

ENGLISH BIMONTHLY ISSUE 104 JANUARY-FEBRUARY 2022

# SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



**Riches are not from abundance of worldly goods,  
but from a contented mind.**

# 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 bimonthly...

- ▶ 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



# SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

ISSUE 104 JANUARY-FEBRUARY 2022

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# A SOURCE OF SPIRITUAL NOURISHMENT

**D**AVID CRYSTAL, a British linguist, is the foremost writer and lecturer on the English language. For students who wish to improve their English language skills, he prescribes reading the quarterly *English Today* three times daily before or after meals. Being so passionate about mastering the English language, I followed this advice to the letter.

Existential questions, faith in the unseen, peace and spirituality are the areas that have always grabbed my attention. I feel it equally important to have a reason-based understanding of faith and religion to live a productive and uplifting life. To aid me on this journey, I read the magazine *Spirit of Islam* (SOI) three times daily. **SOI** has been the source of my spiritual nourishment.

Every day, this world throws up new challenges that may well unseat the reason of any person. It becomes all the more important to know the bigger picture behind everyday occurrences. Human reason, with its limitations, stands stunned to challenges such as the problem of evil, why one needs to follow a universal code of conduct, violence, injustice, natural as well as man-made calamities. Human reason sans divine guidance is prone to misjudgement. What a relief it is to find practical solutions for not only mundane affairs but also lofty questions of human intellect in the pages of **SOI**! Read this passage that appeared in the first issue of **SOI** if you are thinking about why you cannot always have all the good things in life:

God has placed unpleasant things alongside the pleasant things of life. Just as the rose bush, along with its exquisite flowers, also possesses piercing thorns, so also does life contain an amalgam of both pleasing and displeasing objects. This is the way God has created the world. There is nothing for us to do but to fit in with this order of nature that He has laid down. Much as we may try, it is impossible for us to have things any other way.  
(January 2013)

The contents of **SOI** are based on the writings and ideas of Maulana Wahiduddin Khan. The uniqueness of **SOI** lies in the fact that its contents take into account the divine guidance enshrined in the Quran, the practical model of the Prophet Muhammad, a true understanding of human nature and modern science. This results in very practical and

real solutions to problems and challenges. We all wish to see an ideal society come into existence. We have some ideas as to how that should be brought about. It is also an undeniable fact that an ideal society has never materialized. Read this passage on this topic:

A man builds his personality by his own decision. It is enough for a human being to have individual willpower, but it cannot be with the whole society. The will is within an individual, the collective will within society is just an imaginary concept. It does not exist in reality. That is why in history there have been many individuals who possessed an ideal character, but it never happened that the whole society or the whole collective system became an ideal society. According to the creation plan of God, this is not possible. (April-June, 2021)

**SOI** helps us to gain perspective. It guides towards a God-oriented life. It emphasizes a duty-conscious life as opposed to right-conscious life. It teaches us to learn positive lessons from the seemingly negative occurrences. It inspires us to never lose hope. It encourages us to trust the indomitable human spirit. It opens doors for us to have direct communion with God. And, it guides us to believe in God and put our trust in His creation plan for us.

Because of the profound relevance of **SOI** in our life, I am tempted, like David Crystal, to suggest to all our readers to read it daily. With this issue, **Spirit of Islam** enters the 10<sup>th</sup> year of its publication. This is a humbling occasion. It is special succour of God that **SOI** has come thus far. I, along with the **SOI** team, offer our praises to God for the plenteous bounty and gifts which He has bestowed upon us.

We wish all our readers a safe, peaceful and happy New Year. May God bless you with health, peace and happiness! May God guide us all to the Straight Path! □



**Mohammad Usman**  
**Sub-editor**



# FROM THE EDITOR-IN-CHIEF'S DESK



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

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## SPIRIT OF ISLAM *Your Spiritual Companion*

**T**HIS January 2022 is the beginning of the 10<sup>th</sup> year of our magazine. Its wide readership is a special blessing of God. We have been receiving good news all along that it's reach has increased manifold all over the world. We are grateful to the readers who have continued to benefit from this magazine.

So much has changed since the start of 2020. The pandemic, the lockdown, quarantine, social distancing, Oxygen supply and the race to produce vaccine in order to see the world get going again: How tumultuous, nerve-racking and testing these times have been! We had to make radical adjustments to our mode of living. Although the threat is far from over, we do find ourselves in a better position now to deal with Covid-19, thanks be to God for the human intelligence to find solutions to the problems.

This was also the occasion when the existential questions started to trouble the human mind. A perusal of the newspapers, magazines and audio-visual broadcasts during the last one year makes it quite clear how interested we were in finding answers to age-old questions like: Where do we come from? Where are we destined to go after death? What is the purpose of life? Why is there so much suffering in the world?

This magazine also had to make some radical adjustments in these trying times. The founder of *Centre for Peace and Spirituality, International*, our mentor, guide and ambassador of peace Maulana Wahiduddin Khan passed away on April 21, 2021. We converted *Spirit of Islam* into a bimonthly and digital-only publication.

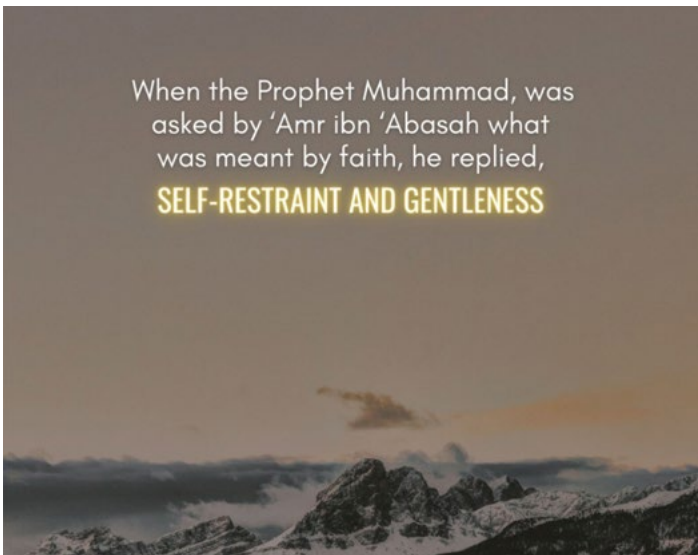
We are now more than ever pledged to keep bringing the peaceful teachings of Islam to people. The contents of the magazine comprise of the spiritual aspects of everyday lives, teachings of Islam on the burning questions of existence, dispelling the misconceptions about Islam and providing practical guidance in a changing world.

We wish you well-being in the year 2022 and hope and pray that we will acknowledge the blessings of God and utilize the resources to develop ourselves intellectually as well as to be physically healthy. Each one of us in some way or the other has gone through health issues which should teach us the value of both a healthy mind and a healthy body. Through *Spirit of Islam* we strive to present peace and spirituality concepts to help us face this challenge with the right response.

We would be pleased to hear from you. Please write to us at: [spiritofislamperiodical@gmail.com](mailto:spiritofislamperiodical@gmail.com) □

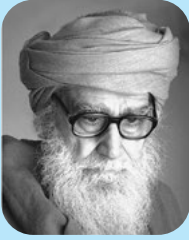
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## IN FOCUS



We bring you two articles every issue under the headings of 'Personal Experiences' and 'Journey towards God-realization' of our mentor and founder of CPS International 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)***

## WHEN WORDS BECOME THE TRUTH

**I**N the early period of Islam, there are many events that showcase the exemplary character of the Muslims. Of these, I find a few moments in Islamic history very rare. The words that were said in these moments cannot be said again in history.

The first such moment is about the Prophet Muhammad. The Prophet had migrated in secret from Makkah to Madinah. He was hiding in the Cave of Thawr with his Companion Abu Bakr. Meanwhile the Quraysh search party scoured the area south of Makkah where the Prophet and Abu Bakr were hiding. They came upon the mouth of the cave, and had they looked down while standing at the edge of the cave, they would have surely found the men they were hunting.

With the Quraysh so close to discovering their hiding place, Abu Bakr became very tense about the Prophet's safety. The Prophet reassured him, "How can you be apprehensive about the two with whom is a third, the third being God Himself?"

This is not some plain statement. These words express the Prophet's utmost trust in the help of God.

The second moment is about the death of the Prophet Muhammad. The people at large were greatly perturbed. It was at this time Abu Bakr came riding his horse from his dwelling place. He got down from it, entered the Mosque and did not speak with anybody and went directly to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O God's Prophet! God will not combine two deaths on you. You have died the death which was written for you."

Then he went out and said, "Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped God, then God is Alive and shall never die."

These words show the quality of differentiation that a believer shows between God and His servants.

The third moment shows the emotional turmoil Umar underwent when he heard the news of the Prophet's death. He refused to believe that the Prophet had died. He stood at the gates of the Prophet's mosque with his sword in his hand.

Abu Bakr told him to sit down but Umar refused. Abu Bakr again told him to sit down but Umar again refused. Then Abu Bakr left him alone and addressed the gathering. Among the things he said, he also recited this verse of the Quran: Muhammad is only a messenger. Messengers have passed away before him. If he should die, or be killed, will you turn back on your heels? Those who turn on their heels do not harm the Lord in the least. God will reward the grateful. (3: 144)

The effect of Abu Bakr's address was electrical in character. It appeared as though the people did not know that this verse of the Holy Quran had come down until Abu Bakr had recited it that day. Umar later said:

"By God when I heard Abu Bakr recite these words I was dumbfounded so that my legs would not bear my weight, and I fell to the ground knowing that the Holy Prophet was indeed dead."

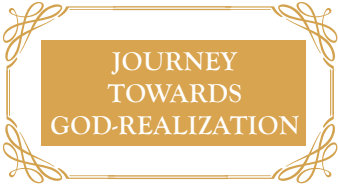
This is a statement of recognition of truth, even if it is against one's own wish.

The fourth moment is that of the Caliph Umar bin Abdul Aziz, also known as Umar II. One of his governors, Jarrah bin Abdullah, said he did not want to encourage people embracing Islam. His reason was that if a large number of people became Muslims, the amount of money collected in the form of taxes will be reduced, and the government finances will be affected tremendously. It must be noted here that this tax exempted the followers of others faiths to join the army and it was the responsibility of Muslim rulers to provide them security and safety.

Umar bin Abdul Aziz replied: God Almighty sent the Prophet Muhammad as a guide to humanity, not as a collector of taxes.

This profound statement is an expression of the complete realization of the responsibility of the believers to communicate the Word of God on the one hand and realization of the true mission of the Prophet on the other. □

***A person's character is expressed through his words. The words of a true believer radiate with trust in God, realization of the greatness of God, acceptance of reality and a keen sense of the mission that he has to follow.***



## REMEMBRANCE OF GOD

**T**HE Quran states: "Remembrance of God is surely the greatest thing." (29: 45) In other words, it means that for a person, remembrance of God is the greatest form of worship.

This remembrance of God is what is most desired of a human being. Therefore, the Quran adjures us to remember God very frequently (33: 41).

What is meant by remembrance of God? Abu Bakr Jassas Raazi (d. 981) took the meaning of "remembrance" as signs of God and thinking about God's majesty and power. And he regarded this form of worship as superior to other types of remembrance (such as saying God's name while counting the beads on the rosary).

***It is a fact that we cannot observe God's Being, yet, we can definitely see glimpses of God in His creation. This contemplation on God's creation is another name for remembrance of God.***

The fact is that we understand God only through those phenomena or attributes of God which are scattered everywhere in our own existence and across the universe. We achieve the realization and discovery of God through contemplation on these phenomena of nature.

The reality is that, remembrance does not mean verbal repetition of God's name. Remembrance means contemplation on God's creation to discover God's greatness through the wisdom and perfection of His works. This is remembrance, and through it,

one can achieve a higher level of realization of God.

It is a fact that we cannot observe God's Being, yet, we can definitely see glimpses of God in His creation. This contemplation on God's creation is another name for remembrance of God, and through it one is able to achieve that high level of firm faith which is called realization of God.

Trying to observe God's Being leads one either to ecstasy or to confusion, and both of these are actually undesirable. In this case, the

most desirable thing is divine realization, which is achieved through contemplation and deep thinking. There is no other way to reach this goal.

One can understand the meaning of remembrance of God from a report by Aisha, the Prophet's wife: "The Prophet Muhammad used to remember God on every occasion." (*Sahih Muslim*) Abundantly remembering God means that whatever a person sees or whatever he experiences, he should make it a point of reference for the remembrance of God. Everything should remind him of God. Every experience should become a reason for strengthening his faith. Every study and observation should bring him nearer to God. □



Global Warming is not simply a matter of climate change. It is, in fact, a warning by the Creator **of the world**. It is an intimation in advance of the **approaching Doomsday**. It is meant to bring man to his senses, so that he may reform himself, **prepare for the Hereafter** and save himself from God's chastisement **on the Day of Judgement**.

**MAULANA WAHIDUDDIN KHAN**

# 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.*



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## CONSTRUCTIVE ENTERPRISE VS. POLITICS

**A**BU ALI MUHAMMAD ibn Ali ibn Muqla (885-940) was a man of great talent and capability. He made a substantial reform of the ancient Arabic script (Kufic script) with his extraordinary artistic ability. He succeeded in making it beautiful and comprehensive. He took the Arabic script out of the early stages and carried it to the highest stages. Philip K Hitti in his book *History of the Arabs* calls him the founder of Arabic Calligraphy. (p. 468)

*Encyclopedia Britannica* wrote that Ibn Muqla was born in Baghdad and was the most prominent calligrapher of the Abbasid period (750-1258). He gave the Arabic letter a novel beauty. (V/272)

Ibn Muqla was initially appointed as secretary on a six-dinar monthly payment in an office of the Abbasid government in Baghdad. His artistic mastery took him to the court of the Caliph. Here he gained so much popularity that he was the vizier of three consecutive kings. First of Al-Muqtadir Abbasi (895-932), then of his brother Al-Qahir Abbasi (899-950), then of Al-Razi Abbasi (909-940).

It should be noted that the position of 'vizier' used to be synonymous with the Prime Minister in ancient times. The king had only one vizier, and he had all the powers. Hamid bin Abbas was a minister in the early days of Al-Muqtadir. The king appointed Ali bin Isa al-Jarrah as a deputy minister. This evoked surprise from the people. A poet wrote:

## The strangest thing we've seen

That is, there are two ministers in one country.

These abilities of Ibn Muqla could have helped immensely in the development of his art. If he had put these opportunities into the development and research of the art of writing and other related things in this regard, not only would the Arabic script have reached its perfection long ago but many other inventions of the field of writing and printing which came to light much later would have come into existence much earlier.

For example, the paper was invented in China in AD 105, eight hundred years before Ibn Muqla. It was invented by Cai Lun who, like Ibn Muqla, was the minister of the Chinese Emperor Han Ho Ti. Some Chinese prisoners who came into the hands of Muslims in the Battle of Arabs and Chinese in Russian Turkistan knew how to make paper. They were asked to make paper in Samarkand. After that in 795, the manual papermaking industry was established in Baghdad. However, the work of making paper through the machine was first started in 1750 in Holland. The papermaking in the form of a continuous roll started in 1798 in France.

Similarly, the printing press was probably first discovered by the Chinese in 770. This was 115 years before the birth of Ibn Muqla. The oldest specimen of printing was discovered in China even earlier in the fifth century AD. The developed printing press in Europe was created by Gutenberg in the 15<sup>th</sup> century and he used it to print the Bible. However, the printing press in the Muslim world reached Egypt for the first time in 1798 through Napoleon.

Ibn Muqla was not only an expert in the art of writing but also had amazing creativity. If he had put his God-gifted abilities in this field, then paper printing and other such blessings which became available in the Muslim world much later would have been made available during the life of Ibn Muqla. Ibn Muqla would have been able to take the Muslim world into the age of the printing press a thousand years ago. But he was not content to restrict himself to this field. He could have utilized

*History can forgive Ibn Muqla of the past, but what is the excuse for the present "Ibn Muqla" who does not put his abilities into constructive work, but is shying away from his valuable opportunities while indulging in self-glorifying acts of personal ambitions?*

the opportunities available at the Ministry in the development of paper, writing and printing. On the contrary, he used these opportunities as stepping stones to jump to a life of fame and glory. As a result, he not only ruined his life but the Muslims also lost the precious advantage that could have been achieved through his abilities.

When Ibn Muqla reached the position of vizier (or Prime Minister), the ideal thing for him was to use this great opportunity in some constructive enterprise. But he suffered from the same psychological disease which often afflicts those who are brought to a higher position. His artistic and constructive ambitions now turned into political ambitions. Instead of engaging in silent service, he now became the leader of the secret political and military movements. Now he wanted to bring about a revolution in the system of government for his own benefit. He started plotting secretly to dethrone Caliph Al-Qahir and crown Abu Ahmad ibn Muktafi as the Caliph of the Abbasid Empire.

There is an Arabic saying that the love of something makes a man blind and deaf. Ibn Muqla suffered from this weakness despite all his intelligence. He could not accurately assess his circumstances and the power of the Caliph in comparison. So the secret was revealed. Ibn Muqla was accused of conspiring with the army chief Monis Khadim to dethrone Al-Qahir.

Ibn Muqla's house was burnt down after the conspiracy was revealed. Abu Ahmad ibn Muktafi was entombed alive. The intelligence of Ibn Muqla came in handy for him. He escaped and then received the ministry again after offering 500,000 dinars to the Caliph. But his political ambitions again created problems for him. Al-Razi deposed him from the ministry and put him under house arrest and cut off his right hand. It was undoubtedly the harshest punishment that could have been given to an artist. This is one of the verses he composed in the prison of the house:

There is no enjoyment in life after the right hand is cut off,

O my life, when my right hand is separated from me, then you  
also be separated from me.

Ibn Muqla's extraordinary ability can be gauged from the fact that when his right hand was cut off, he started practising writing with his left hand. Even with his left hand, he would write as well as he would write with his right hand. He attached a pen in his severed hand and wrote with it too. It is said that no one could discern any difference in



the writings before the hand was cut off and from the writings after the hand was cut off. This man of extraordinary talent died at the age of 56 in his prison. (Hitti, p. 424)

Ibn Muqla was also a poet. He penned many verses in mourning his severed hand. He used to say: The hand which wrote a number of copies of the Quran, which recorded a number of *Hadith* reports of the Messenger of God, which wrote down the court commandments that were sent to the east and the west, was cut off like the hand of thieves.

But in this world, such emotional words have no value. Ibn Muqla's fault was that he did not stop at writing the Quran and *Hadith*. And whoever goes beyond the limits like this, this is how it ends for him.

Ibn Muqla died, but his character is still alive today. There are still many people who are following exactly the path of Ibn Muqla. They invest their opportunities in acquiring personal glory rather than building society. The result is that today the history of the Muslim community has become a history of destruction rather than a history of construction.

History can forgive Ibn Muqla of the past, but what is the excuse for the present "Ibn Muqla" who does not put his abilities into constructive work, but is shying away from his valuable opportunities while indulging in self-glorifying acts of personal ambitions? Do they not remember a saying of the Prophet that a believer is not stung twice (by a snake) from the same hole.

It is a fact that the best talents have always been ruined by political ambitions. Only those jump into the field of politics who are born with great potential from nature. Instead of putting their great potential into a constructive service, they try to oust political rulers from power. As a result, numerous human lives are lost. Numerous economic resources are wasted. What actually transpires is that some people gain leadership and fame, and instead of one 'wrongdoer', another 'wrongdoer' gets to sit on the throne.

There is no precedent in history that the politics of tussle has ever yielded any real results. The secret of raising the nation is that the leaders of the nation should lower their political flag. When the seeds of individual courage are buried in the earth, then the magnificent tree of the national future grows. Today, our history awaits the same kind of psychological evidence, not murder and death. □

# THE IMPORTANCE OF TRUE LEADERSHIP

*Important and Sensitive*

**I**N *Sahih al-Bukhari* (a compilation of the sayings and the deeds of the Prophet Muhammad), a chapter is devoted to the description of the merits of the people of Madinah who helped the Prophet Muhammad when he migrated there. A part of a long *Hadith* is as follows: A woman asked the second Caliph Abu Bakr, "How long the matter of religion will stay on the right path?" Abu Bakr replied, "You will continue to follow the true religion so long as your leaders remain true and sincere."

A movement, whether good or bad, is always run by the leader. The leadership of a nation is the opinion-maker class. A leader is the one who mobilizes the people on an issue, he motivates people and puts them on a front. A movement that appears to have arisen in the name of the people (mass movement) is actually started and run by some leaders.

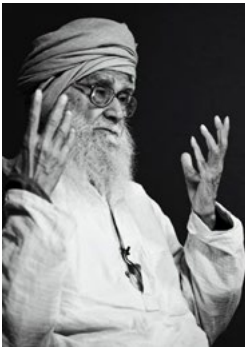
***To swim in the river, only that person will venture who knows the art of swimming. Similarly, only a person who has fulfilled essential conditions of leadership should come into the field of leadership.***

The true nature of any issue cannot be understood by the public. Only the select few are capable to understand its true nature and guide the public. This guidance is decisive for the future of a nation. If the leader has raised and mobilized the nation on true principles, only then it is possible to reach its destination. And if the leader mobilizes the nation for wrong goals and he does not follow the principles that govern a movement, then despite all the sacrifices, the nation will find itself in the pit of destruction. Instead of gaining anything, it will lose something of great value.

The role of a leader in the life of a nation is very sensitive and important. Therefore, it is necessary that the leader is serious to the last extent, because if he mobilizes the nation in the wrong direction, then the responsibility for the destruction that will follow will be on the leader the most.

To swim in the river, only that person will venture who knows the art of swimming. Similarly, only a person who has fulfilled essential conditions

of leadership should come into the field of leadership. These essential conditions are, a thorough knowledge of religion, a deep study of the present era, a correct estimate of the religious and moral standing of the nation, a commanding knowledge of the external forces at play. Only those people should try their hands at leadership who have a commanding grasp of these aspects. It is a crime to enter the field of leadership without having these prerequisites. □



### I Live in Dua Culture

Every moment of my life, sleeping, walking, sitting or standing, I keep praying humbly to God; and I want every CPS member to follow this dua culture.



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# MATURE AND PROACTIVE INDIVIDUALS

## *Asset for a Mission*

**A**BDULLAH IBN UBAYY (d. 631) was a great chief of ancient Madinah. The people of Madinah had unanimously agreed to make him their king. However, it so happened that the Prophet Muhammad left Makkah and came to Madinah. The people of Madinah (*Ansar*) now started to treat him as their leader. In the beginning, the people who had migrated to Madinah (*Muhajiroon*) were in the minority. But people continued migrating from different places until the *Muhajiroon* became the majority and *Ansar* became a minority. So far, Abdullah ibn Ubayy had been the ruler of the *Ansar*. (*Tafsir Ibn Kathir*, 4/370)

This was the reason Abdullah ibn Ubayy had feelings of antagonism for the Prophet and the *Muhajiroon*. He would somehow try to find ways of accusing and humiliating them. One of the incidents in this regard happened during the expedition against Banu Mustaliq (December 627). Abdullah ibn Ubayy participated with the people of his tribe in

***The success of a mission depends on the fact that it gets a team of prepared, proactive and mature people. Without such a prepared team, no mission can succeed.***

support of the Muslims. Taking advantage of an incident on the way, he made some accusations against the Prophet and the *Muhajiroon*. Addressing the people of his tribe, he said, "Indeed, when we return to Madinah, [we] the ones most worthy of honour will surely drive out from there the contemptible ones!" [referring to poor Muslims]." (63: 8)

This event is described in detail in books. In summary, the caravan continued to move until it approached Madinah. At that time a

very unusual incident happened:

His son Abdullah stood at the entrance of Madinah waiting for his father Abdullah ibn Ubayy. When Abdullah ibn Ubayy reached the gate, his son stopped him saying, "Wait, by God you cannot enter the city until the Prophet of God allows you to enter." When the Prophet reached there, Abdullah ibn Ubayy asked him for permission to enter the city. The Prophet permitted him to enter the city. His son Abdullah then left his father so that he could enter.

This incident shows that the Companions of the Prophet were so mature and proactive that they knew what they needed to do without someone telling them. The Prophet had said nothing to Abdullah. He

knew what he had to do on this occasion. The most appropriate thing at that time was to show in front of Abdullah ibn Ubayy that he was no longer a leader or chief of Madinah. It was the Prophet Muhammad who was the chief of Madinah now.

Abdullah took the most timely and correct way of demonstrating this. The best way to do this was to get the son of Abdullah ibn Ubayy to do it. Abdullah understood this fact and at the right time played the desired role that was expected of him on this occasion.

The success of a mission depends on the fact that it gets a team of prepared, proactive and mature people. Without such a prepared team, no mission can succeed.

There must be two qualities among the members of this team. One is that every person of the team should be obedient. He should obey what is said to him. He should not make excuses, whether it is a personal excuse or an external excuse.

The second attribute is that the members of this team should be mentally so mature that they are able to know what they need to do without being told to. They should understand the situation without someone telling them about it.

The importance of this second attribute is that there are many things that cannot be said. When the mission expands and new requirements emerge, it becomes impossible to tell people all the necessary things. In such a time, the only practical thing is that a man himself understands the depth of things with his own intellect, and he himself can take necessary steps according to it at every opportunity.

No other attribute can replace this attribute of mental maturity and readiness. □



*Grow through what  
you go through.*

# COMMUNICATING THE WORD OF GOD

## *Finding Newer Horizons*

**T**HE Quran is the final and preserved message of God to humankind. It was revealed to the Prophet Muhammad in the seventh century. The Prophet Muhammad is the last messenger in the noble chain of prophets. Now, no new prophet will arrive to guide humankind to the straight path. It is the Quran now that addresses human beings. This status of the Quran is mentioned thus in the Quran:

Blessed be He who has revealed the criterion [the Quran] to His servant that he may warn the nations. (25: 1)

The Quran also says that it is a 'reminder for all humankind' (6: 90).

The believers are now given the responsibility to communicate the message from God, i.e. the Quran to all human beings. The Quran says:

Call to the way of your Lord with wisdom and fair exhortation and reason with them in a way that is best. (16: 125)

Since the time the Quran was revealed, believers have continued to communicate the Word of God. The ancient time was an age of traditional communication. Some would read out a portion of the Quran to their addressees. Such people were known as *Muqri*, i.e. readers or reciters. With the advancement of human knowledge, newer means of communication were invented. After the invention of printing press, copies of the Quran began to be translated and printed in large numbers. The message of the Quran has been continuously broadcast through radio and television in all parts of the world.

### **God's Plan for the Quran**

The Prophet said, "There will be no home remaining—big or small—in which God will not have entered the word of Islam." (*Musnad Ahmad*)

It is the solemn responsibility of the Muslims to engage in and employ those means of communication that would facilitate the Word of God reach every home on planet earth. Achieving this target was not possible in ancient times as the means of communication was still in nascent age. In fact, the true import of the relevant Quranic verses and the sayings of the Prophet was not even realized. When the modern age dawned, it became possible to envision how this task could be accomplished.

## The Advent of the Information Age

We are living in the Information Age. A Wikipedia entry informs that the Information Age (also known as the Computer Age, Digital Age, or New Media Age) is a historical period that began in the mid-20<sup>th</sup> century. This age is characterized by a rapid shift from the traditional industry established by the Industrial Revolution to an economy primarily based upon information technology. According to the United Nations Public Administration Network, the Information Age was formed by capitalizing on computer microminiaturization advances. These advances led to modernized information and to communication processes.

The new tools of information and communication have made global communication possible. Now, a person sitting at home can reach every place on earth through modern means of communication. The process of information transfer is now just a click or a finger press away. However controlled or difficult human movement is at any given place, one cannot hinder the movement of information. Wireless connectivity is a feature that has revolutionized this field.

## Newer Horizons

We shall now present few of the newest tools that have been made available to communicate the message of the Quran. These are:

- Podcasts
- Virtual Assistant Technology
- Artificial Intelligence

A **Podcast** is a series of spoken-word digital audio files. Podcast can be uploaded in episodes. Podcasting is a way to share information as digital audio files. Discussion and content within a podcast can range from carefully scripted to completely improvised. Popular podcasting platforms are Google Podcast, Spotify and Apple Podcast, etc. The audio files of the Quran translations and its explanatory material are now available on these platforms.

**Virtual Assistant Technology** uses software that can perform tasks or services for an individual based on commands or questions. It is also known as chatbot. Virtual Assistant Technology is powered by artificial intelligence. It is primarily available on mobile and smart home devices. This technology is available on Alexa, Siri and Google Assistant, etc. We can now ask our smartphone or smart speakers to read us verses, passages or the whole Quran. It works by our voice command.

**Artificial Intelligence** (AI) is the ability of a computer or a robot controlled by a computer to do tasks that are usually done by humans. It is the science and engineering of making intelligent machines. AI has become the most exciting and fondly discussed topic around the world.

AI allows a computer to think like a human. When a device like computer or a robot is powered by AI, it gets the ability to respond to questions and stimuli as any human beings would respond. Now, questions about Islam and the Quran can be directed to such devices, and the device would answer as any religious scholar would reply. Gabriele Trovato is a Researcher at Waseda University. He has developed what is now called the world's first Catholic robot named Santo. It answers existential as well as scriptural questions directed by the visitors.

Major global faiths are discussing their relationship with AI, and some are starting to incorporate this technology into their worship. Robot priests can recite prayers, deliver sermons, and even comfort those experiencing a spiritual crisis. (*God and robots: Will AI transform religion?* October 21, 2021 BBC Video Feature)

## **Challenges and Opportunities**

The message of the Quran is meant to be communicated to every nook and corner of the world. To accomplish such a task just a few decades ago would have been beyond anyone's imaginations. Thanks to the latest developments in the information technology, for the first time ever in history, the doors have opened to realize this once gargantuan task. This is not a simple statement. For the believers who claim to follow the message of the Quran, this development means two things.

First, they need to understand the gravity of the matter. Now that the means of global communication are at hand, they will be held accountable to God if they fail to communicate the Word of God. Second, they need to learn and employ this technology.

As is the case with human beings, these intelligent machines also throw some challenges. People throw up their doubts, questions, criticisms and objections about Islam on these platforms. Some researchers have found bias in AI. Talking about these biases, an article mentions this:

Being profoundly aware of these threats and seeking to minimize them is an urgent priority when many firms are looking to deploy AI solutions. Algorithmic bias in AI systems can take varied forms such as gender bias, racial prejudice and age discrimination. (*Why Artificial Intelligence's religious biases are worrying*, *Indian Express*, October 13, 2021)



Another article published in *The New York Times* informs us thus:

Researchers at an artificial intelligence lab in Seattle called the Allen Institute for AI unveiled new technology last month that was designed to make moral judgments. They called it Delphi, after the religious oracle consulted by the ancient Greeks. Anyone could visit the Delphi website and ask for an ethical decree. (*Can a Machine Learn Morality? New York Times*, November 19, 2021)

### **The Role of CPS International**

The foregoing pages have made it abundantly clear about the most important field through which the Word of God is to be communicated. Recognizing this importance at the beginning, CPS International founded by the late Maulana Wahiduddin Khan (1925-2021) has undertaken the initiative. A dedicated podcast channel named ***Spiritual Message*** can be found on all podcast platforms that contains a number of episodes on the message of the Quran. English translation of the Quran with many user-friendly features is available at Amazon Alexa. This feature is named as ***Quran Player***. The same will be available on Google Assistant soon. A team comprising of CPS members from many countries is now working to produce AI-enabled Quran. ☐



All great men faced great  
problems. But **these problems**  
**only increased their creativity**, and  
became the source of revealing a  
fresh dimension to their personality

# AN INCOMPLETE LIFE

*Be Realistic*

**T**HE world of advertising and marketing is strange indeed. How far removed is this world from the real world is strikingly shown in a recent interview published in the *Times of India* website on November 17, 2021.

Mr Vijaypat Singhanian is a former chairman emeritus of the Raymond Group and a former Sheriff of Mumbai (19 December 2005 to 18 December 2006). He is 83-years-old.

Raymond Group is an Indian branded fabric and fashion retailer, incorporated in 1925. It produces suiting fabric, with a capacity of producing 31 million meters of wool and wool-blended fabrics.

Mr Singhanian recently published his new memoir titled '*An Incomplete Life*'. Interestingly, Raymond's tagline is 'A Complete Man'. The fabric produced by Raymond makes one 'A Complete Man', while the person who headed the company for a decade feels his life to be incomplete. When asked about this, he said, "My title '*An Incomplete Life*' had much to convey about my life. I have written that every person, to complete his life, needs an association with his grandkids, which has been denied to me. My grandkids have been forbidden to see me which I think, I'm sorry to use the word, is criminal."

It appears in the interview that he has had some very strong disagreements with his son and his son has denied him to see his grandkids. While taking a sympathetic view of this unfortunate turn of events, there are many important lessons one can learn from this sorry affair.

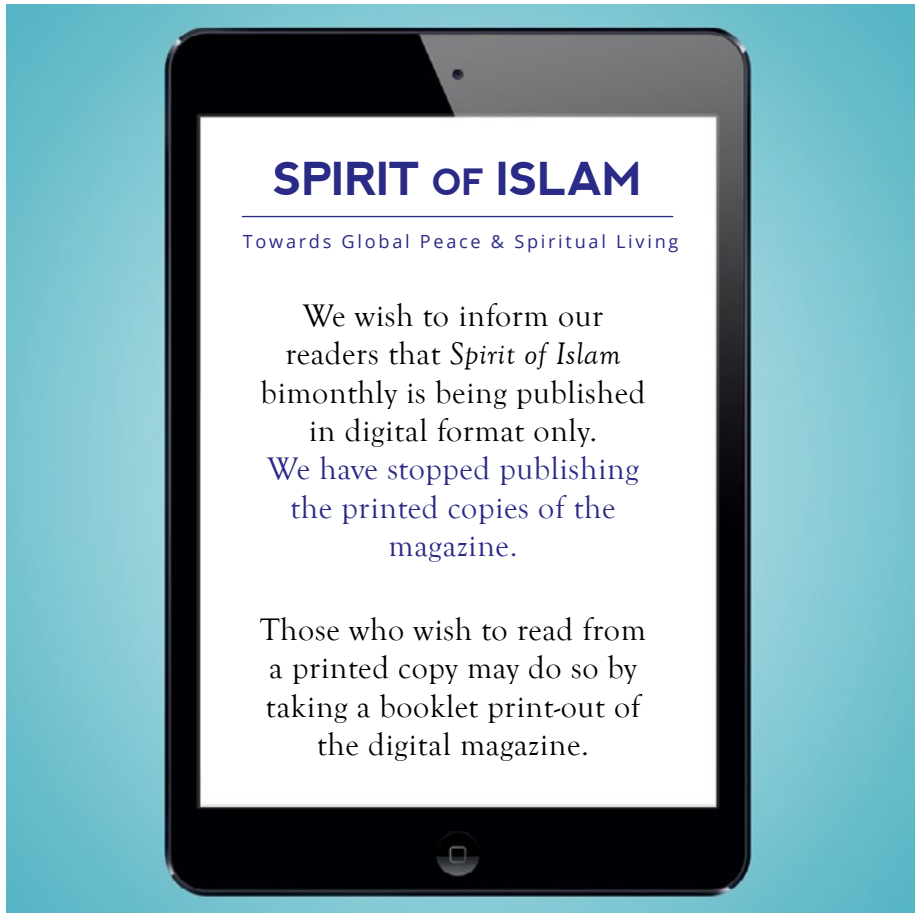
One should never forget that there is a great difference between appearance and reality. One should strive to pierce the veil of appearance that lies on reality. This is so important that the Prophet Muhammad used to pray: O God! Show me things as they are in their reality.

The reality of this world is that it functions according to the creation plan of God. According to this creation plan, human beings are undergoing a period of test on this earth. Based on how human beings performed in this test, they will be granted everlasting bliss or eternal damnation in the Hereafter. Everything that a person gets in this world is part of the test. The Quran says:

Your wealth and your children are only a trial; God's reward is great: so be mindful of God as best as you can; and listen, and obey, and spend in charity. (64: 15-16)

The life of this world is but a sport and a pastime. Surely the Home of the Hereafter is best for those who fear God. (6: 32)

In view of this reality, we should do well to come out with flying colours in this test. We should be ever watchful of our association with family, friends, business and society, etc. This is the place where we appear for the test. This is not the place where we get the reward. It is in the Hereafter that we shall get reward commensurate with our deeds in this world. It is God on Whom we should pin our trust. □



# ISLAMIC VIRTUES

**F**OR centuries the lives of the Prophet and his Companions have served as models of a truly God-fearing existence for all humankind, and will continue to do so until the end times. Anyone who is sincere about learning from their example can know, even today, every detail of how they lived and died.

The following are a few selections from the deeds and saying which make up this model, giving an authentic picture of the Islamic way of life.

## **Do not regard knowledge as a means to personal prestige**

Ubayy ibn Kaab said: "Acquire knowledge and use it. Do not acquire it in order thereby to enhance yourselves. Otherwise a time will come when learning will be used as an adornment in the manner of clothes.

## **Lust for fame the worst single danger for man**

On his death bed Shaddad ibn Aus said to those around him: "What I fear most for this community is ostentation and the harbouring of secret desires." The meaning of "secret desires" was explained by Sufyan Thauri: "It is the fondness of praise for one's good deeds." When the Prophet himself was questioned on this subject, he said that, "secret desires" were harboured, for example, by those who sought knowledge because the idea that people would then come and sit at their feet was pleasing to them.

## **Acting 'to be seen by men'**

Abu Hurayrah records the Prophet as having exhorted his followers to seek refuge from the Pit of Grief. When asked what this Pit of Grief was, he said it was a gorge in Hell from which Hell itself sought refuge four hundred times a day. The Prophet was then asked who would enter that Pit. "Those scholars who act to be seen by men", he replied.

## **Hardness of heart comes from using religion for worldly ends**

"A learned man is punished by having his heart to die," said Hasan al-Basri. Asked what was meant by the dying of the heart, he replied that it came from seeking the world through actions whose sole direction should be towards eternity.

### **Thinking nought of one's actions**

Saeed ibn Jubayr, a companion of the Companions of the Prophet, was asked who was the greatest worshipper. "One who has sinned then repents," came the reply. "Then when he recalls his sins, he sets no great value upon his good deeds either".

### **Being conscious of one's own faults, not of others**

Although Rabi' ibn Khaythama never used to speak ill of anybody, he once remarked upon people's extraordinary habit of fearing God with regard to other people's sins, but not with regard to their own.

### **Reforming others and being ready to be reformed oneself**

The following is part of the address delivered by Abu Bakr on being elected Caliph: "My people, your affairs have been entrusted to me, although I am no better than you. The weak among you will be the strongest until I have ensured that they received what is rightfully theirs. The strong among you I will look upon as the weakest, until I have made sure that they pay their due. I am just like anyone of you. When you see that I am proceeding correctly, follow me; and when you see me waver, set me straight.

### **Greatness comes from inward grace not from outward actions**

Commenting on the Caliph Abu Bakr's outstanding greatness, Abu Bakr Muzani observed that it was not because he fasted or prayed more than others; it was because of something in his heart. Ibn Aliyya, explaining this statement of Abu Bakr Muzani, said that what he had in mind was love of God and kindness for His creatures.

### **No desire for self-glory**

Hamdun Nishapuri, who lived in the third century Hijri, when asked who God's true servant was, answered: "One who worships and has no desire for people to worship him."

### **The greatest deeds are the most difficult of all**

"Three actions are the most difficult", the Prophet once remarked: "Being fair with others on matters concerning oneself; helping others by giving from one's own possessions; and remembering God at all times." □



# THE ROLE OF WOMEN IN ISLAM

*An Interview with Ms Fahmida Khan*

**M**S FAHMIDA KHAN (b. 1964) is a senior CPS member. She conducts weekly online lectures in Urdu. Her lectures are focussed on the learnings from Maulana Wahiduddin Khan and are broadcast on Facebook Live. She plays an active role in the group comprising of women members of CPS. From a homemaker busy in mundane affairs to a life of a missionary spreading the peaceful message of Islam, her journey has been truly inspiring. She lives in Faizabad.



**Dr Safeena Tabassum** interviewed her so that we could get the details of this amazing journey in her own words. Dr Safeena Tabassum is an ophthalmologist. She completed MBBS and MS (ophthalmology) from Aligarh Muslim University. She joined CPS International in 2007. Presently, she is moderating the CPS Ladies Group on WhatsApp that was started by Fahmida Aapa.

***Let's start with your childhood. What was the environment in which you were brought up? I mean what role women were expected to play in the family or society?***

There was no particular thrust on educating women. Performing the household chores, rearing the children formed the responsibility of a woman. Women could somehow pursue higher studies, but when it came to their participation in the sphere of religion, they were considered unfit.

For centuries, the contribution of women in Muslim societies especially with regard to their participation in the field of religion was almost zero. It was aapa (Dr Farida Khanam) who played an important role in my life. She unveiled the true status of women in Islam. Trained and guided by her father Maulana Wahiduddin Khan, aapa has been playing her part in communicating the message of Islam.

Maulana has written books on this topic such as *Woman in Islamic Shariah* and *Woman between Islam and Western Society*. After reading these books, I have come to realize the role women can play in family and society. Countless women have now realized their role in the sphere of religion. They are now associating themselves with the CPS mission.

***You are a niece of Maulana Wahiduddin Khan. So, how did your association with this mission start? Did it come naturally to you because of the family bond or was there some other reason?***

From childhood, I had a special bond with Maulana. I remember that when I was 10 or 12 years old, how happy I would feel when Maulana visited us. He was always engrossed either in reading or in writing. I would observe him stealthily from behind a curtain. Whenever I got the chance, I would sit by his side silently. I liked to do something he asked me to do. I even enjoyed just sitting by his side. This was how I knew him but I knew nothing about the mission he was working on and also I knew nothing about the God-oriented life he had been living. It was yet to dawn on me that Maulana was a different person and that he had dedicated his life to God.

I always felt this special attachment with Maulana that I did not feel for other family members. The Urdu monthly *Al-Risala* that Maulana wrote would arrive regularly at my home. I never consciously learned any lesson from the magazine. To put it in a nutshell, for me Maulana was always right. I would see the light of truth with him. Then it happened that the travails of life forced me towards his mission. I consider this shift a great blessing of God. Here, I found my soul at rest and peace of mind.

***Who played a bigger role in your upbringing, your father or Maulana?***

I would say that Maulana played a bigger and integral role in my upbringing. My father was a regular reader of Maulana's writings. Through his example, I would read Maulana's books. In this way, father and daughter, we both were trained by Maulana.

***What are the lessons that you learned from the company of Maulana?***

Some learnings are so thrilling that they cannot be described in words. I would mention some very special life lessons that I have learned from Maulana.

1. Maulana lived a need-based life, whereas people live a desire-based life.
2. He lived quite simply. He ate simple food. His life was far removed from what we may call materialistic.
3. He used to quote: Simple living, high thinking. He lived his life exactly in accordance with this quote.

4. The mentality of the people is shaped by how they see the world. They are affected by what the people would say, what the other people are doing, material comfort and success, etc. People do read the Quran but they plan their lives making this world their goal. They consider success in this world as a real success. Maulana told us the true meaning of reading the Quran. He told us that reading the Quran means striving to become the person the Quran wants us to become. It means to live one's life in accordance with God's plan. It means to realize the true aim of life. It means to accord supreme importance to the Hereafter and doing one's utmost to achieve success in the Hereafter. Maulana once wrote: People start reading the book of life without first learning the language of life.

***How did the idea of getting the women members of CPS International on one platform come to your mind?***

After attending Maulana's Sunday Classes, I realized that I was not able to do justice to the task of communicating the Word of God. I was fired with the zeal to make more effort for this noble task. I kept praying to God. Then came a new idea to my mind. I formed a WhatsApp group consisting of women members of CPS in which we started discussions among ourselves about the ideology of the *Al-Risala Mission*.

***Please tell us more about this group.***

This CPS Ladies Group includes more than 100 women from all over the world, who expand their scope of God-realization through it and try to understand how to carry forward the task of communicating the Word of God. They then strive to share it with other women members of their family and office. This WhatsApp group includes not only women from India but also from outside India. They ask each other a question about religion and etiquette of life that they have about everyday life, or they ask a question about religion about which they do not have clarity. Then they discuss it among themselves. This discussion is based either on the Quran and the corpus of *Hadith* and *Al-Risala* articles or the personal experience of the members. This removes much of their confusion. Many new aspects of religion open up, and their intellectual development continues.

***What is the response you are getting from the members?***

It is very inspiring and positive. One member gave the impression: "Today I have not been able to participate much in the discussion, but it is great to read all the messages. My takeaway today is that I will focus on education and intellectual development in myself and my family,



and take this work forward in such a way that it continues for the next generation.”

Ms Arifa Naseer (New Delhi) wrote: “I learn a lot of new things every day, and for the first time it is happening that I am also practising what I learn.”

Ms Razia Khan writes: “God gave me an opportunity to learn from a scholar like Maulana Sahib. Every day I listen or read Maulana Sahib’s teachings through this group. Then there is a discussion on it, which brings out new points. It opens the mind, allows you to recover and improve. Since I joined this group, my tension has decreased.”

***How did Maulana respond to the new development involving women members?***

Maulana was very pleased with this development. He even wrote an article about it. I would like to reproduce here what he said:

When I heard about the CPS Ladies Group, I remembered a saying of the Prophet Muhammad. He said: “The whole earth has been made a mosque and pure for me and for the people who follow me. (*Musnad Ahmad*) In an extended way, this saying means that there will come a time when people can freely perform the task of communicating the message of God as they are free to worship in mosques throughout the earth. This task is now possible through the use of the virtual world of the Internet i.e. Facebook and WhatsApp, etc.

This initiative of women members of CPS is undoubtedly commendable. This is an effective way through which women can carry forward the peaceful mission of spreading the Word of God in the present times. I pray to God that this CPS Ladies Group should do a great job of communicating the Word of God at the global level. May God accept their efforts, and protect them!

***This mission asks one to learn positive lessons from negative experiences. What is your discovery in this regard?***

Greater the shock, greater the discovery. I wanted to study more, but I was not allowed and then I was married. This was my first shock. Then, the people in my life demanded so much from me that I could not spare time for the mission. Unilaterally, I continued giving my all to my family with the expectation that all will be well in the end. However,

this hope never materialized and life went on. My health and wealth, everything was used up for material causes.

When my father died, this came as a great shock to me. Now, I could not gather myself to continue my old way of life. This time around, when I came to Maulana, I was mentally prepared to understand his words. I started reading his books sincerely. I remember reading this: If you place a seed on a plate made of gold, it will dry and wither away, when the same seed is placed in soil, it sacrifices its existence and it turns into a plant, then a tree which provides flowers and fruits.

These words shook me to the core. I realized as if these words are directly addressing me. A seed after losing its existence is converted into a new life. In the same way, God has trained me and given me new life. I felt I have been divinely trained. I felt that I have left the darkness behind and entered the light. My restless soul was now at peace.

After getting free from the clutches of the material world, I found peace. When I forsook the world, I found God. After wandering for most of my life, I discovered God. For a person, there can be no discovery greater than this. The discovery of God is my greatest discovery. □



## **CPS Ladies Group**

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# PATIENCE

## *A Wise Policy*

**P**ATIENCE is neither a passive attitude nor any kind of inaction. According to the Quran, patience is a superior action. Patience means wisdom-based thinking. It means planning your strategy, assessing your resources and taking into consideration the relevant natural factors. That is right planning. If impatience is the result of unwise thinking, patience is the result of wise thinking. That is the secret of life and also the secret of wise planning.

You cannot fight against nature, so you cannot afford the luxury of being impatient. Impatience means trying to achieve things on a unilateral basis. But that is impossible. On the other hand, having patience means doing things on a bilateral basis. And it is a fact that, in our world, unilateralism is an unrealistic approach, while bilateralism is entirely a wise approach.

The policy of wait and see is the best policy in this world and it is this policy that is called patience. Impatience means: Don't wait, but jump into the situation without thinking about the consequences. The wait and see policy is the only wise policy in this world of competition and challenge.

Every goal needs wise planning, for it is wise planning that leads to real success. And wise planning is that in which considerations other than your emotions have been taken into account. □

*Patience means wisdom-based thinking. It means planning your strategy, assessing your resources and taking into consideration the relevant natural factors. That is right planning.*

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# THE VALUE OF PRAYING

## *The True Status of Man*

**P**RAYING is the most powerful weapon in the hands of a believer. Praying bestows upon the believer courage and hope. It offers refuge from the negative experiences in this world.

Here are some sayings of the Prophet Muhammad concerning prayer collected from authentic books containing Prophetic Teachings.

- Praying – that is what worship is.
- Praying is the essence of worship.
- God becomes displeased with one who does not beseech Him.
- Nothing, save prayer, can avert fate.
- As long as one does not pray for an abomination, or for the severing of some bond of kinship, God will grant one whatever one prays to Him for, or else withhold evil from the supplicant in like degree.
- There is nothing dearer to God than prayer.
- Call on God, asking Him of His bounty, for the Lord loves to be called upon.
- Prayer helps with regard to what has happened, and what has not happened. Have recourse to prayer then, you servants of God.
- Praying is a means of asking God for the fulfillment of all our needs no matter how mundane or insignificant as even a shoe lace.

***Prayer is an acknowledgement of the supplicant's absolute helplessness on the one hand, as opposed to God's absolute power on the other.***

Prayer is an acknowledgement of the supplicant's absolute helplessness on the one hand, as opposed to God's absolute power on the other. The act of prayer puts man in his true place, and also gives God His rightful station. Prayer, then, is to accept things as they are. It is the supreme degree of realism, and the apprehension of reality, in turn, is the most excellent of all actions. For, in this world, where man has been given a choice between belief and disbelief, between acknowledgement and denial, there is nothing

greater than acceptance of the true nature of things. □

# WOULD THAT I WERE DUST!

## *Expression of True Belief*

**T**HE gravest and most grim prospect for a believer is to stand before God Almighty on the Day of Judgement. The Day of Judgement will mark the annihilation of all life, followed by resurrection and judgement by God. This will be an event of such magnitude and import that mere thought of it makes a believer shiver. If believers get a chance, they would rather be a creature other than a human to avoid giving an account of their deeds of this life. The Quran says, "(On that Day), 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)

The second Caliph Umar Farooq was fatally injured by Abu Lulu Firoz. On the throes of death, he lay with his head in the lap of his son, Abdullah. Umar said to him, "Rub my cheek in the dust Abdullah," and his son did as he was asked. With his head resting on the ground, Umar uttered these words to himself: "Woe betide you, Umar, and woe betide the one who gave birth to you if God does not forgive you." (*Tabaqat ibn Saad*)

***The believers bow to God while He is yet invisible, while those who disbelieve bow to God only when He reveals Himself to them.***

Before he had breathed his last, Umar, like a true believer, wished to be joined with the dust, and thought in fear and trembling what God's judgement of him would be in the life after death. How different are the people who give no thought to such matters until it is too late—until they stand before their Maker on the Day of Judgement. The believers bow to God while He is yet invisible, while those who disbelieve bow to God only when He reveals Himself to them. The Quran gives ample warning to the deniers of truth with the verse:

We have warned you of a chastisement which is near at hand, on the Day when man shall [clearly] see what his hands have sent ahead, and when he who has denied the truth shall say, 'Oh, would that I were dust!' (78: 40) □



# CPS NEWSLETTER

**Two titles in English were launched. These two books are**  
Global Warming: The Divine Warning of Doomsday  
A Simple Introduction to Islam

**NEW RELEASE**



The book explains that the meaning of Islam is 'submission to God's will' which is the natural response to one's discovery of God. Such a person lives a principled life, in spite of having no compulsion to do so.

DOWNLOAD YOUR FREE COPY AT [CPSGlobal.org](http://CPSGlobal.org)

**NEW RELEASE**



The book explains that the reports on global warming are in fact the warning signs of Doomsday. Now the time has finally come for man to awaken and plan his life in a way that avails him in his post-death period before Doomsday.

DOWNLOAD YOUR FREE COPY AT [CPSGlobal.org](http://CPSGlobal.org)



Prof. Farida Khanam addressed an event at Jamia Hamdard University on the occasion of *Eid Milad-un-Nabi*. The event was named *Jalsa-e-Seerat-un-Nabi* and conducted on October 27, 2021.

The CPS International Team distributed peace literature at the end of the programme to the participants.

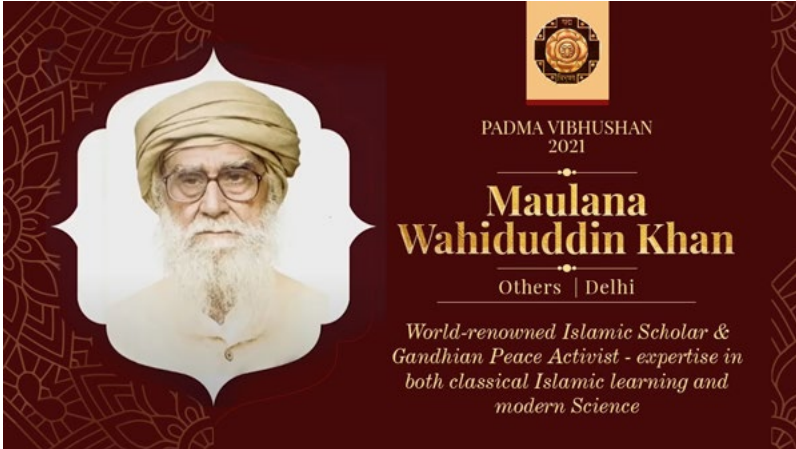


Rajouri CPS Team from Jammu & Kashmir took an initiative of taking a stall at Punjabi university Patiala and distributed Literature during interaction.



## PADMA VIBHUSHAN

Maulana Wahiduddin Khan was honoured with Padma Vibhushan by the Government of India (Posthumous). The President of India, Shri Ram Nath Kovind presented Padma Vibhushan for the year 2021, on November 9, 2021 at the Civil Investiture Ceremony-I held at Rashtrapati Bhavan. Maulana's son, Dr. Saniyasnain Khan accepted the award.







*For those who do good in this world  
will have a good reward-and God's  
earth is spacious. Truly, those who  
persevere patiently will be requited  
without measure. Quran (39: 10)*

# CHILDREN'S CORNER

## *Selections from Quran Stories for Kids*

Goodword is an award-winning publishing company with a splendid range of Islamic Books in many languages. It offers innovative products for children, including Quran stories, moral stories, craft and activity books, gift packs, Islamic games, Arabic and Islamic readers for home and school.



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### **Dear kids,**

The Quran contains many biographical events from the lives of the Prophets, their household and other pious people. These heart-touching events quite amazingly convey to us how a God-oriented life is lived. In this issue, we introduce to you a collection of such twelve stories. The book is titled **Quran Stories for Kids** and is authored by Dr Saniyasain Khan. He is an award-winning author and he is recognized as one of the world's most influential Muslims<sup>1</sup>.

Here, we reproduce one story **The Brave Boy** from this beautiful collection. The book is beautifully illustrated.

Name of the Book: **Quran Stories for Kids**

Author / Translator: Saniyasain Khan

ISBN: 8178980916

Page: 240

Binding: Hardbound

Availability: [www.goodwordbooks.com](http://www.goodwordbooks.com)

### **THE BRAVE BOY**

Long long ago, about 4000 years ago, there lived the Prophet Ibrahim (Abraham). He was gracious, tender-hearted and pure in faith. His family lived in a beautiful valley, which is now known as Makkah.

One night, the Prophet Ibrahim (May peace and blessings of Allah be upon him) dreamt that he was sacrificing his son Ismail (Ishmael). This was an order from his Lord. Ismail (May peace and blessings of Allah

<sup>1</sup>The World's 500 Most Influential Muslims 2020, Royal Islamic Strategic Studies Centre, Jordan.

be upon him) was still a child, but the Prophet Ibrahim told him about the dream.

Ismail was a brave boy. He was ready to obey the command of Allah, Who had created him. So, without hesitating, he said to his father, "Do what are you commanded, father. God willing, you will find me one of the steadfast."

Ibrahim took his son away to sacrifice him. As he reached a place, which is now known as Mina—a valley near Makkah—Satan appeared and tried to stop him from doing his Lord's bidding. The Prophet Ibrahim picked a few small stones and threw them at Satan. Little Ismail and his mother did likewise.

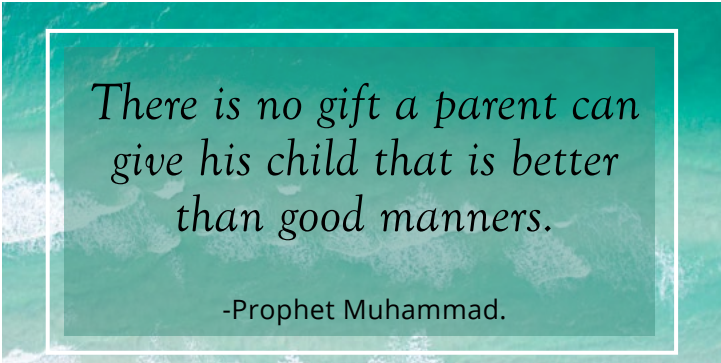
The Prophet Ibrahim gently placed his son on the ground and blindfolded himself with a handkerchief so that he could not see his beloved son while carrying out his Lord's command.

As Ibrahim took a knife to sacrifice Ismail, Allah sent the angel Jibril (Gabriel) down with a ram. "Sacrifice this ram. Do not sacrifice Ismail," said Jibril (May peace and blessings of Allah be upon him) to Ibrahim.

Allah was so pleased with the readiness of Ibrahim to sacrifice his beloved son that he commanded the believers to observe this day as *Id al-Adha* or the Feast of Sacrifice. Every year, Muslims sacrifice an animal in remembrance of the Prophet Ibrahim's trust in Allah.

This story reminds the believers of the readiness of the Prophet Ibrahim to give up his beloved son. Likewise, believers should be ready to part with their precious belongings, and their wealth, and dedicate their lives, if the cause of Islam so requires.

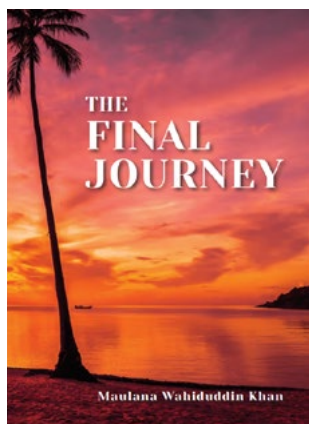
Thus the Quran says: "Truly, my prayers, my sacrifice, my life and my death all belong to Allah, the Lord of the Worlds." (Surah al-Anam, 6: 162) □



*There is no gift a parent can  
give his child that is better  
than good manners.*

-Prophet Muhammad.

# BOOK REVIEW



**Name of the Book: THE FINAL JOURNEY**

**Author: MAULANA WAHIDUDDIN KHAN**

**Published by: GOODWORD BOOKS**

**Year: 2021**

**Pages: 74**

**ISBN: 978-93-89766-32-5**

**Reviewed by: BHAKTAWAR RAKHSHANI**

“Death is the greatest teacher, but man lives out his life as if there was no such thing awaiting him at the end of life’s journey.”

One of the shattering lines from the book. I have heard a lot about Maulana Wahiduddin Khan from my teacher that how his words have a magnetic power to catch the readers’ attention towards his perception about Islam. Finally, I got a chance to explore one of his books.

*The Final Journey* is written by the Indian Islamic scholar and peace activist, Maulana Wahiduddin Khan. He has penned a commentary on the Holy Quran along with a translation into contemporary English. He is considered among the most influential Muslims in the world.

Throughout the book, the writer leads readers towards various stories of different personalities. While some are at the peak of success, others are obviously engrossed in building their world of desires pretending to be oblivious that the final climax is only death which opens up the door to the next world.

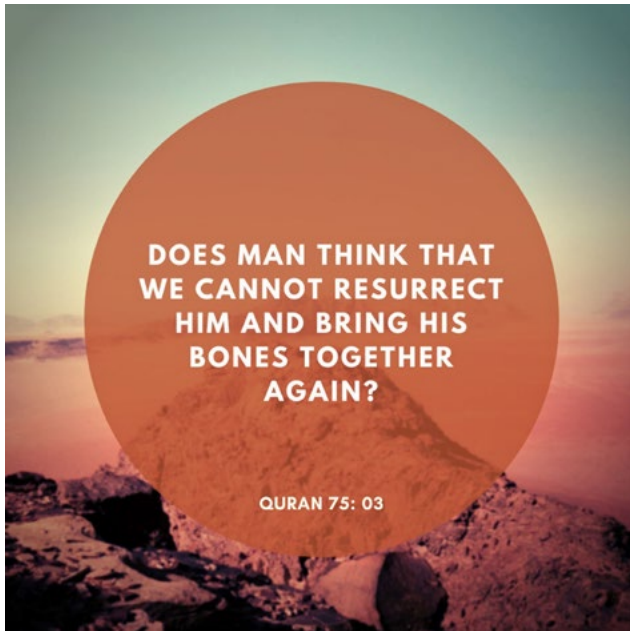
The main purpose of the writer is to show the readers the absolute reality of this temporary world, which can inevitably come to annihilation anytime. Then comes the eternal world: a world of salvation from all troubles, a world of unprecedented bounties, and a world where the oppressed will be superior to the oppressor. A world that never comes to an end.

However, in order to get the ticket for the world of eternity, one must not be careless. If one is, then there is only formidable retribution for him.

"Life is moving from light to darkness, from everything to nothing" One of my favourite lines from this masterpiece. Unfortunately, today's man is extremely busy in this worldly life that he has forgotten that something bigger, greater, and superior is awaiting for him. While reading the book, some questions relentlessly occupied my mind "Do I have some preparation for the next world? Will I have empty hands once I reach towards my final journey?

How will I justify my misdeeds before my Creator who is closer to me than anything else?" Questions for the readers that can come over while going through this book. What I learnt from this inspiring book is that the most certain thing about life is that it is extremely uncertain that one cannot assume what has been stored for him in the next moment.

It is a book for those who are totally engrossed in this worldly life and have no preparation for the final journey. A journey that can take one to eternal peace or complete destruction. □

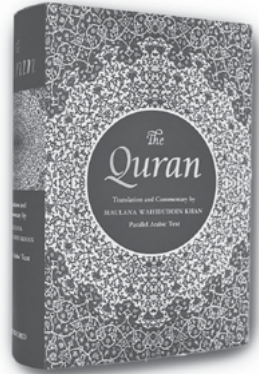


# THE WORD OF GOD

*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**



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***O Lord! I have settled some of my offspring in an uncultivable valley near Your Sacred House, Lord, so that they might establish their prayers. So, make people's hearts incline towards them and provide them with fruits so that they may be grateful. (14: 37)***

The hilly and desert world of ancient Makkah was a natural training ground for the realization of God; the entire panorama of nature was an encouragement to man to remember Him. The only sign of human construction here, which claimed man's attention, was the stone mosque, the Ka'bah, built by Abraham and Ishmael. Here man could enter and engage in the remembrance of God.

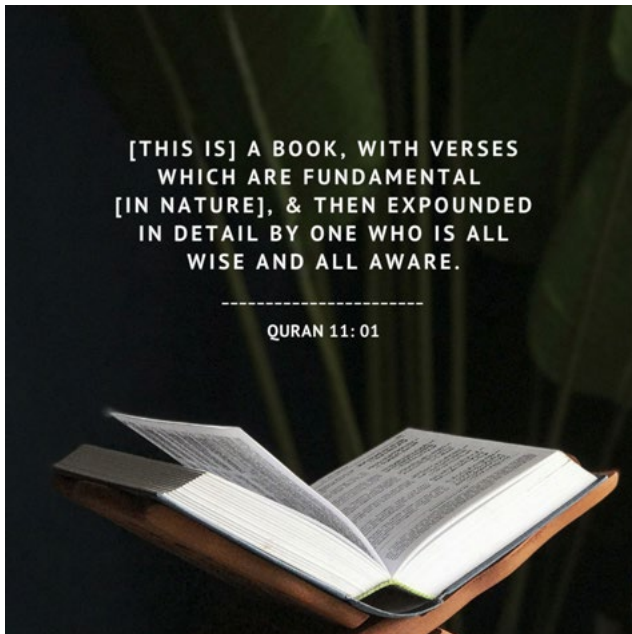
In this atmosphere, the children of Ishmael were miraculously provided with water from the Zamzam spring. Moreover, it was so arranged that they received sustenance (*rizq*) from produce which was not grown there. This was, in fact, a special arrangement to make them grateful. With the provision of extraordinary bounties, extraordinary feelings of gratefulness arise in man. This was the wisdom which was hidden in Abraham's prayer that in the desert they should be provided with sustenance in the shape of fruits.

***Lord, You have knowledge of all that we hide and all that we reveal: nothing in heaven or on earth is hidden from God. Praise be to God who has bestowed upon me, despite my old age, Ishmael and Isaac. Surely my Lord is the hearer of prayer. Lord, grant that I may keep up the prayer, and so may my offspring. My Lord, accept my prayer. Forgive me, Lord, and forgive my parents and all the believers on the Day of Reckoning.'* (14: 38-40)**

In this prayer of Abraham, one sees glimpses of all those emotions which emerge in the heart of a true subject of God while addressing a prayer to Him. His submissive attitude compels him to admit his humility before God; whatever he requests is on the basis of his being needy and not on the basis of any entitlement; on the one hand, he admits to the bounties already available to him and, on the other, presents his request with all due respect. He admits that God is the Giver and man the beneficiary.

He prays to God to make him live in the world as His worshipper. He makes this request for himself, for his family members and for all believers also. At the time of prayer, the greatest problem before him should not be that of the world but that of the Hereafter, where a man has to live forever.

The prayer then made is prophetic in nature, and if such a prayer comes from a true heart, it will necessarily be accepted by God. □





# YOUR QUESTIONS ANSWERED

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

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

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***What should be our response when people mistreat us?***

The outside world knows you as you have introduced yourself to it. It sends back its reflex responses according to the picture you have given it. This being so, when you find others mistreating you, do not seek the fault in them. Seek rather the fault within yourself. By recognizing your own shortcomings and doing your best to remove them, you can better safeguard yourself against the mistreatment of others.

***I have many regrets for lost opportunities. What can I do now to save myself from sorrow about this?***

When the sun rises and night ends, it is a silent announcement by nature that the earth's rotation on its axis has been completed. Now its second rotation is about to begin. Anyone can start his journey in its light and reach his destination. The sunrise each morning makes a person stand between two things: one is the opportunity which has passed and the other is the opportunity that now presents itself. One who can avail of these opportunities will surely attain his objectives.

Success, in other words, depends upon making the best of available opportunities. No one can start his journey from the day which has already passed. Forget about lost opportunities; take stock of the opportunities which are on offer today and utilize them. Always remember that a day once passed never comes back for anyone. It is not therefore, going to come back for you either.



### ***I am afraid of failure. How can I overcome this fear?***

Success very often follows failure. In this world success is only for the person who has the courage to accept defeat. Everything has a price tag and acceptance of failure is the real price of success. Those who do not pay this price will never be able to reach the destination of success in this world.

There is only one way to success in this world, and that is thinking of failure as something temporary. Without losing one's patience, one should devote oneself to converting one's failure into success.

### ***Do you think preparation will reduce the risk of failure?***

Certainly. In a world where everyone is vying for position, one has to be fully prepared for whatever venture is to be embarked upon. If one is caught unprepared, the outcome is inevitable—failure!

Whatever preparation we make, it should be thorough and completely in accord with the demands of the times we live in. If we fail to keep pace with modernity, we can never hope for success in a society which is so preoccupied with innovation. We must at all times keep a finger on the throbbing pulse of life so that we may remain attuned to the imperatives of the day. It is only in this way that we shall understand exactly what ways we need to be prepared, and can take the appropriate steps while the time is ripe.

### ***Do we need to have big resources to achieve success?***

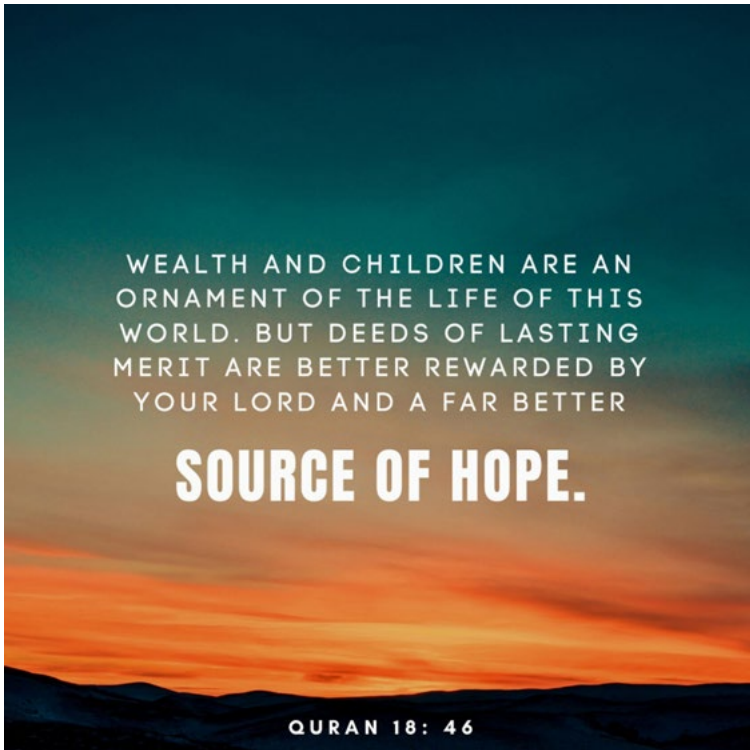
The secret of success lies in following simple rules. People generally think that success is something which can be achieved only by doing something great, or by utilizing great means or resources. But you can reach the peak of success just by your polite words, hard work, making good use of your limited resources and patiently doing your work, with perseverance. None of these things are too big or difficult for the common man to achieve.

### ***Do the problems in this world prevent us from making use of opportunities?***

"Starve the problems, feed the opportunities", so goes an old saying. Simple words, but imbued with great profundity. One who understands the message of these words and acts accordingly will find the doors of success opening to him, while one who lives in ignorance of them will find all the doors closed to him. The crux of the matter is that an individual in this world is forever caught between problems and opportunities. And herein lies the test for people. One person, seeing

only the problems that confront him becomes caught up in them. Such a person is bound to miss his opportunities. On the other hand, one who concentrates on using the opportunities available to him as best as he can will not find much time to worry about the problems afflicting him.

Experience shows that, far from helping anyone, becoming caught up in problems just leads to gloominess and depression and from the practical point of view is a waste of time. It is better to concentrate on making the best use of one's opportunities. Not only will new avenues open before one, but the problems that so afflicted one will gradually pale into insignificance. □



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