

Hakikat Kitabevi Publications No: 8

BELIEF AND ISLAM

THE ANNOTATED TRANSLATION OF

I'TIQÂD-NÂMA

by

**MAWLÂNÂ DIYÂ' AD-DÎN
KHÂLID AL-BAGHDÂDÎ**

The great Walî, a treasure of Allâhu ta'lâlâ's blessings, a superior person in every respect, master of unattainable knowledge, a light of right, truth and religion

Turkish version by:
Hüseyin Hilmi Işık

English version by:
Hakikat Kitabevi

TWENTY-NINETH EDITION



Hakikat Kitabevi

Darıüşşefeka Cad. 53/A P.K.: 35

34083 Fatih-ISTANBUL/TURKEY

Tel: 90.212.523 4556-532 5843 Fax: 90.212.523 3693

<http://www.hakikatkitabevi.com>

e-mail: bilgi@hakikatkitabevi.com

MARCH-2014

NOTE

The author of the book **I'tiqâd-nâma**, Mawlânâ Diyâ' ad-dîn Khâlid al-Baghdâdî al-'Uthmânî (b. 1192, A.H./1778 in Shahrazûr in the north of Baghdad, d. 1242/1826 in Damascus, quddisa sirruh), was called al-'Uthmânî because he was a descendant of 'Uthmân Dhu'n-nûrain, the third caliph 'radiy-Allâhu ta'âlâ' 'anh'. While he was teaching his brother Hadrat Mawlânâ Mahmûd Sâhib the celebrated **Hadîth al-Jibrîl**, the second hadîth ash-sherîf in **Al-ahâdîth al-arba'ûn** by the great scholar an-Nawawî, Hadrat Sâhib requested his elder brother to write a commentary to that hadîth. Mawlânâ Khâlid, to please his brother's lighted heart, accepted the request and explained the hadîth ash-sherîf in Persian in a book, giving it the title **I'tiqâdnâma**. Its Turkish translation, **Herkesê Lâzım Olan İmân**, was translated into English (the present version **Belief and Islam**), French (**Foi et Islam**) and German (**Glaube und Islam**) in 1969, and later, into several other languages, such as Tamil, Yoruba, Hawsa, Malayalam and Danish. May Allâhu ta'âlâ bless the innocent youth with reading this book and learning the correct i'tiqâd (faith) conveyed by scholars of Ahl as-Sunna!

Publisher's note:

Anyone who wishes to print this book in its original form or to translate it into any other language is granted beforehand our permission to do so; and people who undertake this beneficial feat are accredited to the benedictions that we in advance offer to Allâhu ta'âlâ in their name and also our best wishes of gratitude and we thank them very much. However, permission is subject to the condition that the paper used in printing be of a good quality and that the design of the text and setting be properly and neatly done without mistakes.

Note: Missionaries are striving to advertise Christianity; Jews are working to spread out the concocted words of Jewish rabbis; Hakikat Kitâbevi (Bookstore), in Istanbul, is struggling to publicize Islam; and freemasons are trying to annihilate religions. A person with wisdom, knowledge and conscience will understand and make the right one of these choices and will help to spread that for salvation of all humanity. There is no better way and more valuable thing to serve humanity than doing so.

“**Subhân-Allâhi wa bi-hamdihi subhân-Allâhil-'ahîm.**” This (prayer, called) Kalima-i-tenzîh, when it is said a hundred times in the morning and the same number of times in the evening, will cause one’s sins to be forgiven and protect one against resuming sinning. This prayer is quoted also in the three hundred and seventh (307) and three hundred and eighth letters of the (first volume of the) book entitled **Maktûbât** (and written by the great Walî and scholar Imâm Rabbânî ‘quddisa sirruh’), as well as in its Turkish version.

Yâ Rahmân, yâ Rahîm, ya ’afuwwu yâ Kerîm.

The mission of **Hakikat Kitâbevi**, (the blessed bookstore at Fâtih, Istanbul,) is to teach our faith, Islam, and to make our blessed country loveable in the eyes of the world’s people. May Allâhu ta’âlâ be pleased with people who help us! Âmîn.

Dear reader, essalâmu ’alaikum wa rahmatullah.

We have borrowed all the writings in this book from books written by Islamic scholars. We have not added anything of our own to these borrowings. We have undertaken this useful job for the twofold purpose of serving mankind and gaining recognition from people who work for people’s happiness and who protect people’s rights. When you read the writings of these great and universally celebrated scholars with due attention and consideration, you will attain useful material and immaterial knowledge, inshâ-Allâhu ta’âlâ. We extend our salâm and love to you. May Allâhu ta’âlâ bless you with good health and fruitful longevity! Âmîn.

“Wa sall-Allâhu ’alâ Sayyidinâ Muhammadin wa ’alâ Âl-i-Muhammad wa bârik ’alâ Sayyidinâ Muhammadin wa ’alâ Âl-i-Muhammad. Allâhumma Rabbanâ âtinâ fi-d-dunyâ hasanatan wa fi-l-âkhirat-i-hasanatan wa qinâ ’adhâb-an-nâr bi-rahmatika yâ-Erham-er-Râhimîn! Âmîn.

Hakikat Kitâbevi

TYPESET AND PRINTED IN TURKEY BY:

İhlâs Gazetecilik A.Ş.

Merkez Mah. 29 Ekim Cad. İhlâs Plaza No: 11 A/41
34197 Yenibosna-İSTANBUL Tel: 90.212.454 3000

F O R E W O R D

***Let us begin the book with the Basmala;
Name of Allah affords the best protection.
His gifts can be measured by no metre;
He is so merciful, and loves remission!***

Allâhu ta'âlâ has mercy upon all people on the earth. He creates useful things and sends them to everybody. He shows the way to Endless Bliss. He guides to the right path whomever He wishes among those who left the true way and followed the way to kufr (infidelity) and heresy as a result of being deceived by their own nafs, evil company, harmful books, and media. He saves them from eternal perdition. He does not bestow this blessing upon those who are cruel and exceed the limits. He lets them stay on the way of kufr, which they like and desire. In the next world, He will forgive whomever He chooses of those guilty Believers who are to go to Hell, and He will admit them to Paradise. He alone creates every living creature, keeps every being in existence every moment and protects all against fear and horror. Trusting ourselves to the honourable Name of Allâhu ta'âlâ, that is, expecting help from Him we begin to write this book.

May hamd^[1] be to Allâhu ta'âlâ. Peace and blessings be upon His beloved Prophet Muhammad 'alaihi-s-salâm'. May all auspicious prayers be on his Ahl al-Bayt and on each of his just and devoted Companions (as-Sahâbat al-kirâm).

Thousands of valuable books have been written on the tenets of the Islamic faith and its commands and prohibitions, and many of them have been translated into foreign languages and distributed to every country. On the other hand, ill-willed and short-sighted people have continuously attacked the useful, bountiful and lightsome rules of Islam and have striven to blemish and change it and to deceive Muslims.

However, it is being observed with gratitude that in almost every country scholars of Islam are still striving to spread and

[1] Praise and gratitude.

defend this way. Unsuitable speeches and articles, on the other hand, are being witnessed, which are claimed to have been taken from – but out of misunderstanding of – the Qur’ân al-kerîm and hadîth ash-sherîfs by a few people who have not read or understood books written by scholars of **Ahl as-Sunna**. Yet these speeches and articles have proven to be ineffective versus the firm îmân of our Muslim brothers and have had no influence, except indicating the ignorance of their agents.

A person who claims to be a Muslim and who has been seen performing namâz in jamâ’a must be looked on as a Muslim. If, later on, in his speech, writing or behaviour something is seen disagreeing with the knowledge of îmân as conveyed by the scholars of Ahl as-Sunna, he will be told that that is disbelief or heresy. He will be told to cease from it and repent. If, with his short mind and coarse reasoning, he answers that he will not, it will be understood that he is a heretic or a disbeliever. Even if he continues to perform the daily five namâzes, performs hajj and does all kinds of worship and good deeds, he will not escape from this disaster unless he ceases from things or acts which cause kufr and makes tawba.^[1] he will not be a Muslim. By learning well the things that cause disbelief, each Muslim should protect himself from becoming a disbeliever and should know well the disbelievers and those liars who pretend to be Muslims, especially the British spies, and keep away from their harm.

Rasûlullah ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ stated in a hadîth-i-sherîf that wrong, false meanings would be extracted from the Qur’ân al-kerîm and hadîth-i-sherîfs, and thus seventy-two heretical groups would appear. This hadîth-i-sherîf is explained in the books entitled **al-Berîqa** and **al-Hadîqa**, which quote it on the authority of (the two celebrated books of hadîth-i-sherîf entitled) **Bukhârî** and **Muslim**. We should not believe books and lectures of the men of these groups who come forward under such names as ‘great scholar of Islam’ or ‘professor of religion’, and we should be very alert not to fall into the traps of these thieves of faith and belief. Besides these unlearned Muslims, communists and freemasons and Christian missionaries, on the one hand,

[1] To make tawba (for your sins) means to feel sorry for having committed sins, to beg Allâhu ta’âlâ for forgiveness, by saying, for instance, the following prayer: “Estaghfirullah al-’adhîm al-ledhî, lâ ilâha illâ Anta Huwal hayy-al-qayyûm wa atubu ilaih,” and to promise Him not to sin again.

Wahhâbîs suborned by British plotters and Jewish zionists, on the other, are striving to misguide Muslim children by rejuvenated methods. They are doing their best to annihilate Islam and îmân by way of make-believe articles, movies, theatres, radio and television broadcasts, (and web-sites.) They are spending millions for this purpose. Islamic scholars ‘rahimahumullah’ have given necessary responses to them all and have shown Allâhu ta’âlâ’s religion and the way to happiness and salvation.

From among them, we have chosen the book entitled **I’tiqâd-nâma** and written by Mawlânâ Diyâ’ ad-dîn Khâlid al-Baghdâdî al-’Uthmânî ‘quddisa sirruh’, who was a distinguished scholar of Islam. **I’tiqâd-nâma** was formerly translated into Turkish by the late Hâji Faizullâh Efendi of Kemah, Erzincan, with the title **Farâ’id al-fawâ’id** and was printed in Egypt in 1312 A.H. This translation is simplified under the title **Belief and Islam**. Its first edition was accomplished in 1966. Our own explanations are given within square brackets. We thank Allâhu ta’âlâ for vouchsafing the lot of publishing this book for the twenty-eighth time in English. The original version of this book, **I’tiqâd-nâma**, is in Persian and exists in the Istanbul University Library (İbnül Emin Mahmûd Kemal Dept. F. 2639).

It is written at the end of the subject about ‘disbeliever’s marriage’ in **Durr al-mukhtâr**: “If a Muslim girl with nikâh (marriage contract as prescribed by Islam)^[1] does not know Islam when she reaches puberty, her nikâh becomes void [she becomes a renegade]. Attributes of Allâhu ta’âlâ must be coached to her, and she must repeat them and say, ‘I believe these.’ ” In explaining this, Ibn ’Âbidîn ‘rahimah-ullâhu ta’âlâ’ said: “If the girl is little, she belongs in her parents’ faith; she is a Muslim. When she reaches puberty, she does not belong to her parents’ faith any longer. When she reaches puberty, because of her unawareness of Islam, she becomes a renegade. Unless she learns and believes the six tenets of Islam and believes that it is necessary to live up to Islam, she will not continue to be a Muslim even if she utters the **Kalimat at-tawhîd**, that is, says, ‘Lâ ilâha il-l-Allah Muhammadun Rasûlullah.’ She has to believe the six tenets expressed in ‘Âmantu bi-llâhi ...,’ and she has to say, ‘I accept the commands and prohibitions of Allâhu ta’âlâ.’ ” This explanation of Ibn ’Âbidîn shows that a disbeliever becomes a Muslim as soon as he says the Kalimat at-tawhîd and believes its meaning. But, like any other

[1] Please see chapter 12 in the fifth fascicle of Endless Bliss.

Muslim, when he has the chance he has to memorize the following words and learn their meaning precisely: “**Âmantu bi’llâhi wa Malâ’ikatihî wa Kutubihî wa Rusulihî wal-yawm-il-âkhiri wa bil-qadari khairihî wa sharrihî minallâhi ta’âlâ walbâ’thu ba’d-al-mawt haqqun ash-hadu an lâ ilâha illallâh wa ash-hadu anna Muhammadan ’abduhu wa Rasûluhu.**” Also, if a Muslim boy does not learn these six tenets and say that he believes them, he becomes a renegade when he reaches the age of discretion and puberty. After (learning and believing these six tenets of belief and thereby) attaining *îmân*, it immediately becomes farz for him to inquire and learn **Islam’s teachings**, i.e. (commandments of Islam, which are called) **farzes**, and (its prohibitions, which are termed) **harâms**, how to make an ablution, a ghusl, how to perform namâz, and how to cover his awrat parts. If he asks a person (about these teachings), it becomes farz (an Islamic commandment) for that person to teach him and/or to help him find a true Islamic book. If he cannot find anyone or any true book, it becomes farz for him to search for one. (The same responsibilities apply for a Muslim girl as well.) He becomes a disbeliever if he does not search for one. It will be an *’udhr* for him not to be aware of these responsibilities until he finds one, (i.e. until he finds a person or a true Islamic book to teach him these responsibilities.) (An *’udhr* is something, e.g. an excuse, which absolves a Muslim from observing an Islamic injunction.) A Muslim who does not perform acts of farz within their prescribed times and/or commits harâms will be subjected to torment in Hell. This work, **Belief and Islam**, contains detailed information on these six tenets. Every Muslim should read this book well and do his best to get his children and all his acquaintances to read it. Parts of awrat are explained in the fourth fascicle of **Endless Bliss**.

In the text, meanings of *âyat-i kerîmas* are given as *ma’âl*, which means ‘meaning as reported by the scholars of tafsîr’; for, the meanings of *âyat-i kerîmas* were understood only by Rasûlullah ‘sall-Allâhu ’alaihi wa sallam’, who, in his turn taught these meanings to his Sahâba. The scholars of Tafsîr (science of explanation of the Qur’ân al-kerîm) differentiated these hadîths from false ones concocted by *munâfiq*, and *zindiqs* who were suborned by British plotters and mistreated as men of religion without a certain Madhhab and, concerning those hadîth-i-sherifs they could not find, they themselves gave meanings to those *âyats* by following the (rules and principles of the) science of Tafsîr. What is understood by those people who are unlearned in the

Islamic sciences, who speak Arabic but have no knowledge of Tafsîr, is not called the tafsîr (explanation) of the Qur'ân. That is why a hadîth-i-sherîf says: '**A person who gives meanings to the Qur'ân al-kerîm according to his own understanding becomes a disbeliever.**' A glossary of Arabic and other non-English terms foreign to the English reader is appended.

May Allâhu ta'âlâ have us all keep to the right path shown by the scholars of Ahl as-Sunna! May he protect us from believing in the false, deceitful, insidious lies of the enemies of Islam and of the lâ-madhhabî people exploiting the names such as 'great scholar of Islam'!

All the books published in multifarious languages are being spread over the entire world by way of internet.

A NOTE: Christian missionaries are striving to advertise Christianity, Jews are trying to propagate the Talmud, the Hakikat Kitâbevi is doing its best to publicize Islam, and freemasons are struggling to annihilate religions. A wise, learned and reasonable person will use his logic and choose the right one. By supporting the promulgation of the right one, they will serve as a means for mankind's attaining happiness in this world and in the Hereafter.

The present world's Muslims have parted into three main groups. The first group are the true Muslims who have been following in the Sahâba's footsteps. They are called **Ahl as-Sunnat** or **Sunnî Muslims** or the **Firqa-i-nâjiyya**, which means the group who have saved themselves from Hell. The second group are enemies of the Sahâba. They are called **Shi'îs** (Shiites) or the **Firqa-i-dâlla**, i.e. the deviating group. The third group are inimical both to the Sunnites and to the Shiites. They are called **Wahhâbîs** or **Nejdîs** (or Najdîs), from Najd, their birth place in Arabia. They are also called the **Firqa-i-mef'ûna**, (i.e. the accursed group.) For, it is written in our publications entitled **Endless Bliss** and **The Rising and the Hereafter** that people in that group call Muslims 'disbelievers'. And our blessed Prophet put a curse on people who call Muslims as such. This tripartite state of the Muslim world is the outcome of Jewish and British intrigues.

Every Muslim should always say, "**Lâ ilâha il-l-Allah,**" for the tezkiya of his nafs, i.e. to cleans himself from ignorance and sinfulness, which are inherent in his nature, and always repeat the prayer, "**Estaghfirullah,**" for the tasfiya of his heart i.e. to save himself from unbelief and sinfulness, which have smothered his heart as a result of his indulgence in his nafs, in the devil, in evil company, and in harmful reading. Prayers said by people who

obey Islam and make tawba for their sins will be accepted (by Allâhu ta'âlâ). If a person does not perform his daily (five) namâzes, looks at women who have not properly covered themselves and at others' exposed awrat parts, and eats and drinks what is harâm to eat and drink, it must be concluded that he does not obey Islam. His prayers shall not be accepted.

Milâdî
2001

Hijrî Shamsî
1380

Hijrî Kamarî
1422

I N T R O D U C T I O N

[For a blessed and beautiful beginning, Mawlânâ Khâlid Baghdâdî ‘quddisa sirruh’ commences his book by quoting the 17th letter of the third volume of the book **Maktûbât** by al-Imâm ar-Rabbânî Ahmad al-Fâruqî as-Shirhindî^[1] ‘rahmatullâhi ‘alaihi’. Imâm-i Rabbânî ‘quddisa sirruh’ states as follows in that letter):]

I begin my letter with the Basmala. Infinite glory and gratitude be to Allâhu ta’âlâ who bestowed upon us all kinds of favours and honoured us by making us Muslims and valued us by making us the Umma of Rasûlullah Muhammad ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’, which is the highest blessing.

We should meditate and realize that Allâhu ta’âlâ alone blesses every favour upon everybody. He alone creates everything. He alone is the One who keeps every being in existence. Superior and good qualities of men are all His blessings and favours. Our life, reason, knowledge, strength, sense of hearing and speech are all from Him. He always is the One who sends innumerable blessings and favours. He is the One who rescues human beings from trouble and distress, who accepts prayers and keeps away grief and disaster. Only He creates sustenances and causes them to reach us. His blessing is so bountiful that He does not cut off the sustenance of those who commit sins. His covering sins is so great that He does not disgrace or hold up to scorn or tear the honesty veil of those who do not obey His commands or abstain from His prohibitions. He is so forgiving, so merciful that He does not hurry in punishing those who deserve punishment and torture (‘adhâb). He scatters His blessings and favours upon both those whom He likes and His enemies. He does not spare anything from anybody. And as the highest, the most valuable of His benefactions, He shows us the right path to happiness and salvation. He warns us not to go astray, so that we go to Paradise. And He commands us to adapt ourselves to His beloved Prophet ‘sall-Allâhu ta’âlâ ‘alaihi wa sallam’ in order that we may attain all the infinite blessings, endless and inexhaustible pleasures in Paradise, and His own grace and love. So, Allâhu ta’âlâ’s blessings are as obvious as the sun. The favours which come from others, in fact, come from Him. He, again, is the One who makes others intermediaries and gives wish, power and strength to do favours. For this reason, He is always the One who sends all the blessings that come

[1] Imâm-i Rabbânî passed away in 1034 [1624 A.D.].

through all places and all people. To expect favours from anybody but Him is like asking for something from the custodian or asking for alms from the poor. The ignorant as well as the educated, and blockheads as well as the intelligent and the keen know that what we say here is right and to the point, for, everything said is obvious facts. It is not necessary even to think them over.

He who does favours is to be thanked and respected. Therefore, it is a human duty for every man to thank Allâhu ta'âlâ, who has bestowed these favours. It is a debt, a duty which wisdom commands. But it is not easy to carry out this thanksgiving due to Him, for men, having been originally created out of nothing, are weak, indigent, faulty and defective. As for Allâhu ta'âlâ, He always and eternally exists. He is quite remote from defectiveness. Every kind of superiority belongs to Him only. Men have by no means any similarity or proximity to Allâhu ta'âlâ. Can men, who are so inferior, thank such a high being as Allâhu ta'âlâ in a manner worthy of His Dignity? There are so many things that men consider beautiful and valuable, but He knows that they are evil and dislikes them. Things which we consider to be reverence or gratitude may be common things not liked at all. For this reason, men, with their own defective minds and short sights, cannot discern the things that express gratitude and veneration to Allâhu ta'âlâ. Unless the ways of thanking and respecting Allâhu ta'âlâ are shown by Him, acts that are considered as praising may be slanderous.

So, the gratitude to be shown and the human duties to be done towards Allâhu ta'âlâ with the heart, tongue and body were defined by Allâhu ta'âlâ and communicated by His beloved Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam'. The human duties which Allâhu ta'âlâ showed and ordered are called **Islam**. One thanks Him by following the way His Prophet taught. Allâhu ta'âlâ does not accept or like any thanks, any worship incompatible with or outside this way, because there are many things which men consider beautiful but which Islam disapproves of and regards as ugly.

Hence, in thanking Allâhu ta'âlâ, people who have reason should adapt themselves to Hadrat Muhammad 'alaihi-salâm'. His way is called **Islam**. A person following Muhammad 'alaihi-salâm' is called a **Muslim**. Thanking Allâhu ta'âlâ, that is, following Muhammad 'alaihi-salâm', is called '**ibâda** (worship). Islam's teachings are of two parts: religious and scientific.

1) Teachings that must be believed with heart and are called

Usûl-i-dîn or teachings of **îmân**. In short, **îmân** means to believe the six tenets taught by Muhammad ‘alaihîs-salâm’ and to accept Islam and to avoid saying and using signs of disbelief. Every Muslim has to learn the signs of disbelief (kufr) and avoid using them. A person with **îmân** is called a **Muslim**.

2) Teachings of worship that have to be practised with body and with heart and those which must be avoided with body and with heart. Teachings that have to be practised are called **farz**, and those which have to be avoided doing are called **harâm**. These teachings are called **Furû-i-dîn** or **Ahkâm-i-islâmiyya** or **Islamic teachings**.

[To say the **Kalima-i-tawhîd**, and to believe the fact it conveys, is initially necessary for every person to do. The Kalima-i-tawhîd is: “**Lâ ilâha il-I-Allah Muhammadun Rasûlullah**,” and it means: “Allah exists and is One. Muhammad ‘alaihîs-salâm’ is His Prophet.” To believe this fact means to “have **îmân**,” and to “become a Muslim.” A person who has **îmân** is called a ‘**Mu’min** (Believer)’ and a ‘**Muslim**’. **Îmân** has to be continuous. Therefore, it is necessary to avoid doing acts that cause disbelief and using things that symbolize disbelief (kufr).

The Qur’ân al-kerîm is the Word of Allah. Allâhu ta’âlâ sent His Word to Muhammad ‘alaihîs-salâm’ as a message through an angel named Jebrâîl (Gabriel) ‘alaihîs-salâm’. The words used in the Qur’ân al-kerîm is in the Arabic language. But they have been arranged side by side by Allâhu ta’âlâ. The words in the Qur’ân al-kerîm descended in âyats, i.e. letters and words arranged side by side by Allâhu ta’âlâ. The meanings carried by these letters and words convey the Kalâm-i-ilâhî (Word of Allâhu ta’âlâ). These letters and words (in the aggregate,) are called the **Qur’ân al-kerîm**. The meanings that carry the Kalâm-i-ilâhî are the Qur’ân al-kerîm as well. This aspect of the Qur’ân al-kerîm, i.e. the Kalâm-i-ilâhî, is not a creature. It is eternal and everlasting, like the other Attributes of Allâhu ta’âlâ. Every year Jebrâîl ‘alaihîs-salâm’ would visit the Messenger of Allah, recite (the âyats of) the Qur’ân al-kerîm that had already been revealed, in the same order as they had been recorded in the Lawh-i-mahfûdh,^[1] and our blessed Prophet would repeat after the Archangel. When the Best of Mankind was about to honour the Hereafter with his blessed

[1] Please see the thirty-sixth chapter of the third fascicle of **Endless Bliss**.

existence, the most valuable angel visited him twice, repeating the entire Qur'ân al-kerîm. Our blessed Prophet and most of the Sahâba had memorized the Qur'ân al-kerîm in its entirety. In the year when the Darling of Allâhu ta'âlâ honoured the Hereafter with his blessed being, Abû Bakr as-Siddîq, the earliest Khalîfa of the Messenger of Allah, brought together the Sahâbîs who had learned the Qur'ân by heart and the already written parts, organized an ad-hoc committee, and thereby accomplished a written text of the entire Qur'ân. Hence, a heavenly book called the **Mushaf**, i.e. a written (or printed) copy of the Qur'ân al-kerîm. Thirty-three thousand Sahâbîs came together and reached a consensus on that each and every letter of the existing Mushaf was in its right and original place.

Utterances of Muhammad ‘alaihi-salâm’ are called **hadîth-i-sherîfs**. Hadîth-i-sherîfs whose meanings were inspired by Allâhu ta'âlâ although they were uttered by Muhammad ‘alaihi-salâm’ are termed **hadîth-i-qudsîs**. There are many books of hadîth-i-sherîfs. **Bukhârî** and **Muslim** are the most widely known ones. Of the injunctions of Allâhu ta'âlâ, teachings that command belief are called **îmân**, those which must be practised are termed farz, and prohibitions are termed **harâm**. Farzes and harâms, in the aggregate, are called **Ahkâm-i-Islâmiyya**. A person who denies even one of Islam’s teachings is called a **kâfir** (disbeliever).

The second necessary thing for a person to do is to purify their heart. When said, “heart,” Two things will be understood. The piece of flesh in our chest is called ‘heart’ by almost all people. Heart in this sense exists in animals as well. The second heart is the invisible heart abiding in the (material) heart. This second heart also is called ‘heard’. It is this heart that is written in religious books. It is this heart which accomodates Islam’s teachings. It is this heart, again, which believes or denies. A heart that believes is pure. A heart that denies is dirty. It is dead. It is our first duty to purify the heart by striving hard. Worship, especieally performing namâz and saying the (special prayer called) istighfâr, purifies the heart. Committing harâms dirties the heart. Our blessed Prophet stated: **“Say the istighfâr very much! If a Muslim says the prayer called istighfâr steadily, Allâhu ta'âlâ protects them against all illnesses and disasters. He sends them rizq (food, sustenance) from places that they do not expect at all.”** Istighfâr means to say, **“Etaghfirullah.”** Prayers’ being accepted is conditional on the supplicant’s being a Muslim, making tawba for the sins committed, and saying the prayer consciously of its meaning and with belief.

Prayers said with a darkened heart will not be accepted (by Allâhu ta'âlâ). The heart of a person who says prayers three times and who steadily performs namâz five times daily will start saying. A prayer said only with the mouth without the heart's also saying will be of no use.

The religious teachings dictated by the Islamic religion are the teachings written in the books of the **Ahl as-sunnat** scholars. There are âyat-i-kerîmas and hadîth-i-sherîfs with direct and open meanings, and which are therefore called **nass**, among the credal and Islamic teachings conveyed by the Ahl as-sunnat scholars. A person who denies even one of them becomes a **kâfir** (desbeliever). He will be called a **munâfiq** if he conceals his disbelief. And he will be called a **zindiq** if he both conceals his disbelief and pretends to be a Muslim and thereby tries to misguide Muslims. However, misbelief resulting from misinterpretation of nass with unclear meaning will not cause a person to become a kâfir. But deviation from the true way of Ahl as-sunnat will lead that person to Hell. Owing to his belief in the nasses with open meanings, that person shall not stay eternally in torment; he shall be rescued from Hell and shall be taken into Paradise. People of this sort are called **people of bid'at** or **groups of dalâlat**. There are seventy-two groups of dalâlat. None of the acts of worship or the favours or services to humanity performed by these people or by disbelievers or renegades shall be accepted (by Allâhu ta'âlâ); their charitable acts will do them no good in the Hereafter. Muslims with correct belief are called **Ahl as-sunnat wa-l-jamâ'at** or **Sunnî** Muslims. Sunnî Muslims have parted into four (rightly-guided) sub-groups in performing their acts of worship. They look on one another as Muslims of the (essential credal group called) Ahl as-sunnat, and love one another.^[1] A person who is not in any one of these four groups (Madhhabs) is not a Sunnî Muslim. That a person who is not a Sunnî Muslim is either a kâfir or a holder of bid'at is written in letters written by Hadrat Imâm Rabbânî, particularly in the two hundred and eighty-sixth letter of the first volume (of his great work, **Maktûbât**), as well as in **Tahtâwî's** annotation to the book entitled **Durr-ul-mukhtâr**, in its chapter entitled **Zebâyikh**, and in **al-Besâir**

[1] These four groups (or Madhhabs) are: 1– The Hanafî Madhhab; 2– The Shâfi'î Madhhab; 3– The Mâlikî Madhhab; and 4– The Hanbali Madhhab.

li-munkîr-it-tawassul-i-bi-ahl-il-maqâbir, with documents and proof-texts. Both books are in Arabic. The latter was written in India and printed in 1395 [1975 A.D.]. Hakikat Kitâbevi in Istanbul, Turkey, reproduced the book by offset process a number of times in Istanbul.

If a person who performs his acts of worship according to one of the four Madhhabs commits sins, or if he makes any mistakes in his acts of worship, Allâhu ta'âlâ will forgive him if he makes tawba. If he does not make tawba, Allâhu ta'âlâ will forgive him and will never put him into Hell, if He chooses to do so. However, he will torment him if He chooses to do so, but later he will be released from torment. Those who do not believe even one of the clear facts that must be believed in Islam, that is, that are heard even by ignorant people, are called **kâfirs** (disbelievers) and will be subjected to eternal torment in Hell.

There are two types of kâfirs: The kâfir with a heavenly book, and the one without a holy book. If a person with Muslim parents abandons Islam, he is called a “**murtadd**” (renegade, apostate). Ibn 'Âbidîn ‘rahimahullâhu ta'âlâ’. People who are in one of the seventy-two heretical groups of Muslims and yet whose heresy has sunk into irreligiousness, “Renegades, mulhids, zindiqs, fireworshippers, such as the **Taurah** and the **Bible**, people called [Brahmins, Buddhists,] Bâtînîs, Ibâhatîs and Durzîs (Druzes), idolaters, ancient Greek philosophers and munâfiqs are all disbelievers without heavenly books.” Communists and freemasons also are disbelievers without heavenly books. Christians and Jews, who believe in revealed heavenly books, such as the **Taurah** and the **Bible**, which were later interpolated, are disbelievers with books. If such people deify a certain creature they become **mushriks** (polytheists). Allâhu ta'âlâ's Attributes called **Sifât-i-thubûtiyya** and **Sifât-i-dhâtiyya** are called **Attributes of deity (ulûhiyyat)**.

If a disbeliever, with a heavenly book or without one, embraces Islam, he will escape from going to Hell. He will become a sinless, pure Muslim. But he has to become a Sunnî Muslim. To become a Sunnî Muslim means to read and learn a book written by one of the Scholars of (the true way called) Ahl as-Sunna and adapt his îmân, acts and words to what he learns from that book. In the world it is understood from a person's clear words and actions said and done without darûra (strong necessity or compulsion) if he is a Muslim or not. It becomes definite at a person's last breath if he

has gone to the next world with îmân. If a Muslim with grave sins makes tawba for them, he or she will surely be forgiven and become a sinless, pure Muslim. It is explained in detail in 'ilm al-hâl books, for example, in the book entitled **Belief and Islam** (the current book) and in the six fascicles of **Endless Bliss**, what tawba is and how it will be made.]

ÎMÂN AND ISLAM

In this book, **I'tiqâd-nâma**, the Prophet's 'sall-Allâhu ta'âlâ 'alaihi wa sallam' hadîth-i-sherif concerning î mân and Islam will be explained. I hope that, through the blessing of this hadîth-i-sherîf, the faith of Muslims will be perfected, and thereby they will attain salvation and happiness. And I hope again that it will cause me, Khâlid, whose sins are so many, to be saved. May Allâhu ta'âlâ, in whom I have the beautiful belief that He needs nothing and that His favours and blessings are so plentiful, and who pities His slaves much, forgive this poor Khâlid, whose stock is so little and heart so black, for his unsuitable words, and accept his defective acts of worship. May He protect us against the evils of the deceitful, lying satan [and against being deceived by false, erroneous words and writings of the enemies of Islam] and make us happy! He is the Most Merciful of the merciful and the Most Generous of the generous.

Islamic schors state that every **mukallaf** male or female Muslim, who has reached the age of discretion and puberty, has to know and believe in the as-Sifât adh-Dhâtiyya^[1] and as-Sifât ath-Thubûtiyya^[2] of Allâhu ta'âlâ correctly. It is this which is primarily obligatory (fard) for everybody. Not to know is not an excuse; it is a sin. Khâlid ibn Ahmad al-Baghdâdî write this book not to make a show of superiority and knowledge to others or to become famous, but to leave a reminder, a service behind. May Allâhu ta'âlâ help humble Khâlid^[3] with His Power and through His Prophet's blessed soul! Âmin.

Everything other than Allâhu ta'âlâ is called the **ma-siwâ** or 'âlam (the creation, the universe), which is called "**nature**" now. All creatures were nonexistent. Allâhu ta'âlâ is the One who has

[1] Allâhu ta'âlâ has six Attributes that are called **As-Sifât adh-Dhâtiyya**: **al-Wujûd**, existence; **al-Qidam**, being without a beginning, and eternal in the past; **al-Baqâ'**, being without end, and eternal in the future; **al-Wahdâniyya**, having no partner or match; **al-Mukhâlafatu li-l-hawâdith**, being dissimilar to every creature in every respect; **al-Qiyâmu bi nafsihî**, self-existence or being unneedy of anything for His existence. No creature has any of these six attributes, nor any relation with them. They belong to Allâhu ta'âlâ exclusively. Some Islamic scholars said that al-Mukhâlafatu li-l-hawâdith and al-Wahdâniyya were the same and that of the number of as-Sifât adh-Dhâtiyya is five.

[2] See pages 13 and 25.

[3] Khâlid-i Bagdâdî passed away in Damascus in 1247 [1826 A.D.].

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