

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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نَحْمَدُكَ يَا رَسُولَ اللَّهِ

T H E

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Sufi Mutiur Rahman Bengalee

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

از الذين عند الله اسلاحة

## Four Verses from the Holy Qu-ran

(Transliteration)

Wazkurisma Rabbika wa tabattal ilaihi tab-teela.

Rabbul Mashriqi wal maghribi La ilaha illa hua; Fatta Khiz-hu Wakeela.

Walladheena jahadu feena, lanahdiyanna subulana; wa innallaha la ma-al muhsineen.

Amman-yujibul mudhtarra iza da-a-hu-wa-yakshiffussu-wa wa-yajalukum khulafa-al ardh a-ilahun ma-a-Allah; Qalec-lan-ma-taza kkarun.

*Translation*

And remember the name of thy Lord and devote thyself unto Him with a complete devotion. (LXXIII-8)

Lord of the East and the West! There is none worthy of worship beside Him; so take Him for thy protector. (LXXIII-9)

And as for those who strive for us, we most certainly guide them to our paths; and verily Allah is with the righteous. (XXIX-69)

And who is He (but Allah) who answers the distressed one, when he crieth unto Him and removeth the evil and maketh you the successors of the earth? Is there any deity beside Allah? Little do they reflect! (XXVII-62)

من احاديث الرسول

## The Sayings of the Master Prophet Muhammad

Abu Huraira reports that the Holy Prophet said: "On the day of resurrection, God will say: 'Where are the people who love one another for the sake of My glory? Today I shall keep them under My shadow when there is no shadow beside Mine.'" (Muslim)

Abu Huraira also relates that the Holy Prophet said: "The beauty of a man's Islam is that he shuns talking unnecessary things." (Tirmudhi)

Abu Musa relates that the Holy Prophet said: "Believers are like walls, one unto another, just as one part of the wall supports the other, so also one believer supports and strengthens the other." (Bukhari)

Abu Omar reports that he requested the Holy Prophet to give him some advice so that he might not stand in need of seeking anybody else's advice. Upon this, the Holy Prophet said: "Have faith and trust in God and be steadfast in your faith." (Muslim)

Abu Huraira reports that the Holy Prophet related that God said: "I challenge to fight the man who shows enmity to My friends. Nothing is dearer to Me than obligatory prayers with which My servants can attain My nearness and it is with additional prayers that My servants increase in My nearness and become dear to Me and I love them so much that I become their ears with which they hear, I become their eyes with which they see, I become their hands with which they touch and I become their feet with which they walk. I grant them what they want and I give them refuge when they seek for it." (Bukhari)

—Continued on page 14.

# Five Pillars of Islam

By HAZRAT MIRZA GHULAM AHMAD  
THE PROMISED MESSIAH AND MAHDI  
(1836-1908)

The first fundamental principle of the faith of Islam is the recognition of Divine Unity, but it should be borne in mind that a mere belief in the Unity of God is not sufficient. One should never be contented that one is called a Moslem and believes in the formula that "There is no god, but God." Those who have read the Holy Quran know well that Almighty God is not pleased with lip-profession. It is the heart to which God looks because the heart is the seat of the Almighty. In the Holy Quran Almighty God speaks of the Jews as a favoured people to whom great blessings were granted, but another time came upon them when their beliefs became lip-beliefs only, and the words which they uttered with their mouths had no access to their hearts, because while there was faith on their lips, their hearts were full of evil ideas, dishonesty and faithlessness. Hence Almighty God sent upon them punishments of various sorts. They had still the Books of the Prophets with them in which they expressed their belief and they believed also in the Prophets, but they found no favour in the sight of God because the words they uttered were upon their lips and their hearts did not realize the meaning of those words. Bear in mind, then, that Almighty God is not pleased with the words of the mouth when the heart is devoid of true purity. Remember this, and let not a mere profession of belief in God deceive you, for the faith that is on the tongue and not in the heart is an impure and powerless faith. It cannot serve any purpose, neither in this life nor in the next. Almighty God is not pleased until He sees that a man has banished from his heart all except the idea of God and turns solely to Him and sets greater value upon his faith than upon the things of this world. You may deceive men by outward deeds of prayers, fasting and alms-giving when

your heart is devoid of the true spirit of these virtuous deeds but you cannot deceive God by your dry and spiritless formalities. That you repeat the formula of faith and are known as believers in the Unity of God has no value in the sight of God.

It is the meaning of the formula of faith which you should know and act upon. When a person says "There is no god but God," he professes with his tongue and believes with his heart that none except God deserves to be worshipped. The word ILAH translated "God" really means in Arabic "object of love, worship and desire." The formula LA ILAHA ILLALLAH, "There is no god but God" which has been taught to the Moslems as a proclamation of the Unity of God is really the essence of the Holy Quran. It means that unless God is made the true object of a man's love, desire and worship, and unless Divine glory and majesty reign supreme in a man's heart so that he is prepared to sacrifice all worldly interests for the sake of God, he cannot attain to the supreme bliss and the eternal happiness known as salvation. There is a tradition of the Holy Prophet according to which "Whoever says that there is no god but God shall enter into paradise." The meaning of the words has been greatly misunderstood. The tradition does not mean as many people think that the utterance of the above-mentioned words with the tongue is sufficient for the attainment of salvation. Almighty God sees the hearts and mere words have no importance in His sight. The tradition signifies that when a man fully realizes the significance of the words LA ILAHA ILLALLAH, and the majesty and glory of God fully enter into his heart, he enters into a paradise. The realization of the significance of these words involves that a man should have no object of love besides God, nor any object of worship or desire besides Him. True and sincere faith in the Unity of God and acting in practice upon the true significance of the formula of the faith is that stage in the spiritual progress of man upon reaching which a man becomes a saint or the beloved one of God. Be not proud that

