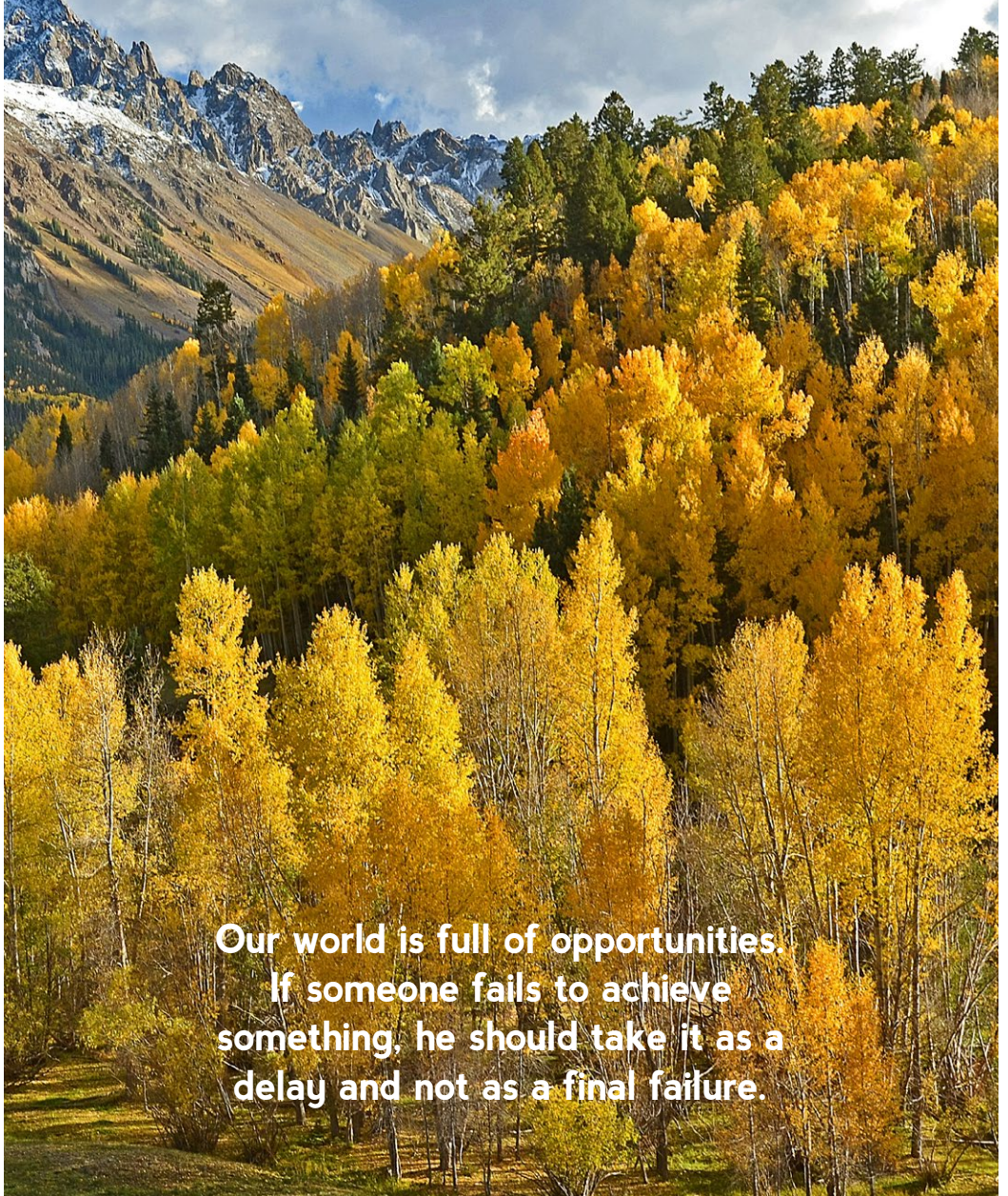


ENGLISH BIMONTHLY ISSUE 119 JULY-AUGUST 2024

# SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



**Our world is full of opportunities.  
If someone fails to achieve  
something, he should take it as a  
delay and not as a final failure.**

# 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 119 JULY - AUGUST 2024

**EDITOR-IN-CHIEF**  
PROF. FARIDA KHANAM

**EDITORIAL DIRECTOR**  
DR. NAGHMA SIDDIQI

**ADVISORS**  
INAYATHULLAH UMRI  
PROF. ZAHEERUDDIN

**SENIOR EDITOR**  
MOHAMMAD USMAN

**DEPUTY EDITOR**  
SUBIA KAUSER

**PUBLISHER**  
FATHIMA SARAH

**OFFICE**  
SPIRIT OF ISLAM  
Bengaluru  
Karnataka, INDIA

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# C O N T E N T S

■ FROM THE EDITOR-IN-CHIEF'S DESK	5
■ DISCOVERY OF THE QURAN	8
■ CONSCIOUS WORSHIP	12
■ SHIFT THE FOCUS TO DUTY-BASED APPROACH	14
■ THE BELIEVER MUST ALSO BE A TRAVELLER	16
■ THE PHILOSOPHY OF COMPANIONSHIP	18
■ TOWARDS GLOBAL PEACE	23
■ BOOK REVIEW	29
■ CHILDREN'S CORNER	31
■ CPS NEWSLETTER	34
■ HARMONIZING FAITH AND SCIENCE	37
■ AN INTERVIEW WITH MR KHURRAM QURESHI	39
■ DEATH: THE UNEXPECTED GUEST	44
■ SHARE YOUR REFLECTIONS ON THE SPIRIT OF ISLAM	45
■ THE WORD OF GOD	47
■ YOUR QUESTIONS ANSWERED	48

## 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 Islam' 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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### SPIRITUAL COMMITMENT OF THE COMPANIONS

I have seen people among the Prophet's Companions to whom the world meant less than the dust under their feet. Thus spoke Hasan Basri, the great 8<sup>th</sup> century religious scholar, to his awed contemporaries. He was well qualified to judge, for he had met a large number of them, seventy of whom had fought at Badr. He told them of how they wore simple homespun camel hair garments and were so preoccupied with righteous living that they seemed lost to the world. "Were they to see the best among you, they would think: 'These people have no connection with Islam.' And if they saw the worst among you, they would say, 'These people do not believe in the Day of Judgement.'"

The Companions of the Prophet Muhammad displayed unparalleled commitment to the faith. Their lives were a testament to the Quranic verses and Prophetic teachings that emphasize the transient nature of this world and the importance of the Hereafter.

The Quran frequently reminds believers of the fleeting nature of worldly life and the importance of focusing on the Hereafter. The Quran says: 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. (57: 20)

The Companions exemplified this verse through their simple living and their focus on righteous deeds. Hasan Basri's observations highlight how they prioritized their spiritual duties over material comforts, demonstrating their understanding that true success lies in the Hereafter, not in the accumulation of wealth.

***The Companions of the Prophet serve as timeless exemplars of detachment from worldly pleasures and commitment to a righteous life. Their legacy continues to inspire believers to prioritize their faith over material pursuits.***

The simplicity of the Companions is further illustrated by their clothing and lifestyle. The Prophet himself lived a life of modesty and simplicity, as narrated in several *Hadiths*. For instance, he said: Be in this world as if you were a stranger or a traveler along a path. (*Sahih al-Bukhari*)

This *Hadith* encapsulates the worldview of the Companions, who viewed their time on earth as temporary and focused on their ultimate journey to the Hereafter. They wore simple garments, often made from camel hair, and lived frugally, not out of necessity but out of choice, to avoid the distractions of material wealth.

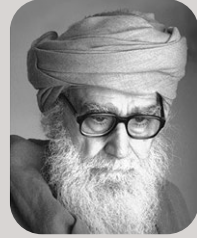
Hasan Basri's remarks also serve as a stark reminder of the drift from the original Islamic ideals. He observed that if the Companions were to witness the best among the later generations, they would consider them disconnected from the true spirit of Islam. Conversely, the worst among them would appear as if they did not believe in the Day of Judgement.

The Companions of the Prophet serve as timeless exemplars of detachment from worldly pleasures and commitment to a righteous life. Their legacy continues to inspire believers to prioritize their faith over material pursuits.□



## **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)***



## DISCOVERY OF THE QURAN

*(This is a translation from the Urdu transcript of Maulana Wahiduddin Khan's talk on August 4, 2013)*

*This is the first of a two-part series. The next part will be published in the next issue.*

**I**N the name of God, the Most Gracious, the Most Merciful. May Almighty God's blessings be upon His noble Prophet.

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 is August 4, 2013. It is also the 25<sup>th</sup> day of *Ramadan*, 1434. It means the month of *Ramadan* is nearing its end. It is commonly said that the month of *Ramadan* is a month of blessings, a month of virtue. However, these words are often uttered in a mysterious sense. Mysteriously, one attains some blessings and virtues. We must realize that a person cannot accept a religion if it is not understandable to his intellect. Thus, a religion that offers blessings in a mysterious sense cannot be acceptable for a person. Religion for human beings should be one that appeals to their intellect and is rationally understandable.

I have thought about this extensively, and I believe the correct perspective is, as stated in the Quran, that the month of *Ramadan* (2: 185) is the month of the Quran. In other words, it is the month for discovering the Quran. Therefore, today's topic is "Discovery of the Quran."

The mere recitation of the Quran and reading its translation is not sufficient. It is necessary for you to repeatedly discover the Quran. If you do not repeatedly discover it, the Quran will not become a life-changing book for you.

In a *Hadith* (*Sunan Al-Tirmidhi*), it is mentioned that the wonders of the Quran will never cease. These wonders are not in the pages of the Quran; they have to be discovered through contemplation. They will be discovered as the events unfold in the world.



The wonders of the Quran never ceasing indicate that until the Day of Judgement, the reader will continue to discover new applications of the Quran. If this does not happen, if new perspectives are not discovered repeatedly, then stagnation will set in within you. Islam will no longer remain a living religion for you.

In the Quran, it is stated in the chapter *Al-Rahman* (55: 29), "Every day He manifests Himself in a new state." This statement is not in reference to God but to the believer. It is not that God is evolving Himself. God is perfect from the very beginning. There is no evolutionary process for God. So, this formula, "Every day He manifests Himself in a new state", is in reference to the believer. If you are a true believer, then every day you will discover new glories of God. This way, your connection with God will grow, your faith will grow. Your Islam will remain creative Islam.

Thus, the Quran was revealed for contemplation. God desires that you think about the Quran, contemplate it. Rediscovering the Quran repeatedly is a task that should continue throughout the believer's life. However, its minimum course is *Ramadan*. There should be at least one month in the year where you contemplate the Quran and rediscover it. Ideally, you should think and contemplate the Quran throughout the year and continue discovering it.

How does this discovery happen? Previously, I have stated that the method of discovery is that you should have a prepared mind. Your reading, your thinking, your faith should develop in you a prepared mind. Such a person, when they experience something or hear something, their mind gets triggered. This triggering is the essential thing. When your mind gets triggered, only then will there be discovery. The more prepared your mind is, the more it will get triggered.

For example, it is stated in the Quran (*The Family of Imran* 3:190-191), "There are signs in the creation of the heavens and the earth, and in the alternation of night and day for people of understanding, who remember God while standing, sitting and [lying] on their sides, and who ponder over the creation of the heavens and the earth, saying, 'Lord, You have not created all this without purpose. Glory be to You!'"

***The mere recitation of the Quran and reading its translation is not sufficient. It is necessary for you to repeatedly discover the Quran. Otherwise, the Quran will not become a life-changing book for you.***

What is this triggering? It means you thought about the earth and the heavens, you pondered over God's creations, and gradually your mind got triggered. You read, "Our Lord, You have not created all this without purpose." It means, through the contemplation of the universe, your mind was triggered, and you discovered the glory of God. This triggering is the key concept for faith and of Islam.

In a *Hadith*, it is mentioned about the Prophet Muhammad: "He used to remember God all the time." (*Sunan Ibn Majah*) In today's language, it would be said that every event would trigger the Prophet's thinking. Every occasion would trigger his mind, and he would discover new things. In this way, the Prophet would continuously receive sustenance from God, and his faith would continuously increase. This is what every believer must do.

I recall an incident of mine, probably from 1942, a long time ago, during the time of World War II. I went to Gorakhpur; there was a prominent Muslim officer with a spacious bungalow. I was there to meet him. Outside his bungalow, a *Hafiz* was reciting the Quran. When I met the Muslim officer, I asked who this person was and what he was doing. It was the month of *Ramadan*. The Muslim officer said, "We cannot read the Quran ourselves, we do not have the time, so we asked the *Hafiz* to read it for us, at least to complete one recitation during *Ramadan*. We will give him some money." This is how people think. They believe the mere recitation of the Quran is enough to receive its blessings. The officer himself did not read the Quran for contemplation. He just asked the *Hafiz* to come and recite it.

A few days ago, I met an educated man. During the conversation, he said, "*Alhamdulillah*, I never miss my *Taraweeh*." *Taraweeh* is the night prayers offered during *Ramadan*. He thinks that the meaning of *Taraweeh* is standing in *Taraweeh* and listening to the recitation. There is no contemplation on the Quran in it. Completing the Quran in *Taraweeh* or asking the *Hafiz* to complete it or completing it yourself by reciting, this is not contemplation. From this, you cannot achieve the discovery of the Quran. Without discovery, you cannot achieve thrilling realization.

Yesterday, I understood a new meaning of a verse from the Quran. My mind continually thinks about the Quran. I keep contemplating the verses of the Quran throughout the year, day and night.

There is a verse in the Quran (41: 20-21), "When they come close to it, their ears, eyes and skins will testify against them for their misdeeds. And they will ask their skins, 'Why did you bear witness against us?' and

their skins will reply, 'God, who gives speech to all things, has given speech to us [as well]."

Every person or thing will speak in a language that everyone understands. Innumerable people will be gathered in the field on the Day of Judgement. In the present world, they spoke different languages, hundreds of different languages. What language will they speak there on the Day Judgement so that everyone can understand?

Then I understood that linguistics experts have also hinted that the true language is the language of nature. Every person's mind already harbours a language. It has been there since God said, (2: 31), "And He taught Adam all the names."

There is a language of nature in the human mind, and that is the universal language. The languages we speak now, whether Arabic, Hindi, English, are translations of this natural language.

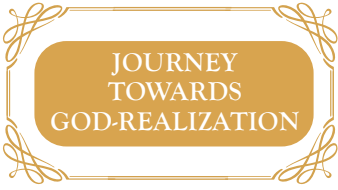
On the Day of Judgement, this natural language will unfold. The language that God has preserved in the mind will be revealed. Every person will speak in the language of nature. This will be a remarkable and thrilling experience, with no language barriers among people. It will be a wonderful world without language barriers.

***There is a language of nature in the human mind, and that is the universal language. The languages we speak now, whether Arabic, Hindi, English, are translations of this natural language.***

I have experienced this several times, being in a place where I could not understand the other person's language. Once, I went to Moscow. My guide left to visit his mother, I was in the hotel, and everyone spoke Russian, I could not understand their language, and they could not understand mine. It was a complete language gap.

Similarly, I went to Blanca, the people there spoke French, I could not understand their language, and they could not understand mine. There was a total lack of communication. It felt strange, creating a sense of alienation. It felt like loneliness. I thought, on the Day of Judgement, when there will be no language gap, everyone will speak the same natural language, what a unique and thrilling experience that will be. This way, I keep discovering new things from the Quran every day.

Thus, my connection with the Quran remains a creative connection, always present without a break. □



# CONSCIOUS WORSHIP

*An Islamic Perspective*

**A**BDULLAH BIN UMAR narrated the saying of the Messenger of God: "A person may engage in apparent acts of worship such as prayers, fasting, giving charity, *Hajj*, and *Umrah*, and may mention all the acts of goodness. However, on the Day of Judgement, only the reward for their consciousness (based on their intellect) will be granted." (*Shu'ab al-Iman*)

In this profound *Hadith* of the Prophet, the term "intellect" is used, which signifies understanding. In this context, intellect refers to what we commonly call consciousness. The essence of the *Hadith* lies in the fact that while a person may participate in various acts of remembrance and worship, the reward for these acts is not contingent on their quantity or outward form; rather, it hinges on the depth of consciousness with which they are performed.

For instance, a person may engage in acts of worship, but according to the Quran, their worship might be tainted with heedlessness or absent-mindedness. Externally, they go through the motions of worship, yet their consciousness remains inattentive. Such worship falls short of the desired standard. The preferred state of remembrance and worship is when a person achieves the condition described in the Quran, where their heart quivers with the remembrance of God (8: 2) and their skin tingles (39: 23). This is when a person worships with profound consciousness.

A conscious worship is about integrating spiritual awareness into everyday actions and understanding the deeper significance behind religious practices. Islam emphasizes sincerity, awareness, and a heartfelt connection with God. The external forms of worship are important, but their true value is realized when performed with deep consciousness and understanding. Believers are encouraged to focus on the quality of their worship rather than just the quantity.

This means being fully present and mindful during acts of worship. Conscious worship should not be confined to formal rituals. Everyday actions, when performed with the intention of seeking God's pleasure,

can become acts of worship. This includes kindness, honesty, and fulfilling one's duties in personal and professional life.

Conscious worship is a cornerstone of Islamic spirituality. It requires believers to engage in acts of worship with full awareness and a sincere heart, ensuring that their connection with God is genuine and profound. By emphasizing the quality of worship and its integration into daily life, a believer can fulfill the true essence of faith and achieve a deeper spiritual connection with the Creator. ❏



## **CPS Women's Group**

New Delhi

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**INDEPENDENCE DAY SPECIAL**

## **SHIFT THE FOCUS TO DUTY-BASED APPROACH**

**I**N today's world, people are so engrossed in their day-to-day lives that they are only concerned with fulfilling their responsibilities. They have no time to think of helping others, forming good relations, building a better society, and developing their nation.

*Indians should make 'excellence' their goal; they should not accept anything less. In doing so, not only will they reach great heights of success, but they will also be able to reform society along constructive lines and make India invincible.*

If we want to usher in real change in a nation, we must first change individual thinking and conduct so that citizens may develop patriotism and national character by thinking of India first. The national character of its citizens plays the most crucial role in building a nation. The national character of its citizens is essential in nation-building, just as the quality of bricks is vital in construction work. A house made of unfired bricks is unsafe because any calamity, even a minor one, can bring it down. On the other hand, a building made of kiln-fired bricks can be trusted to withstand the onslaught of tempests and floods. Similarly, citizens with a character so tempered that they can be depended upon through thick and thin—like the kiln-fired bricks—build a

nation in the long run. On the other hand, building a nation without laying a solid foundation in its individuals is like building sandcastles, which will soon crumble away.

Trees show us how to develop character. A tree's roots are deeply embedded in the soil, its trunk rises, and its branches spread out high above. Through this, the tree shows how to usher in real change in a nation's citizens: first consolidation and then expansion, where consolidation means to establish one's base in the ground firmly; expansion means to spread out everywhere. For example, if you want to successfully educate individuals for life, you must train young learners'



minds on positive lines. Similarly, if you are going to run successful institutions, you first have to implement an ethical educational system to develop the foundation of our youth.

People who constantly complain and demand their rights from others gain nothing. Rights cannot be unilaterally demanded and enforced. Francis of Assisi rightly said, "It is in giving that we receive." When people carry out their duties, they will automatically receive their rights, albeit pragmatically. Therefore, they should shift the focus of their efforts from the rights-based approach to the duty-based approach. This standard of ethics is straightforward and natural, and anyone can easily learn it. Becoming a good human being has nothing ambiguous about it. Its simple formula is: "Do unto others as you would have them do unto you." Known as the golden rule of ethics, this is the highest principle of social ethics. This is a universal teaching found in almost every religion.

Indians should make 'excellence' their goal; they should not accept anything less than striving for excellence. In doing so, not only will they reach great heights of success, but they will also be able to reform society along constructive lines and make India invincible. Actual results can be achieved only through long-term planning and unflagging, dedicated effort. The two great virtues indispensable in the struggle are patience and fortitude.

Let us dedicate ourselves to the noble endeavour of advancing our nation by embracing the principle of India-first. This entails prioritising our nation's and its citizens' welfare and interests above all other considerations. □



*God's most beloved servant is the one  
who suppresses his desires for God's  
sake; who gives up the comforts of  
life on His behalf; who surmounts all  
obstacles in his journey towards God.*

# THE BELIEVER MUST ALSO BE A TRAVELLER

*A Teaching of the Quran*

THE concept of the believer as a traveller (*al-saihoon*) in Islam is beautifully encapsulated in the Quranic verse (9: 112). This idea transcends the mere physical act of travelling and delves deeply into the spiritual journey that a believer embarks upon throughout their life. In the Quranic context, travelling is not limited to moving from one geographical location to another; it is fundamentally about the quest for spiritual enlightenment and growth through *tawassum*, or the ability to derive profound spiritual lessons from everyday material experiences. *Tawassum* can be described as deep thinking and reflection.

***Tawassum is a Quranic term that signifies the elicitation of spiritual lessons from material phenomena. It represents a contemplative approach to life, where every encounter and experience holds the potential for spiritual growth and enlightenment.***

*Tawassum* (15: 75) is a Quranic term that signifies the elicitation of spiritual lessons from material phenomena. It represents a contemplative approach to life, where every encounter and experience holds the potential for spiritual growth and enlightenment. For a true believer, this process is continuous and pervasive, making their entire life a tapestry of divine learning and reflection.

A believer's mind is in a perpetual state of contemplation, ever receptive to the spiritual dimensions of worldly experiences. Whether at home or while travelling, a believer's soul remains attuned to the divine presence in all aspects of life. This contemplative state transforms ordinary experiences into acts of worship (*ibadat*), enriching the believer's spiritual journey.

A believer's mind functions as a spiritual industry, constantly processing and transforming mundane observations into spiritual insights. This alchemy of the soul, where material inputs yield spiritual outputs, is the essence of *tawassum*. Through this process, the believer's travels become a continuous act of worship, deepening their connection with the divine.

The spiritual journey of a believer can be expressed in a simple yet profound formula: *siahat* (travelling) plus *tawassum* (learning lessons) equals *Marifah* (realization of God). Travelling represents the physical aspect of travelling, while learning lessons involves the spiritual reflection that accompanies the journey. Together, these lead to *Marifah*, the realization and recognition of God's presence and majesty.

Travelling offers unique opportunities for spiritual growth that are not always available in the confines of daily life. When a believer travels, they encounter new environments, cultures, and experiences that broaden their perspective and enhance their spiritual understanding. This dynamic process allows for a more rapid and diverse development of the believer's personality and spirituality.

Consider the simple act of purchasing a return ticket for a journey. This ticket symbolizes the assurance of returning home. Reflecting upon this, a believer can draw parallels to the journey of life and death. Death is the ultimate journey with no return ticket, leading to the Hereafter. This reflection is a profound example of *tawassum*, where a mundane object like a ticket becomes a reminder of the eternal truths of existence and the afterlife.

For the believer, travelling is more than a physical activity; it is a means to expand the horizons of their spirituality. While at home, a believer's growth may be steady but limited by the familiarity of their surroundings. In contrast, travelling exposes the believer to a myriad of new experiences, each offering fresh insights and lessons. This expanded exposure accelerates spiritual growth, adding new dimensions to the believer's understanding and appreciation of the divine.

The Quranic call for believers to be travellers is an invitation to embark on a lifelong journey of spiritual discovery and growth. By integrating *tawassum* into their travels, believers transform every journey into an act of worship and a step closer to *Marifah*. This approach to travelling ensures that believers remain spiritually vigilant, continuously learning, and ever closer to God, regardless of where their physical journeys take them. The believer, therefore, must always be a traveller, both in the physical and spiritual sense, ever seeking the signs of God in the vast, wondrous expanse of His creation. □



# THE PHILOSOPHY OF COMPANIONSHIP

## *Learning from the Prophet's Company*

IT is generally believed that the distinguished status the Companions of the Prophet Muhammad received in Islam was due to the Companionship of the Prophet. In one sense, this is a true statement. But this does not mean that Companionship is a mysterious thing, and as a result of its mysterious effect, the Companions of the Prophet automatically got this benefit only due to being in his company. This view is not correct. It does not fully explain the phenomenon. For example, it offers no explanation to the fact that hundreds of people of Madinah who apparently proclaimed belief in the message of the Prophet and spent a considerable time in his company but they could not benefit from his company and were called hypocrites in the history of Islam.

In fact, there is only one means for a human being to attain higher level of faith, and that is God-realization or intellectual development. After accepting faith, a thinking process continues in a person along the path of God-realization. This thinking process is actually the only means for a believer to attain a higher level of faith.

For the Companions of the Prophet, this process continued in the company of the Prophet. People would listen to him; they would keep thinking over his words in such a way that the words would stir their minds. In this way, the process of contemplation continued unfalteringly every day. The Companionship of the Prophet of God was the source of this thinking process, so it was attributed to the Companionship of the Prophet.

However, it is not enough to simply listen to the Prophet's words. The prophet's words will only be useful to a person who has a receptive mind, who can listen with unwavering attention and then accept them while being free from psychological complications. This receptivity was fully present among the sincere believers, so they got the benefit of Companionship of the Prophet. In contrast, this receptivity was lacking among the hypocrites, so they could not benefit from it despite the Companionship of the Prophet.

Companionship in this sense is an Islamic term. It is defined as: "The person who observes the Prophet Muhammad in a state of faith and dies in the state of faith is a Companion (*Sahabi*) of the Prophet." This is an incomplete definition of Companionship. In fact, to determine

the meaning of Companionship, it has to be seen what the form of Companionship in practice during the time of the Prophet was. It does not mean that the Prophet sat quietly in an assembly and his Companions would observe him in total silence. In fact, such assemblies were a means of ever-continuing process of thinking and contemplation. The Quran has termed such events as assemblies of wisdom.

Events show that the Companionship of the Prophet was an active Companionship. He used to recite the blessing of the Lord in front of them. He used to inform the audience about the divine sustenance he was given by God, and he used to explain the verses of the Quran. He answered people's questions. He used to say things that turned people's doubts into beliefs. He used to teach people the words of remembrance, prayer, praise and gratitude. He used to recite the revealed parts of the Quran in front of the people. He would inform people about the influential events of prophets and believers of the bygone ages, etc.

***It is not enough to simply listen to the Prophet's words. The prophet's words will only be useful to a person who has a receptive mind, who can listen with unwavering attention and then accept them while being free from psychological complications.***

Those who would spend time in the company of the Prophet used to hear such seismic revolutionary events from him. In his company, people would receive food for intellectual upliftment. His company was a lifechanging Companionship. So life-giving was his Companionship that it bestowed upon his Companions the great status that is now termed as the Companions of the Prophet. It was an incident of intellectual revolution, not simply just sitting in his company.

The same is the case with later scholars and elders. There is no mysterious effect in the company of any of them. This matter depends entirely on the ability of those who sit in their company and listen to what they hear. Individuals who possess the element of receptivity will be able to benefit from Companionship. And those who do not possess the element of receptivity will be deprived of benefit. In the light of this interpretation, the more accurate definition of a Companion should be this: A person who has seen the Prophet of Islam in a state of faith and has benefitted from his Companionship and died in the state of belief is a Companion.

## General Companionship

Here is an example of the general Companionship of the Prophet which was often enjoyed by his Companions in a mosque or in any other assembly. This will show how the Companions of the Prophet would receive food for thought in his company:

The Prophet asked his Companion Abu Dhar: "What will happen to you when the rulers after me come? They will assume the government properties for themselves." He replied, "By God who sent you with Truth, I will put the sword on my shoulder and fight with them with it until I meet you." The Prophet said, "Shall I not tell you something better than this? Keep patience until you meet me."

The Prophet gave a new insight to his Companions through this saying. It usually happens that when people see the deterioration in their rulers, they start violent confrontations with them in the name of reform politics. The Prophet guided that it is better to be patient with their deterioration than to be martyred by colliding with the rulers in times of disorder, and to keep patience until a person dies.

In this *Hadith*, 'patience' does not mean inaction, but it refers to one of the greatest actions. This means abandoning the method of conflict with the rulers and finding and adhering to a non-confrontational approach. The method of political conflict is always the product of impatience. In contrast, it is possible to plan well patiently by avoiding the conflict when a person controls his emotions.

This was a great piece of wisdom that the Prophet imparted to his Companions, who in turn understood it and practised it. As a result, in the initial period, the great Islamic revolution was carried out, which could not have happened without patient and non-confrontational approach.

There was a deviation in the political rule immediately after the rightly guided Caliphs. The Muslim rulers deviated from the prescribed path of Islam. At that time, if the believers had resorted to violent confrontation with their rulers, the result would have been that all the best people of the first and second generations would have been killed. All those history-makers of the early generation would be buried in the graves. The great history of Islam would have never materialised.

For example, the people of the early generation left the front of political conflict and became active in the field of peaceful introduction of the message of the Quran. This resulted into millions of people embracing Islam. They preserved and published the Quran before the



advent of the printing press. They collected and investigated millions of *Hadith* narrations. They prepared precious collections of authentic *Hadith* reports. They accomplished the unrivalled work of Islamic jurisprudence.

Similarly, these are the early generation of believers who formulated Islamic sciences only by ignoring the deviation of the rulers. This includes biography of the Prophet, history of early Islamic period, theology, preparing dictionaries of Arabic language, syntax and grammar and other related sciences.

It is the result of these efforts of the initial generations of the believers that Islam has become a secure and reliable historical religion in every respect while no other religion has this status. And all these achievements were accomplished only because the Muslims of the early period, on the guidance given by the Prophet of Islam, adopted this wise approach that they gave up the method of violent confrontation against political disorder and became peaceful activists in the rest of the fields of service of Islam.

### **Extended Companionship**

God says about the Prophet in the Quran: God sees your movements among those who prostrate themselves. (26: 219) This act of walking among the believers refers to the activities of the Prophet every day to reform the believers and to awaken the religious consciousness among them. These efforts were also a part of the Companionship of the Prophet in an extended sense. During these efforts, he constantly tried to awaken the religious consciousness of the believers. In order to understand the matter of extended Companionship, an example of this type is quoted here:

On one occasion, the Prophet silently smiled when Abu Bakr, his most noble Companion, refrained from responding to a person who was insulting him. But when Abu Bakr eventually spoke up, the Prophet became angry and left. The Prophet later explained, "An angel was with you, responding on your behalf. But when you said back to him some

***It is the result of the efforts of the initial generations of the believers that Islam has become a secure and reliable historical religion. It became possible because the Muslims of the early period gave up the method of violent confrontation against political disorder and became peaceful activists.***

of what he said, a devil arrived, and it is not for me to sit with the devils.  
(*Musnad Ahmad*)

This is a classic example of what is called the conscious awareness of the believers taught by the Prophet. In fact, every human being has two kinds of innate impulses: evil-commanding impulse and self-criticizing impulse. The evil-commanding impulse is the symbol of Satanic promptings, and the self-criticizing impulse is the symbol of the angelic inspirations. If a man abuses you and you remain silent, then the conscience of the abuser awakens and continues to reproach him inside. It's like an angel is answering on your behalf. On the contrary, when you also speak harshly in response to harsh words, then the other person's ego will be activated. It is man's coming under the influence of Satan.

The Prophet taught the Companions a great truth through this exhortation. He instilled in the Companions the intellectual insight that would guarantee their success in every matter, whether individual or societal. The Prophet implied that there are two different types of personalities hidden in each human being. One is potentially your friend and the other, potentially your enemy. It is up to you which type of personality you awaken in him.

The Prophet pointed out the important fact that sometimes in this world, not acting is also a form of action and not speaking is also a form of speaking. If a person is speaking ill of you and you don't respond, it doesn't mean that you didn't respond, but it means that you kept quiet and allowed the more powerful party (the angels) to speak. In this way, it would become possible that what you would do less effectively, the angel of God would do it more effectively. □



*Wise is he who forgets the  
wrongs and faults of others  
and keeps his faults in mind.*

# 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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## PEACE-BUILDING THROUGH LEARNING

**T**HE whole world wants peace. Or so any right-thinking person would imagine. Yet there are many areas of the world which are strife-torn, many areas which are slowly and partially recovering from the ravages of war, and yet there are areas where the imminence of war is diverting great minds to negative ends such as the development of more and more sophisticated weaponry and the building of nuclear arsenals. History shows that all great progress takes place and all great ideas come to fruition during periods of peace and stability, yet despite this being common knowledge, battles are still fought, and wars still break out. The principal reason for this is that human beings still place their trust in violent solutions to national and international problems, both external and internal. Violence is seen as a way of settling matters quickly and decisively, although there is much evidence to the contrary.

Peace-building is therefore one of the greatest imperatives of our times. Peace-building is a term frequently uttered by speakers on national platforms and in international forums. But, lamentably, these speakers offer no viable methods for achieving this. To this situation, Islam has a major role to play. For Islam is a religion of peace. Islam lays emphasis on both peace and learning, the latter being a means of bringing individuals to embrace the culture of peace. Education is the key factor in fostering peace, because through it the root cause can be effectively addressed.

## PEACE IN ISLAM

Islam, deriving from the root word *silm*, which means peace, is a religion of peace. The Quran puts on record the many names or attributes of God, one of them being *Al-Salam*, that is, Peace. God loves peace and security so much that He chose Peace as one of His names. That is to say that God Himself is the embodiment of peace. God has set the highest conceivable standards. That is, when God's dealings with human beings are based on peace and security, then man should also deal with other human beings in a peaceable manner, and not with harshness or violence. The Quran says: "And God calls to the home of peace." (10: 25) This is the message of Islam to humankind. It means that: build a world of peace on earth so that you may be granted a world of peace in your eternal life in the Hereafter.

*Islam always lays emphasis on peaceful living. The goal of Islam is the positive intellectual engineering of every human being, and this mission can be accomplished only in a peaceful atmosphere.*

There is another verse in the Quran: "Reconciliation is the best." (4: 128) This means that peace is the best option as it normalizes conditions, and only in normal conditions is it possible to achieve the goal of Islam, which is to lead a God-oriented life. The Prophet of Islam once said: "God grants to peace what He does not grant to violence." This prophetic saying refers to the law of nature. As peace is the only culture for both man and the universe and man should learn to live on the culture of peace.

## LEARNING IN ISLAM

Learning is a very important aspect of Islam. According to Islam learning is essential for religious and spiritual development that sets off a process of intellectual and spiritual development that makes individuals peaceful. The Prophet of Islam once said: "Every Muslim, man and woman, is duty-bound to acquire learning." This *Hadith* of the Prophet shows the importance of learning in Islam. Learning is necessary for the realization of God. That is why acquiring knowledge is held to be a duty for all.

## PEACE-BUILDING IN ISLAM

Islam always lays emphasis on peaceful living. The goal of Islam is the positive intellectual engineering of every human being, and this mission can be accomplished only in a peaceful atmosphere. According

to Islam, peace is not simply a moral principle: it is more than that. It is a complete way of life, based on the culture of peace. The Prophet of Islam taught people how to inculcate the culture of peace. That is why the Quran calls him a "mercy to all humankind." (21: 107) This means that the advent of the Prophet of Islam made manifest God's mercy for all humankind. Through him God communicated those principles of life by opting for which man may inhabit the abode of eternal peace and security.

Human society is full of differences. Every day, we face some kind of sad experience brought about by other members of society. This state of affairs leads people to develop a negative attitude. But, this kind of behaviour is completely un-Islamic. According to Islam, man should follow the principles of the culture of peace in social life, at the heart of which is *sabr*, that is, patience. *Sabr* means avoiding negative reaction to unpleasant situations, trying to give a positive response and converting negative experience into positive experience. The principle of patience is at the core of building a culture of peace in Islam. If building a culture of peace is the goal, then three core principles should be learnt by individuals: respect for all, compassion and forgiveness

It is by learning these principles that individuals can build a culture of peace in themselves.

## **RESPECT FOR ALL**

Respect for all is the most important principle by which to build a culture of peace within oneself. The teachings of Islam can be broadly divided into two areas; one, the worship of God, and two, respect and well-wishing for humankind. Respect for others is an important teaching of Islam set forth in the Quran and in the *Hadith* narrations of the Prophet of Islam.

There is a very interesting story, recorded by *Al-Bukhari* in this regard. The Prophet of Islam once saw a funeral procession passing along a street in Madinah. The Prophet was seated at that time. On seeing the funeral, the Prophet stood up as a mark of respect. At this one of his Companions said: 'O Prophet, it was the funeral of a Jew (not a Muslim).' The Prophet replied: 'Was he not a human being?'

This shows that every man is worthy of respect, whether he belongs to one religion or another, to one nation or another. On no pretext can this respect be withheld from any human being. The truth is that every individual has been created by one and the same God, therefore, everyone is equally worthy of respect. There may be differences among

people regarding religion and culture, but everyone has to respect the other. For, according to Islam, all men and women are blood brothers and blood sisters. And all are creations of one and the same God.

### **Equal Treatment for All**

According to Islam all human beings deserve equal treatment. The Prophet of Islam once observed that a believer is one who likes for others what he likes for himself. This is a very important principle of social ethics. Everyone knows what attitude he wants or does not want from others. He should behave with others as he wants them to behave with him; he should refrain from such behaviour as he does not want to receive from others. This is a central teaching of Islam. It is only by following this principle that one becomes deserving of the respect of others.

*Patience, respect for all, compassion and forgiveness are the pillars on which a peaceful society can be built. Islam lays emphasis on these principles by adherence to which a culture of peace can be built within individuals.*

### **COMPASSION**

If you go through the Quran and Hadith, you will find many verses in the Qur'an and *Hadith* which lay great stress on compassion. For instance, the Prophet of Islam said: O people, be compassionate to others so that you may be granted compassion by God. Thus, Islam makes compassion a matter of self-interest for every man. As one's own future depends on one's compassionate behaviour to one's fellow men. In this way, Islam motivates us to be compassionate in our dealings with each other. If one wants to receive God's grace, one shall have to show compassion to others.

### **Mercy and Love**

The Prophet often uttered such phrases as, "May God bless the man, may God bless the woman." This goes to show what type of attitude Islam wants to develop in its adherents. This is the culture of compassion and love. Islam demands that on all occasions human beings should be well-intentioned towards each other; on all occasions human beings should offer the gifts of love and compassion to others.

God's attributes are given in the Quran as 'The Compassionate', and 'The Merciful'. That is, He is very kind and sympathetic. Similarly, the Prophet of Islam has been called 'A Mercy to the world'. (21:107). That is, the Prophet of Islam has been sent as a blessing to the whole world.



The greatest distinguishing feature of the Prophet is his being the instrument of universal mercy.

The Quran, as a matter of divine guidance, urges people to exercise patience and compassion in their dealings with one another. This means that everyone should treat others with sympathy and kindness. Even when one experiences unkindness from others, one should not return unkindness for unkindness, but should continue to behave sympathetically.

### **Kindness**

Of all God's names, the most popular, and most often used, is that of 'Rahman' (kind). The name 'Raheem', which comes along with 'Rahman', means 'full of kindness'. The Muslims are asked to recite both these names of God before they undertake anything. According to a Hadith, even a mare does not step on to its foal lest the foal be injured. Kindness is also a great quality given by God to His prophets. The Quran says of the Prophet Muhammad, 'To you has come a Prophet from amongst yourselves who feels your pain when you are in trouble, who is always mindful of your welfare and who is most considerate and kind to you.'

*The Prophet of Islam has been sent as a blessing to the whole world. The greatest distinguishing feature of the Prophet is his being the instrument of universal mercy.*

According to a *Hadith*, when one person is kind to another, God is kind to him. And, he who is not kind to his young people is not from amongst us.

If an act of goodness is analyzed, it will be seen that, behind it, is a sense of kindness. All acts of cruelty, oppression and heartlessness are the result of a complete lack of a sense of kindness. Islam's message envisages kindness to all living beings, all animals and all human beings; there are specific instructions on how to deal humanely with animals so as not to misuse them. The Prophet said, "No kindness shall be shown by God on the Day of Judgement to one who is not himself kind".

As a result of the wrong thinking and misdeeds of others, we are repeatedly faced with unpleasant experiences in this present world. Hence only those can firmly tread the path of love, politeness and gentleness who are able to refrain from the psychology of reaction.

That is why true believers are described in the Quran as “those who curb their anger and those who forgive their fellow men.” (3: 134)

## **Forgiveness**

An important principle by which to build a culture of peace within oneself is forgiveness. The Quran has to say this of peace-loving people: “When they are angered, they forgive.” There are a number of verses in the Quran which advocate forgiveness. Once a person came to the Prophet and asked him, “O Prophet, give me a masterly piece of advice by which I may be able to manage all the affairs of my life.” The Prophet replied: “Don’t be angry.” What he meant by this was: ‘forgive people even in the face of provocation.’ That is, adopt forgiveness as your behaviour at all times.

## **Unilateral Tolerance**

The Prophet of Islam once said that you must forgive your oppressor. This is a great piece of wisdom. Oppression can be brought to an end only by forgiving the oppressor. Retaliation is not going to end oppression. This saying of the Prophet is a lesson in result-oriented action. An oppressed person must first of all think that his reaction should be aimed at ending the state of oppression rather than worsening his plight. Whenever any oppressed person thinks along these lines, he will find that forgiving the oppressor is the greatest form of revenge. Forgiving the oppressors is the simplest strategy for putting an end to oppression. This is not an act carried out under compulsion. It is based on a fine moral principle.

Patience, respect for all, compassion and forgiveness are the pillars on which a peaceful society can be built. Islam lays emphasis on these principles by adherence to which a culture of peace can be built within individuals. Wherever these values are to be found, the result will undoubtedly be a society of peace and harmony. □



# BOOK REVIEW

**Name of the book:** Quranic Wisdom

**Author:** Maulana Wahiduddin Khan

**No. of pages:** 352

**ISBN:** 9789351790518

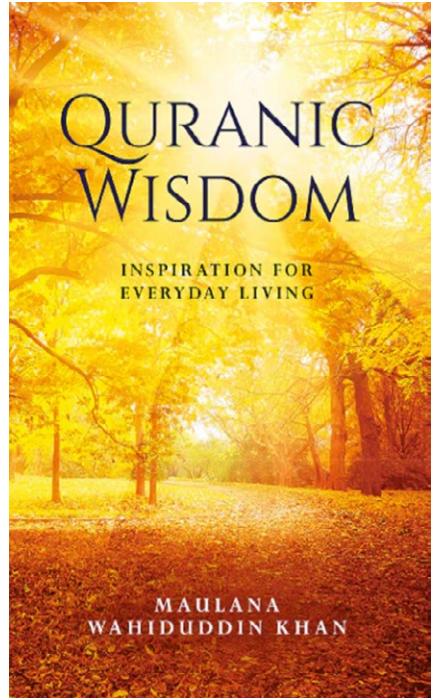
Reviewed by Md. Mekail Ahmed,  
Writer & Researcher.

As hard as it is to write a book, writing a book review by a well-known author is much more difficult. If the book is by a famous writer like Maulana Wahiduddin Khan, then the task becomes more formidable. He has written his 'Quranic Wisdom' book so beautifully that I am reading it again and again with fascination.

The book 'Quranic Wisdom' is a masterpiece for those who want to read the Quran, understand the true meaning of the Quran, dive into the sea of knowledge of the Quran

and extract gems and pearls, and those who want to strengthen their faith. About 185 different topics are discussed in this book. It seems to me that reading the book once is not enough, but it is necessary to read it again and again to uncover the hidden secrets of the Quran. 'Quranic Wisdom' is such a precious gem that will clear the doubts of the skeptics about the Holy Quran with ease. The book answers various questions that may be raised by readers. I think reading the book 'Quranic Wisdom' will open the eyes and ears of the readers enabling them to see the wonders of God. This book offers invaluable help to know about the world of creation, mystery of creation, spiritual matters of Almighty God.

After one of my books was published by an Indian publishing house, I regularly visited Indian book selling sites to know the readership of my book in India. Whenever I visit Indian e-commerce sites Amazon,



Flipkart, some of Maulana Wahiduddin Khan's books float in front of my eyes. I kept two books on my wish list: ***Quranic Wisdom, Leading A Spiritual Life***.

I was very interested in reading these books. But it is very difficult to bring books from India to Bangladesh with high courier charges. Not all books by Indian authors are available in Bangladesh. I used to submit articles regularly in a reputed English magazine called '*Islamic Voice*' published monthly from Bengaluru. As they appreciated my writings, I was also encouraged to send writings on a regular basis. As a researcher, I get numerous invitations from various journals every day to submit my articles, research papers and book reviews. Checking email one day. Suddenly an email caught my eye. Ms Fathima Sarah from *Centre for Peace and Spirituality, Bengaluru* was impressed by my writing and emailed me expressing her interest in gifting me some books by Maulana Wahiduddin Khan. There is no better gift for an author than the gift of a book. I was very pleased when I received the email. She sent some copies of books *Quranic Wisdom, Leading A Spiritual Life*, an English translation of the Quran by Maulana Wahiduddin Khan and a copy of a magazine ***Spirit of Islam*** published by *Centre for Peace and Spirituality*. Getting the gift was very difficult because of the long distance involved. Ms Fathima Sarah proved very helpful throughout the journey. A month and a half later than the expected time, I brought the parcel from the nearest post office. Seeing that it did not arrive on time, we were very worried about whether the parcel was lost.

I am a writer. I have already had the good fortune to read books by many well-known authors. My main style of writing is to do extensive research on wisdom, spiritual matters and express it in my own language. My first book '*Shongshoy Dur Huk*' published from Bangladesh is also written in response to various questions about Quran, the spiritual world, and wisdom etc . It is very good to know that Maulana Wahiduddin Khan used to think deeply about these aspects and highlighted them in his writings. His book is well written in that several topics are introduced at the beginning of the discussion by referring to various historical events described in the Quran. The explanations given in the book are also excellent. I encourage everyone to read his writings. I hope the readers will benefit from reading his writings. □

You may download the book *Quranic Wisdom* for free by clicking on this link:

<https://cpsglobal.org/books/quranic-wisdom>

# CHILDREN'S CORNER

**Name of the book:** The Great Caliphs

**Name of the author:** Sr Nafees Khan, Vinni Rehman, Dr Maria Khan

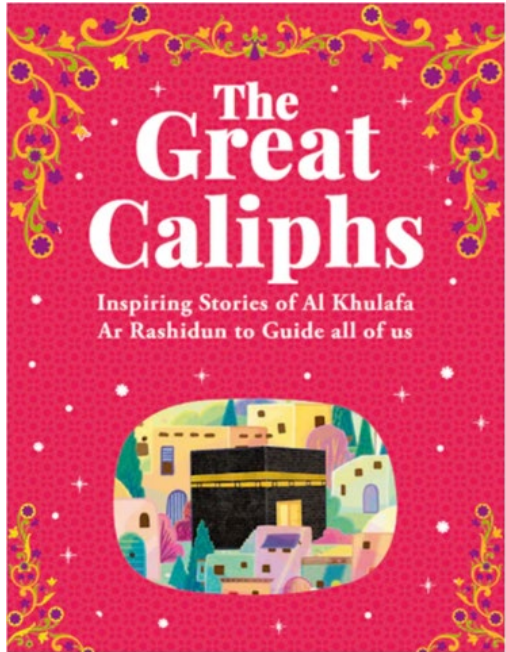
**Pages:** 144

**ISBN:** 9788178987767

The author Sr. Nafees Khan has a special interest in children's education and played a key role in the establishment of two full-time Islamic schools, Islamic Foundation School and Al-Falah School in Toronto.

The first four caliphs of Islam: Abu Bakr, Umar ibn al-Khattab, Uthman ibn Affan and Ali ibn Abi Talib, may Allah be pleased with all of them, are known as the rightly guided caliphs. These pious caliphs were among the closest *Sahabah* (Companions) of the Prophet Muhammad. Their lives are a source of inspiration and motivation for believers of all time. These caliphs, though the successive heads of a large empire, lived very simple lives, like ordinary men. Their exemplary conduct and high moral character are a shining example for us. We are hugely indebted to them for their sacrifice and dedication, which helped in the preservation of the Quran and the spread of Islam throughout the world. Of the *Sahabah*, the Prophet once said, "My Companions are like stars. If you follow any of them, you will be guided to the right path."

In the light of this saying of the Prophet, the stories of the *Sahabah* act as guidance and a source of spiritual uplift for all of us. We should draw lessons from their lives, so that we may be guided to the right path; the path that pleases the Almighty Allah. We present before you a selection from this beautiful and enlightening book.



## A Unique Justice

Ali at one time had a coat of armour, which he lost. One day he went to the market in Kufa, where he found that a Jew was selling a coat of armour. On closer inspection, it turned out to be the same coat of armour which he had lost.

Ali was at that time ruler of the Muslim empire. If he had so desired, he could have taken possession of that coat of armour right there and then. But he did not consider himself above the law, and merely said to the person concerned that the coat of armour belonged to him and then asked him to come to the *Qazi* (judge), who would decide between them. At that time Shuraih was the *Qazi* for Muslims. So, both of them went to him.

Shuraih in the capacity of *Qazi* addressed Ali, "O leader of the believers, what you have to say? Ali replied, "This coat of armour is mine. This should be returned to me." Shuraih then asked the Jew what he had to say. He said that the leader of the believers was not telling the truth for the coat of armour was his. *Qazi* Shuraih then said to Ali, "I cannot order the coat of armour to be given to you just because of your claim. You must fetch two witnesses in support of your claim."

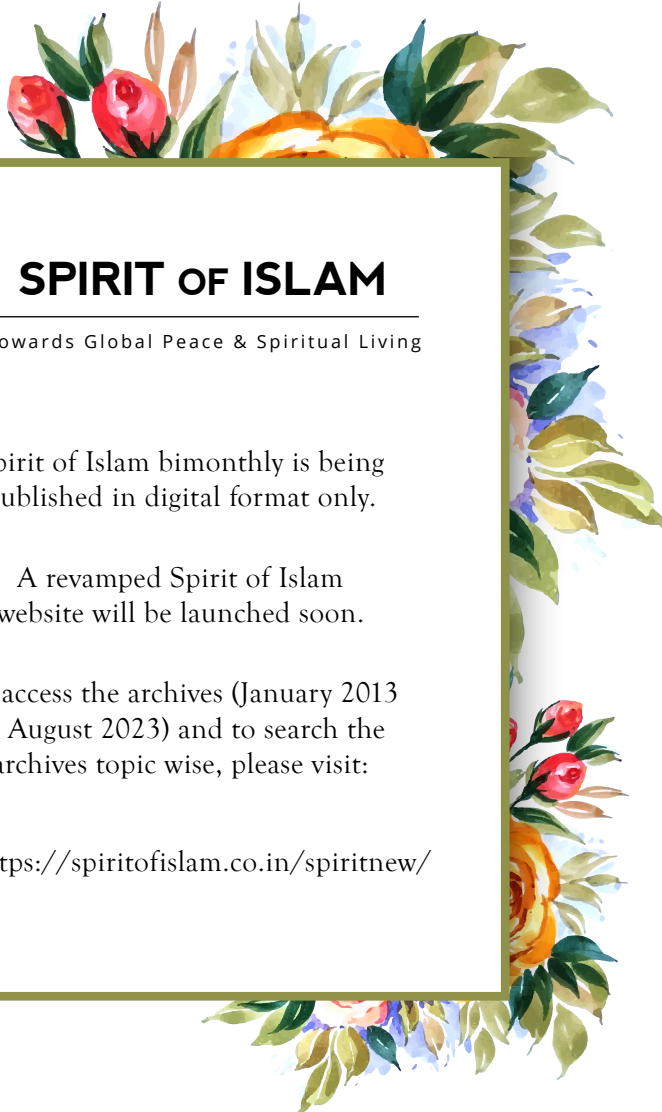
Ali said that *Qazi* Shuraih's demand was proper. Then he presented two witnesses, one his slave Qambar and the other, his son, Hasan. *Qazi* Shuraih said that he would accept the testimony of Qambar, but that he would not accept that of Hasan. Ali asked, 'How is it that you will not accept Hasan as a witness, although according to a *Hadith* the Prophet said, "Hasan and Husain are the leaders of the youths of Paradise." *Qazi* Shuraih said: "That is a different thing. In worldly matters the principle of Islam is that evidence given by children in favour of their fathers is not reliable."

Ali being the Caliph had the power to dismiss the *Qazi*. But he surrendered before the judgement of the *Qazi* and withdrew his demand with regard to the coat of armour. On seeing this, the Jew was astonished. He exclaimed: "I bear witness it is by Allah's commandments that the leader of the believers comes to the court like a common man and the *Qazi* may give a verdict against him. I bear witness that there is none worthy of worship save Allah and that Muhammad is the messenger of Allah." Then he said that the coat of armour really belonged to Ali and that once, when it had fallen off Ali's camel, he had picked it up. Having heard his admission, Ali gave the coat of armour back to him and also gave him seven hundred dirhams.



This story illustrates the principle that the ruler and the ruled are equal in the eyes of the law. In a court of law both must appear on an equal footing and the legal verdict must be equally binding on both of them. □

**July-August 2024 Issue can be downloaded from:**  
**[www.cpsglobal.org](http://www.cpsglobal.org)**



## **SPIRIT OF ISLAM**

Towards Global Peace & Spiritual Living

Spirit of Islam bimonthly is being published in digital format only.

A revamped Spirit of Islam website will be launched soon.

To access the archives (January 2013 to August 2023) and to search the archives topic wise, please visit:

<https://spiritofislam.co.in/spiritnew/>

# CPS NEWSLETTER

On June 20, 2024, Chennai CPS team hosted an introductory programme on Islam for twenty students from USA. The event aimed to highlight Islam the religion of peace and to elucidate the peaceful policies of Prophet Muhammad. The session included both basic and serious theological questions. Guided by the CPS mission to use opportunities for building harmony and understanding rather than fostering hate and debates, the programme allowed participants to engage openly. They appreciated the non-confrontational presentation of ideas, which gave them the freedom to express their thoughts. After the discussion, participants were gifted literature in English on the Quran, the life of the Prophet, and peace.

Mr John, a U.S. citizen, staying in Chennai used to interact with the Chennai team for the past couple of years. He had been doing very meaningful dialogues with us for the last couple of years. It was through his efforts that this programme was organized.



Watch and share the question-answer session with Dr. Safeena Tabassum, Ms. Fahmida Khan, and Ms. Sufia Akhtar as they discuss **HOW TO LEAD A SUCCESSFUL FAMILY LIFE.**

YouTube: <https://youtu.be/yMJIs4WrDes?si=Kdee6y3X8ZliuRWP>

Facebook: <https://www.facebook.com/share/v/bwEURkGCqq9FgErH/?mibextid=WC7FNe>

**Dr Kanchan Chandan from KAICID** interviewed Prof Farida Khanam and Dr Stuti Malhotra about the role of women in society, aiming to delve into their journeys and experiences in interfaith dialogue and spirituality. She greatly appreciated the work CPS Team is doing.



### **Peace Promotion in Muslim Societies**

CPS teams from Nagpur and Kamptee (Maharashtra) attended a marriage ceremony at Dhuliya Maharashtra on May 26, 2024. Spiritual literature by CPS New Delhi in Hindi, Marathi, English and Urdu was offered as gifts to the guests. All copies of the Peace and Spirituality literature were exhausted and some of the guests desired more copies. Accordingly, the desired books have been dispatched.



CPS teams from Nagpur and Kamptee report that on May 18th, the members of Masjid Ibrahim hosted an event called Eid Gathering and Muslim Heritage. They invited selected distinguished individuals from Kamptee and Nagpur, with most attendees speaking Marathi and Hindi. The event included discussions on Peace Development in Islam, and participants were given peace literature in Hindi, Marathi, and English, prepared by CPS. The guests praised the initiative, seeing it as a positive move towards fostering mutual understanding.



Members of CPS Kashmir team are regularly putting up stalls of peace literature of Maulana Wahiduddin Khan. These places include Shalimar, a famous tourist spot. □



# HARMONIZING FAITH AND SCIENCE

## *Scrutiny of Scriptures*

EVERYONE is familiar with the idea that God created the world in six days. The Bible (Gen 2: 1-3) tells us so, and so does the Quran (7: 54). However, the notion of the creation of our world and everything in it within the span of six days has become untenable in the light of recent scientific findings. In fact, there is no way that the 'days' could even have existed when the natural phenomena that produce them, i.e., the earth and its rotation around the sun, were still not supposedly in existence.

In *"The Bible, the Quran and Science,"* Dr. Maurice Bucaille writes:

"The idea that successive phases of the Creation...could have been compressed into the space of one week is one that cannot be defended from a scientific point of view. Today we are perfectly aware that the formation of the Universe and the Earth took place in stages that lasted for very long periods." (p.27)

But we need not allow this apparent inconsistency with modern scientific data to shake our fundamental beliefs. The Quran indeed tells us, "He directs all affairs from heaven to earth. Then all will again ascend to Him on a Day whose length is a thousand years by the way you measure.

(32: 5) Another verse states, "...A Day with your Lord is like a thousand years in your reckoning. (22: 47) Yet another verse equates the day to an even longer period: "He is the Lord of the Ascending Stairways, by which the angels and the Spirit will ascend to Him in one Day which will last for fifty thousand years." (70: 3-4)

If we refer the original Arabic Quran, we find that the word used for "day" (sing. *yaum*, pl. *ayyam*) does not necessarily refer to the interval of time that elapses between two successive sunrises or sunsets for an inhabitant of the earth. The word can also have the broader meaning of a 'period of time' as is evident from the above-quoted verses. This means that we may interpret the creation of the heavens and the earth to have taken place in six 'periods of time' or, as Abdullah Yusuf Ali writes in his commentary on the Quran (1934), six "stages in the

***It is crucial to possess divine scriptures that have been preserved in their original form, without interpolation, distortion, or damaging omissions due to neglect. The Quran meets such exacting historical requirements.***

evolution of physical nature” (p. 1290). This understanding aligns our fundamental beliefs with modern scientific data, reconciling faith with reason.

It is crucial to possess divine scriptures that have been preserved in their original form, without interpolation, distortion, or damaging omissions due to neglect. The Quran meets such exacting historical requirements. It has been preserved intact to this very day in pure and pristine form. Therefore, we must turn to the Quran if we wish to bring scientific exactitude to our acquisition of learning.

The Quranic verses that speak of the creation process in “days” should be understood in the context of broader periods, not literal 24-hour days. This interpretation aligns with the Quran’s inherent flexibility and depth. The Quran is not a scientific textbook, but its verses are not in contradiction with scientific understanding when interpreted correctly.

Modern science suggests that the universe has undergone various stages of development over billions of years. This view of creation is compatible with the Quranic concept of extended periods or epochs. By understanding the word “day” as a period or stage, believers can appreciate the congruence between divine revelation and scientific discovery.

Interpretation plays a pivotal role in understanding sacred texts. The importance of contextual and metaphorical readings of the scripture cannot be downplayed. This approach not only preserves the sanctity and relevance of the Quran but also allows it to speak meaningfully to contemporary audiences.

The believer’s journey is one of continuous learning and reflection, harmonizing spiritual truths with empirical knowledge. The Quran, with its profound and layered meanings, offers guidance that transcends time and space. It calls upon us to seek knowledge, reflect deeply, and find harmony between our faith and the world around us. □



*The goal of Islam is to help people realize the existence of God and to strive to bring about a change in their minds on positive lines.*

# AN INTERVIEW WITH MR KHURRAM QURESHI



*Mr Khurram Islam Qureshi is a pilot by profession and a member of Delhi chapter of CPS International. He has a Bachelor of Science degree. He is married and has a 14-year-old son named Tanzeel Islam. Mr Khurram actively contributes as a CPS Volunteer. This interview delves into his journey, experiences, and insights.*

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## ***Tell us something about your formative years.***

Some of my earliest childhood memories are from when I was 4 to 5 years old. My mother used to read Islamic stories from a magazine called '*Taha*' which helped me develop an understanding of the basic tenets of Islam and God.

We lived in a joint family where all the elders were practising Muslims. One of my fondest memories is of my mother dressing me up for Friday prayers, after which we would go to the mosque with my grandfather, holding his hand.

Kids would be sent to the roof where there was little shade. Sometimes I would end up standing barefoot on the burning hot floor without a mat in Delhi's heat in summers for my prayers. I would keep standing thinking that God would be pleased with me.

These experiences had a profound effect on me. During my prayers, I would kiss the ground, imagining that I was kissing God, as my mother had taught me that God is closest to us when we are in *sajdah* (prostration). At night, I would hold onto my mother's feet while sleeping, believing what she had told us, that *Jannah* (Paradise) lies at a mother's feet.

## ***What memories of your parents do you cherish?***

Both my parents have had a great influence on me. My late father was a well-known advocate, respected in both his professional and personal life. Despite his fame, he lived a very humble life. He would wash and iron his own clothes, and if they got torn, he would stitch them and put patches if they were too worn out. He took up legal cases for the poor without charging them, even when we were going through tough financial times.



He was a man of strong faith and trust in God. I never saw him worried, stressed, or angry, even when he was diagnosed with cancer or when we faced financial difficulties. He was always in a good mood and spent most of his nights in prayers. I was very close to him, and he treated me like a friend. I cherished his company deeply.

Like my father, my mother is also a retired advocate, equally humble and caring. She has been a pillar of strength in my life.

Despite facing many hardships in life, I have never seen my mother complain and has always maintained positivity and peace. She is a very spiritual person. Ready to always help others. She instilled compassion and duty to do service for others in us.

***Kindly inform us about your early education and work experience.***

In primary school, I was probably the least serious, most inattentive, and absent-minded student in my class. I was extremely naughty and frequently admonished by my teachers.

My mother played a crucial role in my education. I was deeply involved in sports and extracurricular activities, with academics never being my strong suit. My mother gave me a free hand in pursuing my interests. I had many hobbies like stamp and currency collecting, sketching, painting, crafts, and woodworking, among others. I played almost every sport and excelled in many. I had a knack for creatively repurposing things at home and could even do basic repairs on appliances. Though I was a jack of all trades but master of none, it helped me broaden my creative horizons and fostered out-of-the-box thinking.

As a child, my interest in airplanes and aviation began when my mother gifted me a book on airplanes. I started making cardboard airplanes and was enrolled in an aeromodelling club by my aunt when I was 10 years old. That's when I decided I wanted to become a pilot.

***Please tell us about your journey of becoming a pilot.***

It was a financially challenging time for my family, and pursuing my dream of becoming a pilot was seen as a risky gamble. Despite discouragement from many, my mother supported me unwaveringly. I relied on my faith in God. I was in a big dilemma. One night, I earnestly prayed to God to guide me and on the same night I had a dream that I was sitting in an airplane's cockpit which strengthened my resolve. Thereafter, there was no turning back. It took me 10 years to complete my flight training which normally takes 2 years. However, everything fell into place seamlessly after finishing my training, and I secured

a job immediately. Looking back, I realize the struggle taught me invaluable life lessons and shaped my personality in ways I wouldn't have experienced otherwise.

The most remarkable moment came when I entered the cockpit of the aircraft for which I was selected for—it was the exact same cockpit from my dream 10 years earlier, despite never having been in an airplane before. That dream remains vivid in my memory.”

### ***How were you introduced to Maulana Wahiduddin Khan?***

My introduction to Maulana Wahiduddin Khan came through my mother. She used to read Maulana's articles from *Al-Jamiat* weekly in Urdu to her grandfather, and she herself used to read Maulana's books. I read Maulana's book '*Islam Rediscovered*' and was deeply impressed by its non-traditional and modern approach.

When I was 11 years old, my family moved to Nizamuddin, just a few houses away from Maulana's residence. Despite living so close, I didn't meet him until I turned 30. However, I always felt that he would be the person to turn to in times of dilemma or need.

When a critical crossroad arrived in my life, my belief held true. I finally met Maulana, who was incredibly humble and approachable. I found guidance. He invited me to attend his Sunday classes, and I have been a regular attendee ever since.

### ***How has Maulana influenced your way of thinking?***

When I first met Maulana, I was as confused as anyone unfamiliar with his teachings. I used to believe that serving community interests through a blend of ritualistic prayers constituted Islam. However, Maulana redirected my focus from community-oriented thinking to a God-centred perspective, emphasizing spiritual realization, self-purification and serving the cause of humanity. I came to understand God's plan of creation and that the purpose of life is to cultivate positive personality, suitable to inhabit Paradise, rather than striving for an Islamic state.

Maulana taught me to prioritize obedience to the law of the land and its rulers, and stressed the importance of conveying this message positively, following the prophetic model. To illustrate these teachings, Maulana often recounted events from the Prophet's life specially of the city of Taif to illustrate these principles. It would be an understatement to say that Maulana emphasised the importance of peace; he believed peace was essential for opening doors to opportunities. He often cited the Treaty of Hudaibiyah as an example, where the Prophet accepted unilateral and unreasonable demands to secure peace.

### ***What inspired you to fully devote to the CPS International?***

Maulana taught us that introducing the peaceful message of the Quran is our greatest responsibility and the most important *Sunnah* (practice) of the Prophet. He emphasized introducing God's creation plan. The launch of the English translation of the Quran, with Maulana urging us to spread its message, completely transformed my life. It was what I had been searching for and filled me with immense zeal.

What appealed to me most was Maulana's approach: no set programmes or rigid instructions. Instead, he encouraged us to be 'Our own programme makers' and work with an 'I will do it spirit'.

Now armed with a goal, I had been seeking, I could use my creativity, time, resources, and professional skills to serve this cause. It gave me a new direction, a profound sense of purpose in my life, and, most importantly, hope that by serving God, He will support me in this world and the Hereafter."

### ***What is Maulana's central teaching for God-realization?***

Once, I asked Maulana for a master formula for what to do when I hit rock bottom in my life and feel absolutely hopeless. He advised me to 'Never forget God.'

On another occasion, I was feeling negative about a certain situation and consulted Maulana about it. He asked me if I considered him trustworthy enough to entrust anything to him; I replied affirmatively. He then said, 'Imagine how much more trustworthy God is so put your trust in God.'"

### ***What are the tasks of the CPS International you are shouldering post Maulana's Demise?***

Currently, I am engaged in Hindi translation work to reach out to Hindi-speaking audiences, as Hindi is widely spoken in India and ranks as the fourth most spoken language globally.

In addition to translating books, we are also translating the Urdu magazine, *Al-Risala*, into Hindi and collaborating by providing articles for Hindi spiritual website 'Soul Veda' of *The Times of India*. Furthermore, I am part of a team digitizing the magazine and Maulana's books. Additionally, I am involved in website development, currently focusing on the *Spirit of Islam* website.

Maulana's lectures, originally in Urdu, have been delivered in audio and video formats. Another team I closely work with is captioning

these videos in English to ensure the message reaches an international audience.

***What is the role of other CPS Members in your life?***

While I have learned immensely from every CPS member, one person who stands out as a significant source of strength and inspiration is Rajat Bhai (Dr Rajat Malhotra). It's difficult to fully express in words, but his impact on me has been profound.

Rajat Bhai's exemplary sacrifice, dedication, and focus have been instrumental in establishing the CPS mission alongside Maulana. His steadfast commitment serves as a profound inspiration not only to me but to the entire CPS community. Without his presence in the mission, staying committed would have been exceedingly challenging for me. He has been an anchor for the entire CPS team, keeping us united, a role that has become even more crucial following Maulana's passing, which he has fulfilled with unwavering sincerity.

He has been my go-to person for advice and consultation on new projects, issues, and challenges within the CPS mission, as well as in my personal and professional life. His demeanour has a calming effect on me, and his clear thinking and wisdom consistently guide me and the CPS in the right direction.

***How do you interact with others for spreading the message of peace?***

Maulana emphasized greatly on introducing the peaceful message of the Quran.

For the purpose of promoting peace among the Muslim societies I engage in introducing Goodword's publication of the Quran, available in over 40 languages, covering major international languages. I connect with local Islamic organizations, mosques, and potential volunteers to spread awareness and encourage participation. Maulana used to emphasize the importance of teamwork, saying that only through collective effort can we achieve our goals.

The English translation, overseen by Dr Farida Khanam under Maulana Wahiduddin Khan's guidance, is globally praised for its clear, contemporary language, compact size, and elegant presentation, which has garnered widespread acceptance and serves as a significant motivator. □



# DEATH: THE UNEXPECTED GUEST

*Prepare before it's too Late*

**T**HIS article is based on a news item entitled "Tragedy after the Triumph" published in the Hindustan Times on November 20, 1992. November 1992 saw Sandeep Lamba at the apex of his career. Born on September 3, 1965, he was educated at Khalsa College, Delhi University, where he received his B.Sc. degree. Imbued with the spirit of adventure, he joined the defence services, where he distinguished himself in adventure sports and rose to the rank of lieutenant.

Greatly interested in mountaineering, he assembled a team of army men and began his ascent of the 6,731-meter-high Abi Gamin Peak in Garhwal on August 18, 1992. The climb continued until he reached the summit. As reported by the Hindustan Times on November 20, 1992, "His end came at the summit itself, soon after he had stood there with a triumphant smile. The snowpack on the summit gave way and he fell to his death thousands of feet below."

Lieutenant Lamba's life journey began within his immediate sphere and, through hard struggle, he managed to reach what seemed to be the zenith of his progress. At that very moment, the angel of death descended to snatch him away from the high point in his career, casting him down to the nadir of lowliness.

The story of Lieutenant Lamba is not the story of just one individual. It is the story of every one of us. The Quran reminds us of the transient nature of this life and the importance of preparing for the next: Every human being is bound to taste death: and you shall receive your rewards in full on the Day of Resurrection. He who is kept away from the Fire and is admitted to Paradise, will surely triumph; for the life of this world is nothing but an illusory enjoyment. (3: 185) □



**USA**

Centre for Peace and Spirituality  
2665 Byberry Road, Bensalem, PA 19020  
kkaleemuddin@gmail.com

# SHARE YOUR REFLECTIONS ON THE SPIRIT OF ISLAM

Dear Readers,

The ***Spirit of Islam*** magazine, published bimonthly, is an inspiring beacon of spiritual enlightenment based on the profound writings of the esteemed Islamic scholar Maulana Wahiduddin Khan, a recipient of numerous national and international awards. This publication reaches a diverse readership from various walks of life, each finding unique spiritual benefits within its pages.

We invite you to share your impressions, reviews, and the spiritual guidance you have derived from this magazine. Your insights and experiences not only enrich the magazine but also inspire others on their spiritual journeys. The best two pieces of writing will be featured in each issue, offering you a platform to share your voice and contribute to our collective understanding.

## What to Share?

1. Personal Reflections: How has the ***Spirit of Islam*** influenced your spiritual growth? Share your journey and the impact of the magazine on your daily life.
2. Reviews: Provide your thoughtful reviews on specific articles, issues, or themes. What resonated with you the most? How did it challenge or deepen your understanding of Islam?
3. Spiritual Benefits: Describe the practical benefits you have gained from the magazine. How have the teachings of Maulana Wahiduddin Khan helped you in your personal or professional life?
4. Guidance and Insights: Offer any guidance or insights that you believe could benefit other readers. How can we collectively implement the principles shared in the magazine to improve our lives and communities?

## Submission Guidelines

- Word Limit: Aim for concise and impactful pieces within 150-200 words.
- Format: Submit your entries via email to [spiritofislamperiodical@gmail.com](mailto:spiritofislamperiodical@gmail.com), including your name, contact information, and a brief introduction about yourself.

Your contributions are invaluable. We eagerly await your submissions and look forward to featuring the most inspiring and insightful pieces in our upcoming issues. Let us come together to share the light of wisdom and the spirit of Islam with one another. □

**Warm regards,**

**\*\*The Editorial Team\*\***

***Spirit of Islam Magazine***



*Success is only for those who  
save themselves from evil,  
who are able to differentiate  
between right and wrong and  
who lead a life of modesty and  
self-restraint.*

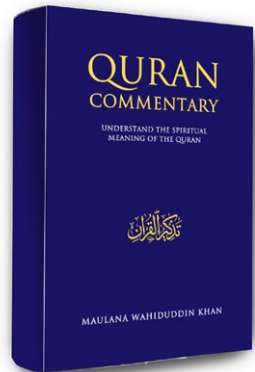


# THE WORD OF GOD

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

***By the sun and its rising brightness and by the moon as it follows it, and by the day as it reveals its glory and by the night when it draws a veil over it, by the sky and how He built it and by the earth and how He spread it, by the soul and how He formed it, then inspired it to understand what was right and wrong for it. He who purifies it will indeed be successful, and he who corrupts it is sure to fail.*** (91:1-10)

Almighty God has made threefold arrangements for the guidance of man. On the one hand, the universe has been so constructed that it has become the practical manifestation of God's will. On the other hand, the human psyche has been infused with an intuitive consciousness of good and bad. Thereafter, it was arranged that Truth and falsehood, justice and injustice be revealed clearly through the prophets in a language understandable to the people. Even after this, if people do not adopt the right path, they are undoubtedly transgressors.

***The Thamud tribe rejected the truth because of their arrogance, when the most wicked man among them rose up. Then the messenger of God said to them, 'This is God's she-camel. Let her drink.' But they gave him the lie and hamstrung the she-camel. So, their Lord destroyed them for their crime and razed their city to the ground. He did not fear the consequences.*** (91: 11-15)

The she-camel of the Prophet Salih, in a way, symbolized the principle that one should respect the rights of others and discharge one's duties to them accordingly, even if they are helpless and weak. It is quite possible that a creature which, to all appearances, is only a 'she-camel', may be God's sign brought before people to test them. □

# 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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***Family is a fundamental unit of the society. If there are better families, there is a better society. How can we make this a reality?***

In a *Hadith*, the Prophet Muhammed has said, 'The best among you are those who are best to their families, and I am the best among you to my family.'

Families are fundamental units of society, collectively shaping its fabric. If families are in good order, society will follow suit. Conversely, if families sink into a low moral state, society cannot prosper. Every person is born into a family, where he experiences his first lessons about home, family, and society. Therefore, to improve society, we must improve the quality of family members.

***What are the responsibilities of parents?***

Regarding the upbringing of children, there is a *Hadith* narrated by Anas ibn Malik: "Treat your children well and teach them good manners." (*Sunan Ibn Majah*,) This *Hadith* emphasizes treating children well and instilling good manners in them. In this *Hadith*, good manners encompass training in life management. It implies teaching children how to live in the world so that they become an asset rather than a liability to their families and society. Training children to lead a principled life is the best gift parents can give them.

Parents should help children make modesty their guiding principle, rejecting attitudes of pride and superiority. They should hold themselves accountable rather than try to hold others responsible, thus channeling their time and energy into productive endeavors. Parents should teach their children that they alone will bear the consequence of their mistakes. No one else will pay the price of their errors. Complaining

about others is a futile use of their time. Embracing positive thinking while guarding against negative thoughts is crucial. The most important thing is that parents must instill duty-consciousness rather than right-consciousness in their children.

### ***How can we cultivate religious environment at home?***

One way of cultivating a religious environment at home is to read out portions of the Quran, *Hadith* books and other religious books at home. Merely reciting is not enough. It is very important to cultivate a conducive religious atmosphere at home. The same atmosphere described in the scriptures should prevail before and after reading the book. Creating a genuinely religious home requires sincerity. Conversations should revolve around reading the Quran, reflections on it should be shared, suggestions as to how to apply the principles in our lives in our lives discussed, prioritizing it over worldly and materialistic matters.

### ***Please shed some light on the upbringing of girls.***

Regarding the upbringing of girls, there is a *Hadith*: "Whoever has three daughters, and he is patient with them, gives them a good upbringing, treats them well, he becomes deserving of Paradise." (*Sunan Abu Dawud*)

It is common for some individuals to devalue daughters when there are no sons in their household. However, this *Hadith* refutes such a mindset. Whether a father has sons or daughters, he is responsible for providing them with the best education, instilling in them a strong work ethic and skills to build a prosperous future for themselves. Many fathers prioritize material comforts for their children, striving to accumulate wealth for them.

However, this approach is flawed. The greatest gift a father can give his children is education and good manners, not material things. Education, correct upbringing of girls especially is of utmost importance, as they make up half the population and are responsible for raising the other half.

### ***What is the greatest guarantee for children's progress?***

The greatest guarantee for children's progress lies in cultivating a realistic approach and a positive spirit of action within them. Parents must make their children aware of the realities of life. They must make their children realize that it is better to live in this world as giver members of the society. For if you offer something of value to the world, it will be compelled to provide you with work opportunities. Parents, through their actions, must show their children that actual progress

is achieved through diligence and hard work; progress bestowed by others is not genuine progress.

The most valuable legacy parents can bestow upon their children is education, training to trust their hard work, avoid conflicts, be content with their rightful share, embrace realism instead of indulging in fantasies, and understand that moral inheritance surpasses material wealth.

***There is a verse of the Quran which states that our family is a trial for us. How should we understand this?***

In a *Hadith*, the Prophet of Islam has said, 'Woe to the one who leaves his family in a good state and presents before his Lord in a bad state.' (*Musnad al-Shihab*) In another *Hadith* it is said: "A person will be brought on the Day of Judgement, and it will be said to him: 'Your family consumed your good deeds.'" (*Takhrij al-Hadith al-Kashshaf*) This indicates that on the Day of Judgement, individuals will be confronted with the reality that their familial obligations consumed their righteous deeds.

God has given man families and has set some duties to be done to them. But it so happens that man becomes so obsessed with his family, their wellbeing, that he dedicates all his time, wealth and resources to them. Where he was supposed to make God his supreme concern and involve himself in tasks such as that please his Creator, he is excessively attached to his children. Where he should have given his time, energy and wealth in the cause of God, he focuses his energy on amassing more wealth to pass onto the next generation. Such a person will find himself empty handed with God. And as per a *Hadith*, it equates to sacrificing one's Hereafter to build the world of others. □



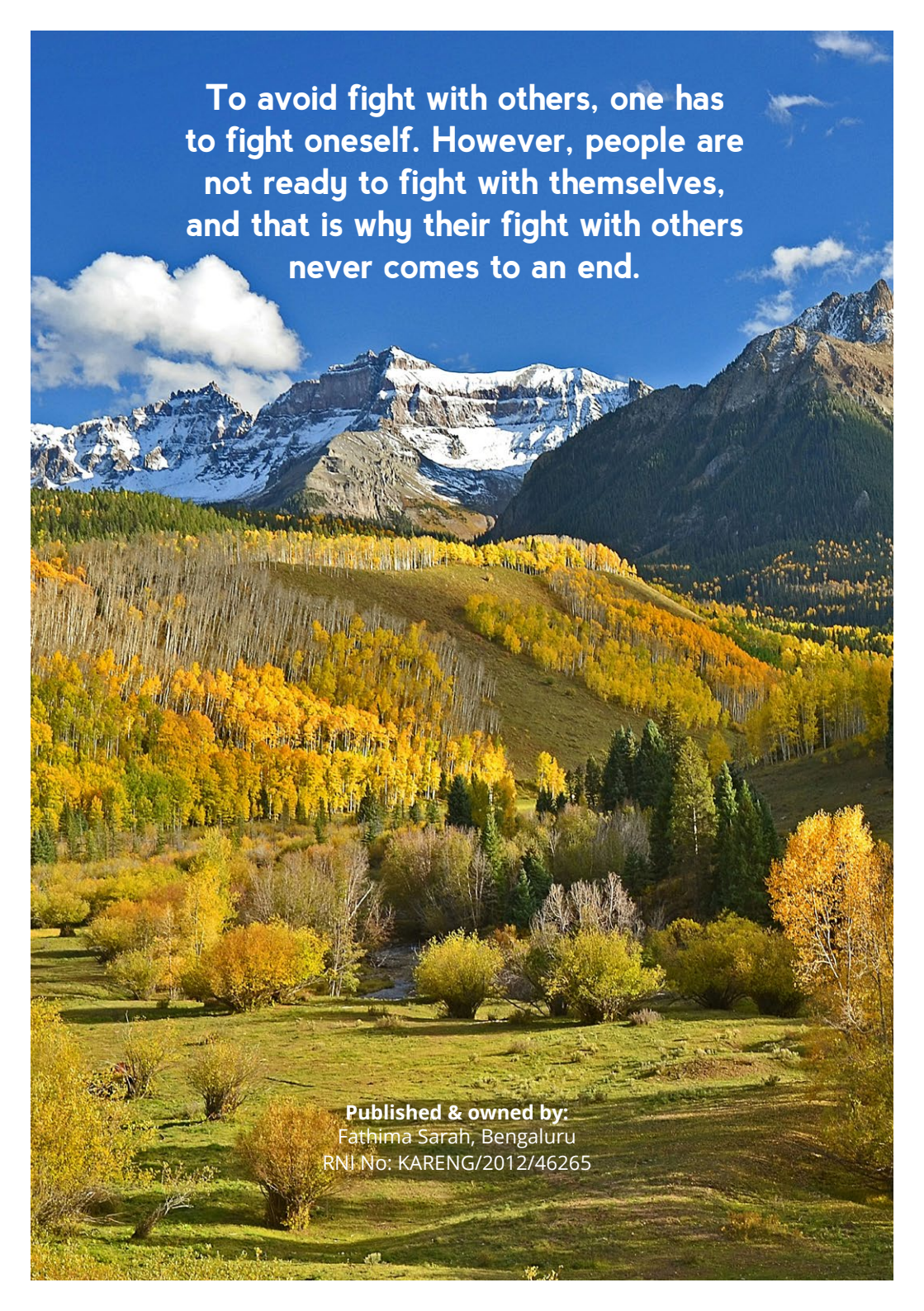
*Positive leaders give the right direction to their people so that they set about struggling for what is right, rather than just register complaint after complaint.*

**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.





To avoid fight with others, one has  
to fight oneself. However, people are  
not ready to fight with themselves,  
and that is why their fight with others  
never comes to an end.

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