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The Sources of The Sound Creed

The sources of the sound Islamic Creed can only be established through the Qur'an and the Sunnah. The creeds are two types: the creed revealed by Allah and the creed initiated by the people. However, the sound and correct creed can only be from Allah's Wahi [the revelation sent down by Allah in the Qur'an and the authentic Sunnah]. Allah informed us about Yusuf, peace be upon him, that he said to his companions in the prison:

يَا صَاحِبَي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ; مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا
أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا
تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not. [Yusuf 39-40]

Allah said:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ

Have you then considered Al-Lat, and Al-'Uzza (two idols of the pagan Arabs) And Manat (another idol of the pagan Arabs), the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! They are but names which you have named, you and your fathers, for which Allah has sent down no authority. [Al-Najm: 19-23]

Allah said:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed. [Al-Shura 21]

Allah said:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

صِرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

And thus We have sent to you (O Muhammad) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism). [Al-Shura 52-53]

All these verses demonstrate the fact that the sound Islamic creed can only be derived from the revelation [i.e. the Qur'an and the authentic Sunnah]

The delegation of Abdul Qais

The delegation said, "O Messenger of Allah, we come to you from a far-off distance and there lives between you and us a tribe- the unbelievers of Mudar, and it is not possible for us to come to you except in the sacred months; so direct us to a clear command regarding which we are to inform others and by way of which we may enter paradise. The Prophet, peace and blessings of Allah be upon him, said, 'I command you to do four things and forbid you from four things', and he added, 'I command you to have Iman in Allah', and then he asked them, 'Do you know what Iman in Allah is?' They said, 'Allah and His Messenger know best'. He said, 'It is the testimony that none has the right to be worshipped except Allah and that Muhammad is Allah's Messenger'". [Sahih Muslim]

These people were Arabs and people of eloquence in their language, however when the Messenger asked them about Iman they replied, "Allah and His Messenger know best". This shows that the affairs of the creed and Iman are only established by way of the revelation. As for the people of bidah and evil desires, some of them derive their creed by way of the intellect, opinions, dreams, fables and beliefs they desire.

Principles We Must Establish Regarding The Sound Creed

The First Principle

We believe that the Messenger, peace and blessings of Allah be upon him, has clarified everything regarding the religion. He has clarified its fundamentals, subsidiary issues, beliefs and prescribed laws. Allah said:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion].
[Al-Maa'idah 3]

Therefore, when it is the case that the Messenger even explained- in detail- the etiquettes of using the toilet, it is not possible that he would not have detailed the creed, thus giving an allowance for others to come along and make up beliefs based on their intellects, opinions etc. Indeed, the Messenger has clarified matters of the religion, its creed and laws.

The Second Principle

The Qur'an and the Sunnah of the Messenger are the sources of the religion, and every dispute between the Muslims is to be referred back to them. Allah said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission] [Al-Nisa 65]

Allah said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error. [Al-Ahzab. 36]

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. [Al-Nisa 59]

Referring back to Allah is to refer to His Book [the Qur'an] and referring to the Messenger is to refer to his Sunnah. The one who does not do this has deviated from the straight path. Shaikh Al-Islam Ibn Taymiyyah, may Allah have mercy upon him, used to say often:

مَنْ فَارَقَ الدَّلِيلَ ضَلَّ السَّبِيلَ وَلَا دَلِيلَ إِلَّا بِمَا جَاءَ بِهِ الرَّسُولُ

Whoever opposes the proofs will be led away from the path, and there is no proof, except that which the Messenger came with.

Ibn Abi Al-Izz Al-Hanafi, may Allah have mercy upon him, said:

كَيْفَ يُرَامُ الْوُصُولُ إِلَى عِلْمِ الْأُصُولِ بِغَيْرِ مَا جَاءَ بِهِ الرَّسُولُ

How can one aim at reaching knowledge of the fundamental principles of the (religion) through something other than what the Messenger brought?!

The Third Principle:

A Muslim is not to put himself forward before Allah and His Messenger. He is not to speak about the religion without knowledge from Allah and His Messenger, because that is one of the greatest sins and crimes. Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

O you who believe! Do not put (yourselves) forward before Allah and His Messenger (), and fear Allah. Verily! Allah is All-Hearing, All-Knowing. Al-Hujurat 1]

This means: neither speak about the religion until Allah and His Messenger have spoken, nor act in the name of the religion until you are commanded- whether regarding matters of creed, acts of worship or matters regarding knowledge of the religion.

Allah said:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah). [Al-Israa. 36]

The Fourth Principle

Our understanding of the Qur'an and the Sunnah of the Messenger has to be in agreement with the understanding of the pious predecessors. They possessed the most pious of hearts and purest souls. They were the ones who received the religion directly from the Messenger, conveyed it to the Ummah as they heard it and fulfilled its requirements. Indeed, Allah selected them to be the companions of the Messenger and the carriers of His religion. Allah was pleased with them and they were pleased with Allah. Allah sent down tranquility upon them and granted them piety. Therefore, it is obligated to us to understand the religion in the manner in which they understood it, and it is not permissible for anyone to come along and say, "They [the companions of Muhammad] were men and we are men". If someone says this, then indeed he is a person of misguidance, and because of this reason, Allah said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him and follows other than the believers' way. We shall keep him in the path he has chosen and burn him in Hell – what an evil destination. [Al-Nisaa. 115]

Allah said:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success. [Al-Tawbah. 100]

This is the aim, we follow them exactly (in faith) and follow their path. The closer a person is in following them, the closer he is to guidance. In an authentic hadith the Messenger said, "The best of people are those living in my generation, then those who come after them, and those after them...."

The Fifth Principle

It is obligated to a person who has been granted this favour [adherence to the Qur'an, the authentic Sunnah and the path of the companions] that he remains steadfast upon it- steadfast upon through knowledge, creed and action until Allah takes his soul. Allah said: [فَاسْتَقِمَّ كَمَا - أُمِرْتَ - So stand (ask Allah to make) you (Muhammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded]. [Hud. 112]

Steadfastness can only be fulfilled through that which Allah has revealed.

Allah said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Verily, those who say: “Our Lord is (only) Allah,” and thereafter Istaqamu (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. [Al-Ahqaf 13]

Allah said:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنْزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

Verily, those who say: “Our Lord is Allah (Alone),” and then they Istaqamu , on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! [Fussilat 30]

This steadfastness is sought from a servant of Allah- steadfastness upon the sound creed, righteous action and deeds that draws him close to Allah until Allah takes away his soul. Allah said: [وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ] - And worship your Lord until there comes unto you the certainty (i.e. death)]. [al-Hijr. 99]

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah]. [Aal Imran. 102]

One of the tremendous supplications is that which has been reported by Ibn Abee Shaybah that Abu Dardaa, may Allah be pleased with him, used to supplicate:

اللَّهُمَّ إِنِّي

أَسْأَلُكَ إِيْمَانًا دَائِمًا وَعِلْمًا نَافِعًا وَهَدًيًا قَيِّمًا

O Allah! I ask you for abiding Iman, beneficial knowledge and upright guidance.

Muawiyah Ibn Qurra, may Allah have mercy upon him, transmitted this narration from Abu Dardaa and then said: "This is because there is Iman that is not abiding, knowledge that is not beneficial and guidance that is not upright". Therefore, a Muslim must ask Allah for these things and he should employ the means to attain them, as the Messenger said: "Be eager for what is of benefit to you and place your reliance upon Allah".

The Sixth Principle:

And after being granted steadfastness, one must call to it. Allah said:

وَالْعَصْرِ

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

By Al-'Asr (the time). Verily! Man is in loss, Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.). [al-Asr]

One has to propagate the sound path and the religion based on what Allah makes easy for him to propagate. The Messenger said to Ali, may Allah be pleased with him, "By Allah, for Allah to guide one man by you is better for you than red camels". The Messenger also said: "Whoever calls to guidance, he will be rewarded, and (also) receive reward equal to those who follow him, without their rewards being reduced in the least". The Messenger also said: "The one who guides to good is like the doer of that deed itself".

Distinguishing Signs of The Sound Islamic Creed

The sound Islamic Creed is based on the Qur'an and the Sunnah as opposed to the other creeds. The sources of the other creeds differ and you'll find them being in opposition to each other-filled with contradictions and diverse orientations. As for the person who has been blessed with the sound Islamic creed, he is saved from all of this. The sound Islamic creed is the creed that agrees with Fitrah [sound natural disposition] and sound intellect.

Allah said:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

So set you (O Muhammad) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most men know not. [Al-Rum. 30]

The Prophet said, "Every newly born child is born in a state of fitrah [i.e. upon a natural inclination to worship Allah (alone)], and it is his parents who make him into a Jew, a Christian or fire-worshipper.....". The Prophet said that Allah said: "Indeed, I created my servants as Hunafaa [i.e. inclined towards monotheism and distanced from polytheism], but the devils divert them from their true religion (of Islamic monotheism)". When a person of sound intellect is introduced to the sound Islamic creed and its evidence, he will not oppose it. He will know that it does not contradict sound intellect. It was said to one of the Arabs, "How do you know that the Messenger of Allah is truthful?" He replied, "I have not found him to command something, except that it is commanded by the sound

intellect; and I have not found him to prohibit something, except that it is prohibited by the sound intellect". This shows that those who nurture the people upon the sound Islamic creed are the callers to that which agrees with the natural disposition and sound intellect, as opposed to the false creeds because they are in opposition to the natural disposition and sound intellect.

Those who call to false creeds utilise lies, deceit, fables, and dreams to spread those false and deviated creeds. The false creeds and their adherents contradict each other, but as for the sound Islamic creed, its adherents do not contradict one another. Allah said:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein many contradictions. [Al-Nisa. 82]

Allah said:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah). [Fussilat. 42]

The sound Islamic creed founded upon the Qur'an and the Sunnah is free from falsehood. Falsehood cannot approach it because it is founded upon a pure source. As for the other creeds, they are based on contradictions and differences.

Allah said:

يُؤْفِكُ عَنْهُ مَنْ أَفَكَ

إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ

And certainly, you (i.e. people of false creeds) have different ideas (about Muhammad and the Qur'an). Turned aside therefrom (i.e. from Muhammad and the Qur'an) is he who is turned aside (by the Decree and Preordainment of Allah).

The sound Islamic creed is clear and there are no obscurities in it, as opposed to the creed of the falsifiers. Its fundamental principles and evidence are clear, as opposed to the other creeds. For example, one of the proponents of theological rhetoric wrote a very abstruse treatise on the knowledge of the existence of Allah and then said, "None will comprehend it, except someone who is firmly grounded in knowledge". Ibn Abi Al-Izz Al-Hanafi said that one of the philosophers said, "I spent all night looking at the evidence of the philosophers till morning came, but I could not understand anything".

The sound Islamic creed unites the hearts and prevents hatred and rancour between the people; rather it even unites creatures that are different from one another. For example, look at the bond between the angels and the pious people amongst the children of Adam?!

Allah said:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord and believe in Him (i.e. believe in the oneness of Allah) and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! [Ghafir. 7]

So they (i.e. the angels) supplicate and ask Allah to forgive the believers, and this bond between them and the believers is due to the sound Islamic creed they share.

Allah said:

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All-Wise. [Al-Anfal. 63]

It is Allah Who unites (the hearts of the) believers through the sound Islamic creed and this is why Allah said: [إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ] - The believers are nothing else than brothers (in Islamic religion). [Al-Hujurat. 10]

As for the bond you find between the people of corrupt creeds, they are all disconnected. Allah said:

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. [Al-Baqarah. 166]

Allah said:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

Friends on that Day will be foes one to another except the pious and righteous people who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

The sound Islamic creed gives one's heart peace and tranquility. Allah said:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)]. [Al-An-Nahl. 97]

A good life is dependent upon Iman and righteous actions. Allah said:

طه

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

إِلَّا تَذْكِرَةً لِّمَنْ يَخْشَىٰ

Ta-Ha. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] We have not sent down the Qur'an unto you (O Muhammad) to cause you distress. [Ta Ha 1-2]

Allah said:

لَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest. [Al-Rad. 28]

Shaikh Al-Islam Ibn Taymiyyah said: The hearts were created for Tawhid, but when they abandon what they were created for, they become confused and bewildered. The heart's need for Tawhid and remembrance of Allah is like a fish's need for water. A fish dies when deprived of water and likewise the heart dies when deprived of Tawhid and remembrance of Allah.

The sound Islamic creed is a creed of uprightness and justice- neither going beyond bounds nor falling short, as opposed to the other creeds. There is nothing in the religion- be it the beliefs, acts of worship and its laws- except that the people are divided into three categories in that regard: the extremists, those who fall short and those who remain upon uprightness, justice and the sound creed- the Qur'an and the Sunnah.

The sound creed in the religion is like the roots of a tree and the foundation of a building. Just as a tree cannot stand firm except on its roots, and a building cannot stand firm except on its foundation, similarly, the religion cannot be established except through sound Iman and sound Creed. A person without a sound creed is similar to a body without a soul. Allah said:

أَوْمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ
زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do. [Al-An'am 122]

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he (Muhammad) calls you to that which will give you life. [Al-Anfal. 24]

This is why Allah called the revelation Ruh. Allah said:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

And thus We have sent to you (O Muhammad) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism). [Al- Shura 52-53]

Why did Allah call it Ruh? It is because the real life of the hearts cannot exist, except through the revelation, and the sound creed is the greatest thing in the revelation. Allah said:

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

يُنْزِلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

The Event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him. He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind that La ilaha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds). [Al-Nahl. 1-2]

This (i.e. the sound creed, Tawheed, sincerity in worship) are the greatest in the revelation.

Some Virtues of the Sound Creed

The sound creed is the basis upon which the religion is built. This is manifested in the parable in the Ayah:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

See you not how Allah sets forth a parable? – A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the Leave of its Lord and Allah sets forth parables for mankind in order that they may remember. [Ibrahim 24-25]

"Whose (i.e. this tree) roots are firmly fixed and its branches (reach) to the sky (i.e. very high)". The firmness of these roots are the sound Creed, sound Iman and sincerity in worshipping Allah alone, and thereafter, the branches are made strong and the fruits are produced. **"Its roots are firmly fixed".** What is well known is that a tree cannot be of benefit when its roots are not firmly fixed, thus, if the roots are firm, the branches will be strong and the fruits are produced. This is a parable in explanation of the religion of Islam and the status of the sound creed in the religion.

If you wish to know the status of the sound creed in the religion, look at the date palm tree because the Prophet said that the goodly tree that has been compared to the believer is the date palm tree. Ibn Umar, may Allah be pleased with him, narrated: While we were with the Messenger of Allah, peace and blessings of Allah be upon him, he said: "Inform me of a tree which resembles a Muslim man. Its leaves do not fall and it does not, and does not, and does not; and it gives its fruits every now and then." It came to my mind that such a tree must be the date palm, but seeing Abu Bakr and Umar saying nothing, I disliked speaking. So when they did not say anything, the Messenger said: "It is the date-palm tree". [Al-Bukhari. 4698]

This hadith shows the nobility of this tree amongst other trees, because Allah specified it and compared it to the believer. The date-palm tree has roots which are firmly fixed and deeply rooted, and it seeks after water through which it is given life. Whenever there is water, its roots seek after it; similarly, the heart of the believer seeks after Allah's revelation through which it is given life.

Allah said:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ اْعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Has not the time come for the hearts of those who believe (in the Oneness of Allah – Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurat (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (rebellious, disobedient to Allah). Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand. [Al-Hadid 16]

Allah revives the dead earth through water, and just as a tree is given life through water and dies when deprived of water, similarly, the hearts cannot be alive, except through revelation. If the hearts are deprived of the revelation, they become dead. This is why whenever a person is distanced from the revelation, he comes closer to death (i.e. his heart comes closer to corruption), and whenever he comes closer to the revelation, his heart is given life (i.e. obedience to Allah, worshipping Allah alone, distanced from sin etc) in accordance with his closeness to the revelation.

The End

**Source: An Excerpt from “Al-Mad’khal
Li-Dirasat Al-Aqeedah Al-Islamiyyah”**

Audio Lessons 1-3

By Shaikh Abdur Razzaq Al-Badr- may Allāh preserve him.