

English Bimonthly Issue 133 November-December

SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



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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 SUPERIOR SOLUTION

Maulana Wahiduddin Khan wrote in his diary on October 19, 1986 that whenever a day passed without his discovering something new, he felt that the day had been wasted. This attitude reflects an important principle of intellectual and spiritual growth: every day should bring some new discovery.

One morning, while reading the *Encyclopaedia Britannica* on creativity, he came across an expression that particularly impressed him: "superior solution." The encyclopedia explained that creative people are those who are able to discover superior solutions to problems.

This expression contains a profound lesson. When faced with a difficulty, most people react according to their established habits. They complain, become angry, blame others, or repeat methods that have already failed. A creative person, however, takes a different approach. Instead of reacting emotionally, he pauses and asks himself: Is there a wiser and better way of dealing with this situation?

This is the secret of creative thinking. A problem is not merely something to be overcome; it is also an opportunity to discover a better way forward.

Arnold Toynbee used the expression “creative minority” for the small groups that bring about great changes in history. Their strength does not necessarily lie in numbers, wealth or political power. It lies in their ability to respond creatively to challenges and discover new possibilities.

There are situations in which an ordinary response can make matters worse. Anger produces anger, argument creates further argument, and confrontation closes the doors to communication. In such cases, what is needed is not a stronger reaction but a higher response—a superior solution.

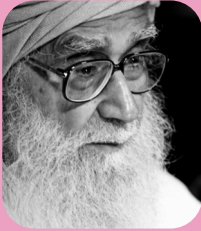
The Treaty of Hudaibiyyah provides a remarkable example. Its terms appeared unfavourable to many of the Prophet Muhammad’s companions. Yet the Prophet did not allow immediate emotions to determine his course of action. He accepted a peaceful settlement and thereby opened the way for communication and wider interaction. What initially appeared to be a setback ultimately became a historic breakthrough.

This teaches us that difficulties should not merely provoke us; they should stimulate our creativity. Instead of asking, “How can I defeat this problem?” we should ask, “What better possibility can I discover through it?”

Every problem can become an invitation to think more deeply, rise above conventional reactions and discover a higher course of action. God has placed challenges in the world, but He has also given human beings the intelligence and wisdom needed to discover superior solutions.

A truly creative person is one who can turn obstacles into opportunities and difficulties into discoveries. □

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)

On 17 June 1999, while I was in Manchester, I had a small experience that left a deep impression on me. I was staying with an Arab brother. One morning, as I sat quietly in my room, his five-year-old daughter, Qanita, knocked at the door. She gently asked me in Arabic, “*Turidu hajah?*”—“Do you need anything?”

It was an ordinary question, asked by an innocent child. Yet it touched something deep within me. For a moment, I could not answer. The words seemed to carry a meaning far greater than the child herself could have understood.

At that moment, I remembered a saying of the Prophet Muhammad recorded in *Sahih Muslim*. It tells us that God calls out to His servants, asking whether there is anyone who has a need that He may fulfil. The child’s question suddenly appeared to me as a reflection of this divine invitation.

I began to feel that the question was not coming from the child alone. It was as though the entire universe was asking the same question: “Do you need anything?” The sky seemed to offer its vastness, the sun its light, the rivers their water, the wind its freshness, and the trees their shade. Everything appeared to be silently saying, “We are here to serve you.”

This thought brought a new awareness of the blessings surrounding us. Human beings are surrounded by countless things that they did not create and cannot create. We did not

make the air we breathe, the sunlight that reaches us, the water that sustains us or the food that grows from the earth. Yet all these things are continuously made available to us.

The Quran draws our attention to this reality: “He has given you all that you asked of Him” (14: 34). Elsewhere, it says: “Eat of the good things We have provided for you, and be grateful.” (2: 172)

The important point is that receiving should lead to gratitude. When a person recognizes that life is a gift, his entire attitude changes. He no longer regards the world merely as a place for enjoyment. He begins to see every blessing as a responsibility.

This is perhaps one of the great purposes of the universe. It is not simply a place in which human beings live; it is also a vast school of spiritual learning. The changing seasons teach us about order and renewal. The rising and setting of the sun remind us that life moves according to a greater plan. The earth provides food, the rain revives the soil, and countless processes continue without human direction.

All these signs invite us to think beyond the visible world. They remind us that the universe has a Creator and that human life has a purpose.

The Quran says, “We have not created the heavens and the earth and all that is between them except with truth.” (15: 85) The universe, therefore, is not without meaning. It is part of a divine plan in which human beings are being tested.

Our real task is to recognize our Creator, use His blessings responsibly and prepare ourselves for the eternal life that lies beyond death. A person who lives with this consciousness gradually develops a deeper inner personality. Gratitude replaces complaint, patience replaces impatience, and reflection replaces heedlessness.

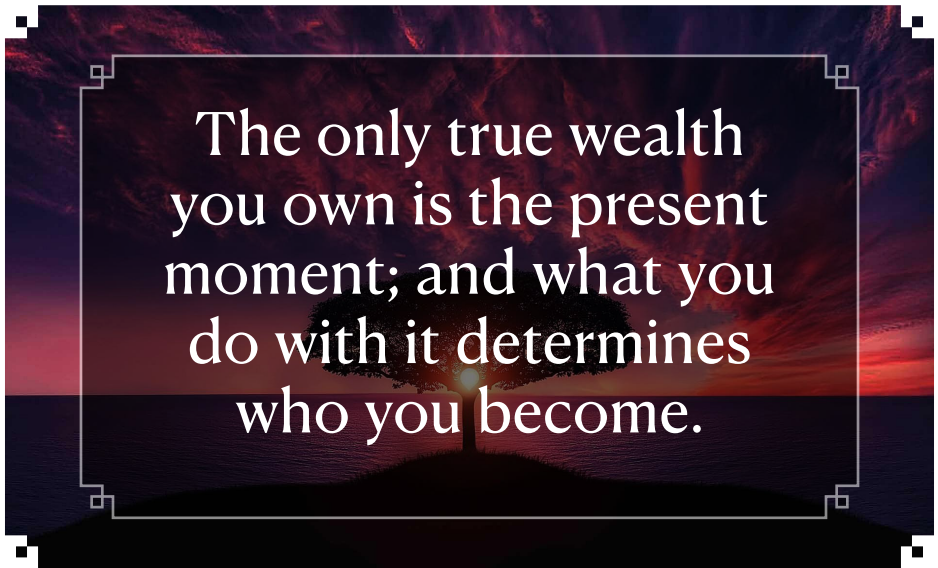
Such a person turns the experiences of life into opportunities for spiritual growth. The whole universe becomes a means of drawing closer to God. Every blessing reminds him of the Giver, and every moment becomes an opportunity for learning.

This is the making of a *Rabbani soul*—a soul that is deeply conscious of God and shaped by reflection, gratitude and obedience. Such spiritual development is not achieved in a single moment. It is a lifelong process.

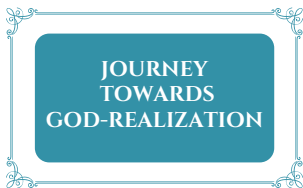
The little girl's question in Manchester lasted only a few seconds. But it reminded me of a truth that can transform an entire life: we are surrounded by gifts. The question is not merely what we need from the universe, but what we should give in return.

The answer is gratitude. And the highest form of gratitude is to live a life worthy of the One who has given us everything.

For such people, the journey of life ultimately leads to the eternal home where their Compassionate Lord will say: "Dwell in Paradise; you will have no fear, nor will you grieve." (7: 49) □



The only true wealth
you own is the present
moment; and what you
do with it determines
who you become.



THE PURPOSE OF LIFE

“**T**he two most important days in your life are the day you are born and the day you discover why.” This saying, often attributed to Mark Twain, points to a profound truth. Everyone experiences the first day. Only a few discover the second.

Imagine a ship with engines but no compass. It may cross oceans, yet without direction it cannot reach its destination. Human life is much the same. A person may possess intelligence, education, wealth and influence, but without a higher purpose, life can remain busy yet empty.

Most people devote themselves to building careers, earning money, gaining comfort and seeking recognition. These pursuits have their place, but they cannot answer the question: What am I living for?

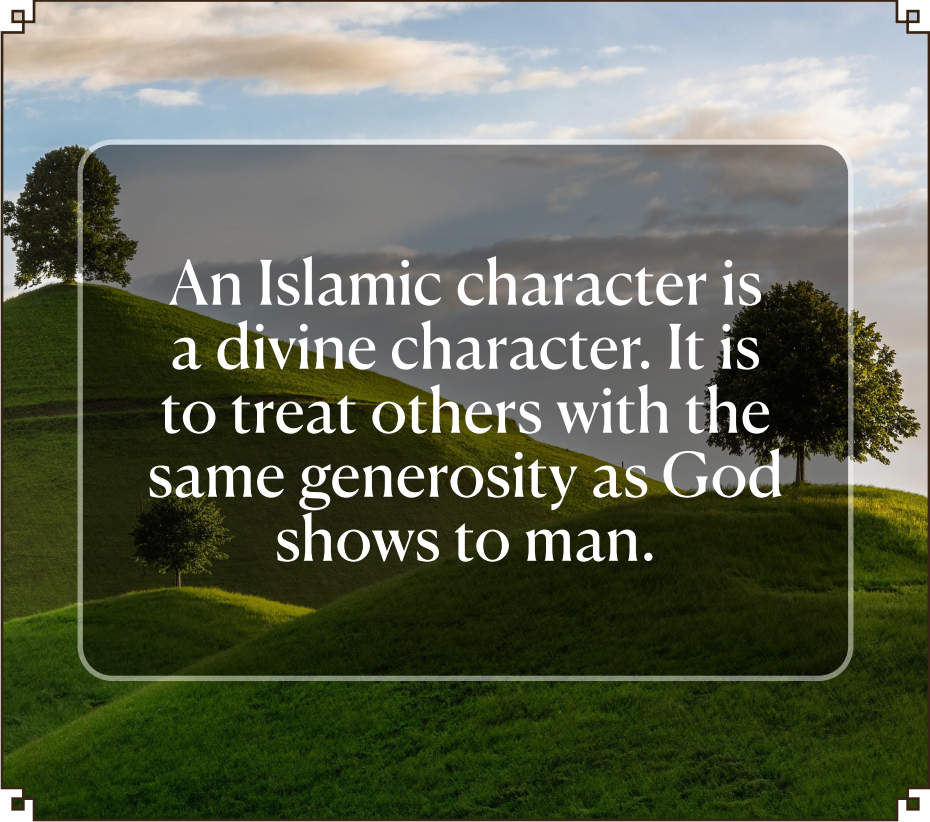
The Quran gives an answer: “I created jinn and mankind only that they may worship Me.” (51: 56) It means recognizing God as the Creator, accepting His guidance and living responsibly before Him.

When God becomes the centre of life, everything else finds its proper place. Success produces gratitude instead of pride. Failure becomes a lesson instead of despair. Wealth becomes a trust rather than an obsession. Work becomes meaningful when it is connected with a higher purpose.

The discovery of God transforms life. It gives direction to ambition, purpose to work, peace to the heart and hope for the future. Even ordinary activities can acquire spiritual value when they are performed with sincerity and within moral limits.

The real value of life is therefore not determined by how much a person earns, achieves or possesses. These things are temporary and passing. What matters is whether life has been lived according to the purpose for which human beings were created.

A person who discovers this purpose gains a compass for life. He knows where he is going and why he is travelling. The greatest success is not to possess the world, but to discover its Creator and live in conscious relationship with Him. □



An Islamic character is
a divine character. It is
to treat others with the
same generosity as God
shows to man.

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. □



THE SECRET OF SUCCESS

Directed Effort

A large factory once came to a halt. Many engineers tried to restart it, but their efforts failed. Finally, an expert was called. He examined the machinery carefully, asked for a hammer, and struck one particular spot. Immediately, the factory started running again.

After suffering devastating destruction during the Second World War, Japan did not allow its energies to remain trapped in resentment or despair. Instead, it concentrated on education, discipline, technology, industry and economic development.

Later, he sent a bill for £100. The manager was surprised. “How can one blow of a hammer cost £100?”

The expert replied, “The blow costs almost nothing. The real charge is for knowing where to strike.”

This incident contains a lesson. Success does not depend on effort alone. It depends on rightly directed effort. Hard work becomes productive only when it is guided by understanding.

Japan provides a striking example. After suffering devastating destruction during the Second World War, Japan did not allow its energies to remain trapped in resentment or despair. Instead, it concentrated on education, discipline, technology, industry and economic development. By directing its efforts towards rebuilding, it transformed itself into one of the world’s leading industrial nations.

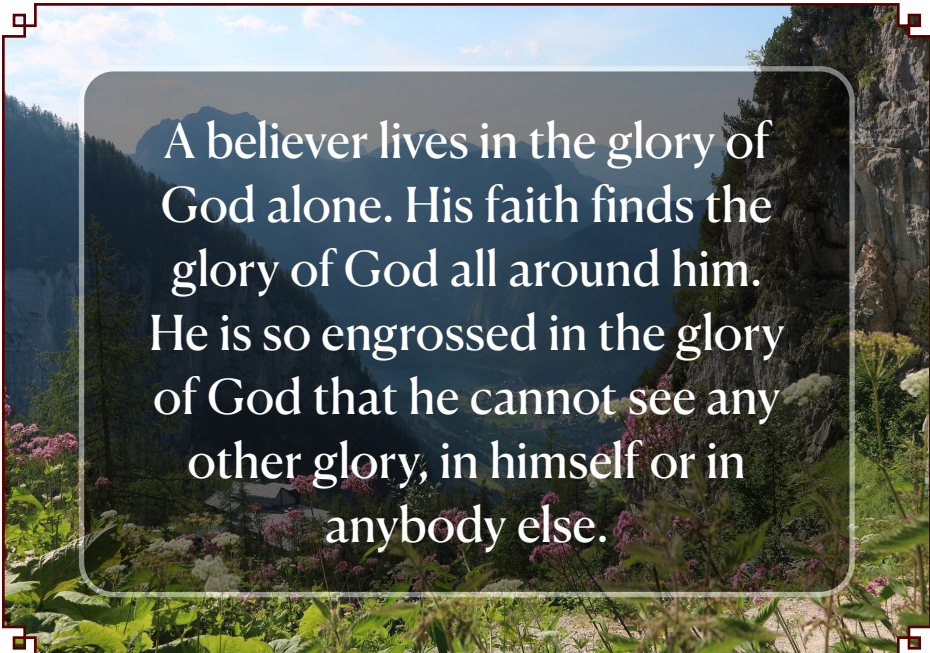
The same principle applies to individuals and communities. Many people work hard, yet their efforts produce limited results because they have not identified the problem. They may repeatedly treat symptoms while leaving the root cause untouched. Knowledge

enables a person to look beneath the surface, identify what truly matters and choose an effective course of action.

This is why knowledge is more than information. Information tells us what exists; insight helps us understand what to do. True knowledge teaches us where to focus, when to act, what to avoid and how to turn difficulties into opportunities.

The Quran says: “Are those who know equal to those who do not know?” (39: 9) Knowledge gives direction to energy. It prevents wasted effort and helps transform ability into achievement.

The real question, therefore, is not how hard we strike, but whether we know where to strike. When effort and insight come together, even a small action can produce a remarkable result. □



A believer lives in the glory of
God alone. His faith finds the
glory of God all around him.
He is so engrossed in the glory
of God that he cannot see any
other glory, in himself or in
anybody else.

JUSTICE IN ACTION

No One Above Justice

A horse race was once held in Egypt. Among the participants were an ordinary Egyptian and the son of the governor, Amr ibn al-As. The Egyptian's horse won the race, but the governor's son could not accept defeat. Enraged, he whipped the Egyptian, asking, "How dare you get ahead of the son of a noble man?"

The Egyptian travelled to Madinah and complained to Umar ibn al-Khattab, the second Caliph of Islam. Umar summoned the governor and his son and listened to the complaint.

He then handed the whip to the Egyptian and told him to strike the person who had struck him. The Egyptian did so. Umar also instructed him to strike the governor, explaining that his son had become arrogant because of his father's position. However, the Egyptian declined, feeling that justice had been served.

On this occasion, Umar uttered words that have become a timeless expression of human dignity: "How can you enslave people when their mothers gave birth to them in freedom?"

These words express the essence of justice. No one should be considered superior because of wealth, family, authority or social position. A ruler and an ordinary citizen, a rich person and a poor person, must stand equally before the law.

Justice is not merely a principle to admire; it must be practised. It requires the powerful to exercise restraint and the weak to receive protection. It also demands that people rise above personal interests and recognize the rights of others. A society becomes stable when people trust that justice will prevail. When privilege overrides justice, resentment grows and social harmony begins to collapse.

True justice places truth above power and fairness above privilege. It is a divine principle and a test of human character. The real measure of a society is not how it treats the powerful, but how it treats those who have no power. When justice is upheld without fear or favour, human dignity is preserved, public trust grows and society becomes worthy of peace. □



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THE GREATEST ATTAINMENT

From Deprivation to Peace

Why do some people live with peace of mind while others remain consumed by anger and hostility? Why does one person respond to an unfavourable situation with patience, while another turns towards hatred and violence?

One important answer lies in two contrasting states of mind: the sense of deprivation and the sense of attainment.

A person who constantly thinks that something belonging to him has been taken away develops a negative psychology. He believes that others have received what should have been his. He begins to see people not as fellow human beings, but as rivals who have deprived him of his rightful share. If this thinking continues unchecked, resentment accumulates within him. Under certain circumstances, this resentment may eventually express itself in aggression or violence.

A sense of attainment produces the opposite psychology. A person who feels inwardly fulfilled does not constantly compare himself with others. He has no reason to live in jealousy or resentment. His mind is free from the burden of continually asking: Why does he have what I do not have? Why was he given an opportunity that was denied to me? Such a person possesses inner peace because he feels that he has already discovered something worth possessing.

This principle applies to individuals as well as groups. Persistent hatred often reveals an underlying sense of grievance. People become obsessed with what they believe has been taken from them—their position, wealth, recognition, opportunity or power. Their entire interpretation of life gradually becomes centred on deprivation.

The crucial question, therefore, is: What is the greatest attainment available to a human being? The answer is the discovery of God.

If a person has truly discovered God, he has discovered the greatest reality of existence. After this discovery, all other gains and losses become secondary. He may possess little in material terms, yet inwardly he possesses an inexhaustible treasure. Conversely, a person may possess enormous wealth, status and power, yet remain inwardly deprived if he has failed to discover the Creator.

This is the paradox of human life: a materially deprived person can be spiritually rich, while a materially prosperous person can be spiritually poor. The Quran says: “Surely in the remembrance of God hearts can find comfort.” (13: 28) This verse points to a fundamental spiritual law. Lasting peace cannot be secured merely by arranging favourable external circumstances. It requires an inner centre, and that centre is found in God.

Consider the nature of worldly attainment. Every material achievement is limited. If you acquire wealth, you immediately discover someone wealthier. If you gain fame, you find that fame is temporary. If you acquire power, you remain anxious about losing it. If you achieve professional success, another ambition soon appears before you. Worldly attainment, therefore, cannot completely satisfy man’s unlimited nature.

Human desire has no natural stopping point. A person who possesses one million wants ten million. The person who occupies one position wants a higher position. Achievement creates another target, and the cycle continues. If peace depends entirely upon fulfilling worldly desires, peace will always remain somewhere in the future.

God-realization changes this equation. When a person discovers God as the Creator and Sustainer of the universe, he discovers that his life is not meaningless. He understands where he has come from, why he is here and where he is going. He realizes that this world is not the final destination but a temporary testing ground. Success and failure, gain and loss, praise and criticism—all acquire a different meaning.

This discovery gives him something that material possessions cannot give: a sense of existential fulfilment.

The Prophet Muhammad expressed this spirit beautifully when he taught that true richness is not an abundance of possessions; true richness is richness of the soul (*Sahih al-Bukhari; Sahih Muslim*).

This inner richness is the opposite of deprivation. A person possessing such richness may lose something without becoming psychologically destroyed. He knows that what has been lost was only a temporary possession. He may face injustice, but he does not allow injustice to turn his entire personality into a vehicle of hatred. He may encounter opposition, but he does not make his opponent the centre of his existence.

His centre is God. This distinction is extremely important. If your happiness depends entirely upon another person's behaviour, you have handed control of your inner world to that person. If your peace depends upon acquiring a particular material object, you have made that object the master of your emotional life.

God-realization liberates man from these dependencies. The Quran says: "Whatever you have shall pass away, but what is with God is lasting." (16: 96) The person who understands this principle begins to distinguish between temporary possession and permanent value. He uses worldly things, but does not make them the foundation of his inner peace.

This attitude also transforms the way a person views other people. Without inner fulfilment, another person's success can appear to be your loss. You see his advancement and become jealous. You see his prosperity and feel deprived. But when you possess a sense of spiritual attainment, another person's success no longer threatens you. You can appreciate his achievement because your own treasure lies elsewhere. This is why gratitude is such an important spiritual discipline.

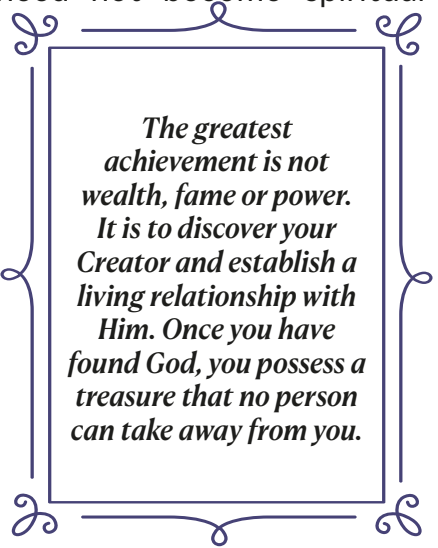
The Quran says: "If you are grateful, I will surely bestow more favours on you." (14: 7) Gratitude trains the mind to concentrate on what one has rather than remain obsessed with what one lacks. Complaint magnifies deprivation; gratitude magnifies attainment.

Two people may live under almost identical circumstances. One continually counts what is missing and becomes bitter. The other counts what has been given and becomes grateful. Their external worlds may be similar, but internally they inhabit two completely different worlds. One lives in deprivation; the other lives in attainment.

Peace therefore begins with an inner revolution. It begins when a person stops making worldly acquisition the ultimate measure of success and discovers a higher possession.

This does not mean that one should abandon worldly effort. A believer must work, acquire knowledge, earn a livelihood and strive for legitimate progress. Nor does it mean that every conflict or act of violence can be reduced to one psychological cause. Human behaviour is complex, and injustice should be addressed through lawful and constructive means. The point is deeper: worldly deprivation need not become spiritual deprivation.

A person may lose an opportunity and still possess God. He may lose wealth and retain faith. He may lose social position while retaining meaning and purpose. Once he understands this, circumstances lose their power to completely dominate his inner life. The greatest tragedy, therefore, is not that you possess less than another person. The greatest tragedy is that you live in God's universe without discovering God.



The greatest achievement is not wealth, fame or power. It is to discover your Creator and establish a living relationship with Him. Once you have found God, you possess a treasure that no person can take away from you.

And the greatest achievement is not wealth, fame or power. It is to discover your Creator and establish a living relationship with Him. Once you have found God, you possess a treasure that no person can take away from you. This is the highest attainment. And from this attainment comes the deepest peace. □

THE HEART'S TRUE QUEST

The Search for Lasting Fulfilment

Every human heart contains an empty space. It seeks support, beauty, meaning and someone to love above all. If this space is not filled with God, it will inevitably be filled with something else—wealth, power, fame, personalities or worldly attachments. This is a hidden form of worship. Whatever receives a person's deepest devotion becomes the centre of his life.

The Quran says: "Those who believe are strongest in their love for God." (2: 165) True faith, therefore, is not merely an intellectual belief. It is a living relationship with the Creator, in which the heart becomes conscious of His greatness and mercy.

The world around us constantly provides opportunities for this discovery. The rising sun, the beauty of nature, the harmony of the universe, the gift of life and the countless blessings received each day all point towards One Creator. They reveal a world governed by wisdom, mercy and perfection.

When a person truly discovers God, the heart cannot remain unmoved. It awakens to gratitude, bows in humility and turns towards its Creator with deep affection. This discovery transforms the way life is understood. Ordinary experiences become reminders of divine blessings, and difficulties become occasions for patience and trust.

The most precious thing a human being can offer is not merely money, time, service or words. It is the sincere devotion of the heart. Material gifts have value, but the heart's wholehearted love is the greatest treasure a person can possess.

When God is discovered in His greatness and perfection, the natural response is to offer Him the finest treasure within: a pure, sincere and wholehearted love.

This is the essence of spiritual life. The heart must be filled with God-consciousness, so that this inner bond gradually shapes one's thoughts, words and actions. Then life acquires a higher purpose, and every experience becomes part of the journey towards the Creator. □

THE GREATEST DISCOVERY

The Search Within

Education is not the filling of a pail, but the lighting of a fire. This points to an important truth about learning. Education is not merely the transfer of information. Its real purpose is to awaken the desire to know.

Imagine a teacher who simply gives students every answer. They may pass examinations, but they will gain little ability to think for themselves.

Now imagine a different teacher. Instead of providing answers, this teacher gives clues, raises questions and creates curiosity. Students are encouraged to think, make mistakes and struggle. Finally, they experience the joy of saying, "I discovered it!" Such learning becomes lasting.

This principle applies not only to education but also to faith. God has not forced belief upon human beings. He has placed countless signs throughout the universe and invited people to reflect. The stars, nature, conscience and the desire for meaning all point towards a higher reality.

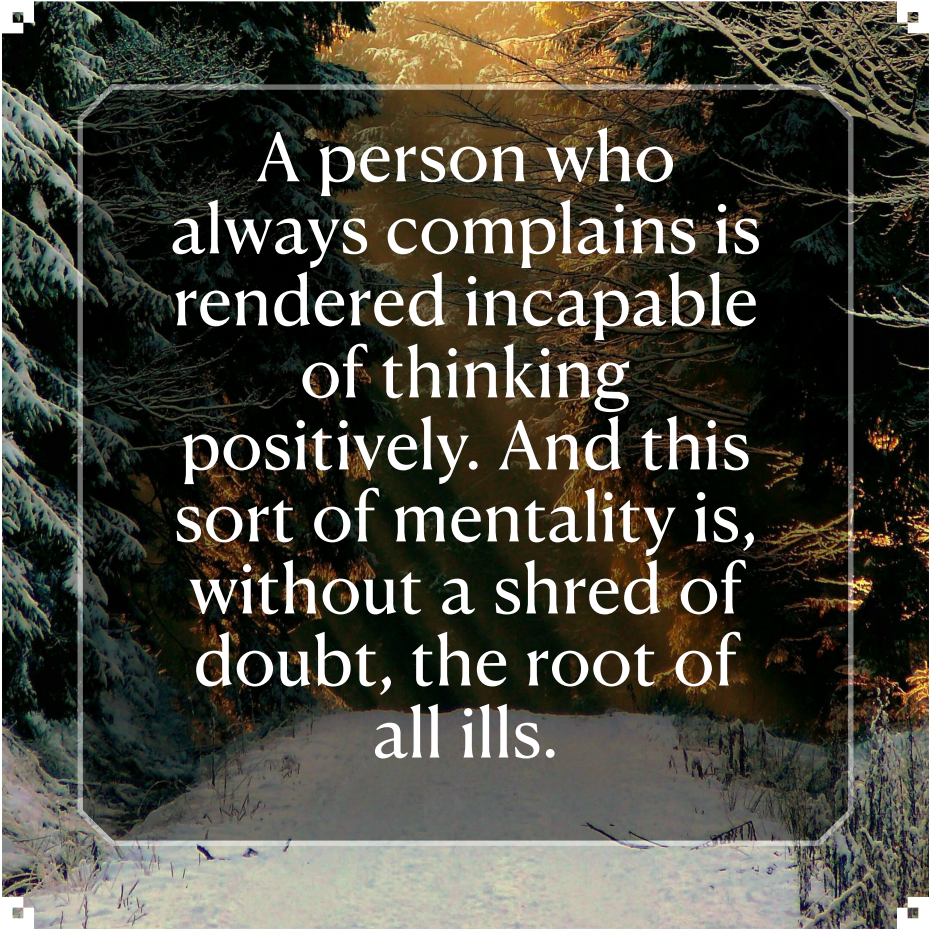
The Quran repeatedly invites people to think and reflect: "Do they not reflect?" (7: 184) Faith, therefore, is not merely the acceptance of information about God. It is a personal discovery that takes place when a person observes, thinks and sincerely seeks the truth.

This explains the value of belief in the unseen. God has given human beings signs to recognize Him, but He has left room for free choice. A person must make the effort to discover truth for himself.

The greatest discovery is not a scientific invention, a new continent or a hidden treasure. It is discovering the Creator through His creation.

When a person discovers God, he discovers the meaning of his existence. He learns that the universe has purpose, life has direction, and every blessing carries a reminder of the Giver.

The truly educated person is not merely one who knows much. He is one whose knowledge leads him to wisdom, gratitude and awareness of God. The greatest discovery is finding the One who has always been near. □

A photograph of a winter forest scene. Snow-covered evergreen trees line a stream, with sunlight filtering through the branches, creating a warm, golden glow. The scene is framed by a white border.

A person who
always complains is
rendered incapable
of thinking
positively. And this
sort of mentality is,
without a shred of
doubt, the root of
all ills.

THE RICH BEGGAR

Discovering Our Hidden Wealth

A beggar once stood by the roadside asking people for help. A man stopped and asked why he was begging. "Because I am poor," the beggar replied. The man said, "No, you are very rich." Thinking he was being mocked, the beggar remained silent. The man then offered him a large sum of money for one of his eyes. The beggar refused. Similar offers for one hand, one foot and other body parts met with the same response. Finally, the man asked, "If your eyes, hands, feet and other abilities are so valuable that you would not sell them for any amount, how can you call yourself poor?"

The story contains an important lesson. We usually measure wealth in terms of money, property and possessions. Yet another kind of wealth is far more fundamental: our body, health, intelligence, skills, time and ability to work. These are priceless gifts.

The Quran draws attention to the countless blessings surrounding us: "If you tried to count God's blessings, you could never enumerate them." (16: 18) Yet people often become so accustomed to their blessings that they cease to notice them.

A person with little money may still possess enormous potential. Seeing eyes, working hands, walking feet, an active mind and the ability to learn provide opportunities that money alone cannot create. Used wisely, these abilities can help build a better future.

People often recognize the value of a blessing only after losing it. A healthy person may take good health for granted, but illness can make ordinary physical comfort seem priceless. Similarly, the value of time becomes apparent when an opportunity has passed.

Gratitude changes this perspective. Instead of counting what is missing, we can recognize what we already possess. The Quran says: "If you are grateful, I will surely bestow more favours on you." (14: 7) □

BUILDING THE INNER SELF

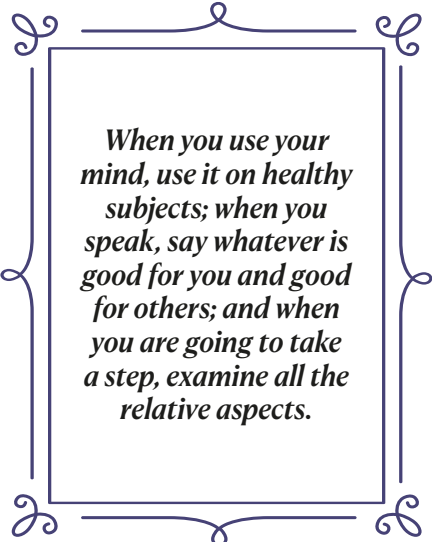
Shaping the Raw Material

God created wood, but the tree does not become a boat by itself. He placed iron in the earth, but He did not make it into machines. He provided raw materials and gave human beings intelligence to transform them. This principle applies equally to human personality.

Every person is born with abilities, emotions, thoughts and talents. Yet these are only raw materials. They have to be refined and disciplined. Character is gradually built through conscious effort and daily choices.

Life may be compared to an empty page. God has given human beings the pen, but each person has to write his own story. Its direction depends on how the gifts of life are used.

Speech can become an instrument of truth or a means of spreading falsehood. Intelligence can be employed for constructive purposes or selfish ends. Talent can serve others or advance personal interests. Strength can protect the weak or dominate them.



When you use your mind, use it on healthy subjects; when you speak, say whatever is good for you and good for others; and when you are going to take a step, examine all the relative aspects.

The same is true of the heart. It can be trained to become humble before God, compassionate towards people and grateful for blessings. Or it can become proud, selfish and heedless. The difference lies in how a person develops them.

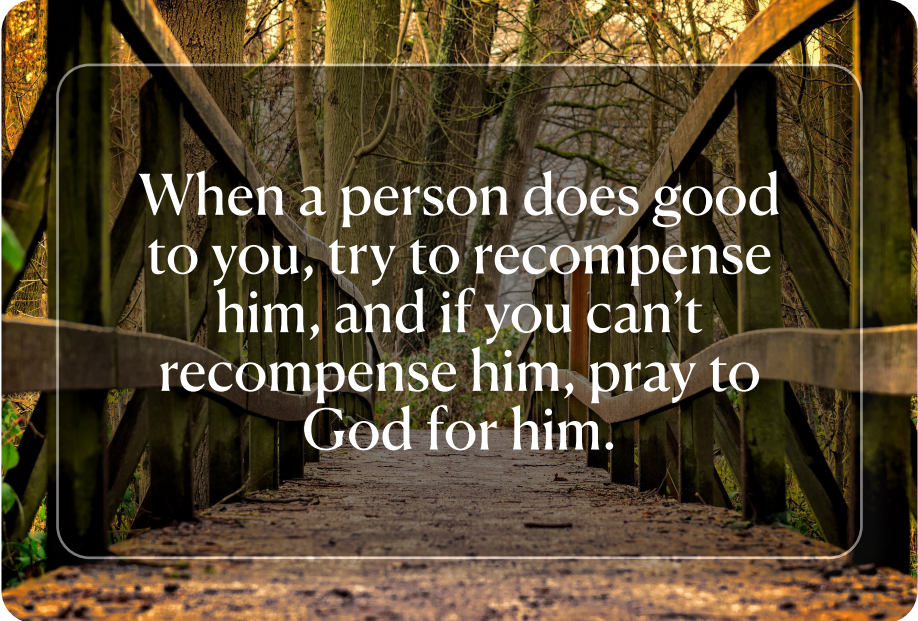
Every human being is like a piece of land. If cultivated, it can become a garden. If neglected, it may become covered with

weeds and thorns. The land is given to us, but its final condition depends on how we cultivate it.

Personality is not something ready-made. It is built gradually through thoughts, choices, habits and actions. Repeated decisions eventually become character.

A person should not ask what he has been given, but what he is making of what he has been given. Natural abilities are a trust.

The success of life lies in transforming the raw material within us into a mature personality: truthful in speech, humble in nature, disciplined in action, compassionate towards others and devoted to God. Such a personality is the result of lifelong self-development.

A photograph of a dirt path leading through a forest, framed by a white border. The path is covered in fallen leaves and surrounded by tall trees. The text is overlaid on the path.

When a person does good
to you, try to recompense
him, and if you can't
recompense him, pray to
God for him.

THE ROYAL SPRING

Lessons from Flowing Water

On the morning of 28 July 2026, I had the opportunity to visit Chashma Shahi (Royal Spring), the famous historic spring in Srinagar. The spring has been flowing continuously for centuries. As I drank its clear, refreshing water, I was reminded of the spring of Zamzam in Makkah, which continues to flow even today.

The story of Zamzam is one of the great signs of God's providence. When Hagar and her infant son Ishmael were left in the barren valley of Makkah, water miraculously emerged for them. The continuing flow of Zamzam is a reminder that God can create a source of life where human beings see no possibility of survival.

Chashma Shahi also made me reflect on how the blessings of nature have become increasingly accessible to ordinary people. Perhaps there was a time when this beautiful spring was mainly enjoyed by rulers and nobles. Today, anyone can visit it and drink its water. This is one of the remarkable features of the modern age: many things that were once available only to a few have become accessible to the common person.

Such blessings should increase our gratitude, not our complaints. To live constantly complaining while surrounded by countless blessings is to close one's eyes to reality. It is like standing in the rain of God's blessings while holding an umbrella of ingratitude.

As I drank the water, a prayer arose spontaneously in my heart: "O God, today You have quenched our thirst through Chashma Shahi. Tomorrow, when we stand before You, quench our thirst from the Pool of Kawthar. You have not allowed us to remain thirsty here; do not leave us thirsty there."

At that moment, Chashma Shahi became more than a beautiful spring. It became a spiritual reminder: every blessing of nature points towards the mercy of the Creator. The wise person does not merely drink the water; he recognizes the Giver behind the gift and prepares himself for the eternal life to come. □

 *Maulana Iqbal Oomeri*

THE WISDOM OF HELPLESSNESS

Discovering Strength Through Prayer

Why did God create man helpless? This question arises naturally in the human mind. Man lives in a vast universe, yet his control over it is extremely limited. He cannot prevent illness, stop the ageing process, guarantee success or know with certainty what will happen tomorrow. Even the next moment of his life lies beyond his control.

At times, this experience produces a complaint: Why did God make me so powerless? The answer is that human helplessness is not a defect in creation. It is part of the divine scheme.

God did not give man absolute power, but He gave him access to the All-Powerful. He did not make man independent; instead, He opened before him the door of prayer. Human limitation is meant to lead man towards the discovery of divine power. The Quran says: “O mankind! It is you who stand in need of God—God is self-sufficient, and praiseworthy.” (35: 15)

This verse defines man’s true position. He is a creature of needs. He requires oxygen every moment, water every day, food regularly and innumerable favourable conditions merely to remain alive. He created none of these things. He receives them. Human life is therefore an experience of dependence.

Modern civilization sometimes conceals this reality. Technology has given man astonishing powers. He can fly through the air, communicate instantly across continents, explore distant planets and treat diseases that were once incurable. These achievements may create the impression that man is becoming increasingly independent. But technology changes man’s capabilities, not his fundamental position.

A person travelling in the most sophisticated aircraft still depends upon the laws of nature. A surgeon capable of performing an extraordinarily complex operation cannot guarantee that his own heart will continue beating. A billionaire can purchase the finest

medical care, but cannot purchase an additional moment of life when his appointed time arrives.

Sooner or later, every person reaches a boundary beyond which his power cannot go. This boundary has great spiritual significance. It breaks the illusion of self-sufficiency.

As long as events unfold according to our wishes, we easily attribute success entirely to ourselves. We begin to believe that our intelligence, wealth, influence or planning is sufficient. Then something unexpected happens. A carefully prepared plan collapses. An illness appears without warning. A relationship changes. A business fails. An unforeseen event overturns years of calculation.

At such moments, man discovers the difference between planning and control. He can plan, but he cannot exercise absolute control over the outcome.

This realization can lead in two directions. One person becomes frustrated; another turns towards God. The first sees helplessness as despair. The second transforms helplessness into prayer. True prayer begins at this point.

Prayer is much more than asking God for particular things. At its deepest level, prayer is an acknowledgement of reality. It is man's confession that he is limited and that God is unlimited. When a person sincerely says, "O God, I cannot, but You can," he has discovered his own position as well as the position of his Creator.

The Quran says: "Your Lord has said, 'Call on Me, and I will answer you.'" (40: 60) Elsewhere it says: "When My servants ask you about Me, say that I am near. I respond to the call of one who calls, whenever he calls to Me." (2: 186)

These verses give man tremendous hope. Human weakness does not mean human abandonment. Man may not possess independent power, but he has been given the privilege of establishing a direct relationship with the One who possesses all power. Prayer, however, must not be misunderstood as a demand presented to God.

Man knows only the present appearance of things; God knows their ultimate consequences. Man asks according to his limited knowledge, while God responds according to perfect wisdom. Sometimes what we desperately want may not be good for us. Sometimes delay itself may contain a blessing. At other times, an apparently unfavourable outcome may open the door to an entirely new future.

The Prophet Muhammad taught believers not to become impatient in prayer and say, “I prayed, but I was not answered” (*Sahih al-Bukhari; Sahih Muslim*). Prayer therefore requires trust. You make your request, but you leave the decision to God. This is *tawakkul*.

Tawakkul does not mean abandoning effort. A believer makes every possible effort, uses every available resource and plans as wisely as he can. But after doing what lies within his control, he does not become psychologically shattered by what lies outside it. He entrusts the result to God. This distinction gives enormous peace of mind.

Much human anxiety comes from trying to control what cannot be controlled. We want other people to behave exactly as we wish. We want circumstances always to favour us. We want tomorrow to conform to today’s plans. When reality refuses to obey, we become disturbed.

Faith teaches a different formula: control what you can; entrust what you cannot to God. Human helplessness also performs another important function: it disciplines the ego.

Imagine that every human desire were instantly fulfilled. Suppose every plan succeeded, every opponent surrendered and every difficulty disappeared at man’s command. Such a person would soon develop an enormous sense of self-importance. Human limitation repeatedly destroys this illusion.

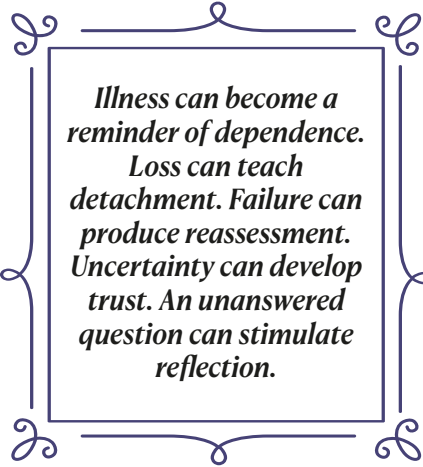
A ruler becomes ill like an ordinary citizen. A wealthy person experiences grief that money cannot remove. A brilliant scientist grows old despite understanding the biological processes of ageing. Finally, every person, powerful or powerless, leaves this world empty-handed. Nature continuously reminds man: you are not the master of existence.

The Quran says: “Man has been created weak.” (4: 28) This weakness is a reminder of his creaturely position. His knowledge is limited, his strength is limited, his lifespan is limited and his control over circumstances is limited. Yet this limited being has been given an extraordinary spiritual possibility: he can know God. This changes the meaning of life’s difficulties.

Illness can become a reminder of dependence. Loss can teach detachment. Failure can produce reassessment. Uncertainty can develop trust. An unanswered question can stimulate reflection. Even the experience of death reminds man that the present world was never intended to be his permanent home. For an awakened person, therefore, limitation becomes education.

This does not mean that a believer seeks suffering or refuses to solve problems. Islam does not teach man to glorify helplessness. He must make every legitimate effort to improve his circumstances. But when effort reaches its natural limit, he does not fall into despair. He knows that his own resources are not the final resources.

The Bible expresses this spirit of turning towards God in memorable words: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” (Matthew 7: 7, KJV)



Illness can become a reminder of dependence. Loss can teach detachment. Failure can produce reassessment. Uncertainty can develop trust. An unanswered question can stimulate reflection.

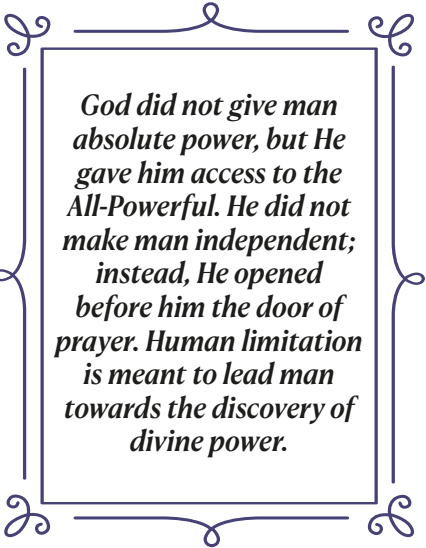
The person who understands this principle develops a different personality. Success does not make him arrogant because he knows that favourable circumstances were not created by him. Failure does not destroy him because he knows that one closed door does not exhaust God’s possibilities. Uncertainty does not paralyse him because he has learnt to live with trust. Most importantly, prayer gives meaning to helplessness.

Without God, helplessness may appear to be merely a human tragedy. With God, the same helplessness becomes an invitation to establish contact with the Creator.

There is a great difference between being helpless and being hopeless. Man may often be helpless, but a believer can never be truly hopeless. Helplessness describes the limits of human power; hopelessness means forgetting the unlimited power of God.

The spiritually awakened person therefore does not merely ask, “Why am I helpless?” He asks, “What is this experience teaching me?” It teaches humility instead of arrogance, trust instead of anxiety, patience instead of frustration, and prayer instead of despair.

Man was not created to imagine himself independent. He was created to discover his dependence upon God and, through that discovery, establish a living relationship with Him.



God did not give man absolute power, but He gave him access to the All-Powerful. He did not make man independent; instead, He opened before him the door of prayer. Human limitation is meant to lead man towards the discovery of divine power.

When human power reaches its limit, a new spiritual possibility opens. Man raises his hands and turns towards his Creator. This is not the end of strength. It is the discovery of a greater strength. Prayer is God’s answer to human helplessness. □



The gravest wrongdoer is not the one who makes a mistake, but refuses to admit it.

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 PATH TO RECONCILIATION

Choosing Peace Over Ego

Human relationships inevitably give rise to differences. In families, workplaces and societies, interests, expectations and opinions may conflict. The real test is not whether differences occur, but how we respond to them.

When you focus entirely on your desires and insist only on your rights, the other person is likely to respond similarly. Your stubbornness produces counter-stubbornness. A small disagreement can then develop into a prolonged conflict, with each side more concerned about proving itself right than finding a solution.

There is, however, another way. Instead of treating the matter as a struggle between competing claims, adopt a mutual approach. Say, “I want peace and reconciliation. Let us both put aside our egos and resolve this matter together.” Such words can transform the atmosphere. A conciliatory approach may awaken the other person’s conscience and encourage him to reconsider his demands.

Human beings are not merely driven by self-interest. Everyone possesses a conscience. Hostility makes people defensive, whereas sincerity and goodwill can bring out the better side of their nature.

The Quran gives us a valuable principle: “Reconciliation is best.” (4: 128). The objective of resolving a dispute should not be to defeat another person but to restore harmony.

This principle applies to both the home and wider society. Husbands and wives, parents and children, neighbours and colleagues all experience disagreements. A wise person does not allow a temporary difference to become a permanent division.

The Quran encourages people to act with kindness and God-consciousness. This requires controlling one’s ego, considering others’ feelings and seeking an early settlement rather than allowing resentment to grow.

Peace does not mean surrendering one’s dignity or abandoning justice. It means giving priority to reconciliation over ego. Instead of insisting that the other person must take the first step, one should be willing to initiate a peaceful settlement.

When one person approaches a dispute with sincerity and a willingness to compromise, the other may also become receptive. Thus, a conflict that once seemed difficult to resolve can come to an end, restoring goodwill and harmony between both parties. □



*Those who discover that life gives less than they
seek discover lasting peace.*

CHILDREN'S CORNER



FIVE PILLARS FAMILY GAMES

By Goodword Team

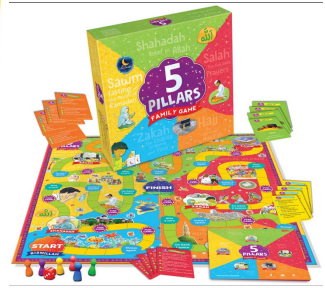


ISBN: 9789351791591

Discover the beauty of the Five Pillars of Islam through this lively and interactive family game. Designed for players of all ages, it offers an enjoyable way for families and friends to learn about Islam together.

The game features 100 carefully crafted cards filled with fascinating facts, valuable teachings, timeless wisdom and engaging activities. Players explore the five fundamental pillars of Islam: *Shahadah* (declaration of faith), *Salah* (prayer), *Sawm* (fasting), *Hajj* (pilgrimage) and *Zakah* (charity). Each card stimulates curiosity and reinforces essential Islamic values. With a delightful mix of trivia, challenges and discussion prompts, the game makes learning both memorable and enjoyable.

Whether you wish to deepen your own understanding of Islam or introduce its fundamental principles to younger players, this game offers an enriching and entertaining experience for everyone.



The set includes a beautifully illustrated playing board, a sand timer to add excitement and keep the game moving, colourful playing pieces and a dice. An easy-to-follow instruction booklet ensures that players can get started without difficulty.

More than just a game, it is an opportunity to discover Islamic teachings, encourage meaningful conversations and create lasting memories together.

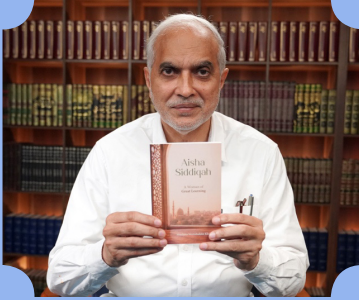
5 Key Features of the Game:

1. Comprehensive Learning – Explores all Five Pillars of Islam in an accessible, engaging and enjoyable way.
2. Interactive Gameplay – Includes 100 cards featuring fascinating facts, valuable teachings and activities that encourage discussion and learning.
3. Complete Game Set – Comes with a playing board, dice, sand timer, playing pieces and an instruction booklet, providing everything needed to get started.
4. Fun for the Whole Family – Suitable for players of all ages and ideal for family game nights, classroom activities and community gatherings.
5. Attractive Design and Lasting Enjoyment – Features vibrant illustrations and durable components for an engaging and enjoyable playing experience. □

CPS NEWSLETTER

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

NEW BOOKS RELEASE!



New Books by Maulana Wahiduddin Khan Released

CPS International, New Delhi, continues to make the writings of Maulana Wahiduddin Khan accessible to readers in different languages and formats. The following titles are available for readers to access digitally or purchase in print.

Dr Saniyasnain Khan releases the latest book by Maulana Wahiduddin Khan.

Zindagi Ki Kitab (ज़िंदगी की किताब)



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Prof. Farida Khanam's Article on Islam

Prof. Farida Khanam's article, "*The Pilot, the Extremist, and the True Meaning of Islam*", published in the US-based INDIA New England News, explores the contrast between religious extremism and the true teachings of Islam. It highlights Islam's emphasis on peace, responsibility and the sanctity of human life.



Read the full article

[Click Here](#)



CPS USA Appoints Kouser Izhar as Chaplain

The Centre for Peace and Spirituality USA has appointed Kouser Izhar as a chaplain, strengthening its efforts to promote peace, spiritual awareness and interfaith understanding. The appointment reflects CPS's commitment to fostering mutual respect and providing spiritual guidance within the wider community.



Read the full article

[Click Here](#)



Zahack Tanvir Visits CPS USA Centre

Zahack Tanvir visited the Centre for Peace and Spirituality USA. The visit reflects CPS's ongoing efforts to build connections and promote the message of peace and spirituality.



Read the full article

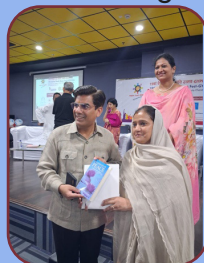
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CPS Kolkata Member Participates in Global Youth Peace Fest 2026



Ms Shabina Ali, a CPS member from Kolkata, participated in the 19th Global Youth Peace Fest 2026 in Chandigarh as an invited speaker. She also chaired a Fish Bowl Dialogue on “Gender Equality and Girls’ Leadership”, which was well received by participants.



The event brought together peacebuilders and changemakers from across the world to promote peace, non-violence, dialogue and girls’ leadership.



CPS Delhi Holds Session on the Power of Du’a

October 3, 2026 | Old Delhi

As part of its educational outreach, the CPS Delhi team conducted a session for students preparing for competitive examinations on “The Power of Du’a: Building a Living Relationship with God”.



CPS member Dr Rajat Malhotra spoke about the transformative power of dua, explaining how calling upon God provides strength in times of crisis and nurtures a living relationship with the Creator. He encouraged students to view dua not merely as a request, but as an expression of faith, dependence and continuous connection with God.

The session concluded with an interactive question-and-answer session, offering students valuable insights into leading a purposeful and spiritually conscious life.

CPS USA Shares the Quran with Cancer Survivors in New Jersey

CPS USA member Asad Pervez, along with Bushra, Salman and Yahya, shared copies of the Quran with cancer survivors in Collingswood, New Jersey. They presented gift bags containing the Quran, *Quranic Wisdom* and an *Interfaith Prayer*.

The initiative was an expression of compassion and a desire to share hope, wisdom and peace. The recipients welcomed the gifts warmly, making the occasion a meaningful experience of human connection and interfaith goodwill.



Prof. Farida Khanam's Article in The Times of India

On the occasion of the International Day of Peace, *The Times of India* published an article by Prof. Farida Khanam in its Speaking Tree column titled "Lasting Peace Must Be Built in Realm of Ideas". The article highlights the importance of resolving differences peacefully and building a culture of dialogue, reconciliation and mutual understanding.



Read the full article

[Click Here](#)





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 faith?

Faith is the discovery of a higher reality. It marks the beginning of a deeper understanding and opens the way to a vast world of meaning. Faith is a journey from the limitations of the material world towards the infinite reality of spiritual existence. It is a process in which every new experience can bring greater awareness and understanding.

The Quran presents faith as a living and developing reality. It describes how God sends tranquillity into the hearts of believers “so that they may increase in faith upon their faith.” (48: 4) Faith, therefore, is not a static condition. It grows as a person reflects, learns and becomes increasingly conscious of God. It is a form of higher knowledge that continually develops with divine guidance.

How does faith increase?

Faith grows through reflection, contemplation, learning and experience. A person reads the Quran and reflects on its message, while also contemplating the signs of God in creation. The Quran praises those “who remember God standing, sitting and lying on their sides, and reflect on the creation of the heavens and the earth.” (3: 191)

Faith also grows through meaningful discussion and intellectual exchange. Umar ibn al-Khattab is reported to have said to his

companions, “Come, let us strengthen our faith for an hour.” Such exchanges encourage reflection and deepen understanding.

The Quran teaches believers to pray: “My Lord, increase me in knowledge.” (20: 114) This prayer reflects a lifelong desire to learn. A person should therefore keep the windows of the mind open—reading, observing, thinking and listening to people of knowledge and experience. Humility is essential. Whenever a person encounters someone from whom he can learn, he should set aside ego and listen attentively.

Faith grows with God’s help, but human effort is also necessary. In this world, development takes place through means and circumstances. Spiritual understanding likewise grows through sincere effort, reflection and learning.

Why is it important to be beneficial to others?

A truly meaningful human life is one in which a person becomes beneficial to others. Human beings are not meant to live only for themselves. They receive countless benefits from society and therefore have a responsibility to contribute to the wellbeing of others.

The best person is not merely one who possesses knowledge, wealth or ability, but one who uses what he has for the benefit of others. Such a person becomes a giver rather than merely a taker. This quality brings value to life and contributes to success both in this world and in the Hereafter.

How can one be beneficial to others?

The Prophet Muhammad said: “Whoever among you is able to benefit his brother, let him do so.” (*Sahih Muslim*, 2199)

Benefiting others does not require great wealth or exceptional resources. Every person can contribute according to his ability. A kind word, sincere advice, practical assistance or guidance can make a real difference to someone’s life.

One may carry another person’s burden, help with a task, guide someone who is lost, provide financial assistance according to

one's means or remove an obstacle from another person's path. Even when physical help is impossible, praying sincerely for someone is an expression of concern and goodwill.

The important thing is to develop a giving mentality. Every person should ask: What can be done today to make another person's life a little easier?

What is the secret of inner peace?

The Prophet Muhammad said: "Look at those who are below you and do not look at those who are above you, for this is more suitable for you, so that you do not underestimate the blessings of God upon you." (*Sahih Muslim*, 2963)

This is a profound principle of life. Human beings naturally differ in wealth, health, abilities and circumstances. These differences cannot be completely eliminated. Inner peace therefore requires freedom from unhealthy comparison.

Constantly looking at those who possess more can produce envy, dissatisfaction and frustration. In contrast, recognizing the blessings one already possesses develops gratitude. Gratitude brings contentment and protects the mind from unnecessary anxiety.

There is, however, a positive form of comparison. The Prophet also drew attention to two people whom it is permissible to envy in the sense of wishing to possess similar goodness: one whom God has given wealth and who spends it righteously, and another whom God has given wisdom and who acts upon it and teaches it to others. (*Sahih al-Bukhari*, 73; *Sahih Muslim*, 816)

Thus, comparison should not become a source of resentment. It can instead become a source of healthy aspiration.

How should a believer respond to personal loss or hardship?

Human life is constantly changing. No person can expect circumstances to remain permanently favourable. The Quran warns believers that they will be tested through fear, hunger and

loss of wealth, lives and produce, and gives good news to those who remain patient. (2: 155)

When hardship occurs, some people respond with complaint, despair and protest. A believer, however, looks at difficulty as a test rather than as the end of life. He accepts the reality of what has happened while placing his trust in God.

The Quran describes the patient as those who, when calamity strikes them, say: “We belong to God, and to Him we shall return.” (2: 156) This attitude does not mean passive acceptance. Rather, it helps a person regain emotional balance and face the future with courage.

The Prophet taught a prayer for times of hardship: “O God, reward me for my affliction and replace it for me with something better.” (*Sahih Muslim*, 918)

A believer therefore does not allow a painful experience to become the final chapter of his life. He learns from the past, accepts what cannot be changed and turns towards the future with hope. After loss, he looks for new possibilities. After failure, he begins again. Even when one door closes, he continues searching for another.

The ability to move forward after hardship is one of the greatest forms of spiritual strength. It enables a person to transform a difficult experience into an opportunity for patience, learning and renewed effort. □



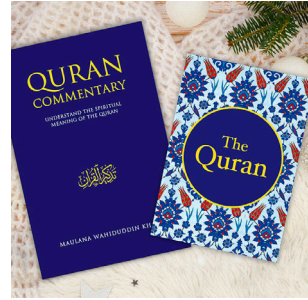
A mistake turns into a virtue
when it gives rise to humility
within a person.

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

By the winds that scatter the dust, and those that bear the burden [of the rain], and those speeding along with ease, and distributing the command of God at His behest! What you are promised is certainly true: the Judgement will surely come to pass—by the heaven full of tracks, surely you are deeply at variance [as to what to believe]— he is turned away from [the truth] who is destined to be so turned away.(51: 1-9)

A picture of the natural system of rainfall has been depicted in these verses. First strong winds blow. Then, they make the clouds drift. Thereafter, the clouds shower beneficial rain on one group, while they wreak destruction on another group in the shape of floods. These events indicate that in this world of God, the Law of the 'distribution of blessings' is prevalent. Here some receive less and some more, some are granted boons, while others are deprived of them. This is a hint which shows how, in the world to come after death, human beings are going to fare. There, this principle of the 'distribution of blessings' will be applicable in a perfect manner, with perfect justice; everybody will receive only that to which he is entitled and will receive nothing that he did not deserve. There are countless stars in the sky. All of them are revolving in their respective orbits. This wonderful system

indicates a deep, inherent meaningfulness. Those who exercise their mental powers will find a lesson in it. But for those who do not, it will be a meaningless charade.

May the conjecturers perish, who flounder in the depths of ignorance. They ask, 'When will the Day of Judgement come?' It will be the Day when they are tormented at the Fire. 'Taste your trial. This is what you sought to hasten.' Surely the God-fearing will find themselves in the midst of gardens and springs. They shall receive what their Lord will bestow on them. They have done good works in the past, sleeping little in the night-time, praying at dawn for God's pardon, and sharing their possessions with the beggars and the deprived. (51: 10-19)

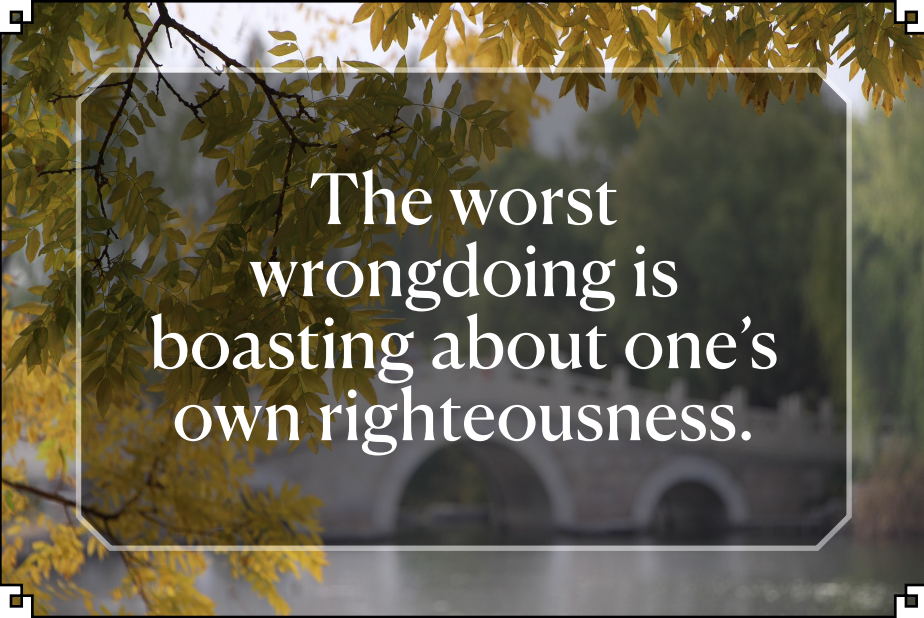
To have a clear understanding of things of importance, seriousness and sincerity are essential. Those who are not serious pay no attention to reasons and justifications. So they are unable to understand the matter at hand. They ridicule it and try to show that it is not worthy of serious consideration. It is not possible to convince such people in any way. They will accept the truth only when their wrong approach brings down upon them overwhelming punishment, from which there will be no escape. Serious people behave quite differently from this, for their seriousness makes them cautious. And they have no trace of arrogance in them. The extreme intensity of their feelings makes them spend sleepless nights: their time is spent in remembering God. They do not consider their wealth the result of their hard work, but take it as a gift from God. That is why they think that others have as much right to a share in it as they themselves.

On the earth, and in yourselves, there are signs for firm believers. Do you not see then? In heaven is your sustenance, and also that which you are promised. By the Lord of the heaven and the earth, it is certainly the truth. It is as true as your ability to speak.(51: 20-23)

Almighty God has created this known world in such a manner that it has become the indicator of the coming unknown world.

The material incidents taking shape in this world and the feelings latent in man give information, albeit indirectly about the events that will directly confront man after his death. Among these signs is the capacity to speak. It has been mentioned in a tradition of the Prophet Muhammad, that whatever one receives in the Hereafter will be his own deeds which will be returned to him ('Indeed, these are your deeds that are returned to you'). In other words, the world of the Hereafter is the double or duplicate of the present world.

The capacity of a man to speak is the partial manifestation of this possibility. If a man's voice is recorded on a tape and if this tape is then played, a voice like the original one may be heard, i.e. the voice of the tape is the double or duplicate of the original. In this way, the phenomenon of voice demonstrates to us on a partial level that event which is going to occur in the Hereafter on a full-scale level. Literally 'It is certain like your talking'. It implies that when one's voice can be reproduced, it should be possible to reproduce one's existence. Perfect reproduction of a part of a man's existence may be experienced in this world. It can be imagined from this that reproduction of the whole existence of man is possible. □



The worst
wrongdoing is
boasting about one's
own righteousness.

**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.





The difference between a life of purpose and a life of regret is simply how much each person uses the moments they are given.

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