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SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



The only way to save yourself from mischief is not to get provoked despite provocation.

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 EDITOR-IN-CHIEF'S DESK



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AWE-INSPIRING UNIVERSE

When the night sky is clear, the sight of twinkling stars brings peace to the human heart. However, those who study the universe know that many of these seemingly tiny stars are in fact enormous celestial bodies, much larger and brighter than the sun. In reality, the stars visible to us are not even the largest or the brightest ones.

According to astronomical research, the universe contains a type of star called a *Quasar*, which is a thousand times brighter than the sun. These quasars are so distant that their light takes millions of years to reach us, yet their brightness remains visible even from such great distances. If one such quasar were placed in our solar system, its intensity would be so immense that the entire sky would be overwhelmed by its light, rendering the night indistinguishable from day.

This extraordinary brightness results from the quasar's internal thermonuclear reactions, which continuously release an immense amount of energy. Scientists believe that the energy emitted from one quasar is greater than that of an entire galaxy containing billions of stars. However, the creation and sustenance of these celestial

bodies remain a profound mystery. Human knowledge, despite its progress, has yet to uncover the complete reality behind these cosmic wonders.

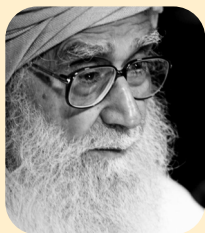
Throughout history, humans have been misled by the superficial appearance of things, failing to recognize their true nature. The Quran mentions this tendency: They only know the outward appearance of the life of this world, and they are neglectful of the Hereafter. (30: 7) This means while humans excel in understanding the material world, they often remain ignorant of the greater realities beyond it.

Modern science has allowed humans to explore the vastness of the universe, but despite their advanced knowledge, they still fail to grasp the ultimate truth of existence. The true reality, which lies beyond the reach of material observation, can only be understood through divine guidance. Today, humankind is in a state where they witness astonishing discoveries in space yet remain heedless of the deeper wisdom behind creation.

The Quran invites humans to reflect on these cosmic signs and recognize the power of the Creator. The grand scale of the universe is not just a marvel but also a reminder of human insignificance and the need to acknowledge God's existence and supremacy. □



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)

DISCOVERING STRENGTH IN FAITH

Our world encompasses two distinct aspects: the visible and the invisible. The visible world can be likened to an iceberg, with only a tiny portion visible above the water's surface while the majority remains submerged. Religion provides a way to glimpse this hidden part of the iceberg, enabling individuals to transcend the surface of life and venture into the depths of the ocean, metaphorically speaking, to the bed of the ocean.

Life presents us with numerous instances where we feel helpless, as if all the ends of life have slipped away from our grasp. In such moments, religion emerges as our saviour, offering us the courage and conviction to navigate through these challenges. It becomes a source of strength and resilience, helping us to overcome adversity.

The ultimate goal of religion lies in connecting us with God, the source of all goodness. God serves as an inspiration for everyone, providing guidance and direction on our journey through life.

This unwavering faith does not mean a life free of difficulties, but it transforms how one experiences them. While others may be overwhelmed by loss, fear, or uncertainty, a religious person interprets trials as part of a divine plan. Each challenge becomes a stepping stone toward spiritual growth, a lesson crafted by the Creator to deepen one's understanding, humility, and trust. In this way, religion doesn't merely offer emotional comfort—it provides a framework for interpreting suffering with meaning and dignity. Just as the roots of a tree grow deeper in the storm, so too does the soul of a believer grow stronger through life's turbulence.

Religion serves as the foundation of positive ethics. It empowers individuals to forgive, transcending greed and envy. It fosters tolerance and respect for all people, regardless of their background or beliefs. By upholding justice and fairness, religious individuals become givers rather than takers, contributing to a more harmonious society.

Religion instills in us a sense of principle and principled character. It cultivates self-control and self-discipline, making religious individuals predictable and reliable. They are serious-minded and honest, always ready to acknowledge their mistakes and strive for self-improvement. This self-corrective mechanism keeps their personalities rejuvenated and vibrant.

So, how does religion cultivate these superior qualities within us? The ultimate goal of religion lies in connecting us with God, the source of all goodness. God serves as an inspiration for everyone, providing guidance and direction on our journey through life.

Religion makes a person God-oriented, producing God-oriented thinking and a life that is God-oriented. This is what makes a religious person unconquerable. They develop communion with God, becoming far more powerful than even the sun, moon, mountains, and seas.

Here's an incident that illustrates this in symbolic language. A person with complete faith in God becomes unconquerable. Even the tidal waves fail to disturb their peace.

Once, a ship sailed from the American coast to Africa. It was still on the way when it was hit by a severe storm in the Atlantic Ocean. The ship began to shake violently, and all the passengers panicked, running helter skelter. It seemed imminent that it would sink any moment.

In this hour of panic, one passenger caught sight of a child in a corner of the ship, playing with her doll. The passenger asked the child, "Do

you know what's going to happen?" The child, in all innocence, asked, "What's the matter?" The passenger replied, "Our ship is hit by a storm and it's going to sink." The child continued to play with her doll and replied, "You know, my father is the captain of the ship. He's not going to let it sink."

This incident relating to the child gives us a picture of a truly religious person. They never fall prey to frustration, don't get disturbed in times of crises, and never lose courage. They always live in hope. In every situation, they can say, "God Almighty is the captain of my ship. He's not going to let it sink." □





THE OPPORTUNITY TO LEARN

It's generally accepted that interfaith dialogue aims to establish harmony among religious groups. However, I believe history suggests otherwise. Interfaith dialogue has been ongoing for centuries, possibly even several hundred years. The earliest recorded instance was the World's Parliament of Religions in 1893, Chicago, where representatives from various major religions gathered. Despite these efforts, I've found that these dialogues have been largely fruitless and ineffective. Religious harmony among different groups remains an elusive dream. If this was the purpose of dialogue, we must reevaluate its effectiveness. The question arises: why have these efforts failed?

Dialogue not for Uniformity or Debating

I believe the method employed in these interfaith dialogues was flawed. There were two main models: one based on the concept of uniformity. This idea posits that all religions are essentially one and the same, with an inherent unity that needs to be discovered and shared. Achieving this unity, according to this thinking, would lead to harmony between religious groups. However, this approach has proven to be a complete failure. Thousands of renowned figures have supported this method, yet it has consistently failed.

The Reason for Failure

The reason for this failure lies in the unnatural nature of the uniformity concept. It contradicts the Creation Plan of God. Nature embraces diversity and differences. Both the material and human worlds are built on differences. It's impossible to find two identical individuals. The word "uniformity" exists in dictionaries but not in society or the human world. Since this formula of uniformity is unnatural and not aligned with God's creation plan, it's no wonder it has failed.

Another model for interfaith dialogue is based on debating. This model believes that truth is one, and that the truth someone follows is the only truth, not anything else. In this model, everyone tries to establish their superiority, which has also failed. We know that many conferences on interfaith dialogue have been held, and a lot of literature has been published on the subject, but these exercises have failed to establish harmony. Now, we need to reassess the whole matter and find a formula other than these two.

Dialogue for Mutual Learning: The *Faruqi* Formula

I have studied this matter and participated in numerous dialogues at both the national and international levels. After studying and experiencing, I have discovered a third formula. In my opinion, this third formula is quite in accordance with the Creation Plan and is undoubtedly feasible, with no question of failure. This third formula is based on a principle, which I can call the Faruqi formula. It was adopted by Umar bin al-Khattab, the second Caliph of Islam. We read about him in books: “He used to learn from everyone.”

This third formula is based on the learning process. When I apply this to the concept of interfaith dialogue, I would say that it is the formula of mutual learning. The purpose of interfaith dialogue is not to discover uniformity among religions or to establish one’s superiority over other religions. Instead, it is based on mutual learning. All participants in the dialogue must try to learn from each other. I can say this is completely based on the law of nature. It is workable, with no doubt about it.

This formula isn’t religious; it’s universal. We apply it in every aspect of life, from education and industry to social interactions. Mutual learning is the cornerstone of life, so why single out religion? Why not apply it to interfaith dialogue? By doing so, it becomes part of the universal process, transcending its religious boundaries.

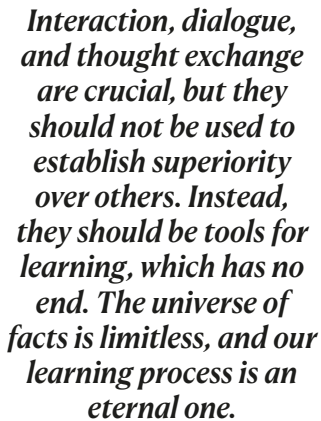
My experiences in interfaith dialogue have been invaluable. I’ve studied diverse religious texts and participated in numerous dialogues. I’ve never sought to establish superiority; I’ve always

been open to learning from others. Books and experiences have been my primary sources of knowledge.

Follow One and Respect All

Religion is a matter of conviction. When I say I believe in a particular religion, I mean it with absolute certainty. Without this conviction, I can't have faith. If religion fails to provide conviction, it loses its purpose. The fundamental goal of religion is to instill conviction in the purpose of life and the nature of existence. I have great conviction in Islam; it's become my faith. I believe in it with unwavering conviction. I have no doubts about it. However, this belief has never engendered hatred in me. I love every human being. This is a fact. Anyone who knows me can attest to my lack of hatred. I respect every religion from the depths of my heart.

I can say that this is possible for every human being. Humans have an enormous capacity, and they are able to live with contradictions. It is quite possible for the human mind to hold both beliefs simultaneously. An American writer, Walt Whitman (1819-1892), famously said, "I am large enough to contain all these contradictions." Therefore, if you believe that one religion is the absolute truth, you should respect other religions. Our minds can hold both concepts. It's not just lip service; it's a genuine belief.



Interaction, dialogue, and thought exchange are crucial, but they should not be used to establish superiority over others. Instead, they should be tools for learning, which has no end. The universe of facts is limitless, and our learning process is an eternal one.

Interfaith dialogue is about religious learning. Establishing harmony is a different matter. The best formula for it is given by a reformer: peaceful coexistence. The UN has already adopted this formula, and it applies to religious groups as well.

In terms of social harmony, we must adopt the principle of coexistence. In terms of interfaith dialogue, we must take it as

a process of mutual learning. This is my finding, experience, and discovery. I have personally adopted this formula in my life. For me, it's not just a matter of giving speeches; it's my way of life. By nature, I am a seeker, always eager to learn from others. My seeking spirit has no end. I learn from secular people and people of other religions. There's no difficulty in doing this.

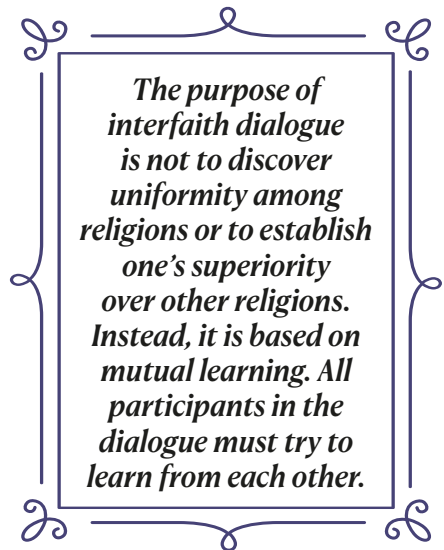
Religious Belief and Social Harmony

We must reassess our approach to interfaith dialogue. When the previous models failed to yield positive results, we must explore alternative formulas. As I mentioned earlier, the model based on uniformity and the model based on debate have both proven ineffective. Therefore, we must find a new formula. I propose the Faruqi formula, which is based on mutual learning.

We must separate the issues of social harmony and religious truth. We are all seekers of truth, and this pursuit is an ongoing and eternal process. To achieve conviction, we must study and interact. Interfaith dialogue serves this purpose of mutual learning and sharing. Everyone should share their experiences and learn from others. This healthy interaction is essential.

Interaction, dialogue, and thought exchange are crucial, but they should not be used to establish superiority over others. Instead, they should be tools for learning, which has no end. The universe of facts is limitless, and our learning process is an eternal one.

As for social harmony, we should adopt the tested formula of peaceful coexistence. As for interfaith dialogue, we should approach it as a learning process, exchanging thoughts and ideas. By following this method, we can achieve both goals: discovering



the truth and establishing harmony. By taking interfaith dialogue as mutual learning, we can continue our pursuit of truth. By adopting the formula of coexistence, we can establish harmony in society. This is my experience, and I believe it aligns with the law of nature or the Creation Plan of God. There is no contradiction between this formula and nature. It is the only formula for interfaith dialogue. Dialogue for its own sake is meaningless, so if you want dialogue to have a purpose, you must discover it. In my experience, the purpose is sharing, mutual learning, and interaction.

Once you have a goal, you must adopt a peaceful method to achieve it. If it creates problems or negative thinking, it is not the correct method at all. A peaceful method is one that, after following, does not create further problems. It must be highly peaceful. The method should not give rise to any problems. I have found this to be my finding and have adopted it as my way of life. □



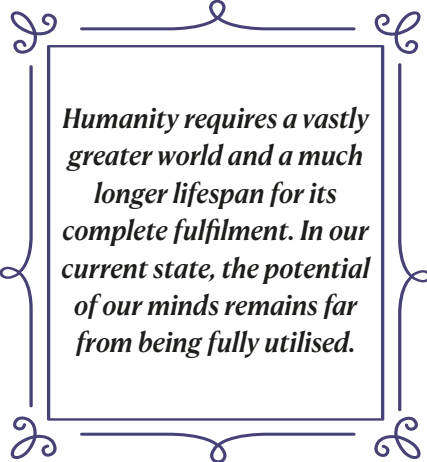
When envy and
arrogance enter
man, wisdom goes
out.

INFINITE MIND, FINITE WORLD

Born for Tomorrow

In the universe we know, man is the only creature with intelligence. No other creature possesses this quality, according to our knowledge. Animals are living creatures, but their actions are governed by instinct, which can be called unconscious intelligence. Conscious intelligence is a human specialty, not possessed by any other creature.

Modern research has shown that the human brain has unlimited potential. It contains about 86 billion neurons. Man is born with unlimited potential, but experience shows that everyone departs from the world feeling that they failed to achieve their goals. Fulfilment is the deepest aspiration of a human being, yet every man dies without reaching this destination. This is a tragedy that affects all men and women in the world.



Humanity requires a vastly greater world and a much longer lifespan for its complete fulfilment. In our current state, the potential of our minds remains far from being fully utilised.

There are countless other creatures in the world, just like humans, who are born and die. However, they never face the same level of discontentment as humans. We can find the answer to this contradiction by comparing man to animals. A comparative study of man and animals reveals that the concept of tomorrow is exceptionally found within humans. It is deeply ingrained in human nature that we want to extend our present into the future, hoping to find what we missed today.

The case of animals is different. Their study shows that they have no concept of tomorrow. They live only in the present moment and die in it. Some animal activities, such as ants gathering food for the future, may seem to be based on a sense of tomorrow, but they are actually driven by the demands of the present rather than by a conscious awareness of the future.

When we consider the unique quality of humanity, we find that our innate drive to find fulfilment lies in the future. This fulfilment can be achieved tomorrow, as our biological span on Earth is limited. Nature has provided for its fulfilment within our lifespan.

Human life is divided into two stages: pre-death and post-death. The pre-death stage is temporary, while the post-death stage is eternal. This division is made to ensure that what we cannot find today, we may find in the next stage of life tomorrow.

As mentioned earlier, our human brain contains an astonishing 100 billion particles, possessing an unlimited potential. However, our physical age of around 100 years is insufficient to realise this potential. Even if our age were much longer, the conditions on Earth are so limited that our unlimited mind cannot fully utilise its potential on this limited planet.

Realising this reality compels us to believe that humanity requires a vastly greater world and a much longer lifespan for its complete fulfilment. In our current state, the potential of our minds remains far from being fully utilised.

When we consider life in this context, we can liken it to an iceberg. A tiny portion of the iceberg is visible in the stage of life before death, while the majority remains hidden in the stage of life after death. It is challenging to fully comprehend human life without this analogy, and when a concept becomes the sole explanation for an observation, it becomes an academic proof of its validity. In this regard, it is the right academic and scientific stance.

When we consider these realities, we learn that the present world is only a temporary abode, not the eternal destination for humanity. Every man is inevitably faced with death. What is death? It's a bridge between temporal and eternal life. The present world is like a training period for us, a time to receive full training before moving on to the next eternal world. There, we'll have the opportunity to utilize our full potential and achieve happiness through total fulfilment.

However, in the second stage of life, only those who have received the necessary training in the first stage will be successful. Those who haven't will be denied the opportunity to benefit from those

opportunities. Their fate will be that of one who remained deprived of fulfilment in both the world they left behind and the world of the Hereafter. This deprivation will undoubtedly be a punishment, a harder punishment to imagine.

If a person lives only in the present moment and dies in the present moment, they're living and dying like an animal. The true man is one who reaches his 'tomorrow' by passing through his 'today'. After expiring their limited worldly age, those who have made full preparation for their 'tomorrow' are worthy of being called successful. □



THE ESSENCE OF PRAYING

This is a transcript of a lecture delivered by Maulana Wahiduddin Khan on December 15, 2006.

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

My Lord! open up my heart, and make my task easy for me. Loosen the knot in my tongue, so that they may understand my speech. Today, I would like to discuss the concept of Dua. In English, it is known as prayer. The word Dua means “to call” or “to call upon God.”

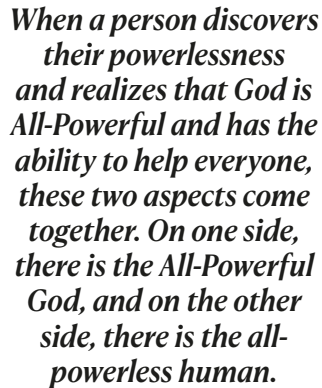
Let us begin by understanding what prayer truly is. Prayer is an act of humility, a way for a person to establish a connection with their Lord. This is the essence of prayer. Prayer is a means of building a relationship with God through humility. This is why a Hadith states: Prayer is the essence of worship. (*Sunan al-Tirmidhi*)

Now, let us turn to the concept of deen, i.e., religion. Religion is the establishment of a relationship between God and His servant. All acts of worship are aimed at achieving this relationship, and prayer is a powerful tool for this purpose. A clear example of this is found in the Quran where the Prophet Moses expresses his sincere need for blessings from God: Lord, I am truly in need of whatever blessing You may send down for me. (28: 24)

Prophet Moses was born in Egypt, as mentioned in both the Quran and the Bible. When he was a child, he was taken to the palace of the king of Egypt. Pharaoh’s wife, being childless, wanted to adopt him as his son. Later, when he received prophethood, he had to leave the palace, and the people turned against him. Certain events led him to quietly leave Egypt, fearing capture by the officials. He travelled day and night until he reached Midian. There, he found a well in a remote area, away from the city. It was an agricultural age, and people raised goats and sheep. There was a man there who had no sons but two daughters. After grazing the animals all day, they had to water them in the evening. When Prophet Moses arrived, he saw two girls standing aside helplessly, while others watered their goats and sheep. Moses asked why they were standing separately. The girls explained that they could not water their animals until the men had finished. They were waiting for the men to finish, but by then it was already evening.

Moses, a strong man, stepped forward and watered the girls' animals for them. Afterward, the girls took their animals and left. Now, all the people had left, and it was nighttime. He was in an unfamiliar place, alone, and possibly without having eaten. If the Egyptian officials had seen him, they might have caught him. There was no one of his own to help him. It was completely dark, and he might have gone hungry.

Moses sat under a tree, feeling helpless. At that moment, these words came from his lips: Lord, I am truly in need of whatever blessing You may send down for me. This prayer depicts the state of a person who has reached the ultimate level of helplessness. At this point, when a person prays, their connection with God is established through humility. This is the only path to God—through helplessness. There is no other way to establish a connection with God.



When a person discovers their powerlessness and realizes that God is All-Powerful and has the ability to help everyone, these two aspects come together. On one side, there is the All-Powerful God, and on the other side, there is the all-powerless human.

When a person discovers their powerlessness and realizes that God is All-Powerful and has the ability to help everyone, these two aspects come together. On one side, there is the All-Powerful God, and on the other side, there is the all-powerless human. This is the state where all barriers between the servant and God are removed, and a direct communion is established between the person and God. When the prayer is made, it becomes a whisper to God. It is mentioned in a *Hadith*: “When a servant prays, God becomes so near to him that He whispers to him.” (*Musnad Ahmad*)

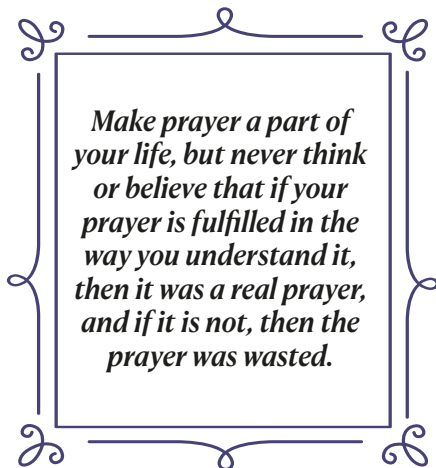
When Prophet Moses prayed, his prayer was accepted, and that very night, his problem was solved. The girls went and told their elderly father, who was unable to walk. He asked them to bring the man to him, and the girls came shyly to bring Prophet Moses to their house. The prayer that Prophet Moses made in his solitude, in a state of helplessness, was accepted then and there. This is the essence of prayer.

Prayer is not just about memorizing and repeating Arabic words; that is not prayer. It should not be like a tape recorder repeating words. Prayer is about the condition of the heart, about the yearning of the heart. A person's whole being becomes prayer.

Moses' prayer was not mere lip service; he wasn't just speaking words; his whole being was absorbed in it.

There are many prayers of the Prophet Muhammad. People memorize these prayers in the name of 'masnun (prophetic) prayers' and believe they are making supplication, but this is not true prayer. True prayer comes from the depths of the heart.

During their migration, the Prophet and Abu Bakr sought shelter in the Cave of Thaur. When the enemy, armed with swords, approached them, they were completely helpless. No army or support was available; they were just the two of them. Abu Bakr looked from inside and said, "They have reached here too." In that moment, the Prophet spoke these historic words: "O Abu Bakr! What do you think of the two (us) with whom the third is God?" This demonstrates the closeness to God.



Now, I will discuss remembrance (*Dhikr*) and prayer (*Dua*). However, before that, I want to emphasize the importance of true prayer. The criterion for recognizing true prayer is not whether it has been accepted or not. A true prayer comes from the heart, and even if it hasn't been accepted as per our understanding, it still remains a true prayer. Never think that if your prayer isn't accepted as you wish, it isn't powerful or meaningful.

I will share an anecdote here. I began my mission of introducing the peaceful message of Islam after India gained independence in 1947. The journey was long, but the madrasa (seminary) where I studied and stayed at, the society I was raised in, and the books I read all shaped my mindset to be Muslim-oriented. The environment I grew up in conditioned me in such a way that my thinking became Muslim-oriented. I began my work in this manner, and I gained immense popularity, not only in India but also in foreign countries. Wherever I went, crowds would gather to listen to me.

However, a time came when people abandoned me, becoming angry. This was particularly evident on December 6, 1996, when the Babri Masjid was demolished. I advised Muslims not to protest, not to gather on the streets, and not to turn this issue into rallies or marches. This angered many people. I endured a difficult period

that lasted for a few years. It felt as though I had become isolated. Some people passed away, others left me, and others became angry.

Naturally, I prayed for my mission of introducing the peaceful message of Islam to be revived, for companions to join me once again, and for the work to resume as it once was. However, it felt as though my prayers were not being answered. Because those who had become angry with me remained angry, none of them returned. Some passed away, some went elsewhere, and many good minds who had once been with me left me. I became alone.

In those times of loneliness, I used to read a poem, and I would like to share it with you.

The poem is titled *The Last Rose of Summer*, and it is written by the Irish poet, Thomas Moore, who died in 1852. This poem was translated by an Urdu poet. I used to read it.

The Last Rose of Summer

'Tis the last rose of summer,
Left blooming alone;
All her lovely companions
Are faded and gone;
No flower of her kindred,
No rosebud is nigh,
To reflect back her blushes,
Or give sigh for sigh!

I'll not leave thee, thou lone one,
To pine on the stem;
Since the lovely are sleeping,
Go sleep thou with them.
Thus kindly I scatter
Thy leaves o'er the bed,
Where thy mates of the garden
Lie scentless and dead.

So soon may I follow,
When friendships decay,
And from Love's shining circle
The gems drop away!
When true hearts lie wither'd,
And fond ones are floun,
Oh! who would inhabit
This bleak world alone?"

I used to read this poem with a strange pain, feeling like my role was over and that my prayers had not been accepted. Those who knew me back then know how difficult that time was for me. But much later, I realized that all my prayers had been accepted by God Almighty. This led to a great revolution in my life.

What was that revolution? It was the formation of my team. These people approached me with secular mentality and modern education. They started coming to me, and we had many interactions. A new way of thinking emerged in my mind: instead of Muslim-oriented, it became human oriented.

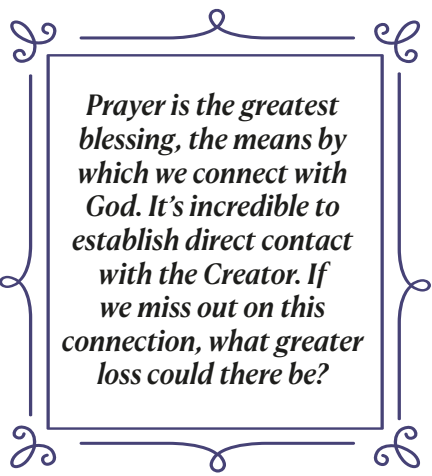
When I look back at the books I wrote at that time, in spite of my intention to address humanity, like the book *Man Know Thyself*, they still reflected a Muslim-oriented mindset.

The interaction with three people in particular led to rethinking, re-assisting my thoughts, and re-engineering myself. Gradually, my thinking changed entirely. The Muslim-oriented mindset shifted to a Human-oriented mindset. This was a great revolution in my life. Before that, I was part of Muslim community work. Now, I am part of humanity at large, thinking about humankind as a whole.

If the prayers I used to make at that time had been accepted, I would have remained the same person. But instead of being accepted as they were, God redirected my work. The 'Muslim-oriented mission' was transformed into a 'human-oriented mission'. A Prophetic Mission envisions all of humanity. A Prophet does not think in terms of any single community.

Consider the profound transformation this brought, which came about when my prayers, though heartfelt and sincere, were not accepted as I understood them.

When you pray, even if it seems like you've poured your entire soul into it, and it still appears unanswered, don't fall into frustration. Understand that God has indeed accepted your prayer and will respond in a far better way, just as it happened in my case.



Now, I believe that if I had died in that earlier state, I might have died a death of ignorance. That's why I say three 'angels' came to me. Now, I understand that when I die, I will die while engaged in the Prophetic Mission, leaving you with a better legacy.

I would say, make prayer a part of your life, but never think or believe that if your prayer is fulfilled in the way you understand it, then it was a real prayer, and if it is not, then the prayer was wasted. This is not the case.

Now, I want to share something very important with you. Generally, people think that there are some printed books of Quranic supplications or Masnun Duas (Prophetic prayers), and they recite them by rote learning, considering that to be prayer. But that is not true prayer. That is mere lip service. If a person is sincere, they may receive some reward, but this is not the essence of true prayer.

What is true prayer? "When the door of supplication (dua) is opened for someone, the doors of mercy are opened for them." (*Sunan al-Tirmidhi*) What kind of prayer is this? Such a profound statement cannot refer to mere lip service.

If you memorize a few phrases and recite them, can that open the doors of blessings for you? Is that possible? That would be underestimating God's mercy. To think that prayer is simply about repeating memorized phrases is to underestimate God. If you believe that prayer exists only to recite words, that is incorrect.

"When the door of prayer is opened for someone, the doors of blessings are opened for them." What type of prayer is being referred to in this *Hadith*?

After considering this, I have understood that one type of prayer involves reciting memorized words. Second type of prayer arises naturally from your heart, triggered by specific situations. These prayers come from within you, bubbling up spontaneously. The second type of prayer, as mentioned in the *Hadith*, always originates from a particular point of reference. When a storm stirs within you, you spontaneously express it in words. One prayer is something memorized, while the other is something that naturally flows from the heart, triggered by a specific reference point.

This doesn't mean we are equating ourselves with the prophets; rather, it's a reference point that inspires heartfelt prayer.

It has been said in this *Hadith* that there are two types of prayer: one spoken with words and one that overflows from the

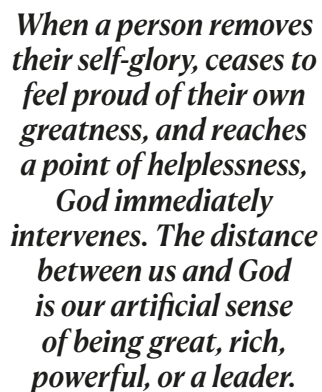
heart. For a prayer to overflow from the heart, there must be a condition, situation, or point of reference that triggers it. Those who experience this kind of prayer have highly active minds and emotions that are easily stirred by different situations. As a result, their prayers naturally erupt from their hearts and flow from their lips.

This is the same prayer I mentioned earlier, the one that opens the doors of blessings. But how is it achieved, and who receives it? The most important condition is developing concentration. Your thoughts should not wander aimlessly, and you must protect yourself from distractions. The worst thing is distraction.

What is distraction? Distraction occurs when your focus is on one thing, but your mind wanders elsewhere. This diversion of time, money, and attention to unrelated matters can be seen in various situations. For instance, imagine you're engrossed in a TV show, captivated by a story or gathering information. Suddenly, an advertisement interrupts, followed by a song, and your attention is diverted. This is a classic example of distraction.

Distractions aren't limited to TV. In life, people often allow them to take over their lives. Take, for example, a scholar who had to deliver a speech at an event. He arrived late and, when asked why, explained that just as he was leaving, his child grabbed his feet and insisted on coming along. He got caught up trying to deal with the child, which was a distraction.

The doors of blessings will not be opened for those who are distracted. It's important to avoid getting caught up in minor things. The doors of prayer open only for those who avoid excuses and don't tolerate distractions. When you stay focussed, your concentration remains unbroken, and you can truly connect with God. Situations will always arise, but it's crucial to seize them. A person whose focus is scattered will never be able to create a solid foundation for their prayers.



When a person removes their self-glory, ceases to feel proud of their own greatness, and reaches a point of helplessness, God immediately intervenes. The distance between us and God is our artificial sense of being great, rich, powerful, or a leader.

Prayer is the greatest blessing, the means by which we connect with God. It's incredible to establish direct contact with the Creator.

If we miss out on this connection, what greater loss could there be? To seize this opportunity, we must follow a process and stay dedicated.

This morning, I woke up at 5 a.m. Everything was silent and still. Suddenly, the call to prayer rang out: “Allah-u-Akbar, Allah-u-Akbar—God is Great, God is Great.” The greatness of God is such that we cannot even see it through telescopes. No star or planet can say “Allah-u-Akbar”—only humans can. Humans have been given an incredible opportunity that nothing else in the universe has. No star, solar system, ocean, mountain, or planet can make prayer; they cannot establish direct contact with God. The only way to establish this direct connection is through prayer, and this ability is unique to humans. How amazing is this gift!

When you place your forehead on the ground in prostration (*Sajda*), a profound feeling takes over, as if your head is glued to the earth. Why? Only humans can bow down in prostration before God, placing their forehead on the ground, fully acknowledging His glory and greatness. This is something no other creation has been blessed with. Through prayer, humans can establish a direct connection with God—a truly extraordinary blessing, but only through sincere prayer.

What is true prayer? True prayer is not just memorized words. It is when your mind is so alive and aware that, in a meaningful situation, it creates a storm within you. Opportunities to connect with God arise again and again, but most people fail to seize them. What a great opportunity it is that the door of prayer has opened for you, and all the doors of mercy have been opened.

This is an immense opportunity—when the door of prayer opens, all the doors of God’s mercy open too. But this connection comes at a price. Without sincerity and effort, no one can receive this blessing. If you simply memorize prayers and repeat them day and night without understanding their significance, it’s unlikely your prayers will be accepted. The key to a prayer lies in possessing the right qualities.

1. Avoid distractions: Avoid letting your thoughts wander and stay focussed on one point. Such discussions can create internal turmoil.
2. Time: Pray at a time when you’re free and undisturbed.
3. Attention: Give your prayers your full attention.

4. Avoid letting your thoughts wander: Keep your focus on one point.

A story from around 800 years ago, as recounted in *Al-Kamil Fi At-Tarikh* by Ibn al-Athir, illustrates how prayers are answered.

During the reign of King Abdul Rahman, a powerful ruler of Andalusia, Spain, a severe drought struck. The land withered, and water became scarce for both humans and animals. The situation was dire. At that time, there was a respected Islamic scholar named Qazi Munzir. The king sent a messenger to Qazi Munzir, who was in the city of Cordoba.

The messenger informed the Qazi that the king was in distress due to the lack of rain and the drought. The Qazi asked, "What is the king himself doing in this state?" The messenger replied, "I've never seen the king in such distress. Today, he removed his crown and shoes and fell to the ground in prostration. He was crying and saying, 'Oh my Lord, will You punish the people because of me, even though You are the most Merciful of all?'"

Qazi Munzir then said, "Go and bring rain with you. When the earthly king shows humility, the Heavenly King will show mercy and rain down His blessings." When the soldier returned to the king, it had started to rain. The king, having put aside his pride and self-glory, descended to the lowest level of humility. He fell to the ground, weeping and praying, realizing that the distance between God and man is arrogance and self-glory.

When a person removes their self-glory, ceases to feel proud of their own greatness, and reaches a point of helplessness, God immediately intervenes. The distance between us and God is our artificial sense of being great, rich, powerful, or a leader. This false sense of pride and arrogance creates the distance. Once we remove it, it disappears.

The once-powerful king threw away his crown and humbled himself, reaching a state of true helplessness.

According to a Hadith, God says, "Pride is My cloak and majesty is My robe; whoever competes with Me regarding either of them, I shall throw him into the Hellfire." (*Sunan Ibn Majah*) Arrogance and egoism are the thoughts that make you believe you are great. □



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.



WORLD RELIGIONS AND THE SPIRIT OF TOLERANCE

In its declaration, the United Nations declared 1995 as the year of tolerance. However, tolerance is a permanent human requirement.

All the great religions of the world can be broadly divided into two categories: Aryan religions and Semitic religions. In my studies, I have found that tolerance has been given equal importance in both types of religions. Religion makes a man a spiritually developed human being, and one who has elevated their spirituality cannot afford intolerance. The behaviour of a truly religious person is always one of tolerance.

The difference between the two types of religions lies in the rationale of tolerance rather than tolerance itself. The philosophic ground of tolerance in Aryan religions is derived from their belief that truth is an all-pervading reality. According to this concept, a religious person's psychology is that "If I am in the right, you too, according to your own tradition, are in the right." In other words, tolerance in Aryan religions is based on the concept of manyness of reality.

The philosophic base of tolerance in Semitic religions is different. These religions believe in the principle of oneness of reality. However, so far as the question of human respect is concerned, Semitic religions lay equal emphasis on this value. The difference in this respect between the two branches of religions is one of philosophy, not of practice.

To put it differently, the basis of tolerance in Aryan religions is on mutual recognition, while its basis in Semitic religions is on mutual respect. This difference is only one of philosophical explanation. As far as practical behaviour is concerned, there is no difference in either religion in this respect.

To sum it up, the spirit of tolerance is the essence of all religions. The man produced by religion can never be divested of the spirit of tolerance. Intolerance appears to be directed at others, but it is akin to killing one's own religious personality. How can a sincere person be willing to kill themselves by their own hands? □



TREASURY OF ISLAMIC VIRTUES

A Selection from the Islamic Scriptures

Islam believes that virtues are essential for believers' character and conduct. They include qualities like truthfulness, patience, generosity, and humility, which are crucial for living a life that pleases God. The Quran emphasizes the importance of good character, stating that the best among people are those who exhibit the highest moral standards. Islam encourages believers to embody virtues even in challenging circumstances, as they guide their daily lives.

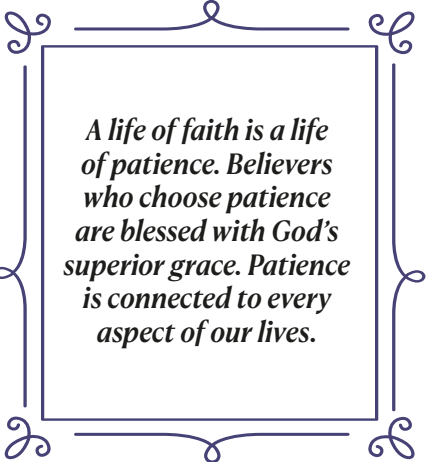
Virtues in Islam are practical attributes that enhance social harmony and personal integrity. The Quran states that the best among people are those who exhibit the highest moral standards.

Believers are expected to embody certain virtues to benefit humanity:

1. Gratitude

“Remember Me; I will remember you. Be thankful to Me and do not be ungrateful.” (2: 152)

Man is never satisfied with what he has and always seeks more. God has favoured everyone, but people are more concerned with what they lack and disregard what they have. This attitude prevents them from offering thanks to God, which is a priceless virtue essential for admission into Paradise.



A life of faith is a life of patience. Believers who choose patience are blessed with God's superior grace. Patience is connected to every aspect of our lives.

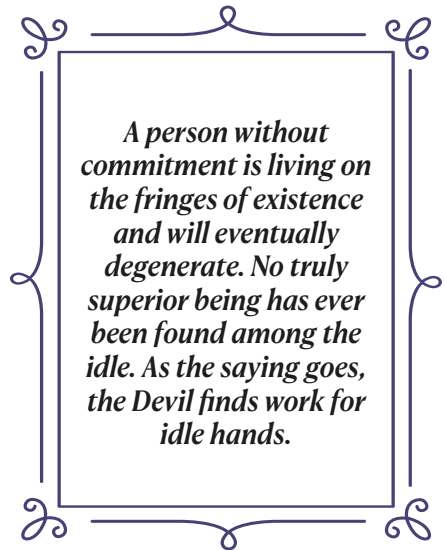
This world is limited and challenges people's personalities, preparing them for the eternal perfect world, Paradise, where all their desires are fulfilled. No one can be truly happy in this world. Cold climates have their drawbacks, as do hot climates, and both low-income and high-income groups face difficulties. If the weak have a hard life, it's not easy for those in power. There are endless problems, but we should persevere despite them, as we are being tested. We should

focus on earning God’s pleasure, not on achieving a trouble-free life, as that can only be achieved in the next world. The greatest offering to earn a place in Paradise is a thankful heart. Cultivating gratitude requires rising above life’s difficulties. Heaven’s price is gratitude; only those who pay this price will enter.

2. Patience

“Those who do good in this world will receive a good reward, and God’s earth is vast. Those who persevere patiently will be rewarded without measure.” (39: 10)

Building a life on faith is a great trial. Only those with faith as their greatest wealth, prepared to forego everything else, succeed. A life of faith is a life of patience. Believers who choose patience are blessed with God’s superior grace. Patience is connected to every aspect of our lives. For example, when overwhelmed by a desire, we control it, think about it, and do what wisdom demands. This is called exercising patience. Similarly, when someone causes us trouble, we feel the desire for revenge but stop ourselves and do what our faith wants us to do.



This is also called exercising patience. In short, impatience is a hasty response, while patience is a well-thought-out one.

3. Adjustment

“You may dislike something though it’s good for you, or like something though it’s bad for you: God knows but you don’t.” (2: 216)

What a man dislikes may be pleasing to God, benefiting him in the next world. In God’s sight, evil is choosing one’s own pleasure over the Creator’s. Though it may seem beneficial in this world, it will harm in the afterlife. Adjustment is a way of life, not just a behaviour towards others. Our world is full of differences, and everyone has the freedom to behave as they choose, leading to a chaotic

environment. We can't change this creation plan, so the only realistic option is to adjust with others. Adjustment means not reacting, trying to change others, becoming negative, or taking the situation as an obstacle. Instead, we manage it smoothly. In every situation, we have two options: adjust with others or opt for non-adjustment. Non-adjustment will only worsen our problems, causing stress, mental disturbance, and wasted time and energy. Adjustment, on the other hand, will instantly free our minds, save us from negativity, and help us follow the formula: 'save yourself'. When we can't change others, change ourselves. This behaviour is called adjustment.

The present world tests us with various thorns, such as negativity, false issues, and worldly desires. These thorns disturb our minds and lead us away from virtue. They are like thorns lining the path of life, and we fear getting entangled and trapped.

To avoid these thorns, the wise man travels life's paths by gathering his clothes. This way, he can continue his journey unhindered. However, he must always be aware of the need to protect himself. He must avoid entanglement, not get entangled.

Humans are naturally inclined to choose the right path. Therefore, we must be vigilant against obstacles that hinder our progress. Guided by our upright nature, we will continue on the right path until we meet our Lord.

4. Shunning Idleness

The second Caliph, Umar ibn Khattab, often expressed his disappointment when he discovered that people he had come to like were idle. He believed that idleness made people worthless. Idleness is a great evil that wastes talents and leaves people unqualified for life.

A student who is too lazy to study will never learn or develop their critical thinking skills. Their failure in exams will leave them without the qualifications needed for good jobs. Without a foundation, they will drift from job to job. Even those who have qualified themselves cannot afford to rest on their laurels.

Many delay entering a profession due to waiting for the right job. However, idleness is not a viable option. People may resort to idleness when they lack economic pressures, such as inheriting wealth or

having investments that provide financial security. However, this is not a fulfilling existence. Idleness can lead to financial and emotional burdens on others.

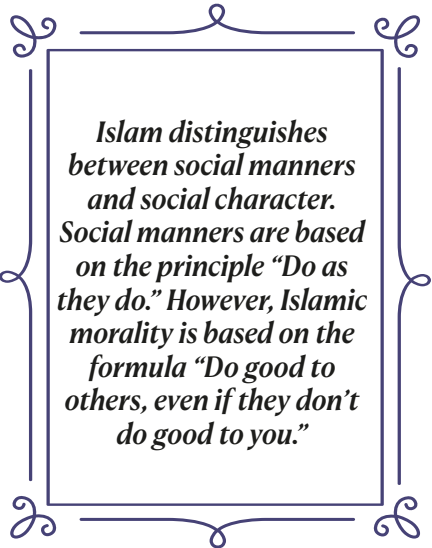
Alternatively, financially independent individuals should pursue noble causes and keep themselves occupied. A person without commitment is living on the fringes of existence and will eventually degenerate. No truly superior being has ever been found among the idle. As the saying goes, the Devil finds work for idle hands.

5. Speech Management

“A kind word and forgiveness are better than a charitable deed followed by hurtful words: God is self-sufficient and forbearing.”
(2: 263)

Imagine a boulder with soil on its surface. It appears fertile, but a gust of wind and rain wash it away, leaving the rock exposed. This is similar to someone who wears a pious robe without it permeating their being. If someone rudely asks for help or their ego is wounded, they become irritated and exceed decency.

Speech is a rare and exclusive gift, but it comes with responsibility. It's only valuable when it's useful, and misuse can lead to punishment. To manage speech effectively, control your tongue, think before speaking, and consider the impact of your words. Avoid negative talk, lying, and misrepresentation, as they can create rifts or suspicion. Misuse of speech often occurs when there's a misunderstanding between an allegation and a statement based on evidence. Start by examining whether your statement is supported by logic. If you have good reason to speak, then open your mouth; otherwise, remain silent. Right speech is based on truth and objective analysis, using verified, positive data that won't cause problems.



Islam distinguishes between social manners and social character. Social manners are based on the principle “Do as they do.” However, Islamic morality is based on the formula “Do good to others, even if they don’t do good to you.”

Most of our activities involve speech, so we should cultivate positive speaking skills to create a healthy atmosphere in our families, societies, and nations. Good speech is the foundation of nation-building. People often lack discipline and dislike constraints on their activities, especially speech. Right speech means disciplined speech, speaking in a controlled manner and weighing each word before uttering. Well-thought-out speech is a source of building harmony and goodwill. The art of managing speech is vital for everyone. Those with the art of right speech can be considered wholesome human beings.

6. Morality

Morality is crucial. The Quran instructs, “Be good to your parents; don’t kill your children for poverty; refrain from indecent deeds; and don’t kill God’s sacred life except by right.” (6: 151)

Many wrongs are so immoral that their evil is obvious without special knowledge. Man’s nature and conscience alone indicate their improper nature. Indulging in shamelessness reveals a lack of basic humanity.

Islamic morality involves living among others according to its teachings. A *Hadith* states, “Behave as you’d like others to behave towards you.” Everyone knows what they approve of and disapprove of, so following this generally accepted moral criterion is essentially Islamic morality.

Islam distinguishes between social manners and social character. Social manners are based on the principle “Do as they do.” However, Islamic morality is based on the formula “Do good to others, even if they don’t do good to you.” (*al-Tabarani*) The Quran portrays Muslims as individuals who “repel evil with good” (28: 54). Similarly, the Prophet Muhammad advised Muslims to “do good to those who harm them” (*Al-Tirmirdhi*). The Prophet Muhammad embodied the finest moral character.

The Quran praises the Prophet’s noble character, saying, ‘You have a sublime character’ (68: 4). Islam places great emphasis on moral character, which is used to judge other Islamic virtues. Being good to others shows one’s goodness towards God. The Prophet Muhammad said, ‘One who is not grateful to man cannot be grateful to God either.’ (*Al-Bayhaqi*) □

FROM THE CRADLE TO ETERNITY

Discovering the Purpose of Life

If a living human being were to emerge from a cave, where no living creature has previously entered, everyone would find it a breathtaking event. They would be left wondering how such a thing could occur. The birth of a live child, a daily occurrence, is equally awe-inspiring yet often overlooked.

Why is there this difference? The reason lies in the familiarity of the daily occurrence. People have become accustomed to this sight, taking it for granted and failing to contemplate its significance.

However, if we were to think about this matter seriously, we would discover the Creator in the act of Creation. Witnessing the birth of a living, conscious human being, capable of walking, seeing, and speaking, we would realize that every human child is a testament to the Creator's existence. Each human being appears as a living introduction to our Creator.

Similarly, when a human being arrives on Earth, they find themselves enveloped in a comprehensive life support system. This system, without any cost, fulfils all their needs, both great and small. The Earth, the sun, and the moon all serve humanity in exceptional ways.

Then, the time comes when death draws near. By nature, humans desire an eternal life. Yet, within the span of a hundred years, every man and woman, against their will, must leave this world forever.

Every man born into this world experiences two major experiences: those of life and death. If we contemplate these experiences seriously, we will uncover a profound reality: the settling of humanity on this world was not meant as a reward but rather as a test.

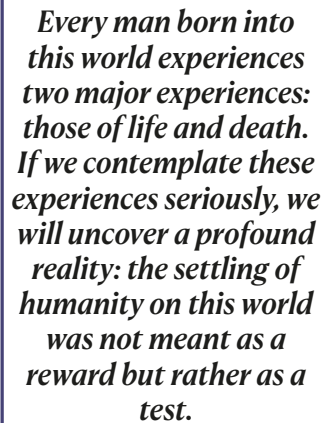
Yet, despite the clarity of this reality, many continue to live without pausing to reflect. They become absorbed in the noise

of daily life, chasing temporary gains while ignoring the eternal consequences. This negligence stems not from ignorance, but from a lack of serious thought. True wisdom lies in rising above routine and recognizing that life is not simply about comfort and consumption, but about consciously preparing for the moment when the test ends, and accountability begins. Those who think deeply will see every moment as an opportunity—to learn, to grow, and to align their lives with the truth before the final hour arrives.

In this present world, man feels a sense of freedom. This freedom is meant to help him discover who uses it wisely and who misuses it. It's about finding a principled life and avoiding an unprincipled one.

If man thinks seriously, he'll realize that death is the day he stands before his Creator. Man is an eternal creature, but his life is divided into two parts: the pre-death period and the post-death period.

The pre-death period is a test, while the post-death period is for reward or punishment, based on our deeds in this life. Today, we live as conscious beings, but this will end when we die. Our conscious existence will leave this temporary world and enter the next permanent one.



Every man born into this world experiences two major experiences: those of life and death. If we contemplate these experiences seriously, we will uncover a profound reality: the settling of humanity on this world was not meant as a reward but rather as a test.

This is an unimaginably grave moment. After death, we'll be resurrected during the second half of our lifespan. But all our material and worldly supports will be gone. Behind us will be the world we've lost forever, while before us will be the world where we must now live eternally. The wise person prepares for this day. □



FROM HOSPITAL ROOMS TO HEAVENLY REALMS

A Journey Through Pain and Prayer

This article is written by Maulana Iqbal Umri

On the night of January 30, 2025, our lives took an unexpected turn. My mother, who had been experiencing severe leg pain, was suddenly gripped by cold and fever. We rushed her to the hospital in Jamia Darussalam, Omerabad. Four days passed in the local hospital, yet the infection refused to subside. The attending doctor diagnosed her with varicose vein pain, cellulitis, and critically high sugar levels—a complex combination needing urgent attention. It became clear we needed expert guidance.

That's when we turned to Dr Israr, a figure of wisdom and compassion. After examining her condition, he told us what we feared: the infection was also rooted in diabetes, and the situation could escalate. With calm authority, he advised immediate treatment at a multi-specialty hospital capable of handling emergencies. His recommendation? Narayana Hospital in Bengaluru—a name synonymous with excellence in care.

Dr Israr's role didn't stop at diagnosis. He provided our parents with strength at a moment they needed it most. He arranged a Rotary Club ambulance and ensured we arrived at Narayana Hospital's General Emergency—Majumdar Medical Centre Block—at precisely 8:30 PM. Under his guidance, the admission process moved quickly. My mother was shifted to room 403SB on the fourth floor, where treatment began in earnest.

Our mission is not to build physical empires through force, but to establish a moral and spiritual presence in the world—a Spiritual Empire, based on peace and divine consciousness.

The care had been thorough, the medical staff attentive, and progress had been steady. We are hopeful that with God's grace,

we'll soon return home—health restored, hearts full of gratitude. While sitting in the corridors of Narayana Hrudalaya, I found myself reflecting on how massive and coordinated the modern medical system has become. I had visited this hospital several times before for heart-related care, and every time, I've been struck by the scale, precision, and humanity within this institution. It's nothing short of a medical empire.

In earlier times, people knew of only one empire—the political or territorial kind. But in today's world, every field has become an empire in itself: medical, educational, industrial, economic, and entertainment sectors each operate on a global scale. These are empires not of borders, but of influence and infrastructure.

But in the midst of these powerful empires, one remains dormant: the spiritual empire. As believers in the Last Prophet Muhammad, our mission is not to build physical empires through force, but to establish a moral and spiritual presence in the world—a Spiritual Empire, based on peace and divine consciousness.

For two centuries, misguided efforts have tried to establish dominance through conflict, but the real call is to build an empire of hearts, not territories. One that invites people to understand God's creation plan, not through fear or force, but through love, reason, and wisdom. Today, humanity is more informed than ever—about medicine, economics, space, and artificial intelligence. Yet, the knowledge of God and His purpose remains veiled to many. If Muslims do not rise to share this truth, God may choose to reveal His message through non-traditional means—even through AI.

This is not a dismissal of modern tools, but a reminder: truth finds its way. But the question remains—will we be the ones to carry it?

So, as I watch my mother recover, surrounded by the miracle of modern medicine, my heart beats with another prayer—a deeper one. May we awaken to the opportunity before us! May we stop placing obstacles in the path of truth and start building the spiritual empire the world so desperately needs! □



COUNTDOWN TO DOOMSDAY

A Final Call for Planet Earth

This article is written by Maulana Inayath-ullah Umri.

Earth, the magnificent creation of God, is humanity's unique sanctuary—a haven as vital to us as a mother's womb is to her child. It is the only place in the known universe where all essential elements for life—liquid water, oxygen, fertile soil, and a balanced ecosystem—exist in perfect harmony. Like a mother, Earth has nurtured, protected, and provided everything we need to thrive. Tragically, humanity's negligence and self-serving actions are destroying this “mother-like” planet. Instead of safeguarding and preserving it, we are squandering precious time and resources searching for exoplanets in space. This futile pursuit reflects our failure to take responsibility for our home and suggests that we see ourselves as mere temporary guests on this planet.

Just as a mother's womb provides complete nourishment and protection to her child, Earth offers humanity everything needed for survival. It supplies us with water to drink, fertile soil to grow crops, oxygen to breathe, and an environment where life can flourish. The Quran beautifully highlights Earth's nurturing role: God made the earth a bed, and the sky a canopy; and it is He who sends down rain from above for the growth of every kind of fruit for your sustenance. (2: 22)

Earth has always been humanity's ultimate source of comfort and support. Its resources—water, soil, air—are perfectly designed to sustain life. Yet today, humanity's reckless actions are causing irreparable harm to this “mother.” We have taken its blessings for granted while failing to fulfil our responsibility to protect it.

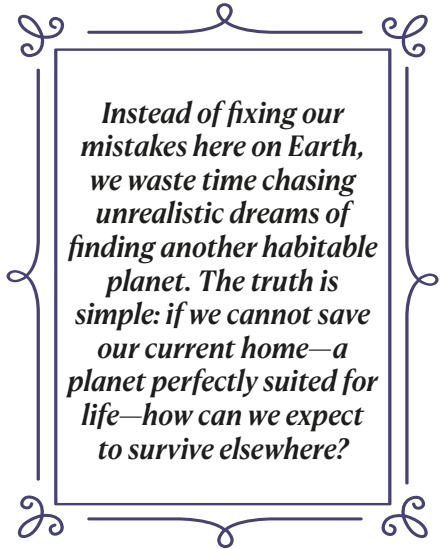
Just as a child depends entirely on its mother's womb for survival, humanity depends entirely on Earth. However, human greed and carelessness have severely damaged this planet. Deforestation, excessive use of fossil fuels, pollution, and overexploitation of natural resources have disrupted Earth's delicate balance.

Today, the consequences are alarming. Glaciers are melting at alarming rates due to rising global temperatures, water scarcity is becoming a critical issue as underground reserves dry up, forests are disappearing, weakening nature's ability to absorb carbon dioxide, and pollution is

poisoning our air, water, and soil. Climate change is triggering extreme weather events that threaten ecosystems worldwide. The Quran warns about such consequences: Corruption has appeared on land and sea because of the evil which men's hands have done: and so He will make them taste the fruit of some of their doings, so that they may turn back from evil. (30: 41) This corruption is a direct result of human negligence. If we continue down this path, we risk losing Earth's ability to sustain life altogether.

In an attempt to escape the consequences of their actions on Earth, humans are now looking to space for alternatives. Scientists have discovered thousands of exoplanets through NASA's Kepler telescope and James Webb Space Telescope. Yet, none possess Earth's unique qualities—its perfect balance of water, atmosphere, temperature, and biodiversity.

This search reflects humanity's unwillingness to take responsibility for its actions. Instead of fixing our mistakes here on Earth, we waste time chasing unrealistic dreams of finding another habitable planet. The truth is simple: if we cannot save our current home—a planet perfectly suited for life—how can we expect to survive elsewhere?



The environmental damage caused by human actions has reached an irreversible stage. Polar ice caps have melted significantly, forests have been destroyed, and countless species of animals and plants have gone extinct. Rising temperatures continue to disrupt global ecosystems, indicating that we have missed our chance to save Earth from destruction.

Although much damage is irreversible, there is still hope if humanity acts decisively now. Here are some practical steps we can take:

- * Reduce waste by adopting the principles of Reduce, Reuse, Recycle to minimize landfill waste.
- * Conserve energy by transitioning to renewable energy sources like solar or wind power.

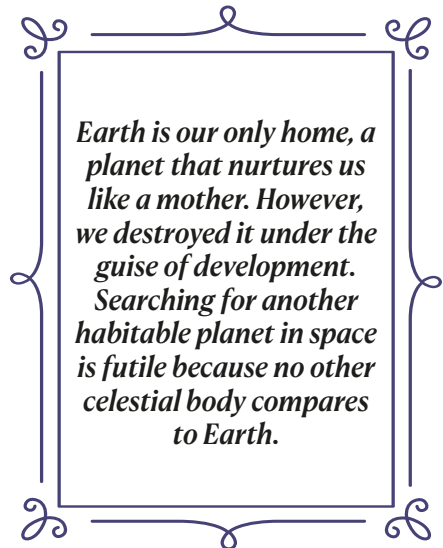
- * Save water by fixing leaks promptly and using water-efficient fixtures.
- * Plant trees to support reforestation projects, as trees absorb carbon dioxide and restore biodiversity.
- * Adopt sustainable practices by choosing eco-friendly products and reducing your carbon footprint by consuming locally sourced foods.
- * Raise awareness by educating communities about environmental conservation through campaigns.

These measures can help mitigate further damage while fostering a culture of sustainability.

When we can no longer save our world, it becomes clear that this is God’s “final call” for us to focus on saving our Hereafter instead. The Quran emphasises the fleeting nature of worldly life: 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)

If we fail to prepare for the Hereafter, our fate will be catastrophic. The losers are those who lose themselves and their families on the Day of Resurrection: The real losers will be those who lose themselves and all their kith and kin on the Day of Resurrection. That is the [most] obvious loss. (39: 15) The Hereafter is humanity’s ultimate destination, where eternal success or failure awaits us.

Earth is our only home, a planet that nurtures us like a mother. However, we destroyed it under the guise of development. Searching for another habitable planet in space is futile because no other celestial body compares to Earth.



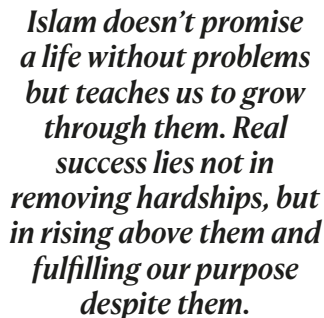
Now that destruction has become irreversible, God has given us one last opportunity to prepare for the Hereafter. This is our final chance to correct our actions and strive for eternal success in the Hereafter. If we fail in this too, we will lose both this world and the Hereafter—a loss beyond measure. □

SUCCESS THROUGH STRUGGLE

Embracing Life's Hardships

Life isn't always easy. In this world, a problem-free life is just not possible. Everyone, regardless of wealth, power, literacy, or illiteracy, faces some or the other dilemma.

However, it's in our nature to avoid problems. We strive to smooth the path before us, hoping for a life without friction. But after years of struggle, we find ourselves face-to-face with a new set of problems, often more difficult to solve.



Islam doesn't promise a life without problems but teaches us to grow through them. Real success lies not in removing hardships, but in rising above them and fulfilling our purpose despite them.

This mistake is common. We spend our entire lives searching for a problem-free life, only to find ourselves in the same state when we finally die.

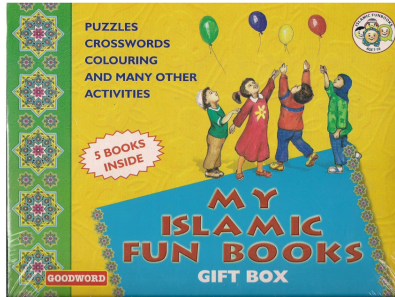
The truth is, the choice for the individual lies not between a life with problems and a life without problems, but between one kind of difficulty and another. If our attempt to resolve one problem only leads to another, the wise course would be to remain content with the problems we've already faced.

The secret of success lies in finding opportunities for ourselves despite our problems, rather than wasting our time trying to eradicate them completely. This is a common weakness that causes both individuals and nations to squander their energies.

The Quran says, "Indeed, We have created man into hardship." (90: 4) Life is meant to be a test. Even the Prophets faced great trials—illness and rejection—yet they responded with patience and trust in God. Islam doesn't promise a life without problems but teaches us to grow through them. Real success lies not in removing hardships, but in rising above them and fulfilling our purpose despite them.

The only secret of success for both the individual and the nation is to learn to live with their problems and construct their lives despite their existence. □

CHILDREN'S CORNER



My Islamic Fun Books

✿ **Author :** Tahera Kassamali

✿ **ISBN:** 8178984148

My Islamic Fun Books are designed to help children learn more about Islam in a creative and interesting manner. The books contain imaginative and interesting activities and illustrations to attract the attention of young children. Parents and teachers will find such books useful in teaching today's children about Islamic beliefs and practices. This gift box contains five books.

1- My Quran Workbook

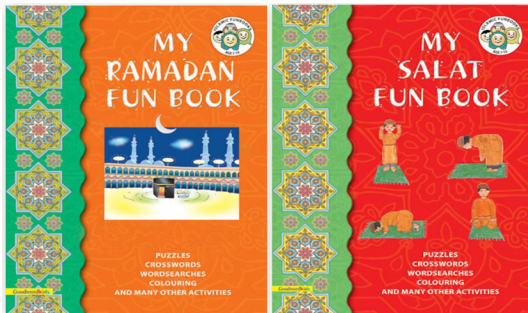
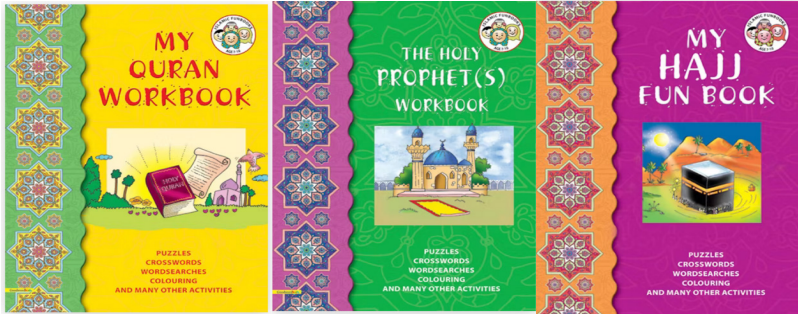
2- The Holy Prophet Workbook

3- My Salat Fun Book

4- My Hajj Fun Book

5- My Ramadan Fun Book

We present here before you title pages of the books along with some activities from the book.



PUZZLES

WORD SEARCHES

1. Find the words in the grid.

2. Write the words in the spaces provided.

3. Use a dictionary to check the spelling of the words.

4. Write the words in the spaces provided.

5. Write the words in the spaces provided.

6. Write the words in the spaces provided.

7. Write the words in the spaces provided.

8. Write the words in the spaces provided.

9. Write the words in the spaces provided.

10. Write the words in the spaces provided.

Wacky Ziddle!!

1. Write the words in the spaces provided.

2. Write the words in the spaces provided.

3. Write the words in the spaces provided.

4. Write the words in the spaces provided.

5. Write the words in the spaces provided.

6. Write the words in the spaces provided.

7. Write the words in the spaces provided.

8. Write the words in the spaces provided.

9. Write the words in the spaces provided.

10. Write the words in the spaces provided.

Longest Surah

Write the first letter of each letter to find out the name of the longest Surah in the Holy Qur'an. Remember the sequence below.

1. What is the number of this surah?

2. How many ayahs does this surah have?

3. The last part of this surah contains the longest word in the Qur'an. Can you find that word? What is its number?

4. What does the name of this Surah mean?

Shortest Surahs

These are three Surahs of the Holy Qur'an which have only three ayahs each. These are the shortest Surahs in the Holy Qur'an. Can you write the names of these Surahs? Write the first letter of the previous Surah to get the name. How many the question?

Write the names of each of the shortest Surahs. Then write the number of the ayahs, and the Surah number (Surah). How many Surahs that are short?

1. _____

2. _____

3. _____



HIDDEN BLESSINGS OF LIFE

A Lesson from One's Footwear

This article is written by Maulana Iqbal Umri

Recently, I travelled in a general bogie of a train—nothing fancy, just the humble, crowded, and often chaotic space where countless ordinary stories unfold every day. I had recently bought a new pair of slippers, and half the journey went by with them faithfully protecting my feet. As night fell and drowsiness overtook me, I dozed off, laptop bag clutched tightly to my chest. I had removed my slippers for a while, allowing my feet to breathe.

But when I opened my eyes, they were gone. Not the laptop. Not my wallet. Not even my bag. Just the slippers. A strange kind of loss.

For a moment, I couldn't help but think—so there's no safety even for slippers? I had always thought modern thieves had graduated to stealing phones and laptops. But here I was, learning that even the most ordinary items are at risk in a world that takes what it can, whenever it can.

I stepped off the train barefoot into the cold, early morning darkness. The streets were not meant for bare feet—there were stones, broken glass, dirt. And to my dismay, no shop was open that early to buy a replacement. I walked home, each step a small lesson. Some people stared. Some pitied. And for the first time, I felt how easy it is for others to judge someone based on the most superficial things—like what's on their feet.

But as discomfort gave way to reflection, I realized something powerful. Footwear—something we take for granted is a blessing from God. In the Quran, God says: He has given you all that you asked of Him; and if you try to reckon up God's favours, you will not be able to count them. Truly man is very unjust, very ungrateful. (14: 34)

We are surrounded by blessings—big and small, visible and hidden. But most of the time, we only realize their worth when they're gone. A pair of slippers might seem insignificant, but

it guards us against harm, pain, and dirt. It gives us dignity, comfort, and ease.

The Prophet Muhammad taught us a profound way to live: to notice our blessings, to be grateful, and to never belittle any gift, no matter how small. He said: “Look at those who are lower than you and do not look at those who are above you, for that is more likely to make you not belittle the blessings of God upon you.” (*Sahih Muslim*)

That night, a missing pair of slippers taught me more than many sermons could. It reminded me to be alert—not just against theft—but alert to the gifts we live with each day. It reminded me to be humble, because everything we possess is temporary. And it reminded me to be thankful, because even something as simple as footwear can be a shield of mercy.

So, next time you slip your feet into your footwear, pause for a second. Say Alhamdulillah (All praise is due to God). That small whisper of gratitude could be the key to recognizing a world full of unnoticed favours. □

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



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

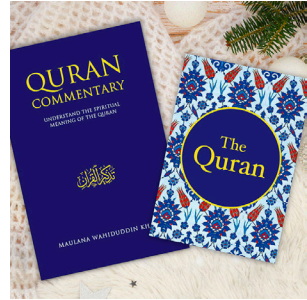
Founded by Maulana Wahiduddin Khan, CPS aims to foster understanding and cooperation among people of diverse backgrounds and faiths. The center’s activities include interfaith dialogues, seminars, and conferences that encourage mutual respect and peaceful coexistence. CPS also emphasizes the importance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

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

Never forget that the life of this world is only a game and a passing delight, a show, and mutual boasting and trying to outlive each other in riches and children. It is like the growth of vegetation after the rain, which delights the planter, but which then withers away, turns yellow and becomes worthless stubble. In the life to come there will be a terrible punishment, or God's forgiveness and approval: the life of this world is nothing but means of deception. Vie with one another for your Lord's forgiveness and for a Paradise as vast as heaven and earth, which has been made ready for those who believe in God and His messengers. Such is God's grace. He bestows it upon whoever He pleases. There is no limit to God's bounty. (57: 20-21)

God has created examples of the Hereafter in this world. One of these examples is that of a field. When, after receiving water, the crops ripen, their greenery looks very attractive for a few days. But soon hot winds blow and they begin to wither away. Then, the crops are reaped and threshed. Similarly, the glamour of this world is also temporary. It lasts but a few days. After coming into possession of it, man becomes misled. He starts thinking that it is his everything. But, afterwards, when he is taken back to God, it will be evident to him that the glories of the world were valueless.

No misfortune can affect the earth or your own selves without its first having been recorded in a book, before We bring it into being. That is easy for God to do; so that you may not grieve for what has escaped you, nor be exultant over what you have gained. God loves neither the conceited nor the boastful, nor those who, being miserly themselves, urge others to be miserly. He who turns his back should remember that God alone is self-sufficient and worthy of all praise. (57: 22-24)

The receiving of things in the world or the losing of them is purely for the purpose of putting man to the test. Almighty God has settled in advance what shape man's test-paper should take. A man should pay real attention not to what he has received or what has been taken away from him, but to how he reacted on each of these occasions. The correct and required reaction is that a man should not be disheartened if he suffers some loss, nor should he develop feelings of pride and vanity if he gains something. □


A background image of yellow flowers, possibly daisies, with green foliage. The image is slightly blurred, creating a soft, natural feel. A white rectangular text box is overlaid on the center of the image, containing the text "God certainly helps those who rely on Him." in a clean, white, sans-serif font.

God certainly
helps those who
rely on Him.

YOUR QUESTIONS ANSWERED

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

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



What is *Hadith*?

The collection of sayings and teachings of the Prophet Muhammed is called *Hadith*. The Quran and *Hadith* constitute the most authentic source of Islamic scriptures. Through the *Hadith*, we get a glimpse of the man Muhammed was, how he conducted himself and his practical demonstration of Quranic guidance. The Quran constitutes important basic principles but does not go into details. The *Hadith*, on the contrary, provides explanations for Quranic teachings. For example, in the Quran, God enjoins us to be steadfast in prayer (*salah*). It is through the *Hadith* we know how it should be performed, number of units to be offered each time, the different duas to be recited in different parts of the prayer, etc.

What are the different books of *Hadith*?

Some important books of *Hadith* are: *Sahih Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, *Sunan Al Tirmidhi*, *Sunan Ibn Majah*, *Musnad Ahmad*, etc.

What does the Prophet say about seeking knowledge?

The Prophet Muhammad emphasized the importance of seeking knowledge throughout life. He stated, "Seek knowledge even if you have to go as far as China," indicating that the pursuit of knowledge should be relentless and without boundaries. This reflects the belief that knowledge is not limited to religious studies but encompasses all forms of wisdom beneficial to humanity.

The Prophet also remarked that "it is the duty of every Muslim, man or woman, to acquire knowledge." This highlights the quest for knowledge

as an obligation for all believers. Education in Islam is seen as a means to realize God and understand the world more deeply.

Furthermore, the Prophet conveyed that “good questioning is the half of knowledge,” encouraging individuals to engage actively with their learning process. He taught that knowledge should be pursued not just for personal gain but as a means to develop a well-rounded character and contribute positively to society.

Additionally, the Prophet mentioned that “the worship performed by a learned man is a thousand times better than that performed by the ignorant worshipper,” suggesting that knowledge enhances one’s spiritual practice and understanding of faith. This interrelationship between knowledge and worship is crucial in Islamic teachings, fostering a deeper connection with God and the universe.

What was the character of the Prophet really like?

The character of the Prophet Muhammad is described as having a ‘sublime character’, which is a central aspect of his Prophethood. His noble character was not only a reflection of his personal virtues but also served as a testament to his claim of being a prophet. Those who interacted with him often remarked on his impressive and dignified personality, which grew more admirable with age. The Quran emphasizes the importance of the Prophet’s character, stating that it was through God’s mercy that he was lenient and compassionate towards others, which allowed him to win their hearts.

His character was consistent with the principles he preached, demonstrating that he was a man of high moral standards and integrity. This is further supported by the testimony of his wife Aisha, who noted that the Prophet’s character was essentially a living embodiment of the Quran. Even in the face of adversity, the Prophet maintained a stance of forgiveness and compassion, famously praying for the guidance of his enemies rather than wishing them harm. This ability to embody mercy and kindness was a significant factor in shaping people’s perception of Islam and the acceptance of his message by many. The character of the Prophet Muhammad was marked by integrity, compassion, and a steadfast commitment to the truth, which not only defined his personal life but also shaped the foundation of Islamic teachings. □



The problems of life are solved by employing a rational strategy, not by making complaints.



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