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MIFTAH-UL-JANNA

(Booklet for Way to Paradise)

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Indroduction to Booklet for Way to Paradise

Allâhu ta'âlâ sent Prophets 'alaihîm-us-salâm' to His born slaves so that they should attain happiness, comfort and peace in the world and in the Hereafter and lead a brotherly life by attaching their hearts to one another, and for the purpose of teaching them how to perform their duties as His slaves. Through those select people, the highest of mankind in all respects, He let His born slaves know the best way of living. He announced that Muhammad 'alaihîs-salâm', the highest and the aftermost of His Prophets 'alaihîm-us-salawât-u-wa-t-teslîmât' is the Prophet of all people that will be living all the world over until the end of the world. In His grand heavenly book named the **Qur'ân al-kerîm** and which He revealed to this most beloved Prophet of His through an angel piecemeal in a proces of twenty-three years, He declared His commandments and prohibitions. Because the Qur'ân al-kerîm is in the Arabic language and provides extremely subtle teachings and ultramundane pieces of knowledge beyond the grasp of human mind, Muhammad 'alaihîs-salâm' explained the entire book, from the beginning to the end, to his Sahâba 'alaihîm-ur-ridwân'. He said: **"Anyone who explains the Qur'ân al-kerîm in a way at variance with my explanations will become an unbeliever."** Islamic scholars, who heard from the Ashâb-i-kirâm the explanations made by our Prophet 'sall-Allâhu 'alaihi wa sallam', made them clear and plain enough to be understood by everybody and wrote them in books of Tafsîr. These scholars are called the scholars of Ahl as-Sunnat (or Sunnî scholars). Books which the scholars of Ahl as-Sunnat wrote by compiling semplers of explanations from the Qur'ân al-kerîm and our Prophet's 'sall-

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Allâhu ta'âlâ 'alaihi wa sallam' utterances, which are called **hadîth-i-sherîfs**, are called books of '**ilm-i-hâl**. People who want to acquire true and tenable knowledge of the **Islamic religion** which Allâhu ta'âlâ teaches in the Qur'ân al-kerîm have to read these books of 'ilm-i-hâl.

The original title of the book, **Booklet for Way to Paradise**, which we are currently presenting, is **Miftâh-ul-Janna**, which means **The Key of the Gate to Paradise**. It was written by Muhammad bin Qutb-ud-dîn Iznikî 'rahima-hullâhu ta'âlâ', who passed away in Edirne in the hegiral lunar year 885 [1480 A.D.].

Profound Islamic scholar Sayyid 'Abd-ul-Hakîm Efendi 'rahima-hullâhu ta'âlâ' (1281 [1865 A.D.], Bashkal'a, Van – 1362 [1943 A.D.], Ankara, Turkey) stated: "The author of the book entitled **Miftâh-ul-Janna** is said to have been a pious person. It will be useful to read it." Therefore, we have published the book. The explanations here and there in the book and which have been added within brackets are citations borrowed from other books. They are by no means expressions of personal views and comments. May Allâhu ta'âlâ protect us all against separatism and disunion, which are the inescapable consequences of falling into the traps set by Islam's enemies lying in ambush and their treacherous, heretical, lâ-madhhabî, reformist-minded accomplices under Muslim names, some of whom pass for men of religion! May He unite us all within the Madh-hab of **Ahl as-Sunnat**, the one and only way of following and adapting ourselves to His beloved Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam'! May He bless us all with a way of life wherein we love and help one another! Âmîn.

[When a person is about to do something, first a khatara (idea, thought) comes to their heart, so that they intend to do that thing. This intention of theirs is called **niyya(t)**. This person then orders their limbs to do that thing. The person's ordering the limbs is called **qasd** or **teshebbus** (attempt). The limbs' doing the work is called **kesb**. The heart's work is called **akhlâq** (conduct, behaviour). There are six places whence the khatara comes to the heart: Khatara that comes from Allâhu ta'âlâ is called **Wahy**. The Wahy comes only to Prophets' hearts. Khatara brought by angels is called **ilhâm** (inspiration). The ilhâm comes to Prophets' "alahim-us-salawât-u-wa-t-teslîmât" and sâlih (pious) Muslims' hearts. Khatara given by sâlih Muslims is called **nasîhat** (counsel, advice). The Wahy, the ilhâm, and the nasîhat are always good and useful. Khatara coming from the devil is called **vasvasa** (doubt,

misgiving); khatara that comes from one's own nafs^[1] is called **hewâ** (carnal passion, sensual fancy); and khatara imbued by evil company is called **ighfâl** (seduction, deception). Nasîhat (counsel, advice) is given to anybody. The vasvasa and the hewâ come to disbelievers' and fâsiq^[2] Muslims' hearts. Both of them are evil and harmful. Things that Allâhu ta'âlâ likes and approves of are called **good** things, and those which He dislikes are called **fenâ** (bad, evil) things. Because Allâhu ta'âlâ is very compassionate, He has declared good and bad things in the **Qur'ân al-kerîm**. He has commanded to do the good things and prohibited the evils. His commandments and prohibitions are called, collectively, the **Ahkâm-i-islâmiyya**. If a heart follows the counsel provided by good company and reason and thereby adapts itself to the Ahkâm-i-islâmiyya, it will become pure and full of nûr. It will attain happiness and peace both in this world and in the Hereafter. A heart that disobeys the Ahkâm-i-islâmiyye by following the nafs and the devil, which in turn is the result of believing the misguiding oral and written statements made by evil people and zindiqs, will become dark and rotten. A pure heart full of nûr will relish obeying the Ahkâm-i-islâmiyya. A heart that has become dark will enjoy following evil company, the nafs, and the devil. Allâhu ta'âlâ, being very compassionate, creates a pure heart for each and every newly-born baby all the world over. Afterwards, parents and evil company make their hearts dark like their own hearts.]

[1] Malignant force innate in man's nature.

[2] Sinful, disobedient Muslims.

BOOKLET for WAY TO PARADISE

Al-hamd-u-lillâh-illedhî je'alenâ min-et-tâlibîna wa lil'ilmî min-er-râhibîna wa-s-salât-u-wa-s-salâm-u-'alâ Muhammadin-illedhî erselehu rahmatan lil'âlamîna wa 'alâ Âlihi wa Ashâbihi ajma'in.

ISLAM

ALLAH EXISTS AND IS ONE

[Allâhu ta'âlâ created all beings. Everything was non-existent. Allâhu ta'âlâ, alone, was existent. He always exists. He is not a being that came to existence afterwards. If He had been non-existent before, there would necessarily have been a power to create Him. For, nonexistence of a power to create something nonexistent entails the continuation of the nonexistence of that nonexistent thing, so that it can never come to being. If the owner of power to create it existed, then Allâhu ta'âlâ is that eternal being who possesses the power. Conversely, if it should be argued that that creative power as well came into being afterwards, then it will have to have been created another power, which in turn perforce leads to an infinite number of creators. This, however, means nonexistence of a beginning for creators. Nonexistence of the earliest creator results in nonexistence of the creation that it would have effected. When the creator is nonexistent, then all this material and spiritual creation that we see or hear around us will have to be nonexistent. Since material beings and souls do exist, then they must have a single and everexistent creator.

Allâhu ta'âlâ first created simple substances, constituents of all material beings, and souls and angels. Simple substances are termed elements now. There are a hundred and five elements known as of today. Allâhu ta'âlâ has created, and is always creating, every substance and every object from these hundred and five elements. Iron, sulphur, carbon, oxigen gas, chlorine gas are an element each. Allâhu ta'âlâ has not stated how many million years ago He created these elements. Nor has He let us know when He started creating the earths, the heavens and the living beings, which are products made up of these elements. Everything, living or non-living, has a

certain life-span during which it stays in existence. He creates it when the time comes, and annihilates it when its life-span is over. He not only creates something from nothing, but also creates something else from another thing, slowly or all of a sudden, and as the former comes into being the latter ceases to exist.

Allâhu ta'âlâ made man from lifeless substances and a soul. Man had never existed theretofore. Animals, plants, genies, angels had been created before that earliest man. That first man was named 'Âdam (Adam) 'alaihîs-salât-u-wa-s-salâm'. And from him He, (i.e. Allâhu ta'âlâ,) created a woman. From these two did the entire mankind multiply. We see that all things, living and lifeless ones alike, are changing. Something eternal would never change. In physical events, states and forms of substances are changing. Yet chemical reactions change their essence and nature. Substances are ceasing to exist, while other substances are coming into existence. In nuclear events, on the other hand, even elements disappear into energy. This process of all things' coming into being from one another can not be an eternal process without a beginning. They have to have issued from the earliest substances created from nothing. For, eternal means without a beginning.

Enemies of Islam disguise themselves as scientists and say that men were created from monkeys. They say that an English doctor named Darwin said so. They are liars. Darwin (Charles [1809-82 A.D.]) did not say so. He propounded the struggle of survival among living beings. In his book entitled **The Origin of Species** he wrote that living beings developed traits that best suited their environments and thereby underwent some insignificant mutations. He did not say that one species changes into another. In a meeting that British Association for the Advancement of Science organized in Salford in 1980, Prof. John Durant of Swansea University said that Darwin's evolutionary explanation of the origins of man has been transformed into a modern myth, to the detriment of science and social progress, that the secular myths of evolution have had a "dramatic effect on scientific research," leading to "distortion, to needless controversy, and to the gross misuse of science." He concluded that Darwin's theory has now come apart at the seams, leaving behind heaps of ruinous and disingenuous thoughts.^[1] These statements which Prof. Durant

[1] Dr. John Durant (University of Swansea, Wales), as quoted and cited in "How evolution became a scientific myth" "New Scientist," 11 September 1980, p. 765.

made about his compatriot are among the most interesting answers given to Darwinists in the name of science. The innermost reason that lurks behind the present attempts to imbue people at a certain cultural level with this theory of evolution is sheer ideology. They bear no scientific motives. The so-called theory is being exploited as a tool for the insinuation of materialistic philosophy. The argument that man evolved from the monkey has no background in knowledge. And it is all the farther from being scientific. It is not Darwin's argument, either. It consists in the fibs of ignorant enemies of Islam quite unaware of knowledge and science. A man of knowledge or a scientist can not make such ignorant and ridiculous statements. If a university graduate leads a dissolute life and forgets what he has learned in school instead of carrying on with his studies in the science he has majored in, he can never be a man of knowledge or a scientist. What is even worse is his taking a pet aversion to Islam and attempting to scatter his mendacious and spurious words and writings in the name of knowledge and science and thereby ending up as a base and treacherous microbe harmful to society. In that case his diploma, title and position will become ostentatious traps to be exploited for hunting young people. Sham scientists who spread their own lies and slanders in the name of knowledge and science are called **impostors of science**.

What Allâhu ta'âlâ wants from people is that they should live in comfort and peace in the world and attain endless felicity in the Hereafter. For this reason He commands useful things that will cause felicity, and prohibits harmful things that will cause perdition. If a person, regardless of his being religious or irreligious, a Believer or a non-believer, adapts himself to the Ahkâm-i-islâmiyya, i.e. the comandments and prohibitions of Allâhu ta'âlâ, knowingly or unknowingly alike, the degree of the comfort and peace they will attain in this worldly life will be in direct ratio to the quality of their obedience to the system of rules. It is identical with the maxim that anyone who takes the right medicine will recover from illness or malady. The current success that many an irreligious and atheistic person and people have been enjoying is due to their working in a manner that would be approved by the Qur'ân al-kerîm. Attaining the eternal felicity by obeying the Qur'ân al-kerîm, however, is possible only if the obedience is done knowingly by a Believer.

The initial commandment of Allâhu ta'âlâ is to have **îmân**. And **kufr** is what He prohibits before any other vice. Îmân means to

‘believe the fact that Muhammad ‘alaihi-s-salâm’ is the final Prophet of Allâhu ta’âlâ. To him did Allâhu ta’âlâ impart His commandment by way of ‘Wahy’. In other words, He revealed His Ahkâm-i-islâmiyya to him through an angel, and he in turn explained all of them to people. The Word which Allâhu ta’âlâ revealed through an angel is called the Qur’ân al-kerîm. A book that contains an entire written text of the Qur’ân al-kerîm is called a **Mushaf** (a copy of the Qur’ân al-kerîm). The Qur’ân al-kerîm is not the personal statements made by Muhammad ‘alaihi-s-salâm’. It is the Word of Allâhu ta’âlâ. No human being is capable of making a single statement equal to the perfection in its verses. The rules taught in the Qur’ân al-kerîm, collectively, are called **Islam**. A person who believes all of them with his heart is called a **Mu’min** (Believer) and a **Muslim**. To dislike even a single one of them is called **kufir** [animus towards Allâhu ta’âlâ]. Belief in the Rising after death, the existence of genies and angels, the fact that ‘Âdam ‘alaihi-s-salât-u-wa-s-salâm’ is the father of the entire mankind and the earliest Prophet, is only the heart’s business. These facts are called teachings pertaining to **îmân** or **i’tiqâd** or **’aqâid**. As for the practices that must be observed and the prohibitions that must be avoided both physically and with the heart, it is necessary both to believe them and to do them or to avoid them. They are called teachings of **Ahkâm-i-islâmiyya**. Belief in them also is within **îmân**. Practising or avoiding them is **’ibâdat** (worship). It is worship to observe the Ahkâm-i-islâmiyya by making niyya (intention) first. Commandments and prohibitions of Allâhu ta’âlâ are called the **Ahkâm-i-islâmiyya** or the **Ahkâm-i-ilâhiyya**. Commandments are called **farz** (or fard), and prohibitions are called **harâm**. As is seen, a person who denies and despises a single one of these duties becomes a **kâfir** [enemy of Allah]. A person who neglects them although he (or she) believes them does not become a kâfir; he (or she) becomes a **fâsiq** (sinful) Muslim. A Mu’min who believes Islam’s teachings and practises them to the best of his abilities is called a **Sâlih Muslim** [good person]. A Muslim who obeys Islam and loves a Murshid for the purpose of attaining the grace and love of Allâhu ta’âlâ is called a **Sâlih** [good] person. A Muslim who has attained the grace and love of Allâhu ta’âlâ is called an **’Ârif** or a **Walî**. A Walî who serves as a means for others also to attain this love is called a **Murshid**. All these selected people, collectively, are called **Sâdiq** people. All of them are sâlih people. A sâlih Believer will never go to Hell. A kâfir (enemy of Allah) shall definitely go to Hell. He shall never go out of Hell and shall be subjected to

unending torment. If a kâfir has î mân (becomes a Believer), his sins will be forgiven outright. If a fâsiq person makes tawba and begins to practise the acts of worship, he will never go to Hell, and will go directly to Paradise, like sâlih Believers. If he does not make tawba, he will either be forgiven and directly go to Paradise, by attaining shafâ'at (intercession) or without any means in between, or be burned in Hell as much as he deserves on account of his sins and enter Paradise thereafter.

When the Qur'ân al-kerîm was revealed, its grammar suited with the Arabic language spoken by the people of that time, and it is in poetic form. In other words, it is metrical like poetry. It abounds with the delicate subtleties of the Arabic language. It excels in the Arabic sciences of belles-lettres such as Bedî', Beyân, Me'ânî, and Belâghat. Therefore it is very difficult to understand. A person who does not know the delicacies of the Arabic language can not properly understand the Qur'ân al-kerîm, literate as he may be in Arabic. Even people erudite in those delicacies were unable to understand it, so that our master, the blessed Prophet, explained most of it. Rasûlullah's 'sall-Allâhu 'alaihi wa sallam' explanations of the Qur'ân al-kerîm are called **hadîth-i-sherîfs**. The Ashâb-i-kirâm 'ridwânullâhi ta'âlâ 'alaihim ajma'in'^[1] conveyed the teachings that they had heard from our Prophet 'sall-Allâhu ta'âlâ 'alaihi wa sallam' to younger generations. In process of time hearts underwent a gradual darkening, so that new Muslim converts attempted to interpret the Qur'ân al-kerîm with their parochial mentalities and shortsights, thereby deriving meanings disagreeable with the explanations of our master, the Prophet. With the enemies of Islam provoking the cleavages and fissures, there appeared seventy-two wrong and heretical credos. Muslims who hold such aberrant credos are called **people of bid'a(t)** or **people of dalâla(t)**. All the seventy-two groups of bid'at shall certainly go into Hell, but, being Muslims, they will not stay eternally in Hell; going out of Hell, they will enter Paradise. If a person's belief disagrees with one of the credal teachings clearly stated in the Qur'ân al-kerîm or in hadîth-i-sherîfs, that person will lose his î mân. He is called a **mulhid**. A mulhid thinks he is a Muslim.

Islamic scholars who learned the teachings of i'tiqâd, i.e. credal tenets correctly from the Ashâb-i-kirâm 'ridwânullâhi ta'âlâ

[1] Please see the book entitled SAHÂBA 'The Blessed' one of the publications of Hakikat Kitâbevi, Fâtih, Istanbul, Turkey.

'alaihi ajma'in' and wrote these correct teachings in books, are called scholars of **Ahl as-Sunnat** 'rahmatullâhi ta'âlâ 'alaihi ajma'in'. They are scholars who attained the grade of ijtihâd in one of the four Madhhabs. These scholars believed only as they learned from the Ashâb-i-kirâm, rather than attempting to understand the meanings in the Qur'ân al-kerîm with their own minds and views. They spread the true way that they learned from our Prophet, rather than following their own understanding. The Ottoman State was a Muslim State, and they held the Sunnî creed.

As is understood from what has been written so far, and as is written in many a valuable book, for being safe against disasters in the world and in the Hereafter and to lead a comfortable and happy life, it is necessary to hold an îmân taught by the scholars of Ahl as-Sunnat; that is, to learn their credal tenets and to believe them all. A person who does not hold the Sunnî credo will become either an **ahl-i-bid'at**, i.e. a heretical Muslim, or a **mulhid**, i.e. a kâfir (disbeliever). The second duty of a Believer with true îmân and correct i'tiqâd is to become sâlih, which means to attain grace and love of Allâhu ta'âlâ. With this end in view, one should acquire the Islamic teachings pertaining to what must be done and what must be avoided, physically as well as with the heart, and live accordingly. In other words, one should perform the acts of worship. Scholars of Ahl as-Sunnat explained the acts of worship in four different ways. Hence, the four (Islamically authentic) **Madhhabs**.^[1] Because the points whereon they differ from one another are few and on insignificant matters, and since the same credal tenets bind them together, they both sympathize with one another and pay respect to one another. Each and every Muslim has to practise their acts of worship in obedience to one of these four Madhhabs. That a person who does not adapt himself to any one of these four Madhhabs will have abandoned the (only true way called) Ahl as-Sunnat is a definite fact, which is written (also) in the chapter entitled 'Dhebâyih' of Ahmad bin Muhammad bin Ismâ'il **Tahtâwî**'s 'rahmatullâhi ta'âlâ 'alaihi' (d. 1231 [1815 A.D.] annotation to 'Alâ'uddîn Haskafî's 'rahmatullâhi ta'âlâ 'alaihi' (1021, Haskaf – 1088 [1677 A.D.]) book entitled **Durr-ul-Mukhtâr**.

If a kâfir (disbeliever) says, "I have become a Muslim," he is to

[1] The four Madhhabs pertaining to Islamic practices and which Islam authorizes are: **Hanafî, Shâfi'î, Mâlikî, and Hanbalî**. Details about these four Madhhabs are available from the publications of Hakikat Kitâbevi in Istanbul.

be believed, regardless of whether he is one captured in warfare or one who says so during peace time. But then he will have to immediately learn the **six essentials of îmân** and believe them. Thereafter he will have to learn and observe Islam's commandments called farz (or fard) and its prohibitions called harâm whenever they become incumbent on him (or her), and whenever they have the opportunity to do so. If they do not learn them, or if they slight and neglect a single one of them although they have learned them, they will have overlooked the religion of Allâhu ta'âlâ. They will lose their îmân. People who lose their îmân like this are called **murtadds** (renegades, apostates). Of murtadds, the ones who disguise themselves as religious people and thereby misguide Muslims are called **zindiqs**. We should not believe zindiqs or their lies. As is written in the hundred and sixteenth page of the Turkish version of the commentary to the book entitled **Siyar-i-kabîr**,^[1] and also in the final part of the chapter dealing with a disbeliever's nikâh (marriage contract prescribed by Islam) of the book entitled **Durr-ul-mukhtâr**, if a person has reached the age of puberty without having professed Islam and without having conceived in his mind that he is a Muslim, if that nescience of his has been because of not knowing Islam and not as an indulgence in worldly interests, then he will be judged to be a murtadd (renegade, apostate). It is written in the final part of the chapter dealing with a disbeliever's nikâh of **Durr-ul-mukhtâr** that when a Muslim girl who is married with (an Islamic marriage contract termed) nikâh reaches the age of puberty without having known Islam, her nikâh, (i.e. Islamic marriage contract,) becomes null and void. [In other words, she becomes a murtadd.] Attributes of Allâhu ta'âlâ will have to be coached to her. She will have to repeat what she hears and say, "I believe them." Ibni 'Âbidîn 'rahima-hullâhu ta'âlâ' explains this matter as follows: "When to girl is small, (i.e. below the age of puberty,) she is a Muslim, since her religion is to be named after that of her

[1] That book was written by Muhammad bin Hasan bin 'Abdullah bin Tâwus bin Hurmuz Sheybânî (Imâm Muhammad) 'rahmatullâhi ta'âlâ 'alaih' (135 [752 A.D.], Wâsit - 189 [805 A.D.], Rey), one of the greatest Islamic scholars aducated by Imâm Abû Hanifa 'rahmatullâhi 'alaih'. Shems-ul-aimma Abû Bakr Muhammad bin Ahmed 'rahmatullâhi 'alaih' (d. 483 [1090 A.D.]) wrote a commentary to the book, and the commentary was rendered into Turkish by Khwâja Muhammad Munîb Efendi of 'Ayntab (d. 1238 A.H.).

parents. When she reaches puberty she will no longer be dependent on her parents' religion. When she reaches puberty in a state of nescience in Islam, she becomes a murtadd. If a person who does not believe the tenets of Islam although he has heard them utters the Kalima-i-tawhîd, i.e. if he says, "**Lâ ilâha il-l-Allah Muhammadun Rasûlullah**," he will not become a Muslim. A person who believes the six tenets expressed in the credo that reads; "Âmentu billâhi..." and who says, "I accept the commands and prohibitions of Allâhu ta'âlâ," is a Muslim. Hence, each and every Muslim must have their children memorize (the six tenets of Islamic credo in) the expression, "Âmentu billâhi wa Melâikatihî wa Kutubihî wa Rusulihî wa-l-Yawm-il-âkhîrî wa bi-l-Qadari khayrihî wa sherrihî min-Allâhî ta'âlâ wa-l-bâ's-u-ba'd-al-mawt haqqun Esh-hadu-an-Lâ ilâha il-l-Allah wa Esh-hadu-anna Muhammadan 'abduhu wa rasûluhu," and teach them its meaning well. If a child does not believe these six tenets or one of Islam's commandments and prohibitions and does not say that it believes them, it becomes a murtadd, and not a Muslim, when it reaches puberty. Detailed information on these six tenets is available from the book entitled **Belief and Islam**, (one of the publications of Hakikat Kitâbevi in Istanbul.) Every Muslim should read that book, have heir children as well read it, thereby consolidating their îmân, and do their best so that all their acquaintances as well read it. Accordingly, we should take utmost care so that our children should not be raised as murtadds. In the early stages of childhood, we should teach them îmân, Islam, 'abdest (ablution), ghusl, and namâz!^[1] Parents' primary duty is to raise their children as Muslims.

It is stated as follows in the book entitled **Durer wa Ghurer**.^[2] "A man who has become a murtadd must be told to become a Muslim. His doubts must be clarified and eliminated. If he asks for a term of respite, He will be kept in prison for three days. If he makes tawba, (i.e. repents for his grave sin and begs Allâhu ta'âlâ for forgiveness, promising Him that he shall never commit that gravest sin,) his tawba will be accepted. If he does not make tawba, then he will be put to death by the (Muslim) judge. A woman who becomes a murtadd will not be killed. She will be imprisoned and

[1] The fourth fascicle of **Endless Bliss**, one of the publications of Hakikat Kitâbevi, enlarges on these teachings.

[2] Written by Muhammad Molla Husraw 'rahmatullâhî ta'âlâ 'alaih', the third Ottoman Shaikh-ul-islâm.

kept in prison until she becomes a Muslim. If she flees to the dâr-ul-harb, she will not be a jâriya as long as she is in the dâr-ul-harb. If she is captured she will become a jâriya. When she becomes a murtadd her nikâh will become null and void. All her property will get out of her possession, (i.e. it will no longer be her property.) It will be her property again if she becomes a Muslim again. When she dies or flees to the dâr-ul-harb [or becomes a murtadd as she is in the dâr-ul-harb], her property will become her inheritors' legacy. [If she has no inheritors, the property will be inherited by people who have rightful shares from the Beytulmâl.]^[1] A murtadd cannot inherit property from another murtadd. Property earned by a murtadd as he (or she) is a murtadd will not be his (or her) property. It will be fey for Muslims. (**Fey** is defined in a subchapter headlined **THE DISBELIEVER'S MARRIAGE** and appended to the twelfth chapter of the fifth fascicle of **Endless Bliss**.) All her social transactions such as buying and selling, rental agreements, and gift-givings, will become bâtil. (Please see the thirty-first chapter of the fifth fascicle of **Endless Bliss** for 'bâtil'. They will return to their former state and become sahîh if she becomes a Muslim again. She will not have to make qadâ of her former acts of worship, with the exception of hajj, which she will have to perform again." The first three acts of worship that a new Believer has to learn how to perform are to make an ablution, to make ghusl, and to perform namâz.

The six essential tenets of îmân are: To believe that Allâhu ta'âlâ exists and is One, and (to believe) His Attributes; to have îmân in, (i.e. to believe,) Angels, Prophets, Heavenly Books, events that will happen in the Hereafter; Qadâ and Qadar. Later on, we shall explain each and every one of them separately.

In short, we must observe Islam's commandments and prohibitions both with heart and physically, and our hearts should be on the alert lest they should sink into ghafla (oblivion, unawareness, lethargy, torpor). If a person's heart is not vigilant, [that is, if he does not keep in mind the existence and greatness of Allâhu ta'âlâ and the flavour of the blessings in Paradise and the vehemence of Hell fire,] it will be very hard for that person's body to adapt itself to Islam. Scholars of (the Islamic science called) Fiqh (and which teaches Islam's commandments and prohibitions) convey fatwâs, (i.e. answers provided by authorized Islamic

[1] Please see the first chapter of the fifth fascicle of **Endless Bliss**.

scholars for Muslims' questions concerning the ways of performing their acts of worship.)^[1] It devolves on men of Allah to make them easy to practise. The body's adapting itself to Islam with alacrity, ease and willingness requires the heart's being pure. However, if a person attributes importance only to heart's being pure and the behaviour's being nice and yet cold-shoulders physical obedience to Islam, then he is a **mulhid**. Such peoples' extraordinary accomplishments, [such as informing about the unknown and curing invalid people by breathing on them,] are called **istidrâj** and will drag both the owners of the accomplishments and their admirers down into Hell. The symptom of a heart that is pure and a nafs that is mutmainna [docile] is the body's adapting itself to Islam willingly. The pretext, "My heart is pure. Look to my heart," put forward by people who do not adapt their sense organs and bodies to Islam, is empty words. By saying so, they are deceiving themselves and people around them.]

ATTRIBUTES of ÎMÂN

Scholars of Ahl as-Sunnat say that î mân has six attributes:

ÂMANTU BILLÂHI: I believe that Allâhu 'adhîm-ush-shân exists and is One; I have î mân in it.

Allâhu 'adhîm-ush-shân exists 'and is One.

There is not a sherîk or nadhîr for Him. (He does not have a partner or a likeness.)

He is munezzeh (free, exempt) from mekân (place). (He is not at a place.)

He is muttasif (qualified) with His Attributes of perfection (Kemâl). He has Attributes of Kemâl (or Kamâl).

He is free and far from attributes of imperfection. They do not exist in Him.

Attributes of Kemâl exist in Him. And attributes of imperfection exist in us.

Attributes of imperfection that we have are deficiencies such as being without hands and/or feet and/or eyes, illness and health, eating and drinking, and many another similar imperfection.

Attributes possessed by Allâhu 'adhîm-ush-shân are Attributes

[1] Sources whereon the fatwâ is based are to be appended to the fatwâ.

of Kemâl such as His creating earths and heavens and all the divers creatures –living in the air, in waters, on the earth and underground–, His keeping all the time in existence so many creatures some of which we know and an incomparably greater number of which we are not even capable of conceiving –on account of (the human) mind’s limited capacity–, His giving rizq (food, sustenance) to all these creatures, and His other Attributes of perfection. He is qâdir-i-mutlaq (the almighty). Each and every creature is a work from the Attributes of Kemâl of Allâhu ’adhîm-ush-shân.

There are twenty-two attributes that are about Allâhu ’adhîm-ush-shân and which it is wâjib for us to know. Also, He has twenty-two other attributes which are muhâl (inconceivable, impossible for Him to have).

Wâjib means necessary. These Attributes exist in Allâhu ’adhîm-ush-shân. Attributes that are muhâl do not exist in Him. Muhâl is the opposite of wâjib. It means: “cannot exist”.

There is one Attribute that is called sifât-i-nafsiyya about Allâhu ’adhîm-ush-shân and which it is wâjib for us to know: **Wujûd**, which means “to exist”.

The evidence to prove by tradition that Allâhu ’adhîm-ush-shân exists is Allâhu ta’âlâ’s qawl-i-sherîf (blessed statement) which reads: “**Innenî Enallâhu.**” The evidence to prove it mentally is that there definitely exists a creator who created all these beings. It is muhâl for Him not to exist.

Sifât-i-nafsiyya means that the Dhât (Person) without Him and He without the Dhât cannot be conceived or thought of.

There are five Attributes concerning Allâhu ’adhîm-ush-shân that are termed Sifât-i-dhâtiyya and which are wâjib for us to know: They are (also) known as **Attributes of Ulûhiyyat**.

1– **Qidem** (or Qidam), which means that there is not a beginning for the existence of Allâhu ’adhîm-ush-shân.

2– **Baqâ** means that there is not an end for the existence of Allâhu ’adhîm-ush-shân, which is also called wâjib-ul-wujûd. Its evidence by tradition is the third âyat-i-kerîma declared by Allâhu ta’âlâ in the Hadîd Sûra (of the Qur’ân al-kerîm). Its mental evidence is that if His existence had a beginning and/or an end He would be incapable and imperfect. And an incapable and imperfect being in turn could not create others. Then, it is muhâl (impossible for His existence’s having a beginning or an end).

3– **Qiyâm bi-nafsihî**, which means that Allâhu 'adhîm-ush-shân does not need anyone in His Dhât, in His Attributes, or in His Deeds. Its evidence by tradition is the final âyat-i-kerîma of the Sûra of Muhammad ‘‘alaihi-salâm’. Its mental evidence is that if He did not have these Attributes He would be incapable and imperfect. Being incapable or imperfect is muhâl concerning Allâhu 'adhîm-ush-shân.

4– **Mukhâlafat-un-lil-hawâdith**, means that Allâhu 'adhîm-ush-shân is unlike anyone, in His Dhât (Person) as well as in His Attributes. Its evidence by tradition is Allâhu ta'âlâ's declaration in the eleventh âyat-i-kerîma of Shûrâ Sûra. Its mental evidence is that if He did not have these Attributes He would be incapable and imperfect. Being incapable or imperfect is muhâl concerning Allâhu ta'âlâ.

5– **Wahdâniyyat** means that Allâhu 'adhîm-ush-shân does not have a sherîk (partner) or a nadhîr (match, like), neither in His Dhât, nor in His Attributes or Deeds. Its evidence by tradition is Allâhu ta'âlâ's first âyat-i-kerîm in Ikhlâs Sûra. Its mental evidence is the fact that if He had a partner all beings would be non-existent. As one of them willed to create something, the other one would will not to do so.

[According to the majority of Islamic scholars, **Wujûd**, which means existence, is a distinct Attribute. Accordingly, there are six Attributes under the appellation **Sifât-i-Dhâtiyya**.]

SIFÂT-I-THUBÛTIYYA

There are eight Attributes that are wâjib for us to know concerning Allâhu 'adhîm-ush-shân and which fall into the category termed Sifât-i-thubûtiyya: Hayât, 'Ilm, Sem', Basar, Irâda, Qudrat, Kalâm, Tekwîn.

The meanings of these Attributes are as follows:

1– **Hayât** means that Allâhu 'adhîm-ush-shân is alive. Its evidence by tradition is the initial part of Allâhu ta'âlâ's two hundred and fifty-fifth âyat-i-kerîma in Baqara Sûra. Its mental evidence is the fact that had Allâhu ta'âlâ not been alive these creatures would not have come into existence.

2– **'Ilm** means that Allâhu ta'âlâ has knowledge. Its evidence by tradition is Allâhu ta'âlâ's twenty-second âyat-i-kerîma in Hashr Sûra. Its mental evidence is the fact that Allâhu 'adhîm-ush-shân

would be incapable and imperfect if He did not have knowledge. Being incapable or imperfect is muhâl (impossible) concerning Allâhu 'adhîm-ush-shân.

3– **Sem'** means that Allâhu ta'âlâ hears. Its evidence by tradition is Allâhu ta'âlâ's first âyat-i-kerîma in the Isrâ Sûra. Its mental evidence is that He would be incapable and imperfect if He were without hearing. It is muhâl concerning Allâhu 'adhîm-ush-shân to be incapable or imperfect.

4– **Basar** means that Allâhu 'adhîm-ush-shân sees. Its evidence by tradition is, again, Allâhu ta'âlâ's first âyat-i-kerîma in Isrâ Sûra. Its mental evidence is that Allâhu 'adhîm-ush-shân would be incapable and imperfect if He did not have seeing. Being incapable or imperfect is muhâl concerning Allâhu 'adhîm-ush-shân.

5– **Irâda** means that Allâhu ta'âlâ wills. Whatever He wills happens. Nothing takes place unless He wills. He has willed (the existence of) beings and created them. Its evidence by tradition is Allâhu ta'âlâ's twenty-seventh âyat-i-kerîma in Ibrâhîm Sûra. Its mental evidence is that He would be incapable and imperfect if He did not have willing. And being incapable or imperfect is muhâl (impossible, contrary-to-fact, out of the place) concerning Allâhu 'adhîm-ush-shân.

6– **Qudrat** means Allâhu 'adhîm-ush-shân's being almighty. Its evidence by tradition is Allâhu ta'âlâ's hundred and sixty-fifth âyat-i-kerîma in Âl-i-'Imrân Sûra. Its mental evidence is that He would be incapable and imperfect if He were not almighty. It is muhâl for Allâhu 'adhîm-ush-shân to be incapable or imperfect.

7– **Kalâm** (or kelâm) means that Allâhu 'adhîm-ush-shân has speech. Its evidence by tradition is Allâhu ta'âlâ's hundred and sixty-fourth âyat-i-kerîma in Nisâ Sûra. Its mental evidence is that He would be incapable and imperfect if He did not have speech. And being incapable and imperfect in turn is muhâl concerning Allâhu 'adhîm-ush-shân.

8– **Tekwîn** means that Allâhu 'adhîm-ush-shân is creative, i.e. (He has creating power, so that) He creates. He, alone, creates all from nothing. There is no creator other than Him. Its evidence by tradition is Allâhu ta'âlâ's sixty-second âyat-i-kerîma in Zumar (or Zumer) Sûra. Its mental evidence is that He has a stupendous variety of creatures on earths and in heavens, and He is the sole Creator of all. It would be kufr, (i.e. it would cause one to lose one's îmân,) to say, "creator," about anyone besides Him. Man can not create anything.

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