

English Bimonthly Issue 130 May-June 2026

SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

When faced with challenges, if one leaves the matter to God and bears it patiently for God's sake, his action will never be wasted.

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

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SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

ISSUE 130 MAY - JUNE 2026

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FROM THE DESK OF THE EDITORIAL DIRECTOR



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REACHING FOR HIGHER GROUND

What is spirituality, or *rabbaniyat*, as described in the Quran? It is the raising of the human condition to a higher level, where the mind focuses on realities beyond material things, on a life connected with God.

A person who gives all attention to worldly matters and remains absorbed in outward appearances is considered material-minded. In contrast, one who rises above material concerns and focuses on higher, non-material realities is regarded as spiritual or godly.

Such a person follows the guidance of the Quran: "Be devoted servants of God." (3: 79) In other words, he lives a life centred on God.

Spirituality helps answer fundamental questions: Who am I? What is the purpose of my life? What is the plan of the Creator? A sincere seeker finds true spirituality by discovering thoughtful and rational answers to these questions. In this way, spirituality begins at the level of the mind. It is based on reflection and contemplation, and is therefore an intellectual process.

When a person discovers the truth, his life enters a new phase. He begins to shape his personality according to spiritual principles. This intellectual journey has two aspects. The first is to understand

why human beings experience negativity in this world. The second is to find positive responses to these situations.

Human beings have been given the freedom to choose between right and wrong. However, this freedom is often misused. As a result, people harm one another, suffer injustice, and face loss and hardship. At such times, spirituality teaches us how to turn negative experiences into positive ones.

Rabbaniyat provides a sound philosophy of life. It acts as a guide, leading us out of the darkness of ignorance into the light of reality. In times of difficulty, spirituality becomes a reliable companion. It protects us from being overwhelmed by adversity. It is, in fact, an art of managing crises, offering us intellectual strength and guidance when we need it most.

Everyone needs spirituality, whether rich or poor, powerful or weak. It gives a person a starting point in life. Without spirituality, one lacks a clear beginning and direction.

The spiritual path enables us to see what cannot be seen by the physical eye. It helps us learn from the past and understand the future in the present. In this way, it becomes a source of human progress.

There are many moments in life when we feel helpless, when life seems without direction or purpose. At such times, spirituality becomes a source of hope. It gives us courage and conviction to move forward.

How does a seeker of truth develop such high qualities? The answer lies in the fact that the seeker and the goal he seeks are both connected with God, who is the source of all goodness. God becomes a source of inspiration for him.

Spirituality creates God-centred thinking within a person. His life becomes centred on God. This is what makes a spiritual person strong and steady. Through a deep connection with God, he gains inner strength and becomes truly powerful. □

The spiritual path enables us to see what cannot be seen by the physical eye. It helps us learn from the past and understand the future in the present.

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)

A man I once knew passed away at the age of forty-five. When I first met him, he was the very picture of strength and vitality. His presence reflected confidence, and his physical health seemed unshakeable. No one could have imagined that within a short span of time, his life would take such a drastic turn. Later, he was diagnosed with cancer. Despite medical care and treatment, the disease continued to advance, gradually overpowering his body. In his final days, he was reduced to extreme weakness—his once strong frame became frail, almost like a skeleton. His digestive system had deteriorated to such an extent that he could not consume even simple food. Drinking water itself had become a struggle.

Yet, what was most striking was not his physical condition, but his words. Whenever someone came to visit him and expressed concern for his health, he would respond with remarkable clarity: “Do not think about me. Think about yourselves. Be grateful that you have a healthy body, that you can eat, drink, and move about freely. These are all blessings from God. Whenever God wills, He can take them away, and nothing will remain with you.” These were not mere words of resignation; they were words of realization—words born out of a deep awakening.

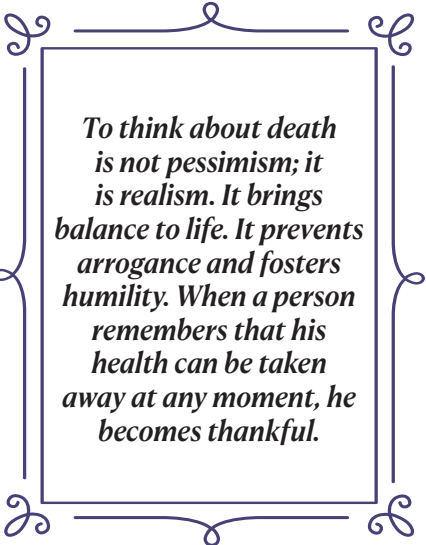
This incident serves as a powerful reminder about the reality of human life. Health is one of the greatest blessings bestowed upon man, yet it is the most taken for granted. From birth, a person finds himself in possession of a functioning body—eyes that see, hands that work, legs that move, and a system that sustains life effortlessly. Because this gift is given without any visible effort on our part, we begin to assume that it is

our inherent right. This assumption leads to heedlessness. Man forgets that his body is not his own creation; it is a trust given to him by his Creator.

True realization begins when a person acknowledges that every breath he takes is dependent on a higher will. The healthy body is not permanent; it is subject to change at any moment. A minor disruption in the body can render a person helpless. The strong can become weak, the independent can become dependent, and the living can face death—all within a short span of time. When a person reflects deeply, he realizes that health is not just a biological condition; it is a divine favour.

The same principle applies to age and life itself. As long as a person is alive, he unconsciously believes that life will continue indefinitely. He makes plans as if he has full control over time. Death appears distant, almost unreal. This illusion creates negligence. Man becomes absorbed in worldly pursuits, forgetting the ultimate reality that every moment is bringing him closer to his end.

This, undoubtedly, is one of the greatest mistakes a human being can make. Life in this world is not merely for enjoyment or accumulation; it is a test. In this test, awareness is the key. Those who remain conscious of death are the ones who truly understand life. They do not allow themselves to be deceived by temporary comforts. Instead, they live with a sense of responsibility and gratitude.



To think about death is not pessimism; it is realism. It brings balance to life. It prevents arrogance and fosters humility. When a person remembers that his health can be taken away at any moment, he becomes thankful.

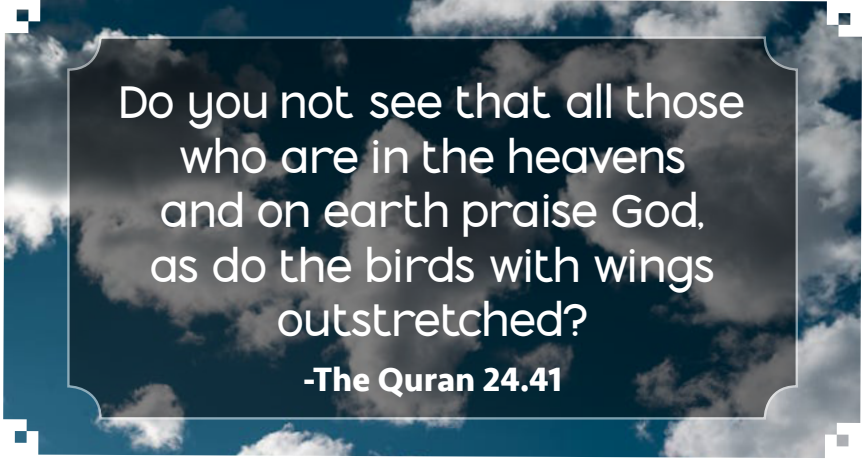
To think about death is not pessimism; it is realism. It brings balance to life. It prevents arrogance and fosters humility. When a person remembers that his health can be taken away at

any moment, he becomes thankful. Gratitude softens the heart and directs it towards the Giver. Such a person begins to live a purposeful life—one that is aligned with truth and accountability.

On the other hand, those who ignore these realities fail to understand the essence of life. They live in a state of unconsciousness, attributing their blessings to their own abilities rather than recognizing them as divine gifts. This attitude leads to ingratitude, and ingratitude leads to loss—not just in the physical sense, but in the deeper, spiritual sense.

Success in the test of life lies in recognizing the temporary nature of worldly existence and the eternal significance of accountability. A healthy body and a long life are not guarantees; they are opportunities. Opportunities to realize, to reflect, and to turn towards the Creator with humility.

The man who lay on his deathbed had understood this truth. His physical strength had left him, but his insight had reached its peak. His message was simple yet profound: value what you have before it is taken away. Recognize the Giver before you are forced to realize your helplessness.□



Do you not see that all those
who are in the heavens
and on earth praise God,
as do the birds with wings
outstretched?

-The Quran 24.41

Islam provides a complete response to the demands of human nature. In reality, it is fully in harmony with the innate disposition of man. It does not impose anything unnatural upon human beings; rather, it awakens what is already present within them. For this reason, Islam has been described in the Quran and Hadith as the religion of nature.

On one occasion, a man came to the Prophet Muhammad and asked what course of action he should take in a certain matter. The Prophet replied, “Consult your heart.” (*Musnad Ahmad*) By ‘heart’ is meant one’s sound and uncorrupted judgement—what we may call common sense. That is, what a pure human nature inclines towards, when free from prejudice and selfish desire, is in essence in accordance with the teachings of Islam. Religion, in this sense, is not alien to man; it is deeply rooted within him.

If we reflect on human nature, we find that above all else, it longs for peace and love. Every individual desires to live in a peaceful environment and to be treated with kindness and affection by others. No one wishes to live in fear, hatred, or hostility. Peace and love are therefore not only human aspirations, but they are also central to the message of Islam. The Quran expresses this beautifully: “God calls man to the home of peace.” (10: 25) This shows that peace is both the starting point and the ultimate destination of a believer’s journey.

One of the fundamental teachings of Islam is that when people meet, they should greet one another with the words *Assalam-u-Alaikum* (Peace be upon you). This greeting is not a mere formality; it is a declaration of intention. It conveys the message that one comes with goodwill and poses no threat. Similarly, the five daily prayers represent the highest form of worship. At the end of

each prayer, worshippers turn to both sides and say, *Assalam-u-Alaikum wa rahmatullah* (May peace and God's mercy be upon you). This act symbolises a pledge to society: 'You are safe from me. Your life, your property, and your honour are secure with me.' Thus, worship in Islam is directly connected with the promotion of peace in human relationships.

This, in essence, is the spirit of true religion, whose ultimate goal is spiritual uplift. The Quran refers to the culmination of this process as the state of the "soul at peace" (89: 27). This is not merely a poetic expression; it describes a real psychological and spiritual condition. A person who has reached this stage experiences inner tranquillity. He is no longer disturbed by external circumstances in the same way as others. His heart becomes free from negative emotions such as anger, hatred, and jealousy.

Such a person becomes a source of peace for others. From him, people receive only goodness. He may be likened to a flower that spreads fragrance in all directions. Just as a flower cannot emit a foul smell, a spiritually developed person cannot harm others. His presence itself becomes a blessing for those around him.

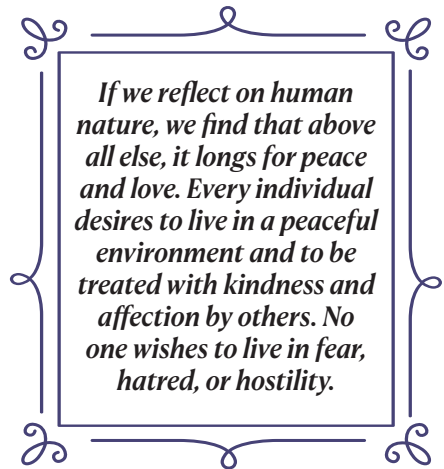
An incident related to a Sufi saint illustrates this reality in a vivid manner. It is said that once a Muslim Sufi was travelling with his disciples. During their journey, they halted near a grove where many doves were perched. While they were resting, one of the disciples hunted a dove, cooked it, and ate it. Shortly thereafter, a flock of doves gathered above the Sufi and began circling and making a loud noise.

The Sufi, addressing them, inquired about the reason for their distress. The leader of the doves replied, "We have a complaint against you. One of your companions has killed one of us." The Sufi called the disciple and questioned him. The disciple replied that he had done nothing wrong, as the birds were lawful food and he had merely satisfied his hunger. The Sufi conveyed this explanation to the birds.

The leader of the doves responded: “Perhaps you have not understood our grievance. Our complaint is not simply that one of us was killed. Our real complaint is that you came here in the appearance of Sufis but acted like hunters. Had you come as hunters, we would have been cautious. Seeing you dressed as spiritual people, we felt safe and remained unguarded.”

This story highlights an essential truth: true spirituality is not defined by outward appearance, but by inner character. A genuinely spiritual person does not harm others, even when he has the ability to do so. He becomes a source of safety and reassurance for all living beings. His conduct reflects the peace that resides within him.

One who has attained real spiritual uplift loses the inclination to cause harm. He becomes a giver rather than a taker. His life is devoted to benefiting others, not exploiting them. He lives among people like a source of comfort, not as a source of fear. In every interaction, he embodies compassion, patience, and goodwill.



Prayer and meditation occupy a central place in the development of such a personality. The Quran states: “When My servants ask you about Me, tell them that I am near. I answer the call of the caller when he calls upon Me. So let them respond to Me and believe in Me, so that they may be rightly guided.” (2: 186)

This verse establishes a direct relationship between God and man. There is no need for any intermediary. A person can turn to God at any moment, in any place. The only requirement is sincerity. Islam teaches belief in a living and ever-aware God who knows the condition of His servants. He hears their prayers and responds to them.

Spiritual reflection in Islam is aimed at strengthening this connection. When a person engages in worship with full attention, remembers God frequently, and turns towards Him with sincerity, a deep bond is formed. In the words of the Hadith, at such moments, a person enters into a kind of intimate communion with his Lord. He feels as if he is speaking directly to God and that his words are being heard.

This experience has a profound effect on the human soul. It brings a deep sense of peace and contentment. One may feel overwhelmed, even moved to tears. These are not signs of weakness, but of a heart that has become alive. At such moments, a person begins to receive inner guidance and clarity.

According to a Hadith, the Prophet Muhammad said that the highest form of worship is to pray as if you see God. (*Sahih al-Bukhari*) This does not mean seeing God physically, but rather attaining such a level of awareness that one feels His presence. When a person reaches this state, worship becomes a deeply meaningful experience. It is no longer a routine, but a source of spiritual nourishment.

It is this feeling of closeness to God that represents the highest stage of spiritual uplift. It is a state in which a person finds peace within and spreads peace around him. In this way, spiritual uplift is not only a personal achievement, but also a social contribution. A spiritually awakened individual becomes a source of harmony in the world.

Thus, Islam aims to transform the individual from within. It nurtures the human soul, refines character, and establishes a life based on peace, love, and God-consciousness. This is the true meaning of spiritual uplift. □

True spirituality is not defined by outward appearance, but by inner character. A genuinely spiritual person does not harm others, even when he has the power to do so. He becomes a source of safety and reassurance for all living beings.

ECLIPSE: A DIVINE MIRACLE

Signs Beyond Science

An eclipse is an astronomical phenomenon. The term 'eclipse' is derived from the Greek word *ekleipsis*, which conveys the idea of disappearance or abandonment. Various types of eclipses occur in space, yet in common usage only two are generally referred to: the solar eclipse and the lunar eclipse. A solar eclipse usually occurs two or three times in a year, while a lunar eclipse typically takes place twice annually. A lunar eclipse may last for several hours, whereas a total solar eclipse remains visible for only a few minutes at any given location.

Solar and lunar eclipses take place in accordance with fixed and unchanging astronomical laws. Because of this precision, it is possible to predict them long before they occur. For instance, the solar eclipse that occurred on January 15, 2010 had been calculated and announced by astronomers well in advance. In astronomical terms, an eclipse refers to the partial or complete obscuring of one celestial body by another, as observed from a particular point. A solar eclipse occurs when the Moon passes between the Earth and the Sun, thereby obstructing the Sun's rays. This event occurs two or three times each year. A lunar eclipse, on the other hand, takes place when the Earth comes between the Sun and the Moon, causing the Earth's shadow to fall upon the Moon. Such events are observed at most twice a year.

In ancient times, eclipses were enveloped in a variety of strange and imaginative superstitions. Some people believed that a gigantic dragon in the sky would become enraged and swallow the Moon, thereby causing a lunar eclipse. Others held the belief that when a king or an eminent person died on earth, the Sun would darken in mourning, resulting in a solar eclipse. These explanations, though lacking any factual basis, were widely accepted in earlier societies.

Such superstitious beliefs persisted for thousands of years across different civilizations. It was only after the invention of the telescope, and its use by Galileo in 1609 to observe the celestial system, that a more accurate understanding began to emerge. Over time, as telescopes were refined and observations became more systematic, astronomers were able

to study celestial movements in greater detail. Eventually, it became clear that solar and lunar eclipses had no connection whatsoever with superstition. They are purely astronomical phenomena, occurring when, during the movement of celestial bodies, one body comes between two others and obstructs the light from reaching one of them. It is this temporary blockage of light that results in an eclipse.

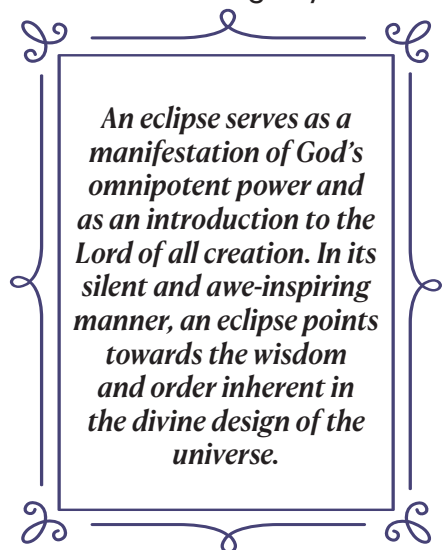
In earlier times, eclipses were explained solely through superstition. However, by the nineteenth century, scientific observation had established that eclipses are natural and understandable events in space. There is nothing mysterious or inexplicable about them. Numerous scholarly works have been written on the subject of eclipses. Among these are Eclipses of the Sun and Moon (1937) by Sir F. W. Dyson, Eclipse Phenomena in Astronomy (1969) by F. Link, and Eclipses in the Second Millennium BC (1954) by G. van den Bergh.

If we examine human history, we can identify three distinct phases in the understanding of eclipses. The first phase was dominated by superstition, where eclipses were interpreted through myths and unfounded beliefs. The

second phase corresponds to the Islamic period, during which a rational and faith-based understanding was presented. The third phase began in the modern era, following the invention of the telescope, when eclipses came to be studied scientifically and explained through empirical observation.

According to Islam, an eclipse is not a matter of superstition. It is, in essence, an astronomical event of a physical nature. At the same time, it is part of the natural system created by the Creator of the universe. It serves as a manifestation of God's omnipotent power and as an introduction to the Lord of all creation. In its silent and awe-inspiring manner, an eclipse points towards the wisdom and order inherent in the divine design of the universe.

Towards the end of the life of the Prophet Muhammad, his wife Maria Qibtiyya gave birth to a son in Madinah. The Prophet

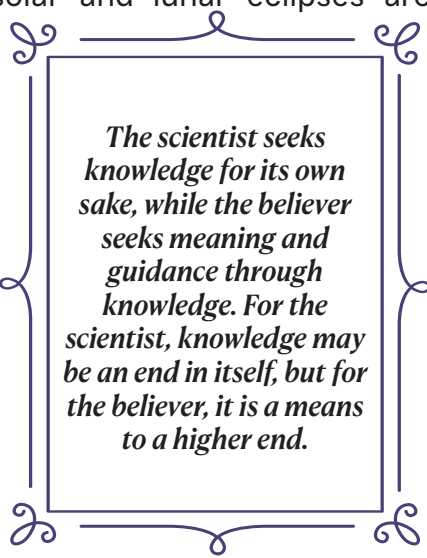


named him Ibrahim, after the Prophet Abraham. The child lived for only one and a half years and passed away on January 6, 632. It so happened that his death coincided with a solar eclipse. At that time, an ancient belief was prevalent—that solar and lunar eclipses occurred due to the death of a king or an important person. Since the Prophet Muhammad was the leader of Madinah, some people began to attribute the eclipse to the death of his son.

As soon as the Prophet heard this, he firmly rejected such an interpretation. Several narrations of this incident are recorded in the books of Hadith. According to one report in *Sahih al-Bukhari*, the Prophet came swiftly to the mosque when the eclipse began. He led the people in prayer, and by the time he had completed it, the eclipse had ended. He then addressed the gathering and explained that people mistakenly believe that the Sun and the Moon eclipse because of the death of an important individual. He clarified that this is not true. The eclipses of the Sun and the Moon are not related to the death of any human being. Rather, both the Sun and the Moon are among God's creations, and they function according to His will. He further instructed that when people witness an eclipse, they should turn towards God in prayer.

The Prophet also stated that solar and lunar eclipses are among the signs of God. This statement carries a deeper and more profound meaning. It indicates that such phenomena are not merely physical events but are also signs that point towards a higher reality. If a person reflects deeply upon the occurrence of eclipses, it can lead to the realization of God. Thus, these events serve not only as astronomical signs but also as spiritual indicators.

Eclipses are indeed remarkable demonstrations of the order present in the universe. They occur when three celestial bodies—the Sun, the Earth, and the Moon—come into a precise alignment during their motion. There is an enormous difference in the sizes of these three bodies. If the Moon were compared to a grain of sand, the



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Earth would be comparable to a football, while the Sun would be larger than the Himalayas. Despite these vast differences, when these bodies align and are observed from the Earth, they appear almost equal in size. This is due to the precise distances at which they are positioned.

When the Moon comes between the Sun and the Earth, a solar eclipse occurs. When the Earth comes between the Sun and the Moon, a lunar eclipse takes place. This phenomenon is the result of an extraordinarily precise arrangement of three moving bodies of vastly different sizes within the immense expanse of space.

According to the *Encyclopaedia Britannica*, an eclipse occurs due to a remarkable coincidence in which the sizes and distances of the Sun and the Moon are such that they appear nearly equal in angular size when viewed from the Earth. However, describing this phenomenon as a coincidence is not a satisfactory explanation. Such a precise and consistent alignment, occurring repeatedly over millions of years, cannot reasonably be attributed to chance. If it were merely a coincidence, it would not exhibit such regularity. Rather, this consistent order points towards the existence of an All-Powerful Being who governs the universe with precision.

The eclipse is one of the countless extraordinary events that occur in the vastness of space. The Quran refers to such phenomena in the words: “That is the disposition of the Almighty, the All-Knowing.” (36: 38) This verse highlights the fact that the universe operates according to a well-designed system established by God.

There are innumerable celestial bodies scattered throughout the universe, all of which are under the control of the Lord of the universe. The movements of planets and stars are regulated with perfect accuracy. The solar system, in which the Earth is located, is one such example of this precise order. It silently proclaims that there exists an Omnipotent God who exercises complete control over this vast and immeasurable cosmos.

Solar and lunar eclipses are phenomena that we can observe directly. To many people, they appear as astonishing or even miraculous events. Some may regard them merely as astronomical occurrences, while others may perceive them as signs of something greater. According to the teachings of Islam, they are among the great signs of God. For this reason, Islam instructs believers to engage in worship at the time of

an eclipse. Performing prayers is an acknowledgment that the eclipse is not just a natural event but also a divine sign.

Science, in essence, is the study of the universe. The Quran, however, calls upon believers to go beyond mere observation and to reflect deeply upon the creation of the heavens and the earth. It describes believers as those who remember God in all states—standing, sitting, and lying down—and who contemplate the creation, saying: “Our Lord, You have not created all this without purpose.” (3: 191)

In this sense, both the scientist and the believer engage with the universe. However, there is a fundamental difference between the two. The scientist seeks knowledge for its own sake, while the believer seeks meaning and guidance through knowledge. For the scientist, knowledge may be an end in itself, but for the believer, it is a means to a higher end. A scientist may be satisfied with discovering facts, whereas a believer finds fulfilment only when such knowledge strengthens faith and deepens understanding of the Creator. □



“

**Humble yourself
before God and you
will be raised in His
sight.**

THE BLESSINGS OF DISAGREEMENT

From Conflict to Insight

In *Al-Jami' al-Saghir*, a well-known compilation of the sayings of the Prophet Muhammad, there appears a report which states: “The differences among my followers are a mercy”. Some scholars have raised questions regarding the authenticity of this narration. Yet, even if one sets aside the question of its chain of transmission, the meaning it conveys finds strong support in the observable reality of Islamic intellectual history. The entire body of Quranic and Hadith literature, as it has come down to us, is replete with differences of interpretation.

From the earliest generations, scholars have approached the same texts with varying perspectives. The commentaries on the Quran present a wide spectrum of interpretations, each attempting to uncover layers of meaning within the divine word. Similarly, the explanations of *Hadith* demonstrate remarkable diversity. It is, in fact, rare to encounter a Hadith that has not been understood in more than one way. This raises an important question: why do such differences exist? Are they a source of confusion, or do they carry within them a deeper wisdom?

If absolute uniformity had been intended, the Quran could have been revealed in a language so precise and unambiguous that no variation in interpretation would be possible. Likewise, the sayings of the Prophet of Islam could have been expressed in such definitive terms that they would admit only one fixed understanding. However, this was not the case. The language of revelation, while clear in its guidance, allows for reflection, contemplation, and multiple levels of understanding.

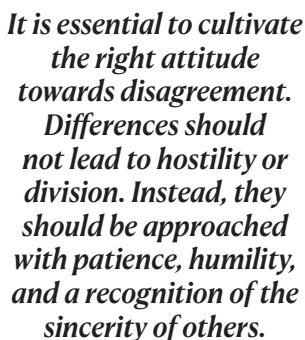
This indicates that difference of opinion is not an accidental by-product, but rather part of a deliberate design. It invites the human mind to engage actively with the text. Through this engagement, individuals are not reduced to passive recipients of inherited meanings; instead, they become seekers, thinkers, and discoverers. Religion, in this sense, becomes a living reality—something to be understood, internalized, and rediscovered in every age.

It is important, however, to distinguish between two very different attitudes: intellectual disagreement and negative fault-finding. The latter is rooted in ego, narrow-mindedness, and a desire to assert superiority. It leads to division and bitterness. Intellectual disagreement, on the other hand, arises from sincere reflection and an earnest desire to arrive at

the truth. It is marked by humility, openness, and respect for differing viewpoints.

When disagreement is approached in this constructive spirit, it becomes a source of immense benefit. It stimulates thought, broadens understanding, and prevents stagnation. A society in which no differences exist is, in reality, a society in which thinking has come to a halt. Progress—whether intellectual, moral, or civilizational—depends upon the ability to question, to reflect, and to explore alternative perspectives.

The human mind may be likened to a hidden treasure. Its potential remains dormant unless it is awakened. One of the most effective means of unlocking this potential is exposure to differing opinions. When a person encounters a viewpoint different from their own, it compels them to think more deeply. They are forced to examine their assumptions, refine their arguments, and seek stronger foundations for their beliefs. In this way, an ordinary individual may gradually develop into a person of insight and wisdom.



It is essential to cultivate the right attitude towards disagreement. Differences should not lead to hostility or division. Instead, they should be approached with patience, humility, and a recognition of the sincerity of others.

In the present age, the existence of disagreement is not a matter of choice. It is an undeniable reality. Differences exist at every level—among scholars, within communities, and even within individuals themselves as they reflect upon religious texts. The real question, therefore, is not whether disagreement should exist, but how it should be understood and managed.

A study of classical scholarship provides a striking illustration of this phenomenon. Consider a renowned Quranic commentary such as *Al-Jami' li Ahkam al-Quran* by the 13th-century Andalusian scholar *Abu 'Abd Allah al-Qurtubi*. At the very outset, while discussing the phrase *Bismillah al-Rahman al-Rahim*, he notes that there are twenty-seven distinct issues associated with this brief expression. In other words, a phrase consisting of just a few words has generated dozens of scholarly discussions.

Similarly, *Surah al-Fatiha*, though short in length, has been the subject of extensive analysis. Its interpretation spans many pages, each exploring different aspects of its meaning,

implications, and applications. As one progresses through the volumes of such commentaries, it becomes evident that scarcely a page is free from differing viewpoints. Even in the concluding chapters of the Quran, known as *al-Mu'awwidhatayn*, one encounters significant differences, including views attributed to early Companions regarding their classification.

The same pattern is even more pronounced in the study of Hadith. Take, for example, the celebrated commentary *Fath al-Bari* on *Sahih al-Bukhari*. The very first Hadith—"Actions are based on intentions"—is among the most well-known and widely accepted sayings of the Prophet. Yet, its explanation extends over several pages and includes multiple instances of scholarly disagreement. Terms indicating difference of opinion appear repeatedly, reflecting the richness of interpretive engagement.

When one turns to the fields of jurisprudence (*fiqh*) and theology (*kalam*), the diversity of opinions becomes even more apparent. These disciplines represent a vast landscape of intellectual effort, where scholars have sought to apply foundational texts to an ever-changing range of circumstances. It would be difficult to find a single issue upon which there is complete unanimity.

Far from being a weakness, this diversity is a sign of vitality. It demonstrates that the intellectual tradition of Islam has remained dynamic and responsive. Each generation has contributed to this ongoing process, adding depth and nuance to the collective understanding.

At the same time, it is essential to cultivate the right attitude towards disagreement. Differences should not lead to hostility or division. Instead, they should be approached with patience, humility, and a recognition of the sincerity of others. One must learn to separate the person from the opinion, respecting the former even while differing from the latter.

In practical terms, this means engaging in dialogue rather than dispute, seeking understanding rather than victory, and prioritizing unity in essentials while allowing flexibility in matters open to interpretation. Such an approach transforms disagreement from a source of conflict into an opportunity for growth.

Disagreement, when properly understood, is not a burden but a blessing. It is a means through which the human mind is activated, knowledge is expanded, and deeper insights are attained. It is, indeed, a form of mercy—one that invites every individual to think, reflect, and grow. □

NATURE AT MAN'S SERVICE

A Trust from God

One of the greatest blessings granted by God to human beings is the subjection of nature to them. The Quran draws attention to this profound reality in the following words: "It is God who has subjected the sea to you so that you may sail thereon by His command, and so that you may seek His bounty, and so that you may be grateful. He has subjected whatever is in the heavens and on the earth to you; it is all from Him. In that are signs for those who ponder." (45: 12-13)

The term 'subjected' here carries deep significance. It means that the forces of nature have been placed in such an ordered and predictable system that human beings can understand them, harness them, and benefit from them. The universe is not chaotic or arbitrary. Rather, it operates according to fixed laws established by the Creator. It is precisely this law-governed nature of the world that has made it possible for human beings to explore, utilize, and advance.

If natural phenomena were not bound by consistent principles, no meaningful progress would have been possible. The discovery of these laws is what we call science. In reality, science is nothing but the systematic study of how God has organized the universe. By uncovering these patterns, human beings are able to tap into the immense potential placed within creation.

Take, for example, the seas. Water covers approximately seventy-one per cent of the earth's surface. At first glance, it may seem a simple fact, but it is sustained by a delicate balance of forces. The earth's gravity pulls the water towards itself, while the atmospheric pressure—created by a thick envelope of air surrounding the planet—helps to stabilize it. Without this balance, the water would either disperse into space or behave in a manner unsuitable for life.

Not everything in nature has been subjected for physical use. Some aspects have been subjected for intellectual and spiritual purposes. The starry universe, for instance, invites contemplation. It leads the human mind to reflect upon the grandeur, precision, and vastness of creation.

Similarly, the phenomenon of ships floating on water is governed by a precise law known as buoyancy. According to this principle, when an object is placed in water, the upward force exerted by the fluid is equal to the weight of the water displaced. This law, once discovered, enabled human beings to design vessels capable of transporting goods and people across vast oceans. What was once an obstacle became a means of connection and prosperity.

This illustrates a broader truth: nature has been made intelligible. Its laws are accessible to human reason. By observing, reflecting, and experimenting, human beings are able to convert natural resources into instruments of benefit. This is not merely a material privilege; it is also a test of gratitude. The Quran repeatedly links the subjection of nature with the call to be thankful.

Another dimension of this subjection is seen in the vast universe beyond the earth. The sky above us is filled with countless stars, each one a massive body of energy. These stars are situated at carefully measured distances. If they were even slightly closer, the earth would be consumed by their heat; if farther away, life as we know it might not be possible. This precise arrangement reflects an extraordinary level of order.

To the naked eye, the stars appear small and scattered. Yet, modern astronomy has revealed that they are part of an immense cosmic structure. Our galaxy alone contains billions of stars, and beyond it lie billions of other galaxies. This vastness was not immediately visible to human beings. However, the same principle of subjection applies here as well. The materials and laws required to build telescopes were embedded within nature itself.

Through human effort and inquiry, these tools were developed, enabling us to peer into the depths of space. Thus, even what lies beyond our immediate reach has been made accessible in a meaningful way. In the case of the earth, subjection allows for direct utilization; in the case of the cosmos, it allows for observation and reflection.

This distinction is important. Not everything in nature has been subjected for physical use. Some aspects have been subjected for intellectual and spiritual purposes. The starry universe, for instance, invites contemplation. It leads the human mind to reflect upon the grandeur, precision, and vastness of creation.

Such reflection naturally gives rise to a sense of awe and humility.

When a person studies nature deeply, they begin to perceive a profound harmony underlying all things. This experience often leads to a heightened awareness of the Creator. It is not uncommon for scientists, despite their rigorous empirical approach, to express a deep sense of wonder. The more they uncover, the more they realize the limitations of human knowledge and the vastness of what remains unknown.

It is important to note that science itself does not lead to the denial of God. Rather, it provides insights into the workings of the universe. The interpretation of these insights depends on the worldview of the observer. Historically, it was not scientific discovery that gave rise to atheism, but certain philosophical interpretations imposed upon those discoveries. When seen in their proper light, scientific findings strengthen the case for a purposeful and intelligent design.

Thus, the subjection of nature serves a dual purpose. On one level, it enables human beings to fulfil their material needs. It allows them to build, travel, communicate, and sustain life. On another level, it opens the door to higher realization. By reflecting upon the order and beauty of the universe, a person is led to recognize the wisdom and power of the Creator.

This understanding transforms the way one relates to the world. Nature is no longer seen as a mere collection of resources to be exploited, but as a meaningful system filled with signs. Every discovery becomes an occasion for gratitude, and every advancement an opportunity for deeper reflection.

The subjection of nature is both a gift and a responsibility. It is a gift because it provides the means for human survival and progress. It is a responsibility because it calls for thoughtful use, ethical conduct, and sincere gratitude. Above all, it is an invitation—to observe, to reflect, and ultimately, to recognize the Creator through His creation. □



Great character is achieved by self-improvement, not by making loud claims.

HONOURING ONE'S PARENTS

Duty beyond Emotion

In the Quran, God says: "We have enjoined man to show kindness to his parents." (29: 8) This command is repeated at several places in the Quran, which shows its great importance. It teaches that after God, the greatest obligation of a person is towards their parents. A believer is required to treat them with utmost kindness, respect, and sincerity, and to fulfil their rights in every possible way.

Even if parents speak harshly or act in a way that is difficult to bear, children are not permitted to respond negatively. Rather, they must continue to deal with them gently. Their love, respect, and service should not decrease under any circumstance. This is because the command is not based on the behaviour of the parents, but on a higher moral principle. It is a test of the individual's character and their ability to rise above personal feelings.

Even if parents speak harshly or act in a way that is difficult to bear, children are not permitted to respond negatively. Rather, they must continue to deal with them gently. Their love, respect, and service should not decrease under any circumstance.

The importance of this duty is clearly expressed in a well-known Hadith. A man came to the Prophet of Islam and asked, "Who among people is most deserving of my good companionship?" The Prophet replied, "Your mother." The man asked again, "Then who?" The Prophet said, "Your mother." He asked a third time, "Then who?" The Prophet again said, "Your mother." When he asked a fourth time, the Prophet said, "Your father." (*Sahih Muslim*)

This teaching shows the extraordinary status of parents, especially the mother. In reality, no one sacrifices more for a person than their parents. From birth to adulthood, they endure hardship and make countless sacrifices for the well-being of their child. Because of this, a person remains deeply indebted to them throughout life. □

SCIENTIFIC PRINCIPLES FOR GOD'S EXISTENCE

Evidence beyond Observation

There is considerable confusion among people regarding the views of Einstein. Some assume that he was an outright atheist, while others believe that he affirmed the existence of God. However, a careful study of his various statements suggests that Einstein was neither a denier of God nor a conventional believer. Rather, he may best be described as a sceptic—someone who remained uncertain about God's existence. In this regard, a report published in *The Times of India* sheds light on Einstein's position.

In 1997, *Skeptic*, a magazine known for its strong unbelieving stance, published for the first time a series of letters that Einstein had exchanged in 1945 with a junior officer in the US Navy, Guy Raner. Raner had asked whether it was true that Einstein had moved from atheism to belief in God after a discussion with a Jesuit priest, who had argued that a design implies a designer, and therefore the universe must have a Creator. Einstein replied that he had never met such a priest.

He further stated that, from the perspective of a religious believer, he might be regarded as an atheist. At the same time, he emphasised that it was misleading to use human-like concepts when dealing with realities beyond human experience, and that one should instead humbly admire the harmony of the universe as far as it can be understood. When Raner pressed him further to clarify whether he was an atheist in the strict sense, Einstein responded: "You may call me an agnostic, but I do not share the crusading spirit of the professional atheist." (*The Times of India*, New Delhi, May 18, 2012)

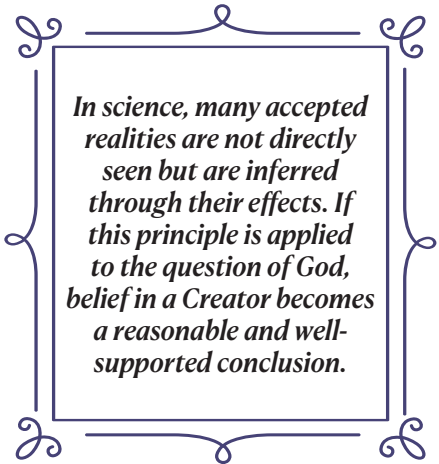
Einstein's position reflects, to a large extent, the general attitude of many scientists. God is not considered a subject of direct scientific investigation. This raises an important question: why do scientists, despite this limitation, generally refrain from outright denial of God's existence? Why do many of them describe themselves as agnostics rather than atheists? Agnosticism represents a middle position, where one neither denies nor affirms belief in God with certainty.

It is true that science concerns itself primarily with the material world. However, the material world is itself a creation. Thus, the study of nature becomes, indirectly, the study of the work of a Creator. A scientist may deny God verbally, but the signs present in the universe—order, structure, and coherence—cannot be dismissed so easily.

In fact, modern scientific discoveries have revealed that the universe is marked by meaningfulness, design, and purpose. These features point beyond the material itself. They suggest an underlying intelligence. To evaluate this, one may apply a scientific method: which explanation better fits the observed universe—one that excludes a Creator, or one that affirms a Creator? Clearly, the latter aligns more closely with the structured and purposeful nature of reality. This method of reasoning may be described as a form of verification based on coherence with observed data.

Another relevant scientific concept is the principle of compatibility. According to this principle, a theory may not be directly observable, yet it may still be accepted if it fits consistently with other verified observations. In science, many accepted realities are not directly seen but are inferred through their effects. If this principle is applied to the question of God, belief in a Creator becomes a reasonable and well-supported conclusion.

From a strictly scientific standpoint, it is often said that there is no direct proof of God's existence. Science has identified fundamental particles such as electrons, quarks, and neutrinos. Yet, these particles have not been directly observed through human sight. Scientists accept their existence because their effects can be measured and studied. The same logic can be extended further.



In science, many accepted realities are not directly seen but are inferred through their effects. If this principle is applied to the question of God, belief in a Creator becomes a reasonable and well-supported conclusion.

Closer examination reveals that the issue is not merely one of cause and effect. The universe exhibits not only activity but also order, balance, and purpose. Leading scientists such as Sir James Jeans, Sir Arthur Eddington, Albert Einstein,

Fred Hoyle, and others have acknowledged this remarkable harmony. One scientist observed that the substance of organic life appears to be deeply connected with what may be described as “mind-stuff.”

A more balanced conclusion, therefore, is that while the concept of God as presented in religion may not be a direct subject of scientific experimentation, scientific discoveries provide indirect support for belief in God. Science does not prove God in a laboratory sense, but it offers a vast body of evidence pointing towards an underlying intelligence.

In scientific explanations of the universe, there remains a missing element. Science describes processes, interactions, and laws, but it does not account for the ultimate source behind them. It explains the ‘action’ but remains silent about the ‘actor’. In contrast, the Quranic perspective includes both—the action and the One who brings it into existence. If science acknowledges order and intelligence in the universe, it is only logical to consider that such intelligence must originate from a conscious source.

Einstein himself, despite being born into a Jewish family, developed doubts regarding traditional notions of God. In a letter written in 1954 to the philosopher Eric B. Gutkind, he remarked that the word “God” was an expression of human weakness. However, what he termed as weakness may, in fact, be understood differently.

Human beings possess a natural inclination to seek explanations. This is not a defect but a defining strength. It is this very quality that has driven scientific progress. The desire to understand has led humanity to uncover the laws of nature and to build civilization. Without this trait, human advancement would have remained impossible.

Thus, the search for God may be seen as an extension of this same intellectual impulse. It reflects the human desire to understand not only how the universe works, but why it exists. In this sense, the journey from observation to realization is both natural and meaningful. □

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.



NO EXTREMISM

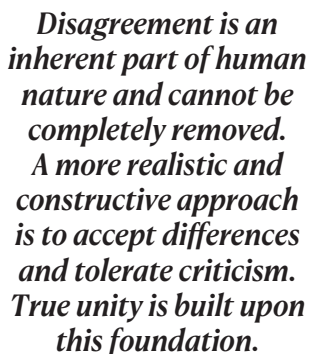
In the Quran, God addresses the Prophet in these words: “It may well be that your Lord will raise you to a station of praise and glory.” (17: 79)

In Baghdad, in the year 317 AH, this verse became the centre of a serious dispute between two Muslim groups. On one side were the followers of Abu Bakr al-Marwadhī of the Hanbali school, and on the other, a section of the general public. The Hanbali group interpreted the verse to mean that on the Day of Judgement, God would seat the Prophet above the Throne. The opposing group maintained that it referred instead to the concept of the “great intercession”. The disagreement intensified to such an extent that it turned into open conflict, resulting in violent clashes and the loss of many lives. (*Al-Bidayah wa al-Nihayah*, Vol. 11, p. 162)

Such episodes have not been limited to the past; they continue to occur in different forms even today. Witnessing such incidents, some people have formed the opinion that disagreement and debate themselves are harmful, and that the only safe course is blind conformity, avoiding all forms of difference. However, this conclusion is itself mistaken. Rather than calling for the elimination of disagreement,

what is needed is to educate people on the correct manner of engaging in it.

The tragedy described above arose from a failure to distinguish between scholarly disagreement and physical confrontation. In warfare, the use of weapons such as swords or guns may become inevitable, because conflicts of that nature are settled through force. But intellectual disagreement belongs to an entirely different domain. To introduce violence into such matters is a sign of irrational behaviour, as intellectual issues can only be resolved through reasoning, not coercion.



Disagreement is an inherent part of human nature and cannot be completely removed. A more realistic and constructive approach is to accept differences and tolerate criticism. True unity is built upon this foundation.

If one argument is not accepted, another may be presented. If that too is rejected, further arguments can be offered. The essence of academic and intellectual discussion lies in presenting ideas, regardless of whether they are accepted or not.

Therefore, what deserves rejection in such situations is not disagreement itself, but excess and extremism. Going beyond limits in any matter leads only to harm.

The notion that unity can be achieved by eliminating criticism and difference of opinion may appear appealing, but it is not practical. Disagreement is an inherent part of human nature and cannot be completely removed. A more realistic and constructive approach is to accept differences and tolerate criticism. True unity is built upon this foundation, and the same principle applies to the Muslim community. There is no alternative path to genuine unity.

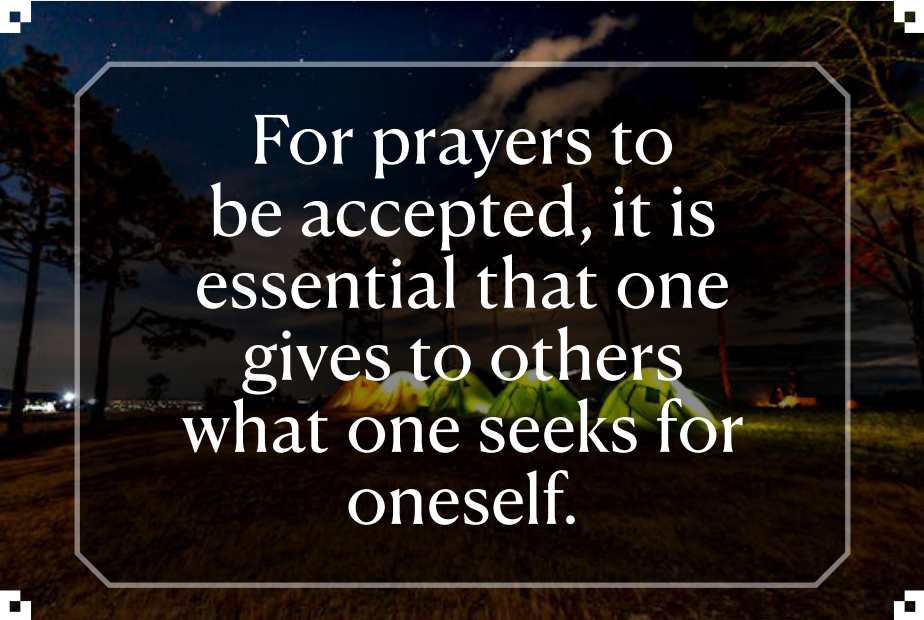
Differences of opinion existed even among the Companions of the Prophet and their successors. Likewise, scholars of Hadith, jurists, theologians, and mystics have historically held

varying views. The Quran itself indicates that even prophets living in the same period could differ on certain matters. To expect complete uniformity as a precondition for unity is both unnatural and contrary to the spirit of religious tradition.

Criticism and disagreement are not inherently negative. On the contrary, they often contribute to intellectual growth. For instance, during the Battle of Badr, one of the Companions questioned the Prophet's choice of campsite. This exchange led to the adoption of a more advantageous position.

The real difference lies in the mindset of individuals. One type is the self-seeker, whose primary concern is self-promotion, recognition, and status. Such a person reacts negatively to criticism, seeing it as a threat to their ego.

The other type is the truth-seeker, who is concerned only with what is right. Such a person does not take criticism personally. Their only concern is whether the point raised is valid. If it is baseless, they disregard it. But if it holds truth, they accept it without hesitation—because in that very criticism, they find what they were genuinely seeking. □



For prayers to
be accepted, it is
essential that one
gives to others
what one seeks for
oneself.

SUPER PERFORMERS

Driven by Purpose

In 1986, a book published in America titled *Peak Performers* presented a study of individuals who had achieved extraordinary success in their respective fields. The central idea highlighted by the author was simple yet powerful: when a person is driven by a great mission, it awakens within them a hidden energy that propels them towards exceptional performance. Ordinary individuals, under the influence of a higher purpose, can rise far beyond their usual capabilities.

A striking example of this principle can be seen in the American space programme. When the United States set out to send a man to the moon, it was not merely a technical project; it was a mission that captured the imagination of an entire nation. Thousands of scientists, engineers, and workers were involved in this effort. One computer programmer associated with the project later remarked that something remarkable occurred as the work progressed. People who had previously considered themselves ordinary suddenly began performing at an extraordinary level. Their efficiency, dedication, and creativity increased manifold.

Within a relatively short span of about eighteen months, tasks that would normally have taken years were completed with astonishing speed. When asked about the reason behind this transformation, a project manager pointed towards the moon and said: “People have dreamed of going there for thousands of years—and now we are going to do it.” This sense of participating in a historic and meaningful mission ignited a passion that transformed average workers into super performers.

This phenomenon is not limited to large scientific endeavours. History and everyday life provide many similar examples. Consider the story of a young student from a small village who aspires to become a doctor. Despite limited resources, he studies under streetlights, borrows books, and sacrifices comfort. What sustains him is not mere ambition, but a mission—to serve humanity and uplift his family. Such

a purpose fuels perseverance, enabling him to achieve what once seemed impossible.

Another example can be seen during times of natural disaster. When floods or earthquakes strike, ordinary citizens often step forward to help rescue others, distribute food, and provide shelter. Individuals who may never have considered themselves courageous suddenly display remarkable bravery and selflessness. The presence of a meaningful cause transforms their behaviour and reveals their latent strength.

The truth is that every human being possesses immense potential, but much of it remains dormant. What awakens this potential is not comfort, but challenge; not routine, but purpose. A great mission gives direction to one's energies. It creates focus, discipline, and resilience. It also provides the motivation to endure hardship and overcome obstacles.

On the other hand, a life without purpose leads to stagnation. A person who is easily satisfied ceases to strive. Without a higher goal, there is no incentive to grow, to innovate, or to excel. Similarly, a person dominated by fear becomes paralyzed. Fear restricts initiative and prevents one from taking the risks necessary for achievement.

To become a super performer, therefore, one must first discover a meaningful mission. This mission need not be grand in scale; what matters is its significance to the individual. It could be the pursuit of knowledge, the service of others, or the development of one's own character. Once a person commits themselves to such a purpose, their attitude begins to change. They become more focused, more determined, and more willing to make sacrifices.

Greatness is not reserved for a select few. It is a potential present within all human beings. The difference lies in whether this potential is awakened. A great mission acts as the key that unlocks this hidden treasure. When a person finds such a purpose and dedicates themselves to it wholeheartedly, they rise above mediocrity and become, in the truest sense, a super performer. □



DIVINE ORDER OF LIFE

Harmony through Balance

The Quran draws attention to a profound principle of creation in the words: “We created pairs of all things so that you might reflect.” (51: 49) This statement is not merely descriptive; it is an invitation to understand the structure of life itself. The world is not a random arrangement of elements, but an organized system built upon balance, complementarity, and interdependence.

Among the clearest examples of this principle is the creation of human beings as male and female. Man and woman together form a complete unit. This pairing is not accidental; it is part of a deliberate design established by the Creator. Recognizing and accepting this design is essential for a balanced and meaningful life. Attempts to ignore or redefine this natural order ultimately lead to confusion and imbalance.

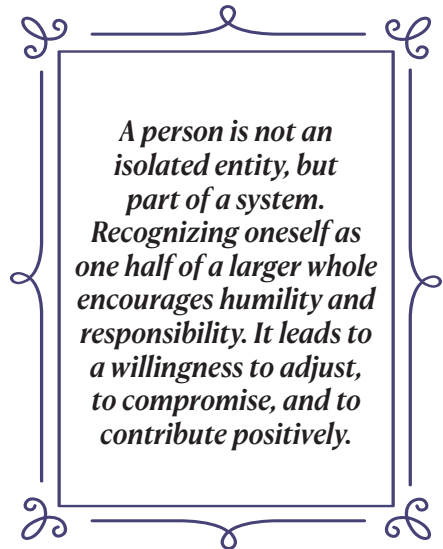
The existence of pairs implies that each part has a role to play. A system can function smoothly only when its components understand their responsibilities and act accordingly. In the human context, this means that both men and women must recognize their respective roles within the broader framework of life.

Traditionally, this division has been understood in functional terms: the man is primarily responsible for external responsibilities—earning a livelihood and managing affairs outside the home—while the woman takes charge of organizing and nurturing the internal environment of the household. This arrangement is not a matter of superiority or inferiority, but of practical complementarity. Each role supports the other, and together they create stability.

However, the success of this system depends not merely on division of labour, but on mutual understanding and cooperation. A household cannot function effectively if each side acts independently without regard for the other. For instance, if financial planning within the home does not take into account the limits of income, it creates strain and conflict. Similarly, if relationships that are important

to one partner are disregarded or opposed by the other, it disrupts the harmony of the family.

In reality, the family is a unit that requires emotional intelligence as much as practical organization. It calls for patience, consideration, and the ability to prioritize collective well-being over individual impulses. When either partner begins to act solely on personal feelings, without regard for the overall balance, the natural order is disturbed.



It is therefore important for individuals—especially within close relationships—to rise above momentary emotions and view their roles in the light of a larger purpose. A person is not an isolated entity, but part of a system. Recognizing oneself as one half of a larger whole encourages humility and responsibility. It leads to a willingness to adjust, to compromise, and to contribute positively.

The natural world offers many examples of such harmony. The sun, the earth, the atmosphere—all function in precise coordination. Each element performs its role without conflict, and this collective balance makes life possible. The same principle applies to human life. The family, as the basic unit of society, must reflect this harmony if it is to remain stable and productive.

This also means that one must be mindful not only of personal rights, but also of duties. Modern thinking often emphasizes individual rights, but the smooth functioning of any system depends equally on the fulfilment of responsibilities. Within a family, this includes respect for extended relationships, sensitivity towards others' feelings, and a commitment to maintaining bonds rather than weakening them.

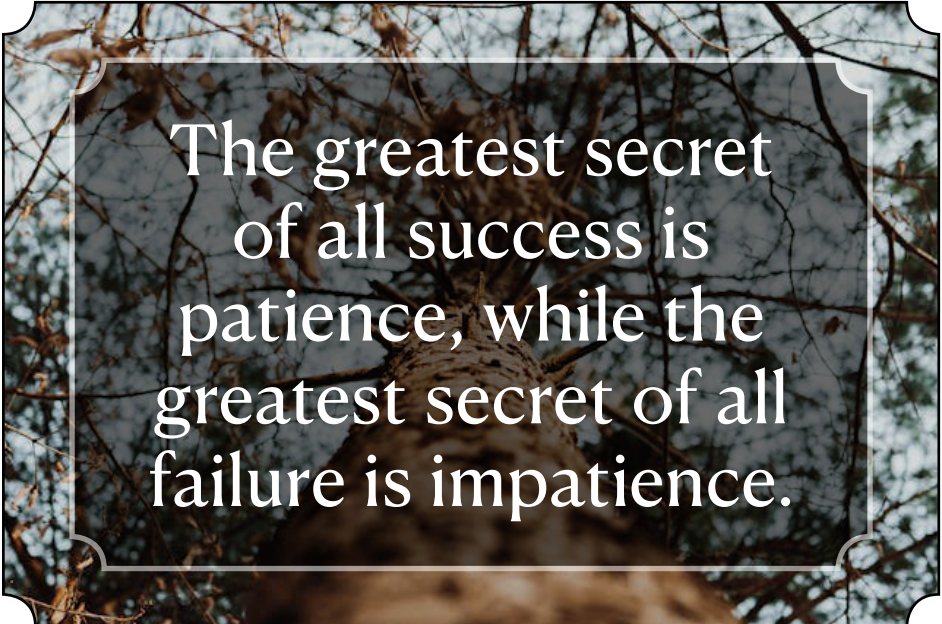
It is important to understand that such conduct is not about submission to another human being, but about aligning

oneself with the order established by the Creator. When a person acts with this awareness, their actions acquire a higher meaning. They are no longer driven merely by personal preference, but by a sense of purpose and responsibility.

The principle of pairs extends beyond the relationship between man and woman. It reflects a broader reality: life itself is a network of interconnected relationships. Every individual is part of a larger chain of cooperation. Society functions because people fulfil their roles and maintain their connections with others.

If even one link in this chain weakens or breaks, it affects the whole system. This is why personal conduct has wider consequences. By maintaining integrity, fulfilling responsibilities, and respecting the natural order, each individual contributes to the stability of the whole.

The principle of pairs is a reminder that life is based on balance and cooperation. Success lies in recognizing one's place within this system and acting accordingly. When individuals align themselves with this natural order, they create harmony within themselves, within their families, and within society at large. □



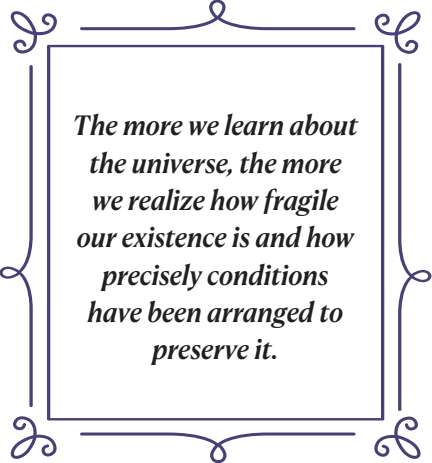
The greatest secret
of all success is
patience, while the
greatest secret of all
failure is impatience.

THE PRESERVATION OF PLANET EARTH

Signs of Divine Care

In the modern age, scientific instruments and space technology have enabled human beings to observe events in the universe with remarkable precision. What was once hidden from human sight has now become accessible through satellites and advanced monitoring systems. These discoveries have revealed not only the vastness of space, but also the delicate conditions that make life on Earth possible.

One such event occurred on July 23, 2012, when a massive magnetic storm erupted on the surface of the sun. This phenomenon, known as a solar storm, released an enormous amount of energy into space. Scientists later noted that the intensity of this storm was extraordinary—strong enough to cause severe disruption if it had struck the Earth directly. However, no such catastrophe occurred. The reason was simple yet astonishing: at that particular time, the Earth happened to be positioned on the opposite side of the sun. As a result, the storm passed through space without affecting our planet.



The more we learn about the universe, the more we realize how fragile our existence is and how precisely conditions have been arranged to preserve it.

This was not an isolated incident. Events of a similar nature occur in the universe on a regular basis. The sun continuously emits radiation and energy, and occasionally, powerful eruptions such as coronal mass ejections send charged particles hurtling through space. If these were to collide directly with the Earth under unfavourable conditions, they could disrupt communication systems, damage satellites, and interfere with electrical networks on a global scale.

A report carried by a leading Indian daily highlighted the seriousness of the 2012 event. It described how a solar storm travelling at a speed of 3,000 kilometres per second—fast enough to circle the Earth several times in a single minute—narrowly missed the planet. The energy released was compared

to that of billions of hydrogen bombs. Experts observed that had the timing been slightly different—had the eruption occurred just a few days earlier—it could have resulted in widespread technological collapse, affecting power grids, navigation systems, and modern infrastructure.

Such occurrences point towards a profound reality. The survival of life on Earth is not merely the result of human effort or technological advancement. Rather, it depends on a complex and finely balanced system that operates far beyond human control. The positioning of the Earth, the behaviour of the sun, and the protective layers surrounding our planet—all contribute to safeguarding life in ways that often go unnoticed.

This reality is beautifully reflected in the Quranic verse: “Say, ‘Who guards you by night and by day from the Most Merciful?’ Yet they turn away from the remembrance of their Lord.” (21: 42) The verse invites reflection on the unseen protection that surrounds human existence at every moment. It reminds us that while human beings may feel secure, their safety is dependent on factors beyond their awareness.

Despite the abundance of such signs, human beings often remain heedless. Surrounded by comfort and routine, they fail to recognize the continuous protection that sustains their lives. Modern science, instead of diminishing this awareness, actually reinforces it. The more we learn about the universe, the more we realize how fragile our existence is and how precisely conditions have been arranged to preserve it.

If a person were to truly reflect on these realities, it would lead to a profound transformation. They would begin to see life not as a series of random events, but as part of a meaningful and purposeful system. This awareness would naturally give rise to gratitude, humility, and a deeper connection with the Creator.

The preservation of Earth is not an ordinary matter. It is the result of an intricate and ongoing arrangement that protects life at every moment. Recognizing this truth is the first step towards developing a sense of responsibility and gratitude. When a person becomes aware of this continuous divine care, it can bring about a complete inner revolution—transforming not only how they see the world, but also how they live within it. □



CPS NEWSLETTER

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✿ A Moment of Interfaith Harmony in Kolkata

On February 8, 2026, during her discourse on Chapter 5 of the Bhagavad Gita at Kala Mandir, Kolkata, renowned Vedanta speaker Jaya Row graciously received peace literature authored by Maulana Wahiduddin Khan. The interaction reflected a warm spirit of interfaith dialogue and mutual respect.



~ Ms Shabina Ali, Kolkata



✿ CPS Participation at Book Launch in Chennai

On February 21, 2026, the Tripitaka Tamil Foundation hosted a book launch in Chennai at the Anna Centenary Library, presenting two works on the life and teachings of Gautama Buddha. The event was attended by distinguished dignitaries, including the Consul General of Thailand and the Deputy High Commissioner of Sri Lanka.

Members of CPS Chennai, including Faiz Qadri and Khateeb Asrarul Hasan Umari, participated in the programme. The first copy of the books was received by Mr Qadri. CPS literature was later presented to the international guests, who accepted it warmly. The Chennai team continues its longstanding engagement with interfaith platforms.



~ Kollu Nadeem Ahmed, Chennai

Interfaith Iftar Hosted by CPS Raichur

On March 11, 2026, CPS Raichur organized an interfaith Iftar at Mahebubiya Masjid, inviting sixty guests from diverse faiths. Prior to breaking the fast, the significance of fasting in Islam was shared by Asif Master and Dr Rafeeq Mudgal.

Guests also observed the congregational prayer, and following the supplication, peace literature was distributed by CPS members, fostering understanding and goodwill among communities.



Celebrating Women's Voices in Kolkata

Marking International Women's Day on March 7, 2026, a special programme was held at the British Council, Kolkata, in collaboration



with the Kolkata Literary Meet and Seagull Books. The event featured Deepa Bhasthi, recipient of the 2025 International Booker Prize for her translation of Heart Lamp by Banu Mushtaq.

CPS literature was presented to the panelists, who received them with appreciation. The occasion provided a meaningful platform to share a message of peace and reflection with members of the literary community.

~ Ms Shabina Ali, Kolkata



Ulama Conference Highlights Legacy of Peace

CPS International, New Delhi, organized a major conference titled “Maulana Wahiduddin Khan: An Ambassador of Peace in the Modern Age” at the Leela Ambience Convention Hotel. Scholars and graduates from leading Islamic schools across India attended. The conference underscored Maulana Wahiduddin Khan’s intellectual contributions, particularly his emphasis on peace, God-realization, and peaceful introduction of the message of Islam. A new publication on religious seminaries and the role of Islamic scholars was also launched. Speakers encouraged the use of modern technology and scientific advancements in conveying the divine message, while stressing the importance of individual development in reviving the true role of the Muslim community.



YouTube links of the programme:

01



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02



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03



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04



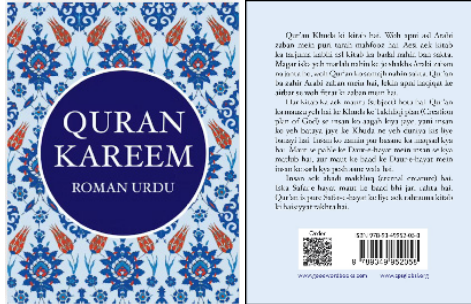
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ROMAN URDU TRANSLATION OF THE QURAN

A Necessary Step for Wider Understanding



The initiative by Goodword Books to produce a Roman Urdu translation of the Quran represents a deeply relevant and much-needed step in today's world, where the gap between people and divine guidance is often not one of availability but of accessibility. While the Quran is widely available in Arabic and in numerous translations, a large segment of Urdu-speaking people remains unable to benefit from it fully—not because they do not understand the language, but because they cannot read the Urdu script.

Urdu, though widely spoken across South Asia and among diaspora communities, is written in the Nastaliq script, which is elegant but complex. Many individuals, especially those educated in English-medium environments, grow up speaking and understanding Urdu fluently but never acquire proficiency in reading its script. At the same time, these very individuals are comfortable reading Urdu written in the Roman alphabet, as is common in everyday texting, social media, and informal communication. Roman Urdu has thus become a functional bridge language of the modern age. Bringing the Quran into this familiar script removes a silent yet significant barrier, allowing countless people to approach the divine message directly.

The Quran itself repeatedly calls upon human beings to reflect, to understand, and to internalize its message. It asks, “Will they not reflect upon the Quran?” (4: 82), and describes itself as a blessed Book revealed so that people may ponder over its verses (38: 29). These verses make it clear that the purpose of revelation is not mere recitation, but comprehension. When a person reads words without understanding, the transformative power of the Quran remains largely unrealized. In this sense, any effort that enhances understanding is not merely helpful—it is essential.

This is precisely where the Roman Urdu translation becomes so valuable. It allows a reader to engage with the Quran in a language they already understand, presented in a script they are already comfortable with. The result is immediate comprehension, and with comprehension comes reflection. The Quran begins to speak to the reader in a direct and personal way, fulfilling its role as guidance rather than remaining a distant, ritual text.

This approach closely reflects the lifelong mission of Maulana Wahiduddin Khan, whose work consistently emphasized the importance of understanding the Quran in one’s own language. He repeatedly stressed that the Quran is a book meant for thoughtful study, not just for recitation. According to him, every individual should read the Quran as if it were a personal message addressed directly to them. For this to happen, language and presentation must not become obstacles.

Through his writings and efforts, including works like Tazkirul Quran, he sought to present the Quran in a simple, contemporary style that could be understood by modern readers. He also encouraged large-scale translation and distribution efforts so that the Quran could reach people across linguistic and cultural boundaries. The Roman Urdu Quran is a natural extension of this vision. It applies the same principle—removing barriers—to a new and increasingly relevant context: the barrier of script.

In today’s digital age, reading habits have shifted dramatically. Much of people’s reading now happens on screens, in short bursts,

and often in Roman script. Even those who can read Urdu may find Roman Urdu quicker and more accessible in everyday contexts. By adopting this format, the Quran becomes more integrated into daily life. It can be read on a phone, shared easily, and approached without the hesitation that sometimes accompanies unfamiliar scripts.

Of course, Roman Urdu is not without its limitations. It lacks the standardization and phonetic precision of the Urdu script, and it cannot fully capture the linguistic beauty of traditional writing. However, its purpose is not to replace the original or classical forms, but to serve as an entry point. It opens the door for those who might otherwise remain distant from the Quran. Once that connection is established, deeper engagement can follow.

In essence, the Roman Urdu Quran is a response to a real and widespread need. It acknowledges that in order to bring people closer to divine guidance, one must speak to them in the language and form they understand best. This is not a compromise, but a fulfilment of the Quran's universal message. It ensures that the call to reflect, to understand, and to transform one's life is not limited by script or literacy, but remains open to all.

Seen in this light, the effort by Goodword Books is not merely a publishing decision. It is part of a broader mission to make the Quran a living guide for humanity, accessible to every heart and mind. It carries forward the vision of Maulana Wahiduddin Khan, who believed that the true revolution begins when the Quran is not only read, but understood. □



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The Roman Urdu Quran is a response to a real and widespread need. It acknowledges that in order to bring people closer to divine guidance, one must speak to them in the language and form they understand best.

TRUST IN GOD

A Believer's Response

This world is a place of constant change. No condition remains the same forever. In accordance with the laws of nature and the divine scheme of creation, circumstances continue to alternate. Ease is followed by difficulty, and difficulty by ease. At times, a person is confronted with loss. This loss may appear in the form of fear, hunger, or a decrease in wealth, life, or well-being, as mentioned in the Quran (2: 155).

In such situations, some people begin to complain and lament. They give way to negative thinking, and gradually despair takes hold of their minds. They see only what has been taken away and fail to reflect upon what still remains. This attitude leads them into a state of helplessness. But this is not the way of a thinking person. It is the way of those who fail to understand the wisdom behind events. The proper response, at such moments, is to turn towards the Creator of the universe and entrust all matters to Him. Hardship should be seen not as a cause for protest, but as a test of patience; not as a permanent condition, but as a temporary phase.

The proper response, in adverse situations, is to turn towards the Creator of the universe and entrust all matters to Him. Hardship should be seen not as a cause for protest, but as a test of patience; not as a permanent condition, but as a temporary phase.

Those who possess a God-oriented mind respond differently. When they are faced with a calamity, they spontaneously say: "We belong to God, and to Him we shall return." Along with this, they pray: "O God, reward us in our hardship, and grant us what is better for us after it." (*Sahih Muslim*)

This is not merely a verbal response. It is a complete way of thinking. Such words awaken inner strength. They help a person rise above the shock of the moment. After a phase of grief, they rediscover hope and clarity.

Those who adopt this attitude do not remain prisoners of the past. They learn to move forward. Even in times of deprivation, they discover new possibilities. Where others see an end, they find a new beginning, and a fresh opportunity to rebuild their lives. □

What are the signs of the coming of the Day of Judgement?

The Day of Judgement will take place when the period of human trial comes to an end. Some of its signs include widespread immorality, an increase in senseless killings, and the spread of ignorance despite the availability of knowledge. There will also be frequent natural disasters and noticeable changes in the natural order—for example, deserts turning into green lands. Practices such as gambling, drinking, and immoral behaviour will become common.

In essence, the Day of Judgement will come when human beings lose the moral justification to continue living in this world created by God. At that time, all of humanity will be brought back to life for divine judgement.

How is the Day of Judgement described in the Quran?

The Quran describes the Day of Judgement as a “striking calamity”, a “great earthquake”, and the Day when people will rise from their graves. It will be a day when perfect justice is established, and every deed—no matter how small or large—will be taken into account.

For wrongdoers, it will be a day of great fear and terror. However, for those who believed and did good, it will be a day of mercy, and they will be admitted into God’s grace.

How will humanity be divided on that Day?

On the Day of Judgement, humanity will be divided into three groups: the foremost (*as-sabiqun*), the people of the Right (*ashab al-yamin*), and the people of the Left (*ashab ash-shimal*).

The foremost are those who accept the truth immediately when it becomes clear to them. They submit without hesitation and act upon it fully. They are the ones who recognized the truth at the level of discovery.

The people of the Right are the ordinary people of Paradise. These are those who lived righteous lives according to their faith and character. While they may not have had a deep level of awareness,

they were sincere in their belief in God and His Prophet. They tried to remain just and lived with a sense of accountability. Many of them accepted faith through tradition but remained sincere in following it.

The people of the Left are those who will face punishment. They are those who lived without any sense of accountability. They were arrogant, mocked the Day of Judgement, and gave importance to things other than God. They spread corruption and wrongdoing, and therefore they will face severe consequences on that Day.

The Day of Judgement is described as the “Day of loss and gain”. Explain.

In this world, people think in terms of success and failure. Those who succeed are praised, while those who fail are looked down upon. However, worldly success and failure are temporary.

The real success and failure will be decided in the Hereafter, based on divine moral values. Those who recognized God, followed His guidance, and did good for others will enter eternal Paradise. Those who rejected God’s signs and spread evil will face lasting punishment.

What good news is given to believers in the Quran?

God has promised believers who do good deeds a vast Paradise filled with everything that brings joy. On that Day, they will be happy and at peace, together with their families. All sorrow, hardship, and pain will be removed from them.

They will live forever in comfort, peace, and security in the gardens of Paradise.

How should a believer live in these times?

A believer should remain hopeful and positive until the end of life. They should fulfil their duties towards God and towards others with sincerity and avoid falling into negativity.

They should also:

Read the Quran and reflect upon it

Share God’s message with others and pray regularly

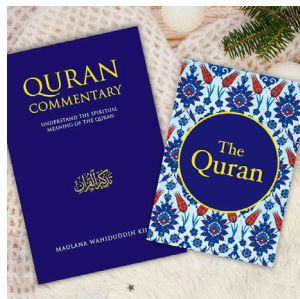
Teach and follow the guidance of the Quran in their daily lives. □

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

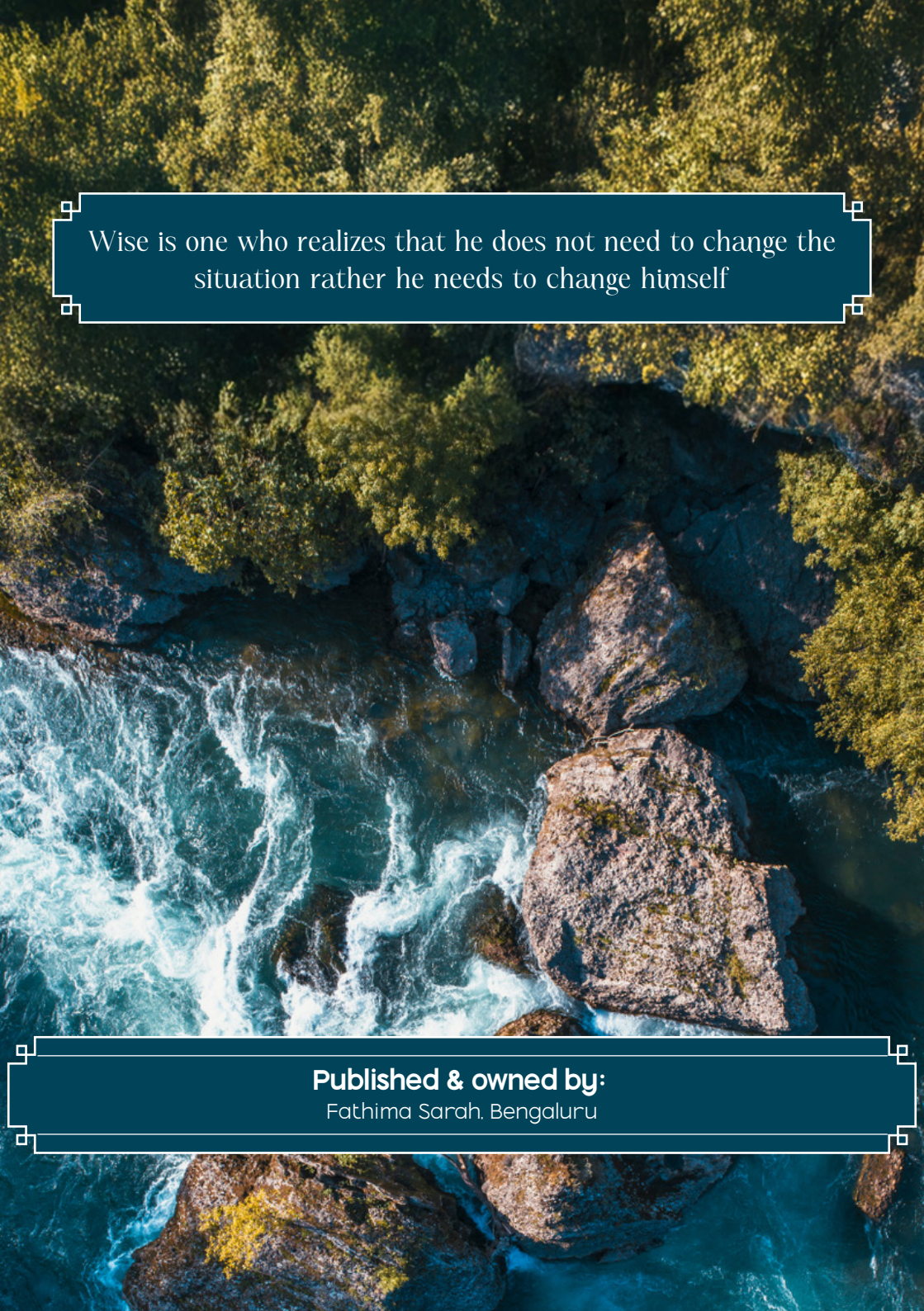
Do those who commit evil deeds imagine that We shall deal with them in the same way as We deal with those who have attained to faith and do righteous deeds, that they will be alike in their living and their dying? How badly they judge! God has created the heavens and the earth for a true purpose, so that every soul may be rewarded for whatever it has earned, and no one will be wronged. [Prophet], consider the one who has taken his own desire as a deity, whom God allows to stray in the face of knowledge, sealing his ears and heart and covering his eyes—who can guide such a person after God [has abandoned him]? Will you not take heed? (45: 21-23)

One who thinks that it is all the same whether a man leads a virtuous life or a life of evil—since either way he ultimately has to die and perish—is nurturing an extremely erroneous idea. This way of thinking runs counter to the consciousness of justice which is found in the very nature of every man right from his birth. Moreover, this amounts to denying the meaningfulness of the universe, which is immanent in it to the ultimate degree. The fact is that man's inherent nature and the vast universe around him both completely nullify the concept by which life is treated as being so purposeless as not to lead to any significant outcome. To make desire one's deity means giving it the supreme position in one's life. One who thinks and acts under the influence of desire has, in effect, made himself a slave to it.

Man's mind is perfectly capable of distinguishing between right and wrong. But, when he mindlessly follows his desires, he closes the door to reason. Then when he encounters arguments in support of the Truth, he fails to feel their weight. In reply to every statement, he presents false arguments and rejects it. Such behaviour ultimately impairs his mental powers. His ears hear the words but fail to grasp their meaning. His eyes look at the Truth but fail to learn a lesson from it. The message of truth reaches his heart but fails to warm it. God has made man's power of reasoning the entrance gate for guidance. But if a man enslaved by his desires shuts off his mind, how can guidance enter?

They say, 'There is nothing but our life in this world: we die, we live, nothing but time destroys us.' They have no knowledge of this; they only follow conjecture. Whenever Our clear revelations are recited to them, their only argument is to say, 'Bring back to us our forefathers, if what you say be true.' Say, 'God gives you life, then causes you to die, and then will gather you together for the Day of Resurrection, about which there is no doubt. But most people do not know it. (45: 24-26)

Nothing but time destroys us.' These are not the words of the common man. Such maxims are typically uttered by a special calibre of individual. Such an individual, because of his intelligence, attains the status of an intellectual representative of society. However, whatever he says is based on conjecture and not on any real knowledge. On the contrary, whatever a prophet says is based on a concrete foundation. Every day we witness the birth of a human being out of a death-like state of nonexistence. It is as if here every man receives life after "death", then after being alive, he dies again. This is an indication of the fact that, just as life appeared after deathlike non-existence for the first time, similarly, for the second time also, there will be life after death. With this, the possibility of life after death is proved beyond doubt. Therefore, it is not correct to demand that those who are due to be resurrected in future should be brought back to life today for the purpose of demonstrating this truth, because the whole purpose of the present world is to put man to the test. If, today, the state of the future world were to be shown, the purpose of testing would be nullified. □

An aerial photograph of a river flowing through a dense forest. The water is a vibrant blue-green color, and it is surrounded by large, dark grey rocks. The surrounding forest is lush and green, with sunlight filtering through the trees. The image is used as a background for a quote and publication information.

Wise is one who realizes that he does not need to change the situation rather he needs to change himself

Published & owned by:
Fathima Sarah, Bengaluru