

English Bimonthly Issue 129 Mar–Apr 2026

SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

Avoid making any issue a matter of pride or honour,
and it will resolve naturally.

A Magazine for The Journey of Life

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

Spirit of Islam.....



Presents Islam, the religion of nature, in the contemporary idiom to help Muslims rediscover Islam from the original sources



Explains Creation plan of God for humankind



Enlightens people on the subject of global peace



Addresses contemporary issues



Assists the readers to deal with life's challenges



Offers Spirituality to a wider circle of seekers



Fosters greater communal harmony through religious understanding

United in prayers

SOI Editorial Committee

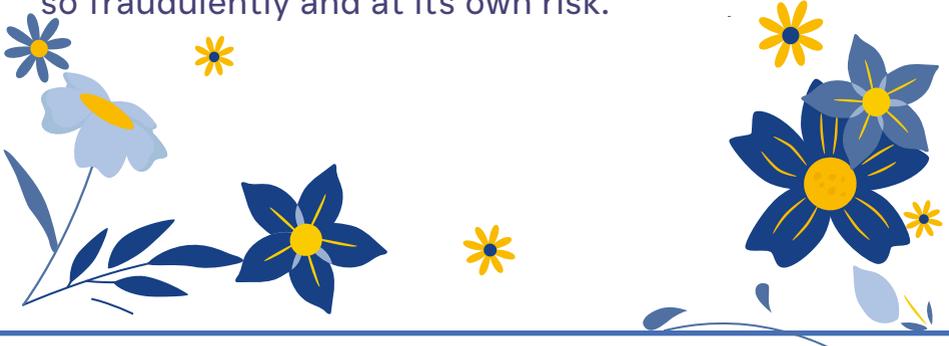
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SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

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EDITOR-IN-CHIEF

PROF. FARIDA KHANAM

PUBLISHER

FATHIMA SARAH

EDITORIAL DIRECTOR

DR. NAGHMA SIDDIQI

OFFICE

SPIRIT OF ISLAM Bengaluru
Karnataka, INDIA

ADVISORS

INAYATHULLAH UMRI
PROF. ZAHEERUDDIN

ACCESS ONLINE AT

www.cpsglobal.org

SENIOR EDITOR

MOHAMMAD USMAN

DEPUTY EDITOR

SUBIA KAUSER

FOR ARCHIVES & ARTICLE SEARCH

www.spiritofislam.co.in

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FROM THE DESK OF THE EDITORIAL DIRECTOR



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

ONE LIFE, TWO RESPONSIBILITIES

Once I met an educated Muslim who spoke with visible dissatisfaction. He said that modern people have become nothing more than “earning animals”: they study, acquire degrees, secure jobs, and spend their lives making money. His remark contained a valid concern, but it did not reflect the whole picture of human responsibility.

In reality, there are two meaningful ways of living. One is what may be called one man, one mission. In this case, a person devotes his entire life to a higher purpose and treats material needs as minimal. The other is one man, two missions. Here, a person divides his life between earning a lawful livelihood and pursuing the real purpose of his existence. Both ways are valid, and both can lead to success if adopted with sincerity.

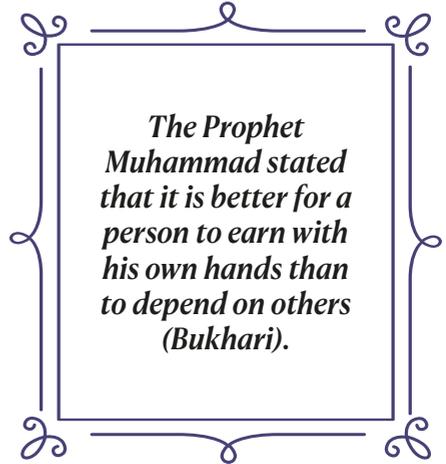
The truth is that every human being needs a clearly thought-out purpose in life. Without purpose, activity becomes mechanical and exhausting. The Quran draws attention to this balance when it says that God has made people stewards on the earth (6:165). Stewardship requires responsibility, not withdrawal from life.

Earning a livelihood is not opposed to higher purpose. It is a necessity of human life. The Prophet Muhammad stated that it is better for a person to earn with his own hands than to depend

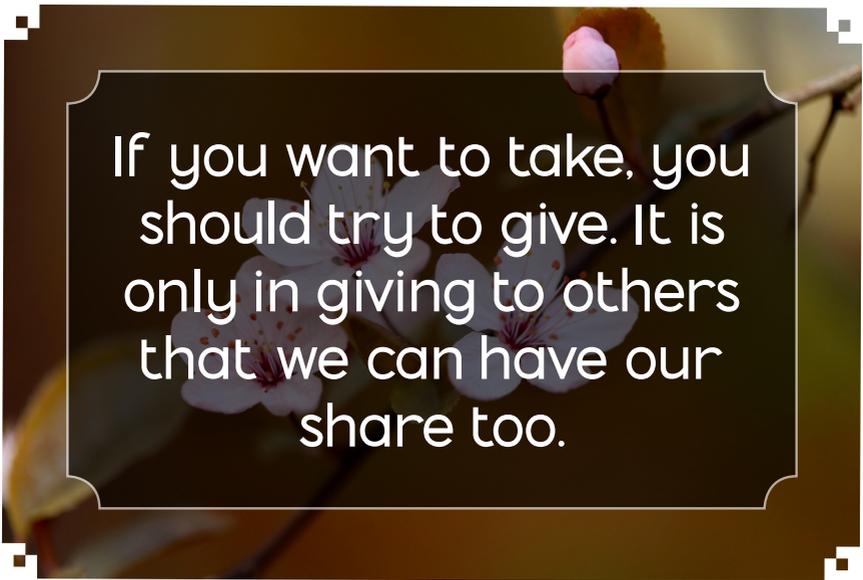
on others (*Bukhari*). This shows that earning is not inferior; it is honourable when kept within limits.

At the same time, material activity cannot be allowed to consume the whole of life. The Quran reminds us: “Seek the Hereafter through what God has given you, but do not forget your share of the world.” (28:77) This verse presents a complete philosophy of life: neither neglect of the world nor enslavement to it.

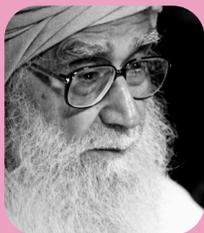
Every person lives between two demands: the needs of his family and the demands of his true life purpose. If he chooses only one and ignores the other, imbalance results. Practical wisdom lies in allocating time consciously—some for earning, some for serving a higher cause.



This balanced approach, one man, two missions, allows a person to live responsibly, grow spiritually, and succeed in the true sense: with a peaceful conscience and a meaningful life. □



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)

HUMAN WELFARE AND INTELLECTUAL FREEDOM

In Srinagar, many of my companions have initiated a series of activities dedicated to social welfare and public service. One such endeavour is the establishment of a blood bank, an initiative of profound humanitarian value, which I have been invited to inaugurate. I pray to God to grant success to these philanthropic ventures, to strengthen all those who are engaged in them, and to bless their noble efforts with sincerity, continuity, and lasting benefit for humanity.

While I was preparing to leave for Srinagar, I happened to meet a gentleman who enquired about the purpose of my journey. I informed him that a blood donation camp was being organized and that I had been requested to inaugurate it. This gentleman, however, held rather conservative views. He asked me whether it was lawful in Islam to give one's own blood to another person. I chose not to respond to him directly at that moment, yet the question lingered in my mind long afterwards. I found myself deeply astonished at the degeneration of the present Muslim mindset. Many today appear preoccupied with questioning the permissibility or impermissibility of matters that were, in reality, settled centuries ago. Instead of addressing the real challenges facing humanity, they remain entangled in doubts that arise from a misunderstanding of religion itself.

It must be clearly borne in mind that Islam took a revolutionary step in the seventh century AD. During the lifetime of the Prophet Muhammad, an event of extraordinary intellectual and civilizational significance took place—an event that changed the very course of human history. The question posed by that gentleman, and many similar doubts that trouble people today, are directly related to

this incident from the life of the Prophet. Because we are largely unaware of its true meaning and implications, we find ourselves burdened with unnecessary confusion and hesitation in matters of social good.

This incident occurred after the Prophet's migration from Makkah to Madinah. One day, while he was passing through the outskirts of the city, the Prophet noticed a group of men engaged in an activity atop the branches of date palm trees. They appeared deeply absorbed in their work. Makkah, the Prophet's hometown, was a mountainous region, largely unsuitable for agriculture, and thus unfamiliar with such practices. Madinah, by contrast, was agriculturally fertile, and dates formed a central component of the local diet. Observing the people of Madinah engaged in what seemed to be a technical process, the Prophet enquired, "What are you doing?" They replied, "We are transferring pollen from the male part to the female part of the tree." This practice is known in Arabic as *ta'bir al-nakhl*, and in modern terminology as pollination.

It is a well-established fact that just as animals reproduce through biological processes, plants too have mechanisms for generating new life. One such mechanism is pollination, in which the male and female components of a plant interact. Pollination refers to the transfer of pollen grains from the anther—the male part of the flower—to the stigma, the female part. This process leads to fertilization and ultimately results in the formation of fruit. In nature, pollination is often carried out by insects, birds, and the wind. However, human beings can also assist this process through manual pollination.

When the Prophet observed the people of Madinah performing this agricultural practice, he remarked, "If you did not do this, it might make no difference." Taking this statement to be a directive, the local farmers abandoned the practice. As a result, the yield of dates declined drastically in the following season. When the Prophet later passed by them again and enquired about the reduced harvest, they explained that pollination was a practice they had followed for generations, and that abandoning it had harmed their produce.

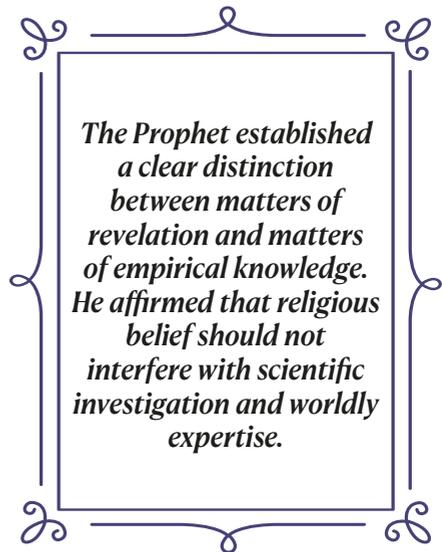
Upon hearing this, the Prophet permitted them to resume their work and stated a principle of timeless importance: “You have better knowledge of your worldly affairs.” (*Sahih Muslim*)

This statement was neither an admission of ignorance nor merely an expression of humility. Rather, it was the proclamation of a profound and far-reaching truth. Through this single sentence, the Prophet established a clear distinction between matters of revelation and matters of empirical knowledge. He affirmed that religious belief should not interfere with scientific investigation and worldly expertise. For thousands of years prior to this, religion and science had remained entangled. As a result, any scientific discovery that appeared to contradict prevailing religious interpretations was often met with hostility and suppression.

History bears tragic witness to this confusion. In ancient Greece, the philosopher Socrates was condemned to death by the religious and political establishment for ideas deemed threatening to accepted beliefs.

Four centuries before Christ, Socrates was one of the greatest intellectual figures of his time, yet he was forced to drink poison on charges of impiety and corrupting the youth. From Socrates to later figures such as Bruno and Galileo, countless scholars pursued research in astronomy, botany, mathematics, and other disciplines, only to face persecution because their findings challenged entrenched dogma.

It is narrated that when the Romans conquered Greece, a renowned scientist and mathematician was found deeply engrossed in solving a mathematical problem. A Roman soldier, fearing that the scholar



might arrive at conclusions contrary to Roman religious beliefs, killed him on the spot without trial. Such incidents illustrate how independent thinking—so essential for intellectual and scientific progress—was systematically repressed. In an atmosphere devoid of freedom, the sciences could not flourish.

Even when remarkable discoveries were made, they often failed to gain recognition due to religious rigidity. The concept of zero, for instance, was developed in India as early as the fifth century AD. This numeral system, which revolutionized mathematics by allowing numbers such as 10, 100, and 1000, remained confined until it reached the Abbasid world in the eighth century AD. Through translation, refinement, and further development, Muslim scholars transmitted this knowledge to Europe, paving the way for the modern scientific age.

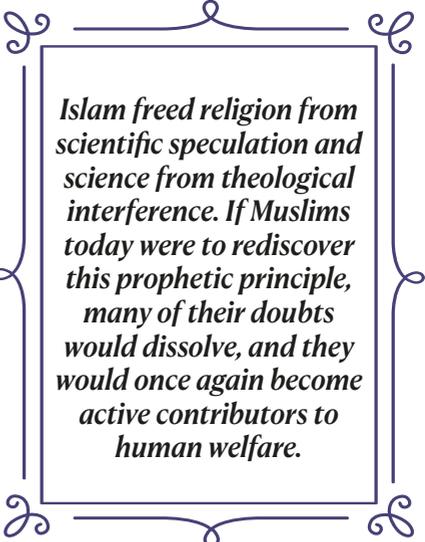
For the first time in human history, the Prophet Muhammad articulated a principle that liberated scientific inquiry from theological constraint. His declaration—“You have better knowledge of your worldly affairs”—laid the foundation for intellectual freedom. Islam thus recognized two distinct domains: the domain of revelation and the domain of human investigation.

Messengers of God are sent to guide humanity concerning realities beyond sensory perception—realities of the unseen world and the life to come. They inform us about the Hereafter, accountability, and moral purpose, matters that cannot be accessed through experimentation or observation. The Quran repeatedly emphasises this unseen dimension (*al-ghayb*) as the proper subject of divine guidance (2:3). At the same time, it encourages reflection, observation, and the use of reason in worldly matters: “Ask the people of knowledge if you do not know” (16:43), and “He has subjected to you whatever is in the heavens and whatever is on the earth.” (45:13)

Fields that can be explored through observation, experimentation, and research have been deliberately left to human beings. This is

why Islam places such great emphasis on knowledge and learning, beginning with the very first revelation: “Read in the name of your Lord who created.” (96:1) Similarly, the preservation of human life is declared a supreme value: “Whoever saves a life, it is as if he has saved all of mankind.” (5:32) From this perspective, acts such as blood donation are not merely permissible; they are expressions of moral responsibility and compassion.

The tragedy of earlier civilizations lay in their inability to separate religion from science. Galileo’s theory that the earth revolved around the sun was rejected not because it lacked evidence, but because it appeared to threaten a theological assumption prevalent in medieval Christianity. To preserve the symbolic centrality of the earth as the birthplace of Jesus, scientific truth was denied, and Galileo was persecuted.



Islam freed religion from scientific speculation and science from theological interference. If Muslims today were to rediscover this prophetic principle, many of their doubts would dissolve, and they would once again become active contributors to human welfare.

Islam, through the Prophet’s clear guidance, closed the door to such confusion. It freed religion from scientific speculation and science from theological interference. If Muslims today were to rediscover this prophetic principle, many of their doubts would dissolve, and they would once again become active contributors to human welfare. Initiatives such as blood donation, medical research, and social service would then be seen not as matters of suspicion, but as fulfillments of faith in action—faith that harmonizes belief with reason and worship with service to humanity. □



Paradise is not merely a destination reached after death; it is first a reality that begins to take shape within the human soul. Heavenly conduct produces inner consequences. It brings a kind of spiritual verdure to the heart, a freshness that signals life and growth within. A person may appear active and busy, yet if his actions do not benefit him spiritually, they remain empty and worthless. True virtuous action is that which awakens divine consciousness, makes the heart beat in harmony with higher realities, and opens a window onto the unseen world. When action fails to stir the soul, it leaves no lasting imprint.

What truly matters in the life to come is not how much one does, but what one becomes through what one does. A person may possess a long list of achievements and be constantly engaged in activity, yet remain inwardly untouched. Such action is like wind that carries no oxygen, water that does not quench thirst, food that does not nourish, or a sun that gives no light. If things are stripped of their essential properties, their existence serves no purpose. In the same way, deeds devoid of inner transformation are spiritually barren.

A person unfit for Paradise speaks words that do not echo within his own being. He acts, but his actions fail to reach his inner self. There is a disconnect between his outward life and his inward reality. In contrast, the actions of a spiritual person are spiritual experiences. His deeds nourish his soul, and his external conduct deeply affects his inner world. Each act refines him, softens him, and draws him closer to God.

Those who taste heavenly conduct in this world will taste the delights of Paradise in the next. Paradise is meant for those who rely more on God's unseen support than on the visible props of this world; who love and fear God above all else; who obey the Prophet

in all circumstances; and for whom eternity is more significant than temporary worldly gain. They value truth over pride, even when accepting the truth wounds their ego. They find greater satisfaction in tears shed for God's sake than in heedless laughter. Forgiveness gives them more joy than revenge, fairness pleases them more than the usurpation of rights, and humility is dearer to them than self-assertion.

Such people strive to restrain negative emotions before they turn into action. They suppress envy and contempt when these feelings arise, preferring inner discipline over emotional release. They do not rush to form bad opinions about others, but choose to think well of people. Their concern is not self-justification, but self-purification.

God requires people of excellence to inhabit Paradise. To guide human beings toward this excellence, He has placed signs throughout the universe. The cosmos itself serves as a moral classroom. Iron teaches firmness and resolve. Water flowing from hard rocks exemplifies gentleness and compassion. The unchanging laws of nature show the importance of keeping one's promises. The fragrance, beauty, and harmony of the material world inspire fairness and balance in human dealings.

Billions of stars move in precise orbits without colliding; man, too, is required to function within his own limits, avoiding unnecessary conflict. Trees absorb harmful carbon dioxide and return life-giving oxygen; in the same way, human beings are expected to return good for evil. Mountains and upright forms cast their shadows on the ground as if in prostration, reminding man that humility is the posture befitting greatness. Pride and domination have no place in the character of one who seeks God's pleasure.

Whoever wishes to partake in God's eternal blessings must learn to live in harmony with the divine order. He should be pleased only with what pleases God and obey Him as the cosmos obeys Him. Paradise is prepared for those whose inner world already reflects its light. □

AT THE THRESHOLD OF ETERNITY

Living Today with the Grave in View

Everyone is on a journey, and every journey ends in death. There is no exception to this rule. Death is the great divider: for some it opens the door to eternal bliss, while for others it becomes the gateway to eternal regret. Blessed indeed are those who, at the moment of death, find themselves standing at the threshold of Paradise. For them, there will be eternal peace, free from fear and sorrow. But how immeasurable is the misfortune of those whom death delivers to the edge of Hell, where they will be confined forever in a realm of fire, regret, and despair.

Those who acknowledge the greatness of God, bow before Him in humility, remain faithful to truth, and treat others with justice and kindness are the ones destined for Paradise. Their lives are shaped by moral awareness, and their actions are guided by responsibility toward both God and fellow human beings. In contrast, those who deny God's greatness, who deal unjustly with others, who are cruel, arrogant, and intoxicated by pride, preparing for sorrow, regret, and punishment through their conduct.

In reality, Heaven is meant for those who cultivate a heavenly character while living in this world. The Hereafter merely reveals what a person has already become inwardly. Death does not change one's reality; it only unveils it.

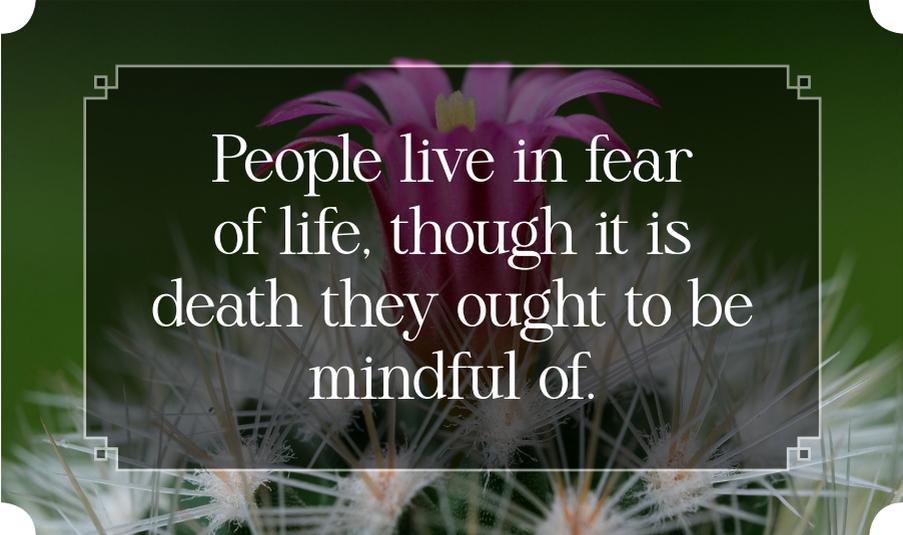
Man spends his life chasing wealth, honour, power, and progeny. He exhausts his energies to secure these things, believing that they will bring fulfilment. Yet death exposes the great illusion of worldly desire. This transient world cannot satisfy the deepest longings of the human soul. What man seeks endlessly here is something that belongs to another world altogether.

One needs only to reflect: what is the meaning of acquiring something that must be left behind within days or years? If a person were content with his rightful share in this world, much of the exploitation, greed, and plunder that afflict human society would disappear. There is, in truth, little difference between gaining something and not gaining it at all, when the final outcome is loss. What value does an acquisition hold if it is destined to slip away almost immediately? Man struggles tirelessly to obtain what he desires, only to lose it the next moment. Life inevitably ends in death, and death strips man of everything he once clung to.

Man lives absorbed in the present and forgets the future that awaits him. He builds his own house by destroying the houses of others, even though he knows that tomorrow he will enter the grave with empty hands. He drags others into human courts, fabricating false cases and arguments, forgetting that angels are recording his deeds and that he will soon stand before the divine court. He looks down upon others, imagining himself secure in his wealth, status, and power, unaware that all this worldly greatness is fragile and fleeting.

One needs only to reflect: what is the meaning of acquiring something that must be left behind within days or years? If a person were content with his rightful share in this world, much of the exploitation, greed, and plunder that afflict human society would disappear.

Soon, the structures of pride will collapse, and no trace of worldly superiority will remain. On that Day, neither wealth nor power will offer protection. Only truthfulness, humility, justice, and God-consciousness will carry weight. Death reminds man that life is not meant for self-glorification, but for moral preparation. Wise is the one who remembers the grave while walking on the earth, and fortunate is the one who lives in such a way that death becomes not a terror, but a passage into eternal peace. □



People live in fear
of life, though it is
death they ought to be
mindful of.

HUMAN LIFE AS A TRUST

A Sacred Responsibility

Human life generally passes through three stages: childhood, youth, and old age. Childhood is a period of dependence, when a person lacks the ability to plan his life. Often, parents too are unable to nurture their children with foresight and balance. Sometimes, excessive pampering weakens the very purpose for which the Creator has brought human beings into existence: that they should become responsible and meaningful contributors to life.

Youth is the most decisive stage. It is the time when physical energy, mental capacity, and opportunities come together. Yet, this is also the stage most frequently wasted. Without guidance and self-discipline, a person allows distractions to consume his time. Opportunities knock quietly, but an unplanned life fails to recognize them. Thus, many people move forward without direction, only to realize later that their most valuable years have slipped away.

Old age is the stage of reflection. It is here that one assesses what was gained and what was lost. Regret often replaces hope, not because opportunities were absent, but because they were neglected. The Quran draws attention to this loss when it speaks of those who will say, "If only we had listened or used our reason." (67:10) This statement reflects not ignorance, but wasted potential.

Life is not self-created. It is a trust given by the Lord of the universe. Since a human being cannot create life, he has no moral right to waste it. The Prophet Muhammad said that on the Day of Judgement, a person will be asked about his life and how he spent it (*Tirmidhi*). This questioning shows that life is meant for conscious use, not careless passing.

The wise person, therefore, treats life as a divine opportunity. He plans, reflects, and disciplines himself. He protects his time as he would protect a valuable possession. To waste life is to betray a trust; to use it well is an act of gratitude to God. Such gratitude transforms existence into purposeful living and prepares the soul for eternity. □



LIFE IS A TEST

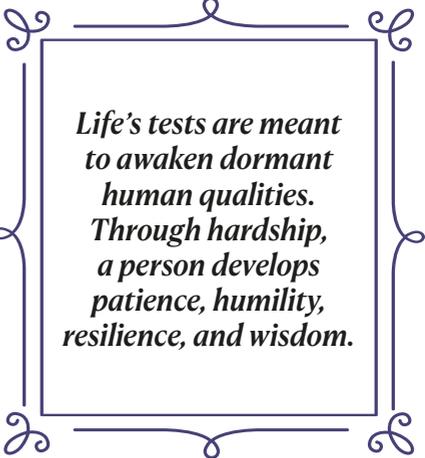
Trials and Response

When a person opens an account on the internet, he is often asked to pass a CAPTCHA test. This simple challenge exists to confirm that the user is a real human being and not an automated programme. Only after responding correctly is access granted. Without passing this test, entry remains blocked, regardless of the user's intentions.

This familiar experience offers a powerful key to understanding human life. Life, too, operates on the principle of challenge and response. The difficulties, pressures, and unexpected hardships that confront a person are not meaningless disturbances. They are tests designed to reveal the quality of one's inner response.

The Quran reminds us that God has created life and death to test who among human beings is best in conduct. (67: 2) This verse explains that trials are not signs of rejection but opportunities for moral growth. Every challenge asks a silent question: how will you respond?

A superficial person reacts with complaint, anger, or despair. A serious person pauses, reflects, and learns. He recognizes that patience is not passive endurance but conscious self-control. The Prophet Muhammad said that no fatigue, illness, anxiety, or grief afflicts a believer except that God uses it to remove his shortcomings (*Bukhari; Muslim*). Thus hardship becomes a means of inner purification.



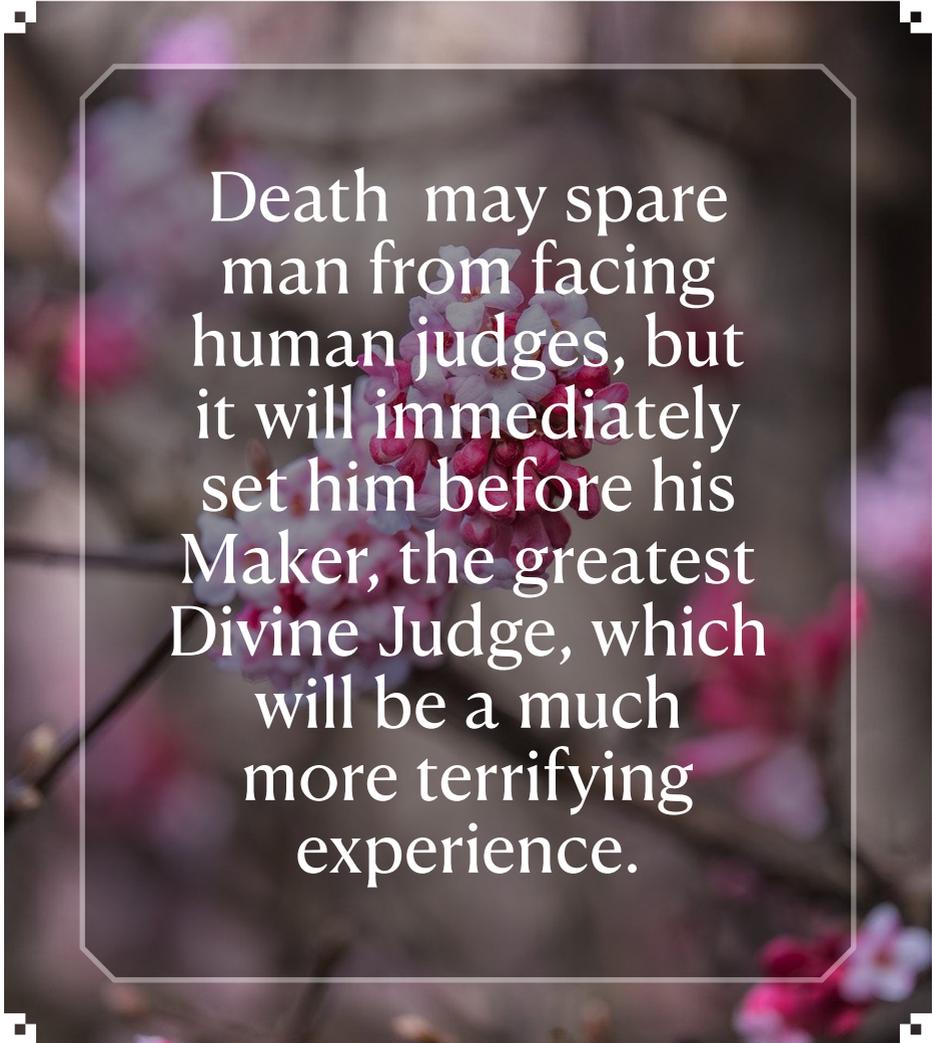
Life's tests are meant to awaken dormant human qualities. Through hardship, a person develops patience, humility, resilience, and wisdom.

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Life's tests are meant to awaken dormant human qualities. Through hardship, a person develops patience, humility, resilience, and wisdom. Intellectual growth is born when one rethinks assumptions and replans life with clarity. Spiritual growth occurs when adversity deepens awareness of God rather than distancing the heart from Him.

Just as a CAPTCHA must be completed to proceed, life's challenges must be answered positively to move forward. One who fails the test remains stuck, while one who responds with reflection advances. The successful person does not ask why difficulties come; he asks what they demand from him.

In this way, every trial becomes a doorway. When met with patience, reflection, and trust in God, the journey toward God-realization continues uninterrupted, transforming life into a meaningful and purposeful passage toward eternity. □



Death may spare
man from facing
human judges, but
it will immediately
set him before his
Maker, the greatest
Divine Judge, which
will be a much
more terrifying
experience.

PROFITABILITY AND BENEFICENCE

Be a Giver Member of Society

The Quran tells us that this world has been created by God in such a way that only “that which is of use to humankind remains on the earth” (13:17). Everything in creation follows this principle. A thing continues to exist only so long as it possesses the quality of usefulness or profitability. Once it loses this essential character, it forfeits its right to survive, and the system of nature casts it aside as something unwanted. This natural law governs not only the physical world but the moral and social sphere as well.

The same principle has been approved by God for human beings. The ideal servant of God is one who lives in a manner that is profitable to himself and beneficial to others. Such a person strives to become a true giver, someone from whom others receive what supports their life, dignity, and wellbeing. It is this type of individual who can rightly be called human in the fullest sense, for he enriches the world around him rather than diminishing it. Only such a person deserves success and progress in God’s world, both materially and spiritually.

Beneficence is not dependent on wealth or extraordinary ability. It can take many simple and sincere forms accessible to every individual. Offering good advice, lending a helping hand, guiding someone who has lost direction, giving monetary assistance, etc.

The Prophet of Islam observed: “Among you, whoever may benefit his brethren ought to benefit them.” (*Sahih Muslim*) This teaching makes clear that beneficence is not dependent on wealth or extraordinary ability. It can take many simple and sincere forms accessible to every individual. Offering good advice, lending a helping hand, guiding someone who has lost direction, giving monetary assistance when possible, or removing obstacles from another’s path—all these acts fall under the category of beneficence.

Even when one cannot help outwardly, one may still pray sincerely for another's wellbeing, and this too is counted as an act of profit to others. In a world governed by the principle of usefulness, every small act of kindness strengthens the moral fabric of society and brings a person closer to God's pleasure. □

A photograph of an outdoor courtyard with a table and chairs, overlaid with text. The scene features a green table, two wooden chairs with red cushions, and a stone wall with plants and hanging pots.

Everyone in this
world should
behave as a morally
responsible
servant of God and
everyone is given
equal opportunities
to do so.

SHOCK: A BLESSING IN DISGUISE

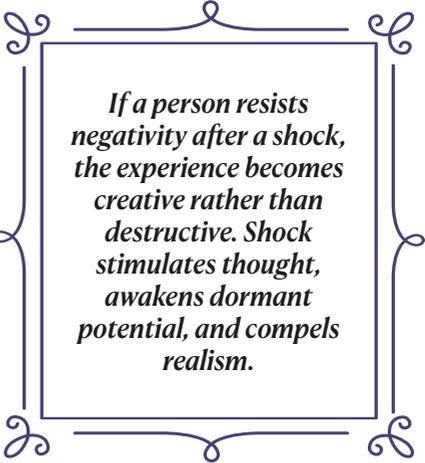
How Sudden Upheavals Reshape Human Destiny

History shows that some of the greatest transformations in human life begin not with comfort, but with shock. A sudden jolt has the power to awaken a person from moral sleep and redirect the course of an entire life. One striking example of this truth is found in the life of Alfred Nobel.

Alfred Nobel, the inventor of dynamite, built an enormous fortune through the arms industry. By the late nineteenth century, he had established around ninety armament factories and was known primarily for inventions that enhanced the efficiency of warfare. Then, in 1888, an unexpected incident shook him deeply. When his brother died, several newspapers mistakenly published Alfred Nobel's obituary. One French newspaper bluntly declared: "The merchant of death is dead." It went on to describe him as a man who had become rich by discovering ways to kill more people faster than ever before.

Reading this assessment of his own life came as a severe shock to Nobel. For the first time, he was confronted with how history might remember him. That moment of painful self-recognition became a turning point. Instead of reacting with anger or denial, Nobel responded with reflection. In 1895, he signed his will, setting aside most of his wealth to establish the Nobel Prizes, including the Nobel Peace Prize. Through this decision, a man once associated with destruction became a symbol of human progress.

Shock, in this sense, is a powerful educator. It triggers intense inner reflection and forces a reassessment of priorities. When a person learns from shock, a new mindset emerges. The individual who existed before the shock was shaped by habit and complacency; the individual who emerges afterward is shaped by awareness. Such moments have the capacity to elevate an ordinary person to extraordinary moral stature.



If a person resists negativity after a shock, the experience becomes creative rather than destructive. Shock stimulates thought, awakens dormant potential, and compels realism.

Shocks, whether major or minor, are a common feature of life. Almost everyone encounters them. Yet most people experience shock only as a negative event. They react with bitterness, self-pity, or resentment, and in doing so, they miss its hidden message. In reality, shock is not an accident; it is the language through which nature speaks to human beings.

If a person resists negativity after a shock, the experience becomes creative rather than destructive. Shock stimulates thought, awakens dormant potential, and compels realism. It brings a person back on track when life has drifted into moral confusion. It forces clarity where there was illusion.

Another powerful illustration of this principle is found in the life of Mahatma Gandhi. In 1893, while travelling in South Africa, Gandhi was forcibly thrown out of a first-class railway compartment despite holding a valid ticket. This humiliating and violent act was a profound shock. Yet Gandhi did not respond with hatred. Instead, the experience shaped his commitment to nonviolence. What began as personal humiliation became the foundation of a moral movement that transformed history.

Life, according to the law of nature, is not a smooth journey. It is a passage through challenges and shocks. Those who seek success and moral growth must learn to treat shocks as stepping stones rather than stumbling blocks. When accepted with humility and reflection, shock does not break a person—it rebuilds him at a higher level. □



Overconfidence makes
people anticipate the
destination without
beginning the journey.

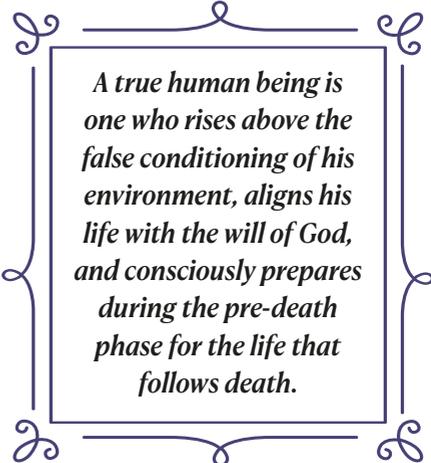
THE WORLD AND ITS PERFECT COUNTERPART

The Creation Plan of God

Research shows that the world we inhabit is built upon the principle of pairs. Everywhere we look, reality appears in complementary forms: electrons and protons, positive and negative charges, light and darkness, male and female, man and woman. Balance, contrast, and relationship define the structure of existence, giving meaning and direction to all that we observe.

This world, too, has a corresponding pair, though of a very different kind. That other world is ideal and perfect, free from limitation, decay, and defect. There, human desires will be fulfilled in a complete and lasting sense. Entry into that realm, however, is not automatic. Only those who possess the required merit will be admitted. Without such eligibility, no one can cross its threshold.

The present world is not the final stage of existence. It is the first and temporary phase of a much larger divine plan. According to this plan, the world has been created as a selection ground. Human beings are born here to live for a limited time under specific conditions, so that it may become clear who is fit to be settled in the perfect world of the Hereafter and who is not. Those who succeed will be chosen for eternal life, while those who fail will be excluded.



A true human being is one who rises above the false conditioning of his environment, aligns his life with the will of God, and consciously prepares during the pre-death phase for the life that follows death.

On what basis will this decisive selection be made? According to the Creator's plan, there is only one criterion: the right or wrong use of the freedom granted to human beings. Freedom is the defining test of human life. How a person chooses, acts, restrains himself, or rebels determines his eternal destiny.

A true human being is one who rises above the false conditioning of his environment, aligns his life with the will of God, and

consciously prepares during the pre-death phase for the life that follows death.

In this world, every individual is under examination. A complete record of every life is being prepared. When history reaches its end and a new age dawns, the unseen Creator appears. □



TOWARDS GLOBAL PEACE

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



THE CONSTRUCTION OF THE MIND

Where Peace Truly Begins

One of the most profound statements ever made about peace appears in the Constitution of UNESCO: “Since war begins in the minds of men, it is in the minds of men that the defence of peace must be constructed.” This observation is not theoretical; it reflects an undeniable reality of human life. Whether conflict erupts between two individuals on a street, between communities, or between nations, its true origin is always the human mind.

It is in the mind that feelings of anger, hatred, and revenge are first born. When these inner states are allowed to grow unchecked, they eventually spill over into words and actions. What begins as an emotional disturbance can escalate into provocation, confrontation, and finally into violence. Thus, from petty quarrels to full-scale wars, every conflict follows the same path—from thought to action.

Most negative thoughts arise as reactions to the behaviour of others. Someone insults us, and anger takes hold. Someone humiliates us, and the desire for revenge awakens. Someone threatens our prestige, and we begin to justify hostility. These

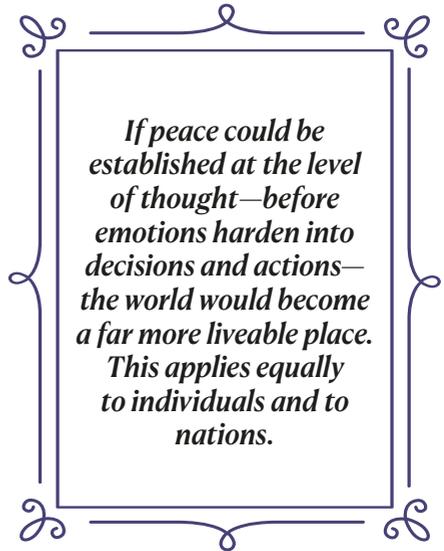
impulses do not suddenly appear in the external world; they are first shaped within the mind. When they are expressed outwardly, they cause destruction not only to others but also to the person who harbours them.

If peace could be established at the level of thought—before emotions harden into decisions and actions—the world would become a far more liveable place. This applies equally to individuals and to nations. The prevention of conflict does not lie primarily in weapons, laws, or treaties, but in the training of the human mind.

The most effective way to prevent quarrels is to cultivate patience. Patience is not weakness; it is the highest form of strength. A patient person absorbs provocation without reacting impulsively. He refuses to let momentary emotions dictate lasting consequences. At the collective level, this same principle can prevent cycles of retaliation and long-standing enmities.

Such mental discipline becomes possible only when negative thinking is replaced with positive thinking. This does not mean ignoring injustice, but resisting provocation and avoiding unnecessary entanglements. It requires calm, unemotional decision-making and the conscious choice to respond with restraint rather than reaction. Above all, it means learning to return goodwill in place of hostility.

A reform at the level of the mind would lead to the most meaningful reconstruction of human affairs. When individuals learn to govern their thoughts, societies begin to heal. Peace, then, ceases to be a distant dream and becomes a practical reality—constructed quietly, patiently, and decisively within the human mind itself. □



THE QURAN AND NEAR-DEATH EXPERIENCES

By Hafiz Syed Iqbal Ahmed Umri

For decades, modern science has attempted to understand what happens at the threshold of death. Among those who devoted their life to this inquiry was Dr. Jeffrey Long, an American oncologist and medical researcher from Iowa. Over more than thirty years, he studied near-death experiences (NDEs) reported by individuals who had been clinically dead or close to death, yet returned to life with vivid recollections.

In 1998, Dr. Long founded the Near Death Experience Research Foundation (NDERF). Through this platform, over 5,000 documented cases were collected from across cultures, religions, and continents. After carefully analyzing this vast body of data, Dr. Long reached a striking conclusion: human consciousness does not end with physical death.

Across diverse backgrounds, people described remarkably similar experiences—a radiant light, overwhelming peace, separation from the physical body, and an all-encompassing sense of love. These accounts, he argued, could not be dismissed as hallucinations. Their consistency pointed instead to a deeper reality: life continues beyond death. Nearly ninety-five percent of participants described their experience as “absolutely real.” Several medical journals described his work as a rare space “where science and spirituality meet.”

Centuries before such research, the Quran had already drawn attention to this moment of unveiled perception. It declares: “We have removed from you your veil, and your sight today is sharp.” (50: 22) This verse speaks of a time when ordinary perception is transformed, when the barriers between the seen and unseen are lifted.

I encountered the depth of this truth in 2004 during an eye examination at Nawaz Clinic in Ambur. There I met Dr. Muhammad Ibrahim, one of the town’s most senior and respected ophthalmologists—a man of medical precision and quiet spiritual curiosity. After completing my examination, he

asked gently, “You are a scholar. Is it true that at the time of death, the eyes become sharp and the dying person begins to see unseen realities?”

I recited the Quranic verse and replied, “Yes, the Quran tells us that when death approaches, the veils of truth are lifted.”

Dr. Ibrahim nodded and shared a deeply personal experience. “When my son-in-law was dying,” he said, “he suddenly pointed toward the door and said, ‘They have come—the ones who will take my soul.’ Moments later, he passed away.”

The Quran describes this scene with striking clarity: “Then why, when the soul reaches the throat, and you are looking on, and We are nearer to him than you, but you do not see?” (56: 83–85) As death approaches, the dying person begins to perceive a reality hidden from those who stand beside him.

Years later, on October 8, 2025, I visited the same clinic with a friend’s son. This time, Dr. Ibrahim was absent. The staff informed me quietly that he had passed away. I stood in silence. The man who once asked about the final vision had himself crossed that unseen threshold.

At that moment, a realization became clear. Science and faith are not in conflict; they complete one another. Science observes the phenomenon. Faith explains its meaning. Dr. Jeffrey Long’s research and Dr. Ibrahim’s experience speak of the same truth. Science says life after death may be possible. Faith says it is certain.

As I left the clinic, I whispered a prayer: “O God, grant us sight before death—so that when death comes, it brings not fear, but a smile.”

When knowledge and faith meet, death no longer appears as an end. It becomes a doorway to eternal life. □

Science and faith are not in conflict; they complete one another. Science observes the phenomenon. Faith explains its meaning.

THROUGH HARDSHIP TO THE STARS

The Power of Will

According to the English scholar Ian Nash, who spent eleven years in Japan making a close study of its language and people, what shook the Japanese most profoundly was not political upheaval, but the Great Kanto earthquake. On the first of September 1923, this catastrophe devastated the most densely populated eastern regions of the country. In his book *The Story of Japan*, he further observes that an even more terrible blow followed two decades later, when atomic bombs reduced the cities of Hiroshima and Nagasaki to smouldering ruins. These events culminated in Japan's defeat in the Second World War in 1945.

It would seem natural to assume that a nation struck by such successive calamities would never recover. Yet Japan not only survived, it transformed itself into one of the foremost industrial and commercial powers of the modern world. Despite embarking upon industrial development far later than Britain, Europe, and America, Japan emerged as a global centre of technological innovation. This achievement becomes even more striking when one considers that Japan possesses few natural resources, unlike older industrial nations whose wealth lay buried beneath their own soil.



Ease and complacency often corrode human potential more effectively than hardship. Comfort dulls ambition, while uninterrupted prosperity encourages inertia.

The decisive factor in this remarkable recovery was not material abundance, but the will to act. Had the Japanese surrendered to despair, indulged in bitterness, or dissipated their energies in endless political protest, national decline would have been inevitable. Instead, they overcame any sense of victimhood and committed themselves to the reconstruction of their collective life. Earthquakes and war had brought devastation, yet they also served as a powerful stimulus, compelling the nation to rebuild with discipline, resolve, and purpose.

History repeatedly shows that moments of severe trial can awaken dormant capacities within individuals and societies. When circumstances are harsh, provided the will exists, hidden talents are activated and latent faculties come into play. The mind becomes sharper, planning grows more realistic, and effort acquires an intensity that comfort rarely produces. A person who lacks the will to improve resembles an engine left idling, consuming energy but moving nowhere.

Paradoxically, ease and complacency often corrode human potential more effectively than hardship. Comfort dulls ambition, while uninterrupted prosperity encourages inertia. This does not mean that suffering is inherently beneficial. Adversity, by itself, is not a virtue. Rather, it functions as a spark, igniting the inner fuel of the human spirit. It becomes the mainspring of initiative, pushing a person or a nation beyond familiar limits and driving them towards creative endeavour.

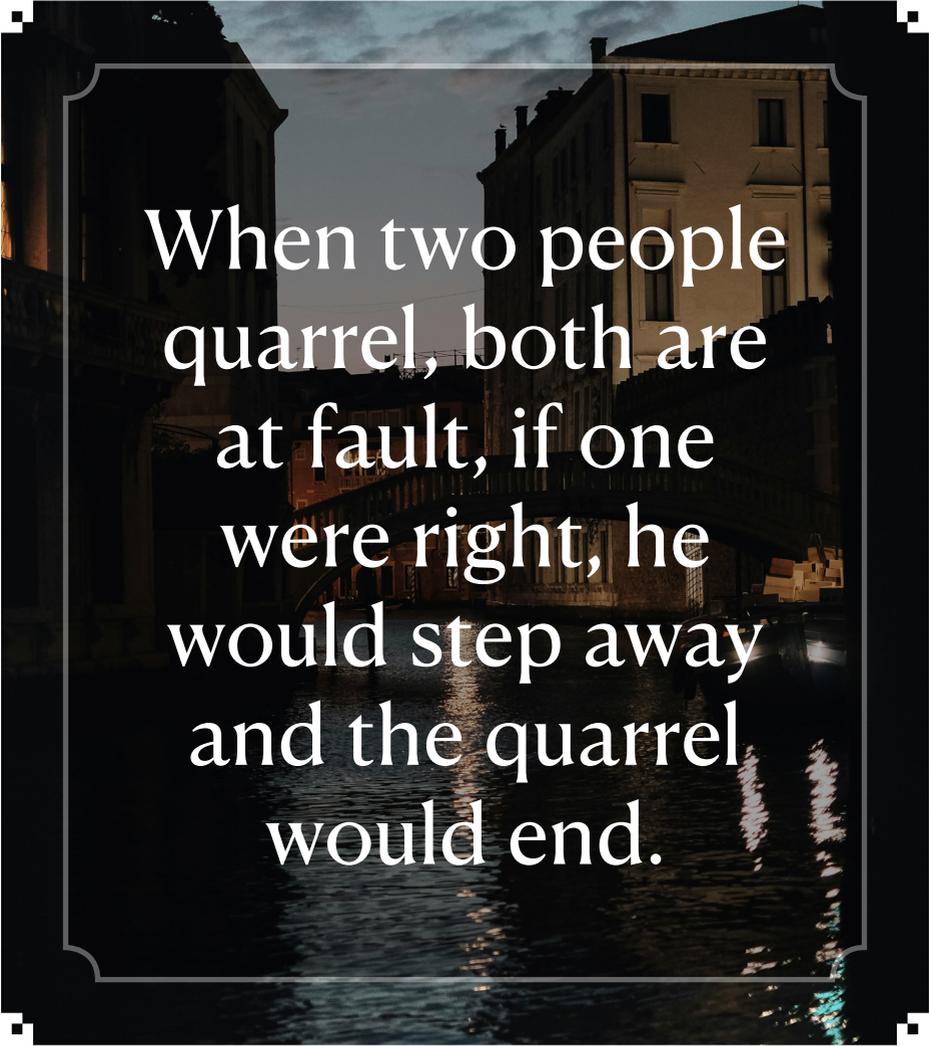
In the face of adversity, inner strengths emerge that remain concealed during tranquil times. Courage, patience, foresight, and endurance rise to the surface, enabling achievements that once appeared impossible. But this transformation is never automatic. The crucial prerequisite is the will to rise above self-pity, to abandon complaint, and to translate suffering into constructive action. Without this decision, hardship merely crushes; with it, hardship educates and elevates.

Japan's modern history stands as a compelling illustration of this universal principle. Material loss did not determine its destiny; moral choice did. By refusing to be paralyzed by disaster and by choosing effort over lamentation, the nation converted tragedy into opportunity. It discovered that true progress is forged not in the absence of difficulty, but in the courageous response to it.

Such lessons are not confined to nations alone; they apply equally to individual lives. Every person encounters moments of loss, disappointment, or failure that threaten confidence and direction. Those who interpret these moments as injustice alone remain trapped, but those who treat them as training grounds discover unexpected strength. Hardship, when met with reflection and perseverance, refines character, disciplines desire, and clarifies purpose. It teaches restraint, patience, and

responsibility, qualities rarely learned in comfort. In this way adversity becomes a silent teacher, shaping vision and resolve, and preparing the human spirit for achievements that comfort could never inspire. Such growth marks the true beginning of enduring success, and wisdom.

It is therefore not ease, but effort, not facility, but difficulty, that ultimately shapes human greatness and leads individuals and nations alike from hardship to the stars. □



When two people
quarrel, both are
at fault, if one
were right, he
would step away
and the quarrel
would end.

WOMEN IN ISLAM

Dignity, Balance, and the Moral Journey

Islam looks at woman first and foremost as a human being in the full sense of the word. She possesses reason, conscience, emotion, and the capacity to make moral choices. The Quran addresses men and women together, placing both under the same moral responsibility. It says: "O people, fear your Lord, who created you from a single soul." (4:1) This simple but profound statement removes any basis for superiority or inferiority. Man and woman come from the same source and are accountable before the same God.

Before the advent of Islam, women in many societies lived lives of humiliation. They were denied inheritance, treated as possessions, and often deprived of the right to choose their own destiny. Islam marked a turning point in history by restoring woman's dignity. It declared her a legal and moral person in her own right. The Quran made it clear that reward and punishment depend on one's

actions, not on gender: "Whoever does good, whether man or woman, and is a believer, We shall grant a good life." (16:97) This principle placed women firmly within the moral community of believers.

Many injustices committed in the name of Islam are, in fact, the result of tradition, ignorance, or misuse of authority. Islam must be judged by its principles, not by the failures of its followers. Human shortcomings should not be attributed to divine guidance.

One area that is often misunderstood is Islam's emphasis on modesty. Modesty is not meant to confine women or erase their presence from society. It is a moral discipline meant for both men and women alike. The Quran first instructs men to lower their gaze and guard their behaviour and then gives the same guidance to women (24:30-31). The purpose is to create a social environment based on

respect rather than desire. Islam seeks to protect woman from being reduced to an object and instead recognizes her as a person with inner worth.

Islam also acknowledges the natural roles that women often play, especially within the family. Motherhood is given extraordinary

honour. The Prophet Muhammad said that Paradise lies under the feet of mothers, drawing attention to the immense responsibility involved in nurturing the next generation. This recognition does not limit women to the home, nor does it deny their intellectual abilities. Rather, it highlights the moral importance of upbringing and character formation, without which no society can survive.

Education occupies a central place in Islamic teaching. The Prophet stated that seeking knowledge is obligatory for every Muslim. This command was never restricted to men. From the earliest period of Islamic history, women were active learners, teachers, and scholars. Many transmitted Hadith, taught jurisprudence, and guided others in matters of faith. Islam never viewed a woman's intellect as secondary; it encouraged her to grow in understanding and wisdom.

In economic matters, Islam grants women full independence. A woman may own property, earn income, and manage her wealth as she chooses. Her financial rights are protected by law, and she is not burdened with compulsory economic responsibility for others. This freedom was granted at a time when women elsewhere had little or no control over their possessions. Islam thus combined dignity with security and autonomy.

Much of the criticism directed at Islam today arises from confusing cultural practices with religious teachings. Many injustices committed in the name of Islam are, in fact, the result of tradition, ignorance, or misuse of authority. Islam must be judged by its principles, not by the failures of its followers. Human shortcomings should not be attributed to divine guidance.

Islam's vision for women is one of balance. It does not encourage rivalry between men and women, nor does it erase natural differences. Instead, it promotes cooperation. Men and women are partners in the moral task of life, each contributing according to their abilities and circumstances. Equality in Islam does not mean sameness, but fairness rooted in wisdom.

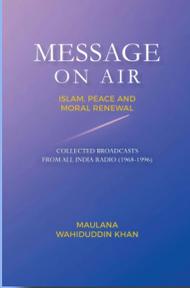
Islam calls women to a life of purpose, moral awareness, and inner strength. In doing so, it offers not a slogan, but a way of life that harmonizes faith, reason, and responsibility. □



CPS NEWSLETTER

Note: Kindly open the magazine in a PDF reader for the links to be clickable

Message On Air: A Collection of Spoken Wisdom and Moral Renewal by Maulana Wahiduddin Khan



In this collection, several of the author's spoken speeches have been included. These speeches cover various topics. Among them are many speeches delivered at major gatherings. All of these speeches were recorded and later transcribed from audio or video studios. With the permission of the author, they are now being published again in this collection.

*Scan or Click the
button*



Kindle



Website



Tazkirul Quran Tamil (Vol 1) Released!

Tamil Translation of Tazkir-ul-Quran Volume I Released at Chennai Book Fair

The first volume (Surah 1-4) of the Tamil translation of Tazkir-ul-Quran, the renowned Quranic commentary by Maulana Wahiduddin Khan, was released on 13 January 2026 at the 49th Chennai Book Fair, Nandanam YMCA Grounds.



The work is being translated with dedication by Dr. Syed Rafeeq Basha, former Station Director, Doordarshan. The book was formally released by eminent Tamil writer Mr. Jeymohan, who paid tribute to

Maulana Wahiduddin Khan's message of peace, humbly describing himself as one of his students. The first copy was received by Abdul Azeez Wahidi, Imam, Waqf Board College, Madurai.

The release marks a significant milestone in making this important Quranic commentary accessible to Tamil readers. 49th Chennai Book Fair, Nandanam YMCA Grounds.

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From Anger to Awareness: A Journey with Maulana Wahiduddin Khan

On the birth anniversary of Maulana Wahiduddin Khan, this special podcast episode reflects on his timeless wisdom and transformative ideas. From Anger to Awareness invites listeners to explore how Maulana's teachings help cultivate clarity of thought, emotional balance, and a wise, positive response to everyday challenges.

Drawing from his life, writings, and message of peace, the episode encourages self-reflection and mindful living in an increasingly complex world. It is a gentle yet powerful reminder that inner reform and conscious thinking are the true foundations of lasting change.

A thoughtful listen for anyone seeking calm, purpose, and intellectual depth in daily life.



Watch it on YouTube:

[Click Here](#)

Events

Students of theology from Marquette University, United States, visited the CPS International Centre January 3, 2026 for an interactive session on Islam and peace. The visit provided an opportunity for meaningful dialogue and an introduction to CPS International's work in promoting peace, interfaith harmony, and constructive engagement across religious and cultural boundaries.



Peace Promotion in Muslim Societies

In 2005, Maulana Wahiduddin Khan advised that peace work should begin with consolidation and then expand. Guided by this wisdom, the CPS team, Bengaluru is humbled to begin expansion in Kambipur.

Mr Azeez, along with his family, has been working at the individual level for years, now extending their efforts to wider areas. On February 8, the CPS team, Bengaluru met at his home to offer support, share experiences, and plan ahead.



CPS International Showcased at Global Peace Let's Talk (GPLT) International Platform

Global Peace Let's Talk (GPLT) is a London-based non-profit organization established in 2020. It promotes non-violent conflict



resolution, sustainable development, and community-driven initiatives across more than 60 countries worldwide.

Through this international platform, Ms. Shabina Ali (CPS team, Kolkata) had the privilege of introducing CPS

International to a global audience. She highlighted the organization’s dedication to fostering peace, nurturing spiritual values, and advancing interfaith peacebuilding initiatives. She also emphasized CPS’s continued commitment to carrying forward the legacy of Maulana Wahiduddin Khan with clarity of vision and steadfast dedication.



Dr. Rajat Malhotra Conferred Honorary Doctorate by Henry Martyn Institute

CPS International is pleased to share that Dr. Rajat Malhotra, a member of CPS International, New Selhi, has been conferred the honorary degree of Doctor of Litterarum (Honoris Causa) by the Henry Martyn Institute at its Convocation Ceremony held in Hyderabad on 12 February 2026.

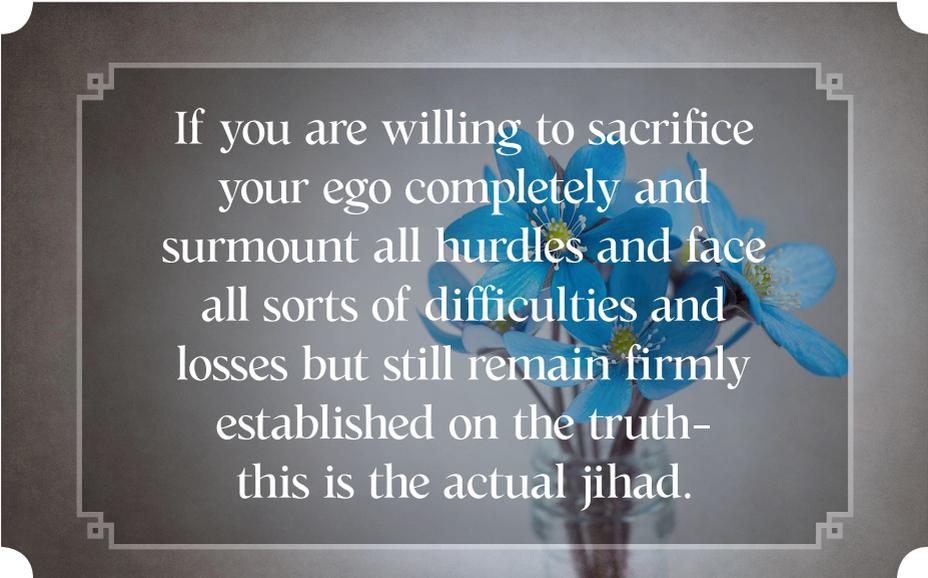
This recognition reflects not only his individual contribution but also the collective vision and efforts of the CPS community. It serves as an encouragement to continue carrying forward the legacy of Maulana Wahiduddin Khan with dedication and purpose.



young readers to their strength, faith, and devotion. Each story is written in simple, easy-to-understand language, making it perfect for children to connect with and learn from. The pages are brought to life with delightful, full-colour illustrations that spark curiosity and engagement.

From the wisdom of Khadija to the courage of Fatima and the faith of Umm Ayman, the stories include well-known figures like 'Aisha, Sawda, Safiyyah, and Maymoonah—offering powerful role models for young hearts and minds. Every story is paired with a meaningful hadith and a beautiful dua, reinforcing Islamic values and encouraging reflection and prayer. These elements together create a deep and enriching reading experience. This book is not only a source of knowledge but also a tool for character building and spiritual growth.

101 Sahabiyat Stories and Dua is a treasure for every Muslim household, making it a wonderful gift for children and families to cherish for years to come. Best suited for the age group of 7-13 years of age. □



If you are willing to sacrifice
your ego completely and
surmount all hurdles and face
all sorts of difficulties and
losses but still remain firmly
established on the truth—
this is the actual jihad.

ISLAM AND THE MODERN MAN

Restoring the Lost Balance

The difficulties confronting modern man are many: anxiety, moral confusion, loneliness amid abundance, and a persistent sense of inner emptiness. Yet beneath these varied symptoms lies one underlying cause: the separation of man from God. Modern civilization has furnished humanity with unprecedented material comfort, but in doing so it has gradually loosened man's connection with his Creator. The result is a life outwardly prosperous yet inwardly unsettled.

Material progress has ensured food, shelter, medicine, transport and communication on a scale unimaginable to previous generations. Yet the human being is not merely a physical organism. He possesses an inner dimension, a moral and spiritual faculty that requires nourishment. Just as the body weakens without food, the soul withers without remembrance of God. The Quran refers to this higher nourishment as something "better and more lasting" (20: 131). The same truth appears in the Gospel when the Prophet Jesus declares: "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God" (Matthew 4: 4). Bread sustains the body; revelation sustains the soul.

The central contribution of Islam to the modern age is its preservation of a pure and coherent concept of God. All revealed religions began with a clear affirmation of divine unity. Over time, however, theological speculation, cultural influences and historical distortions obscured that clarity.

By concentrating on measurable phenomena, scientists unlocked the secrets of motion, energy, chemistry and biology. Technological progress followed. Yet the same dualistic method, when applied to human life, had unintended consequences.

Modern society often prides itself on freedom from religious authority, yet this freedom has come at a cost. The eclipse of faith has left many searching for meaning in alternative ideologies or lifestyles. The rise of counter-cultural movements in the twentieth century was not merely social rebellion; it was, in many cases, an expression of spiritual hunger. Affluent societies discovered that material comfort did not automatically produce

inner peace. Voices within commercial cultures admitted that economic success alone could not satisfy the deeper needs of the human heart.

The Swiss psychologist Carl Gustav Jung offered a perceptive diagnosis of this malaise. Reflecting on decades of clinical practice, he observed that many of his patients in later life were, at root, suffering from a lack of religious belief. According to Jung, they could not be fully healed without a renewal of faith. His observation did not arise from theology but from practical experience. He recognized that psychological stability is closely linked to a sense of transcendence. Without reference to something greater than the self, human life becomes directionless.

To understand how this separation occurred, one must look briefly at the intellectual history of the West. Classical philosophy sought ultimate knowledge of reality, attempting to uncover the essence of existence. After centuries of speculation, however, philosophers were unable to attain certainty regarding metaphysical truths. With the scientific revolution of the sixteenth and seventeenth centuries, a new method emerged. Knowledge was divided into what could be measured and what could not. Science limited itself to the study of observable properties. It asked “how” things functioned rather than “why” they existed.

This methodological shift proved immensely fruitful in the physical sciences. By concentrating on measurable phenomena, scientists unlocked the secrets of motion, energy, chemistry and biology. Technological progress followed. Yet the same dualistic method, when applied to human life, had unintended consequences. The human being was analyzed primarily in physical terms. The body was studied; the soul was sidelined. Matter was examined; meaning was neglected.

The Quran itself reminds humanity of its epistemic limits: “You have been given only a little knowledge.” (17:85) Science, in focusing on this “little knowledge,” achieved remarkable practical success. But when the spiritual dimension was excluded from serious consideration, a vacuum emerged. Man began to view himself as a self-sufficient entity, detached from transcendence. Gradually, the question of purpose receded from public discourse.

This dualism may be harmless when applied to inanimate objects. One does not need to understand the ultimate nature of electricity to use it for illumination. Knowledge of properties suffices for practical application. But man is not an inanimate object. He is a conscious being endowed with moral awareness, freedom of

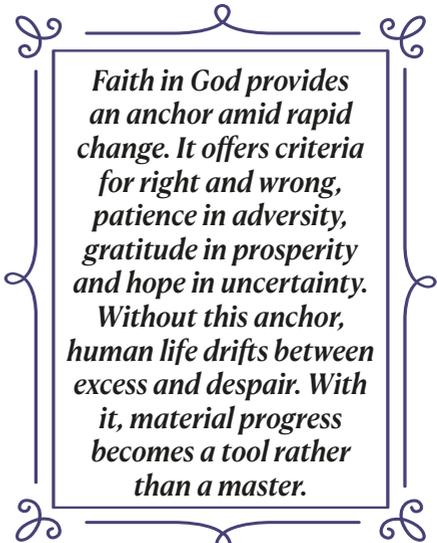
choice and the capacity for self-reflection. To treat him as mere matter is to misread his nature.

Consider a simple comparison. A stone statue can be placed in a dark, confined space without protest. It will neither suffer nor resist. A human being placed under the same conditions will experience psychological distress. Deprived of meaning, freedom and hope, he may collapse inwardly. The difference lies in the presence of consciousness and soul. Man is not only a body; he is a bearer of moral responsibility.

When modern thought separated body from soul in theory, it eventually separated man from God in practice. The consequences are visible in the moral uncertainty of our age. Technology advances, yet ethical dilemmas multiply. Communication accelerates, yet loneliness deepens. Information expands, yet wisdom appears scarce.

Islam addresses this imbalance by restoring unity to human understanding. It does not reject material progress; rather, it situates it within a broader moral framework. The Quran encourages reflection on the natural world, inviting humanity to observe the signs of God in creation. At the same time, it insists that material achievements are not ends in themselves. They are means through which man fulfils his stewardship on earth (6 :165).

Islamic teaching integrates the physical and the spiritual. It recognizes that earning a livelihood is honourable, yet it warns against making wealth an ultimate aim. It encourages knowledge, yet reminds scholars of humility. It affirms freedom, yet binds that freedom to accountability. The Prophet Muhammad taught that every person will be asked about his life and how he spent it. This concept of accountability reintroduces purpose into daily existence.



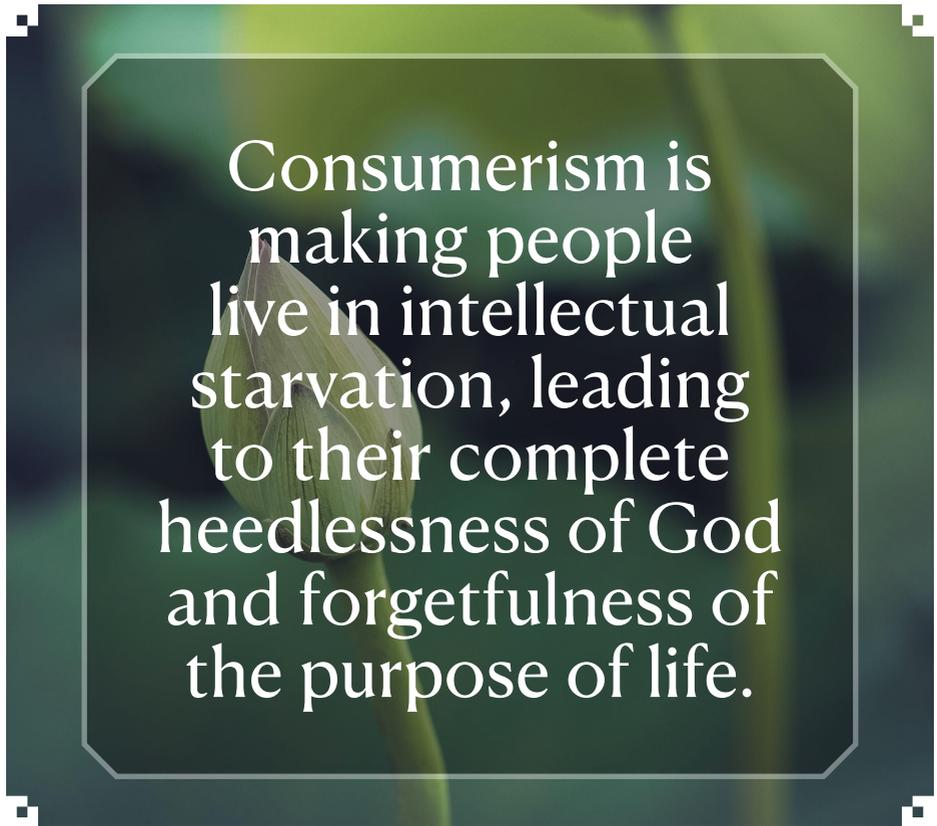
Faith in God provides an anchor amid rapid change. It offers criteria for right and wrong, patience in adversity, gratitude in prosperity and hope in uncertainty. Without this anchor, human life drifts between excess and despair. With it, material progress becomes a tool rather than a master.

The modern crisis is therefore not a crisis of resources but of meaning. Man has mastered many forces of nature, yet he remains uncertain about himself. Islam proposes that self-knowledge begins with knowledge of God.

When man recognizes his Creator, he understands his own place in the universe. He realizes that he is neither insignificant nor self-sufficient. He is a responsible being entrusted with moral choice.

Faith in God provides an anchor amid rapid change. It offers criteria for right and wrong, patience in adversity, gratitude in prosperity and hope in uncertainty. Without this anchor, human life drifts between excess and despair. With it, material progress becomes a tool rather than a master.

In reconnecting man with God, Islam restores the lost balance between body and soul, science and meaning, freedom and responsibility. It calls modern man not to retreat from the world, but to inhabit it with awareness of the Divine. Only through this harmony can the soul be nourished and inner peace regained. In an age of abundance and anxiety, the rediscovery of God is not a luxury; it is a necessity. □



Consumerism is making people live in intellectual starvation, leading to their complete heedlessness of God and forgetfulness of the purpose of life.

BACKBITING

The Language of Fear

An article published in *Harvard Business Review* titled “The Dangers of Gossip” (Joseph Grenny, September 2012) analyzed workplace behaviour across organizations. It observed that people who regularly speak negatively about colleagues in their absence gradually lose trust themselves—even when what they say is factually correct. Managers and co-workers begin to see such individuals as unsafe and unreliable, fearing that the same behaviour may later be directed at them.

This real-life observation reveals a deep human truth. Backbiting is rarely the act of a confident person. It is usually the act of someone who feels insecure—afraid of losing position, respect, or relevance. Fear enters the heart, and it finds expression through the tongue.

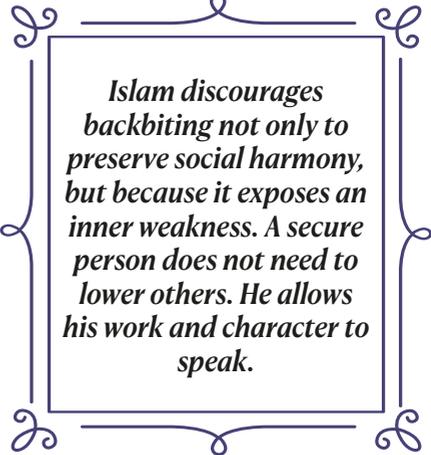
This explains why backbiting almost always happens in absence. Presence requires courage. Absence provides safety for fear.

The Quran addresses this moral disease with striking clarity: “And do not backbite one another. Would one of you like to eat the flesh of his dead brother? You would detest it.” (49: 12)

This comparison is not meant to shock emotionally, but to awaken moral awareness. What society treats as casual talk is, in reality, a deeply repulsive act in the sight of God.

The Prophet Muhammad explained backbiting in simple terms. He said: “Do you know what backbiting is?” They said, “God and His Messenger know best.” He said, “It is to mention about your brother something he dislikes.” Someone asked, “What if what I say about him is true?” He replied, “If it is true, you have backbitten him; and if it is not true, you have slandered him.” (*Sahih Muslim*)

This definition quietly removes all excuses. Truth does not justify speaking in absence. Accuracy does not remove moral responsibility.



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The believer is invited to ask himself a silent question: Why do I feel relief when I speak about someone who is not present? Very often, the answer lies not in the other person's fault, but in one's own insecurity.

Faith is meant to remove this insecurity. When a person truly believes that honour, provision, and position are decided by God, fear gradually leaves the heart. And when fear leaves the heart, restraint naturally comes to the tongue.

The Prophet summarised this moral discipline in one sentence: "Whoever believes in God and the Last Day should speak good or remain silent." (*Sahih al-Bukhari, Sahih Muslim*)

This silence is not weakness. It is strength born of inner confidence. Therefore, reform does not begin merely by controlling speech. It begins by building inner security. A heart at peace does not need to attack others in their absence. Such a person protects not only the honour of others, but his own dignity first—and without making any claim, he becomes trustworthy. □



Every moment of life
is a divine gift.
Use it for a higher
purpose.

YOUR QUESTIONS ANSWERED

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

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



What are the seven articles of faith in Islam?

There are seven things which are essential for a Muslim to believe in. They are spelled out in detail in the formal declaration of Islamic faith known as Iman Mufassal. Muslim pledge:

- Faith in God
- Faith in His Angels
- Faith in all of His Messengers
- Faith in His Revealed Books
- Faith in the Day of Judgement
- Faith in the doctrine of predestination, which lays down that everything good or bad is decided by God
- Faith in life after death

What is the Muslim belief about the Day of Judgement?

According to Islam, Yaum al Qiyamah, or the Day of Judgement will be the day that the world will come to an end. It will be the Day when all of humanity will be assembled on that day and will be rewarded or punished according to their deeds. On this Day, God will unravel all veils. All things that were hidden or unseen from view will appear as clear as daylight. Even a tiny, good deed or bad deed done in the world will come to light. On this Day, all

moral and virtuous people will be rewarded, and all immoral transgressors will be doomed.

How does the Quran describe the Day of Judgement?

The Quran describes the Day of Judgement as a violent earthquake which will smash everything. People will lose all their bearings. There, a new world will come into existence where only Truth will carry weight. All falsity will be set at naught. All of mankind will be brought forth towards their Lord and will be given the record of what they did in the period of test in their pre-death period. That day will be the day of Reckoning, a day when the Righteous will rejoice and will be ushered into the gardens of bliss and the evil will be left with eternal regret and sorrow.

What was the main purpose of God for sending Prophets?

God sent Prophets as a continuous chain of guides from the beginning of human history, to ensure that no person would ever be left without a clear understanding of the purpose of life and the reality of the eternal world to come. They were chosen as human messengers to convey divine teachings in the language of their own people, making the message clear and accessible, so that humanity would have no excuse for going astray after receiving this guidance. The main message of the Prophet included guiding people to one God, conveying to them the news of the Hereafter and giving glad tidings of Paradise to the faithful.

What guarantees success in the Hereafter?

Success in the Hereafter is guaranteed not by worldly achievements or accolades, but by a conscious, spiritual preparation in this life where one makes God the Supreme concern and develops a personality aligned with the Eternal world to come. God has made the present life a testing ground and place of action and hereafter the place for results. Those who enter the next world without having prepared according to its spiritual standards will find they have no place there and will obtain nothing but remorse and sorrow. This underscores that eternal success requires nurturing qualities like humility, awareness of God's greatness, honesty, compassion towards fellow beings, and heightened sense of duty. □



THE WORD OF GOD

From The Scriptures

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

Translated from Arabic and commentary by
Maulana Wahiduddin Khan



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

When the sky bursts open, and obeys its Lord as it must, when the earth flattens out, and casts out all that is within it and becomes empty; and obeys its Lord as it must, man, having striven hard towards your Lord, you shall meet Him: he who is given his record in his right hand shall have an easy reckoning and he shall return to his people, joyfully, but as for him whose record shall be given to him from behind his back, he will pray for utter destruction and he will enter the blazing flame. He used to be happy with his own people; for he never thought that he would have to return [to God]. But he will indeed! His Lord was ever watching him. (84: 1-15)

Whatever is related here about Doomsday refers apparently to an unknown world. However, such evidence exists as points to its veracity. An example of this is the present world itself. The very existence of the world proves that another similar or different world may come into existence. Furthermore, certain extraordinary aspects of the Quran prove that it is the Book of God.

I swear by the glow of sunset, by the night and what it covers, and the moon when it grows full, you will progress from stage to stage. What is wrong with them that they do not believe? When the Quran is read to them, why do they not fall to their knees? Indeed, those who

are bent on denying the truth reject it— God is quite aware of what they are storing in their hearts. Therefore, give them the news of a painful punishment. But for those who believe and do good works; for them there shall be a never-ending reward. (84: 16-25)

In spite of such clear indications, there are those who do not believe in the Hereafter and live out their lives without ever taking it into account. Such individuals are certainly committing a crime which is deserving of the punishment mentioned above. □



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



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

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



Life's greatest lessons are learned in its hardest moments.

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