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SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



There is no better gift than words of wisdom.

A Magazine for The Journey of Life

This is a current magazine. Its articles are based on sound principles of reason and science with a particular emphasis on the spirit of Islam rather than the form or the ritual. All the articles have been either written by Maulana Wahiduddin Khan, translated from his Urdu writings, or based on his writings developed by a team trained and guided by him.

ARTICLES WRITTEN BY CPS MEMBERS

Many Islamic scholars from India and abroad have supported the CPS mission. Some of them have in fact become part of the CPS mission. Most notably, few graduates from Jamia Dar-us-Salam, Oomerabad spent a considerable time under the guidance, mentorship and training of Maulana Wahiduddin Khan. SOI editorial team has decided to carry articles written by these Islamic scholars within the pages of SOI. The articles written by these scholars display positivity, deep contemplation, a firm grasp on the knowledge of the modern world and the Islamic Scriptures. We hope that this new addition shall prove full of lessons and learnings for our readers.

Spirit of Islam.....

- ❖ Presents Islam, the religion of nature, in the contemporary idiom to help Muslims rediscover Islam from the original sources
- ❖ Explains Creation plan of God for humankind
- ❖ Enlightens people on the subject of global peace
- ❖ Addresses contemporary issues
- ❖ Assists the readers to deal with life's challenges
- ❖ Offers Spirituality to a wider circle of seekers
- ❖ Fosters greater communal harmony through religious understanding

United in prayers
SOI Editorial Committee



SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

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EDITOR-IN-CHIEF

PROF. FARIDA KHANAM

PUBLISHER

FATHIMA SARAH

EDITORIAL DIRECTOR

DR. NAGHMA SIDDIQI

OFFICE

SPIRIT OF ISLAM Bengaluru
Karnataka, INDIA

ADVISORS

INAYATHULLAH UMRI
PROF. ZAHEERUDDIN

ACCESS ONLINE AT

www.cpsglobal.org

SENIOR EDITOR

MOHAMMAD USMAN

DEPUTY EDITOR

SUBIA KAUSER

FOR ARCHIVES & ARTICLE SEARCH

www.spiritofislam.co.in

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FROM THE EDITOR-IN-CHIEF'S DESK



Prof Farida Khanam is an author, editor, translator, public speaker and former professor of Islamic Studies at Jamia Millia Islamia, New Delhi. Among her books are 'A Simple Guide to Islam' and 'A Study of World's Major Religions'. She has translated into English many books authored by Maulana Wahiduddin Khan. Currently the chairperson of CPS International, she is a regular contributor of articles to various publications. Prof Khanam has edited Maulana's English translation of the Quran and has also translated his Urdu commentary on the Quran into English. She can be reached at spiritofislamperiodical@gmail.com

THE REALIZATION OF PARADISE

Doodhpathri, a picturesque district in Budgam, Kashmir, is often compared to Switzerland due to its breathtaking natural beauty. I had the privilege of visiting this enchanting place, and it was an experience that left me in awe.

As I stood amidst the lush greenery and cascading waterfalls, I felt a profound sense of tranquility wash over me. It was as if I had transcended the boundaries of the mundane world and entered a realm of peace and serenity, i.e., Paradise, a world where eternal life awaited, devoid of sorrow, afflictions, and pain.

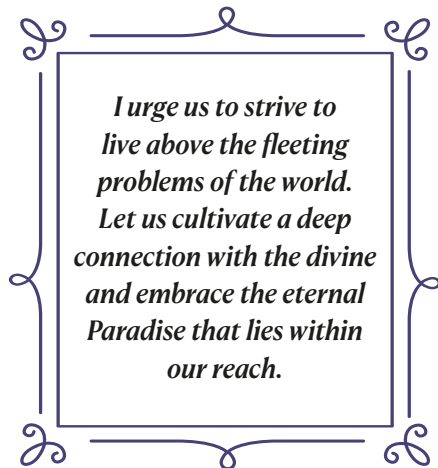
One tourist aptly remarked, "Everything necessary for life is present in nature." This profound statement struck a chord with me, as if it were a divine revelation, a glimpse of the heavenly essence that permeates the very fabric of our existence. It made me question the true nature of life, wondering why we are confined to this world of struggles and tribulations.

The veil of Paradise, shrouded in the present world, serves as a test of our faith and understanding. We are confronted with a myriad of challenges, from afflictions and grief to illness and old age, accidents and troublesome individuals, all of which can trap us in the web of worldly problems.

Maulana Wahiddudin Khan remained ill in the last years of his life. He remained steadfast in his unwavering faith and never succumbed to the weight of worldly troubles. When we inquired about his well-being, he responded with a resounding “I am alright,” his face devoid of any trace of pain.

In retrospect, I realized that he lived in constant remembrance of God and the eternal Paradise that awaits us beyond the confines of this world. His unwavering faith allowed him to transcend the limitations of the temporal and embrace a life of peace and contentment.

Inspired by Maulana Wahiduddin Khan’s resilience, I urge us to strive to live above the fleeting problems of the world. Let us cultivate a deep connection with the divine and embrace the eternal Paradise that lies within our reach. □



CPS Women’s Group

New Delhi

Official Number +91 9910288870

IN FOCUS

We bring you two articles every issue under the headings of 'Personal Experiences' and 'Journey towards God-realization' of our mentor and founder of CPS International Maulana Wahiduddin Khan (1925-2021). Though he is no more with us, we feel the presence of his guiding spirit motivating us through his teachings and his advice.



Maulana, through his study of science, religion, psychology and the experiences of his own life, enlightens about the path to discovery of God through one's journey of life. A discovery of this kind involves pondering on the Word of God, converting one's material experiences into spiritual insights, constant introspection, and contemplating on the numerous phenomena of the universe.

The journey of realization begins with a questing spirit. Seeking is an intellectual journey. If a person is sincere and honest in his discovery of God, if there is no negativity in his thinking, if he is free from prejudices, if he has become a completely complex-free soul, attainment of God-realization is as certain as the dawn of light after the rising of the sun.

The greatest success in this world is to live life in such a manner that you should not have an iota of negative thought against any person. You should depart from this world with a totally positive mindset. This is my last discovery in this world.

— Maulana Wahiduddin Khan (1925-2021)

THE TRANSFORMATION OF THE UNIVERSE

The Quran unveils profound truths about the universe—its impermanence and the inevitable transformation it will undergo. This life, with its limitations, is merely a fleeting moment in the grand design of existence. A verse beautifully encapsulates this transformation: The Day when the earth shall be changed into another earth, as shall be the heavens (14: 48)

This verse speaks of a time when the familiar universe, governed by the physical laws we know, will yield to a new and eternal reality—one founded on entirely different principles. Science, too, recognizes the transience of our cosmos. The Law of Entropy dictates that everything in this universe moves toward decay and eventual dissolution. However, the Quran describes a different set of laws in the Hereafter—the Law of Eternity, where beauty never fades, time stands still, and existence knows no end.

Islam paints an awe-inspiring vision of a universe where humanity will transcend the limitations of time and space. This world is a place of trials, but the Hereafter is the ultimate destination—an eternal realm of boundless exploration and connection.

Modern science has made remarkable progress, yet even the most advanced technologies barely penetrate the cosmos. Distances in space are measured in light-years, and even with the fastest spacecraft, reaching the nearest star would take tens of thousands of years. The vastness of the universe serves as a humbling reminder of human limitations.

This is intentional. The physical laws governing our world impose constraints—on movement, energy, and time—serving as a reminder

that this existence is temporary. However, the Hereafter, as vividly described in the Quran and the corpus of Hadith, is a realm where these constraints will cease to exist.

Prophet Muhammad offered glimpses of this unimaginable reality. He said, “The dwellers of Paradise will observe the people residing in the lofty mansions above them, just as you perceive the radiant star far away on the horizon, either in the east or the west, due to the disparity in their status. (*Sahih al-Bukhari, Sahih Muslim*) This *Hadith* not only paints a breathtaking picture of Paradise but also hints at distances that, in our current world, would seem insurmountable.

Imagine a universe without limits. Unlike our existence, where travel is constrained by speed, energy, and time, the Hereafter will be a realm of limitless movement. While interstellar journeys remain a distant dream in our world, the eternal universe will enable its inhabitants to travel effortlessly.

The Hadith suggests that distances that take light-years to traverse in this world will be covered instantly in the Hereafter. Paradise dwellers will meet one another with ease, regardless of the vast expanse between them.

This transformation goes beyond physical movement; it signifies a complete shift in the fundamental laws of existence. The Quran beautifully encapsulates this concept:

Paradise as vast as the heavens and the earth. (3: 133) In this realm, every desire for exploration, connection, and experience will be effortlessly fulfilled.

Today, physicists and astronomers dream of intergalactic travel, but the constraints of light-speed, time dilation, and finite energy make such dreams seem unattainable. However, the Quran describes the Hereafter as a realm where these very limitations will be transcended.

Paradise is not a static existence; it is a realm of endless discovery. The description of the dwellers of Paradise meeting across vast distances suggests a universe brimming with possibilities, where

movement is not hindered by time or energy but guided by divine will.

The Quran and the corpus of Hadith paint an awe-inspiring vision of a universe where humanity will transcend the limitations of time and space. This world is a place of trials, but the Hereafter is the ultimate destination—an eternal realm of boundless exploration and connection.

The Prophet's description of the dwellers of Paradise traversing effortlessly across vast distances serves as a reminder of the eternal rewards that await those who live with faith and purpose. It challenges us to shift our focus from the fleeting nature of this world to the boundless possibilities of the Hereafter—a universe not only everlasting but infinitely explorable.

This promise invites us to redefine our existence, to prepare for a reality where every limitation of this life will be transcended by the sheer joy of boundless possibilities. □

A background image of blue flowers, possibly a species of Hibiscus, with a dark brown background. The flowers are in various stages of bloom, with some fully open and others as buds. The image is framed by a white border with rounded corners.

**While without making use of reason,
one arrives at a form of religion which
is superficial. It is only by making use
of reason that the seeker can find the
true kernel of religion.**



IMPORTANCE OF EDUCATION

A team from BBC London's Urdu department visited the state of Gujarat in India, where they specifically met with the Muslim community and compiled a report on the subject. I became aware of this report through the publication of BBC London on July 22, 2004. The publication revealed a significant shift among the Muslims of Gujarat. Education has become a paramount concern for every Muslim in the state, with everyone emphasizing the importance of educating their children.

This represents a new trend. After 1947, Indian Muslims experienced ongoing unrest, being caught in a cycle of grievances and protests. After more than half a century, it became evident that this approach proved unsuccessful. Now, for the first time, Muslims have adopted a mindset that recognizes dwelling on revenge and bitter experiences of the past as futile endeavours. They now focus on education, progress and construction, leaving the thirst for revenge behind. This modern trend can be summed up in the following phrase: "Forget the past, educate the children."

The purpose of education is not only to find jobs; instead, its true purpose is to foster awareness within individuals. The root cause of all problems in this world is unawareness, and the solution to these problems lies in making people aware.

In light of the events after 1947, Indian Muslims collectively fell into a psychology of reaction. I began advocating for positive thinking as the key to a meaningful life. I initiated my effort in 1965 through the weekly Nida-e-Millat in Lucknow. From 1967 onwards, I continued this work through the weekly Al-Jamiat in Delhi. In 1976, I launched the monthly publication Al-Risala from Delhi, furthering my efforts in a more organized manner. Additionally, I wrote articles supporting this message in various newspapers and journals nationwide. Through extensive travels, gatherings, and meetings, I conveyed this positive

message to the Indian Muslim community. This viewpoint was initially alien to Muslims, as the Arabic proverb states, “People become enemies of what they are unaware of.” Therefore, Muslims initially opposed the concept of patience and avoidance.

However, continuous experiences have opened their eyes, leading to a change in the mindset of Muslims in Gujarat and throughout the country. They have realized that blaming others is futile, and their efforts should focus on their education, development and empowerment.

Undoubtedly, this shift in perspective is a positive trend. The world has entered a new era in the wake of the scientific revolution. While it was previously believed that ‘the sword was the key to power’ (i.e., physical strength equates to power), every aware individual now understands that knowledge is the true key to power. In the past, dominance in the world was determined by those who possessed swords, but now it belongs to those who know.

This world is inherently competitive, and one will inevitably encounter challenging experiences from others. A foolish person dwells on past bitterness, whereas a wise person overcomes bitter memories, adopts the way of patience and tolerance, and spends all his energies building his future.

The purpose of education is not only to find jobs; instead, its true purpose is to foster awareness within individuals. The root cause of all problems in this world is unawareness, and the solution to these problems lies in making people aware. They must understand the true nature of the issues, possess the ability to critically analyze situations, and discern what is attainable and what lies beyond reach in the world.

Education creates awareness within individuals. Undoubtedly, all successes are reserved for educated individuals. No progress and development is simply attainable without education in this world. □



A MONTH OF SELF-PURIFICATION

Utilize the Month of Ramadan

Ramadan is a divine gift from God, designed to provide spiritual, physical, and emotional training to believers. This sacred month is more than just a collection of rituals; it is a transformative opportunity to develop discipline, purpose, and self-control. Ramadan reminds us that life's true success lies in aligning with divine principles rather than succumbing to worldly desires. In our fast-paced, digitally-driven world, Ramadan also serves as a timely occasion to reflect, detox, and reconnect with our true purpose.

When God created Adam, Satan observed his physical form and noticed a “hollow” (*jauf*) inside him. He declared, “I will overpower this creation, for anything that is hollow cannot maintain control over itself.”

This “hollowness” represents human vulnerabilities—not just physical but also emotional and spiritual. Humans are endowed with sensory faculties like eyes, ears, tongues, and hearts, which are blessings but can lead to misguidance if misused. God warns in the Quran: They have hearts they do not understand with; they have eyes they do not see with; and they have ears they do not hear with. (7: 179)

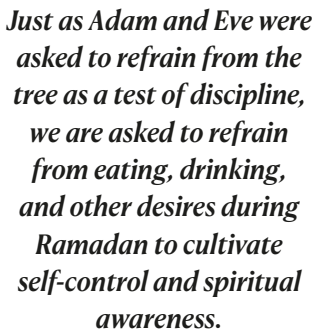
Satan exploits these weaknesses, tempting humans to misuse their faculties for fleeting pleasures. Ramadan, however, provides a structured framework to regain control over these vulnerabilities and redirect them toward meaningful purposes.

The story of the forbidden tree is not just a tale of human error; it represents the first training platform for Adam and his descendants. In Paradise, God allowed Adam and Eve to enjoy everything but prohibited them from approaching one specific tree. He said: Do not approach this tree lest you become wrongdoers. (2: 35)

This prohibition was not a punishment but an exercise in self-restraint. It was a way for Adam and Eve to learn discipline and obedience. When they succumbed to temptation and disobeyed God, it highlighted the human tendency to falter. However, their repentance and God's mercy marked the beginning of

humanity's journey of learning, growth, and spiritual training.

The lesson of the forbidden tree is mirrored in *Ramadan*. Just as Adam and Eve were asked to refrain from the tree as a test of discipline, we are asked to refrain from eating, drinking, and other desires during Ramadan to cultivate self-control and spiritual awareness. The Quran emphasizes this in the verse: fasting has been prescribed for you, just as it was prescribed for those before you, so that you may guard yourselves against evil. (2: 183)



Just as Adam and Eve were asked to refrain from the tree as a test of discipline, we are asked to refrain from eating, drinking, and other desires during Ramadan to cultivate self-control and spiritual awareness.

The primary objective of *Ramadan* is the purification of the soul. It's not just about abstaining from food and drink but about cleansing our thoughts, actions, and intentions. The Prophet Muhammad said: Whoever fasts during *Ramadan* with faith and seeks God's reward, their past sins will be forgiven. (*Sahih Bukhari*)

This highlights that fasting is not merely a physical act but a spiritual process of repentance, self-accountability, and growth.

A believer spends the month of *Ramadan* in daily prayers and Quran recitation that strengthen his connection with God, remembrance of God to attain inner peace and spiritual purity, supplication and in seeking forgiveness, guidance, and blessings.

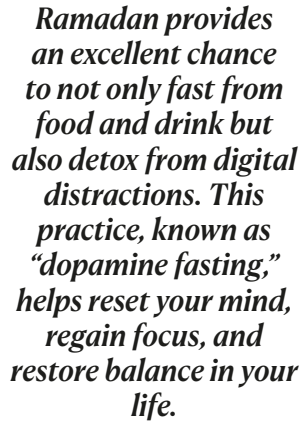
In today's world, fasting from food and drink has become relatively easier for many people, but refraining from scrolling through their phones has become significantly harder. While believers observe their fasts and avoid physical indulgences during *Ramadan*, the constant temptation to check notifications, scroll through social media, or binge-watch content often disrupts the spiritual purpose of the month.

This struggle highlights a profound reality: our fingers are now more restless than our appetites. The habit of endless scrolling has become

so ingrained that even while fasting, many find it challenging to detach from their screens. This underscores the urgent need for not just a physical fast but a digital fast as well.

One of the biggest challenges we face today is “digital addiction.” Mobile phones, social media, streaming platforms, and video games consume a significant part of our lives. This addiction is fuelled by dopamine—a neurotransmitter that creates feelings of pleasure and reward. Every notification, like, or episode triggers a dopamine release, making us crave more.

The impact of digital addiction are many, such as time wastage, mental fatigue, feeling of disconnection: It weakens real-life relationships and human connections, and gives rise to inner restlessness.



Ramadan provides an excellent chance to not only fast from food and drink but also detox from digital distractions. This practice, known as “dopamine fasting,” helps reset your mind, regain focus, and restore balance in your life.

Ramadan provides an excellent chance to not only fast from food and drink but also detox from digital distractions. This practice, known as “dopamine fasting,” helps reset your mind, regain focus, and restore balance in your life.

Dopamine fasting involves stepping away from activities that offer instant gratification, such as excessive social media usage, overindulging in entertainment platforms, spending hours gaming or aimlessly scrolling, etc.

These steps should be taken to embrace a Digital Detox during *Ramadan*:

1. **Limit Phone Use:** Set specific times to check your phone and spend the rest of your time in prayer, reading Quran, or engaging in productive activities.
2. **Uninstall Unnecessary Apps:** Delete apps that encourage mindless scrolling or gaming.

3. Restrict Social Media: Allocate only 10–15 minutes daily for social platforms.
4. Reconnect with Family: Spend meaningful time with your loved ones during *suhoor* (pre-dawn meal) and *iftar* (breaking the fast).
5. Focus on Worship: Replace digital distractions with *dhikr* (remembrance of God) and *dua* (supplication).
6. Read Books or Reflect: Engage in activities that nurture your mind and soul.

The story of the forbidden tree shows that God provided Adam with his first training platform to learn discipline and obedience. Similarly, *Ramadan* serves as a modern-day training ground for humanity, teaching self-control and the ability to resist temptations.

In a time where refraining from food is easier than resisting the urge to scroll, *Ramadan* offers us the chance to practice both physical and digital fasting. □



LAYLAT-UL-QADR

A Night of Spiritual Awakening and Intellectual Revolution

Laylat-ul-Qadr, the Night of Power, holds immense significance in the month of *Ramadan*, as described by God as “better than a thousand months.” This sacred night transcends mere worship and devotion, marking the commencement of a profound spiritual and intellectual revolution for humanity. It was on this night that the Quran, a timeless guide for humanity until the Day of Judgement, was revealed.

The Quran not only calls people to connect with their Creator but also profoundly transforms their thoughts, perspectives, and life objectives. It was on this night that God decreed to bestow upon humanity a book that would illuminate them from the darkness of ignorance into the radiant light of knowledge and awareness. The revelation of the Quran was not merely a religious event but a pivotal moment in human history. It provided humanity with its inaugural practical model for living a God-centred life.

The Quran serves as a comprehensive framework for human existence, shaping destinies. Those who embrace its teachings experience revolutionary transformations in their lives, while those who neglect it face spiritual decline.

On this night, worshippers not only elevate their spirituality but also realign their thoughts and life goals to revolve around God. *Laylat-ul-Qadr* offers an unparalleled opportunity for introspection—on oneself, one’s Creator, and the profound purpose of life. The Quran has not only transformed the lives of the Prophet’s Companions but has also awakened human consciousness across generations. It teaches us that true success lies not in material accomplishments but in spiritual elevation.

The Quran brought about a profound transformation in the lives of Prophet Muhammad’s Companions. This change was not superficial or demographic; it redefined their “social concerns”—their core values and priorities in life. These individuals, who once focused on tribal affiliations, territorial disputes, and worldly gains, became God-centric beings. Their lives revolved around God, concern for the afterlife, and the betterment of humanity.

This transformation can be likened to the paradigm shift from geocentrism (Earth-centred) to heliocentrism (Sun-centred) in science. Just as Galileo and Newton’s discoveries reshaped how we perceive the universe, the Quran reshaped how the Companions of the Prophet viewed life itself. Their mission was no longer confined

to worldly matters; it became a divine mission centred on bringing awareness to humanity about accountability in the Hereafter.

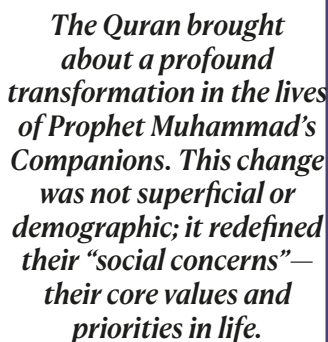
Human history is punctuated by moments when groundbreaking discoveries or ideas revolutionize entire civilizations. Newton's laws laid new foundations for science; Galileo's observations altered our understanding of the cosmos; Einstein's theories propelled humanity from atomic discoveries to multiverse explorations. Yet all these achievements remain confined to material realms. Humanity has reached string theory but failed to discover God; it has explored multiverses but remains distant from understanding the Hereafter.

The mission of Prophet Muhammad and his Companions surpasses all such milestones. They not only recognized God but made Him the central focus of their lives. Their mission was to remind humanity of ultimate accountability—a reality far beyond any scientific discovery.

Laylat-ul-Qadr, the Night of Power, symbolizes transformative moments that propel individuals far ahead in understanding and purpose within a matter of moments. Just as Newton and Einstein's groundbreaking discoveries reshaped human progress, *Laylat-ul-Qadr* marked a pivotal turning point that redefined human destiny through divine revelation.

One distinctive aspect of *Laylat-ul-Qadr* is the descent of angels, including Jibreel (Gabriel), who bring peace and blessings to Earth. It feels as though history rewinds itself annually on this night, recreating the atmosphere when divine revelation first descended upon humanity 1,400 years ago. During this sacred night, angels pray for those engaged in worship.

Angels are beings of peace, and wherever they descend, tranquility prevails. *Laylat-ul-Qadr* invites us to cultivate peace within ourselves and our surroundings, becoming sources of goodness and blessings for others.



The Quran brought about a profound transformation in the lives of Prophet Muhammad's Companions. This change was not superficial or demographic; it redefined their "social concerns"—their core values and priorities in life.

Beyond being a night for worship, *Laylat-ul-Qadr* presents an opportunity for intellectual and spiritual transformation. It calls us to align our lives with the teachings of the Quran, prioritize God-centric objectives, and prepare for accountability in the Hereafter. This night reminds us that true success lies not in material progress but in spiritual elevation. □

THE LOS ANGELES WILDFIRES

Time to Wake Up

In January 2025, devastating wildfires ravaged Los Angeles and the southern forests of California, leaving behind a trail of destruction that impacted the environment, human lives, and the economy. This catastrophe serves as a stark reminder of how human actions often exacerbate natural disasters. The Quran states: Whatever misfortune befalls you is of your own doing—God forgives much. (42: 30)

This verse urges us to reflect on our responsibility towards nature and consider how Islamic principles provide timeless wisdom on environmental stewardship and sustainability.

Fuelled by a combination of natural elements and human negligence, the wildfires led to catastrophic consequences: The fires claimed the lives of 25 people and injured many others. Over \$250 billion worth of property, homes, and businesses were reduced to ashes. Thousands of acres of forest were obliterated, polluting the air and severely disrupting ecosystems.

The Quran warns against such environmental destruction: Corruption has appeared on land and sea because of the evil which men's hands have done. (30: 41) This verse is a reminder of the dire consequences of human interference with the natural order.

Islam provides a comprehensive framework for protecting the environment. The Quran and the practical model of Prophet Muhammad emphasize the necessity of preserving nature, even under challenging circumstances. Islamic teachings explicitly forbid the destruction of trees, crops, and natural resources, even during war. The Quran condemns those who engage in reckless destruction: When he turns away, he sets out to spread corruption in the land, destroying crops and cattle. God does not love corruption. (2: 205)

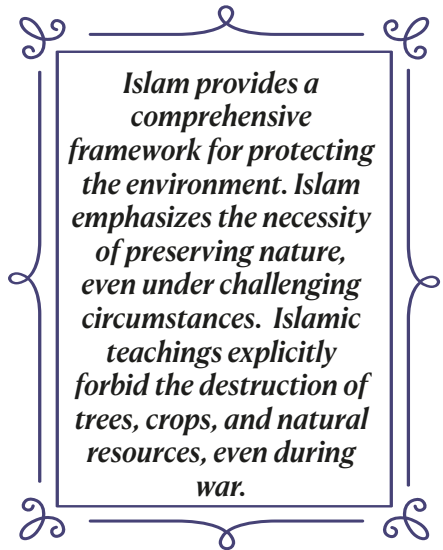
The Prophet instructed his Companions to avoid harming trees or damaging the environment during battles, reinforcing the sanctity of nature. The Prophet issued a dire warning about cutting trees without just cause: Whoever cuts a lote tree [unjustly], God will direct him headfirst into the Hellfire. (*Sunan Abi Dawood*) This *Hadith* highlights the significance of preserving trees, which provide shelter and sustenance for humans and animals alike.

The Prophet emphasized the rewards associated with planting trees: If a Muslim plants a tree or sows seeds, and a bird, a person, or an animal eats from it, it is regarded as a charitable gift for him. (*Sahih Bukhari*) This teaching underscores the act of planting trees as a continuous charity that benefits the individual and the community.

Prophet Muhammad stressed that caring for the environment is an ongoing duty, regardless of the circumstances: If the Hour (of Judgement) is about to be established, and one of you has a sapling in his hand, let him plant it. (*Musnad Ahmad*) This *Hadith* illustrates the importance of taking positive action for the environment, no matter how urgent or dire the situation may be.

The Los Angeles wildfires, like other environmental disasters, remind us that environmental challenges transcend borders. Deforestation, climate change, and environmental degradation are global concerns that require unified action.

Governments and organizations must enforce strict policies to prevent deforestation and promote large-scale reforestation efforts. Global initiatives to cut greenhouse gas emissions are vital in addressing climate change. Communities must be educated about the importance of preserving natural resources and adopting sustainable practices. By adhering to Islamic teachings on environmental care, we can cultivate a more sustainable and harmonious relationship with nature. The Los Angeles wildfires serve as a powerful wake-up call, urging humanity to take responsibility for the environment. They remind us of the wisdom in the Quran and the teachings of Prophet Muhammad, which emphasize balance, sustainability, and respect for the natural world.



Islam provides a comprehensive framework for protecting the environment. Islam emphasizes the necessity of preserving nature, even under challenging circumstances. Islamic teachings explicitly forbid the destruction of trees, crops, and natural resources, even during war.

The Quran states: Do not act wrongfully in the land, spreading corruption. (2: 60) This is a universal message, transcending nations, religions, and cultures. Protecting the environment is not merely an option—it is an obligation for the survival of future generations. □

THE PROBLEM OF EVIL

Know the Divine Wisdom

The presence of evil in the world has always been a profound question that has challenged human understanding. A common inquiry arises: If God is real, why do suffering, pain, and evil exist? Does this call into question God's wisdom, or is there a deeper meaning behind it? To understand this, we must explore the concept of divine wisdom, our human limitations, and the ultimate purpose of life.

Evil undeniably exists, but its purpose goes beyond what we perceive on the surface. While suffering often seems purposeless or cruel, it serves a larger, more meaningful function. Difficulties challenge us to grow, reflect, and recognize our own limitations. They refine our character and encourage spiritual evolution. Trials, far from being random, are tools for development, leading us closer to understanding ourselves and our Creator.

Life's struggles are humbling. When people face hardship, they are often forced to confront their vulnerabilities and limitations. This awareness pushes them to seek help beyond their own capabilities, often turning them toward God. This humility isn't a weakness but a profound strength—it is the essence of true worship and connection with the divine.

The Quran states: We have created man into a life of toil and trial. (90: 4) Hardships are not meant to break us but to shape us. They remind us of our dependence on a higher power, cultivating gratitude, patience, and spiritual resilience.

Natural disasters like earthquakes, hurricanes, and volcanic eruptions often leave humanity shaken. Yet, even these seemingly destructive events are part of the Earth's intricate balance.

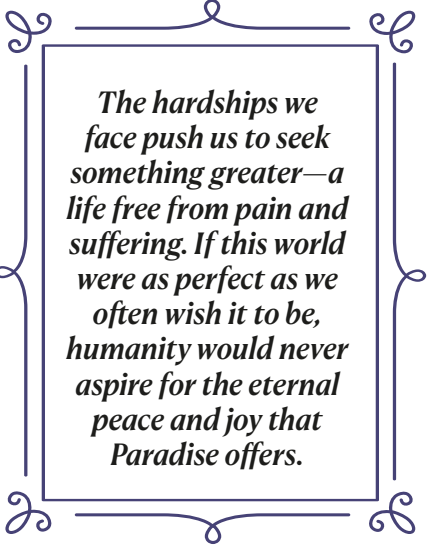
For instance, earthquakes release the planet's internal energy, preventing catastrophic pressure build-up, volcanoes replenish soil fertility and play a role in Earth's structural stability.

These events remind us of our smallness in the face of nature's vastness. They challenge our illusion of control and redirect our focus from material concerns to life's deeper, spiritual truths.

They serve as humbling reminders of the power and wisdom of the Creator.

A parent might scold or discipline a child to protect them from harm. To the child, this may feel unfair or painful. Yet, the parent's actions are guided by love, care, and a desire for the child's well-being. In a similar way, the trials we face in life are expressions of divine wisdom and love. They may seem harsh in the moment, but they are designed to guide, protect, and elevate us. These challenges often carry lessons that lead to growth and deeper understanding.

One of the greatest outcomes of life's hardships is the yearning they create for a perfect, trouble-free existence. These imperfections remind us that this world is not our ultimate home. If everything in this life were flawless, humans would never long for something greater.



The hardships we face push us to seek something greater—a life free from pain and suffering. If this world were as perfect as we often wish it to be, humanity would never aspire for the eternal peace and joy that Paradise offers.

Sir James Jeans once said, “It seems as though man has wandered into a world that was not meant for him.” This observation captures an essential truth. Humanity hasn't accidentally stumbled into a flawed world but has been placed here as part of a divine plan. The imperfections of this world exist to awaken in us the desire for Paradise—a realm of ultimate perfection, where every need is met, and every hardship is erased. The Quran promises: They will not be affected by any weariness there, and they will never be made to leave. (15: 48)

Life's difficulties aren't just obstacles. They are opportunities to experience God's attributes. Without illness, how would we recognize God as the Healer (*Ash-Shafi*)? Without struggles, how would we know Him as the Helper (*An-Nasir*)?

These trials are pathways to understanding God's mercy, wisdom, and power. They force us to pause, reflect, and reconnect with the divine, bringing us closer to the Creator.

This world's imperfections are not a flaw but a feature. They are intentional, designed to remind us that this is not our permanent home. The hardships we face push us to seek something greater—a life free from pain and suffering. If this world were as perfect as we often wish it to be, humanity would never aspire for the eternal peace and joy that Paradise offers.

Life's challenges, while difficult, are ultimately blessings in disguise. They humble us, deepen our spiritual connection, and awaken within us a longing for Paradise. We are here as part of God's grand design—a design that uses the trials of this life to prepare us for the perfection of the next. By embracing life's struggles with patience, gratitude, and humility, we not only grow closer to God but also earn the eternal joy and peace of Paradise. □



A person will not be able to move on the Day of Judgement until they answer these four questions before God:

1. How did you spend the span of your life?
2. How did you spend your youth?
3. Through what means did you earn your wealth, and how did you spend it?
4. How did you act upon the knowledge you possessed?

[Al-Mujam Al-Kabir by al-Tabarani, Hadith no. 111]

TOWARDS GLOBAL PEACE

We often talk of peace in the context of war. But this is a very narrow and restricted notion of peace. Peace is deeply linked with the entirety of human life. Peace is a complete ideology in itself. Peace is the only religion for both—man and the universe. It is the master-key that opens the doors to every success. Peace creates a favourable atmosphere for success in every endeavour. Without peace, no positive action—small or big—is possible.



THE POWER OF PEACE

The power of peace surpasses the power of violence. Those who fail to recognize this truth resort to violent actions to achieve their goals, exposing their own foolishness. Peace is the path of wisdom, while violence is the path of the foolish. Peace is a source of strength, while violence is a sign of weakness.

Peace and war are not merely two equally effective approaches to achieving goals. They represent two distinct standards of humanity. Adopting the path of peace elevates humanity, while choosing violence lowers it.

In moments of crisis, choosing peace cultivates positive thinking, raises moral standards, and leads to personal growth. It demonstrates humanity. Conversely, opting for violence descends one into perdition, revealing their true nature.

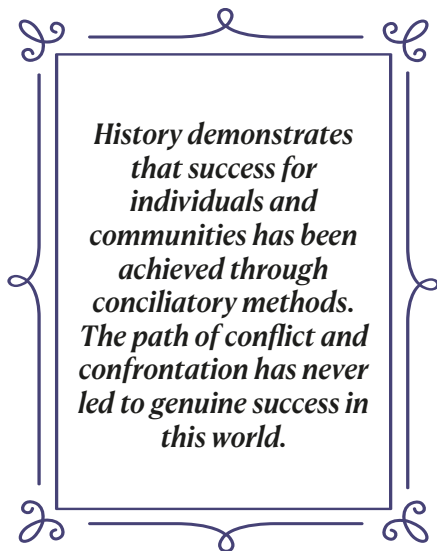
Inclinations towards peace or violence reveal a person's true character. Peace demonstrates humanity, while violence reveals animality, despite outward appearances. Peaceful behaviour signifies self-control, a great strength that prevents negative

actions like violence. Without self-control, individuals may become enraged and resort to violent actions. Controlling anger is the path of the peaceful, while losing control in the face of provocation is the path of the violent.

In any controversy, one way to attempt to settle matters is through violent confrontation. However, the better approach is to initiate reconciliation from the very beginning. Reconciliation serves as a safety valve in situations with conflicting interests and explosive tempers. Therefore, during provocation, adopting a conciliatory stance is more advisable than confrontation.

Nevertheless, it's rare for reconciliation to perfectly align with the desires of both parties. In most cases, reconciliation requires a unilateral approach. One party must suppress its own inclinations and demonstrate a willingness to end the dispute in accordance with the other party's wishes.

Why is this unilateral reconciliation more beneficial? The primary advantage is that it avoids unnecessary energy and time spent in wrangling, allowing for constructive action. Conversely, confrontation halts all such activities.



History demonstrates that success for individuals and communities has been achieved through conciliatory methods. The path of conflict and confrontation has never led to genuine success in this world. Reconciliation is crucial because it enables individuals to fully utilize available opportunities, while confrontation channels all energy into planning the destruction of others. Consequently, construction is never engaged in, despite the secret of true success lying in construction and consolidation rather than destruction.

Many justify violence by claiming to be victims of plots and conspiracies, necessitating retaliation. However, this excuse is unfounded. What is commonly perceived as a plot is actually a manifestation of the established natural law in the present world.

In today's world, the genuine challenge for a community isn't the presence of enemies plotting against it. The real issue lies in its inability to eliminate its vulnerabilities that make it susceptible to exploitation. A state of peace serves as a protective shield against such exploitation. Violence, on the other hand, undermines security by breaching the defense line. While violence may be considered a weakness, peace emerges as a powerful force wielded by individuals who prioritize peace. □



THE IMPORTANCE OF SITUATION MANAGEMENT

The following is an English translation of Maulana Wahiduddin Khan's Urdu lecture delivered on July 16, 2007.

Part 01

Today's topic is titled "The Importance of Situation Management." It is based on a *Hadith* mentioned in *Sahih Ibn Hibbaan*. One of the defining characteristics of a believer is their ability to "know their era". What does "era" mean? It means understanding the contemporary situation. You must possess the skill to manage situations effectively. You must master the art of situation management because without it, you won't be able to practise your religion. People often misunderstand Islam, believing it's solely about belief and worship. However, you must also know how to handle situations. Otherwise, you won't be able to follow Islam.

I've chosen an article from the *Times of India*. This article delves into the concept of situation management and its significance. The survey, based on an international perspective, reveals that Azeem Hashim Premji is the wealthiest Indian among Muslims.

In an interview, Azim Hashim Premji emphasized that globalization is a two-way street. It's not a one-way process. The perspective that is prevalent in Muslim newspapers, magazines, and speeches is that America exploits the world, and Western nations loot the world. Muslims generally view globalization in a negative light. Premji clarified that globalization is not a one-way process; it's a two-way street. If it takes something from us, it also returns something to us. This is why he was able to become the richest man in India.

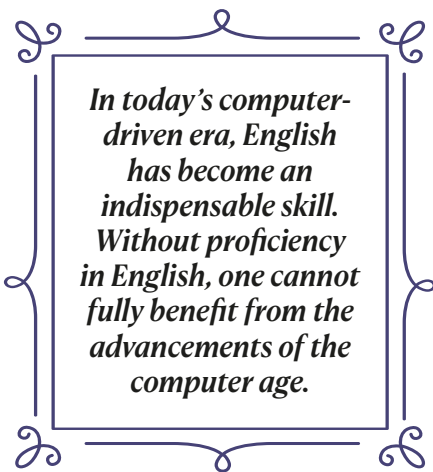
I want to share a relevant quote with you. The world God has created is full of opportunities. There are so many opportunities that no one can eliminate them. According to a *Hadith*, "The number of opportunities is always greater than the number of problems." (*Mustadrak al-Hakim*) This *Hadith* provides evidence that, regardless of the challenges we face, opportunities will always exist. Why? Because no one, not even enemies, can eliminate opportunities.

This realization reminded me of historical references. For instance, during British rule in India, Lord Macaulay introduced a scheme to

educate the entire nation in English. A renowned scholar, Lord Macaulay meticulously planned and executed this initiative. He expressed his pride in stating, “The purpose of our education in India is to create a class of people who are Indian by birth but possess English tastes.” This move proved to be a significant advantage for India, ultimately contributing to India’s current status as a developed nation.

In today’s computer-driven era, English has become an indispensable skill. Without proficiency in English, one cannot fully benefit from the advancements of the computer age. Currently, India ranks third globally, behind Britain and America. Lord Macaulay’s introduction of English was a strategic move to ensure the perpetuation of British rule. Through this initiative, India’s development flourished, and it continues to make remarkable progress.

A similar pattern occurred in Japan after World War II when Douglas MacArthur established an education system based solely on the American model. MacArthur believed that by adopting the American system, he could maintain control over Japan indefinitely. But what transpired? Japan emerged as a formidable rival power. While America ascended to become a military superpower, Japan flourished as an economic powerhouse. Macaulay and MacArthur orchestrated their plans. Surprisingly, from these very plans, the greatest benefit emerged. Even adversaries cannot thwart your opportunities. Isn’t that peculiar? From this realization, I’ve come to understand that the system God has established, there is no place in it for negative thinking.




In today’s computer-driven era, English has become an indispensable skill. Without proficiency in English, one cannot fully benefit from the advancements of the computer age.

Negative thinking is the most abhorrent concept in God’s eyes. God desires you to cultivate positive thinking. Always embrace positivity. Why? God wants to bless you, but you cannot receive that blessing if your mind is consumed by negativity. You must cultivate absolute positivity to receive God’s blessings. The world is brimming with countless opportunities that even your rivals cannot diminish. Your rivals cannot hinder your progress. Within the confines of India, amidst globalization, an individual achieved wealth beyond imagination. This is the most crucial lesson we must comprehend.

Opportunities always outnumber problems. Recently, a gentleman

visited me. He resides abroad, and it was our first meeting. He expressed his admiration, stating, "I've been diligently reading your books for a considerable period, and I wholeheartedly concur with their teachings." He continued, "The ideology you espouse is unparalleled in the last two centuries. It stands as the most suitable ideology for Muslims."

I inquired about his knowledge of our mission. He responded, "I've been reading your books and diligently studying your writings on my computer." I mentioned the absence of a central hub for our organization compared to other entities. He affirmed, "I've observed prominent centres of other organizations in India, but you lack such a central hub. Despite your superior ideology, others possess more extensive centres."



The era of localized centres is a thing of the past. We now live in a time of expanded centres. The days when there was just one building for a centre are over.

"You're referring to something called 'anachronism.' That era of localized centres is a thing of the past. We now live in a time of expanded centres. The days when there was just one building for a centre are over. You yourself are a testament to this change." "You reside far away in another country, yet you're well-informed through literature, the internet, and our website. Our expanded centre encompasses individuals like you. Every member of our team, regardless of their location, if they have access to our books or computers, is considered part of our centre." "Consider our centres from today's perspective, rather than the past when communication was limited. Back then, there were no computers, print media, or electronic media, which necessitated the existence of localized centres. However, those days are behind us, and we no longer require localized centres."

"We now inhabit the era of the expanded centre. Our centre is spread out through literature, computers, and multimedia. By God's grace, I can confidently say that our mission is the largest and most significant for Muslims at this time. Such a grand mission is unparalleled. No other organization possesses such extensive literature."

"By God's grace, our people are spread across the globe. Sitting at their computers, they diligently spread this mission far and wide. All our literature is readily available on our website. Every individual within our mission, regardless of their location, whether they're working on computers or in their rooms, is considered part of our centre."

“If we examine our centre solely in terms of physical buildings, you may find yourself in the 20th century. However, when we consider communication, the landscape changes dramatically. No other centre engages in such significant work. While they may have buildings, they lack vitality and genuine progress. They’re devoid of ideas, literature, and any meaningful content.”

By God’s grace, our mission is alive with ideas. My visitor acknowledged that we must perceive things in the context of our time. Today, we live in the age of communication. I had a conversation with an American professor some time ago, and his words have resonated deeply with me ever since. He said, “This is the Age of Communication.” This opened my mind. In this age of communication, the centre that should exist is the one we have. In the past, centres were located in buildings during the pre-communication era.

I am certain that God has spread our message globally. It has reached an international level. By His grace, our literature, magazines, and message are being read and heard everywhere. This is what a centre truly means, he agreed. I firmly believe that religious belief and worship are not the sole aspects of religion. Understanding the times is also a crucial part of religion. As mentioned in *Sahih Ibn Hibban*, one must be able to manage situations and comprehend contemporary times. **(TO BE CONCLUDED)**

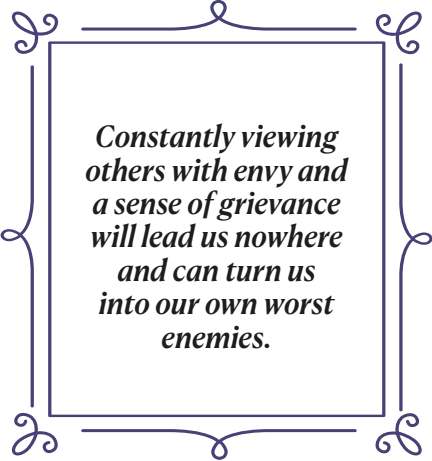


OUR POTENTIAL IS OUR WORTH

Realize and Progress

P sychologists have estimated that man puts to use only ten percent of the abilities with which he is born. Professor William James of Harvard University has very aptly observed, "What we ought to be, we are not ready to be." In spite of the inborn qualities nature has endowed us with, success keeps eluding us for the simple reason that we quite unthinkingly consent to lead inferior lives. Then, discontented, we put the blame on others for not giving us our due.

Constantly viewing others with envy and a sense of grievance will lead us nowhere and can turn us into our own worst enemies. The fact should be faced fairly and squarely that it is only if we exploit our own potential to the full that we shall meet with success. Any other course will lead to failure.



Constantly viewing others with envy and a sense of grievance will lead us nowhere and can turn us into our own worst enemies.

It is essential, however, to determine at the outset whether our efforts are directed at worthwhile objectives. In ancient times and even up to medieval times, gold being greatly prized, one of the great preoccupations of the 'scientists' of those days was to convert base metals into gold. Dreams of instant wealth drove innumerable people over the centuries to superhuman efforts. But all this expenditure of time, money and energy was in vain, for death always overtook them before they could achieve anything. It never seemed to occur to any of them that these metals with which they worked had a different and greater potential than anyone could ever have imagined.

Iron, for example, was convertible, not into gold, but into machinery, and could be used as a versatile building material of great strength. Today, western nations, having learnt these secrets and directed their energies towards building up the relative technology, have succeeded in acquiring far greater wealth than mere silver and gold. □

CHILDREN'S CORNER

QURAN STORIES - LITTLE LIBRARY (4 BOARD BOOKS SET)

By Dr. Saniyasnain Khan



✿ **Author :** Dr. Saniyasnain Khan

✿ **Publication Year:** 2023

✿ **ISBN:** 9789394886339

This enticing set has four illustrated board books. This delightful set is a perfect gift for children. The four books are:

1. The Story of Prophet Ayyub
2. The Story of Prophet Salih
3. Prophet Sulayman and the Queen of Sheba
4. The Ark of Nuh

Dr. Saniyasnain Khan is a children's author, with over 100 children's books

to his credit. His books have been translated into Arabic, French, German, Italian, Spanish, Dutch, Danish, Polish, Swedish, Bosnian, Russian, Turkish, Malay, Thai, Urdu, Malayalam, and other languages. He hopes that his books will be a true companion on the path of spiritual development and will help children to know the true purpose and meaning of life.

We present here The Story of Prophet Ayyub.

THE STORY OF PROPHET AYYUB

Ayyub or Job lived in the ninth century B.C. in Hawran, near Damascus in Syria. Wise and compassionate, Prophet Ayyub was also very rich, with bountiful fields, herds of cattle, and a large family.

The villagers thought he had it easy. If his blessings were taken away, they said, he would no longer be grateful to Allah.

So Allah decided to test Prophet Ayyub.

Allah destroyed Prophet Ayyub's cattle and crops. His children died. He was ill, poor and alone.

But Prophet Ayub did not complain.

He continued praying: "I am overcome by distress. But You are the most merciful of those that are merciful."

Allah saw and said: "Strike your feet on the ground." A spring gushed forth. Its water healed Prophet Ayyub.

Allah restored his prosperity and gave him a new family.

The Moral of the Story

Allah rewards patience. Even the wealthy are tested.

CPS NEWSLETTER



Mr Khurram Qureshi's Report on Meeting with Imam Mohammed Sualeh at Saigon Central Mosque



On January 13, 2025, I met with Imam Mohammed Sualeh at the Saigon Central Mosque in Ho Chi Minh City, Vietnam. The mosque, built in 1935 by Indian traders, is one of the earliest mosques in the country. Situated in the heart of the city's prime downtown tourist hub, it attracts both worshippers and curious visitors seeking knowledge about Islam.

During the meeting, Imam Sualeh expressed great interest in introducing the Word of God. He agreed to assist by distributing Quran translations and other supporting literature to those interested in learning about Islam.

In the attached photo is Brother Iskemaat, the owner of a Turkish restaurant located opposite the mosque. He also showed enthusiasm for the initiative and expressed his willingness to display and distribute the Quran translations at his establishment.

Jesuit theology students Manish, Basil, and Prakash from Vidyajyoti Institute of Religious Studies in Delhi shared insights on Maulana Wahiduddin Khan's peace mission at the CPS International Centre, New Delhi, on February 8, 2025.

The students highlighted Maulana's ability to address modern challenges through dialogue, emphasizing the enduring significance of his message, aligned with the Quranic call to "work with one another in promoting goodness and piety." (5: 2)


Joseph Victor Edwin SJ, a Theology professor at Vidyajyoti, noted Maulana's teachings stressed coexistence for humanity's well-being. Having mentored the students, he praised their diligent engagement with his work.















Goodword Books and CPS International at the World Book Fair

Goodword Books and CPS International participated in the World Book Fair at Pragati Maidan, New Delhi. The event provided an opportunity for visitors to explore the works of Maulana Wahiduddin Khan, Dr. Saniyasnain Khan, and many other esteemed authors.


The organizations set up their stall at Hall No. 6, Stall V-06, where attendees engaged with a wide range of books on Islam, spirituality, and moral education. As part of their initiative, complimentary copies of the Quran were distributed in various languages, attracting significant interest from visitors.




1-9 February 2025

Hall: 6, Stall: V-06
Pragati Maidan, New Delhi
info@goodwordbooks.com
Mob: 8588822675, 8588822672



www.goodwordbooks.com



www.cpsglobal.org



CPS International-Goodword at the International Kolkata Book Fair



CPS International-Goodword (Kolkata chapter) participated in the International Kolkata Book Fair, held from 28 January 2025 to 9 February 2025 at Boimela Prangan, Karunamoyee, Saltlake, Kolkata.

The stall, located at E-13, showcased a diverse collection of books on Islam, spirituality, and moral education. Visitors had the opportunity to explore the works of renowned authors and engage in meaningful discussions.

The event saw an enthusiastic response, with many attendees showing keen interest in the literature on display.

CPS Hyderabad Team at the Peace Camp

The CPS Hyderabad team participated in a Peace Camp organized by the Karuna Shree Foundation in Hyderabad from January 14-17, 2025.

Representing CPS, Maulana Fayyaz Umri and Siraj Umri engaged with participants from diverse nationalities, fostering discussions on peace and spirituality. They also took the opportunity to gift books to attendees, facilitating meaningful one-on-one interactions.



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Members of CPS International Kolkata chapter attended 3 days Faith Based Reconciliation (IFBD) Workshop from 20- 22 February 2025. Peace literature was gifted to the participants and President of IFBD, Rev. Brian Cox and Regional Director Mr. Ramazan Khan. One of the participants said, 'It feels so good to see and touch the Quran.'

~Ms Shabina Ali, Kolkata Team

Quran Stall at MSI Royal Function Hall, Raichur



On the occasion of Amjad Bhai's niece's marriage ceremony at MSI Royal Function Hall, Raichur, on 31st December 2024, the Raichur CPS team set up a Quran stall to distribute Islamic literature.

Many guests showed a keen interest in the Quran distribution work, and numerous visitors took copies of the Quran and Maulana Wahiduddin Khan's English books.

~ Zaheeruddin Khaja, CPS Raichur

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Shivakumar, a retired English professor (b. 1952), is proficient in English and Tamil and has translated several renowned literary works. His latest translation, Salman Rushdie's *Knife* (April 2024), was launched at the Chennai Book Fair on 8 January 2025, drawing significant attention. The book reflects Rushdie's thoughts after the 12 October 2022 assassination attempt on him.

At the launch, Hafiz Iqbal Ahmed Umri represented CPS Chennai, presenting Maulana Wahiduddin Khan's book on blasphemy to Shivakumar, the publisher, and other dignitaries. A week later, Shivakumar called Mr Kullu Nadeem, remarking, "This book is truly worth reading, full of intellectual discussions." He invited the team to his home.

On 17 January 2025, at 11 a.m., our team visited his residence, where he warmly welcomed us. We gifted him more of Maulana's books, and during the discussion, he said:

"I once thought all Muslims shared a rigid mindset, lacking tolerance and freedom of expression. But after reading this book, I realised that some Muslim leaders have guided their communities wisely over time."

Khateeb Israrul Hasan Umri elaborated on Maulana's unique

stance, particularly his opposition to the fatwa against Salman Rushdie, which he deemed un-Islamic. Shivakumar was visibly surprised by this perspective.

Notably, he finished the book Blasphemy in just two to three days, showing his keen interest. When asked about his belief in God, he politely said he did not, citing the world's hardships as evidence of God's absence. However, he emphasised that he never engaged in propaganda or debate on the matter.

In response, we gifted him Maulana's book God Arises.

~ Faiz Ahmed Qadri, CPS Coimbatore

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New Year: A Spiritual Opportunity for CPS Visakhapatnam

By the grace of the Almighty and under the guidance of Maulana Wahiduddin Khan Sahab's teachings, CPS Visakhapatnam Chapter utilized the New Year as a spiritual opportunity to share the message of peace and spirituality.

The outcome was remarkable. Amandeep Khare, a cricketer from Raipur, visited the stall as a tourist and was pleasantly surprised by our work. He wholeheartedly accepted spiritual literature as a New Year gift, showing great interest in the message.

As Maulana Wahiduddin Khan once said, "Opportunities to convey the message of peace and spirituality are numerous, so every CPS member should become a programme maker."

Indeed, this experience reaffirmed our faith that God is always with us to help and guide.

~ Aayesha Yusra , CPS Visakhapatnam

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With immense gratitude to God, I am delighted to share the wonderful news of our four dedicated team members—Tazain, Ameena, Ayesha, and Qudsiya—who recently conducted a workshop at Manahil school in Bangalore under our project Peace Promotion in Muslim Societies.

The workshop was organized for outgoing SSLC students and covered the following topics:

- ◆ The Importance of Informal Education (Quran, Hadith, and supporting literature) alongside formal education.
- ◆ Career Choices Within the Framework of Islam
- ◆ Health, sleep and responsible use of social media.
- ◆ An Introduction to CPS and Its Work.

Prior to this, the school's principal and staff had received our literature and were introduced to our work. Upon learning more about us, they readily welcomed the idea of hosting the workshop.

Although the event was kept low-profile, its impact was significant. Each student was gifted a Quran translation and other valuable literature. Inspired by this experience, the workshop was conducted in three more schools. The names of these schools are Niswan, Hafeeziya, and Noor Ahmed.

May God accept our humble efforts in His way. This programme instilled in us renewed hope that these young minds will grow into pillars of strength, carrying forward our peace mission.

~ Fathima Sarah, Bangalore Chapter Head

WOMEN IN ISLAM

From the Scriptures

The Quran and *Hadith* give detailed commandments regarding women and also lay down clear guidelines for the relationship between men and women. The following quotations from the Quran and *Hadith* highlight the most important aspects of feminine virtue and the standing which a woman should have vis-à-vis her husband and father.

Verses from the Quran

Live with them in accordance with what is fair and kind. (4: 19)
The wives have rights corresponding to those which the husbands have. (2: 228)

Men shall have a share in what parents and relatives leave behind, and women shall have a share in what parents and relatives leave behind, whether it be little or much. (4: 7)

He created for you from among yourselves spouses, so that you might find repose in them, and He created between you affection and kindness. (30: 21)

Whoever does evil will be requited with evil; but whoever does good, whether male or female, and is a believer, will enter the Garden; where they will be provided for without measure. (40: 40)

To whoever does good deeds, man or woman, and is a believer, We shall assuredly give a good life; and We will bestow upon them their reward according to the best of their works. (16: 97)

Words of Prophet Muhammad

Only a man of noble character will honour women, and only a man of base intentions will dishonour them. (*Kanz-al-Ummal*)

The most perfect man of religion is one who excels in character. The best among you is he who gives the best treatment to his womenfolk. (*Tirmidhi*)

When it was revealed in the Quran that punishment awaited those who heaped up gold and silver, certain of the Companions said that if they could find out which form of wealth was better, they would accumulate that instead. At this the Prophet said, “The best

thing one could have is a tongue which expresses remembrance, a heart which gives thanks and a believing woman who helps one to be more steadfast in one's faith." (*Tirmidhi*)

Women are the other half of men. (*Abu Dawood*)


Fear God in respect of women. (*Ibn Majah*)

Time is the prime asset that is required for successful planning. If you fail to make good use of your time, you will be deprived of that sole basis, after which there is no other basis for success.

One who brings up three daughters, teaches them good manners and morals, arranges their marriages and treats them with fairness, deserves to be ushered into Paradise. (*Abu Dawood*)

Shall I not tell you what the best object of your charity is? It is your own daughter who has returned to you as a widow, or a divorcee, and who has no one to earn for her except you. (That is, to spend on a daughter in need is the best form of charity.) (*Ibn Majah*)

When a man is tested through his daughters by God, and he treats them well, his actions will guard him from hellfire. (*Tirmidhi*) □



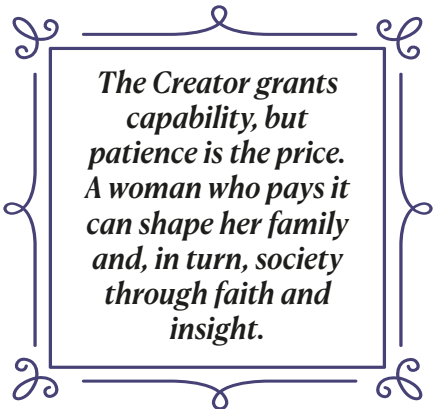
Everything other than need
is greed. And satisfying
greed can give, at best,
only temporary pleasure

WOMAN AT THE BEGINNING OF ALL GREAT THINGS

Nurturing Greatness

A maxim says: A woman is at the beginning of all great things. One example in this case is that of Nancy Alva Edison (d. 1871), the mother of Thomas Alva Edison (1847-1931), the famous scientist whose scientific discoveries number more than 1000. A schoolteacher, Nancy Edison, worked hard to add the name Thomas Edison to the list of the world's most outstanding scientists.

Edison's hearing was impaired from birth. He could not hear properly and was thus expelled from school. But his mother was not one to give up easily. She was responsible for educating her son, homeschooling him, and arranging his educational requirements. Edison's mother played a constructive role in shaping her son's future. She implanted the idea in her son's mind that he was not retarded, and that this impediment was a challenge. She made Edison's education her mission and encouraged her son to use his natural abilities to overcome obstacles. The result is that Edison's name is now recorded in history as that of a great scientist and inventor! Edison acknowledged the role of his mother in his life: "She instilled in me the love and the purpose of learning."



The Creator grants capability, but patience is the price. A woman who pays it can shape her family and, in turn, society through faith and insight.

Everyone can be like Edison's mother. Every woman is endowed with the capacity to play this role, provided she understands the abilities God has given her and utilizes them determinedly. However, the most excellent quality required for this job is patience. The Creator creates the capability, but the person concerned must pay the price of patience. Like Edison's mother, a woman who can deliver this price can play a significant role. Using spiritual insight and faith, she can not only shape the lives of her own family but also, in turn, shape society on positive lines. □

TOTAL INVOLVEMENT

Key to Success

Elias Howe (1819-1867) was born in Massachusetts, U.S.A. He died at the young age of 48. Although his life was short, his contribution to the world of clothes—that of the sewing machine—will always be remembered. The sewing machine invented by Elias Howe was at first utilized, not for sewing clothes, but for stitching shoes. The main breakthrough was the development of a lockstitch by a shuttle carrying a lower thread and a needle carrying an upper thread which passed through a hole situated at the tip of the needle.

For thousands of years, people had been accustomed to making a hole at the base of the needle. So, following their lead, Elias Howe made the needle of his machine with a hole at the base, instead of at the tip as is now the practice. The placement of an eyelet, simple as it may seem to us now, remained a big hurdle for its inventor for quite some time. It was only a dream which finally brought about the desired solution.

As he was racking his brain to perfect his machine, Howe dreamt that he had been captured by a primitive tribe and was ordered to produce an operational sewing machine within twenty-four hours, failing which he would be speared to death. He tried hard but could not accomplish it. When the deadline was up, the tribesmen surrounded him and raised their spears to kill him.

Scared, yet still concentrating, he observed that each spear had an eyelet at the tip. He kept on gazing at the eyelet and then woke up with a start: the solution was right before him. For the machine to work, the placement of the hole had to be neither in the middle nor at the base, but at the tip. His lucky dream helped him, in 1845, to produce a sewing machine that would complete 250 stitches a minute.

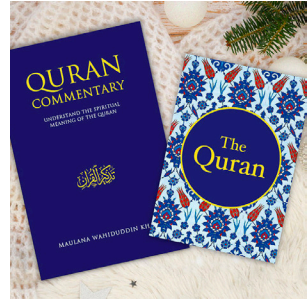
What is a dream? It is the result of complete involvement. What we think about during the day, we dream about at night. Howe succeeded in inventing a machine only because he had engrossed himself in it to such an extent that he came to dream about it. Such is the case with any undertaking, whether one wants to invent a machine or bring about a revolution in human life. One achieves success in one's aim only after complete involvement; only when the thing one has set one's mind on becomes a part of the subconscious existence that it is reflected in one's dreams. ◻

THE WORD OF GOD

From The Scriptures

The Quran is the book of God. It has been preserved in its entirety since its revelation to the Prophet of Islam between CE 610 and 632. It is a book that brings glad tidings to humankind, along with divine admonition, and stresses the importance of man's discovery of the Truth on a spiritual and intellectual level.

*Translated from Arabic and commentary by
Maulana Wahiduddin Khan*



In the name of God, the Most Gracious, the Most Merciful

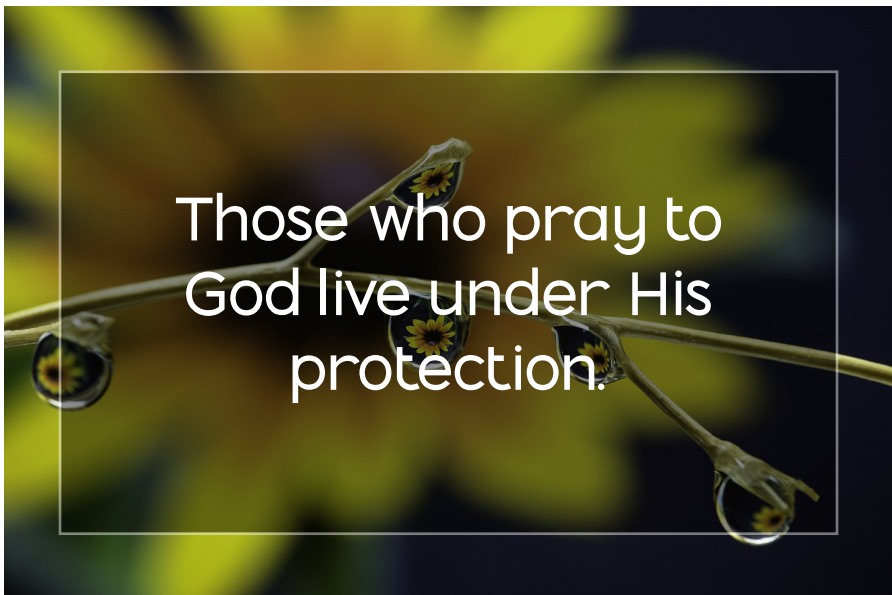
Stay in your homes and do not flaunt your charms as in the former times of ignorance. Attend to your prayers, pay the zakat and obey God and His Messenger. Women of the [Prophet's] Household, God seeks only to remove all impurity from you, and to make you completely pure. Bear in mind all that is recited in your homes of the revelations of God and of wisdom. God is all pervading and all aware. (33: 33-34)

Here, addressing the Prophet's consorts about correct behaviour, instruction is indirectly given to Muslim women as to how they should conduct themselves. Unlike worldly women, it should not be their aim to show off their charms and finery. Their attention should be entirely directed towards the worship of God. They should spend their wealth for the cause of God and their time in understanding the teachings of Islam. This style of life makes one pure and righteous and it is only the pure and righteous who are approved of by Almighty God.

Surely, for men and women who have surrendered [to God]— believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, humble men and humble women, charitable men and charitable women, fasting men and fasting women, men and women who guard their chastity, men and women who are ever mindful of God—God is ready with forgiveness and an immense reward. (33: 35)

This verse shows what Almighty God wishes a man or woman to be like. The ten virtues He would like them to possess are as follows: Islam (submission to God), faith in God, obedience, truthfulness, patience, sincerity, charity, fasting, chastity and remembrance of God. These ten virtues encompass all the aspects of the Islamic faith and Islamic character. Briefly speaking, one who hopes to receive God's pardon, and His rewards should bow to His injunctions, thus showing his total belief in God. There should be no contradiction between his words and his deeds. He should stand firm, regardless of the circumstances.


The realization of God's greatness should have made him modest, and he should consider the meeting of others' needs as his own responsibility. He must fast regularly, and, in the context of sexual desires, he is chaste and pure. His days and nights are spent in the remembrance of God. Just as these qualities are required of men, so also are they required of women. Although their manifestation may in some respects be different, as far as the qualities themselves are concerned, they are the same for both. A human being, whether a woman or a man, will be considered acceptable to God only when he or she approaches God endowed with these ten qualities. □



YOUR QUESTIONS ANSWERED

The remedy for ignorance is asking questions. (Prophet Muhammad)

The spirit of enquiry is the hallmark of an open society and the above saying of the Prophet aptly illustrates this principle. A culture of curiosity and open-mindedness will foster development in any society by motivating its members to learn enthusiastically and enrich their knowledge. This is because awareness of one's ignorance is half of knowledge, as it becomes a stepping-stone to seeking and finding answers. A questioning mind is like a flowing river that is replenished with fresh thoughts and ideas and continues on its journey.



What is the status of women in Islam?

In Islam, women enjoy an equal status to men, both in terms of rights and responsibilities. The Quran emphasizes this equality: 'You are members one of another' (3:195). This highlights that there is no distinction regarding status, rights, and blessings between men and women, affirming that both genders are integral to society.

Furthermore, it's important to note that Islam established rights for women that were unprecedented at the time, including the right to inherit property, which was a significant advancement compared to previous societal norms. This framework laid the groundwork for women's rights and status in various aspects of life, acknowledging their roles as mothers, daughters, and community members.

While historical and cultural practices may have led to the deterioration of women's status in some Muslim societies, the core teachings of Islam uphold that both men and women are equal participants in their social and spiritual environments. The Prophet Muhammad also reinforced this notion by stating that 'men and women are two halves of a single unit', however, their roles are different. .

What is the role of a woman in Islam?

"As per Islam, the role of women is deeply respected and integral to society. The Quran emphasizes the equality of men and women, stating, 'You are members, one of another' (3:195). This verse highlights that both genders share equal status and responsibilities in the fabric of society.

Women in Islam are considered ‘Builders of Humanity’ according to Maulana Wahiduddin Khan. He encourages women to convey God’s message within their families and communities, illustrating the significant role women play in nurturing and guiding future generations.

Historical examples from the early Islamic period demonstrate that women actively participated in various sectors, including agriculture, business, and social work, while maintaining their dignity and feminine character. Khadijah, the Prophet’s wife, is a notable figure who conducted business, further breaking stereotypes and showing that women can engage in economic activities alongside their domestic roles.

Islam recognizes the different roles of men and women, asserting that they are ‘equal in respect, but different in role’. This perspective is crucial as it promotes the idea that while men and women may have distinct functions, their contributions are complementary in nature. Moreover, both are encouraged to develop their spirituality and ethical character, reflecting the holistic approach of Islam towards gender roles.

Therefore, the role of women in Islam is multifaceted and pivotal, embodying both spiritual and societal dimensions, enabling them to influence and shape their communities positively.

How does Islam view marriage?

Islam views marriage as a sacred and serious institution that goes beyond mere companionship or pleasure. It is a legal and spiritual contract (nikah) that establishes a relationship between two individuals without blood ties, laying the groundwork for family life. The Quran emphasizes that marriage involves mutual rights and responsibilities, indicating its crucial role in organizing human relationships and preventing immorality.

The purpose of marriage is not to find a playmate but to seek a worthy life partner who engages in a deep, intellectual, and emotional partnership. In this context, the relationship between husband and wife is described as a ‘firm contract’ in the Quran (4: 21), highlighting the seriousness of this bond. Furthermore, marriage is seen as a training ground for individuals to contribute positively to society, where successful spouses become good citizens.

Importantly, Islam encourages couples to view marriage as a means of fulfilling shared goals and maintaining the family unit, promoting

harmony through mutual respect and understanding. It is also essential for both partners to be seen as valuable assets with unique potential that can contribute to the relationship. This perspective fosters a supportive environment where both partners can thrive, ultimately achieving the divine purpose of human life together.

How can spouses benefit from each other intellectually?

Spouses can greatly benefit from each other intellectually through their role as immediate intellectual partners. Marriage offers a unique opportunity for both partners to engage in continuous intellectual development, as they can interact and progress together in their understanding of various subjects. This dynamic fosters a supportive environment where both individuals can share their thoughts, ideas, and experiences, enriching each other's perspectives.

The concept of intellectual partnership emphasizes the importance of dialogue and exchange of ideas. Each spouse serves as a sounding board for the other, providing insights and constructive feedback that can lead to personal and mutual growth. By regularly discussing new ideas and exploring challenges together, couples can cultivate a habit of lifelong learning, enhancing their creativity and problem-solving skills.

Moreover, intellectual companionship in marriage encourages both partners to break free from any limiting beliefs or conditioning they may have from their upbringing. This openness allows for a more enriching and fulfilling partnership, where both individuals can thrive. As they navigate life's challenges together, they not only support each other emotionally but also contribute to each other's intellectual enrichment.

Youngsters nowadays don't prefer marriage. What is the solution to this?

The growing trend among youngsters to avoid marriage reflects a broader social shift away from the values that once held significant importance in previous generations. The weakening of the institution of marriage is partially attributed to a focus on love and personal pleasure over the practical adjustments and commitments necessary for a successful marital relationship.

To address this issue, it is essential to foster an understanding of marriage as a serious commitment rather than a fleeting emotional experience. Educating young people about the benefits of marriage, both socially

and emotionally, can help emphasize its importance in building stable families and communities.

Furthermore, involving families in the marriage process encourages a more collective approach to partnership, where parents can guide their children based on their experiences, helping to navigate the complexities of relationships. This could lead to a more profound appreciation of marriage's role in society and promote a sense of responsibility among young couples.

Ultimately, it is vital to instill the idea that marriage is not just about personal happiness, but also about building a family and contributing to a cohesive society. Encouraging discussions around the significance of companionship and commitment may help shift the current attitudes towards marriage among the younger generation.

There is a saying of the Prophet that the best gift a father can give his child is good manners. Please elaborate?

The saying of the Prophet Muhammad that the best gift a father can give his child is good manners highlights the critical importance of moral education in a child's upbringing. Good manners encompass not only etiquette but also the principles of living a principled life, enabling children to become assets to their families and society rather than liabilities.

Training children in good manners involves teaching them how to conduct themselves in various aspects of life, promoting virtues such as respect, humility, and empathy. This moral foundation contributes significantly to their overall character development and helps them navigate social interactions effectively.

Additionally, instilling good manners is seen as a lifelong gift because it shapes a child's behaviour and outlook on life. This foundation fosters positive relationships with others, encouraging them to treat people with kindness and consideration, which is essential for building a harmonious society. □



A little that suffices is better than surfeit that causes disturbance.



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