surah, its main topics and purposes, the general intent of the surah and its divisions.
2. Explain the importance of the Islamic creed and its status of religion.
3. Explain the effect of adherence to the Islamic creed on the individual and society.
4. Create a strong, unified, stable, and developed Muslim community that enjoys security and stability.

#### V. PREVIOUS STUDIES

Studies have varied in explaining the importance of belief and its impact on the individual and society in the Holy Qur'an. The researchers wrote papers and scientific research in this field. But, they did not find a study in this aspect in this great surah. After searching for previous studies of Surah Al-Rum, they found several studies as the following;

1. Referral and its applications in Surah Al-Rum, by Dr. Ali Majdi Allawi Al-Ubaidi, College of Basic Education, Al-Mustansiriya University, Baghdad.

Type of benefit: I did not benefit from this study because it related to referral and its applications and did not address the effects of the creed.

2. Analytical study of purposes and objectives of 41st part of Holy Qur'an from surah Al-Ankabut (46) to Surah Luqman (21), by Muhammad Mamdouh Al-Sharif, College of Islamic Religion, Department of Interpretation and Sciences of the Qur'an, Islamic University of Gaza. This study included a general definition of that the surah with a simplified explanation of its verses.

Type of benefit: Some of this study benefited from the definition of Surah.

3. The occasion between the Quranic separators and their verses: An applied study of Al-Ankabut and Al-Roum by the researcher Reem Al-Sarafi, College of Islamic Religion, Department of Interpretation and Quranic Sciences, Islamic University of Gaza.

Type of benefit: I did not benefit from this study because it relates to the study of Quranic separations and the relevance to verses without dealing with the effects of the creed.

#### VI. METHODOLOGY

This study depends on deductive analytical approach for examining the impact of the Islamic creed on individual and society among the topics of the surah, in addition to the relevance of the surah to its name. This study consisted of three main sections that included a number of demands and a conclusion.

**First Section:** Definition of terminologies which included;

First: Linguistic and convention definition of the creed.

Second: Linguistic and convention definition of the surah.

Third: Linguistic and convention definition of Roman.

**Second Section:** A general description of surah Al-Roum which included;

First: Explanation of the surah's suitability for its name, is it meccan or madanian verse? The number of its verses and its sequence in the Qur'an descent.

Second: The reason for descending.

Third: The surah's suitability for what preceded and for what followed it.

Four: The main topics of the surah.

Five: Purposes of the surah.

**Third Section:** The importance of Islamic creed and its impact on individual and society.

First: The importance of Islamic creed.

Second: Effect of the creed on individual.

Third: Effect of the creed on society.

**First Section: Definition of terminologies.**

**First: Linguistic and convention definition of the creed.**

The definition of creed in the language: It means the connection which is linkage and conclusion, judgments, documentation, strong tightening, coherence, compactness, proof, certainty and assertiveness. This article is a connection indicating in the language design, determination, and firmness. It became more and more solid, and I think so and with a heart, and the connection. The treaty and the contract are the opposite of the solution, and it is said: his connection is held by a connector, and from it the knot of right and marriage. The connect and the plural are connections. It is said: some body made a knot that he made, and made some money that he acquired, and he held his heart over such thing which he never leaves it (1).

Defining belief in the convention: The scholars differed on the definition of the science of belief, according to their different intellectual attitudes and the diversity of their opinions.

Al-Taftazani knew him with two definitions: one (Knowledge of the legal belief principles acquired from certain evidence) (2), and the other (Knowledge of religious beliefs about certain evidence) (3).

While, Al-Jurjani defined it: (A science in which it searches for Almighty attributes and conditions of the possibilities from the principle and the hostile to the law of Islam) (4).

Muhammad Abdo defined it as (A science in which he searches for the existence of Almighty and what must be proven for him and what is permissible to be described, and what should be exiled and from the Apostles to prove their message and what they should be and what should be attributed to them and what refuses to catch up with them) (5).

What appears to be from these definitions: This knowledge depends on research and consideration of establishing the argument on the validity of the faith beliefs that have been proven by the Holy Revelation and the return of suspicions of opponents about it. The most important of these creeds are related to the unification of Almighty and his actions and attributes. In creation and matter, as the Almighty said: (Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds) [Al-Araf / 54], and one in his actions, he has no specific of his creatures, and he has the perfect perfection of the Almighty said: (There is nothing like unto Him, and He is the All-Hearer, the All-Seer) [Shura / 11]. Then belief is not practical matters, but rather religious

scientific matters that a Muslim must believe in his heart, for the news of almighty words and the Sunna of his Messenger(6).

The author of the juristic dictionary says: (And the creed in religion is what is meant by belief without working as the creed of the existence of almighty and sent by the messengers and collected creeds) (7).

And the overseer in the linguistic and idiomatic definition finds a visible connection between them, because this one who asserted the thing and determined it and tightened it so strongly that it never escapes from it (8).

### **Second: Linguistic and convention definition of the surah**

The definition of the surah in the language: Its plural form is walls, such as a room and rooms, which is every place of the building, and from it the wall of the Qur'an. On Surah, the waw letter was opened, and it also means: the sign and fine position (9).

The definition of the surah in the terminology: It is the independent group of verses of the Qur'an with the knowledge and syllable, and the surah of the Qur'an is different in length and shortness, so the shortest surah in it is surah Al-Kawthar. The longest surah is Surah Al-Baqarah, and between surah Al-Kawthar and Surah al-Baqarah are many surahs that differ in length, medium, and short, and the reference to length, shortness, mediation, and defining length and what is cut off to Almighty alone. The rule of sublime knowledge of its knowledge, and its ignorance of its ignorance (10).

Or is it (the translated sect of arrest, that is, the sect of the Qur'an called by a special name, with the arrest of the prophet (11).

### **Third: Linguistic and convention definition of Roman.**

First: The definition of the Romans in the language: Whoever pitched the thing his request, and he said, and the Romans in the annexation is a generation of the son of Romans ibn Eiswa, who is Romy, and they are Romans, it is said: Romy and Rom are like Neg and Negro (12).

Second: The definition of the Romans in the terminology: (It was said: They are the ones born from Ra`wil ibn Eisu ibn Ishaq ibn Ibrahim, peace be upon him. She was called a tribe because he was her grandfather (13).

The Romans are the Franks, their country is adjacent to the country of the Greeks, and their language is similar to that of the Greek language, the Greek language, the Latin language, and the Roman language, and the Romans had scholars of philosophy (14).

Fifth requirement: Definition of impact, language and terminology

First: Definition of the effect in the language: the rest of the thing, and the rest of the drawing of the thing, and the collection of it is called the effects, and the eruption, and it is said: You came after the effect of so-and-so, as if you came to trace its effect, and from it came out so-and-so in its impact, and affected it, left a mark in it, and the effect of the thing appeared It has the effect, the excitement: the mark, and the rest of the thing (15).

Second: Definition of the effect on the terminology: is the indication of the existence of the thing and the result, and Al-Jurjani said: The effect has three meanings, the first: the meaning of the result, which is the result of the thing, and the second: the meaning of the mark, and the third: the meaning of the part, and the effects: are the supplies explained by the thing ( 16).

### **Second Section: A general description of surah Al-Rum.**

**First: Explanation of the surah's suitability for its name, is it meccan or madanian verse? The number of its verses and its sequence in the Qur'an descent.**

First: The occasion of the surah for its name: This surah was called Surah Al-Rum to be opened with the news of the victory of the Romans

And the news about their victory after that in a few years (17), and this name was not mentioned in other Holy Quran (18).

(It called by

and its civilians: Surah makiya is an agreement (21), because Almighty said: (So Glory be to Allah when you touch and when you will become) [Al-Rum / 17], as there is a contention between the interpreters, some this name because its story contains a miracle that benefits the believers with great joy, after an easy explanation, so their enemies are globalized and indicates that the end of the matter is theirs. This is one of the greatest purposes of the Qur'an (19), (So the name of the surah is clear to indicate what was the reason for the victory of the Romans From the sincere promise and the hidden secret) (20).

Second: Mecca of whom are among the Meccan verses, and some of them are among the many of the Meccan verses. Mostly it is Meccan and is the creed of the majority of commentators (22).

Third: The number of verses and their arrangement in the Qur'an and in the descent: This Surah consists of sixty verses, three thousand five hundred and thirty-four letters, eight hundred and nineteen words (23). It is the thirtieth surah according to the arrangement of the Noble Qur'an (24), and the eighty-fourth surah in the enumeration of the descent of the wall, revealed after Surah Al-Inshiqaq and before Surah Al-Ankabab (25).

**Second: The reason for descending.**

The first verses of this surah were revealed when Sabor, the king of the Persians, defeated the Levant and the other lands of the island and the distant lands of the Romans. Heraclius, the Roman king, appeared until he went to Constantinople and besieged him for a long time, then the state returned to Hercules (26).

It was narrated on the authority of Saeed bin Jabir on the authority of Ibn Abbas, in Almighty saying: (Alif, Lām, Meem, the Rome had been defeated in the lowest land), he said: I overcame and defeated, he said: The polytheists liked to show Persia over the Romans: because they are idols, and Muslims loved to show the rum on Knight ; Because they are the people of the book, then he mentioned this to Abu Bakr, and Abu Bakr mentioned it to the Messenger of Allah, and the Messenger said: (As for they will prevail), then Abu Bakr mentioned it to them, and they said: Make a date between us and you sooner. Such and such, and he made it five years later, and they did not appear, and Abu Bakr mentioned this to the Prophet and he said (unless you make it to Don .. I see him said the ten). Said bin Jabir said: The few are less than ten, and then the Romans appeared after that, he said: That is his saying Almighty (Alif, Lām, Meem, the Rome had been defeated in the lowest land, and they after their victorious in a few years to Allah is before and after that day believers will rejoice, Allah grant victory to victory whom mighty the Merciful) [Roman / 1 5] (27).

**Third: The surah's suitability for what preceded and for what followed it.**

The occasion science is a creative science through which the researcher can reach new results by showing the aspect of proportionality between the surah and the surah that preceded it and after it. So, knowing the occasion between the wall helps to accurate understanding and good interpretation, and to realize the consistency of meanings between the verses and the wall, and means the knowledge of the occasion here a statement The face of

correlation and proportionality between surah Al-Rum and the surah that preceded it and the surah after it. The following explains the aspects of correlation and occasion between that surah and the surah before and after it (28).

First: The occasion of the surah of what preceded it: The occasion of the surah of what came before it becomes clear in several ways, as follows:

1 - Surah Al-Rum and surah Al-Ankabut, which were previously similar at the start of the surah, because each of them opened with (Alif, Lām, Meem) not accompanied by mentioning the download, book, and the Qur'an, unlike the special rule in the opening with cut letters, all of which were combined with only these two surahs and surah Al-Qalam (29).

2 - The result of the grief that Almighty mentioned in Surah Al-Ankabut by the Almighty saying: "And those who strive in us to guide them are our paths, and Allah is with the benefactors of the benefactors." And the believer is the one with the Almighty. Believers, with the victory of Allah, help those who want and they are dear and merciful) (30).

3 - The evidence and proofs in surah Al-Rum for the unification of Almighty and consideration of the horizons and souls are detailed to what came out of it outlined in the previous surah Al-Ankabut (31).

4 - What was stated in the previous surah about the distinction between the polytheists and the people of the book, that the polytheists hated the people of the book, and the reason for this hatred. The polytheists in their arguments were attributed to the lack of reason, the Almighty said: (but most of them are unreasonable) [Al-Rom / 63]. The people of the Book with good manners. And the Almighty said: (And do not argue with the people of the Book, but with me) When the Magi conquered the People of the Book, the polytheists rejoiced at this, so God Almighty revealed the beginning of Surah Al-Rum to show that victory does not denote the truth, but Almighty Allah may want more reward in the devotee, and then he afflicts it and reigns over it, and may Almighty choose the hostile to hasten the minimum torment without the greatest agony on Judgment Day (32).

5- The previous surah Al-Ankabut started jihad and concluded with it, and this Surah Al-Rum started with what includes supporting the believers and gloating over their polytheistic enemies, as if this surah is complementary to what preceded it in this regard (33).

Second: The occasion of the surah for what comes after: The occasion of the surah for what comes after is clear in several ways. It is as follows:

1 - When Almighty said at the end of surah Al-Rum: "We have struck people in this Qur'an from every example" [Al-Rum / 58]. A reference to the fact that the Qur'an is a miracle. He said at the beginning of the surah that follows: "These are the signs of the lord," [Luqman / 2-3] (34)

2 - Almighty said in the late sura of Al-Rum that the infidels disbelieve the revelations of Allah said (While Jithm verse? They who disbelieve that you only Mbtalon) [Roman / 58, said in Sura after which: (and if recited by our signs gone pride as though not hear it as if in his ears was reverence, and he preached it with painful torture (Luqman / 7), a sign of their arrogance about the worship of Allah and their efforts towards his signs (35).

3 - When the charity that surah Al-Rum called for from faith in God's meeting is a home away from the impurities of imperfection, described by the descriptions of perfection, worshiped by what was prescribed in the face of sincerity, and contempt with evidence as it was directed, and turning around with it as it took place, and that was the eye of wisdom, Almighty said in surah Luqman: (guided and mercy to the benefactors), that is, if it is an elaborate statement, and carries out everything he has called for it (36).

4 - Approved in both surahs the faith of believers in the resurrection, he said in surah Rum: (and said those who were given knowledge and faith have tarried in the Book of God to the day of resurrection, this is the day of resurrection, but you do not know) [Roman / 56], and this is the eye Aakanam Hereafter Mentioned in the beginning of Surah Lukman, Glory be to Him: (And they are in the Hereafter, they are sure) [Lukman / 4].

5 - Between God Almighty in those two surahs, that the polytheists unite God Almighty and pray to Him with supplication at the time of distress and fear of destruction, and they share in it the time of bliss and destruction, so most of them said in Surah Al-Rum: “And when people touch harm, call on their Lord, then what is it then?” Brabham of them associates) [Roman / 33], and he said in Surah after which (if Gshehm waves Kzll called God sincerely his religion when he delivered them to the mainland Some frugal and deny Our revelations, but all Khtar Cavour) [Roman / 32].

6 - God Almighty met between the two surahs, so he mentioned in this surah two great kingship for the sake of the world, and he mentioned in the surah after which the story of the servant slave who was ascetic in this world, and God recommended patience and not arrogance, and this requires leaving the warrior (37).

Four: The main topics of the surah.

This surah addresses the issues of the Islamic faith in its general framework and its broad field of oneness, mission, resurrection, and punishment (38). Below we show the most prominent topics that the surah addressed with some brevity:

First: Informing about an important metaphysical event, and the victory of the Romans over the Persians, and this experience has already been achieved (39)).

Second: Then the Holy Surah rebuked the unbelievers, for not considering their own conditions, and the conditions of the ex-people who were more powerful and more pluralistic, and vowing them to ill-fate because of their insight, insisting them from calling the truth, and promised the believers a good reward.

Third: Then the Holy Surah then presented twelve evidences of the oneness and power of the Almighty and this evidence began with the Almighty saying: {And from His signs, He created you from dust, then, when you are human beings, you will spread. (40)}

Fourth: After having established the Almighty these multiple evidences of oneness and ability, followed, that people follow the religion is right, and acting to him, the Almighty said: thy face upright for religion After that mankind, do not switch to almighty creation, that debt values, but more People do not know. Repent to Him, fear Him, and perform the prayer, and do not be among the polytheists.

Fifth, then the Almighty conditions of people in good times and bad, and invited them to empathy and compassion, and Nfarhm of abuse of usury, he says :( Phat The kinship right and the poor and the son of the way, it is better for those who want the face of, and those who will prosper. What you come from the Lord to bring up the The money of the people, they do not raise money with God, and you do not come from zakat that you want, so those are the weak ones (al-Rum 38: 38-39).

Sixth: Then the Holy surah returned to talking about the grace of in the wind and in the sending of the apostles, and he commanded every sane person to reflect on the effects of these blessings, so that he would increase his faith in his faith, and the Almighty said: (Then look at the effects of Almighty mercy, how to spend some time.) Death, which is capable of everything. [Al-Rum / 50] (41).

Seventh: Then the Almighty concluded the Holy Surah with a statement of the horrors of the hour, and recounted the sayings of the scholars and faith, in their response to criminals when they swear that they only stayed in this world for one hour, and the Almighty, His Prophet, peace and blessings be upon him, were obligated to be patient in his call and steadfastness over it until almighty helped him (42) The Almighty said: (Be patient, then promising God is a right, and those who do not believe will be little you) [Al-Rum / 60].

#### **Five: Purposes of the surah.**

The purposes of this Holy Surah are many, and we cannot limit them here, but we mention some of them below

1- Suppression of the polytheists of the people of Mecca who wished the victory of the Persians over the Romans, and challenged them that the consequence will be for the Romans to prevail over the Persians after a few years (43).

2- Not knowing the polytheists that their understanding of events does not dive into consideration and do not think about the reasons for the rise and decline of nations, and do not preach the destruction of the previous nations similar to them in engaging in God (44).

3 - The inference of worship to Almighty Allah with the universal revelations, the divine creatures, and the connection between the Sunnah of Holly Qura'n in the victory of the believers and the great right upon which the heavens and the earth and what is between them and which is related to the matter of the world and the hereafter (45).

4 - Urging to adhere to the religion of Islam, as it is the religion of instinct that almighty broke the people with, and that whoever wanted someone else as a religion, he tried to replace what Allah had created and I had it (46).

5 - Determination of the Baath and creed belief by mentioning the proven mental evidence (47).

6 - One of the greatest purposes of this surah is to prove the whole thing to Almighty Allah, so oneness and ability come to everything, then the resurrection comes, and the victory of his followers and the failure of his enemies (48).

7 - Determining the principle of happiness and misery on the day of resurrection. People of faith and piety in Hebron and those of polytheism and transgressions in torment are prohibited (49).

8 - Directing the Messenger to be patient with his call, and what he will receive from people in it, and reassurance that God's promise is true, so do not worry him, and those who are not sure will underestimate him (50).

#### **Third Section: The importance of Islamic creed and its impact on individual and society.**

##### **First: The importance of Islamic creed.**

There is no doubt that the Islamic faith has great importance in the lives of people, but in the life of all mankind and this is indicated by many things. The most important of which are summarized as follows:

First: The Islamic faith is the first and absolutely assured of duty. The Holy Qur'an took great care in unifying God Almighty as the great issue and the mission of the first messengers, so the Messenger, peace be upon them, the first thing they did from the matter of calling to almighty is the call to monotheism Almighty Allah, as said : (And we have sent in every nation a messenger that they worship Allah and spare the tyrant) [Al-Nahl / 36], so the whole Qur'an is a hadith about monotheism, its truth, its calling, and the suspension of happiness in this world and salvation in it (51).



The period of the prophet's message was not devoid of the announcement of monotheism and its witnesses and the fight against polytheism and its phenomena. What he left the report of monotheism is good and he does not want it and he is besieged in the people and he did not depart from it while he is on the path of immigration and the enemies lie in wait for him. For all of this the monotheism was the first and must be the first in every era (52).

The Islamic faith is the root of the religion and the basis of the mission of the messengers. The Almighty said: (We do not send messengers before you before you, unless we refer to Him, that there is no god but I, but worship Me) [25].

Second: The Islamic faith is the basis for validity and acceptance of business:

He does not accept a saying or action except if it is pure to Almighty Allah. Almighty said: "Whoever has Islam whose face is to Allah and who is good, he will be rewarded by his Lord, and there is no fear of him." A work that is not based on this creed, because it will be a wasted wastewater that does not benefit its owner. The Almighty said: "We went to what they had done, and made it a wasted blast." [Al-Furqan / 23]. Almighty wanted to base this rule pure divinity, as all its legislation and all its organizations derive from this rule (54).

If not achieved uniformity and fidelity to Allah the lord of the worlds to be overlooked Intercession, prayers of the righteous, even if calling for the master of the prophets and messengers Muhammad, and said (ask forgiveness for them said, or do not pray for forgiveness for them that forgiveness for them seventy times Allah will not forgive them so that they disbelieve in Allah and His Messenger, and Allah does not guide The wicked people (Al-Tawbah / 80). As it creed the basis of the basis of deeds (55).

Third: The Islamic faith is the most noble and longest of science. For the honor of knowledge relates to the honor of the known and the subject of the science of belief is the knowledge of Almighty and recognition of his names, attributes and deeds, and what is attached to that from the identification of the prophets and messengers and the last day. There is no honor or honor from Almighty. There is no happiness for the hearts nor bliss nor pleasure except that you worship its Lord And its nature. Our need for this creed is above every need and our necessity is above all necessity. Islamic beliefs, acts of worship and transactions and behavior are all directed to one direction, which is the sincerity of religion to Almighty, and this united direction has a great importance in understanding the Islamic religion (56).

Fourth: The Islamic faith is considered a human necessity that is indispensable. This is because a person, according to his instinct, tends to resort to a supreme power, in which he believes superhuman strength, and complete control over it and the creatures around him, and that the first thing that achieves this is the correct belief that agrees with that instinct, and respects the human mind and its position in the universe and this is what the Islamic belief came to The Almighty said: (So establish your face with true religion, Allah is the one who has broken it, and people do not exchange it for the creation of God that is your religion.)

Belief and religion are a necessary element, and humanity needs it for psychological and spiritual perfection. The human being is a body, a soul, and the body is nourished by food and drink, while the soul is nourished by faith and belief.

Fifth: The Islamic faith is valid for every time and place.

The creed of Islam is no god but God, and its meaning is that there is no servitude in truth except for Almighty in belief and perception. The Almighty said (And I did not create heaven and mankind except to be worshiped) [Al-Dhariyat / 56] Establishes Islamic legislation, dissolves permissible things, and prohibits what is forbidden,

for this is true servitude, and this is the belief of Islam that is distinguished from other beliefs. Islam is an indivisible whole that is why it was obligatory for the duty of the owners of the Islamic faith to call for it, with wisdom and good advice, to save societies from the darkness of polytheism and passion, to the light of monotheism and guidance (59).

The Islamic faith is the basis of the existence of man and it is the greatest task undertaken in this world, so the person must know that Almighty Allah created him in this world to achieve this belief (60).

The Islamic belief system deals with whole life and takes care of the affairs of all humanity, large and small, and regulates human life in this worldly life alone, but also in the hereafter, not in the realm of martyrdom alone, but also in the works of the unseen, nor in the visible material transactions alone, but in The deeds of conscience, worldly affairs, and intentions, and thus it becomes clear that the Islamic faith includes all parts of life that are valid for every time and place (61).

### **Second: Effect of the creed on individual.**

Belief in Almighty, if he settles in the believer's heart, shows the effect of this in his life and all his behaviors. Among the most prominent of these effects are the following:

First: Trust in the victory of Allah: The believer is confident in the victory of Almighty and his support and promise that does not succeed (62). The Almighty said (Allah promise does not break Allah's promise), because Almighty has promised the believers in the beginning of Surah Al-Rum that the Romans appear from Persia, when Almighty said (And after their victory they will overcome), the promise of Almighty has been fulfilled, and the Romans appeared on Persia, (but most people do not know), and they are unbelievers who do not know that almighty's promise is true (63).

The believer is convinced that victory is from Almighty and that whoever victory from Allah will never prevail, even if all the soldiers of the earth gather on him, and whoever fails him will never be victorious even if he has the number and the number (64).

Victory of the believers is a right that Allah has required to be honored and honored by Him Almighty (64), Glory be to Him (And it was truly upon us to support the believers) [Al-Rum / 47], glorifying the believers and raising their status as made them deserving of Allah to support them (65).

And this confidence appears clear in the words of Abu Bakr, when they told him that your friend claims that the Romans will triumph, he said with confidence without hesitation and not stutter. He believed, and they were betting on him, and he is betting, and he is confident that the promise of Allah will be fulfilled in the time that he set for them (in a few years) and this trust The absolute promise of Almighty is that which filled the hearts of the believers with strength, certainty and steadfastness in the face of obstacles and adversity until the word of Allah and the truth of his promise almighty were fulfilled (66).

Second: Feeling of faith in honor: The Islamic faith gives the person the pride of the soul and freedom from slavery to other than Almighty Allah. So, the person of the belief refuses himself to be humiliated or subject to other than Almighty Allah, because he believes firmly that everything is by Allah's command and appreciation. Because, Almighty is capable of everything one of the manifestations of his ability is that the heavens and the earth command his command (67). He, Glory be to Almighty: (And from His signs that the heavens and the earth command His command) [Al-Rum / 25], then the believer feels that God is with him from whom he takes pride and strength, so he does not fear, and he does not fear, except the Almighty, who are subject to the glory and

dominion all pride and responds to his ability all present in this presence (68). The Almighty said: (who begins the creation, then repeats it is easier for him and his ideal in the heavens and the earth is the mighty, the wise ([Roman / 27]). He who is neither victorious nor overpowering, he has perfect pride and broad wisdom, and his glory found the creatures in them and appeared, and his wisdom mastered them with what he made and the best of them in what he has prescribed. The name of Almighty gives to man the pride and dignity, so the believer is dear to the honor of Almighty (69).

Ibn al-Qayyim, may God have mercy on him, said: (It is sufficient for you, for you are a servant ... and it is sufficient for you to be proud that you have a lord) (70). The strength of the believer is based on faith in God, for God alone has pride, tyranny, and everything else that is poor.

Third: Feeling satisfied, reassuring, and psychological comfort: Faith, if it penetrates the soul and penetrates into the hearts, gives man the reassurance of the soul and the tranquility of the soul, so he is freed from the fear of the servants and turns to worship the Lord of the servants who set the deadlines and the division of livelihoods, for the believer knows that the Creator of the universe is God Almighty, and that He is glorified is He The living, the dead, and the razer are satisfied with what God Almighty appreciates in his management, the wisdom of the universe, and the wisdom of the Sharia (72). God Almighty is the one who started the creation while he is an illiterate and he brings it back. He has no partner in all of this. The Almighty said: "God begins the creation and then restores it to him and then returns to it." [Romans / 11], just as He glorified him and the one who made the provision between creation Did they not see that God simplifies the provision for whomever He wills and is able to do that? For in that there are no signs for a people who believe, that no one can believe. Its achievement only with the success of God (73). The believer knows that the reins of all things are in the hands of God Almighty, so he will not have a change of status, but rather will have permanent satisfaction and joy (74).

Ibn al-Qayyim, may Allah have mercy on him, said: (He continued serenity is reassurance, dignity and serenity that Allah descends in the heart of his servant when he is disturbed by the severity of fears, so he is not disturbed after that when he responds to it) (75), so the owner of the creed lives in the world, the soul is calm, the mind of the evil eye (76) .

Fourth: Sincerity to Almighty, and honesty over his obedience: The servant can only perform sincerity to Almighty except by believing in him, glory be to him, and the origin of righteousness is the righteousness of the heart to obeying Allah, his fear, honor, trust in him, and symptom on what is equal (77). The Almighty said: "Establish your face with true religion, and Allah has made it easy for people to replace it." No, this is the religion of yours. In this noble verse, Almighty has commanded sincerity for him in all circumstances and the establishment of religion for him, glory be to Him. The faithfulness is the spirit of faith and the mystery of worship (78). The Almighty said: "So establish your face for the precious debt" [Rum / 43]. Other than the religion of Islam, it is not upright (79), for the believer in Almighty makes his concern and intent to devote religion to Almighty, for it is the valuable religion and it breaks the fast on which the servants broke the fast, because Allah rode in the hearts of his servants, accepting his monotheism and loyalty to his Almighty (80).

Fifth: Knowledge and insight: Whoever knows monotheism and its truth, and knows the polytheism that is its opposite, Allah has thrown in his heart a light and insight in religion, so believers are the first among the gates who understand the facts of things, and turn the consideration of almightykingdom, so they know the signs of his ability and realize his ability Almighty to create and resurrect (81).He says ( and said those who were given knowledge

and faith have tarried in the book of God to the day of resurrection, this is the day of resurrection, but you do not know) [Roman / 56], believers are those who were given knowledge of the HollyQur'an and brightened their minds correct beliefs, and the kindness of faith in science Interest in it, because knowledge without faith does not guide true beliefs in which to win the next life (82).

Sixth: Winning Paradise and escaping from hell: Faith in Almighty Allah is a reason for entering heaven and delivering from torment. The Almighty said: "As for those who believe and do righteous deeds, they are in a kindergarten, and they will be crossed over." [Al-Rum / 15] The plant and the varieties of delicacies, they are delighted and enjoy the good of living and listening, and they enjoy all the pleasures that no one can describe (83).

Seventh: Patience and steadfastness: The Islamic faith, once established in the soul and mixing with the screen of hearts, until you make its owner patient with affliction, does not panic from the trials of the world and the calamities of eternity (84). It started with Almighty promise of victory for the Romans a few years later, and the victory of the believers. It ends with patience until God's promise comes, and patience is also with regard to attempts to belittle and shake from those who are not sure. Patience and steadfastness are the path of believers, for they are confident in God's true promise, steadfast in the face of calamities, tribulations, without worry, disturbance, confusion or doubts (85).

### **Third: Effect of the creed on society.**

Belief in God Almighty brings many important effects to society for its preservation, the most prominent of which are the following:

First: Faith fraternity and spiritual unity: Faith in Almighty when he mixes with hearts strengthens society, and intimacy and love reign among his members, so no one can separate him (86). Faithful brotherhood is that brotherhood that results from embracing the creed of monotheism. The correct faith produces one nation that is united in the hearts of its people, linked by the bond of religion and not by the bond of race and offspring (87).

Almighty faithful slaves referred to them and his fear and the establishment of the canons of religion, and forbade them to be infidels, who divide their religion, and became sects of different parties, he says :( Mgnen to him and fear Him and keep up prayer and be not of the idolaters, who divide their religion and were sects of each party, including They have rejoicing) (al-Rum / 31-32), so religion is one and it is the sincerity of worship to Almighty Allah alone, but these polytheists divided him. So, they were a difference in polytheism, each group is fanatical to its group, delighting with the science that is against the messengers (peace be upon them), believing that it is right and others on It is invalid, and this is a warning to believers of their dispersal and dispersal, so that they are similar to those who are partakers of separation, for the brotherhood of faith has been held by Almighty and linked to all bonding, so believers should not be separated (88). Almighty Allah unified with the unified scattered hearts and scattered passions, so the Muslims did not unite and their word only met with monotheism, and they did not disperse and differed except for their distance from it (89).

Second: Compassion and cooperation: Individuals in the community of faith are compassionate among themselves, appointing the weak and strong, and helping the rich, the poor, seeking the pleasures of Almighty, and seeking rewards from those of Almighty, for safety, hypocrisy and reputation, for Almighty has urged believers to spend in his path, and forbidden they usury of all kinds and methods, and the promise of the Almighty to double pay on the performance of the premise of Zakat, said Ezz Almighty :( rolls the kinship right and the poor and the son of the way it is better for those who want the face of Almighty and those who will prosper, and what you come

from the Lord for more than in the people's money is not more than Allah and You come from Zakat that you want in the face of God, so those are the weak ones (al-Rum / 38-39), so faith in Almighty pushes a person to charity to the poor and the weak and to give those with relatives their rights from righteousness and prayer, and the good is the same as the one who has the righteousness, and the good is the same as the one who has done the same from the righteous, from the good and the good. It was widespread in pre-Islamic societies. This had to be eliminated in order to be replaced by cooperation and compassion (91).

If a person is left to this selfishness to control him, govern his behavior and direct his relationships with people, then we will find in him only a greedy and scarce person, all his concern is to benefit and not benefit, and to take and not give, and the society that wants to build glory, build a civilization, and promote a message, in need To double efforts, to build, develop, and rise, in need of a person who gives before it is taken, and performs the duty before he asks for the truth, and is fine with making money when needed, it is no wonder that we see a religion like Islam that gives us in the stage of its strength and prosperity wonderful examples, for sacrifice, effort and struggle She offered the same money that she had for the sake of Allah, and she was the keen of the eye (92).

## VII. CONCLUSION

All praise be to Almighty Allah here and after, for the facilitation of his book for remembrance and forethought. After accomplishing the writing of this research, I reached several results:

1. The Islamic creed is the basis for the validity of business, so it is not acceptable to say or act unless it is based on it.
2. It became clear to us through the content of the surah that Islamic creed is the cause of happiness in this world and survival in the hereafter.
3. The Islamic creed produces a harmonious and interdependent society whose members are above love and giving.
4. Attention to the importance of belief and the need of people to it at all times.

## REFERENCES

1. Al-Qazwini, A, (died: 395 AH), Dictionary of Language Standards, Investigator: Abd al-Salam Muhammad Harun, Dar al-Fikr, Beirut, 1399 AH - 1979 AD.
2. Ibn Manzoor, M., (died: 711 AH), Lisan Al-Arab, 3rd floor, Beirut, Dar Sader, 1414 AH.
3. Al-Firozabad, M., (died: 817 AH), the surrounding dictionary, investigator: Muhammad Naim Al-Arsouqi, 8th edition, Beirut, Al-Resala Foundation, 1426AH-2005AD.
4. Al-Taftazani, M., (died: 793 AH), approximation of what is meant to explain the refinement of speech, investigator: Abdul Qadir Al-Kurdistani, Beirut, Dar Al-Kutub Al-Alami
5. Al-Taftazani, M., Explanation of the Purposes in Speech Science, Dar Al-Maaref Al-Numaniya, 1401 AH 1981 AD.
6. Al-Jarjani, p., (Died: 816 AH), Book of Tariffs, 4th floor, Beirut, Dar Al-Kutub Al-Alami, 1983 AD.
7. Muhammad Abdo, M., (died: 1323 AH), the message of monotheism, the Arab Book House.

8. Malkawi, M., The creed of monotheism in the Holy Quran, 1st edition, Dar Al-Zaman Library, 1405 AH-1985 AD.
9. Abu Habib, S., Fiqhi Dictionary, Language and Terminology, Damascus, Dar Al-Fikr, 1408 AH-1988 CE.
10. Sophie, p., Useful in the tasks of monotheism, i 1, Dar al-Ilam, 1422 AH.
11. Al-Razi, M., (d. 666 AH), Mukhtar Al-Sahah, Investigator: Mahmoud Khater, Beirut, Publishers Library, 1415 AH-1995 CE., Al-Fayoumi, A, (died: 770 AH), Al-Misbah Al-Munir, Beirut, Scientific Library.
12. Al-Zarqani, M., (died: 1367 AH), Manahil Al-Irfan in the Sciences of the Qur'an, 3rd floor, Essa Al-Babi and his associates printing press.
13. Abu Zaid, M., The collection of the Qur'an in its historical stages from the Prophet's era to the modern era, 1416 AH.
14. Al-Hirawi, M., (Died: 370 AH), Refining the Language, Investigator: Muhammad Awad Marib, 1st Floor, Beirut, Dar Al-Turath Al-Arabi, 2001.
15. Al-Qalqashandi, A, Al-Joman necklaces in the definition of the tribes of time (died: 821 AH), the investigator: Ibrahim Al-Abyari, 3rd floor, the Egyptian Book House and the Lebanese Book House, 1402 AH - 1982 AD.
16. Ibn Al-Arabi, G., (died: 685 AH), A Brief History of the Countries, Investigator: Anton Salhani Al-Jesoui, 3rd Floor, Beirut, Dar Al Sharq, 1992 AD.
17. Murtada Al-Zubaidi, M., (died: 1205 AH), the crown of the bride from the jewels of the dictionary, Dar al-Hidaya.
18. Al-Zuhaili, And The Illuminating Interpretation, 2nd Floor, Syria, The House Of Contemporary Thought, 1481.
19. Ibn Ashour, M., Liberation and Enlightenment, Tunis, Tunisian House, 1984 AD.
20. Al-Mahaimy, p., (Died: 835 AH), Tasbir-ur-Rahman and Tayseer Al-Manan, 2nd floor, Egypt, Dar Al-Kutub, 1403AH-1983AD.
21. Al-Beqai, A, (died: 885 AH), organized the pearls in proportion to the verses and the fence, the investigator: Abdel-Razzaq Ghaleb Al-Mahdi, Beirut, Dar Al-Kutub Al-Alami, 1415 AH - 1995 AD.
22. Al-Tha'alabi, p., (Died: 875 AH), Al-Jawaher Al-Hassan in the interpretation of the Qur'an, the investigator: Sheikh Muhammad Ali Awad and Sheikh Adel Ahmed, 1st floor, Beirut, Dar Al-Ahyaa Al-Arabiya Heritage, 1418 AH.
23. Al-Alousi, St., (died: 1270 AH), Spirit of meanings in the interpretation of the great Qur'an and the seven motions, investigator: Ali Abdel-Bari Attia, Beirut, House of Scientific Books.
24. Al-Thaalabi, A, (Died: 427 AH) Disclosure and clarification of the interpretation of the Qur'an, Investigator: Imam Muhammad bin Ashour, 1st floor, Beirut, House of the Arab Heritage Revival, 1422 AH - 2002 AD.
25. Al-Tantawi, M., Interpretation of the Mediator, Egypt, Dar Nahdat Misr 1998.
26. Ibn Katheer, A, (died: 774 AH), the investigator: Muhammad Hussein Shams al-Din, 1st floor, Beirut, Scientific Books House, 1419.
27. Al-Tirmidhi, M., (died: 279 AH), Sunan Al-Tirmidhi, a chapter and from Surah Al-Rum, Mustafa Al-Babi Al-Halabi Library and Press Company, Egypt, 2nd floor, 1395-1975, hadith No. 3193.
28. Atta Hassan, S., Occasions between verses and fences and their benefits.

29. Al-Anjari, A, (died: 1224 AH), the long sea in the interpretation of the glorious Qur'an, the investigator: Ahmed Abdullah Raslan, i 1, Egypt, 1419 AH.
30. Al-Maraghi, A, (died: 1371 AH), Tafseer Al-Maraghi, 1st edition, Egypt, Mustafa Al-Halabi and Sons Press, 1365 AH-1946 CE.
31. Al-Saadi, p., (Died: 1376 AH), facilitating the honorable, the most gracious in the interpretation of the words of Mannan, the investigator: Abdul Rahman bin Mualla Al-Luhaig, 1st edition, Beirut, Al-Risala Foundation, 1420 AH-2000 CE.
32. The Algerian, c, the easiest explanations for the words of the great Ali, the 5th edition, Medina, Library of Science and Governance 1424 AH-2003 AD.
33. Qutb, A, (died: 1385 AH), in the shadows of the Qur'an, Floor 71, Dar Al-Shorouk - Beirut - Cairo.
34. Ibn al-Qayyim, A, (Died: 751 AH, Sharh ibn Qayyim's poem), Investigator: Zuhair al-Shawish, Beirut, Islamic Office, 1406.
35. Al-Aqeel, A, Islamic Creed and Contemporary Creeds.
36. Shams al-Din, St., efforts of the Hanafi scholars in invalidating the creeds of slavery, 1st floor, Dar Al-Sumayi, 1416 AH-1996 AD.
37. Yassin, N, Explanation of the Principles of the Islamic Faith, 14,736 AH - 2015 CE.
38. Ibn Ali, p., Al-Tawhid for Youth and Beginners, 1st Floor, Saudi Arabia, Ministry of Islamic Affairs, Call and Guidance, 1422 AH.
39. Al-Shahdoud, A., Pillars of Iman, 4/1431 AH - 2010 AD.
40. Al-Shanqeeti, M., (died: 1393 AH), Al-Azim Al-Numayr from the councils of Al-Shanqeeti on Interpretation, Investigator: Khalid bin Othman Al-Sabt, 2nd edition, Makkah Al-Mukarramah, Dar Al-Udaiem House for Publishing and Distribution, 1426 AH.
41. Shukri, M., People of the period and those in their rule, 1st floor, Beirut, Dar Ibn Katheer, 1409 AH-1998 CE.
42. Dameiriya, AR, Introduction to the Study of Faith, 2nd Edition, Al-Sawadi Library, 1417AH-1996AD.
43. Al-Shahdoud, A., Conclusion in the true meanings of victory, 1st floor, Dar Al-Maamoura, 2430AH-2009AD.
44. Al-Balkhi, M., (died: 150 AH), investigator: Ahmed Farid, 1st floor, Beirut, Scientific Books House, 1424 AH-2003 CE.
45. Al-Qaradawi, J, the desired generation of victory, 1st Floor, Cairo, Wahba Library, 1412-1992AD.
46. Zamakhshari, M., (died: 538 AH), the disclosure of the facts of the download and the eyes of gossip in the faces of interpretation, the investigator: Abdel-Razzaq al-Mahdi, Beirut, the House of Arab Heritage Revival.
47. Al-Qaradawi, J, Evangelists for the Victory of Islam, 3rd floor, Cairo, Wahba Library, 1424AH-2004AD.
48. Al-Qaradawi, J, the effect of belief on the life of the individual and society.
49. Al-Khatib, A., (d. 1390 AH), Quranic interpretation of the Qur'an, Cairo, Dar Al-Fikr Al-Arabi.
50. Ibn Al-Qayyim, M, Al-Faida, 2nd Edition, Beirut, Dar Al-Kutub Al-Alami, 1393 AH-1973 AD.
51. Zidan, A.,, The Origins of Dawah, 9th Edition, Beirut, Al-Resala Foundation, 1412AH-2001AD.
52. Al-Barrak, A., Explanation of the Tahawid Faith, 2nd edition of Dar al-Tadmuriya, 1429 AH - 2008 CE.
53. Al-Qushiri, p., (Died: 465 AH), Tafsir al-Qushairi, Investigator: Ibrahim al-Basyouni, 3rd floor, Egypt, Egyptian Book Authority.

54. Al-Nomani, S., (died: 775 AH), Al-Labab in Book Sciences, Investigator: Sheikh Adel Ahmed and Sheikh Ali Muhammad Awad, 1st floor, Beirut, Dar Al-Kutub Al-Alami, 1914 AH - 1998 AD.
55. Al-Qaradawi, Y, Introduction to knowing Islam.
56. Ibn Rajab, Z, (died: 795 AH), Masterpieces of Interpretation, 1st floor, Saudi Arabia, Dar Al-Asimah, see 2 AH - 2001 CE.
57. Askar Saleh, p, The effect of belief on the individual and society through the Holy Quran.
58. Al-Qaisi, M., (died: 437 AH), guidance to the end, 1429 AH - 2008 CE.
59. Al-Alwan, peace be upon him, when the believer finds the sweetness of faith, Saudi Arabia is the home of peace.
60. Al-Munajjid, p., The Islamic Society in the Shadow of Justice, 3rd Edition, Beirut, New Dar Al-Kitab, 1976 AH.
61. Kharaz, Kh, The Encyclopedia of Ethics, 1st edition, Kuwait, People of Athar Library, 1430AH-2009AD.