

English Bimonthly Issue 126 Sep-Oct 2025

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# SPIRIT OF ISLAM

**Towards Global Peace & Spiritual Living**



God grants His nearness only to the humble:  
the door of His closeness remains forever closed  
to the arrogant.

# 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.

## **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**

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# **SPIRIT OF ISLAM**

Towards Global Peace & Spiritual Living

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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](mailto:spiritofislamperiodical@gmail.com)

### LESSONS FROM THE HONEYBEE

Once we recognize that our thoughts and actions can be tainted by negativity, we must not let this realization go unaddressed. One of nature's finest teachers in this regard is the honeybee. Watch how it extracts nectar from flowers, flying tirelessly from garden to garden, and then landing precisely on the flower of its choice.

Along its journey, the honeybee encounters many thorns. Yet, with skill and determination, it avoids them and alights gently on its intended bloom. It knows exactly where to go, positions itself with care, and diligently gathers the nectar. Once its work is complete, it wastes no time in idle wandering. It flies directly back to the hive to deposit its share of honey. Such efficiency is only possible because it remains wholly focused on its task.

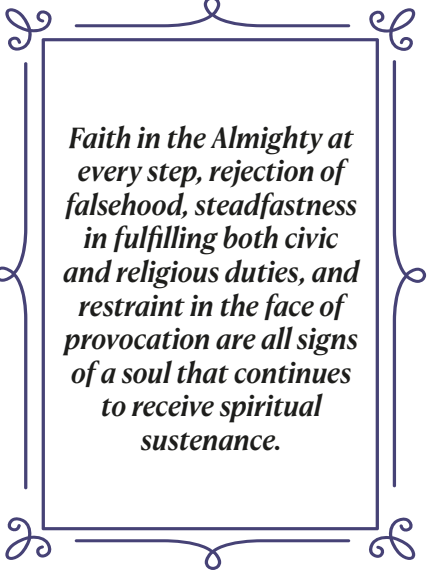
Here lies a lesson for us: to be diligent, persevering, and unwavering in our pursuit of worthy goals. The Creator has not placed us on Earth without purpose. Our mission is to strive for the perfection of our spiritual personality, drawing nourishment from both favourable and unfavourable experiences.

Life's path is strewn with distractions. It is only natural to feel tempted at times to turn aside and pay them undue attention. Yet the Creator allows these diversions as a test—to see whether we can remain patient, compassionate, and free from vengeance.

When we resist the urge for revenge, we strip negativity of its power. We avoid unpleasant entanglements, rise above petty disputes, and forgive others their mistakes. In doing so, we purify our hearts, strengthen our spiritual personality, and draw closer to Paradise.

Negative experiences play a vital role in this process. They are not obstacles placed at random, but deliberate tests of our character. Calm, untroubled situations cannot reveal our depth of patience or compassion; only extraordinary and provocative moments can do so. The true measure is how we respond when provoked, wronged, or misjudged.

Faith in the Almighty at every step, rejection of falsehood, steadfastness in fulfilling both civic and religious duties, and restraint in the face of provocation are all signs of a soul that continues to receive spiritual sustenance.



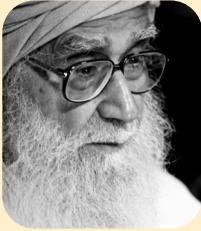
*Faith in the Almighty at every step, rejection of falsehood, steadfastness in fulfilling both civic and religious duties, and restraint in the face of provocation are all signs of a soul that continues to receive spiritual sustenance.*

In Islam, the ultimate spiritual goal is a state of profound inner peace. The Quran describes it in these words: 'A soul at peace' (89: 27). This represents the highest stage of spiritual development. Once a person reaches it, they are ready to enter Paradise—the eternal and perfect world of the Hereafter. The Quran addresses such souls in these moving lines: 'O soul at peace, return to your Lord, well-pleased, well-pleasing. Join My servants. Enter My Paradise.' (89: 27–30)

The honeybee never loses sight of its mission. It gathers sweetness despite the presence of thorns, and it contributes its share to the greater good. In the same way, we must remain focused on our higher purpose, rising above bitterness, and working steadily towards our spiritual goals. By doing so, we nurture a serene soul—one that is truly ready to return to its Lord. □



## IN FOCUS



*We bring you two articles every issue under the headings of 'Personal Experiences' and 'Journey towards God-realization' of our mentor 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.*

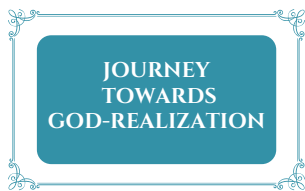
*Maulana, through his study of science, religion, psychology and the experiences of his own life, enlightens about the path to discovery of God through one's journey of life. A discovery of this kind involves pondering on the Word of God, converting one's material experiences into spiritual insights,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





## PURIFICATION OF THE HEART

The Quran tells us that only those will be deserving of Paradise in the Hereafter who come to God with a sound heart (26: 89). In this verse, “heart” does not refer to the physical organ in the physiological sense. Rather, it signifies the psyche—the inner self that governs thought, intention, and action.

Zahhak, the well-known Quran commentator, explained ‘sound heart’ to mean ‘pure heart’ (*Tafsir al-Qurtubi*, vol. 13, p. 114)—that is, an uncorrupted heart. A person who guards his nature from impurities, resists the conditioning of his environment, and successfully deconditions his mind, reaches the stage of God-realization. Such individuals alone will be saved—those who come to God with a sound heart.

The truth is that every human being is born with an upright nature—a nature that is inclined towards truth and goodness. However, as life progresses, the influence of one’s surroundings, societal trends, and cultural conditioning gradually obscure this purity. False values and prejudices take root, altering perception. To reverse this process and restore the original clarity of the heart, one must engage in deep and honest introspection. This kind of objective self-examination enables a person to rediscover their innate uprightness and to approach God with sincerity.

A sound heart or sound mind is not attained effortlessly. It is the fruit of a sustained intellectual and spiritual struggle. Those who commit to such an endeavour develop seriousness of purpose in the truest sense. They acquire the ability to discern truth in a world overflowing with ideologies, half-truths, and misinformation. They learn to analyse critically, to weigh ideas objectively, and to adopt the right perspective without being swayed by prejudice or emotion.

This is the essence of possessing a sound heart—an unimpaired judgement rooted in truth. Such a level of discernment is reached only through great striving on a high intellectual and moral plane. It is the hallmark of those who will stand successful before God and be welcomed into the eternal world of Paradise. □



Wise

is he who forgets the  
faults and wrongs of  
others and keeps his  
faults in mind.

## OVERCOMING ONE'S LIMITATIONS

Opticians usually have arrangements for eye-testing on the premises so that customers can have their eyes tested and buy their spectacles all in the same shop. One of my acquaintances once opened a spectacle shop. It was rather small, certainly not big enough to permit eye-tests to be carried out, for a distance-vision chart has to be 18 feet away from the client. And this little shop was only 9 feet in length. My friend was quite unperturbed by this. When asked how he proposed to do eye-testing in such a confined space, he said, "Simple! We just fix a mirror on the wall, and there you are! The distance is doubled!" The clients could then be asked to read the chart through the mirror because the reflection would have the effect of doubling the distance. Undaunted by the acute shortage of space, this shopkeeper had shown great ingenuity in solving his problem.


This principle is applicable in most of life's arenas. When you have limited opportunities, when your horizons seem narrow, there is no need to become a defeatist. It is simply a question of racking your brains and you will be able to "convert" your "9-feet shop" into an "18-feet shop".

When your home is only a small one, you can always add upper stories to it to enlarge it. When you do not have enough resources to make investments, your basic honesty is your best guarantee of success. When you do not possess university degrees or other high qualifications, your courtesy and hard work will in large measure compensate for this. When there are no chances of overcoming

*All your limitations can  
be quickly overcome  
provided you put to  
good use the natural  
gifts bestowed upon you  
by Almighty God.*

your enemy by waging war against him, your wisest policy is to win his heart. When your share in political power is a diminished one, you can still score in the economic field and achieve a different, but equally important set of objectives. When you feel you are in a weak position because your sympathizers are few in number, you can make up for this by encouraging unifying forces and striving towards efficient organization of whatever human resources are available.

Every 'small shop' can be converted into a 'big shop'. A shop is small only so long as you do not use your brain to expand it. All your limitations can be quickly overcome provided you put to good use the natural gifts bestowed upon you by Almighty God. □



*Surely, with every  
hardship there is ease.*

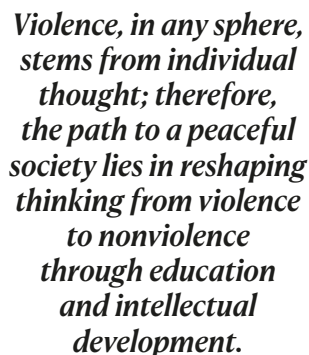
*(The Quran 94:5)*

## MAHATMA GANDHI'S UNFULFILLED MISSION

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Gandhi Jayanti is observed annually on October 2 to commemorate the birth anniversary of Mahatma Gandhi. Historians have described his role in the Indian independence movement as “the most massive and historically effective example of nonviolent activism.” (*Encyclopaedia Britannica*, Vol. 13, p. 850) Under his leadership, and for the first time in human history, a nonviolent movement achieved political success of such magnitude. Peaceful methods were employed to bring about India’s independence on August 15, 1947. Gandhi also sought to usher in social reform through nonviolence, but his efforts were cut short by his assassination.

The commemoration of Gandhi Jayanti serves as a reminder of the unfinished mission of transforming society through nonviolent means. The reform of a nation depends on the reform of its individuals, who constitute the basic units of society. The preamble to UNESCO affirms that violence originates in the mind and that it can also be ended in the mind. Violence, in any sphere, stems from individual thought; therefore, the path to a peaceful society lies in reshaping thinking from violence to nonviolence through education and intellectual development.



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The principles of the Gandhi Andolan can be applied to achieve nonviolent social change by fostering nonviolence at the mental level. Intellectual awakening provides the only lasting foundation for a peaceful world. Although this is a long and arduous process, there is no alternative if sustainable peace is to be achieved. Over decades, practical application of these principles has shown that individuals who adopt peaceful thinking can abandon violence and contribute constructively to society. Two principles form the core of such transformation: tolerance and avoidance.

Tolerance is essential in contemporary society. Differences of opinion and perspective exist at all levels—within families, communities, and nations. The belief that unity can be achieved only by eliminating all differences is both unrealistic and impractical. Just as roses inevitably grow with thorns, human diversity cannot be eradicated. True unity is achieved not by removing differences, but by learning to coexist peacefully in spite of them. A stable society is one in which disturbances to peace are tolerated rather than eliminated entirely.

Avoidance is closely linked to tolerance. Social life inevitably presents situations that are unpleasant or provocative. Direct confrontation in such cases often worsens the situation rather than resolving it. A more effective approach is to combine tolerance with avoidance, choosing to disengage from unnecessary conflict and to respond with patience and forbearance. The Quran offers the guidance: “Be tolerant; enjoin what is right; and avoid the ignorant” (7: 199) This principle advocates refraining from responding to hostility with hostility, and instead maintaining unity despite differences. Avoidance is thus a conscious strategy for preserving harmony, not an act of weakness.

The moral and spiritual integrity of society depends upon adherence to the principles of tolerance and avoidance. These are active strategies requiring intellectual maturity, emotional discipline, and a long-term perspective. When these principles are embraced, individuals and communities are better equipped to address disputes through peaceful dialogue, to value diversity without hostility, and to resist the lure of vengeance.

Gandhi Jayanti is not merely a ceremonial occasion; it is an opportunity to reaffirm the values of peace and nonviolence in public and private life. The creation of a nonviolent society begins with the transformation of thought at the individual level. Education aimed at fostering tolerance, avoidance, and nonviolent problem-solving is essential to building the type of harmonious society envisioned by Gandhi.

By embedding these principles into the social fabric, it becomes possible to advance the unfinished mission of nonviolent social change. This requires persistent effort, widespread intellectual awakening, and a societal commitment to addressing differences through peaceful means. The legacy of Gandhi offers not only historical inspiration but also a practical framework for the present and future—one in which political and social disputes are resolved through reason, human dignity is maintained despite differences, and peace is safeguarded by the conscious rejection of violence. □

## THE SUBLIME CHARACTER OF THE PROPHET

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*Eid Milad-un-Nabi is observed on 12 Rabi' al-Awwal, the third month of the Islamic calendar commemorating the birth anniversary of the Prophet Muhammad. This year, the day falls on Sept 4-5, 2025.*

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The Quran says: You have indeed in the Prophet of God a good example. (33: 21) The most striking aspect of the Prophet Muhammad's life was the absolute consistency between his words and actions. There was no injunction revealed to him that he did not demonstrate through his own conduct. Matters of faith, the unity of God, prayer, fasting, pilgrimage, almsgiving, charity, striving in the cause of God, self-sacrifice, patience, endurance, gratitude, and virtuous deeds were all practised by him as a living example. His life became a practical illustration of the principles set out in the Quran.

When some of the Companions asked Aishah, the Prophet's wife, about his moral character, she replied, "Have you not read the Quran?" He was a personification of the Quran. While the Quran presents divine guidance in words, the Prophet's life was its embodiment.

Aishah further affirmed: "He never spoke ill of anybody. Instead of returning evil for evil, he would forgive those who wronged him. He never sought revenge. He never struck a servant, or an animal. He never turned down a reasonable request, no matter who made it."

Among his relatives, none was closer than Ali ibn Abi Talib, who had lived with the Prophet from childhood. Ali testified that the Prophet was of cheerful disposition, kind-hearted, and pure in conscience. He was never harsh to anyone. If a request displeased him, he would remain silent rather than respond bluntly. Those familiar with his ways understood the meaning of his silence. He sought to avoid causing sadness and instead put people at ease. His presence was both inspiring and comforting; those meeting him for the first time felt awe, but this quickly gave way to affection.

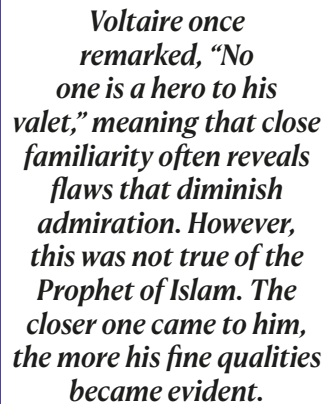
The French philosopher Voltaire once remarked, "No one is a hero to his valet," meaning that close familiarity often reveals flaws that diminish admiration. However, as historian Soren Smith observed, this was not true of the Prophet of Islam. The closer one came to him, the more his fine qualities became evident.

Numerous incidents attest to his consistency in practising what he preached. Once, while at home with his wife Umm Salamah, he called a maidservant for an errand. She delayed in coming, and signs of displeasure appeared on his face. Umm Salamah went to see her and found her playing outside. When she returned, the Prophet, holding a tooth-stick, remarked to the girl, "If I did not fear the retribution of Judgement Day, I would have struck you with this."

On another occasion, a woman of Madinah who cleaned the mosque passed away. She was of African descent and mentally unstable, and few attended her funeral. The Prophet was not informed at the time, but when he later learned of her death, he instructed that he be informed of the passing of any Muslim, regardless of status, and he subsequently performed her funeral prayer.

At the Battle of Uhud, the Prophet was struck in the face by a stone, breaking his teeth and causing blood to flow. Some Companions urged him to curse the enemy responsible. Among those killed in the battle was his own uncle, Hamzah. Yet the Prophet replied, "I have not been sent as a curse. I have been sent as a proclaimer of Truth and the bearer of God's mercy."

According to Abu Hurayrah, the Prophet never criticised food. If he liked it, he ate it; if not, he simply left it. Anas ibn Malik recounted that while walking with the Prophet, a man of rustic appearance seized his thick-bordered Abyssinian shawl, pulling it so roughly that marks appeared on his neck. The man demanded, "O Muhammad, give me some of God's wealth that you hold." The Prophet, unaffected by the rudeness, smiled and ordered that the man be given provisions from the treasury.



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The Prophet also advised that the life of the God-fearing should include moments of communion with God, moments of self-assessment, moments of reflection on the mysteries of creation, and moments devoted to the acquisition of life's necessities.



Adopting a high code of ethics involves practising what one preaches, treating the weak with the same courtesy as the strong, and applying to oneself the same standards set for others. From this perspective, the Prophet Muhammad stood at the pinnacle of human ethics, never compromising the lofty principles he taught. The testimony of those closest to him remains the most authentic confirmation of the superior moral life he led. □



**DO NOT WASTE WATER  
EVEN IF YOU WERE  
AT A RUNNING STREAM.**

**THE PROPHET MUHAMMAD**

**(IBN MAJAH, HADITH NO 425)**

## ONLY GIVERS REMAIN

### *Unfaltering Divine Law*

In the chapter *Al-Ra'd* (The Thunder), the Quran offers a striking parable about the law of life: only those who prove to be givers—those who contribute something of value to others—can truly endure and establish themselves. The verse says: He sends down water from the sky that fills riverbeds to overflowing, each according to its measure. The torrent carries along swelling foam, akin to what rises from smelted ore from which man makes ornaments and tools. God thus depicts truth and falsehood. The scum is cast away, but whatever is of use to man remains behind. God thus speaks in parables. (13: 17)

The imagery is vivid. Rainwater flows into rivers and streams, carrying foam that eventually disappears. Similarly, when silver or other metals are heated, impurities rise as froth and vanish. What remains—the pure water, the refined metal—is what benefits people.

This is more than a description of natural events; it is a moral law written into creation itself. The message is clear: in the same way that nature discards what is useless and preserves what is beneficial, society retains and honours those who add value and quietly removes those who do not.

This principle applies to individuals, groups, and entire communities. It is not about self-image or how highly one thinks of oneself. In the social sphere, acceptance is earned by proving oneself to be a giver—someone whose presence benefits others. Without that, rejection is inevitable.

Think of the workplace. An employee who consistently contributes ideas, supports colleagues, and solves problems will be valued, even if they are not the most outspoken. Another who complains, resists change, or adds little to the team's progress may find themselves sidelined or eventually removed.

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in justice, education, and  
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Consider a business. A shop that meets customer needs, treats buyers with respect, and provides quality products will survive, even in competitive markets. A shop that cheats customers or ignores feedback will see its reputation collapse, no matter how attractive its branding.

Even in personal relationships, this law operates. A friend who offers support, encouragement, and understanding becomes treasured. A friend who is constantly critical, self-absorbed, or unreliable eventually finds the calls and invitations stop coming.

History too bears witness. Communities that invested in justice, education, and trade thrived for centuries. Those that became oppressive, exploitative, or insular withered away, often leaving little trace behind except ruins.

The Quranic parable reminds us that survival in social life is not about being the strongest in the Darwinian sense, but about being the most useful. Nature's law favours contribution over mere existence. Foam and scum may seem prominent for a moment, but they are swept away; the pure and beneficial endure.

This truth challenges the way many of us measure success. Titles, wealth, or influence are temporary if unaccompanied by real service to others. The enduring legacy belongs to those who give—teachers who shape young minds, inventors who solve everyday problems, leaders who foster harmony, neighbours who help without being asked. □



# TOWARDS GLOBAL PEACE

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*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.*



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## RELIGION AND POLITICS

Very often, religion is dragged into communal controversies. Time and again, political and communal disputes are turned into religious issues. This further inflames people's passions and deepens communal divides. As a result, many people have turned against religion altogether. They argue that human beings do not need religion, and that only by destroying religion can communal harmony be achieved.


This, however, is an extremist response to an extremist problem—a secular extremism countering religious extremism. Such an approach is neither wise nor desirable. In itself, religion is not the problem. The real problem is the political exploitation of religion by certain individuals and groups. It is this exploitation—not religion itself—that must be challenged and eliminated.

Religion has two dimensions: the personal and the collective. The personal refers to beliefs, worship, morality, and spirituality. The collective pertains to political and social laws. In general conditions, it is wise to focus on the personal dimension and to invest all efforts in promoting the true spirit of religion. The political and social aspects should not be highlighted until society itself is prepared for them—for they can only be established when the entire community is willing to abide by them.

How should society be changed? There are two ways to address people: collectively and individually. Most prefer to speak to large crowds, but this rarely brings lasting change. In a mass gathering, the individual mind is seldom addressed, and without changing individuals—the building blocks of society—no real transformation can occur. The required method is to address individuals directly, re-engineering their minds. Changed individuals will, over time, create a changed society.

*There are two ways to address people: collectively and individually. Most prefer to speak to large crowds, but this rarely brings lasting change. Individuals must be addressed directly, re-engineering their minds. Changed individuals will, over time, create a changed society.*

Only then should the political dimension of religion be raised. This is a practical separation between religion and politics: in principle, politics remains part of religion, but in practice, its implementation can be postponed until conditions are right. This balanced approach ensures that the demands of both religion and politics are met—religion in the present, politics in the future. Without such pragmatism, the aims of neither will be fulfilled. □



**The greatest achievement of a human being is to convert negativity into positivity. This is the real miracle of life.**



## THE OTHER SIDE OF DEATH

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Throughout history, the approach of death has stripped away illusions and revealed life's deeper truths. Many sayings, whether recorded in authentic sources or passed down in moral traditions, capture this sobering moment of clarity.

One oft-repeated traditional account says that Alexander of Macedon, who conquered vast lands, is believed to have lamented near the end of his life: "I wanted to conquer the world, but Death has conquered me." While historians do not record these exact words, the sentiment reflects the ancient lesson that power and glory cannot triumph over mortality.

The French Emperor Napoleon Bonaparte is documented to have said on Saint Helena, "I die before my time, and my body will be given back to the earth to become food for worms. Such is the fate which so soon awaits the great Napoleon." Other literary traditions attribute to him the reflection that he gained power but never found lasting love—and that life without it felt meaningless.

A moral anecdote about the Abbasid Caliph Harun al-Rashid describes him saying: "All my life I tried to flee from sorrow, yet it followed me. Not a single day passed without worry. Now the grave is before me." While its authenticity is uncertain, it echoes the well-attested reality that even rulers of great dominions could not escape human anxiety.

Similarly, later writers ascribe to Caliph al-Mansur the regretful words: "One act of goodness is better than all rulership—but I realised this only when Death seized me." Whether factual or allegorical, it underlines a truth recognised by sages and leaders alike.

The lesson is plain: if the realisation that worldly splendour is fleeting comes only at the moment of death, it is too late to act on it. The time to remember death is in life's active years, when one still has the strength to choose right over wrong. To live without this awareness is to prepare for a future for which no preparation has been made—until the Angel of Death stands at the door, and time has run out. □

# CREATION PLAN OF GOD

*This is an English translation of a lecture Maulana Wahiduddin Khan delivered on April 30, 2016*

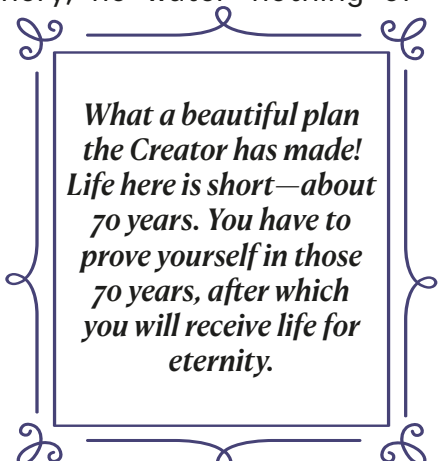
In the name of God, the Most Gracious, the Most Merciful

**A**t this moment, I want to speak on the subject of the Creation Plan of God. If you search the internet for how many books are available online, you will find about five million books on different subjects. But if you search for books on the Creation Plan of God, you will find less than a dozen. Among them, two are written by me; remaining are by other writers.

Now think—such a big question: What is the Creation Plan of God? When I was born into this world, the first thing to think about was: Why did God create me? Yet there are so few books on this! I kept thinking about this, and I came to the conclusion that the life we have been given is taken for granted. People take the sun for granted, air for granted, oxygen for granted, water for granted. They don't think deeply about them.

Just imagine—if a person were in a galaxy, born there, seeing only stars around, with no greenery, no water—nothing of what we see every day—and then suddenly he travelled and landed on planet Earth, every single thing here would appear mind-boggling: the solar system, the water, the trees, even the grass. You would wonder: Who made the sun? How was it made?

But because we see the world every morning as soon as we wake up, and we experience day and night as a normal routine, we take it all for granted.



***What a beautiful plan  
the Creator has made!  
Life here is short—about  
70 years. You have to  
prove yourself in those  
70 years, after which  
you will receive life for  
eternity.***

If you think: How was I made? How were my nails formed? How did my hair grow? How was my speaking ability created? How

do I speak and how does the listener hear me?—every single thing will appear extraordinarily mind-boggling to you.

Then you will be compelled to ask: What is the Creation Plan of God? Why am I here? Why do I live, and where do I go after death? You will begin to think about each of these questions. This is what we call the Creation Plan of God.

By God's grace, I have remained engaged with this question. My personal history is that I was born in a village. I had no interest in anything—not in family, not in business, not in clothes, not in food. I used to go to a river in the village; there was a bridge, and I would sit there and watch the sunrise in the morning and the sunset in the evening. By nature, everything appeared extraordinary to me.

Just today I was thinking about hair—how strange it is! How is hair formed? My head is made of bone; how does hair grow from bone? I thought about this today. Everything appears new to me.

The Quran says: "Every day He manifests Himself in a new state." (55: 29) This means that we can discover something new about our Creator everyday.

In science, there is a theory called the Theory of Indeterminacy. In this world—which includes us—there is continuity, but in reality, like in TV or cinema, each moment is broken; there is no actual continuity. Every second, reality breaks and begins again.

Every moment, you are given a new life; new thoughts should come to you, a new mind should be formed, a new creative idea should arise in you. Then your state will be like that of a person who has come from another galaxy—everything will suddenly appear mind-boggling. When things appear mind-boggling, you will think. And through this thinking, you will eventually understand the Creation Plan of God.

For example, you will realize: I am a perfection-seeking being. I want everything to be ideal and perfect. Anything less than perfect is not acceptable to me. But in this world, perfection is never found.



Thus, you will discover: my place is not here. This world is less than ideal, less than perfect.

If the Creator made such a beautiful, perfect, and complete world, surely He will also create for me a world that is perfect and ideal for me—a world that is not impossible to attain.

Man searches for the world, according to the Creator's plan, where he can find complete fulfilment. Every person has this question: How can one attain fulfilment? You will realize that fulfilment is not given to millionaires, nor to the most powerful, nor to the wealthiest. The contradiction between your perfect creation and the imperfect world is itself the clue. Thinking along these lines, you will progress and discover that this world is not my habitat.

Just as a fish, when taken out of water, writhes in distress, but when placed back in water jumps joyfully—likewise, the Creator has shown us by example: He gave fish its habitat (water), animals their habitat (forests), trees their habitat (soil). There is nothing in the world that has been left without its habitat—except the human being.

Then you will discover that this is a great blessing from the Creator upon me—because I long for eternity. Every human being has the desire for eternity: never to die, never to fall ill, never to grow old, never to have accidents.

The Creator knew that if He gave eternity to me here, it would not be possible—because for that, you would have to live forever without death, without accidents, without boredom—and that is not possible in this world.

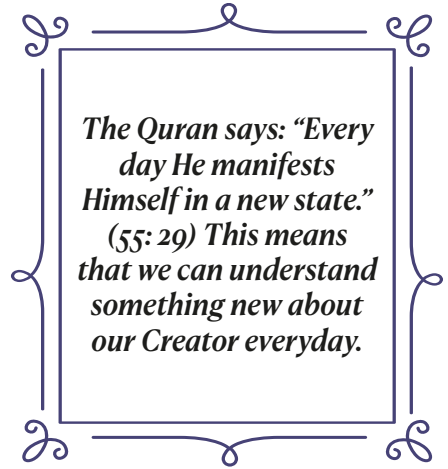
So you will discover that God, or the Creator, has divided my lifespan into two parts:

1. Pre-death period
2. Post-death period

The pre-death period is given so that I can prove myself to be a deserving candidate for that ideal world we call Paradise. That is the purpose of this world.

What a beautiful plan the Creator has made! Life here is short—about 70 years. You have to prove yourself in those 70 years, after which you will receive life for eternity. You will be happy, eager to make the best use of these 70 years so that you can attain complete fulfilment. This is the Creation Plan of God—this is God’s scheme of things.

Now, if someone asks: How can I believe this?—think about your mother. When you meet your mother, you never doubt for a second that she is your mother—even though you never saw yourself in your mother’s womb, nor did you see yourself being born. No one in the world has seen that, yet everyone believes without doubt. This means you have another capacity besides reason—and that is intuition.



The greatest certainty you have—that this is my mother—comes through intuition. If you relied only on reason, you would never be certain. In the same way, intuition tells you with certainty that you will find your true habitat. You must now develop this faculty.

Earlier, I lived in Azamgarh. I came to Delhi in 1967. At that time, I was writing a book—*God Arises* (in English) and *Mazhab aur Jadeed Challenge* (in Urdu). For that, I studied extensively, and rational arguments for God filled my mind. I remember meeting my neighbour Shah Naseer Sahib; he asked me: Can a person see God? Instantly I replied: Have you not seen God?


My study of the subject had made my reason so alive that I felt I was seeing God. Today, by God’s grace, I have reached another stage—beyond reason—this is the age of intuition. At that time, reason made me see God. Now, my intuition is so alive that I see God everywhere, just as you see your mother and know she is your mother.

The first thing I say is: Think about yourself—what are you? What are your desires? When your reason is alive, and your intuition

is alive, just as you are certain about your mother, you will be certain that Paradise is waiting for you.

So in the end I say: “If you do not get Paradise, you have got nothing.” We must develop our mind and spirituality to such a level that Paradise becomes as clearly visible to us as our own mother.

For this, I pray that God grants me and you the ability to live in our eternal habitat—Paradise. □

A purple flower is visible in the background of the quote box, partially obscured by the text.

*If a man is in the state  
of utter helplessness, he  
becomes entitled to divine  
help: he need only say  
words of prayer and he  
receives it.*

# THE WORLD IS NOT A TYPEWRITER

*From Words to Reality*

This is a world of hard realities, and it is only by recognizing and adjusting to those realities that we can achieve anything of lasting value.

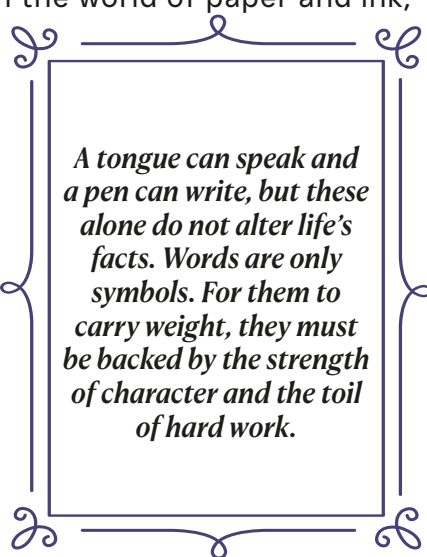
A man once sat before a typewriter. A thought came to his mind, and he quickly inserted a sheet of paper. His fingers began to move rapidly across the keyboard, turning his thoughts into neatly typed words. In a short while, the paper read:

- I am right; except for me, everyone is wrong.
- There is no fault in me; in all matters, others are at fault.
- I am the greatest of all; others are inferior to me.
- I am God's favourite; Paradise is reserved for me.

He felt pleased that whatever he wished to say had been expressed exactly as he wanted. But here lies the great illusion: the world is not like a typewriter. In the world of paper and ink, thoughts can instantly take form, but in the real world, things do not materialise so easily.

In the realm of reality, success demands much more than pressing keys. It requires persistent effort, a readiness to face challenges, and the willingness to change oneself in accordance with truth. Without these, our grandest ideas remain no more than words on a page.

The typist may feel triumphant in the world of sentences, yet he is left empty-handed in the



*A tongue can speak and a pen can write, but these alone do not alter life's facts. Words are only symbols. For them to carry weight, they must be backed by the strength of character and the toil of hard work.*

world of results. However uncomfortable this truth may be, it is certain: we cannot simply write our desires into existence. Life demands that words be translated into reality through discipline, determination, and sustained action.

A tongue can speak and a pen can write, but these alone do not alter life's facts. Words are only symbols. For them to carry weight, they must be backed by the strength of character and the toil of hard work. Only then can we turn our written hopes into living truths. □



**WE ASKED CHATGPT TO OFFER SOME INFORMATION  
ABOUT CPS INTERNATIONAL, NEW DELHI. THIS IS  
THE RESPONSE.**



The Center for Peace and Spirituality (CPS) is a renowned organization dedicated to promoting peace, harmony, and spiritual enlightenment.

Founded by Maulana Wahiduddin Khan, CPS aims to foster understanding and cooperation among people of diverse backgrounds and faiths. The center's activities include interfaith dialogues, seminars, and conferences that encourage mutual respect and peaceful coexistence. CPS also emphasizes the importance of personal and spiritual growth, offering guidance and resources for individuals seeking a deeper connection with themselves and the world around them. Through its inclusive and compassionate approach, CPS serves as a beacon of peace, inspiring positive change and unity in society.

# OBJECTIVE THINKING

## *Decondition Your Mind*

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**A** prayer of the Prophet of Islam is as follows: “O God, show me the truth in the form of truth and help me to follow it, and show me the falsehood in the form of falsehood and help me to avoid it, and show me things as they are.” (*Sharh al-Muntaha al-Iradat*, Vol. 3, p. 497)

The most important quality in today’s world is to possess objective thinking. This is taught in this *Hadith* in the form of a profound prayer. In modern times, man often finds himself in situations where truth appears in the guise of falsehood and falsehood is dressed up as truth. In this prayer, one seeks God’s help to be saved from this grave error. In response, God may grant a person that rare insight which enables him to see things as they truly are, beyond appearances and biases. Right thinking leads to right action, and right action, in turn, leads unflinchingly to success – not just in worldly affairs, but in moral and spiritual life as well.

According to this prophetic supplication, human beings on their own are not naturally capable of consistently perceiving truth as truth and falsehood as falsehood. The root of this difficulty lies in conditioning. Every person is born into a particular environment and is shaped by it from the earliest days. During childhood, owing to mental immaturity, one readily absorbs the ideas, customs, and prejudices of one’s surroundings without critical examination. This unconscious absorption is what we call conditioning.

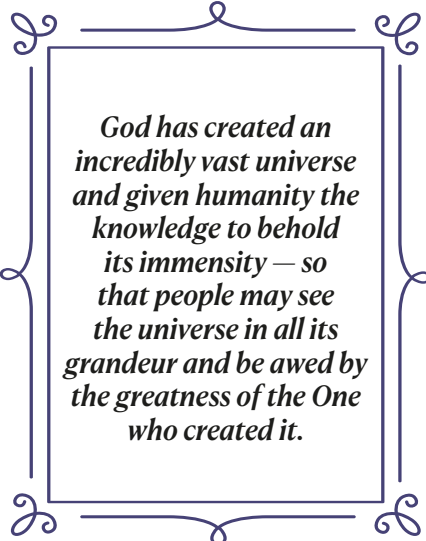
Upon reaching maturity, man must awaken his higher consciousness and take deliberate steps towards mental deconditioning. He must strive to lift himself to the level of as-it-is thinking—perceiving reality free from the distortions of bias, inherited notions, or group loyalties. The more knowledge and reflection a person gains, the stronger becomes his capacity to question conditioned responses and free himself from mental slavery. This deliberate effort gradually increases our conviction in the necessity of deconditioning and enables us to see things in their pure, uncoloured form. □

# MAN IN GOD’S WORLD

*Wonder Awakens Belief*

Astronomers in California spent a decade designing a revolutionary 10-metre telescope with four times the “seeing power” of any existing telescope on Earth. To make the project a reality, they needed 70 million dollars, provided by the W.M. Keck Foundation of Los Angeles. The observatory was named in its honour.

Completed in 1993 and installed on Hawaii’s Mauna Kea, the Keck Observatory was then the largest astronomical telescope in the world. Designed by astronomers at the California Institute of Technology and the University of California, Berkeley, it was so powerful that Howard B. Keck predicted: “It will permit one to see the light of a single candle from the distance of the moon.” The Keck Telescope allowed astronomers to observe objects 12 billion light-years away, study the nature of quasars, and explore how galaxies and stars are formed.

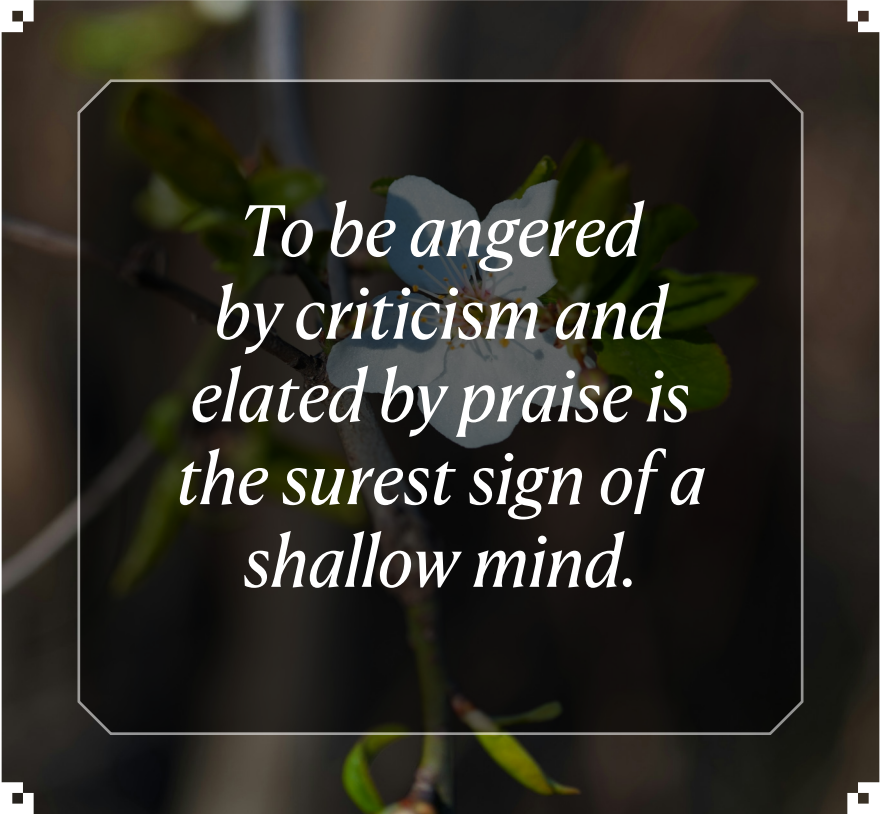


*God has created an  
incredibly vast universe  
and given humanity the  
knowledge to behold  
its immensity – so  
that people may see  
the universe in all its  
grandeur and be awed by  
the greatness of the One  
who created it.*

Marvin L. Goldberger, President of Caltech, remarked: “It should provide answers to the universe’s most challenging and basic questions.” (Newsweek, January 14, 1985)

God has created an incredibly vast universe and given humanity the knowledge to behold its immensity – so that people may see the universe in all its grandeur and be awed by the greatness of the One who created it; so they might witness events millions of miles away and thousands of years in the past, and be moved to exclaim: “Lord, You have given light to the world—how infinitely more radiant You must be! Lord, You have given man sight—how infinitely more penetrating Your vision must be!”

Man's vision is a sign of the all-seeing vision of God. His existence is evidence of God's existence. The vastness of the universe reflects the infinite vastness of its Creator. God has made the world and man in His image, so that by looking at himself and the world around him, man may see a reflection of his Lord. In pondering the wonders of creation, he is invited to find answers to life's deepest questions—and in doing so, to come to know his Creator. □

A large rectangular box with a dark, blurred background of a white flower and green leaves. The box has a thin white border and small square corner markers. Inside the box, the following text is written in a white, italicized serif font:

*To be angered  
by criticism and  
elated by praise is  
the surest sign of a  
shallow mind.*



# ISLAM MISUNDERSTOOD

*From a Message of Salvation to a Struggle for Power*

By Iqbal Ahmed Oomeri

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In today's deeply polarized world, where religious identity is often a line of division, Islam is frequently viewed through the prism of political ambition and conflict. Yet this is far removed from the Islam that emerged fourteen centuries ago. At its heart, Islam was—and remains—a call to God, to moral responsibility, and to salvation in the Hereafter. Somewhere along the long arc of history, however, that purpose became blurred. Islam was recast, not as a divine path to inner reform and eternal success, but as a project for political dominance.

The Prophet Muhammad did not come to raise empires; he came to nurture souls. His mission was not to subdue through force, but to persuade through reason, compassion, and moral example. Over time, however, the focus of many Muslims shifted. Statehood, territorial expansion, and military strength came to be regarded as religious imperatives. This ideological change rebranded Islam from a faith grounded in mercy into a movement too often associated with confrontation.

As political interpretations of Islam took centre stage, the faith's original spiritual mission receded into the background. The Prophet's model of patience, humility, and wisdom was overshadowed by reaction and fervour. The Muslim community ceased to be seen—and to see itself—as the bearer of a universal message, and became instead another participant in the struggle for worldly power.

This misreading of the faith has fuelled decades of estrangement and conflict—both between Muslims and the wider world, and within the Muslim community itself. It is time to return to the Quranic vision of Islam: a religion of mercy, reflection, and personal transformation. The priority must once again be introducing the peaceful message of Islam rather than imposition, salvation rather than supremacy, and love rather than rivalry.

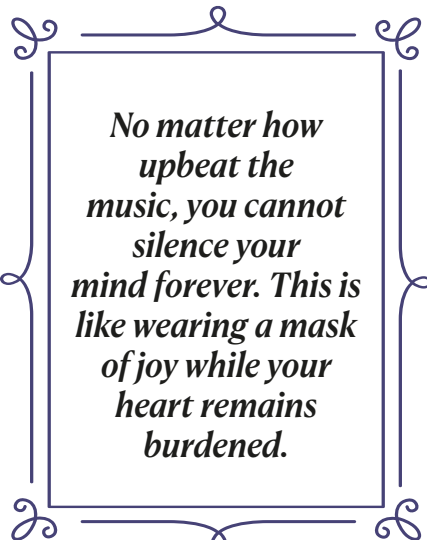
Islam is not in need of conquering lands; it is in need of conquering hearts. Let Islam be restored to what it was always meant to be: a path to salvation, not a banner for political conquest. □

# HOW TO BE HAPPY

## *Mastering Life's Challenges*

Happiness is one of humanity's most sought-after treasures, yet it is often misunderstood. Many people think of happiness as an emotion that can be instantly triggered by external stimuli—like music, entertainment, or possessions. A report published in the *Journal of Positive Psychology* (December 19, 2012) explored this very idea. In an experiment, participants were made to listen to “happy music,” and those who actively tried to feel happier subsequently reported the highest levels of positive mood.

On the surface, this might seem like a breakthrough: simply play the right kind of music and you will feel better. But a deeper look reveals a flaw—such happiness is artificial and temporary. Life is full of problems. The world around us constantly throws challenges our way, and our minds naturally respond to them. No matter how upbeat the music, you cannot silence your mind forever. Therefore, this type of happiness is unrelated to reality—it is like wearing a mask of joy while your heart remains burdened. Anything less than genuine happiness will fail to bring long-term satisfaction. In truth, such methods are closer to self-deception than real joy.

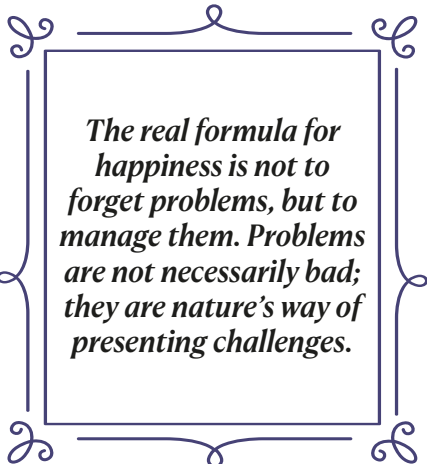


***No matter how  
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mind forever. This is  
like wearing a mask  
of joy while your  
heart remains  
burdened.***

If researchers followed participants over months or years, they would likely find that this artificially induced happiness fades, leaving them mentally dull. Why? Because escaping reality requires suppressing the thinking process. And when thought is suppressed for long periods, intellectual growth suffers. True happiness demands the opposite: an active, engaged mind that learns to navigate life's difficulties.

The real formula for happiness is not to forget problems, but to manage them. Problems are not necessarily bad; they are nature's way of presenting challenges. When you call something a "problem," it feels like a burden. But when you see it as a "challenge," it becomes a stepping stone for growth. This shift in perspective transforms difficulties into opportunities for intellectual and personal development.

Consider a simple example. Imagine two people from your neighbourhood. The first was born into wealth and never faced hardship. The second grew up in difficult conditions and had no choice but to face challenges head-on, working hard to succeed. In most cases, you will find the first person intellectually untested and dependent, while the second will be resilient, resourceful, and mentally sharp. The difference lies not in their circumstances but in how they responded to them.



*The real formula for happiness is not to forget problems, but to manage them. Problems are not necessarily bad; they are nature's way of presenting challenges.*

This observation aligns with the insight of British historian Arnold Toynbee, who developed the "challenge-response" theory. According to him, a problem creates a challenge, the challenge demands a response, and the response—if successful—leads to achievement. This is nature's universal pattern. No man-made formula can surpass it. In other words, the greatest good in life is not constant happiness, but the struggle itself. Those who try to avoid struggle in the pursuit of a trouble-free existence are living in a fool's paradise. Such artificial living inevitably collapses, leaving behind disappointment.

Real fulfillment comes from seriousness, hard work, and facing life's difficulties head-on. Comfort, ease, and perpetual leisure do not produce growth or deep satisfaction. By following the natural path of effort and perseverance, one can attain lasting success and, ultimately, peace of mind.

I once met someone who embodied this philosophy in an effortless way. On a visit to the USA, I became acquainted with

an Asian immigrant—let’s call him Mr. S.A. From the moment we met, I noticed his constant cheerfulness. His colleagues confirmed that he was different from most people: he seemed untouched by stress. Curious, I asked him why. Smiling, he replied, “God Almighty made me and threw the mould away.”

Later, he invited me to stay at his home for a few days. This gave me the chance to observe him closely and discover the secret behind his stress-free life. During my stay, one of his relatives visited in an agitated state. The visitor

said, “Mr. So-and-so is trying to damage your reputation. He is spreading negative propaganda against you.” Mr. S.A. listened quietly, without reacting. Finally, the man demanded, “I’m telling you something serious, and you are not responding!” Mr. S.A. replied calmly, “Yeh unka problem hai, mera problem to nahin.” (“It is his problem, and not mine.”)

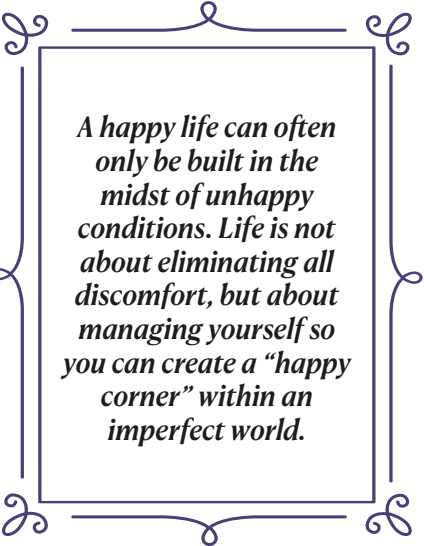
The next day, we had planned a sightseeing trip to several places. At the last moment, I said, “I’m not in the mood to go out today. Let’s stay home.” Without a trace of disappointment, he said, “Chalo, yeh bhi theek hai.” (“No problem, this is also okay.”)

From these incidents, I discovered two principles that anyone can adopt to live a happier life.

**First Principle:** It is his problem, and not mine. This is the art of problem management. In life, you will always encounter problems—your own or those of others. The key is to manage them rather than let them consume you. If an issue is not directly yours to solve, you need not carry its burden.

**Second Principle:** If you don’t get the best, be content with the second-best.

Life doesn’t always give us exactly what we want. In every situation, there is usually something of value—the “second



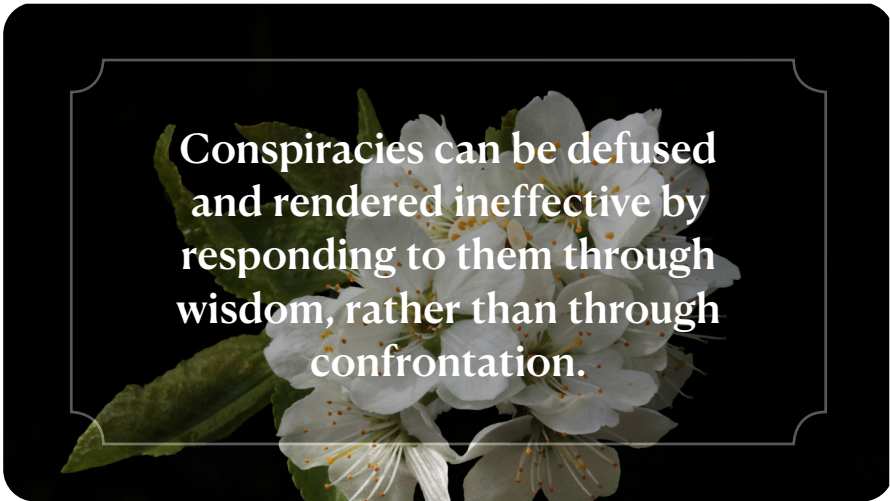
*A happy life can often only be built in the midst of unhappy conditions. Life is not about eliminating all discomfort, but about managing yourself so you can create a “happy corner” within an imperfect world.*

best.” If you cannot have the first choice, choose the second and move on without regret.

Psychologists confirm that most problems begin in the mind and can also be solved there. It’s a matter of changing your “intellectual gear.” If you can shift perspectives, you can unlock the “super-formula” for de-stressing. And here is an empowering truth: you are more valuable than anything you have lost. If in any situation you lose something, you still have yourself—your abilities, your potential, and your will to act. Focus on what remains, not what is gone.

Interestingly, a happy life can often only be built in the midst of unhappy conditions. Life is not about eliminating all discomfort, but about managing yourself so you can create a “happy corner” within an imperfect world. You cannot change the whole world, but you can change your response to it. That is the only sustainable formula for happiness.

Real happiness does not come from avoiding problems or chasing artificial feel-good moments. It comes from facing life’s challenges, managing them wisely, and finding contentment in what is available. When you adopt the mindset of problem management and the acceptance of the “second good,” you protect your peace of mind while continuing to grow. The result is not just fleeting happiness, but a deep, enduring sense of fulfillment—one that no external circumstance can take away. □



**Conspiracies can be defused  
and rendered ineffective by  
responding to them through  
wisdom, rather than through  
confrontation.**

# FROM ESCAPE TO AWAKENING

## *A Journey of Divine Guidance*

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*Mr Fasiulla Chaudry is a peace volunteer from Bengaluru. The story of his life offers amazing lessons about divine intervention. Life took many turns before he finally found his calling. He is blissfully married and has two kids. Both he and his wife are active volunteers of the Peace Mission. Ms Fathima Sarah, publisher of SOI narrates this journey.*

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Life rarely follows a straight path. It twists, turns, and takes us to places we never expect, sometimes leading us towards a purpose far beyond our imagination. The story of Mr Fasihullah is not one of perfection, but of struggle, mistakes, and a journey shaped by moments of divine intervention that transformed a runaway boy into a man with a mission.

At just thirteen, weighed down by complex family challenges in Bengaluru, his only perceived solution was to run away. With no plan, driven only by the need to escape, he boarded a train to Mumbai. Alone amidst the chaos of the station, he encountered a kind stranger whose generosity secured him his first job in a small hotel. For six months, he washed dishes and cleaned tables, living from day to day. When the staff discovered he had run away, they sent him home. But unable to face his family, he fled again — to Mumbai, then Pune—drifting between hotel jobs, searching for something he could not yet name.

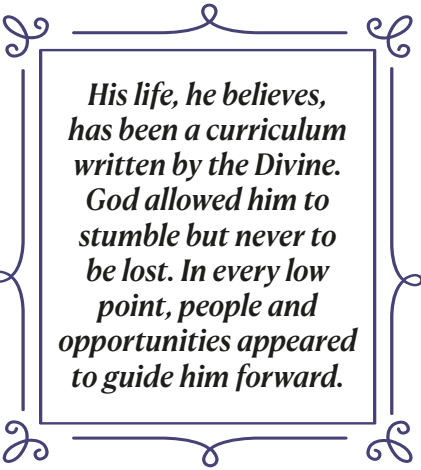
In Pune, change came unexpectedly. Working at a hotel within a student hostel, he observed young people studying late into the night, driven by dreams of a better future. Their dedication stirred memories of his abandoned education. This spark led him to enrol in night school, balancing long workdays with evening classes until he completed his secondary education. The routine was exhausting, but it awakened in him a hunger for learning and a vision of the life he might build.

Around this time, a chance meeting shifted his path again. A man recognised his potential and offered him a job at his cybercafé. Though he had never touched a computer before, he quickly learnt the basics and mastered them within a month. For a year he thrived there, but poor decisions and bad company dragged him into heavy debt. Feeling trapped, he ran once more—this time to Goa.

Goa brought another fresh start. He worked as a cook in a hotel for three years, honing his skills, completing cooking courses, and eventually opening a small juice shop. The business flourished, and he moved from a cramped shared room to a comfortable apartment. Outwardly, he was doing well, yet inwardly there remained a hollow emptiness he could not shake.

One day, the thought of death struck him like a lightning bolt. For the first time, he questioned what awaited him beyond this life. Although distant from faith for many years, this fear led him to a mosque, where he began to pray and seek answers from scholars. Still, questions about life, death, and past mistakes continued to trouble him.

The turning point came one night after performing *Tahajjud*, the night prayer. A deep realization dawned: his greatest wrong had been leaving home without a word, subjecting his family to years of pain and uncertainty. Overcome with guilt, he prayed for forgiveness. The next day, a friend noticed his distress, and he shared his story. In less than twenty-four hours, that friend had located his family in Bengaluru. The following day, after twelve long years, they came to Goa and brought him home.



*His life, he believes,  
has been a curriculum  
written by the Divine.  
God allowed him to  
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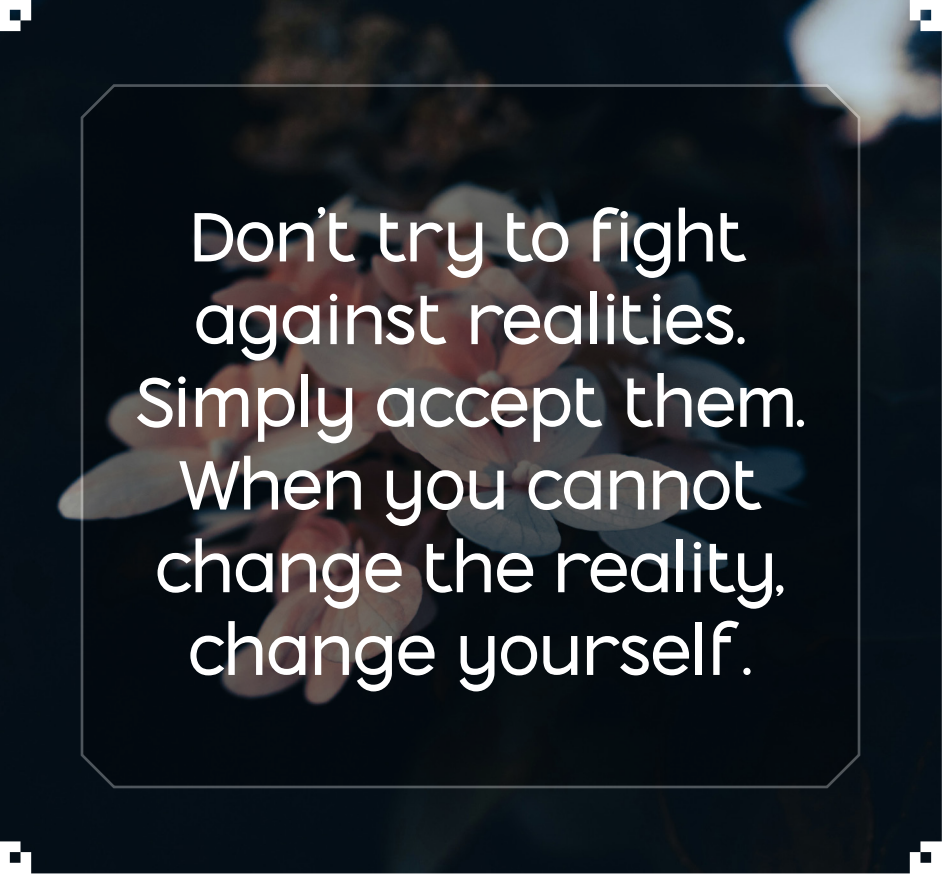
Returning home marked the true beginning of his life. His uncle, Naseerullah Qureshi, a devoted reader of *Al-Risala*, introduced him to the writings of Maulana Wahiduddin Khan. Reading *The Creation Plan of God* felt like emerging into light after years in darkness. When he travelled to Kerala to meet Maulana in person, the Maulana's answer to his question lifted a burden he had carried for years. In that moment, his purpose became clear: to dedicate his life to the CPS Mission of spirituality and peace, living in harmony with his Creator's plan.

Looking back, he sees those restless years as preparation. Every hardship, every mistake, and every journey taught him resilience, reflection, and humility. Like Prophet Moses, who wandered as a fugitive before finding his mission, his wanderings became his training. He had sought work and shelter, but God gave him knowledge and a mission.



His life, he believes, has been a curriculum written by the Divine. God allowed him to stumble but never to be lost. In every low point, people and opportunities appeared to guide him forward. What he thought was escape was, in truth, a journey towards a greater purpose. True success, he now knows, is not measured by wealth or comfort, but by returning to where one truly belongs—to family, to faith, and to the Creator’s plan.

From the boy who ran away to the man who came back, Mr Fasihullah is no longer a wanderer. He walks with purpose, anchored by a mission, guided by the One who never let him go. □



Don't try to fight  
against realities.  
Simply accept them.  
When you cannot  
change the reality,  
change yourself.



# ABANDONING ARROGANCE

## *Be a Realistic Person*

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**A**rrrogance is found in one who disdains to worship God, by forgetting his weaknesses, despising others, and feeling proud. However, man is a weak creature. He depends upon God's power to exist and sustain his existence. God is the sole Power Who has created man from nothing, imparted him with spirit, sheltered and fed him, caused him to breathe, and bestowed countless other blessings upon him. God is the Lord of the universe. In spite of the clarity of this truth, one who thinks of himself as a being independent of Him, and believes his qualities and abilities to result from himself, is evidently suffering from a grave delusion.

In fact, one has no right to be proud. The truth that God could take back all blessings bestowed upon him when He pleases is sufficient evidence. From time to time, we all observe the harm caused by one who behaves proudly on account of their physical beauty, knowledge, ability, wealth or social status. We can also observe what becomes of them when they suddenly lose these for any reason. If such qualities had resulted in the person from their own doing, then there would be no reason for them to lose them. Likewise, many situations of afflictions and difficulties arise in this worldly life to help people understand this truth. He tests humankind through many frailties, such as ageing and illness. In the Quran, God defines the influence of arrogance in this manner: When he is told, 'Have fear of God,' he is seized by pride which drives him to wrongdoing. Hell shall be enough for him. A dreadful resting place (2: 206)

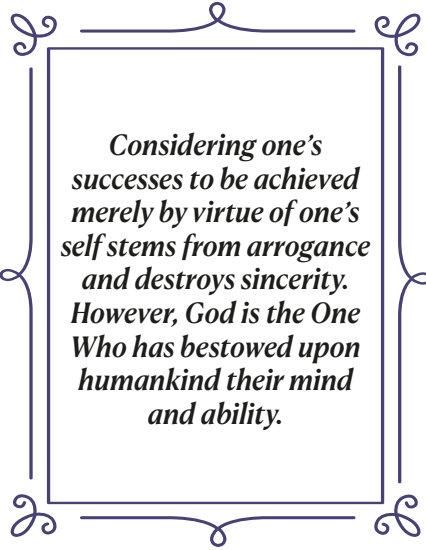
What is truly befitting a believer is to put aside his arrogance and lower-self, and behave according to that which is pleasing to God. The following verse reads: But there are others who would dedicate themselves to seeking the pleasure of God. God is compassionate to His servants. (2: 207)

It is possible to observe the damage done by arrogance on one's sincerity in every phase of one's life. One claiming to be superior to others is closed against all kinds of criticism, warning or advice coming from them. Even if the other were to remind him of a point he had not considered, he would be influenced adversely by his sense of superiority. Instead of surrendering to truth, he will defend his views, even if they are wrong. Therefore, he becomes insincere, and is ruled by his lower self. However, what exemplifies

sincerity is to comply with what the other had said, and surrender without the need to feel superior.

For this purpose, one should, first and foremost, abandon the feelings of his ego which cause arrogance, and refrain from stubbornly defending himself. Only then can he hope to act in compliance with the spirit of the Quran and behave sincerely. The most efficient antidote against the ambition to be superior and to be in the right, stemming from arrogance, is to “surrender to the mind of true believers without supporting one’s self”.

“The sole remedy for this disease is to accuse your own soul before others raise these charges, and always to take the side of your fellow, not your own soul. The rule of truth and equity established by the scholars of the art of debate is this: “Whoever desires, in debate on any subject, that his own word should turn out to be true, whoever is happy that he turns out to be right and his adversary to be wrong and mistaken such a person has acted unjustly.” Not only that, such a person loses, for when he emerges the victor in such a debate, he has not learned anything previously unknown to him, and his probable pride will cause him loss. But if his adversary turns out to be right, he will have learned something previously unknown to him and thereby gained something without any loss, as well as being saved from pride. In other words, one fair in his dealings and enamoured of the truth will subject the desire of his own soul to the demands of the truth. If he sees his adversary to be right, he will accept it willingly and support it happily.”



*Considering one's successes to be achieved merely by virtue of one's self stems from arrogance and destroys sincerity. However, God is the One Who has bestowed upon humankind their mind and ability.*

Considering one’s successes to be achieved merely by virtue of one’s self stems from arrogance and destroys sincerity. However, God is the One Who has bestowed upon humankind their mind and ability. As stated in the following verse, man knows nothing except what God has taught him: They said, ‘Glory be to You; we have no knowledge except whatever You have taught us. You are the All Knowing, the All Wise.’ (2: 32)

Man is a weak creature. All of man's powers are the result of the generous gifts and benevolence of God. When taking into account the endless wisdom, limitless power and knowledge of God, clearly, one who considers having acquired these qualities by himself is in grave error. Carried away by pride, he forgets these realities, and thinks that his success arises out of his own accomplishment. He may become arrogant and insincere.

What is more befitting for a true believer is never to consider any of his successes as his own, even if he were the most able, intelligent and perfect man ever to set foot on earth. Arrogance should never take hold of him. If he behaves in a manner by which he takes account of his own weakness, in spite of all these blessings, then God will bestow even greater favours upon him. He will make him obtain His consent, compassion and enter Paradise, on account of his sincerity. Yet, most people forget that this worldly life is nothing but a test. They turn to God in times of affliction, and yet, act ungratefully when they are granted blessings. They also commit a great error by believing that these blessings are the outcome of their own abilities, and that the success belongs to them alone. In the Quran, God commands the following: When affliction befalls man, he appeals to Us; but when We bestow a favour upon him he says, 'All this has been given to me because of my own knowledge.' By no means! It is a trial: yet most of them do not realize it. (39: 49) □



# MAULANA WAHIDUDDIN KHAN — AMBASSADOR OF PEACE

*By Prof Zaheeruddin Khwaja, Raichur, Karnataka*

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## Definition of Peace

Peace is understood as a condition in which war, enmity, conflict, and violence are absent, and individuals, societies, or nations live in safety, prosperity, and contentment. Accordingly, peace has often been defined as the absence of war. However, this is considered a negative definition. According to peace scholars, peace is not only the absence of war but also the presence of justice, freedom, mutual respect, and cooperation. In other words, peace must be accompanied by justice.

## History of Peace

From ancient tribal life to autocratic monarchies, human history has been dominated by war and violence. The historian Edward Gibbon once remarked: “History is indeed little more than the register of the crimes, follies, and misfortunes of mankind.”

Ancient historiography mostly recorded the wars and conquests of rulers, not the good deeds of common people. Yet, the spirit of goodness and human welfare was never absent. Religions such as Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity, and Islam have always taught peace and tolerance to their followers. For example, Buddhism’s doctrine of Ahimsa and the Treaty of Hudaibiyyah in Islam are early historical examples of peace through religion.

In modern times, leaders like Mahatma Gandhi, Nelson Mandela, and Martin Luther King Jr. dedicated their lives to peace and brought about great social change through nonviolent struggle.

At the collective level, after the devastation of World War II, the world moved toward peace and established the United Nations in 1945, with the aim of promoting global peace. Yet, the UN has not been able to fully succeed in this mission.

Norwegian sociologist Johan Galtung (1930–2024), considered the Father of Peace Studies, distinguished between negative peace

(absence of violence) and positive peace (presence of justice and cooperation).

## **Maulana Wahiduddin Khan's Vision of Peace**

Maulana Wahiduddin Khan (1925–2021) is among the greatest intellectual leaders who presented Islam as a religion of peace and tirelessly worked for the establishment of peace. He argued that peace is not merely a tool for justice—it is a supreme value in itself.

Unlike those who linked peace with justice, Maulana emphasized that peace itself is the greatest blessing (*Summum Bonum*). Without peace, justice, education, or development cannot exist. His principle was: “Peace for the sake of Peace”—not peace for justice or peace for any other condition.

He gave the example of the Treaty of Hudaibiyyah: first peace was established, then justice followed. Thus, lasting change is only possible once peace is secured. Another of his principles was that although peace is a bilateral matter, it can only be achieved through unilateral initiatives. Without that, peace remains impossible.

Maulana transformed peace into a complete philosophy of life, declaring: “Peace is the only way for both Man and the Universe.” He considered peace not merely a political strategy, but a universal, moral, and spiritual necessity.

## **Peace and Islam**

Islam literally means peace and submission. One of God's names is *As-Salaam* (The Source of Peace). The Prophet Muhammad was sent as “Mercy to the worlds”. Paradise in the Quran is called *Dar-us-Salaam* (The Home of Peace). Muslims greet each other with *As-Salaam-u-Alaikum* (Peace be upon you).

The Prophet said: “A Muslim is one from whose tongue and hands others are safe.” Thus, Islam is inherently a religion of peace, and its teachings center on establishing harmony, mercy, and justice through nonviolence.

## **Peace in a Plural Society**

In a diverse country like India, Maulana's principle was: “Follow one, Respect all.” This means practising one's own religion while

respecting all others. This formula, he argued, is natural, practical, and historically proven.

Like Gandhi, Maulana considered Hindu-Muslim unity essential not only for India's integrity but also for the progress of humanity. After the Babri Masjid incident, he played a conciliatory role, presenting a three-point formula for communal harmony.

## **Peace at the International Level**

Maulana's concern for peace extended beyond India. On global issues like Kashmir and Palestine, he consistently advocated nonviolent, negotiated solutions. He stressed that armed struggle only deepened crises and that real progress could come only through dialogue, patience, and peaceful coexistence.

Regarding Kashmir, he urged people to focus on education, economy, and constructive development instead of violence. He even wrote to Pakistani President Pervez Musharraf, suggesting a peaceful settlement through normalization of relations with India. On Palestine, he criticized the culture of glorifying violence and instead called for a shift toward teaching peace, dialogue, and reconciliation as the true way forward.

## **Nuclear Weapons**

Maulana strongly opposed nuclear weapons, urging world powers to dismantle them unilaterally. For him, true power was the power of peace, not destruction.

## **Recognition and Contributions:**

For his nonviolent vision and efforts, Maulana Wahiduddin Khan received international acclaim. He was honored with several prestigious awards during his lifetime—such as the Padma Bhushan (in January 2000), the Padma Vibhushan (in January 2021), the Rajiv Gandhi National Sadbhavana Award, the National Citizens' Award, the Demiurgus Peace International Award, and a Lifetime Achievement Award from the Islamic Society of North America (ISNA) in 2015, among others .

He authored numerous books on Islam and peace, including:

- \* Prophet of Peace
- \* Islam and Peace
- \* Islam and World Peace
- \* Age of Peace
- \* True Jihad
- \* Non-Violence and Peace-Building Measures in Islam

He also produced leaflets such as Quran and Peace, Hadith and Peace, and Manifesto of Peace.

Maulana Wahiduddin Khan's teachings highlight that in today's turbulent world, peace is not just a political necessity—it is a spiritual and moral obligation. His life was dedicated to spreading this message. He urged people to rise above reaction, revenge, and hatred, and instead embrace positivity, forgiveness, and compassion.

His writings and speeches continue to inspire us with the timeless message: "Always prefer peace, for without peace neither religion nor the world can survive." He fulfilled his mission of presenting Islam as a religion of peace. Now it is our responsibility to carry forward his vision so that humanity may know that Islam is truly a religion of peace and well-being. □



*Those who pray to God live under His protection.*

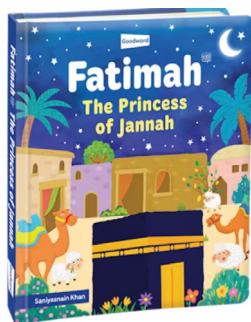


## FATIMAH: THE PRINCESS OF JANNAH

✦ **Author :** Saniyasnain Khan

✦ **ISBN:** 9789394886926

✦ **Pages :** 22



This beautifully written book introduces young readers to the inspiring life of Fatimah, the beloved daughter of the Prophet Muhammad (S.A.W). Her story is told in a gentle and age-appropriate way, making it perfect for children under 10. The book highlights her important role in Islamic history and her deep connection to the Prophet. Fatimah is portrayed as a symbol of kindness, patience, strength, and unwavering faith. Children will learn how she faced life's challenges with grace and dignity. Her character serves as a powerful role model for young hearts and minds. Through her example, children are encouraged to develop compassion, resilience, and a sense of purpose. Beautiful illustrations help bring her story to life, keeping young readers engaged and curious. This book not only teaches history but also nurtures spiritual and moral growth. It's an inspiring addition to any child's library and a meaningful gift for families. Best suited for children under 10 years of age.

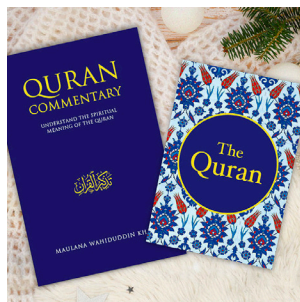
Saniyasnain Khan is a children's author, with over 100 children's books to his credit. These are on subjects relating to Islam and a number of them have been translated into Arabic, French, German, Italian, Spanish, Dutch, Danish, Polish, Swedish, Bosnian, Russian, Turkish, Malay, Thai, Urdu, Malayalam, 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. His most recent books are Bedtime Quran Stories, Five-Minute Quran Stories and Baby's First Prophet Muhammad Stories. □

# 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*

**When the sky is cleft asunder; and when the stars are scattered; when the seas overflow; and when the graves are laid open: then everyone will know what he has sent ahead, and what he has left behind. O man! What is it that lures you away from your bountiful Sustainer, who created you, fashioned you and proportioned you, in whatever form He pleased? Yet you deny the Last Judgement. Surely, there are guardians watching over you, noble recorders, who know all that you do: the virtuous will dwell in bliss, whereas the wicked will be in Hell; which they shall enter on the Day of Judgement, and from which they will find no escape. What will make you realize what the Day of Judgement will be? Again: what will make you realize what the Day of Judgement will be? It will be a Day when no human being shall be of the least avail to any other human being, God [alone] will hold command on that Day. (82:1-19)**


The Quran informs us that the Day of Judgement will finally come: all of humanity will be assembled on that Day and will be rewarded or punished according to their deeds. These tidings are absolutely consistent with the present condition of the world. Indeed, the meaningful creation of man has its justification in this announcement. Moreover, a system exists in the present world for the recording of the words and deeds of man. That becomes understandable in the light of what the Quran tells us. □

# YOUR QUESTIONS ANSWERED

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***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 Repentance?**

Man, by nature, has been created weak. To err is only human and man commits wrongdoings repeatedly. The solution to this in God's court is known as Repentance. Repentance is to turn around in regret and express remorse after wrongdoing, resolving to reform oneself. In this connection, a verse from the Quran says: Believers, turn to God in sincere repentance. Your Lord may well forgive your bad deeds and admit you into gardens watered by running streams. (66: 8)

## **What is the right method of Repentance?**

A verse from the Quran says: But God undertakes to accept repentance only from those who do evil out of ignorance and those who repent soon after. God turns towards such people with mercy; He is all knowing and all wise. (4: 17)

According to this verse of the Quran, the right method of repentance is the one that is done without any delay. Repentance done later on is not the correct method. God, the Creator, has endowed man with a faculty known as conscience. As soon as man commits a sin, his conscience is aroused. He feels a deep remorse for the wrong committed. But this remorse does not remain at that level eternally. Initially, this remorse is intense and painful, but slowly it weakens. If repentance is delayed further, this feeling of remorse disappears completely and the strong motivation for reform will fade away. He will be aware of the wrong committed, but he will not feel the need to reform himself. If earlier, his was a case of a live conscience; with delay, his conscience will become lifeless.

## **How should one introspect after making a mistake?**

When you make a mistake, the process of introspection begins with admitting your error. Without this confession, true self-correction cannot

occur. Instead of trying to justify the mistake, you should reflect and seek to discover why it was made in the first place, which helps prevent repeating it.

Introspection encourages self-reassessment, transforming a mistake into a “mistake-plus” that activates your mind and leads to brainstorming, enhancing creativity and analytical ability. This inner self-appraisal is a major source of spiritual development and helps you reform yourself by not justifying your faults. Introspection acts as a mirror, reflecting your true self and enabling you to recognize and correct your wrongs, leading to intellectual and spiritual growth.

### **What happens when you repent after making a mistake?**

One of the teachings of the Quran is *Tauba*, which means repentance. When you make a mistake and do *Tauba*, the blessings of God will return to you. The Quran declares that after engaging in genuine repentance, one who has erred will be unburdened by the effect of his bad deeds. What is most important is that the wrong-doer will be granted forgiveness by God and will consequently be rewarded with Paradise in the Hereafter. This divine blessing is not confined to the next world; in the extended sense, it also includes the present world. Family life and social life will also be blessed with the fruits of *Tauba*.

### **What are the words a believer should utter as *Tauba*?**

When a believer makes a mistake, an example of a supplication for forgiveness, as uttered by the Prophet, is: “Glory be to You, O Lord, and praise, I bear witness that there is no God save You. I seek Your forgiveness and turn to You in repentance”. This supplication is effective only if uttered with earnestness and a keen awareness of its meaning, not as a mere mechanical recital. Admitting one’s mistakes leads to modesty and entitles one to God’s grace and blessings.

### **What does God expect a believer to do when someone wrongs him and asks for his forgiveness?**

When someone wrongs a believer and then asks for forgiveness, God expects a higher response of forgiveness and adopting a reform approach instead of exacting revenge. While retaliation to the same degree as the injury is permissible, responding with patience and forgiveness holds more value in the eyes of God and can even atone for one’s sins. The Quran states: But whoever pardons and amends will find his reward with God. He does not love the wrongdoers. (42: 40) If a believer leaves the matter to God and bears it for God’s sake, his action will be rewarded in this world and the next. □





If you want to live in a state of happiness, you will have to learn the difference between need and desire.

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