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SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



Change yourself, and your circumstances will change on their own.

A Magazine for The Journey of Life

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

Spirit of Islam.....



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



Explains Creation plan of God for humankind



Enlightens people on the subject of global peace



Addresses contemporary issues



Assists the readers to deal with life's challenges



Offers Spirituality to a wider circle of seekers



Fosters greater communal harmony through religious understanding

United in prayers

SOI Editorial Committee

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SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

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FROM THE DESK OF THE EDITORIAL DIRECTOR



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THE GIFT OF CRITICISM

One sign of intellectual maturity is the ability to listen to criticism without becoming disturbed. Most people are pleased when they are appreciated, but become uneasy when someone points out their shortcomings. This attitude closes the door to learning. The moment criticism produces anger, the process of intellectual development comes to an end.

Maulana Wahiduddin Khan had a remarkable attitude in this regard. He did not like unnecessary praise, but he welcomed criticism. He would judge criticism on merit. If something said against him was true, he gladly accepted it. If it was not true, he replied with reason and argument, without anger. There is no need for anger in either case. This is the real spirit of learning.

This attitude was beautifully expressed by Umar ibn al-Khattab when he said, "May God bless the person who sends me the gift of my shortcomings." He called the discovery of one's shortcomings a gift. This is because a weakness of which you are unaware

cannot be corrected. The person who makes you aware of it is, therefore, helping you in your self-development.

There is a saying attributed to an ancient philosopher. When asked from whom he had learnt good manners, he replied that he had learnt them from those who had no manners. Whatever he found unpleasant in their behaviour, he made sure to avoid in his own conduct. This is the attitude of a wise person. He is capable of learning even from negative experiences.

A sincere seeker of truth does not ask, “Who has said this?” He asks, “Is what has been said true?” If it is true, he accepts it, regardless of who said it. If it is untrue, he answers calmly and objectively.

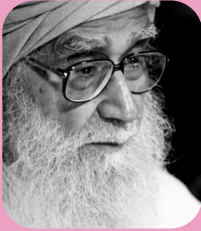
Disagreement, therefore, is not an evil. Properly handled, it becomes a means of intellectual development. You need not agree with everyone, but you must be prepared to listen to everyone.

Criticism is not an insult. It is a mirror. The wise person looks into this mirror, discovers his shortcomings and uses that discovery for self-correction. □



Disagreement is not an evil. Properly handled, it becomes a means of intellectual development.

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)

One summer afternoon in Delhi, the electricity suddenly went off. The fan stopped moving and, within a short while, the room became unbearably hot. There was no movement of air and no immediate prospect of relief. I remained in this condition for quite some time.

Then, all of a sudden, the electricity returned. The fan began to move and cool air touched my body. Within moments, the whole situation changed. The same room which had seemed so uncomfortable now became a place of comfort.

This simple incident set me thinking. I realized that an ordinary experience can sometimes become a source of extraordinary wisdom.

The present world is, in a sense, a world of heat. Here, man has to pass through difficulties, disappointments, losses and unpleasant situations. No one is exempt from such experiences. They are an inseparable part of life. But for a person of faith, these experiences are not meaningless. They are opportunities for patience, remembrance of God and spiritual development.

A believer who lives in this world with faith and patience has a great hope before him. Death, for him, is not simply the end of life. It is the moment when the period of trial comes to an end and another world begins. The change may be like the sudden return of electricity after a long period of oppressive heat—a transition from discomfort to unimaginable comfort.

Spirituality develops in a person the ability to draw higher lessons from ordinary happenings. He begins to see beyond appearances and discovers meaning in what others regard as commonplace.

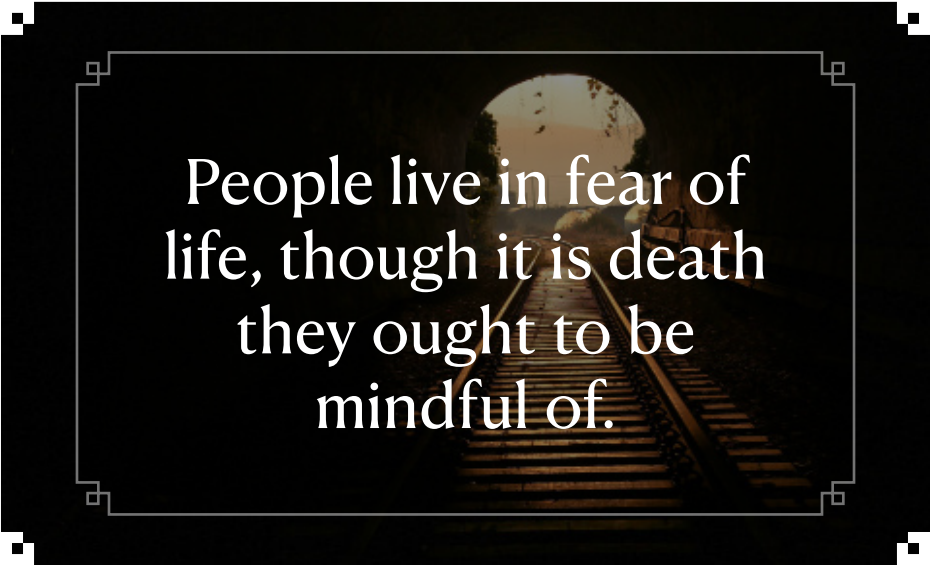
This is how a material event can become a spiritual experience. Spirituality develops in a person the ability to draw higher lessons from ordinary happenings. He begins to see beyond appearances and discovers meaning in what others regard as commonplace.

Spirituality is essentially an inner journey. It takes a person from material thinking to meaningful

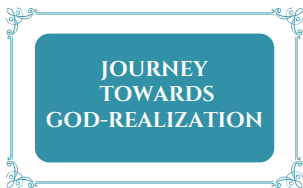
thinking. This journey cannot be seen by others, but the traveller experiences it within his own consciousness.

A spiritually awakened person finds reminders of God everywhere. Every event becomes a lesson, every difficulty an opportunity for growth, and every comfort a reminder of gratitude.

This is spiritual progress: to live in this world, yet continually discover the world beyond it. □



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



DISCOVERING GOD EVERYWHERE

The universe is not silent. It speaks every moment, but its language is one of signs rather than words. The rising sun, the alternation of night and day, the falling rain, the growing tree, the vastness of the sky and even the beating of the human heart—all these contain a message for man. The message, however, is understood only by one who has developed the art of reflection.

The Quran repeatedly invites man to observe the universe. It says: “Indeed, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of understanding.” (3: 190) The universe, therefore, is not merely something to be used. It is something to be read.

There is a well-known story about a Sufi. Someone once asked him, “What is the proof of God?”

He replied, “The leaves of a tree.”

The questioner was surprised. How could ordinary leaves provide evidence of God? The Sufi explained that leaves and fruits grow from the same earth. They receive the same water and the same sunlight. Yet their results are astonishingly different. One plant produces sweetness, another bitterness; one gives fragrance, another medicine. Outwardly, we see only soil, water and sunlight. But behind these visible things there operates an extraordinary system.

Who established this system? Who gave each seed its particular programme? Who causes one tree to produce mangoes and another to produce oranges, although both draw their nourishment from the same earth?

Such questions take a person from creation to the Creator.

This way of looking at things may be called *tawassum*—the ability to discover deeper realities through outward signs. The Quran speaks of signs for “those who discern.” (15: 75) A person possessing this quality does not stop at appearances. He travels intellectually from the visible to the invisible.

Consider the example of a cow. It eats ordinary grass, yet within its body this simple material passes through an amazingly complex biological process and emerges as milk. The Quran itself draws attention to this phenomenon: “We give you to drink of that which is in their bellies... pure milk, pleasant for those who drink it.” (16: 66)

For most people, milk is simply an article of food. For a thoughtful person, it is also an introduction to the Creator.

The same principle applies to every event of life. A spiritually awakened person possesses the ability to convert material experiences into spiritual nourishment. Just as the cow converts grass into milk, he converts everyday happenings into lessons of divine wisdom.

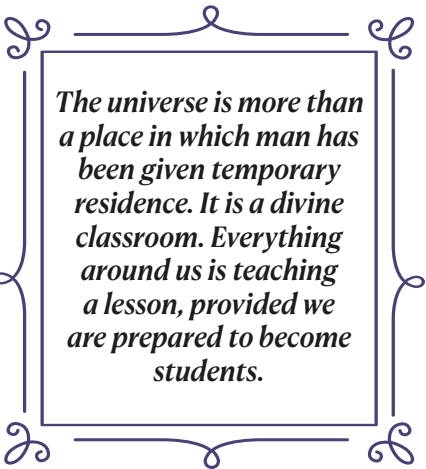
When others see only nature, he sees the Creator. When others see only an event, he discovers a lesson. When others become preoccupied with a problem, he asks what message the situation contains for him.

This is the beginning of *ma’rifah*, or realization of God.

Ma’rifah is not simply possessing information about God. It is a living discovery of God. A person may know many theological arguments and yet remain spiritually unmoved. Another person may look at a flower opening in the morning and suddenly become overwhelmed by the realization of the wisdom and beauty of its Creator.

The Quran says: “We shall show them Our signs in the universe and within themselves, until it becomes clear to them that this is the truth.” (41: 53) This verse gives us a complete programme for spiritual discovery. The signs of God are spread throughout the external universe and within human existence itself.

Every morning brings a new sign. Every night presents another demonstration. The seed breaking through the soil, clouds carrying enormous quantities of water, the earth reviving after rain, the disciplined movement of celestial bodies—all silently proclaim that this universe is governed by an intelligence infinitely greater than our own.



The universe is more than a place in which man has been given temporary residence. It is a divine classroom. Everything around us is teaching a lesson, provided we are prepared to become students.

The universe is therefore more than a place in which man has been given temporary residence. It is a divine classroom. Everything around us is teaching a lesson, provided we are prepared to become students.

The spiritually awakened person walks through the same world as everyone else, but he lives in a different intellectual world. Others see things; he sees signs. Others see creation; he discovers the Creator.

This is reflection at its highest level: discovering God through His universe and turning every experience of life into a means of coming nearer to Him. □



DEATH IS NOT EXTINCTION

Preparation for Eternal Life

Dictionaries often define death as “the permanent cessation of life”. This definition describes death from the standpoint of physical observation. A person is alive; then his bodily functions cease, and he is declared dead. Seen only from this perspective, death appears to be the complete termination of human existence.

Religion presents an entirely different understanding. According to Islam, death is not the end of life. It is a transition from one stage of existence to another.

Man has been created as an eternal being. His lifespan is divided into two phases: the pre-death period and the post-death period. The first is temporary; the second is eternal. The present world is therefore not man’s final destination. It is the place where he prepares himself for the world that comes afterwards.

The Quran states: “Every soul shall taste death.” (3: 185) The expression “taste death” is significant. It indicates an experience through which man must pass. Death does not mean that man is reduced to nothingness. He passes through the experience of death and enters another phase of existence.

The relationship between the two phases may be understood through the example of cultivation. A farmer has one season in which to sow his seeds. Once that season has passed, he can no longer sow. The time of harvest then arrives, when he receives according to what he planted earlier. Our worldly life is the season of sowing; the Hereafter is the season of harvest.

The Quran says: “Whoever has done the smallest particle of good will see it; while whoever has done the smallest particle of evil will see it.” (99: 7-8) Nothing of moral significance is therefore lost. Every good deed, every sincere intention, every act of patience

and every response to life's tests becomes part of our eternal record. This gives extraordinary importance to the present moment.

After death, man will no longer possess the freedom of action that he enjoys today. The examination will be over. There will be no opportunity to return and rewrite one's answers. The post-death world is not a place for preparation; it is a place for receiving the consequences of the preparation made here.

The Prophet Muhammad expressed this reality in practical terms: "When a person dies, his deeds come to an end except for three – continuing charity, beneficial knowledge and a righteous child who prays for him" (*Sahih Muslim*) Death therefore carries a message for the living: do today whatever must be done for tomorrow.

Every funeral silently delivers this message. The person being carried to the grave once possessed plans, appointments, possessions and ambitions just as we do. Then, suddenly, his opportunity for action ended. What remains with him is not what he owned, but what he became and what he sent ahead through his deeds.

The wise person therefore remembers death not in order to become pessimistic, but to become more conscious of life. Awareness of death teaches him to distinguish between the temporary and the eternal. It reminds him not to waste his limited time in hatred, jealousy, revenge and meaningless pursuits.

Death is not a message of despair. It is a call to preparation. Tomorrow belongs to God; today has been given to us. Whatever goodness you wish to carry into eternity, begin creating it now. Whatever correction you need to make in yourself, make it today. For death does not announce the end of man's journey. It announces the end of his preparation. □



DISCOVER SOMETHING EVERY DAY

Food for the Mind

There is a Japanese saying: “Discover something new every day, even if it be a new method of threading a needle.” This saying expresses an important law of human nature. Man is born with a mind, and the mind demands continuous development. Intellectual growth is not an occasional activity; it is a lifelong process.

The world around us is full of material for such development. Every experience contains a lesson, every observation has something to teach, and every encounter can become a source of new understanding. But this happens only when a person possesses an awakened mind.

Yesterday's knowledge is not enough for today's intellectual life. The mind requires fresh nourishment in the form of new ideas, new observations and new realizations.

A curious person is always asking questions. Why did this happen? What can I learn from it? Is there another way of looking at it? Such questions transform ordinary experiences into intellectual discoveries. What appears insignificant to others may become a source of wisdom for him.

Discovery is food for the mind, just as ordinary food is nourishment for the body. We eat every day because yesterday's meal cannot satisfy today's physical requirement. The same principle applies to the mind. Yesterday's knowledge is not enough for today's intellectual life. The mind requires fresh nourishment in the form of new ideas, new observations and new realizations.

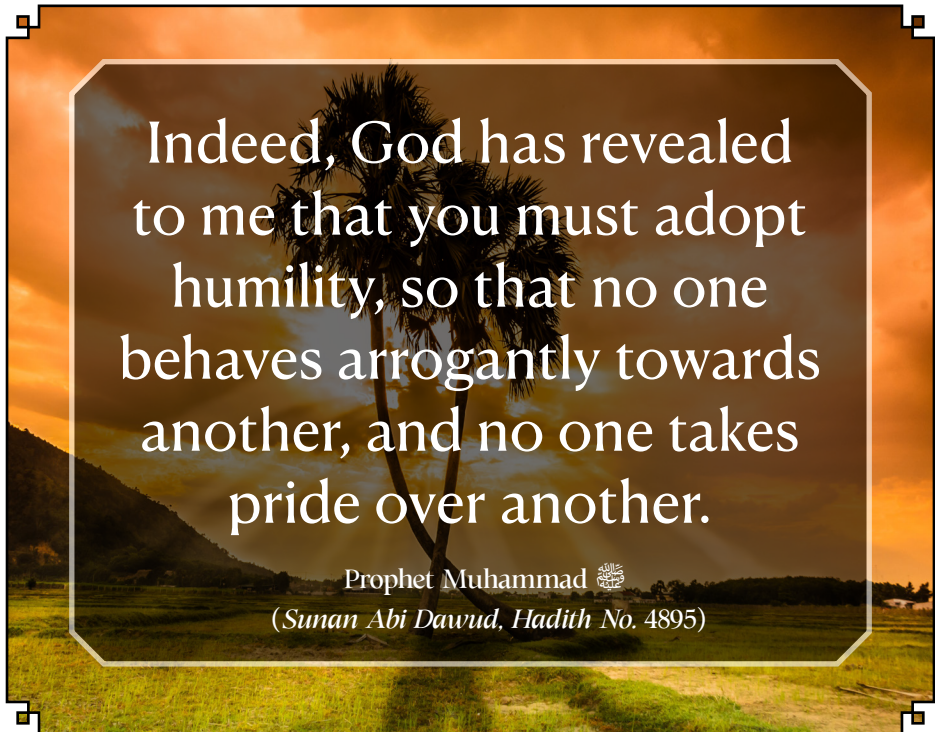
The Quran describes people of understanding as those who reflect upon “the creation of the heavens and the earth.” (3: 191)

This means a believer does not merely look at things; he thinks about them. Observation followed by reflection leads to discovery.

An animal requires physical food, but man requires both physical and intellectual nourishment. If a person satisfies only his bodily needs while neglecting his intellectual needs, his human potential remains undeveloped.

Make it a habit, therefore, to discover something every day. Read attentively, observe carefully, listen patiently and think deeply. Even an unpleasant experience can teach you something that a pleasant experience cannot.

Daily discovery keeps the mind alive. It develops creativity and enlarges one's understanding. And it is the creative mind—the mind that continuously discovers new meaning in old things—that becomes capable of achieving greater things in life. □



Indeed, God has revealed
to me that you must adopt
humility, so that no one
behaves arrogantly towards
another, and no one takes
pride over another.

Prophet Muhammad ﷺ
(*Sunan Abi Dawud, Hadith No. 4895*)

SAVE YOURSELF FIRST

Freedom From Needless Anger

There is a simple piece of advice that contains great wisdom: “Save yourself.” When someone insults you, opposes you or behaves unfairly towards you, your first impulse may be to react. You become angry, enter into an argument or begin thinking of revenge. You imagine that by reacting you are punishing the other person. But, in reality, the first victim of your reaction is yourself.

Anger disturbs your peace of mind. It weakens your judgement and consumes precious mental energy. The person who offended you may forget the incident within minutes and continue with his life. But you may carry it in your mind for hours, days or even years. He harmed you once; by repeatedly remembering the incident, you harm yourself many times.

This is why the wise person learns the art of saving himself.

A saying attributed to Prophet Yahya, or John the Baptist, contains an insightful observation about anger: “Anger is often connected with pride.” Consider human behaviour: a person may become furious with someone below him in position, yet remain remarkably controlled before someone more powerful than himself. This shows that anger is not always as uncontrollable as we imagine. Very often, behind anger stands a wounded ego.

To save yourself means refusing to allow another person’s bad behaviour to enter your mind and destroy your inner balance. His behaviour belongs to him; your response belongs to you. Why surrender control of your inner world to someone else’s misconduct?

The Quran praises those “who restrain their anger and forgive others.” (3: 134) Restraining anger is therefore not weakness. It is an act of strength. It means that you possess sufficient self-

control to prevent an external event from becoming an internal disturbance.

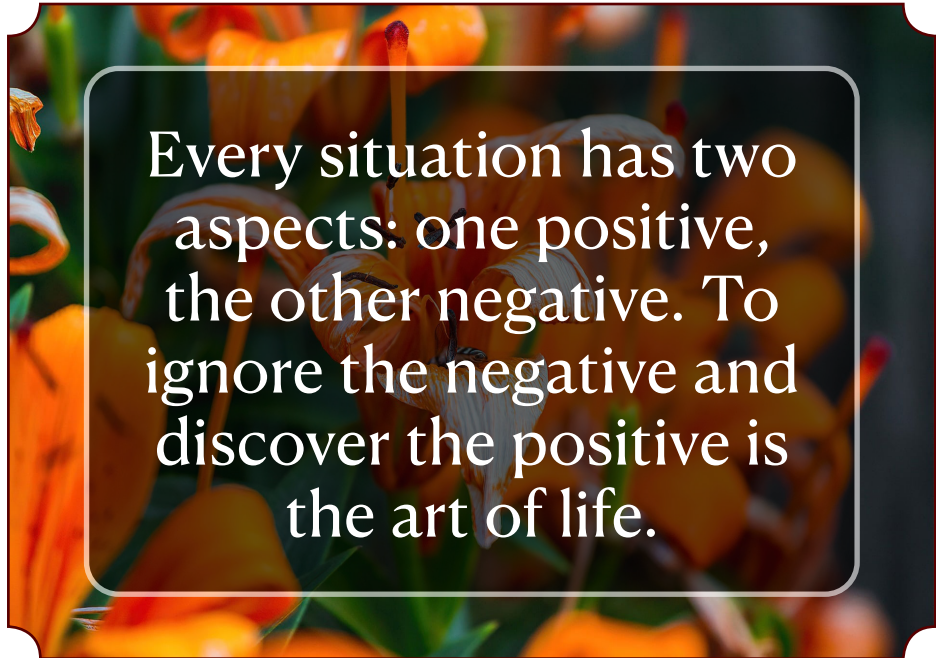
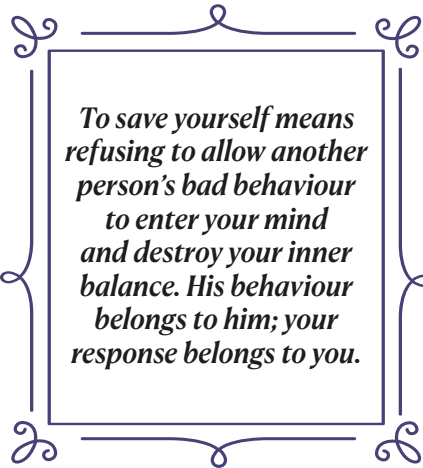
The unwise person asks, “How can I teach him a lesson?” The wise person asks, “How can I protect myself from negativity?”

To save yourself means refusing to allow another person's bad behaviour to enter your mind and destroy your inner balance. His behaviour belongs to him; your response belongs to you.

Overlooking provocation is not defeat. Remaining calm is not cowardice. Both are forms of self-protection.

The greatest victory is not defeating the person who has offended you. The greatest victory is refusing to become a victim of your own anger.

When provoked, remember just two words: save yourself. □



Every situation has two aspects: one positive, the other negative. To ignore the negative and discover the positive is the art of life.

THE ART OF NON-PROVOCATION

Character Above Every Insult

One of the remarkable qualities of Prophet Muhammad was that his opponents found it difficult to provoke him. He faced hostility, ridicule and personal attacks, yet he refused to allow another person's behaviour to determine his own response. His conduct remained dignified and purposeful.

A striking example is recorded in *Sahih al-Bukhari*. Some opponents of the Prophet used to call him "Mudhammam", meaning the condemned or blameworthy one, instead of Muhammad, meaning the praised one. They did this deliberately as a form of ridicule.

The Prophet responded in an extraordinary manner. He said to his Companions, in effect: "Do you not wonder how God has turned away from me the abuse of the Quraysh? They abuse Mudhammam and curse Mudhammam, while I am Muhammad."

This was more than a play on words. It demonstrated a profound principle of life: do not personalize every negative remark.

The Prophet knew who he was and what his mission was. An insulting name invented by his opponents could not alter either reality. By refusing to accept the insult psychologically, he deprived it of its power.

This is the art of non-provocation.

Many conflicts arise not merely because someone says something unpleasant, but because the other person immediately reacts. One provocative word produces another, and soon a minor incident develops into a major confrontation. An insult becomes a quarrel only when it finds a willing participant.

The Quran describes the servants of the Merciful as those who, when addressed by the ignorant, respond with words of peace (25: 63). This is not weakness. It is mastery over oneself.

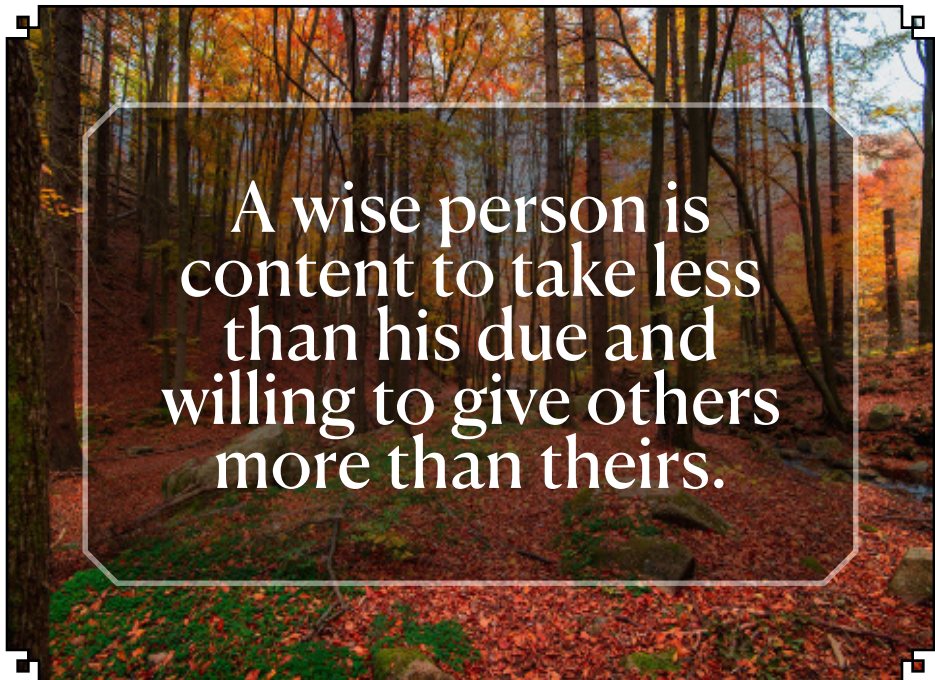
The world will always contain unpleasant people and provocative situations. We cannot control what others say, but we can certainly control how we respond.

Many conflicts arise not merely because someone says something unpleasant, but because the other person immediately reacts. One provocative word produces another, and soon a minor incident develops into a major confrontation.

A praiseworthy character acts like a shield. It prevents external negativity from entering one's inner world.

The strongest person, therefore, is not one who immediately retaliates. It is one whose character remains predictable and firm under provocation.

Sometimes the most powerful answer to an insult is simply to remain unaffected—and move on. □



A wise person is content to take less than his due and willing to give others more than theirs.

THE DIVINE SYSTEM OF SUSTENANCE

Beyond Money and Markets

There is a common misconception about sustenance in the modern world. We tend to believe that obtaining the necessities of life is essentially a financial transaction. We go to a shop, pay money and return with food, clothing or some other commodity. Because payment is the final and most visible part of the transaction, we unconsciously assume that money is what has provided us with these things. But is this really so?

Suppose a person has unlimited financial resources, but there is no food available in the market. What can his money buy? Suppose he has sufficient money to purchase water, but there has been no rain and the sources of water have dried up. Suppose he possesses enormous wealth, but his body has lost the ability to digest food. Or suppose factories are functioning and goods have been produced, but transportation networks have collapsed and nothing can reach him. In all these situations, money remains in his possession, but its purchasing power becomes practically meaningless.

This simple observation leads us to an important realization: money does not create sustenance. It merely enables us to obtain a small share of sustenance that has already been produced through an enormous system operating beyond our control.

The Quran draws attention to this reality when it says: “How many creatures cannot fend for themselves! God provides for them and for you. He is the All Hearing, the All Knowing.” (29: 60)

Look at the countless creatures inhabiting the earth. Birds leave their nests every morning without carrying provisions. Wild animals possess neither farms nor warehouses. Fish have no markets beneath the oceans. Yet generation after generation, an immense variety of living creatures continues to receive the nourishment necessary for survival. Who established this universal system of sustenance?

The Quran invites us to look beyond the immediate supplier and discover the ultimate Provider. Human civilization itself

operates within the same system. Behind a simple loaf of bread lies an extraordinary chain of events. There must first be fertile soil. A seed must

The Quran repeatedly draws attention to the vast infrastructure that supports human life.

Consider water. Every civilization depends upon it, yet humanity does not manufacture the world's basic supply of fresh water.

possess the mysterious capacity to germinate. There must be sunlight at the right distance and intensity. Water must become available. The atmosphere must remain suitable. Microorganisms must maintain the fertility of the soil. The crop must survive long enough to mature. Human beings must possess healthy bodies with which to cultivate and harvest it. Transportation must then carry the grain, mills must process it, and innumerable other arrangements must function before bread finally reaches a shop.

Only at the end of this immense chain does the customer arrive and pay for it. We pay for the bread; we do not create the system that makes bread possible. This distinction is fundamental.

The Quran repeatedly draws attention to the vast infrastructure that supports human life. Consider water. Every civilization depends upon it, yet humanity does not manufacture the world's basic supply of fresh water. Solar heat lifts enormous quantities of water from seas and oceans through evaporation. Winds transport water vapour across great distances. Clouds form, move and eventually release rain over the land.

The Quran refers to clouds as being "heavy with rain" (13: 12) and elsewhere speaks of winds that carry and distribute the processes associated with rainfall. Long before a farmer irrigates his field or a municipality turns on a water pump, a planetary water system has already been operating on his behalf. The same is true of human resources.

Every economy requires workers, farmers, engineers, doctors, scientists and entrepreneurs. Yet no economic institution creates human beings from nothing. Human life begins through an extraordinarily complex biological process that operates independently of human command. The Quran reminds us that God "knows what every female bears." (13: 8) Thus, even the

human beings who run the economy are themselves products of a system they did not design.

Transportation provides another example. Today we travel in cars, trains, ships and aircraft, but the principle of transportation existed long before modern technology. The Quran reminds man of animals that “carry your loads to lands which you could otherwise not reach without great hardship.” (16: 7) Elsewhere, it declares that God has honoured the children of Adam and “carried them on the land and sea, and provided them with good things.” (17: 70) Modern technology has greatly expanded these possibilities, but technology itself works only because the universe is technologically exploitable.

A ship floats because matter possesses particular properties. An aircraft flies because the atmosphere follows consistent physical laws. An engine works because energy behaves according to discoverable principles. Electricity can be generated because nature has been created with stable characteristics. Scientists discover these laws; they do not create them. Engineers make use of the properties of matter; they do not originate those properties. This is the deeper meaning of divine facilitation. Human civilization is possible because the universe has already been made favourable to human activity.

Consider something as ordinary as buying a piece of fruit. You enter a supermarket, select an apple and pay at the counter. From your immediate perspective, the transaction appears complete: you paid money and obtained an apple. But money did not create the apple.

Before you arrived, a seed had to contain the programme for becoming an apple tree. Soil had to provide nutrients. Roots had to absorb them. Sunlight had to power photosynthesis. Rain or irrigation had to provide water. Flowers had to develop and pollination had to occur. The tree then had to transform these materials into a fruit possessing a particular colour, fragrance, texture and taste. After all this, farmers harvested it, workers packed it, vehicles transported it and retailers displayed it. Your payment came at the very end. This pattern applies to almost everything we consume.

Modern economics explains production in terms of land, labour, capital and enterprise. This analysis is useful at the human level. But reflection takes us one stage further. Who

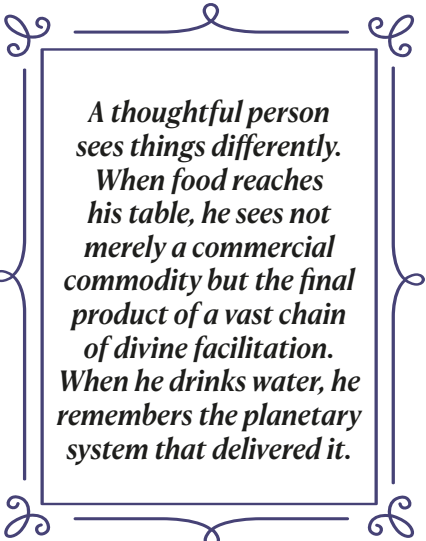
created the land? Who established the biological possibility of labour? Who placed raw materials in the earth? Who created the natural laws without which enterprise could produce nothing?

Once the question is carried to its logical conclusion, human contribution appears important but limited. The Quran states: “Surely, God is the Provider, the Lord of all power, the Strong” (51:58). This does not deny the role of human effort. Islam does not teach that a person should sit idle and wait for sustenance to descend from the sky. The farmer must cultivate his land. The worker must work. The businessman must organize his enterprise. The scientist must conduct research. Human beings have been given the responsibility to make use of the opportunities placed within creation. But utilizing an opportunity is different from creating it.

Man’s role is to participate in the system of provision; God’s role is that of the ultimate Provider. Failure to understand this distinction produces a particular kind of intellectual arrogance. A person receives his salary and thinks that his employer sustains him. A businessman makes a profit and believes that his commercial ability alone produced his wealth. A prosperous society begins to imagine that technology has made it independent of nature. Then a drought, pandemic, natural disaster or disruption of supply chains suddenly exposes the fragility of this assumption. A supermarket with empty shelves teaches a lesson that shelves filled with food can easily conceal.

The abundance surrounding us depends upon innumerable conditions remaining favourable simultaneously. A disturbance in only a few of them can affect millions of lives. This should make us realize how much of what we call ordinary life actually depends upon arrangements beyond human control.

The mistake of modern man is not that he uses money or participates in the market. Both are necessary parts of civilization. His mistake



*A thoughtful person
sees things differently.
When food reaches
his table, he sees not
merely a commercial
commodity but the final
product of a vast chain
of divine facilitation.
When he drinks water, he
remembers the planetary
system that delivered it.*

is intellectual: he notices the final human transaction but overlooks the enormous system that made the transaction possible. He sees the price tag but forgets the universe behind the product.

A thoughtful person sees things differently. When food reaches his table, he sees not merely a commercial commodity but the final product of a vast chain of divine facilitation. When he drinks water, he remembers the planetary system that delivered it. When he earns money, he recognizes that his own intelligence, health, opportunities and abilities were themselves given to him. Such realization naturally produces gratitude. And gratitude is the proper response to sustenance.

The truly awakened person therefore does not stop at the shopkeeper, employer, market or supply chain. His mind travels beyond these immediate causes to the Cause behind all causes.

He realizes that money may purchase food, but money cannot create a seed. It may pay a water bill, but it cannot create rain. It may buy medicine, but it cannot independently create the laws of healing. It may purchase a ticket, but it cannot create the physical laws that make transportation possible.

Human beings arrange, process, transport and exchange. But the foundational resources, laws and possibilities have already been provided. This is the divine system of sustenance. Man makes the payment at the counter. But long before he arrives there, the universe has already been working for him. □



“

Overconfidence makes people anticipate the destination without beginning the journey.

WOMEN: A FORCE FOR PEACE

Nurturing Harmony and Hope

People generally understand peacekeeping in terms of military or security personnel deployed to conflict-affected areas to maintain peace, prevent violence and protect civilians. But there is another, often overlooked and perhaps far more powerful, peacekeeping force: women.

Women are naturally endowed with the ability to build bonds, bring families together and keep them united. They have a remarkable capacity to diffuse conflicts, counsel others, extend affection and care, empathize with those around them, look after the elderly and the sick, and manage multiple responsibilities at the same time. They are also capable of making sacrifices for the greater good. With courage and patience, they fulfil their responsibilities and remain steadfast in doing what is right.

All praise and gratitude belong to God, through whose blessings all good things are accomplished. It is therefore with humility that I mention the work being carried out by women associated with CPS International, New Delhi. They are steadily bringing together this powerful force of women with positivity and hope. By the grace of God, their efforts are producing encouraging results.

In Delhi, Mrs Fahmida Khan, along with her dedicated team, has been working towards this goal for many years through regular classes and WhatsApp groups. In Kolkata, Ms Shabina Ali has taken up a similar initiative. Her recent report is an inspiration for all women members of CPS International.

On Friday, August 14, 2026, at 5 pm, a group of women from the local area around her maiden home in Dr Biresh Guha Street gathered for a Quran learning class.

The session focused on the translation of and lessons from the Quranic chapter *Ad-Duha*, drawing on the commentary *Tazkir-ul-Quran* by Maulana Saheb. This was followed by a

discussion on relevant literature. It was a privilege for Shabina Ali to facilitate this first session and share reflections from the Quran.

The class will be held fortnightly. In the coming sessions, along with the Quran learning class, selected chapters from *Tarbiyat-e-Aulad* (Upbringing of Children) will also be taken up. May God make these gatherings a means of deeper understanding, reflection and practical application of the Quran in our lives.

Another class for women is also being conducted in Kolkata under the arrangement of Brother Mohammad Abdullah, chapter head of PSF Kolkata, with Shabina Ali serving as the coordinator. Similar initiatives are also being undertaken by women's teams in Bengaluru and the USA.

Beyond these organised teams, several women in different states, cities and districts have taken up this responsibility individually. They may currently be working alone, but they are the beginnings of what can become a much larger force. Among them are Sufia Akhtar from Bihar; Yasmeen Shaikh from Mumbai; Sajida Perveen and Ayesha Yusra from Visakhapatnam; Sameena Usman and Ghufrana Ansari from Malegaon; Husna Abrar and Qudsiya Jamal from Vaniyambadi; Rubina Arshi from Raichur; Shamshad Begum from Vijayapura; Sadiya from Ambur; Saliha from Mysuru; Maria Hasan from Madhubani, Bihar; Dr Safeena Tabassum from Saharanpur, Uttar Pradesh; and Ayesha Ummehany from Kurnool. I am sure there are many more whose names I do not know. May God increase their number and bless their efforts.

We all know the saying: "A house is called a home only when a woman is in it." The Quran gives women an important role in making their homes centres of learning and wisdom. God says: And remember what is recited in your houses of the revelations of God and wisdom. Indeed, God is Most Subtle, All-Aware. (33: 34)

This verse points to the home as a place where the Quran and wisdom are remembered and discussed. A woman who brings

learning, reflection and positive thinking into her home does not merely influence her own family; she helps shape the next generation.

The peacekeeping role of women, therefore, extends far beyond resolving occasional disputes. It begins within the home and gradually reaches the wider family, neighbourhood and society. A woman who develops wisdom, patience, empathy and a positive outlook becomes a source of stability for those around her.

The world needs many kinds of peacekeeping forces, but one of the most enduring is already present in almost every home. It is the woman—the mother, daughter, sister and wife—who quietly builds relationships, absorbs tensions, brings people together and keeps hope alive.

If this natural capacity of women is consciously developed through Quranic learning, wisdom and positive action, it can become a powerful movement for peace. The women working through CPS International, New Delhi are taking small but significant steps in this direction. Their efforts remind us that lasting peace is not created only at conference tables or on battlefields. It is created every day in homes, families and communities by people who choose understanding over conflict and hope over despair. □

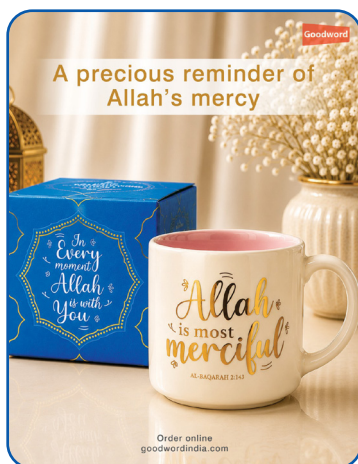
 *Ms Fathima Sarah, Bengaluru CPS Team*

If you want to take, you should try to give. It is only in giving to others that we can have our share too.





A Gift for Our Readers



- ❁ Share your thoughts on the article “Women: A Force for Peace” and tell us what inspired or moved you most.
- ❁ The top 10 responses will receive this beautiful Goodword cup as a gift.
- ❁ Responses may be sent in English, Urdu or Roman Urdu.
- ❁ Gifts will be dispatched only to addresses within India.
- ❁ We look forward to reading your reflections!



Please share your feedback to: fathimasarah382@gmail.com



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 CULTURE OF PEACE

Albert Einstein said, “Peace cannot be kept by force; it can only be achieved by understanding.” Look at the universe. The sun rises every morning without making any noise. The planets move continuously in their respective orbits without colliding with one another. Rivers flow, trees grow and bear fruit, and the seasons come and go according to a fixed order. Everywhere there is harmony, balance and discipline.

This phenomenon gives us a great lesson: peace is the culture of the universe.

Conflict is an exception; peace is the rule. Violence interrupts the natural process of development, while peace provides the atmosphere in which life can flourish. A seed requires peaceful conditions to become a tree. A student needs peace to acquire knowledge. Scientists need peace for research, families need peace to flourish, and civilizations need peace to progress.

The Quran says: “God calls to the Home of Peace.” (10: 25) Paradise is thus described as *Dar al-Salam*, the Home of Peace. This tells us that peace is not merely a social convenience. It is a value deeply embedded in the divine scheme of creation.

Peace should never be mistaken for weakness. In reality, maintaining peace often requires greater strength than entering into confrontation. Retaliation is easy because it follows emotion. But remaining calm when provoked, forgiving when one could retaliate, and continuing constructive work despite unpleasant circumstances require great self-control.

The Quran describes the servants of the Merciful as those who, when addressed harshly by ignorant people, respond with “Peace” (25: 63). This is not passivity. It is wisdom—the ability to prevent another person’s behaviour from determining one’s own behaviour.

War may sometimes bring victory, but it cannot build civilization. Civilization grows through education, cooperation, commerce, research and constructive endeavour. All these require peace.

The wise person therefore makes peace his first choice. He refuses to waste his energies in avoidable confrontation and uses them instead for constructive purposes.

To choose peace is to live in harmony with the culture of the universe. It opens the door to progress in this world and helps develop the peaceful personality worthy of the eternal Home of Peace. □

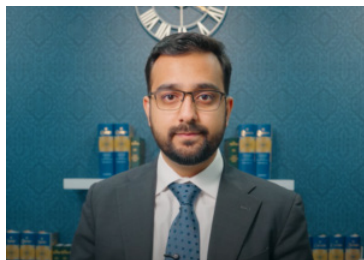


*War may sometimes bring victory, but it cannot build civilization.
Civilization grows through education, cooperation, commerce, research
and constructive endeavour.*

THE VOICE FROM MISSION CONTROL

Charles Duke's Spiritual Awakening

On July 20, 1969, astronauts Neil Armstrong and Buzz Aldrin became the first men to walk on the Moon. Back on Earth, the voice of Mission Control guiding them through the tense final descent belonged to astronaut Charles Duke Jr., who was serving as CAPCOM (Capsule Communicator). When the lunar module touched down, Armstrong radioed, “Houston, Tranquility Base here. The Eagle has landed.” Duke replied, “Roger, Tranquility. We copy you on the ground. You got a bunch of guys about to turn blue. We’re breathing again. Thanks a lot.”



That brief radio exchange was humanity’s first inter-celestial conversation and made Charles Duke the first human voice from Earth to be heard on the surface of the Moon. Three years later, in April 1972, Duke himself landed on the Moon as Lunar Module Pilot of Apollo 16, becoming the tenth person—and, at the age of 36, the youngest—to walk on its surface.

On February 21, 2008, two members of the Center for Peace & Spirituality International, Dr. Rajat Malhotra and Dr. Sadia Khan, met Charles Duke at the Ashoka Hotel in New Delhi for an interview. As a keepsake of the meeting, Duke gave them a signed photograph of himself in a spacesuit on the lunar surface.

The interview focused on spirituality. Reflecting on his life, Duke said:

“From the beginning, there was no peace in my life. I thought going to the Moon would give me peace. I thought this great career as an astronaut, all these goals and these accomplishments, would

give me peace, but they didn't. So I thought I'd change my career. I left my career with NASA as an astronaut and went into business. I made a lot of money, but I still could not find any peace. There was still something missing in my life."

In 1978, Duke's spiritual life changed course when he attended a Bible study session. In his autobiography, he wrote that his temper, ego, single-minded devotion to work and greed had damaged his relationship with his wife, Dotty, and their children. His marriage nearly ended in divorce when Dotty battled depression and, at one point, considered suicide. After Duke committed his life to God, he said, both his marriage and his relationship with his children improved considerably. The couple credited God with making their lives fuller and more joyful.

Maulana Wahiduddin Khan once observed that this pattern is not unique to Charles Duke. It is, in fact, the condition of many people today. The present age is an age of "making it big", of attaining ever greater success. There are unprecedented opportunities to acquire wealth, fame and power. People race against one another in pursuit of these things, and many do succeed in obtaining them. They are hailed as "super-achievers". Yet experience shows that material achievement does not necessarily bring inner joy. Many reach the heights of worldly success only to discover a sense of emptiness within.

The pattern repeats itself endlessly. Someone works tirelessly to amass wealth, only to discover that money cannot provide the joy they sought. Another marries the partner of their dreams, only to watch the relationship gradually lose its charm. A politician climbs to the top of the ladder, only to find the coveted position—and themselves—miserable once they arrive. Someone spends years saving for and building a dream home, only to discover that unhappiness has followed them through the door.

Perhaps this also explains the enduring human attraction to tragedy in literature, news and film: people recognize something of their own experience in it. Attempts to manufacture happiness through

external stimulation may produce temporary excitement, but such moments are no substitute for genuine inner contentment. Even Charlie Chaplin, the great master of cinematic comedy, experienced periods of profound personal unhappiness.

The truth Charles Duke discovered was that God-realization addresses one of the deepest causes of human unhappiness: a life experienced as meaningless and directionless. When a person develops a deep and personal relationship with the Creator, their existence is no longer defined by fleeting pleasures or material success. Instead, life acquires a profound sense of purpose and becomes aligned with a greater plan.

This realization transforms the very nature of the human journey. Every event, whether favourable or unfavourable, can then be understood as a meaningful part of a larger divine scheme. Success no longer produces arrogance, nor does failure necessarily lead to despair. Both become experiences through which a person can grow spiritually.

As Duke put it in one testimony: “My walk on the Moon lasted three days. My walk with God will last forever.” On another occasion, he reflected: “If I had to live my life over again, I would hope to do the same things I did, but with one difference—I would put God in the centre of my life. That would give a balance to my life where I think I would have avoided these other problems with marriage and life.”

History books will forever associate the Apollo programme with Neil Armstrong’s historic first step. But Charles Duke’s life points towards another equally significant frontier. Armstrong showed how far human beings could travel into the cosmos; Duke’s later journey demonstrated what can happen when an explorer turns his gaze inward.

To remember Charles Duke is therefore to remember not only a man who walked on the Moon, but also a man who went beyond the boundaries of material achievement in search of deeper and more lasting peace. His journey reminds us that the ultimate destination

is not a footprint in lunar dust, but an awakening of the human spirit. The truth Charles Duke discovered was that God-realization addresses one of the deepest causes of human unhappiness: a life experienced as meaningless and directionless. When a person develops a deep and personal relationship with the Creator, their existence is no longer defined by fleeting pleasures or material success. Instead, life acquires a profound sense of purpose and becomes aligned with a greater plan.

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 *Asad Pervez*

(Asad Pervez volunteers for the Center for Peace & Spirituality USA in Waltham, Massachusetts.)



If you are well-mannered towards those whose views are similar to yours, you may be said to exhibit a fairly good character. But, if you behave properly with those holding divergent views from you or who criticize you, then you deserve to be credited with having an excellent character.



THE POWER OF PERSEVERANCE

Keep Digging Every Day

There is an ancient Chinese story about an old man who lived in northern China. In front of his house stood two enormous mountains. They obstructed his way and prevented sunlight from reaching his home.

One day, the old man made an extraordinary decision. He called his sons and said, “Let us remove these mountains by digging them away.” His neighbours laughed at him. One of them said, “You are being foolish. Look at the size of these mountains. How can you possibly remove them with your hands?”

The old man calmly replied, “You are right. The mountains are enormous, and I am an old man. But after I die, my sons will continue. After them, their sons will continue. The mountains cannot grow any bigger, while with every day’s digging they will become a little smaller. If we continue, one day they must disappear.”



Great achievements seldom appear suddenly. They are generally the accumulated result of small efforts made consistently. A book is written page by page, knowledge acquired lesson by lesson, and a great institution built step by step.

This story contains a great lesson. It tells us that perseverance can overcome apparently insurmountable obstacles.

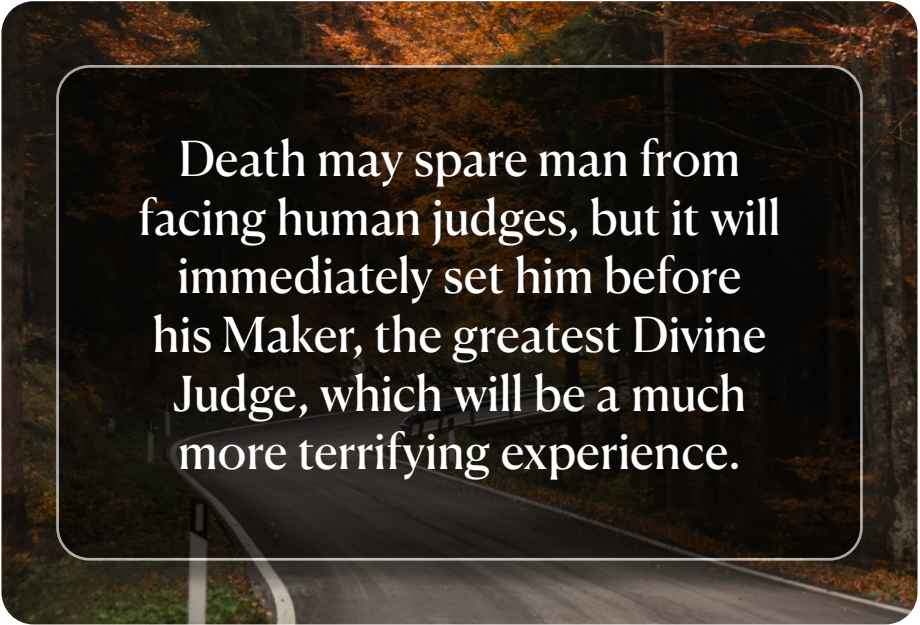
People generally become discouraged because they compare the magnitude of a problem with the effort they can make today. Seeing an enormous mountain before them, they conclude that their small effort is useless. But this is a wrong comparison. The real comparison is between a limited obstacle and continuous effort.

A problem has limits; perseverance need have none. The Quran says, "Indeed, God is with the patient." (2: 153) Patience does not mean simply waiting. It means remaining steadfast, continuing one's efforts and refusing to surrender to discouragement.

Great achievements seldom appear suddenly. They are generally the accumulated result of small efforts made consistently. A book is written page by page, knowledge acquired lesson by lesson, and a great institution built step by step.

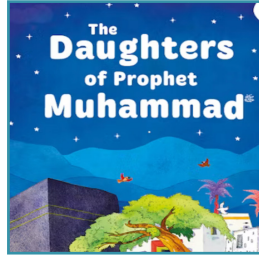
When faced with a mountain of difficulty, therefore, do not waste your energy calculating its enormous size. Begin removing whatever portion lies within your reach. You do not have to remove the whole mountain today. Your responsibility is simpler: keep digging.

If your effort continues, the obstacle cannot remain unchanged. Every sincere attempt makes the mountain smaller. Perseverance means believing that continuous effort will ultimately prevail. □



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.

CHILDREN'S CORNER



DAUGHTERS OF THE PROPHET MUHAMMAD

By Sr. Nafees Khan

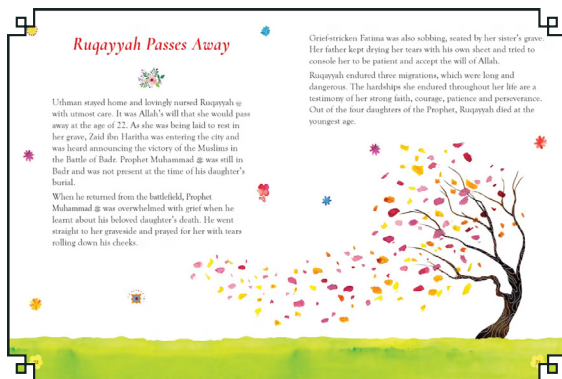
✦ **No. of Pages:** 128

✦ **ISBN:** 9789386589507

✦ **About the Author:**

The author Sr. Nafees Khan earned her Bachelor of Art's degree at Aligarh Muslim University in India and completed her teacher's training in Canada. Her career spans over thirty years as a teacher in elementary public schools. She has been an active member of the Toronto Muslim community since 1967. She has a special interest in the education of Muslim children and played a key role in the establishment of two full-time Islamic schools, Islamic Foundation School and Al Falah School in Toronto. Sr. Nafees served as Principal at both schools. Her other books are "A to Z of Akhlaaq", "Abu Bakr" and Daughters of the Prophet Muhammad.

Daughters of the Prophet Muhammad is a beautifully crafted children's book that introduces young hearts to the beloved daughters of the Prophet Muhammad ﷺ. With gentle storytelling and age-appropriate language, it offers a heartwarming introduction to Islamic history. The book brings to life the character, kindness, and faith of the Prophet's daughters in a way that little minds can understand. It is perfect for toddlers and preschoolers taking their first



steps in learning about Islam. Each page is designed to nurture a love for the Prophet's family and inspire young readers with meaningful values. Through engaging stories, children learn about compassion, patience, and the strength of faith. The

tone is soft, loving, and reassuring—ideal for bedtime reading or quiet reflection time. Vivid illustrations add colour and charm, making the experience both educational and enjoyable. Parents and educators will appreciate how this book makes Islamic teachings relatable to early learners. It gently plants the seeds of Iman (faith) while fostering emotional connection to the Prophet. This book is more than a story—it's a gift of love, legacy, and learning for every Muslim child.

5 Key Features of the Book:

1. **Child-Friendly Language** Simplified text tailored for young and preschool-aged children, making learning about Islam easy and fun.
2. **Faith-Centred Storytelling** Teaches Islamic values like love, kindness, and patience through the lives of the Prophet's daughters.
3. **Engaging Visuals** Bright, captivating illustrations that hold children's attention and support comprehension.
4. **Ideal for Family & Classroom.** Use Perfect for reading aloud at home or as a teaching aid in Islamic schools.
5. **Builds Emotional Connection to Islam** Helps young children form a meaningful relationship with the Prophet ﷺ and his family from an early age. Best suited for the age group of 7-13 years of age. □

CPS NEWSLETTER

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

CPS International and Goodword Books Participate in Chinara Book Fair 2026

CPS International and Goodword Books participated in the Chinara Book Fair 2026, held at the Sher-e-Kashmir International Convention Centre (SKICC), Srinagar, from 18 to 26 July 2026.

Iqbal Umri Saheb and Asif Khan Saheb represented the organizations at the book fair. During the event, they interacted with visitors and readers, introducing them to books on peace, spirituality, and Islam, as well as translations of the Quran.

The book fair provided an opportunity to connect with people from different backgrounds and share literature promoting peace, spiritual awareness, and a better understanding of Islam.

The visitors showed keen interest in staying connected with CPS International and expressed their desire to participate in future programmes and intellectual discussions.



Mr Aamir Mori representing CPS Srinagar team shares his experience:

✿ A Meaningful Encounter in Srinagar



During the Srinagar Book Festival, a visitor came to our stall looking specifically for books by Maulana Wahiduddin Khan. She expressed her happiness at seeing his books publicly displayed in Kashmir, saying that she had never before come across a stall dedicated to his works.

She shared that she had been following Maulana's teachings since 2021 and that his videos had brought a remarkable transformation in her life. She had enrolled in an M.A. programme in Islamic Studies.

She was gifted peace literature of Maulana. Receiving the books was an emotional moment for her, and her eyes filled with tears of gratitude.

The encounter was an inspiring reminder of how sincere efforts can reach receptive hearts in unexpected ways.



✿ The Purpose of Life: A session in old Delhi

As part of its educational outreach activities, the CPS Delhi team organized a session on 'The Purpose of Life' for students preparing for competitive examinations in Old Delhi.

CPS member Dr Rajat Malhotra conducted the session, highlighting the importance of discovering a higher purpose in life and developing a positive, goal-oriented personality. He encouraged students to look beyond career success and view life as an opportunity for intellectual growth, character building and discovery of God.



CPS South-East Asia Journey – Malaysia



As part of a South-East Asian journey during June–July 2026, Khaja Kaleemudin of CPS USA, accompanied by Dr Saniyasnain Khan, visited Kuala Lumpur, Malaysia.

At Jame Masjid, they found CPS Quran translations displayed in several languages. At Masjid Negara, Malaysia's national mosque, CPS Quran translations were available for visitors to pick up free of cost.

The visit highlighted the extensive Quran distribution efforts in Malaysia and other East Asian countries, supported by the dedicated efforts of Fahim Bhai and Irshad Saheb.



 Khaja Kaleemudin, CPS USA



Goodword Books at Kuala Lumpur International Book Fair 2026

Goodword Books participated in the Kuala Lumpur International Book Fair 2026, held at the World Trade Center, Kuala Lumpur, Malaysia, from 29 May to 7 June 2026.

The Goodword stall featured a selection of books by renowned Islamic scholar Maulana Wahiduddin Khan, covering the Quran, spirituality, Islam, peace and contemporary issues. The event provided readers in Malaysia an opportunity to discover his widely translated works.



CPS Kolkata Member Participates in Interfaith Workshop in Ladakh



Ms Shabina Ali of the CPS Kolkata team participated in the MFACC Workshop on Social Behaviour Change, Climate Action and Mind-Heart Dialogue, held from 15–18 July 2026 at the Mahabodhi International Meditation Centre (MIMC), Leh-Ladakh. The workshop was organized

by the Global Interfaith WASH Alliance (GIWA) in partnership with UNICEF India.

The programme brought together faith leaders, educators, youth leaders and civil society representatives to explore climate action, child wellbeing, interfaith collaboration and compassionate leadership.

During the programme, Ms Ali interacted with participants, shared the positive message of Islam and gifted books to several attendees.



 Ms Shabina Ali of Kolkata presented peace literature to Mr Raunak (Australia) and Ms Ganga Nandini (California), Director of Projects & Communication, Global Interfaith WASH Alliance, Rishikesh.

Mr Raunak was delighted to receive the gifts, while Ganga Nandini was deeply moved by Maulana's books, saying, "I love the saint, Maulana Saheb."



A DROP REVEALS CHARACTER

What Lies Within

A single drop of water can reveal the nature of the vessel from which it comes. If the vessel contains salty water, even one drop will taste salty. The drop is small, but it carries the quality of the whole.

Something similar happens with human beings. Our character is revealed not only through major decisions but also through small moments. A careless remark, an impatient response, an unfair judgement, a refusal to help, or a dishonest act may appear insignificant. Yet such moments can reveal what is taking place within us.

A person may speak beautifully about kindness, honesty and humility. But real character is seen in behaviour. It becomes especially visible when there is no advantage in doing good, no audience to appreciate us and no fear of being judged.

The Quran says: Indeed, God does not change the condition of a people until they change what is in themselves. (13: 11) This points to an important truth: human character is not fixed. A weakness need not become a permanent feature of our personality. We have the ability to recognize our faults, examine them and gradually reform ourselves.

This requires self-examination. We should occasionally ask: How do I behave when I am angry? How do I respond when someone disagrees with me? Can I admit my mistakes? Do I treat people with respect when I have nothing to gain from them?

Discovering a fault in ourselves is not a cause for despair. It is an opportunity for improvement. A person who can acknowledge, "I was wrong," has already taken the first step towards becoming better. Confucius is credited with saying, "To make a mistake and not correct it—that is a mistake."

The real measure of character is not perfection. It is our willingness to recognize our shortcomings and correct them. Every small act is like a drop from the vessel of our personality. If we want those drops to be pure, we must work on what lies within. □

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

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



What is the greatest harm parents can do to their children?

The greatest harm parents can do to a child is to indulge every demand out of love. This teaches the child to expect that every wish should be fulfilled, creating a painful contradiction when they encounter the real world. Parents who give in to every demand may mean well, but the child eventually discovers that the world does not work this way and may struggle to accept reality.

Parental love should therefore not be used for pampering, but for preparing children for life. Parents should teach patience, responsibility and an awareness of their duties, helping children grow into responsible and contributing members of society.

What is the most precious gift parents can give their children?

A Hadith of the Prophet says that the best gift a father can give his child is good manners. Parents should teach their children how to behave well, deal with difficult situations, understand God's Creation Plan, practise gratitude and think positively. They should also teach them to avoid a complaining attitude, become duty-conscious and fulfil their responsibilities sincerely while seeking their reward from God.

God has given us the blessing of family so that we may nurture our children with love, instil good values in them and prepare them to become beneficial members of society.

How can I instil Islamic values in my child?

Instilling Islamic values begins not with formal lessons, but with the atmosphere at home. Religion should be a natural part of everyday conversation and a priority rather than an afterthought. The mother has a particularly important role in shaping this spiritual environment.

In August 1996, Maulana Wahiduddin Khan attended a gathering at Mountain Valley Mosque in New Jersey on the Islamic upbringing of children in American society. His message was simple: religious classes and cultural practices alone are not enough. Parents need to “Islamise your home”. Religion should have a central place in family conversations rather than allowing clothes, money, business and careers to dominate. Children learn values most effectively when they see them being lived at home.

How can one introduce the real Islam to their children?

Parents should sit with their children, read stories of the Prophets and the Companions, read the translation of the Quran together and provide a peaceful environment at home. They should talk with their children, ask their opinions and encourage them to think, reflect and reason, as the Quran repeatedly asks believers to do.

Rituals alone are not enough; children should understand their meaning and spirit. Their natural curiosity should be encouraged and their questions answered patiently. They should also be encouraged to choose good friends, as bad company can have a powerful negative influence.

Nowadays, suicide is on the rise in youngsters who have failed to achieve their desired academic goals. How can this be prevented?

Student suicide can arise from the dangerous belief that personal worth depends on academic success. Failure in an examination is then seen as failure in life. This is a serious mistake. A person's value is not determined by marks or degrees, but by the ability to learn, adapt and grow.

Parents, teachers and society should help young people understand that success and failure are both part of life. Failure

does not define a person; it is one stage in a longer journey. From the Quranic perspective, trials are part of life and can help develop patience, humility and character.

The emphasis should therefore shift from grades to effort, and from competition to self-improvement. Children should be taught that they do not need to be perfect. They need to strive, learn from mistakes and find meaning beyond material achievement. Failure can be a redirection, not a dead end.

What is the role of the elders of the house who have reached old age in the making of a home?

Old age is a great blessing from God. Older people are often free from many responsibilities that occupied them earlier in life, giving them more time for learning and for developing a deeper understanding of the Quran and Hadith. They can also bring patience, wisdom and experience into the home.

Maulana Wahiduddin Khan once wrote about a young man who would sit with his elderly father after returning from work. His father would tell simple stories from his youth. At first the son found them repetitive, but gradually realised that they contained lessons in patience, gratitude and perseverance. His father's calmness during arguments and crises also taught him to listen, pause and value relationships over winning an argument.

Older people, therefore, should not merely be seen as family members who need care. They can become living sources of wisdom and experience. Like the roots of a tree, their quiet presence can give stability and strength to the entire family. □



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

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

Ta Ha. We have not sent the Quran down to you to distress you, but only as an exhortation for him who fears God; it is a revelation from Him who has created the earth and the high heavens, the All Merciful settled on the throne. To Him belongs whatever is in the heavens and whatever is on the earth, and whatever lies in between them, and all that lies under the ground. (20: 1-6)

The Quran is a reminder of the call to the Truth, but its full impact is felt only when the caller himself is fully dedicated to the cause of God, having sacrificed his own interests thereto. If he is to bring people to the right path, he must be seen to put others' welfare before his own, even if this brings him toil and trouble. But no matter how perfect the presentation of the call to the Truth may be, only those will receive guidance from it who are capable of recognizing and appreciating the truth, and for whom the reasoned argument alone is enough to open their eyes. The August Being, who created the universe, has Himself revealed the Quran. Therefore, there is no contradiction between the Quran and nature. The Quran is a reminder of the truth. But its impact can only be commensurate with the ability —already innate in human nature—to recognize the truth.

Whether you speak aloud [or in a low voice], He hears all, for He knows your secrets and what is even more hidden. God, there is no deity but Him. His are the most excellent names. (20: 7-8)

In this world, on the one hand, there are those whose creed is to compromise on their principles for the sake of their worldly interests and, on the other hand, there are the few who call people to the Truth and whose creed is based on remaining in consonance with God. The first group readily finds in its surroundings friends and supporters and does not feel isolated. In contrast to this, those who give the call to the Truth stand apart, but on the firm foundation of God who is beyond the vision of mortal eyes. Time and again the preacher becomes uneasy due to the disturbing nature of the prevailing conditions. Often, he turns towards his God with prayers in his heart, and sometimes the words of prayer escape from his lips loud and clear in articulate form. To all appearances it seems that in this populous world, he is all alone and that there is nobody who is his friend or supporter. But this is a matter of outward appearance. In reality, the preacher who gives a call to the Truth, stands on the firmest ground, because he calls for the support of God, who is aware not only of the prayers uttered in solitude but also of the whispering of the heart; such a preacher seeks to make that Being (God) his supporter who possesses all the imaginable and unimaginable powers that are required for giving anyone assistance. □

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The secret of attaining peace in life is tolerance of disturbance of the peace.

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

Centre for Peace and Spirituality International (CPS International) is a non-profit, non-political organization founded in 2001 by Maulana Wahiduddin Khan in New Delhi, India. Dedicated to promoting peace, spirituality, and positive thinking, CPS seeks to foster harmony among people of different faiths and cultures. The organization emphasizes personal transformation, ethical living, and constructive engagement with society through education, dialogue, and reflection. Through its publications, seminars, online programmes, and outreach initiatives, CPS shares a message of peaceful coexistence and spiritual development. Its work aims to inspire individuals to contribute positively to society while nurturing a deeper relationship with God.



A weak person lives under the control of his self; a strong person keeps his self under control.



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