

English Bimonthly Issue 127 Nov-Dec 2025

SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



Difficulties never end: they just change forms.
If you understand this reality, every change
becomes easier to face.

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

PUBLIC NOTICE

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SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

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FROM THE DESK OF THE EDITORIAL DIRECTOR



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NONVIOLENCE: A FORCE STRONGER THAN WAR

The International Day of Nonviolence is observed on October 2, Mohandas Karamchand Gandhi's birthday. It encourages us to pledge 'the universal relevance of the principle of nonviolence' and the goal 'to establish a culture of peace, tolerance, understanding, and nonviolence'. In fact, nonviolence is more powerful than the strongest weapon of destruction created by human beings.

Nonviolence is considered a high human value across all castes and religions; for example, the epic Mahabharata contains multiple references to ahimsa paramo dharma, meaning that nonviolence is the greatest virtue. The Prophet of Islam said: God grants to nonviolence what he does not grant to violence (*Sahih Muslim*).

In an era when violence frequently makes headlines, Gandhi's legacy reminds us that lasting revolutions are won not on battlefields but in the realm of ideas. His philosophy not only changed the course of India's independence movement but also provided the world with a model of resistance based on patience, tolerance, and moral courage.

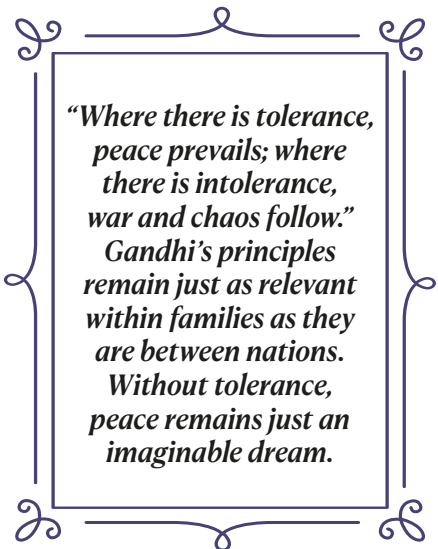
When Gandhi launched his nonviolent struggle, the British found themselves powerless. Accustomed to crushing violent revolts with force, they lost the moral ground. So baffled was one officer that he reportedly wired London: "Kindly advise how to kill a tiger nonviolently." Gandhi had moved the fight from battlefield to the moral realm, where the empire had no weapon.

By 1947, India had gained its independence, but Gandhi's contribution was far greater than just the political freedom of one country. He proved to the world that peace can be a more powerful force than war. Gandhi believed violence was the lowest use of human potential, while peace was the highest. Peace creates stability, freedom, and growth, whereas violence only breeds fear, suppresses creativity, and closes the door to progress.

Austrian psychologist Alfred Adler once wrote that human beings alone possess the ability to “turn a minus into a plus”. Gandhi's life embodied this truth. He showed that setbacks, when met with patience, tolerance and determination, could be turned into opportunities. Nonviolence, therefore, was not a passive retreat but an active use of human potential through discipline and restraint.

“Where there is tolerance, peace prevails; where there is intolerance, war and chaos follow.” Gandhi's principles remain just as relevant within families as they are between nations. Without tolerance, peace remains just an imaginable dream.

“Peaceful revolution is the outcome of peaceful thinking,” Maulana Wahiduddin Khan wrote. According to him, Gandhi's struggle was rooted in patience and forbearance. He believed that Gandhi had shown the world how truth could triumph without bloodshed.



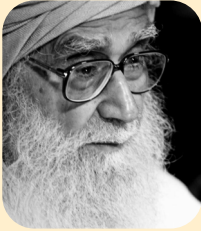
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For Maulana, peace was not just desirable but intrinsic to human nature. “Man was born in peace. Man must die in peace. Peace is man's birthright—God's greatest blessing to humanity,” he said. In this sense, Gandhi's legacy extended beyond India's freedom movement. It was a universal call for humanity to rediscover its natural state of harmony.

Gandhi's philosophy has since inspired many movements, from the American civil rights movement led by Martin Luther King Jr to Nelson Mandela's fight against apartheid. Gandhi's legacy of nonviolence endures as a reminder that peace, tolerance and moral courage remain the strongest forces for lasting change. □

*(This article first appeared in the **Speaking Tree** column of **Times of India** dated October 3, 2025.)*

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)

Some years ago I spent a few days in Kigali, the capital city of Rwanda in central Africa. During this visit, I happened to meet a Gujarati Indian, who was living in Kigali as an immigrant. He was running a cloth shop in the city.

One day I visited his shop and found that he was able to deal with his customers in fluent and understandable English. He seemed to have a good working knowledge of the language. One of his friends told me that there was an interesting story behind his English. When this Gujarati Indian first came to Kigali, and opened his shop, he was ignorant of the English language. But a large number of his customers were English-speaking, so he felt compelled to try to speak in English. During the

early days, his English was far from correct. One day someone said to him, "If you are not in a position to speak correct English, why are you trying to speak in English?" The shopkeeper simply replied, "I speak incorrect English so that I may be able to speak correct English."

And so it came about. In two years' time, he was able to deal with his customers in the English language. When I met him, he was fluent in English as a means of communication, and for a shopkeeper that was quite good enough.

If you have a strong enough will to achieve something, you will do so. Strong will itself is like successful schooling. Strong will makes you able to learn from experience, and it is a fact that for a sincere person, experience is a successful teacher.

This success story bears out the old saying, 'Where there's a will there's a way'. If you have a strong enough will to achieve something, you will do so, sooner or later. Strong will itself is like successful schooling. Strong will makes you able to learn from experience, and it is a fact that for a sincere person, experience is a successful teacher.

Studies of the human brain tell us that it contains numerous windows. Some are open and some are closed. It requires a compelling situation to open the closed windows of the mind. If one has a shocking experience and takes it quite seriously, that will automatically open those closed doors of the mind. This process can sometimes bring about miracles: a person can then play a role that was unimaginable prior to that experience. This principle can be applied to almost every situation, big or small. Anyone can perform a miracle, the only condition being that he should have the capacity to turn the shocking moment to good account.

In psychology, there is a theory that is called the brainstorm theory and this explains such abnormal events. According to psychological studies, when there is a shocking experience, there is a storm in the human brain. This brainstorm activates the dormant cells of the mind, and the result is that one becomes capable of doing what one could not have accomplished in a normal situation.

There are numerous examples in history that confirm this theory. One example is that of Bhimrao Ramji Ambedkar (1891–1956). He was born into a poor untouchable family. As a boy, he found himself rejected in his own society. This sad experience was very strong, but he decided to overcome this situation. After much hard work, he successfully completed his education, and finally emerged as a great mind in the drawing up of the Indian Constitution. After Independence he was appointed as the Chairman of the Drafting Committee of the Indian Constitution.

What is imperative in such a situation is that one who faces such adversity should not become demoralized, but should try to

overlook other people's behaviour towards him, so that he may unfold his own potential. Soon he will find that he is at the top of the ladder of achievement.

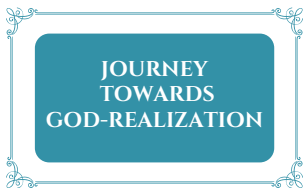
The will, if it is strong, can unfold one's hidden potential. But there is a difference between willing and wishing. Do not follow any unrealistic wish: follow your true will and you will be able to add your name to the list of super achievers.□



*O God, You have
full control over
our hearts.
Turn our hearts
towards Your
obedience.*

”

PROPHET MUHAMMAD ﷺ



A GOD-ORIENTED LIFE

The earth is the sun's satellite. It constantly orbits the sun, taking one year to complete one revolution. This movement of the earth around the sun is essential to the healthy functioning of life on earth. If the earth didn't revolve around the sun, the earth's existence would have no meaning and the life itself would come to an end.

This is a practical example of how we should lead our lives in this world. Indeed, this example is a physical demonstration of how man must revolve around God just as the earth revolves around the sun. It means that all of man's activities should be centred on God.

Subservient to the law of nature, earth revolves ceaselessly around the sun. Man, however, should surrender to God of his own free will. He should build a life based on the concept of God. This consciousness is the real ascension of man. In this consciousness lies the secret of all success.

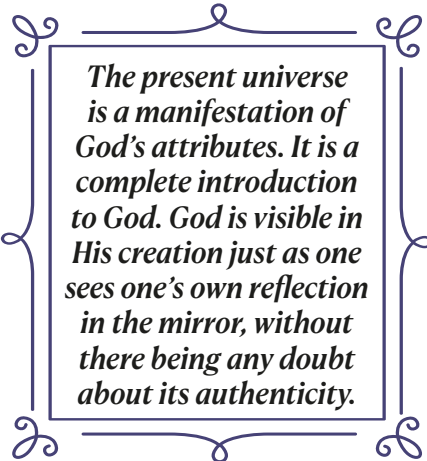
The God-oriented life begins with the discovery of God. When a person discovers God, it means that they have found the truth. And this truth pervades their whole being. This feeling of having discovered the truth becomes such a thrilling experience that it fills them with an everlasting conviction. This everlasting conviction removes all frustrations from their lives. Therefore, loss is not a loss anymore, for, despite any loss, they still have this feeling that their greatest asset, that is God, is still with them.

Man comes to realize this by contemplating God's creation. The truth is that the present universe is a manifestation of God's attributes. In this respect, the present universe is a complete introduction to God. God is visible in His creation just as one sees one's own reflection in the mirror, without there being any doubt about its authenticity.

The vastness of space tells man that God, its Creator, is as boundless and as vast. A look at the sun and the stars shows us that God is all light. The height of the mountains shows us the greatness of God. The waves in the seas and the flow of the rivers tell us that God is a storehouse of boundless blessings. The greenery of the trees testifies to God's bounties. Man's very existence becomes a proof of the existence of God. In the waft of the air man experiences a divine touch. In the chirping of the birds, he hears God's songs.

For a man, God-oriented life begins when he starts remembering God. He then begins to feel the presence of God. Every single thing

serves to remind him of God. His heart and mind are never free from God's remembrance. He should in fact pass his mornings and evenings as if he were living in God's neighbourhood. Just as crops are replenished by rain, so should he always remain immersed in the contemplation of God and be replenished by Him.



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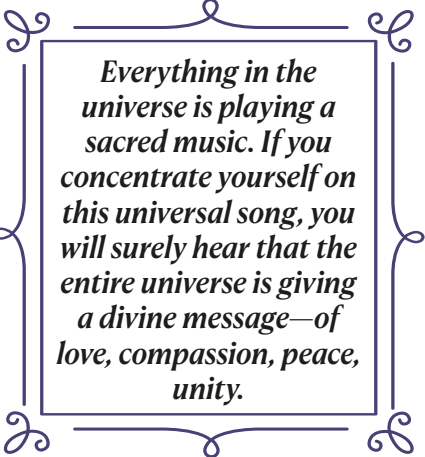
God is man's spiritual centre. One whose heart is attached to God goes through spiritual experiences every moment of his life. Belief in God

becomes a source of spiritual development for him. Filled with love for God, he does not need anything else. God becomes for him a limitless ocean to swim in without any hindrance. Through spiritual awakening he receives such great wealth that he does not feel the need for anything else.

For one who discovers God, the entire universe becomes an open book of God. Every leaf of a tree turns into a page of the divine book. When he sees the sun, he feels as if God himself was lighting His heavenly torch, so that he may read His book more clearly. The universe turns into a universal university with him as the student.

To find God is to find one's centre of love. By his nature man is born seeker after the Supreme Being that is above him, that is free from all limitations. In short, a Being after finding whom a person becomes as satisfied as a child finding his place on his mother's lap.

The discovery of God saves one from regarding a non-God, a mere thing, as God and mistakenly and unrealistically thinking it to be the answer to the urge inherent in one's nature. To discover God is to discover the true nature of one's innate urge to seek God. On the other hand, the failure to discover God means failing to find that which represents man's greatest and natural need.



Everything in the universe is playing a sacred music. If you concentrate yourself on this universal song, you will surely hear that the entire universe is giving a divine message—of love, compassion, peace, unity.

One who fails to find God is nonetheless driven by his natural urge to seek Him and thus gives the place of God to something other than God, in other words, to a non-God. This place might sometimes be accorded to a particular human being or an animal, yet at other times, to a phenomenon of nature, to certain material power, to a made-up concept, or even to oneself.

Even if one fails to discover God or becomes a denier of God, it is not in one's power to overcome the natural, inborn urge to search for God. That is why the men and women who have not found God inevitably come to hold on to something like a non-God, regarding it as God.

Man's nature may lead him to refuse to accept the real God as God, but then, in such a situation, it becomes impossible for a man to stop himself from according the status of divinity to something other than God.

Making God one's object of worship raises man's position. On the other hand, regarding something other than God as God amounts

to descending from the level of humanity. Submission to God is the only way of life for both man and universe.

Sound of the natural phenomena is the language of nature. God speaks through natural phenomena. When the cloud thunders, it is proclaiming the glory and majesty of God Almighty. The chirping of birds is like a sacred song. It is conveying to us the beauty of the Creator. Then there is the sweet music of the flowing water in the river. If you lend your ear to it you will find that it is conveying a great message—God is Merciful, God is Compassionate. So is the case of the breeze of the air. It is like a divine touch. Same is the case with the entire universe. It is like a great divine hall. Everything in the universe is playing a sacred music; everything is singing a sacred song. If you concentrate yourself on this universal song, you will surely hear that the entire universe is giving a divine message—of love, compassion, peace, unity. A person who notices these events will emerge as a great spiritual man. He will constantly receive inspiration from the world of nature. He will be a member of that great universal travel. He will be as beautiful as flowers, as sweet as birds chirping, as pure as the river water flowing from the mountain top. □

A decorative frame with a thin white border and small square corner ornaments, containing the text. The background of the entire page is a warm-toned photograph of reeds and flowers, with the text frame acting as a focal point.

TO BELIEVE IN GOD IS
TO SEE THE INVISIBLE
FORCE BEHIND VISIBLE
OBJECTS.

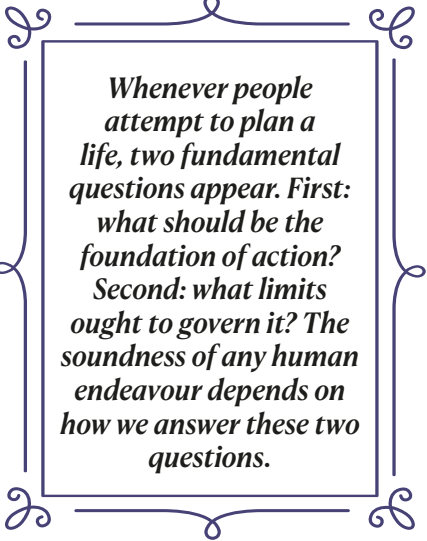
THE CASE FOR EXTERNAL GUIDANCE

Thinking Beyond Ourselves

Human beings are endowed with freedom, yet we often struggle to use this liberty well. Inanimate things in the universe obey natural laws without hesitation, and animals live by instinct without doubt or debate. By contrast, only humans must consciously shape their destinies—and, paradoxically, despite remarkable faculties, we frequently stumble in directing our lives. Measured against the vastness of reality, the human creature appears, in a profound sense, incomplete.

The universe is an interconnected whole. To frame a coherent way of life, one would ideally understand the whole. We are but fractional parts of this immense tapestry, and to unlock the meaning of our existence would seem to require a grasp of the cosmos in its entirety. History shows that humanity has repeatedly wrestled with this impossible task. Contemporary science, for all its triumphs, confirms our limits: our capacities cannot contain the totality of knowledge that such an undertaking would demand.

Water is channelled by the contours of the earth; animals follow paths etched by instinct. They are untroubled by questions of right and wrong; their world simply unfolds. Humans are different. Our exploration of life reveals an inbuilt moral sense and a persistent awareness of “ought”. We cannot fully detach ourselves from this ethical striving, yet we find it hard to anchor it securely. Our perception, bounded by immediate senses and personal standpoint, yields a subjective view. We intuit that true, objective values must exist, yet we struggle to see them steadily and whole.



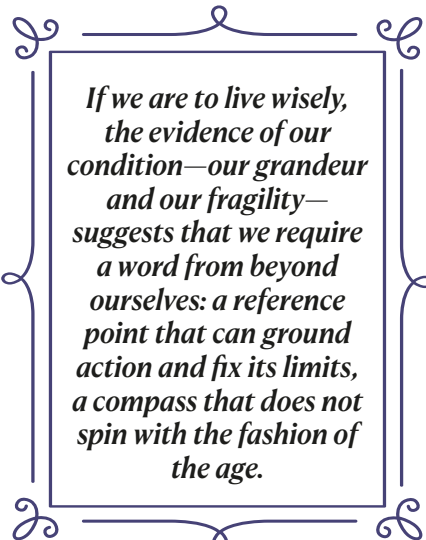
Whenever people attempt to plan a life, two fundamental questions appear. First: what should be the foundation of action? Second: what limits ought to govern it? The soundness of any human endeavour depends on how we answer these two questions.

Whenever people attempt to plan a life, two fundamental questions appear. First: what should be the foundation of action? Second: what limits ought to govern it? The soundness of any human endeavour depends on how we answer these two questions. And

yet there is no purely human method that guarantees precise, universally compelling answers.

Consider male–female relations. Early optimism suggested that a neat formula could capture the dynamics of the sexes. Closer, longer scrutiny revealed deep psychological and physiological complexities, not easily reduced to simple equations. The result is a tangle of social, cultural, and familial dilemmas—real problems with elusive, sometimes blurry, solutions.

A similar pattern emerged with the harnessing of mechanical power in the eighteenth century. As factories multiplied, ownership came to include power over livelihoods; economic exploitation fused with property. This provoked a revolt against old assumptions and the rejection of private ownership in some quarters. Yet after decades of ambitious experiments in the developed world, the verdict became stark: eliminating ownership often created harsher forms of control and acquisition. Humanity found itself without a solution that truly matched human nature as we actually experience it.



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the evidence of our
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the age.*

Another mark of our distinctiveness is our forward-looking curiosity. Humans know that tomorrow exists; other creatures live contentedly in the present. At the same time, human life, though brief, is full of joys and achievements. As aspirations are fulfilled, the nearness of mortality is felt. The technological revolution has opened doors to comforts once unimaginable, yet it has also sharpened our sense of life's bitterness—industrial pollution and other unintended harms have revealed the costs that accompany progress.

On one side, a variety of “anti-science” sentiments have arisen; on the other, careful psychological and medical observations have probed human experience at life's edge. The study of death and dying—thanatology—has grown as a discipline that asks what persists, what ends, and what these thresholds mean. Such currents have pushed many to seek a more fitting philosophy of life, one that does justice to our freedoms, our limits, and our hopes.

Two broad explanations present themselves. The first sees humans as incomplete beings adrift in an all-embracing cosmos—a puzzle for which the universe offers no answer. The second contends that an answer exists, or at least that one might reasonably expect it to exist. Empirical science cannot settle which of these is true; its methods, by design, are bounded. Yet reason leans towards the latter. If the universe displays a breath-taking order—laws for stars and seasons, instinct for birds and beasts—it is implausible that the one creature tasked with moral choice should be denied any corresponding guidance. The pattern of provision elsewhere suggests provision here as well. External hints abound: just as needs are met throughout nature, so too the deepest human need—to live rightly and meaningfully—ought not to go unanswered.

Religion therefore presents itself as external guidance—revelation from the Divine. In the nineteenth century, religion was often dismissed as a social construct or a psychological illusion. Increasingly, however, modern enquiry has revisited that dismissal, finding that religion's claims about meaning, morality, community, and human flourishing illuminate questions that remain otherwise unresolved. Far from being a relic of credulity, religion supplies a horizon wider than individual perspective and a criterion more stable than shifting consensus.

Taken together, these observations point in a single direction. Human liberty without trustworthy guidance becomes confusion. Human intellect without a larger light becomes partial. Human conscience without a sure anchor becomes weary. If we are to live wisely, the evidence of our condition—our grandeur and our fragility—suggests that we require a word from beyond ourselves: a reference point that can ground action and fix its limits, a compass that does not spin with the fashion of the age. Revelation claims to be that compass. And if the universe is as ordered as we find it to be, it is at least reasonable to expect that such a compass has indeed been given. ▢



ISLAMIC INTERPRETATION OF LIFE

Two Phases of Life

Man is a pleasure-seeking being. He has an abundance of desires and thus seeks to create a world where he may fulfill all of them. Yet there is no one who can achieve that goal; everyone is destined to die with desires unfulfilled.

This destiny, however, is special to man—no other creature shares this fate. The physical world, the mountains, the rivers, the stars, etc., have no desires at all, saving them from the problem of unfulfilled wants.

Animals as well, are not much different from the physical world in this regard. Their desires are very limited. For example, their desire for food is limited in scope to the immediate present. Animals have no concern for tomorrow and do not desire to store food for tomorrow. They require food for the moment and that is achievable to them. So, when they die there is not a single regret in their existence—they have no cause for lamenting: I have failed to achieve what I wanted to achieve.

Then why is it exceptionally the case for man that even so-called super achievers feel, at their moment of death, that their life was a case of missed opportunities; they wanted so much yet achieved so little. What is worse, they are compelled to leave even those little achievements in this world and proceed to an unknown destination completely alone.

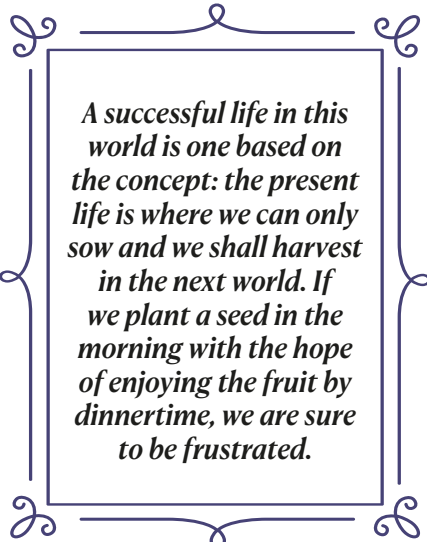
Why this tragic state-of-affairs? The reason according to Islam is that man is born with a dual personality. Intellectually he is unlimited in capability but physically he is a limited being. This disparity in his inner nature causes the problem. After great labor, man acquires much wealth, but he dies without completely enjoying it. He builds his dream house. Yet sadly, upon entering it, he feels unable to fully enjoy it due to his limitations and disadvantages. Any conceivable thing that he obtains is inherently imperfect whereas man is intellectually a perfectionist. After experiencing each new goal that he has so long sought to achieve he desires it no more because after achieving it he realizes that this latest goal too, is less than perfect.

If man were to live according to his physical being, then there would be no problem with this world. Man would live like an animal with some limited kind of immediate desires and would die without any feeling of failure for not achieving his desires.

Herein Islam provides the silver lining for man. If nature could create a world that satisfies man's physical needs, then logically it must be capable of creating a world that suits his intellectual needs.

This world for the intellect exists but with only one difference. The world according to his physical nature was given to him for his pre-death period of life and the world according to his intellectual needs will be given to him for his post-death period of life. So according to Islam, man's life is like an iceberg. This life is just the visible portion; the life beyond is like the vast hidden part of an iceberg.

Thus, there is no need for man to fall prey to frustration. Adopt a two-fold plan for your life. One based on your needs of the present world and the other according to your needs of the future world. So, a successful life in this world is one based on the following concept: that the present life is where we can only sow and we shall harvest in the next world. If we were to plant a seed in the morning with the hope of enjoying the fruit by dinnertime, we are sure to be frustrated. Had we planned to reap the fruit a hundred years from now, however, then we would not meet any frustration; for frustration is but the name of misplaced hope. The problem for man thus lies not in the nature of life but in his concept of life.



A successful life in this world is one based on the concept: the present life is where we can only sow and we shall harvest in the next world. If we plant a seed in the morning with the hope of enjoying the fruit by dinnertime, we are sure to be frustrated.

Is there any proof of the existence of a world, as envisaged by Islam, other than this world? Yes, there is a clear proof. The Quran says that the present world itself is sufficient proof of the future world. If God could create the present world in all its complexity, then there is no room left to doubt His capability of creating the next world.

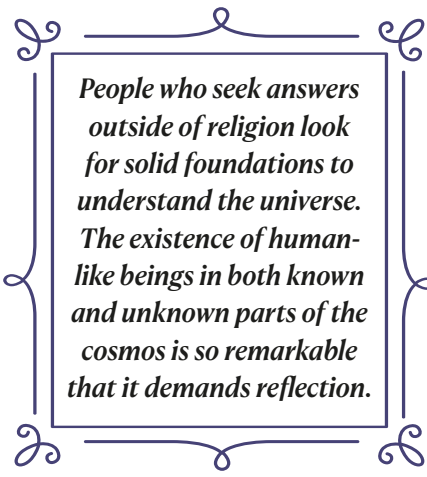
The Quranic call, in brief, is that man should take the present world as an opportunity to develop in himself such a divine personality that is deserving of permanent residency in the eternal world of Paradise. A world that the Quran praises as a house that lies neighbour to none other than God Almighty Himself! □

IN QUEST OF REALITY

Need for Divine Guidance

Galileo (1564-1642) could only peer at the moon's visible face through his humble telescope. In contemporary times, aided by spacecraft cameras, humanity now glimpses the moon's hidden side. This basic example underscores the substantial chasm in scientific understanding spanning the past and the present.

However, the price of accessing modern insights is markedly steep. On October 10, 1980, the world witnessed the installation of the most extensive telescope in New Mexico, incurring a staggering cost of \$78 million. The American spacecraft Voyager, reaching Saturn in December 1980, commanded a hefty price tag of \$340 million. CERN, the European particle physics facility, finalized its construction in 1981, aiming to dissect protons and transmute matter. The financial outlay for this institution amounted to \$120 million. Presently, this establishment plans the inception of a grander research apparatus, estimated at \$550 million. In the United States, a proton research machine came into being, amounting to \$275 million, and so forth.



*People who seek answers
outside of religion look
for solid foundations to
understand the universe.
The existence of human-
like beings in both known
and unknown parts of the
cosmos is so remarkable
that it demands reflection.*

The mounting fascination of individuals with particle physics manifests in the exponential growth of participation. In the 1927 physics conference, a mere 32 scientists participated, whereas in the 1980 conference, the number soared to 800 participants. The American Physical Society's membership, which was a mere 1300 in 1920, surged to an astonishing 30,000 members by 1980.

Contemporary research endeavours, predominantly in astronomy and particle physics, incubate results over protracted durations, often spanning 50 years or beyond. Comprehending the depreciation of capital allocated to these non-profit ventures, it is evident that a hundred-dollar investment's value would dwindle to a single dollar half a century later.

These contemporary pursuits gravitate toward astronomy and particle physics. Their fruits of inquiry manifest tardily, taking about five decades to crystallize. Accounting for the diminishing monetary worth of investments in these explorations (which accrue no interest), the span of fifty years sees a hundred dollars devalue to a solitary dollar. Many express reservations regarding such projects, citing excessive expenditure on what appears to be futile undertakings. Addressing this sentiment, American scholar Roger Penrose articulates:

“Do economists not share with us the thrill that accompanies each piece of understanding? Do they not care to know where we came from, how we are constituted, or why we are here? Do they not have a drive to understand, quite independent of economic gain? Do they not appreciate the beauty in ideas? A civilization that stopped inquiring about other things as well. A lot else might then die besides particle physics.” (*Sunday Weekly*, Nov. 30, 1980)

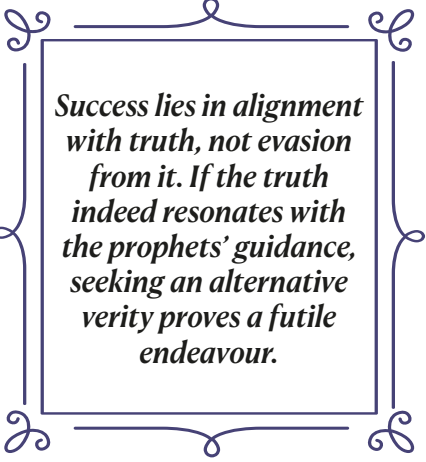
This citation unveils the imperative of comprehending the verities of existence. Even those who abstain from dissecting the cosmos through the lens of divinity yearn to unearth bedrocks upon which to ground their understanding and cosmic comprehension. The undeniable fact remains that the presence of beings akin to humans, nestled within both the visible expanse and the uncharted realms of the universe, presents such awe-inspiring marvels that contemplation becomes irresistible. No other pursuits, even substantial material leaps, can supplant this persistent inquiry.

Within the vast expanse of the universe, human beings grapple with their existence within an infinity of galaxies—approximately 200 billion in number. Each galaxy houses an incalculable multitude of colossal stars, and the interstellar distances are so vast that they equate to the expansive seas, with ships isolated from one another. The expanse of stars scattered throughout this immense cosmos is so staggering that uttering their single-word names ceaselessly would demand 300 billion years to exhaust them. (*Plain Truth*, January 1981)

In this unimaginably vast cosmos, humankind emerges as an infinitesimal entity. Even within the cosmic atlas, human presence appears tinier than those minuscule islands omitted from conventional world maps due to their diminutiveness. Despite this insignificance, humanity is traversing the universe's distances, spanning from subatomic realms to galactic systems. Possessing a mind capable of glimpsing both past and future, humans are

driven to fathom the *raison d'être* behind these occurrences. These questions loom over contemplative individuals, propelling them towards the truth. Yet, humanity's dilemma lies in the fact that, apart from revelations received by prophets, telescopic observations and laboratory experiments remain the sole avenues for seeking answers to these queries.

In a universe teeming with worlds that the mere act of naming would consume over three billion years, how can humanity unearth the truth it seeks within the span of its fifty or a hundred years of life? The stark verity emerges that only the Creator possesses the power to unveil this enigma, an illumination conveyed through the conduit of prophets.



Success lies in alignment with truth, not evasion from it. If the truth indeed resonates with the prophets' guidance, seeking an alternative verity proves a futile endeavour.

Albert Einstein (1879-1955) unveiled the theory of space and time, attaining a remarkable notoriety. Some argue that Einstein's scientific worth transcended the acclaim he garnered. An elucidation is put forth: Einstein's inquiries were tethered to the universe's eternal truths, and one who ventures to peer into these cosmic verities assumes distinct significance in society's eyes. A visionary scribed:

"Whoever finds that which enables us to obtain a deeper glimpse into the eternal secrets of nature has been given great grace. That was the grace of Albert Einstein's unique greatness—to try to find such thoughts." (*The Hindustan Times*, March 15, 1981)

The yearning to fathom the universe's timeless truths is so deeply ingrained in human nature that it defies detachment. Since antiquity, humanity has yearned for these age-old enigmas, which consistently remain out of reach. If one cannot access these truths through personal endeavour, limitations prove insurmountable barriers. An inquiry arises: Why, despite prophets unveiling these timeless secrets throughout history, do humans remain resistant to embracing the prophets' revelations?

The crux lies in the prophet's response, replete with the concepts of reward and retribution, Heaven and Hell. The prophet calls for relinquishing self-directed lives and embracing a more constrained

existence on earth. This conditionality renders humanity averse to adopting the prophet's proclamation. They relentlessly seek solutions to uncover nature's mysteries—responses without constriction. Future contemplation seems undesirable. Nameless spiritual entities' answers find acceptance by countless individuals, yet the prophets' revelations are met with dissatisfaction. This arises from the spiritual entities' responses merely gratifying the spiritual facet, devoid of room for spiritual discipline. Conversely, prophets' revelations engender relinquishing personal freedom, enveloping individuals in perpetual contemplation of the afterlife.

Success lies in alignment with truth, not evasion from it. If the truth indeed resonates with the prophets' guidance, seeking an alternative verity proves a futile endeavour. Who can conjure existence from non-existence? □

A decorative graphic with a dark, blurred background of warm-toned flowers. A white, double-line border frames a central text area. The text is in a clean, white, sans-serif font. The corners of the graphic are marked with small white squares.

Belief in God runs in our
blood. Every man and
woman is a born believer.
Especially in times of
helplessness and in crisis,
we discover that there is a
Supreme Being.

LOVE FOR GOD BEYOND WORLDLY ATTACHMENTS

A Child's Question

When tragedy strikes, even the clearest, most innocent heart stumbles into questions bigger than itself. One of my nieces—only ten—lost her father in a sudden accident during a sandstorm in Dubai. He had been driving when the storm overtook him, and he did not return. In the small room where the family gathered, the child's voice broke the silence: "Where is God? Why didn't He save my father?" It was a cry from pain, not rebellion; yet in her sorrow she turned away, seeing only loss and not the hidden weave of human choice, consequence, and divine wisdom. Many of us—children and adults alike—experience the same turn: grief becomes a complaint against the One who gave us life, when it could have become a door back to Him.

God did not create emotions—love, care, devotion, attachment—merely so we could spend them on one another. God placed these feelings within us so we might learn how to direct them toward Him.

Why does the heart move this way? Because most of us are bound—softly, sweetly, and almost completely—by our worldly ties. We pray, we bow, we keep our religious routines, yet our inner gaze often remains fixed on family, business, possessions, and plans. Worship drifts into formality; our gestures continue while our longing dozes. But God did not create emotions—love, care, devotion, attachment—merely so we could spend them on one another. God placed these feelings within us so we might learn how to direct them toward Him. Parental love, sibling affection, the bond of marriage and friendship—these are reflections of a greater light, shadows cast by the higher love we were meant to cultivate for our Creator.

Every emotion we taste here is given in a kind of seed form. A child's clinging trust, a spouse's faithful companionship, a friend's steady loyalty—each is a training ground for the

heart. They grow naturally when applied to people, but they attain their fullness only when turned towards God. When we mistake the means for the end, we treat temporary relations as if they were eternal. We must, of course, serve our families with tenderness and responsibility; this is part of our moral duty. But the essence of love—its deepest centre and highest purpose—belongs to God alone.

Loss brings this truth near. Death, separation, disappointment—none of these shocks are meant to push us away from God. They are reminders of the world's changing nature. Every human bond, no matter how cherished, is bound to loosen one day—by distance, by time, by death. Only God remains. If we allow grief to harden us, the heart shrinks around its wound. If we allow grief to deepen us, the heart wakes to reality: all that is finite passes; the Infinite endures. When this understanding settles within us, our attachment to God becomes quiet and secure. We discover in Him the one companionship that holds steady in this life and the next.

This is a truth affirmed across paths of faith, each in its own language. The Quran reminds us that everything perishes except God. The Gospel teaches us to love the Lord with all the heart, soul, and mind. The bhakti tradition places devotion to the Divine above all else. The message converges: give God the centre. Yet we often do the opposite—we pour the best of our love into what will not last and offer God only forms and words. But love was not created to end in what is temporary; it was given so that, through it, we might taste the fragrance of eternity.

Think of our emotions as sacred seeds. They are not meant to die in the soil of worldly ties; they are meant to grow into a tree rooted in the living presence of God. Let us support and care for our families with generosity and patience, for this is a trust we will be asked about. But let the strongest devotion—the love that defines who we are—be reserved for the One who never leaves us. Losses, heartbreaks, and sudden shocks need not weaken faith; they can refine it. They whisper that the world is passing, while God is abiding. If we nurture this awareness, we come to know, with a certainty that steadies the soul, that God alone is our enduring companion—now, and forever. □



(This article is written by Prof Farida Khanam.)

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.



BETTER HOME, BETTER SOCIETY

According to a narration attributed to Aisha, Prophet Muhammad said: ‘The best among you are those who are best to their families, and I am the best among you to my family.’ (Sunan at-Tirmidhi)

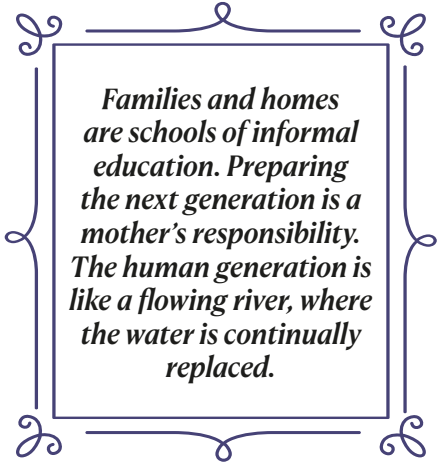
Families are fundamental units of society, collectively shaping its fabric. If families are in good order, society will follow suit. Conversely, if families sink into a low moral state, society cannot prosper. Every person is born into a family, where he experiences his first lessons about home, family, and society. Therefore, to improve society, we must improve the quality of family members.

There are two forms of education: formal and informal. Formal education equips individuals with skills for employment, whereas informal education focuses on fostering better individuals for society. Schools and colleges represent formal educational institutions, while families are informal educational establishments.

Everyone experiences both positive and negative aspects. In a family, however, all these experiences remain confined within the boundaries of the home. Within the house, individuals, regardless of gender, learn the importance of alleviating the

distress of family members and wholeheartedly acknowledging the benefits bestowed upon them.

Those who receive such upbringing within their homes will likely exhibit similar societal behaviour. They will actively promote goodness, overlook unfavourable situations, and sincerely appreciate positive attributes in others. These individuals exemplify the highest moral character and contribute to the betterment of society.



Families and homes are schools of informal education. Preparing the next generation is a mother's responsibility. The human generation is like a flowing river, where the water is continually replaced.

Families and homes are schools of informal education. Preparing the next generation is a mother's responsibility. The human generation is like a flowing river, where the water is continually replaced. In human beings, too, the new replaces the old. And a mother plays a crucial role in preparing this new generation. The responsibility of supplying good human beings to every generation devolves upon her. If a mother understands her responsibility and prepares herself to fulfil this role, she can play a pivotal role in not only shaping the lives of her children on spiritual lines but, in turn, she will be able to shape society on positive lines.

Women play a pivotal role in shaping the character of individuals in a family. If mothers can develop goodness and high moral character in their children, they can contribute to the construction of a positive and congenial contribution to society. It is indeed true: better home, better society.

A woman approached Prophet Muhammad and asked, 'O Messenger of God, men seem to have more opportunities to earn rewards in the Hereafter. What about us women?'

The Prophet responded, 'Convey this to the women you meet: Living with your husband righteously and obediently is equivalent to all the virtuous deeds performed by men.' (Musnad Al-Bazzar)

In modern times, home management is considered inferior to work outside the house. From the above Hadith, we can see that Islam gives the same honour to both, as both are equally important.

The home serves as a natural training ground for individuals. If one displays good character within the limited circle of the house, one can exhibit good character within the wider circle of society.

The upbringing within the home is of utmost importance. The Prophet said, “The best among you is the one who is best to his family members.” (*Sunan Ibn Majah*) This implies that someone who treats his family members well will also excel in interactions with others outside the family. The home serves as a natural training ground for individuals.

Interactions within the home occur within a confined sphere, whereas in society, interactions occur on a broader scale. Therefore, displaying good character within the limited circle of the house will translate into exhibiting good character within the wider circle of society. Good training within the home enables individuals to become better human beings in a broader context.

There is a story of a family from Hyderabad. It was a religious family in the traditional sense. However, religion was not the topic of discussion in their home. All of their discussions centred around complaints, as is the case in most homes. Then, a senior religious cleric advised the head of the family to initiate the process of home-schooling in his family so that the complaining mindset could be changed on positive lines.

Homeschooling is the practice of educating children at home on informal lines. I advised him to learn English with his wife and children and read books on positive thinking. They assiduously followed this method. He described his situation to me over the phone a few days later. He said everyone’s life in his house had become meaningful.

Everyone in the family, parents and children, was beginning to understand their role. This was not the case before. He shared an experience in this regard, saying he wanted to read an Urdu book in English, so he asked his children to translate it. The subject of the book was God’s creation plan.

The children translated the book with total devotion and earnestness. This is how the father got the English translation, and the children learned about God’s creation plan. His wife said

she had not encountered any home where children understood their role. She also said parents complain that their children do not listen to them. But with this new beginning, a new trend helped their children understand their positive role.

Now, the atmosphere of negative talk and complaining in their house has become a thing of the past. Instead, topics related to positive thinking and God-realization are being discussed. Thus, the atmosphere of the home has changed completely. The children have adjusted to the new environment. In this way, their knowledge increases, and they develop constructive and positive thinking. This exemplifies an extension of this verse of the Quran: “Set aside for your people some houses in the city and turn them into places of worship, and be constant in prayer!” (10: 87) □



It is God who
sends down water
from the sky

QURAN 16:65

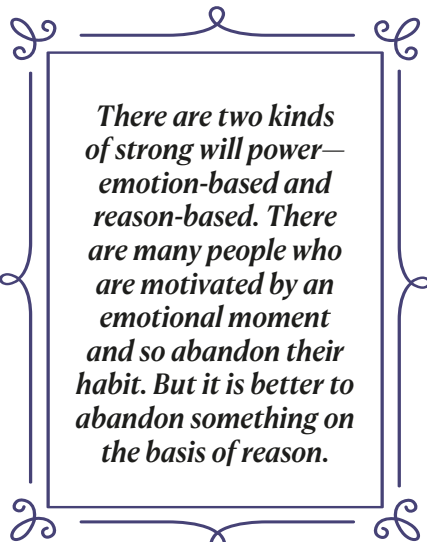
BEYOND EXCUSES

A Lifetime of Self-mastery

Ram Kapoor (b. 1973) is an Indian television actor about whom *The Delhi Times* published an interview on March 29, 2015. In the interview he says, “After 20 years of smoking I quit it overnight. From 40 cigarettes to zero, only because my daughter said to me, ‘Dada, you want to die. You want to leave me.’ It has been one year, three months since I stopped smoking.”

Ram Kapoor was addicted to smoking and under normal circumstances it was not possible for him to overcome his addiction. But one sentence from his beloved daughter had shaken him and a strong will power emerged in him. And when there is strong will power, nothing can stand before it, neither habit nor addiction nor anything else.

Often people say that they cannot give up a habit. For example, they say, I cannot stop being angry, or I cannot prevent myself from becoming tense, or I cannot stop hating others, or I cannot agree to humble myself before another, and so on.



There are two kinds of strong will power—emotion-based and reason-based. There are many people who are motivated by an emotional moment and so abandon their habit. But it is better to abandon something on the basis of reason.

All this is not because it is impossible for the person in question to do these things. The real reason is that he is not serious about developing strong will power. If he developed strong will power, he would be able to give up any habit in the same way in which Mr Kapoor overcame his desire to smoke.

There are two kinds of strong will power—emotion-based and reason-based. There are many people who are motivated by an emotional moment and so abandon their habit. But it is better to abandon something on the basis of reason: a person should think and apply reason to his behaviour, then give up his habit as the result of a well-considered decision.

For example, people often develop complaints about others and go on living in the complaint culture. The habit of complaining is an issue of reason and not of emotion. That is, if a person just thinks about it, he will realize that to go on complaining means being a bad member of society. A good member is one who wishes others well. This kind of thinking is possible through rational analysis. If a person thinks in this manner, he will surely develop strong will power and instantly abandon the complaint culture.

A person said that he used to constantly feel angry with others. One day he thought that although he was the one who was angry with others, but it was actually he alone who paid the price for this because he constantly lived in a state of tension and stress. When he realized this, he instantly took the decision to change his attitude and stop being angry.

It is commonly seen that people easily develop strong will power for their own personal interests, but where it concerns another's interests, they do not do so. Such a person lives by double standards. If he uses his reason and recognizes this as a weakness, then surely he will develop strong will power and will abandon his wrong habit.

Often, after marriage, rifts arise between husband and wife, and their married life becomes filled with bitterness. If both were to reflect, they would realize that before marriage, they lived happily because they were surrounded by their own family members, with whom they shared natural blood ties. After marriage, however, such ties do not exist with one another. Once they acknowledge this reality, they can consciously summon the willpower to correct their behaviour, nurture mutual understanding, and thereby create a harmonious and happy married life.

Develop strong will power and you will certainly be able to move mountains. □

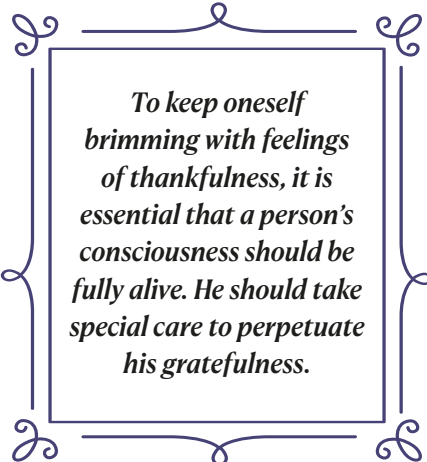


FEELING OF GRATITUDE

How to Nurture it?

The Prophet of Islam observed: “Look only to those who are less privileged than you; do not look to those who are more privileged than you, because in this way you will not undervalue God’s blessings upon you.” (Musnad Ahmad)

This *Hadith* is explained by another *Hadith*. “The Prophet said that God will accept him as His thankful and patient servant who possesses two particular qualities. One is the capacity, in the matters of this world, to look to those who are inferior to him and then be thankful to God for the blessings that God has given him. The other is the capacity, in matters of religion, to look to those who are superior to him and then to follow them. A person who looks at people less devout than himself in religion but compares himself with those richer or higher in status in worldly matters becomes unhappy with what he lacks. Such a person will not be truly grateful for what he has. Nor will he remain patient in the eyes of God.” (Sunan al-Tirmidhi)



*To keep oneself
brimming with feelings
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his gratefulness.*

Gratitude is the greatest form of worship. What is most required of a person is that he should discover God as the greatest Benefactor. Then his heart and mind should be filled with the awareness of God’s blessings. He must recognize God as a Being, who is raining down His countless blessings upon him. This consciousness should be so strong that in no way should the feelings of gratefulness to God be absent from his heart.

But this is no simple matter. To keep oneself brimming with feelings of thankfulness, it is essential that a person’s consciousness should be fully alive. He should take special care

to perpetuate his gratefulness. He should not give any place in his heart to such sentiments as may be harmful to his feeling of thanksgiving. He may tolerate anything except the erosion of feelings of thankfulness.

It is natural that in the present world it happens inevitably that there are people who are not equal in everything. As such, a person feels that in material matters, some have less and some have more. But if a person compares himself with someone who has apparently more than him, he will develop an inferiority complex and his feeling of thankfulness will get eroded. Therefore one should not compare himself or herself with those who are apparently, materially, better placed than him or her. What a person should do rather is compare himself with those who are materially less well off than he is. In this way, his feeling of thanksgiving will remain alive. His heart will never be bereft of the awareness of God's blessings.

In the present world it is inevitable that there should be inequality. Some have more and some have less, some are left behind, some forge ahead, and some have more power while some are weak. All these differences are due to the exigencies of people being put to the test. The process of testing requires that a person should be faced with different kinds of circumstances, but without allowing himself to be influenced by those circumstances, he should keep the consciousness of his faith alive.

In spite of adverse circumstances, his feeling of thankfulness should not be lessened. He should pass through untoward situations without losing the virtue of acknowledgement. This should be so, even when he is having such experiences as produce negative feelings. He should even then keep himself thinking positively. Thanksgiving is a human being's most precious offering to his Lord. Wise is he who does not allow his feelings of thankfulness to be eroded even in the most unfavourable of situations. □





AN INTERVIEW WITH JANAB ABDUS-SAMAD



Janab Abdus-Samad is a senior and one of the earliest readers of Maulana Wahiduddin Khan's works. Based in Pune, Maharashtra, he has tirelessly dedicated his life towards introducing the peaceful message of Islam as interpreted by Maulana. Maulana Inayath Umri interviewed him to bring to the fore his journey of spiritual enlightenment.

Please introduce yourself briefly to our readers. Also, tell us when and how you became associated with Maulana Wahiduddin Khan.

My name is Abdus-Samad. I am 87 years old and I belong to Pune. My association with Maulana Wahiduddin Khan goes back to the very beginning, and over time this bond only grew stronger. I studied his teachings and mission closely, and what began as admiration slowly turned into a lifelong commitment of the heart. I met people through him, I met ideas through him, and I met myself through his guidance.

Where were you born, and where did you study?

I was born in Nandura, a small town in the Buldhana district of Maharashtra. In 1962, I moved to Pune for work. As far as formal education is concerned, I never attended a school. My schooling was the world itself. I learned by asking questions, by listening, by observing, and I still follow the same approach. There is a little memory I cherish: I worked for a person who appointed a tutor to teach him Urdu. The tutor would come at mealtime, and I would quietly sit nearby and memorize what was taught. One day the tutor noticed and was impressed by my memory. He offered to teach me as well. That was how my education truly began—on a simple floor during meal breaks, with a heart hungry for words. To this day, I consider myself a student and I hope to remain one till my last breath.

When and how did you first meet Maulana?

I first met Maulana in May 1971, when he came to Pune as the editor of the *Al-Jamiyat Weekly*. I was already a reader of that

weekly and eager to meet the mind behind those pages. He stayed for three days at the Tablighi Markaz, Chand Tara Masjid, and I stayed with him throughout those three days—listening more than speaking, absorbing his manner and his message. Those were days when an ordinary room could feel like a university because of the presence of one teacher whose sincerity lit up the space.

When did Maulana first visit Pune in connection with the Al-Risala Mission?

For the first time in 1982, our Pune team invited Maulana for a three-day programme. There were no mobile phones or video recorders then, so we do not have footage to show, only memories that live with us. We arranged programmes at different venues—sometimes in mosques, sometimes in institutions. We were fewer in number and lighter in resources, but our eagerness was strong, and his words found a way into hearts without the help of technology.

Why did Maulana visit Pune so frequently?

Maulana visited Pune more than nine times. Several organizations invited him. Once, a Marwari family organized a Shanti Yatra, a Peace March, and they invited Maulana to join. What touched us most was his simplicity. No matter how grand the hotel booking, he preferred to stay with us. He would go to the conference halls for the programmes and return to our homes for the rest of the time. That was the greatest lesson: leaders can teach from a stage, but they train by sharing their time. If he had not given us his time, we would not have received that training, nor understood the mission, nor become a part of it from the inside.

Can you share a memorable incident from your meetings with Maulana that you will never forget?

Once we went to receive him at the airport. He was carrying many books and needed to pass through security, but we were not being allowed inside. I told the security guard, “Our Dharma Guru is coming.” The moment he heard “Dharma Guru,” he let us in. It was a small moment, but it taught me something big: if you speak to people in a language that resonates with them, hearts open and pathways appear. Words are not just sounds; they are

bridges. Opportunity belongs to those who know how to create it with wisdom and respect.

How did you stay in constant contact with Maulana—letters, phone calls, or meetings?

Besides personal meetings, we had a living correspondence. I have more than a hundred letters from him. Whenever I wrote, he replied. We spoke on the phone at times. But more than any of this, his books were my primary means of connection. In those pages, I could hear his voice even when he was far away. Books have a way of turning absence into presence.

What did you learn from your personal interactions with Maulana?

Every moment was a lesson. Even in private, he would share wisdom—about the greatness of God, about the purity of monotheism, about the discipline of thought and the humility of spirit. In 1996, he visited my new house. We prayed Asr there. After the prayer, he turned to me and said, “Mr Samad, you did not receive this house because some elder or Maulana visited here. You got this house purely as God’s blessing. So always learn to be thankful to Him.” Those words struck deep. They were a gentle reminder to keep the heart anchored in gratitude, not superstition; in the Giver, not in occasions.

How did you serve under the Al-Risala Mission?

In the beginning, I would carry several copies of *Al-Risala* monthly (Urdu version of *Spirit of Islam*) in a bag and distribute them wherever I went. If I met someone in a mosque, I would hand them a copy. It was simple work, but it felt like planting seeds. Some seeds sprouted quickly, some took time, and some are still growing in ways I may never see.

In what fields did you contribute?

We translated nearly twelve of Maulana’s books into Marathi. *The Secret of Successful Family Life* and *The Prophet for All Humanity* were among them. For a large book like *God Arises*, we divided the work into segments rather than doing a full translation at once. And the Marathi translation of the Quran is

now published. To see these ideas in Marathi, reaching homes and hearts in my own region, has been a quiet joy—like watching light find new windows.

What do you consider to be the essence of Maulana's mission?

In his own words: Monotheism and Peace. He dedicated his life to these two truths. Whether speaking to Muslims or to fellow countrymen of other faiths, he returned to the same core: the oneness of God and the path of peace. In Pune, we tried to carry that message to educated circles—meeting professors and giving them books, sharing articles with newspaper editors, and keeping the tone dignified and dialogical. He believed that peace is not a slogan; it is a discipline of mind and a culture of engagement.

In your opinion, what is the greatest distinction of the *Al-Risala* Mission?

Maulana grasped the modern age early and guided us accordingly. His writings did not speak in an old tone to a new world; they spoke to the conscience of the present. Another remarkable quality was his ability to draw wisdom from ordinary events—turning daily happenings into moral insight. The sayings of wisdom on the front page of *Al-Risala* were often brief, but they guided daily life like a compass. In truth, his entire body of work helps a reader approach the Quran and Hadith with a mind awakened to the realities of today.

What message would you like to give to the younger generation so that they may understand this mission correctly and take it forward?

People grow through knowledge and experience together. I learned by seeking out those who were ahead of me—sometimes in books, sometimes in living rooms, sometimes in letters. Age should not be measured only in years; measure it in depth. If the young want to gain knowledge through observation and experience, let them make a habit of studying Maulana's books. Read, reflect, converse, and then put what you learn into gentle action. If you carry monotheism in your heart and peace in your conduct, you will not only understand the mission—you will become part of its living continuation. □

BEYOND THE LATEST MODEL

From Premium Features To The Soul's True Upgrade

On 14 September 2025, I brought home a flagship smartphone. It is among the company's finest creations—sleek, powerful, almost audacious in its ambition. The lenses are extraordinarily sharp, the memory generous, the processing effortless. Even the cooling chambers feel as if they have been engineered with a watchmaker's care, keeping the device composed while it rushes through a thousand tasks. Calls sound clean; every feature feels thoughtfully refined. A piece of glass and metal, yet strangely alive with intelligence.

Sitting with this new device in my hand, I found myself thinking about the story of the mobile phone itself—how, in so short a time, it has travelled from smart to smarter, and still presses forward. Then another thought rose: this principle of “ever-more” is not limited to phones. It runs like a current through human history, from the needle to nuclear power, from simple tools to spacefaring technology. In every field, we push, we refine, we add. Humanity pays a price for each improvement—time, money, effort, discipline—and then enjoys the fruit. The rule seems constant: the higher the price, the more elevated the result; the more earnest the striving, the finer the refinement.

Let us not be shy of the law that governs both technology and eternity: to receive what is higher, become what is higher. The hand that upgrades phones can also upgrade the self—one intention at a time, one prayer at a time, one act of mercy at a time.

As I turned these ideas over, verses of the Quran returned to me with a fresh gleam: “And there is even more with Us.” (50: 35) It is as if God is reminding us that the story of addition does not end in this world. If the pattern of life on earth is “smart” to “smarter”, then the pattern of the next life is “finite” to “limitless”. There is another world—*Jannat al-Naim*, *Jannat al-Khuld*, *Jannat al-Aliyah*—where additions do not taper off,

where increase is not exhausted, where fulfilment does not grow stale. Our caravan is being guided towards that world of eternal expansion, and the promise “And there is even more with Us” is not a poetic flourish but a reality waiting just beyond the horizon of time.

Consider our fascination with zoom: we lift a camera and draw the distant close, sometimes joking that we can “zoom to the moon.” Today our tools bring far-off wonders near. Tomorrow, in Paradise, the addition will not be in the gadget but in the soul itself. Capacities that are now outside us will be placed within us; horizons that feel unreachable will be brought into intimate reach. The Quran voices this hope with a tenderness both stirring and exact: “Those who do good works shall have a good reward and more besides.” (10: 26) “good reward and more besides”: a promise that material delights will be perfected, yes, but also that spiritual vision, love, and nearness will be opened to an extent our present words cannot fathom.

The world teaches us a clear lesson: premium features come at a premium price. We accept this without protest in our technology and our comforts. Why, then, do we hesitate when the same law appears in the spiritual realm? Paradise has a price—not of coins, but of character; not of currency, but of commitment. The Prophet Muhammad said, “Be aware! The merchandise of God is costly. Be aware! The merchandise of God is Paradise.” (*Jami’ al-Tirmidhi*) Costly, not because God is distant, but because He invites us to rise—above whim to will, above distraction to remembrance, above the fleeting to the eternal.

Paradise is the world of additions. Knowledge will widen without edge; life will lengthen without weariness; culture will blossom without decay. It is the journey from the narrow corridor of time into the vast gardens of forever. Our desires, which here outstrip our means, will there find a home large enough to hold them without disappointment. The Quran calls us, with both command and consolation, to a Garden “for a Paradise as vast as the heavens and the earth” (3: 133). A vastness that refuses to be measured, a generosity that refuses to be counted.

And yet, there is a tender caution: do not mistake the road for the destination. The flagship smartphone, for all its wonder, is still a signpost, not a home. The delight we feel at a smoother interface or a crisper image is real, but it is a borrowed joy—

an arrow pointing towards a greater happiness. In this world, each upgrade grants us a taste, a fragrance, a hint. It trains our hearts to recognize the pattern of addition, so that when God speaks of “more”, our hearts know what to expect, even if our minds cannot map it.

What, then, is the price we must pay? Not an austerity that hates the world, but a discipline that orders it. Not the denial of blessings, but gratitude for them. Not withdrawal from responsibility, but the purification of intention within it. To spend honestly, to speak truthfully, to forgive quickly, to give quietly, to remember God often, to keep prayer like a pulse—these are the coins of the soul. Each act plants a seed for that other country where additions never end.

Sometimes, holding a new device, we feel a small thrill of arrival. We have, for a moment, the latest, the best. But arrival in this world is always temporary. Another model is already knocking. Paradise is different. There, arrival is truly arrival. There, the human story finds its home, and the heart’s restless desire for “better” is met by God’s own “even more”.

So let us not be shy of the law that governs both technology and eternity: to receive what is higher, become what is higher. The hand that upgrades phones can also upgrade the self—one intention at a time, one prayer at a time, one act of mercy at a time. In a world obsessed with additions, let us be among those who add what matters most: goodness, humility, gratitude, peace.

O God, You who have filled this world with signs of progress and glimpses of what lies beyond, make us worthy travellers to Your Paradise of Increase. Enlarge our capacities, refine our intentions, and grant us, by Your grace, the honour of beholding You. □



(This article is written by Maulana Iqbal Umri, Tamil Nadu.)



SURAH AL-FATIHA FOR KIDS



Author : Dr. Saniyasnain Khan



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Pages : 22



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.

Introduce your little ones to the beauty and meaning of Surah Al-Fatiha, the opening chapter of the Quran. This vibrant board book is specially designed for young children, combining faith and learning in a fun and engaging way. With its bright, colourful illustrations, each page captures a child's imagination and attention. Simple, age-appropriate explanations help children understand the powerful messages behind each verse. From gratitude to guidance, the core themes of *Surah Al-Fatiha* are gently introduced to nurture early spiritual awareness. The book encourages meaningful conversations between parents and children about the values of prayer and connection with Allah. Its sturdy design is perfect for little hands to hold and explore on their own. Whether for daily reading or quiet reflection, this book adds a touch of spirituality to your child's routine. It's a wonderful first step in helping children form a personal bond with the Quran. A thoughtful and an educational gift for toddlers and preschoolers alike. Best suited for children under 5 years of age.



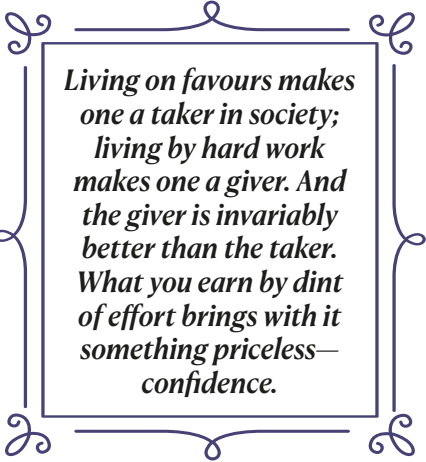
THE UPPER HAND OF EFFORT

Hard Work Builds Dignity

It was May 7, 2012. After a foreign tour, I landed at Delhi airport and used a wheelchair. At the exit, my companion offered some money to the young attendant manoeuvring the chair. He refused with a shy firmness: “Don’t give me money—give me your Ashirwad. I’m appearing for an examination; please pray that I pass.” I placed my hand on his head and prayed for him.

What that airport boy said was anything but simple. It revealed a creative, self-respecting mindset: to choose effort over easy money; to prefer the path of becoming a self-made person rather than relying on a favour. In that moment, he chose growth over gratuity.

When you decide to stand on your own feet, you begin tapping your own potential. Every human being is born with tremendous capacity, but potential unfolds only through sustained hard work. The soundest policy for anyone seeking success is to strive to discover and develop what lies within, rather than to depend on advantages from elsewhere.



Living on favours makes one a taker in society; living by hard work makes one a giver. And the giver is invariably better than the taker. What you earn by dint of effort brings with it something priceless—confidence.

People often remark, with a hint of envy, that someone was “born with a silver spoon in his mouth.” This is a mistaken ideal. Fortunate is the one born with an incentive spoon—the spur of necessity. If you grow up with hardship, it activates you; it lights the will to work. If you grow up in excess comfort, it dulls motivation. Self-motivation invariably outstrips external support.

Every favour is limited by nature; none has an unlimited scope. But when you commit to unfolding your own potential, you set out on a journey without a ceiling. A favour might offer temporary relief; only hard work leads to durable achievement. All super-achievement in history has sprung from effort, not favour.

It has been rightly said: *It is not ease but effort, not facility but difficulty, that makes men.* Facility can look attractive, but in terms of results, difficulty is better. Choosing effort strengthens the body, sharpens the mind, and ennobles the character.

Living on favours makes one a taker in society; living by hard work makes one a giver. And the giver is invariably better than the taker. What you earn by dint of effort brings with it something priceless—confidence. Hard work and confidence travel together, and confidence leads to peace of mind. There is no gift greater for the soul than a settled, peaceful heart.

A man came to the Prophet of Islam and said, “I am a pauper. Give me some money for my livelihood.” The Prophet replied that this would not be good for him, and taught him a formula for dignity: “The upper hand is better than the lower hand.” He then gave the man a few silver coins and advised: “Go to the forest, cut wood, sell it, and earn your livelihood. Meet me again in two months.” The man accepted this counsel, worked with his hands, and returned after two months saying, “I am happy with my work. I have decided not to ask anything of anyone.” He had exchanged dependency for dignity.

By hard work you can earn money; with money you cannot buy the habit of hard work. This is the best formula for life: do not seek favours from others—rely on your own efforts. In that reliance lies creativity, confidence, peace of mind, and the quiet nobility of the upper hand. □



The wise
criticize without
quarrelling.

BLUEPRINT FOR LASTING PEACE IN PALESTINE

Recently, US President Donald Trump unveiled a detailed plan for Gaza. It called for an immediate ceasefire, hostage exchanges, and a staged Israeli withdrawal, while placing Gaza under temporary international supervision with promises of large-scale humanitarian aid and economic development. Though ambitious, such frameworks often struggle because they overlook deeper moral and psychological roots. Maulana Wahiduddin Khan, in his Ten-Point peace formula offered a realistic, transformative path forward.

At the heart of this proposal is the principle of Hudaybiyyah, drawn from Prophet Muhammad's treaty with the Makkans in seventh century. The lesson is clear: pursue peace even when it requires compromise, because it opens possibilities later. Rather than insisting that every demand be met first, the priority must be to stop bloodshed and build conditions where opportunity can flourish.

The Quran commands believers to adopt peaceful reconciliation (4: 128). Violence has dominated the region for over six decades, yet it has brought neither justice nor progress. True change will come only through nonviolent engagement. The Quran also teaches that hostility can turn into friendship when evil is repelled with good (41: 34). This means choosing patience, dialogue, and generosity instead of revenge.

The formula emphasises that peace must precede justice. Justice cannot thrive in an atmosphere of rage and retaliation. Peace, even if incomplete, provides the stability needed for progress through political, legal, and diplomatic means. Without peace, the call for justice remains trapped in cycles of conflict.

Another key principle is to remain result-oriented rather than emotional. The Prophet described a true believer as one who abandons actions that bring no benefit. Decades of violent resistance have yielded little. It is now essential to focus on practical methods that deliver real improvement rather than symbolic gestures of defiance.

A vital component is the rejection of violence against innocents, including suicide bombings. The Quran declares that killing a single innocent person is like killing all of humanity (5: 32). Such acts, far

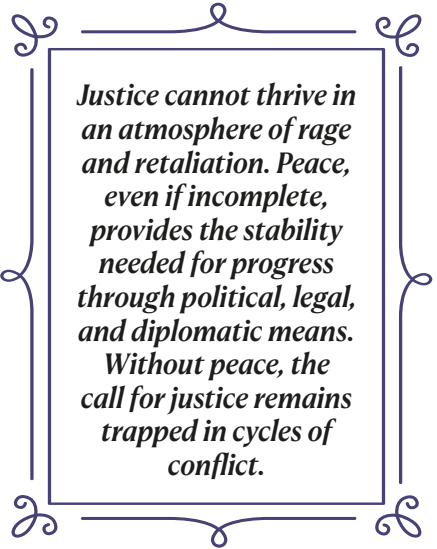
from achieving any moral or political goal, violate core principles and remove blessing from any cause they claim to serve.

Instead of hostility, the proposal calls for building common ground through cooperation. Historically, Muslims and Jews lived and worked together in fields such as science, medicine, and trade. In modern times, there are many shared arenas—education, technology, agriculture—where collaboration could yield mutual benefit. Rekindling this cooperative spirit could transform the Holy Land into a model of shared prosperity.

The formula also recognizes that today's world operates through democracy and power sharing. Exclusive control by one side is unrealistic. The Quran offers the example of Prophet Joseph (12: 55), who served honourably in a non-Muslim government. By participating in inclusive systems, communities can help shape their destinies within plural frameworks.

Finally, the vision stresses self-reform and abandonment of blame. The Quran (42: 30) teaches that misfortunes often arise from one's own actions. This means moving from a mindset of victimhood to one of responsibility, focusing on education, development, and opportunity rather than constant protest.

The essence of this message is simple yet transformative: ignore problems, avail opportunities. Peace is not the end goal; it is the beginning. Peace enables healing and truly durable solutions. Once peace is achieved, justice can follow, cooperation can grow, and the Holy Land can again become a centre of learning, spirituality, and coexistence. □



(The writer, Dr. Saniyasnain Khan, is trustee, Centre for Peace and Spirituality International, New Delhi.)

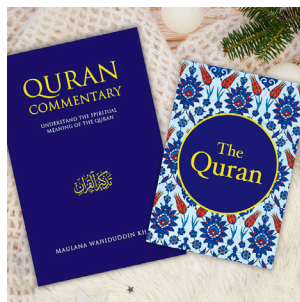


THE WORD OF GOD

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

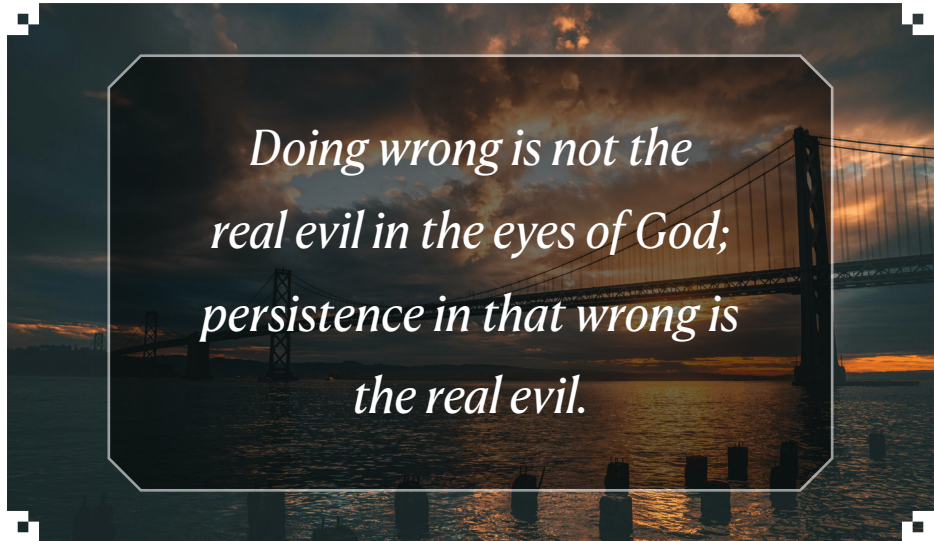
It is He who shows you His signs, and sends down provision for you from heaven; but none pays heed except the repentant. Therefore call upon God, making faith pure for Him, averse as the deniers of the truth may be to it: Exalted and throned on high, He lets the Spirit descend at His behest upon whichever of His servants He will, so that he may warn of the Day of Meeting, the Day when they shall rise up [from their graves] and nothing about them will be hidden from God. 'To whom shall the kingdom belong that Day?' It shall belong to God, the One, the All Powerful. That Day every soul shall be requited for what it has earned. On that Day none shall be wronged. And God is swift in reckoning. (40: 13-17)

There are countless signs in the universe which teach us lessons in symbolic language. One of these is the system of rains. This natural phenomenon is symbolic of God's inspiration. Just as rains are useful for fertile land and useless for barren land, similarly the inspiration from God brings forth fruit in some but not in others. This 'rain' enters the souls of those who have kept their hearts open and makes their existence lush green. On the contrary, those whose hearts are full of the greatness of beings other than God are like barren lands. God is fully aware of His subjects. Whoever He finds capable, He chooses for the purpose of conveying His message. The main aim of this message is to warn the people of the fast approaching day when they will be presented before

the Lord of the universe, from whom nothing will be hidden and whose judgement will not be influenced by anybody.

[O Prophet] forewarn them of the approaching Day, when hearts will leap up to the throats and choke them; when the wrongdoers will have no friend, nor any intercessor who will be listened to, [for] He is aware of the [most] stealthy glance, and of all that the hearts conceal. God will judge with [justice and] truth: but those whom they invoke besides Him, have no power to judge at all. Surely, God is all hearing, all seeing. (40: 18-20)

The present world is full of opportunities, which make it possible for man to do whatever he likes. This leads him into a grave misunderstanding. He considers his temporary freedom to be a permanent condition. The fact is that whatever opportunities man has been given here are by way of trial and not on the basis of his deserving them. As soon as the period of testing is over, all the present opportunities will be snatched away from him. At that time, man will come to know that, except for his helplessness, he possesses nothing which will be a support to him. Man wants to live an unrestricted life. On account of this, he associates beings other than God with the godhead, so that in their names he may be able to justify his misguided actions. But on the Day of Judgement, when reality reveals itself in an unveiled form, he will realize that there was nobody but God who had any powers. □

The image features a quote centered within a white-bordered octagonal frame. The background is a photograph of a suspension bridge, likely the Bix Creek Creek Bridge, spanning a body of water at sunset. The sky is filled with dark, dramatic clouds, and the bridge's cables and towers are silhouetted against the orange and yellow light of the setting sun. The water in the foreground reflects the light from the sky.

*Doing wrong is not the
real evil in the eyes of God;
persistence in that wrong is
the real evil.*

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.



Every chapter in the Quran except one begins with the words: *Bismillāhir-Rahmānir-Rahīm*. What is the significance of these words?

Bismillāhir-Rahmānir-Rahīm is the first verse of the Quran. It is repeated no less than 114 times. This repetition shows that, according to the Quran, this verse has great importance in the scheme of things given in the Quran. The translation of this verse is: 'In the name of God, the most Gracious, the most Merciful.' The Prophet of Islam has said that at the beginning of everything, you should say this verse. Beginning in this way is very important. It gives you great hope. After reciting this, you can believe that you are starting your work in a world that is controlled by God Almighty and that, if you follow the right path, you will have divine help bestowed upon you. Recitation of this verse not only gives you courage, but it also helps you to build a positive mode in your personality. When one says, 'I begin in the name of the Almighty', they establish a relationship with the greatest power of the universe. They feel that they are not alone in this world, they have God by their side. When one says Bismillah, one invokes God to provide His help. It ensures the success of any task in this world.

What does the Quran tell us about the challenges of life?

God says in the Quran: 'So surely, with every hardship there is ease; surely with every hardship there is ease.' (94: 5-6) In this Quranic verse, the same phrase is repeated twice. From this repetition, the Prophet Muhammed drew a very meaningful inference. That is, according to the law of nature, the situation of ease is double that of the situation of difficulty. So, he formulated this principle: "Two situations of ease will surely prevail over one of difficulty." The fact is that in every situation, there are problems, but at the same time, there are opportunities. Complaint about or protest against problems is of no use. Problems are not created by some person: they are a part of the creation plan of God. No one has the power to alter the course of nature. We have no option but to accept this natural course. This being so, the best course is to 'starve the problems and feed the opportunities.'

What does the Quran tell us about the passing of time?

Al-Asr (The passage of Time) is the 103rd chapter of the Quran. It is a relatively short chapter. Its translation is as follows: "I swear by the passage of time, that man is surely in a state of loss, except for those who believe and do good deeds and exhort one another to hold fast to the Truth, and who exhort one another to steadfastness." (103: 1-3)

In this chapter, the Quran refers to Time. What is Time? Time is a passing phenomenon; it is always in a state of travel, from present to future, from morning to evening, from today to tomorrow. Time is beyond your control; you can never stop time. In making this reference, the Quran gives a very important lesson, one which is important for everyone, both men and women. The lesson is: take time as an opportunity. Avail of time before it passes away forever. If you miss the train of time, you will never be able to catch it again.

Every person is constantly losing time. When he rises in the morning, he has lost the night, which cannot return to him again. As evening nears, he has lost the day. By these verses, the Quran warns every human being to avail of time. The Quran tells man the importance of Time Management. Time Management is a must for every man and woman. We have a very short time on this earth. In only a few years' time, we will face death. Everyone should undertake a serious planning of their time in order to avail properly of their pre-death period. We only have two options before us: either to use our time wisely, or face failure forever.

What is High thinking?

Chapter 33 of the Quran refers to what is called remembrance of God in the Quran. The translation of the relevant verse is: "Believers, remember God often." (33: 41) God Almighty is the Creator of the universe. God is the Highest Reality. God is beyond time and space. God is Omnipresent. God is greater than all great things. God is Supreme in every sense of the word. Remembering God, in other words, means remembering the Highest Reality. This kind of remembrance inculcates in one's mind high thinking and high thinking is the source of all kinds of high ideals. It is high thinking that makes a personality a great personality. High thinking leads to spiritual uplift and intellectual development. High thinking means living in high ideals. When you set a goal above material goods, you are living in high thinking. High thinking is the greatest achievement in the world.

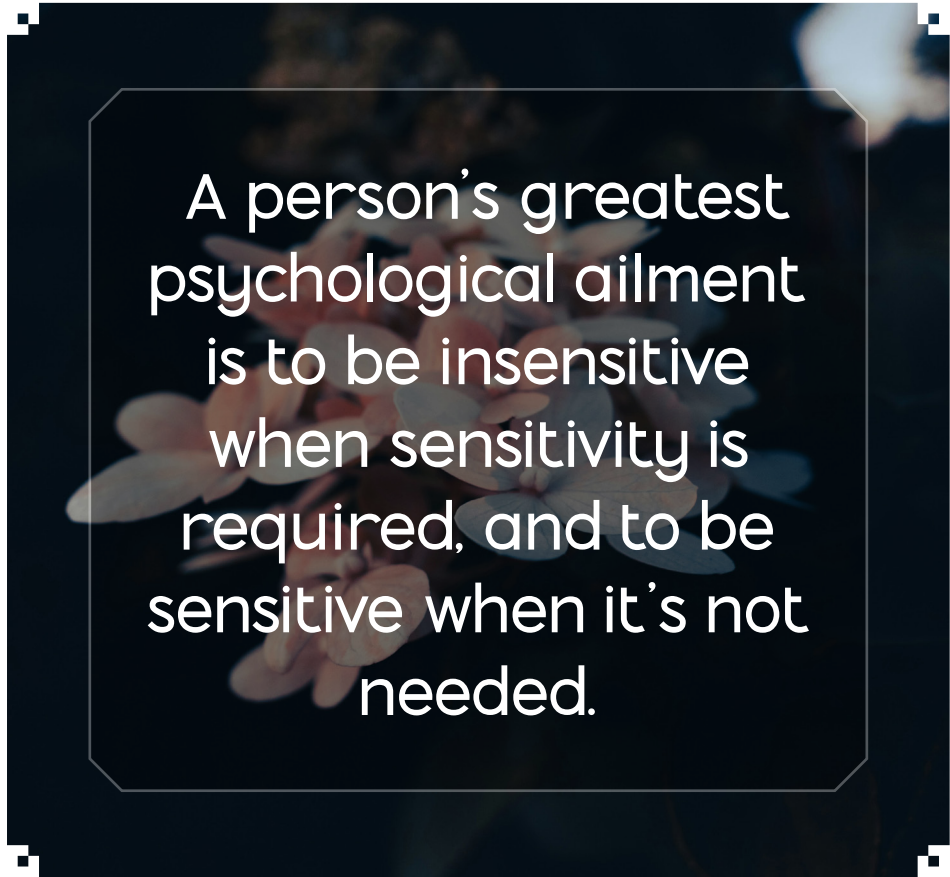
Why is it important to exercise patience?

The Quran lays a lot of emphasis on patience (*Sabr*). The Quran says: 'Truly, those who persevere patiently will be requited without measure.'

(39: 10) Such a verse has not appeared in the Quran for any other deed. Only for patience does the Quran say that its reward would be countless in measure. What is this reward? This reward is not a result of any mysterious phenomenon. It is that which those who exercise patience receive instantly, if they have exercised patience in the real sense.

Patience and reward are inseparable part of each other. In the above verse of the Quran, reward refers to personality development. A developed personality is the biggest quality of a man. In reality, personality development is what separates man from an animal. And the biggest source of personality development is through patience.

Practically, patience preserves intellectual activity, prevents agitation, and permits planned, wise action rather than hasty reaction. Spiritually, patience sustains God's system and builds a positive character. □

A quote is presented within a white rectangular frame with rounded corners. The background of the frame is a dark, blurred image of pink flowers. The text is in a white, sans-serif font, centered within the frame.

A person's greatest
psychological ailment
is to be insensitive
when sensitivity is
required, and to be
sensitive when it's not
needed.



The simplest way to be truly human lies in
desiring for others what you desire for yourself.

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