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SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



There is always a friendly person hidden inside an opponent. Try to find this hidden person and you will not have any complaints against anyone.

A Magazine for The Journey of Life

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

Spirit of Islam.....



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



Explains Creation plan of God for humankind



Enlightens people on the subject of global peace



Addresses contemporary issues



Assists the readers to deal with life's challenges



Offers Spirituality to a wider circle of seekers



Fosters greater communal harmony through religious understanding

United in prayers

SOI Editorial Committee

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SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

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FROM THE EDITOR-IN-CHIEF'S DESK



***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*

TERRORISM IS PROHIBITED IN ISLAM

The attack near the famous tourist spot in Pahalgam, Kashmir, on April 22, 2025, which killed twenty six sightseers, is a stark reminder of the devastating impact of violence and extremism. Beyond this profound loss of life, it ignited panic among residents and deterred potential visitors.

No motive—real or imagined—can ever justify targeting innocent civilians. The terrorist attack is not just a crime. It is a moral catastrophe that mocks the very essence of humanity. Twenty-six innocent lives, unarmed and unsuspecting, were extinguished in an act so barbaric that it is difficult to find words to articulate the horror.

To invoke religion as a justification for such violence is to desecrate the sanctity of faith itself. This was not an expression of belief. It was a betrayal of it. Perpetrators, cloaked in cowardice, have wounded the conscience of an entire nation.

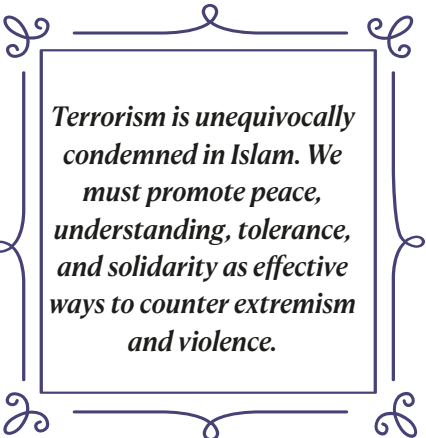
Terrorism is the taking up of arms by non-governmental organisations (NGOs). It is, without doubt, a forbidden act. Whichever way you look at it, it is undoubtedly prohibited in Islam and deemed a crime from any humane perspective.

To try and justify this form of terrorism is only to compound rebellion upon the original offence. It is a crime that simultaneously

encompasses multiple grave violations: loss of precious lives, economic destruction, social upheaval, heightened societal tension, trampling of human rights, and so on.

According to Islam, the ideal state is one of security and stability, even if provided by a ruler following any other faith. As the Prophet told his Companions while they were having a hard time in Makkah: “You can emigrate to the land of Abyssinia, there is a king there under whose rule people are safe.” (Ibn Hisham, *Al-Sirah*, vol 1, p 321)

This demonstrates that Islam rejects anything that destroys social peace, terrorises populace, or takes innocent lives—regardless of whether the perpetrator is a Muslim—and holds that establishing a peaceful society is praiseworthy, even if its guardian is a sovereign following another faith.



Terrorism is unequivocally condemned in Islam. We must promote peace, understanding, tolerance, and solidarity as effective ways to counter extremism and violence.

Terrorism is unequivocally condemned in Islam. We must promote peace, understanding, tolerance, and solidarity as effective ways to counter extremism and violence. Education, interfaith dialogue, and community engagement play a crucial role in dismantling terrorist ideologies and building resilient societies. Pahalgam attack is a tragic reminder of why we must reject every form of terrorism and work together toward a future in which violence is eradicated. The principles of peace and security in Islamic teachings provide a strong foundation for achieving this goal.

Terrorism breaches *Huquq al-Ibad*, rights of human beings. In such a case, terrorists are obliged to surrender; otherwise, no matter how devoutly they may observe prayers and fasting, they will be considered unforgivable criminals in the sight of God.

Terrorism brings nothing but loss, not only in this world, but also in the Hereafter. The victims were innocent civilians. They are gone now, and there’s no way to make amends. If we fail to draw a clear line today, we risk becoming complicit in our downfall. Justice must be done without a moment’s delay, no excuse, no postponement, and our message must be louder than their bullets: Never again. □

(This article was published in Times of India, April 24, 2025.)

IN FOCUS



We bring you two articles every issue under the headings of 'Personal Experiences' and 'Journey towards God-realization' of our mentor Maulana Wahiduddin Khan (1925-2021). Though he is no more with us, we feel the presence of his guiding spirit motivating us through his teachings and his advice.

Maulana, through his study of science, religion, psychology and the experiences of his own life, enlightens about the path to discovery of God through one's journey of life. A discovery of this kind involves pondering on the Word of God, converting one's material experiences into spiritual insights, constant introspection, and contemplating on the numerous phenomena of the universe.

The journey of realization begins with a questing spirit. Seeking is an intellectual journey. If a person is sincere and honest in his discovery of God, if there is no negativity in his thinking, if he is free from prejudices, if he has become a completely complex-free soul, attainment of God-realization is as certain as the dawn of light after the rising of the sun.

The greatest success in this world is to live life in such a manner that you should not have an iota of negative thought against any person. You should depart from this world with a totally positive mindset. This is my last discovery in this world.

-- Maulana Wahiduddin Khan (1925-2021)

This is a world of deception and delusion. People are free to do one thing in reality, but claim that they are doing something quite different. They may be pursuing a policy of personal advancement and self-aggrandisement, but they use slogans which make it appear as though far from serving themselves they are only out to serve others. They say that what they are doing is for the good of their nation, whereas in fact they themselves are the only beneficiaries of their policies. Everyone twists words to his own advantage, making the cruelty and injustice that he inflicts on others appear like justice and humanism. Those who have the law on their side have a licence to act as they please. If the law sanctions their misdemeanours, then no one can say that what they are doing is wrong.

Man is free in this world because he is being put to the test. He can do as he pleases as long as his trial period lasts. When it comes to an end, he will find himself absolutely powerless.

This is the way with people of the world. As for people who call themselves religious, the course that they follow is not very different. They have attached the label “religion” to a few lifeless dogmas; they have assigned the highest rewards to menial, mechanical rites and ceremonies; they make ritualistic religion appear like real religion; they give themselves credit for practising religion, whereas in fact what they are practising is religion made by man, not that revealed by God.

The “God” that they have invented for themselves is one that they do not need to fear. They have appointed for themselves a

prophet who will intercede for them and save them from damnation, no matter how they act on earth. The Afterlife that they claim to believe in is one where Heaven is for them and Hell for others. When they pray they are a picture of humility, but their prayer does not prevent them from being proud and malicious when they leave the house of worship. When they fast, they assiduously abstain from food and drink, but they do not bother to refrain from lying, deceit, and injustice. They have made religion a topic of argument and disputation, and have forgotten that religion is something to be practised, not just to be talked about. Then, to crown it all, they claim that they are performing “missionary activity,” whereas in fact what they are doing is seeking to consolidate their own power and prestige.

But counterfeit gold is only considered gold until it has been put to the test of the touchstone. So it is with this deception that man practises in this world. It can only prevail until the Day of Reckoning comes to pass, when God’s truth will eliminate all falsehood and His justice will put an end to all injustice. Man is free in this world because he is being put to the test. He can do as he pleases as long as his trial period lasts. When it comes to an end, he will find himself absolutely powerless. He will want to speak, but words will desert him. He will want to run away, but his legs will not be able to carry him.

That will be the day of Truth. On that day man will shed the camouflage which hides his real state in this world. Everyone will appear as he or she really is. What a revelation it will be when the pretences that people put on fade away, and reality comes to the fore. In this world only God knows a person’s true state; in the next world it will be plain for all to see. Ones who appeared in a certain light in this world will be exposed in a completely different light there. They will be exposed for what they were, rather than what they pretended to be. □



THE GREATNESS OF HUMILITY

Once happened to meet a gentleman who had neither a proper education nor a sound economic position. His greatest asset as he saw it, was the fact that his grandfather, who lived in a palatial house, had been one of the Nawab's close associates and had an honourable title bestowed upon him. He went on at some length, and with great pride, about his grandfather's exalted state.

I had the impression that the cause of his own destitution was his pride in his ancestry. The psychology which went with being one of a noble line had prevented him from either acquiring a good education or engaging himself in some profitable business. Out of sympathy for his down-at-heel condition, I tried to make him understand the importance of adopting a humble and realistic attitude, as opposed to that of continuing pride in his forefathers' achievements. To support my arguments, I narrated many telling incidents, but it was all to no avail. He was beyond understanding. It was as if I were conversing with him in a totally alien language.

The same is true of present-day Muslims who draw their emotional sustenance from the religion of pride. If this is happening on an ever-expanding scale, it is because they fail to understand the religion of humility.

The Muslims of the present day are the successors of the Muslims of those early stages. It is unfortunate, however, that they have inherited from them not their humility, but only the recollection of the great heights to which their remote ancestors rose.

Islam, for the believers of the early stages, was just such a religion—a religion of humility. This psychology of humility, which

marked their thoughts and deeds, was produced by their keen awareness of the greatness of God. For them God's law became a reality, for God elevates all those who adopt the posture of humility. From there, by the grace of God, they went on to emblazon their deeds and their virtues on the pages of human history for all time to come.

The Muslims of the present day are the successors of the Muslims of those early stages. It is unfortunate, however, that they have inherited from them not their humility, but only the recollection of the great heights to which their remote ancestors rose. Devoid of humility and its resultant virtues, they are carried through life on a flood of grandiloquence.

The need of the hour is to awaken in them the true spirit of their faith so that they may be brought closer to religion based on humility. God elevates the humble: the proud and the vain are cast by Him into oblivion. □

A decorative frame with a white border and small square corner ornaments, containing a quote. The background of the frame is a dark, close-up image of purple flowers.

*There is no greater
source of strength in the
world than unity, and
no greater source of
weakness than disunity.*

After a long struggle, in August 1947 the Indian Subcontinent won independence from the British. This independence came along with the Partition, which was on the basis of the so-called 'two nation theory'. It led to the partition, not just of territory, but of entire communities as well. Far from solving the problem of communal conflict between Hindus and Muslims, it only further exacerbated it. Prior to the Partition, the conflict was between two communities that lacked political power. With the Partition, it now became a conflict between two sovereign countries.

Mahatma Gandhi had, from the very first day, perceived how sensitive this situation was. And so, he stressed that Hindus and Muslims should learn to live together in peace and harmony. He said that he would give up his life in order that this should happen. However, shortly after India became independent, he was shot dead. This was undoubtedly a very big tragedy. Because of this, India lost its tallest leader who was committed to peace and unity.

The Partition was accompanied by horrific communal violence on both sides of the newly-created border. This violence continued unabated for many years thereafter. In order to address the issue, the first Indian Prime Minister, Jawaharlal Nehru, called a national-level conference in New Delhi in October 1961. At this conference, it was unanimously decided to set up the National Integration Council to deal with matters related to communal harmony.

The second conference of this Council was held in June 1962. Speakers delivered their speeches on the occasion, suggesting various measures to promote communal harmony. Yet, no action was taken

What is required is to educate people and promote proper thinking and discernment. People should know what to do and what to abstain from. They should learn to think before acting. This sort of aware society is one where communal harmony can flourish.

on their suggestions. Moreover, no more meetings of the Council were held during the rest of Jawaharlal Nehru's life.

The third meeting of the Council was called by Indira Gandhi in Srinagar in 1968. It called for promoting hatred on the grounds between communities to be made a cognizable offence. Some other steps were also mooted. A few laws and rules were also passed. But still, nothing practical came out of this. And so, even today, the situation in the country is about the same as it was in 1947 as far as the issue of communalism is concerned.

What was the reason for this failure? The basic reason is that this issue of communal conflict has been treated simply as a law and order problem. However, the nature of the issue is actually quite different. It is not essentially a law and order problem. Rather, it has essentially to do with the lack of intellectual development and social awareness. To solve the problem, what is basically required is to properly educate people and promote proper thinking and discernment. People should know what to do and what to abstain from. They should learn to think before acting. This sort of aware society is one where communal harmony can flourish.

Religious Differences

Some basic issues that relate to the vital question of properly educating people about the issue of communalism need to be clarified. One of these relates to the issue of religious differences. There are, in fact, obvious and clear differences between the different religions. For instance, some religions believe in Monism, and others in Monotheism. Some religions preach the discovery of truth by oneself, while others believe that such truth is revealed by God through messengers.



Cultures develop according to their own logic. It is simply not possible to sit in a cabin and invent a culture of your liking and then go about imposing it on every community in the country.

Some people think that these religious differences are themselves the root cause for communal conflict. They believe that communal harmony can exist only when these differences are somehow destroyed. 'Bulldoze them all!' they demand, but of course this is so completely impractical that it is not even worth talking about.

Faced with the reality of religious differences, some people seek to somehow or the other try to 'prove' that all religions are, actually,

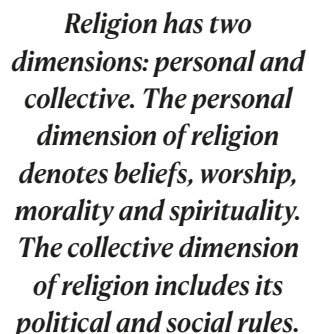
one and the same. One such person was the late Dr Bhagwan Das (1869-1958). After a detailed study of all the major religions, he wrote a book, running into almost 1000 pages, titled *Essential Unity of All Religions*. He claimed that all religions teach the same things and so are one and the same.

But to seek to prove that all religions are one by extracting portions from different scriptures is like culling out portions from the Constitutions of different countries and publishing them together in a single book and then claiming that all the Constitutions of the world are the same and have the same rules and clauses and provisions! This sort of imaginary universal Constitution may greatly please the author of such a compendium, but it will not be acceptable to even a single country. Books of this sort may give their compilers great pleasure, but they cannot be acceptable to the followers of the different religions.

A detailed study of this issue will show that the claim that all religions are one does not correspond to reality. In fact, the different religions differ so greatly from each other that it is impossible to practically prove them to be one. For instance, one religion says that God is one. Another religion talks of two gods. A third religion says there are three gods. Some religions insist that the number of gods is simply beyond counting. In such circumstances, to consider the teachings of all the religions as one and the same is simply wishful thinking that has no basis in logic and reality. And then, even if, by some means or the other, it could be argued that the scriptures of the different religions are indeed the same, the problem of differences will still remain unresolved because there are multiple and conflicting interpretations of each of these scriptures, as a result of which each religion is further divided into numerous sects.

The fact is that such difference or diversity is not just a religious phenomenon. The entire world is based on the principle of difference and diversity. These differences are so pervasive that no two things or people are wholly identical, without some difference or the other. As someone has very rightly said, 'Nature abhors uniformity'.

When differences are themselves a law of Nature, how can religion be



Religion has two dimensions: personal and collective. The personal dimension of religion denotes beliefs, worship, morality and spirituality. The collective dimension of religion includes its political and social rules.

an exception to this rule? The fact is that just as there is diversity in everything else in the world, so also are there differences between one religion and another. We have not thought it necessary to do away with differences in other matters, but, instead, have agreed to disagree. We should adopt this very same practical approach and principle in matters of religion as well. Here, too, we should accept diversity and differences and seek to promote unity despite them, instead of searching for an imaginary unity by trying to do away with them. There is only one way to solve the issue of religious differences, and that is: 'Follow one, and respect all'.

Cultural Differences

The issue of cultural difference is also a vexed one. Social groups are characterized by cultural differences. Some people regard these differences as the root of conflict. They argue that to end conflict, these differences should be wiped off and a single, common culture should be imposed on everyone, so that 'cultural unity' can thereby be promoted.

This proposal, too, is impractical. Culture cannot be made or destroyed by individuals at will in this way. It cannot be prepared by someone sitting in an office. Rather, it is a product of a long, historical process.

In the wake of the Second World War, numerous ideologues in different parts of the world began calling for the establishment of a mono-cultural society in order to promote national unity. This mono-cultural approach was promoted, for instance, in Canada, but it proved impractical and was soon abandoned. Now, Canada has abandoned mono-culturalism and has officially adopted multiculturalism as its policy.

The same happened in the USA as well. After the Second World War, a movement to promote what was called 'Americanization' emerged, which sought to impose a single culture on all Americans. But this failed, because people realized it was impractical. And so, it was abandoned, and now in America, too, multiculturalism is the recognized policy.

The fact is that cultural differences are not a matter of differences only between two communities. Such differences are to be found among, and between, different sub-groups in each and every community, too. It is impractical, indeed impossible, to do away with these differences. That is why it is not necessary to change religious teachings in order to promote unity and harmony between different religions. For this, the only necessary thing is to promote

among the followers of different religions the understanding of ‘Live and Let Live’.

Some people still advocate an experiment that has already proven to be a failure: what they call ‘Social Engineering’. Through this, they seek to respond to the fact of cultural diversity among different communities by calling for the restructuring of the communities’ cultures so that the wider society is free from cultural differences and all citizens of the state have one and the same culture.

No matter what name it is called by, the result of the effort to manufacture and impose a single culture on people remains the same – utterly useless. It is tantamount to nothing less than what could be called ‘cultural bulldozing’. No matter what it is termed—‘social engineering’ or ‘cultural nationalism’ or whatever—it remains thoroughly impractical and unrealistic. And to pursue anything impractical from the point of view of natural laws is simply a waste of time.

In this regard, my difference with the ‘cultural nationalists’ or ‘social engineers’ is not on an ideological, but, rather, practical basis. I do not say that their aim is wrong, but, rather, that what they want to bring about is simply impractical and impossible to achieve. Supposing it becomes possible for everyone in the country to start speaking one language, to follow one culture and to have the same traditions and way of life, I would say, ‘Yes, it should certainly be so.’ But the fact remains that in line with the laws of nature and history, this sort of uniformity is simply impossible. It has never been possible in the past, and nor will it be possible in the future. Cultures develop according to their own logic. It is simply not possible to sit in a cabin and invent a culture of your liking and then go about imposing it on every community in the country.

So, in this regard, we should do exactly what we generally do with regard to all other divisive issues, that is, to solve the problem on the basis of the principle of tolerance. One should deal with the matter with methods that accord with reality, rather than through confrontation. Using confrontation and violence in this matter will only further exacerbate the problem, rather than solve it.

In this context, there is an important issue that needs to be clarified. Some people claim that India belongs to the Hindus, and that their loyalty is to this country. They claim that this is different with the Muslims of the country, whose centres of devotion—for instance, Makkah and Madinah—are located outside India. That is why, they allege, Muslims cannot be loyal to India.

I see this issue differently, however. Suppose a Hindu is devoted to the temple of Somnath. This does not mean that he cannot be devoted to a temple located elsewhere, too. If a person loves his mother, it surely does not mean that he has no love for his father. Similarly, if an Indian Muslim has an emotional bonding with Makkah and Madinah, it does not mean that he has no such bonding with India. To think otherwise is to underestimate his innate humanity. Any person, be he or she Hindu or Muslim, is an expression of nature, and nature has made every human being with enough inner spaciousness to contain within him or her multiple loves and loyalties. This is such a basic fact of life that every person can testify to it personally. Every man and woman knows this from his or her own experience. As a Western thinker very aptly put it, 'I am large enough to contain all these contradictions'.

Religion and Politics

Religion is very often invoked in communal conflicts. Repeatedly, political and communal controversies are turned into so-called religious controversies. And then, people's passions are roused, leading to confrontation and violence between communities. Because of this, many people have turned against religion itself. They say that human beings have no need for religion at all, and hence, religion must be destroyed. Only then, they contend, is societal unity possible.

This, however, is an extremist response to an extremist stance, a secular extremist reaction to religious extremism. It is neither possible nor useful. The fact is that religion in itself is not a problem. Religion is an important part of human life. It is the political exploitation of religion by some opportunist people that is the problem. Hence, it is the exploitation of religion, rather than religion itself, that needs to be eliminated.

Religion has two dimensions: personal and collective. The personal dimension of religion denotes beliefs, worship, morality and spirituality. The collective dimension of religion includes its political and social rules. The right approach would, in general conditions, be to focus on the personal dimension of religion and on promoting the spirit of religion. As far as the political and social rules of religion are concerned, they should not be taken up until such time as the entire society is prepared for them. These rules can be established only through the voluntary and collective consent of the entire society. That is why no practical steps should be taken as far as these rules are concerned as long as the collective consent of the society is not in favour of this.

This can be termed a practical division between religion and politics. That is to say, while considering, at the ideological level, politics to be part of religion, in the face of reality, the practical enforcement of the political rules of religion can be delayed or postponed. This is a wise approach. In this way, the demands both of religion and of politics can be met: those of religion, in the present, and of politics, in the future. On the other hand, if this pragmatic policy is not adopted and both aspects of religion are stressed, the result will be that the demands of both religion and politics will be left unfulfilled.

With regard to communal harmony, there are some issues that need to be looked at. Here I will just briefly mention an important point. Ordinarily, if a Muslim does something wrong, Hindus speak and write against him. In the same way, if a Hindu does something wrong, Muslims speak and write against him. This method is, from the point of view of reform, completely useless. It only pleases one particular community, but it has no positive impact whatsoever on the other community.

Contrary to this, the beneficial approach is that if a Muslim does something wrong, Muslim scholars and intellectuals should speak and write against it. Likewise, if a Hindu does something wrong, Hindus should speak and write against it. It is just as when a child does something wrong, his parents are the first to scold him, if necessary. His parents do not wait for their neighbours to come to their house and scold their child. In any case, even if these people do come and scold their child, it will not reform him, though a parent's admonishment might.

It is a psychological reality that one generally takes the critique or admonishment of people whom one considers one's own in a positive way, and, accordingly, reforms oneself. On the other hand, one generally takes the criticism of people one does not know or whom one considers as the 'other' as an insult to one's honour, and so it does not have a positive impact. With regard to the issue of communal harmony, it is very necessary to keep this bit of practical wisdom in mind. □



THE WISDOM OF PATIENCE

Discover the Law of Nature

One of the pearls about wisdom of life has been expressed by the Prophet of Islam in these words: “The best act of worship is to wait for relief.” (Sunan al-Tirmidhi) That is, waiting for ease or relief is considered a highly virtuous form of worship.

When a person does something, only one percent of it is their own effort, while ninety-nine percent depends on the law of nature. The law of nature is set by the Creator, and it operates at its own pace. In such a situation, if a person does not act hastily and instead adopts a policy of waiting, it means they are essentially waiting for the completion of nature's process. On this basis, their waiting becomes a form of worship. This kind of worship reflects a high level of wisdom.

A priest once wanted to see a lush green tree in front of his house. He planned to bring a fully grown green tree and plant it there. With the help of some labourers, he did just that. But the next morning, when he woke up, the leaves of the tree had withered. A few days later, the tree had completely dried up. Around that time, a friend came to visit the priest and noticed he was deeply saddened. When the friend asked the reason, the priest replied: “I am in a hurry, but God isn't.”

When a person makes a plan, they should thoughtfully consider how long, according to the law of nature, it will take to complete that plan, and include that time frame as part of their programme.

What he meant was that, according to God's law, he would need to wait ten years to see a lush green tree in front of his house. Wanting a fully grown tree to appear in just one day is not possible within the framework of natural law.

Therefore, when a person makes a plan, they should not base it solely on their desires. Instead, they should thoughtfully consider how long, according to the law of nature, it will take to complete that plan, and include that time frame as part of their programme. This is the principle of wisdom in this world. □

PRECISION IN THE UNIVERSE

Argument for Intelligent Design

Among the key news events of June 3, 1988, one of the most tragic was the incident involving Iran's national airline. An Iran Air passenger plane (Airbus A300) took off from Tehran, heading to Dubai. As it flew over the Persian Gulf, it was mistakenly shot down by the American warship USS Vincennes. All 290 passengers—men, women, and children—were killed.

Why did it happen? According to U.S. Navy officials, it was due to a computer error. Their system misidentified the passenger aircraft as a military jet and attacked it. The American warship was equipped with the latest radar and computer systems powered by artificial intelligence. This system could analyze aircraft mid-flight and display, in words, their identity—whether friend or foe.

On June 3, as the aircraft climbed into the sky, the computer misread it. Instead of identifying it as an Airbus A300, it displayed “F-14 Jet Fighter” on the radar screen—marking it as a hostile aircraft. Acting on this, the ship's captain, Will Rogers III, pressed a button. Two missiles were launched, and the plane, along with all its passengers, was destroyed. (*The Hindustan Times*, July 13, 1988, p. 12)

Modern atheists often claim that the universe is merely a machine. But if that were true, wouldn't such mechanical errors be common in the cosmos?

This tragedy highlights the limitations of even the most advanced human-made systems. Despite cutting-edge technology and AI, a critical error led to the loss of 290 innocent lives. If such failures can occur in a highly monitored environment, it seems even more unlikely that the vast, precise universe could come into existence and operate on its own. The incident challenges the idea that order can emerge from chaos without intelligent design.

Atheists often claim that the universe is merely a machine. But if that were true, wouldn't such mechanical errors be common in the cosmos? How is it, then, that this immense universe continues to operate with such perfect precision, without fault? Those who claim that this vast, meaningful universe came into being and runs on its own are making a claim that is perhaps the least supported by evidence. □

THE INVISIBLE GOD

(This is an English rendition of an Urdu speech delivered by Maulana Wahiduddin Khan on July 30, 2017.)

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

My Lord! open up my heart and make my task easy for me. Loosen the knot in my tongue so that they may understand my speech.

This morning, I was sitting in front of the office, thinking about the Quran, when a verse came to my mind. This is the Book; there is no doubt in it. It is a guide for those who are mindful of God, who believe in the unseen (...). (2: 2-3) “Those who believe in the unseen,” this part of the verse got hold of my attention. I thought the words should have been something like: “Those who believe in God, Who is in the unseen.” However, this is not the case in the quoted verse.

*It's not just God;
everything is in the
unseen. It is not specific
to God alone; everything
that is to be believed
must be accepted at the
level of unseen.*

I found this question very important. You know that there is a saying in Arabic: “To know that I do not know—it is half knowledge.” If you could set up a right question, you have got half the answer. That’s what happened to me today. The question that came to my mind was, why didn’t God say, “Those who believe in God, Who is in the unseen” instead of “Those who believe in the unseen”? There is a profound truth hidden in these words. It took thousands of years for human beings to arrive at the truth in this matter.

In previous times, the most common statement to deny the existence of God was that “God is not visible.” People used to say, “How can we believe in God Who is not visible? Our eyes believe only what we have seen. How do we believe what is not visible?” This went on for thousands of years until science discovered that nothing was actually visible. It’s not just God; everything is in the unseen. It is not specific to God alone; everything that is to be believed must be accepted at the level of unseen.

This happened thanks to the development of science in the last 400 years. You know that modern science started 400 years ago in

the time of Galileo. Then science continued to move forward until a German scientist “Max Planck” discovered “Quantum Physics.” He is called the founder of Quantum Physics and was also awarded Nobel Prize in Physics in 1918. Many scientists worked on it until quantum physics became an established theory in science.

What is Quantum physics? Quantum Physics, in essence, can be explained as: Nature of objects in reality is quite different from what is apparently visible. Sir Arthur Eddington, a British scientist, wrote a book published in 1929 titled *The Science and the Unseen World*. In it, he wrote that the table I am working on is actually a collection of electrons. We think of it as a wooden table, but on analysis, it is a collection of many electrons. Electrons are not visible. Thus, it is not just God who is invisible (unseen), all things are unseen.

Thus, from the very beginning, the Quran made clear that one has to believe in the unseen because there is nothing that is actually seen. At first, man didn’t know that he was a collection of electrons. Then, the atom and the electron were discovered. As a result of these scientific discoveries, man knew that everything in this world is unseen. What you think is visible is actually the unseen because it is a collection of electrons and electrons cannot be seen.

Under Quantum Physics, it was a great revolution in the theory of knowledge. Before that, only two things were known in the world of knowledge: certainty and perhaps. Now, a new concept was introduced through Quantum Physics: probability. This is a big revolution. The entire foundation, on which the argument for the denial of God was established, collapsed. Quantum Physics scientifically proved that probability is less than certainty but more than perhaps.

Consider again the example of the table. You observe the table which is composed of atoms. And the atoms and subatomic particles cannot be seen. You do not observe the electron. You infer the existence of electrons. Thus, probability is a reliable scholarly method, and it has been assumed that “probability is less than certainty and more than perhaps.” How great it is this truth is hidden in the above-quoted verse.

This morning, I was wondering why God said, “Those who believe in the unseen” and not “Those who believe in the unseen God?” God is in the unseen, and everything else is also in the unseen. Your mother, your son, your desk—all are hidden. Going deeper, they all are composed of electrons—water, elephants, trees, humans, etc. And there’s a great truth hidden in this verse. The universe

functions on natural laws. There is truth that must be discovered in these laws.

What is science? Science is the name of discovering what is hidden in nature. If God has asked man to believe in God Who is in the unseen, it's the mercy of God that He has made all things unseen. When you discover the universe and the laws of nature, you will know that in reality everything is unseen. If I believe this, I will have to believe in God as well. If I deny God, the whole universe must be denied.

I remember a newspaper being published from Lucknow called *Nigar*. Its editor was known to be an atheist. He wrote in an article: "This is the age of believing in the visible." He was telling the people of the religion that they were asking 'to believe in the unseen' in an age that has made manifest the laws of nature, and that only those things could be believed that were seen. But it was the physics of Newton and Galileo. Now, after research, that physics is no longer valid. Now, it is the age of Quantum Physics. Now, the whole theory of knowledge is based on "Those who believe in the unseen." The principle which is used to believe in God is the same that is applied to prove the existence of table.

This is the conviction Quran provides to its readers. Quran is the Book of God. The message of the prophets was based on true knowledge. The author of the Quran is One who knew what Quantum Physics was long before Quantum Physics appeared. The Quran was revealed in the 7th century, and the advent of Quantum Physics came about in the 20th century. In the 7th century, author of the Quran knew what was about to happen in the 20th century.

'We will believe in God if He is visible', this statement is no longer an academic statement. All the facts mentioned in the Quran require thinking. To guide this thinking, a theory was formulated. It was suggested that the coherence in the Quran is the key to understanding it. This theory has no ground. Understanding the text with deep thinking and reflection is the key to the Quran.

Proponents of the theory of the 'Coherence in the Quran' didn't realize that the Quran nowhere states that the key to understanding it is its order or coherence. However, the Quran does say that deep thinking and reflection on the Quran is the way towards understanding it. It's strange that people discovered what's not written in the Quran but failed to find what is mentioned there.

The Quran says, "Think, reflect, then you will know the depths of the Quran." Those trapped in the theory of 'Coherence of the

Quran' are unaware of the deeper meaning of the Quran. They are trapped in finding coherence and order between verses, between chapters, and are completely unaware of the Quran's meaning.

Recently, I read a book by a scholar who wrote that the goal of Islam is to eradicate oppression in the world. But where is it written in the Quran? Nowhere in the entire Quran is it written that the goal of Islam is to eradicate oppression. They have discovered some 'coherence' in the text and thought they have understood all of the Quran. Eradicating oppression cannot be a goal of Islam. Why?

When you devise a theory that oppression is to be eradicated from the world, do you know what will happen? There is an oppressor behind every injustice. Some people are sitting in the seat of power. You are then telling them that they are oppressors. What you call cruelty or oppression is a word of your choice.

Now see that the one you call a tyrant wields power. He will retaliate. There will be a conflict between you and him, leading to another tyranny in the name of "erasing tyranny." This is happening in many countries. This cannot be the target of Islam. Those who do not have the right way of thinking say: "This is the target of the Quran."

There are many verses of the Quran that describe great realities. These verses could only be understood through deep thinking and reflection. That's why I used the verses from the second chapter of the Quran. You have to raise a question. The question will bring a sense of enquiry within you, which will force you to think. Then you will come to a new reality. The real task is:

- to ask the correct question
- to find all relevant data about the question
- reflection and deep thinking on the available data
- discovery of truths through thinking and reflection

If you want to discover the deeper meanings of the Quran, learn to think, learn to reflect. I was unaware of the great truth hidden in the words 'Those who believe in the unseen'. This verse reveals a profound truth about the universe. The Quran challenges all human beings: 'You think that God is not visible, therefore God does not exist? You think that as you cannot see God, it means there is no God?' This assumption has been proved as baseless. Max Planck,

founder of Quantum Physics, has explained that everything in essence is unseen.

This is the conviction Quran provides to its readers. Quran is the Book of God. The message of the prophets was based on true knowledge. The author of the Quran is One who knew what Quantum Physics was long before Quantum Physics appeared.

God, the Lord of the universe, created everything in such a way that a person must ponder, think, and reflect over all phenomena to arrive at truth. The whole of science is field of enquiry. The laws of nature are hidden so that a person may think and discover them. And the joy that comes from discovery is unparalleled. God made all things a matter of discovery for human beings: discover and know! Discover electricity, discover the workings of aeroplanes. Similarly, discover your Creator.

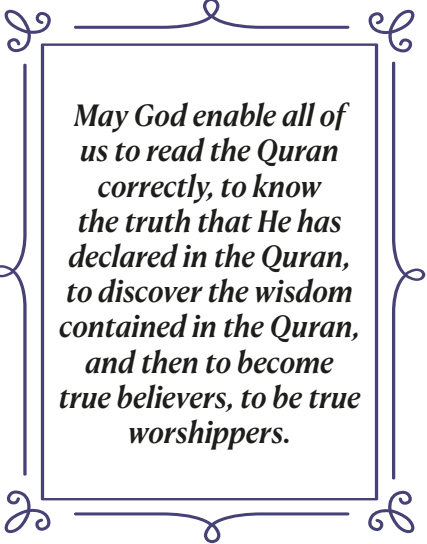
I remember a verse: I created the jinn and humankind only so that they might worship Me. (51: 56) What is the hidden truth in verse? ‘Worship’ in this verse means realization of God. (Fath al-Qadeer al-Shuqani, Hadith 5/110) It means that what’s required of man is to acquire self-discovered knowledge. Achieve this state of self-discovered realization of God and fulfil the obligations of this discovery.

God has kept all things in the unseen so that man may discover conviction, develop deep thinking, which shall give him a thrilling experience. When you discover and realize a truth, you get a thrill. If you realize the greatness of God, the Lord of the universe the same way you look with awe at Taj Mahal or other such imposing structures, this could not elicit the feeling of thrill and wonder about God. When you ponder, discover yourself, stand on self-discovered knowledge, a strange kind of thrill is created. This self-discovered realization of God is valued by God. For you to experience this thrill, things are kept in the unseen. This thrill comes to the scientist. I wrote an article in *Al-Risala* (Urdu version of Spirit of Islam) about an American scientist who made a great discovery. This discovery filled him with a thrill. He wanted to tell everyone about it. It was nighttime, and most of the people were in the theatre. He entered the theatre, snatched the loudspeaker, and proclaimed, “I have discovered a law of the universe!”

If you make a realization of God, the Lord of the universe in this way, you will be flooded with the emotion to share your thrilling

experience with others. You will cry out, “I have to tell the world about God! O humankind, I have to tell you who the Creator of the universe is!” You think, ponder, study, until you discover God. This thrilling discovery will guide you, even in the middle of the night, you might find yourself standing up and speaking to a human being, exclaiming, I’ve discovered our Creator! Believe Him and follow His guidance.” This is the secret of the unseen. If God were like Qutub Minar and Taj Mahal, where would this thrill come from?

Such discoveries are made from the deep meaning and thoughtful study of the Quran. Therefore, the Quran is a treasure of God-realization. It is narrated in the *Hadith*: There is no end to the wonders of the Quran. (*Sunan al-Tirmidhi*) How can a person discover these wonders? Through study, thinking and reflection. If God were not in the unseen, how would all this happen? If He had appeared, how could one go somewhere and see Him? God’s being in the unseen invites you to think, study, and reflect. And when, after a long process, you discover God, you cry out, “Today I have discovered the truth!”

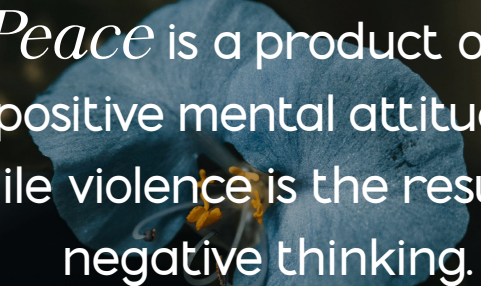


May God enable all of us to read the Quran correctly, to know the truth that He has declared in the Quran, to discover the wisdom contained in the Quran, and then to become true believers, to be true worshippers.

The greatest fact is that God is the Creator of the universe. That’s where the emotion and the urge to share this discovery with others comes from. Sharing this discovery with others is not an announcement; it’s an expression of a thrilling discovery. It’s not like, “Qutub Minar was built in such and such year” or “Taj Mahal in such and such year.” This feeling is akin to fire that comes to the heart after the discovery of reality. The only thing you remember is that you have discovered that there is a Creator of this universe, and I wish to share this discovery with my fellow beings.

This verse that we have been discussing I have been reciting since childhood. I had no idea what the real import of this verse was. However, deep thinking, reflection and study guided me to discover that this verse of the Quran makes a revolutionary statement. This verse addresses people all over the world: “O people! You say, ‘I will believe in God when I see Him—so wait here for a few days, when the journey of knowledge reaches its peak, you will know that this view is wrong.’ It’s not just God—all things are unseen!

Once, a gentleman joined me on my journey—I saw that whenever he got the opportunity, he would take out a copy of the Arabic Quran from his pocket and read from it. He told me that he had been doing this for fourteen years. I asked him, “What is the gist of the Quran?” Despite being an educated man, he replied, “I just recite the Arabic words. I have never given attention to its meanings.” This is not an isolated case. All Muslims do just that. May God enable all of us to read the Quran correctly, to know the truth that He has declared in the Quran, to discover the wisdom contained in the Quran, and then to become true believers, to be true worshippers. □

A close-up photograph of a blue flower with yellow stamens, set against a dark, blurred background. The flower is the central focus of the image.

Peace is a product of a
positive mental attitude,
while violence is the result of
negative thinking.

THE PRESENCE OF GOD

Nature Leads the Way

James Wilde (1929-2008) was a journalist who was born in Ottawa. Since 1959, he had been associated with the *Time* magazine. His entire career had been spent in prestigious offices and the demanding world of journalism. He was known for diving into the heart of conflict zones to report firsthand. In doing so, he had some terrifying experiences.

Natural landscapes untouched by human hands have a unique appeal. Nature is the direct handiwork of God. That's why in the natural world, it's as if God becomes visible.

One of Wilde's most harrowing moments, however, didn't take place in a distant jungle—it happened right in New York City, in 1981. He was interviewing a fourteen-year-old boy known as “Baby Love”. Wilde recalled that after the interview, when he raised his hand to say goodbye, the boy pointed a gun straight at him. Wilde told him, “If you kill me, you won't appear in the pages of *Time*.” The boy replied, “Mr James, you're right.” Then he lowered the gun. (*Time*, January 1990)

Wilde lived a life full of extraordinary events. Yet among all his experiences, nature remained his greatest love. He was once sent to Africa for an assignment, which delighted him. Speaking about the continent, he said, “What I love about Africa is that God is in the air over there.”

Natural landscapes untouched by human hands have a unique appeal. Nature is the direct handiwork of God. That's why in the natural world, it's as if God becomes visible. Nature is a mirror of the Divine—in which anyone can see God clearly, provided they have not blinded themselves to the subtler truths of existence.

In modern urban life, people are absorbed in man-made creations. But in the realm of nature, one encounters the wonders of divine creation. Nature provides the most conducive environment for remembering God. □

PERSONALITY DEVELOPMENT

Convert the Potential into Reality

God created wood, but He did not make a boat. He put iron in the ground, but He did not mould the iron into a machine. He produced aluminium and plastic, but left the task of turning them into ships. What is the reason for this? The reason for this is that God wants human beings to take up these tasks. On the one hand, God created all kinds of raw materials. And on the other hand, he gave humans intellectual and physical power. It is God's plan that man should take raw material from the earth and transform them into machine, that he should convert unmoulded matter into moulded matter.

This is an example of transforming the forces of nature into civilization. The same thing is required of human beings. God Almighty has given man an excellent personality. However, this human personality is a kind of raw material in its initial form. Now it is up to man himself to reconstruct this initial nature given by God. He should imprint his creativity on the plain sheet of nature provided to him. This is man's test. Man's future depends on success or failure in this test. It is required of man to mould his consciousness into realization, he should turn his feelings into remembrance of God. He should show his actions in the form of divine character, and make his personality a devoted servant of God.

It is required of man to mould his consciousness into realization, he should turn his feelings into remembrance of God. He should show his actions in the form of divine character, and make his personality a devoted servant of God.

A human being is born from the mother's womb. His personality is the one every person creates for himself. A man is born with a voice from his mother's womb. It is up to him to lead his voice to confession of the truth , or to denial of the truth . Man comes to the present world endowed with ability. Now someone

uses this ability to achieve immediate benefit and someone dedicates it to a higher cause. Every human being is provided a foundation upon which to build and develop his personality. Some grow thorns on this foundation, while others turn it into a garden of flowers. Someone makes himself a resident of Heaven and someone a resident of Hell. □

A background image of a field of blue flowers with a warm orange glow, framed by a white border with decorative corner elements.

Sabr IS NO RETREAT.
SABR ONLY AMOUNTS TO
TAKING THE INITIATIVE ALONG
THE PATH OF WISDOM AND
REASON AS OPPOSED TO THE
PATH OF EMOTIONS.

QUEST FOR IMMORTALITY

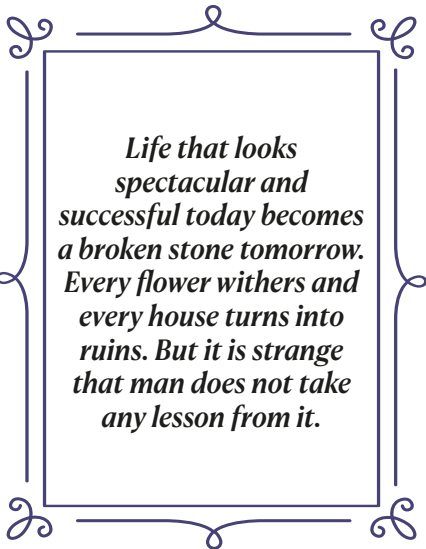
Don't Forget the Law of Nature

When a visitor to the Red Fort, New Delhi passes through imposing buildings and reaches the museum, one of the things he finds there is the broken stone which is kept in one corner of the vast hall. On it is engraved an inscription describing some “Khas Mahal” which was built by a Mughal emperor in 1642. But this particular palace does not exist anywhere today. However, it was found lying in the old fort of Delhi. It was picked up from there and placed in the Red Fort museum along with other historical objects.

This inscription is written in Persian with excellent calligraphy. A portion of the inscription is translated here: ‘May the kingdom of the Emperor who built this Khas Mahal last forever.’ However, today there is no existence of ‘Khas Mahal’ or the Emperor who built it. Even the poet who composed the inscription and saw in it a sign of everlasting glory of the Emperor and his palace is not known now. Only a broken stone remains as a reminder that three hundred years ago there was such an incident in this country that the Emperor built a palace as a sign of his greatness and power, and the artist of the time glorified it through rhyme. These words were then engraved on a stone tablet.

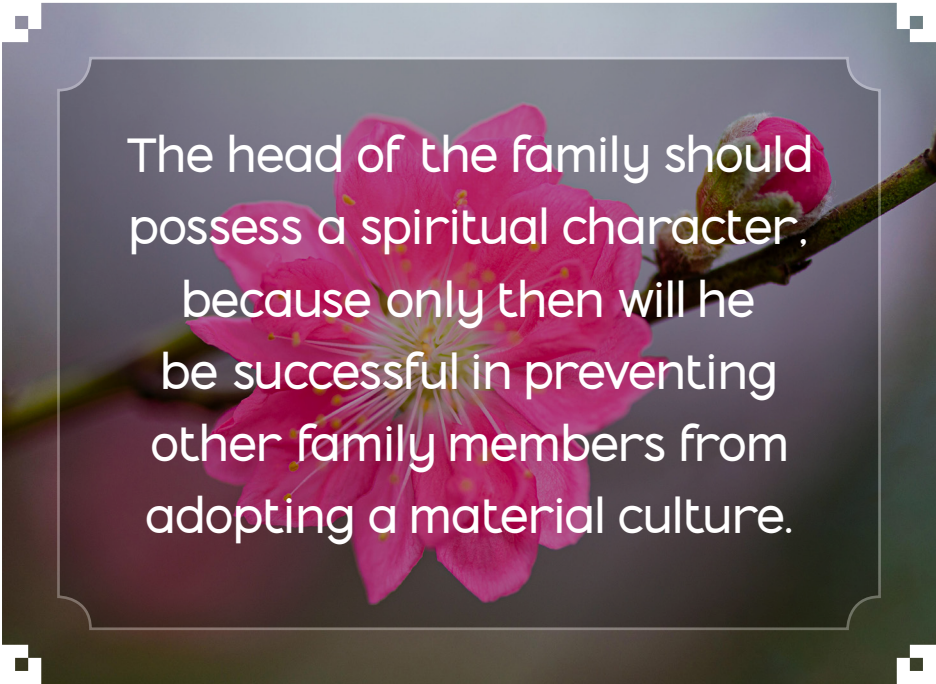
Whenever someone achieves power on earth, he thinks that his power will last forever. He considers a momentary event to be a permanent event. But time has not supported this view of any ruler. But it is strange that the next ruler who keeps the broken stone of the previous ruler’s palace in the museum again falls into the misconception that his power will always remain on the ground.

The most common event in the world is that a person inevitably dies. He falls prey to the law of rise and fall. But man takes the least advice from this most common occurrence. Life



*Life that looks
spectacular and
successful today becomes
a broken stone tomorrow.
Every flower withers and
every house turns into
ruins. But it is strange
that man does not take
any lesson from it.*

that looks spectacular and successful today becomes a broken stone tomorrow. Every flower withers and every house turns into ruins. But it is strange that man does not take any lesson from it. In the crowd of broken stones, he continues to think about himself that his stone will never be broken. □



The head of the family should possess a spiritual character, because only then will he be successful in preventing other family members from adopting a material culture.

INTERDEPENDENCE—A LAW OF NATURE

You Don't Live Alone

According to the law of nature, human life is based on the principle of interdependence. Disparities are inherent in our social structure, and society can only be cohesive and peaceful if each member accepts these disparities along with the obvious necessity for interdependence. This law of nature is referred to in the Quran in these words: Is it they who apportion the mercy of your Lord? It is We who distribute among them their livelihood in the life of this world, and raise some of them above others in rank, so that they may take one another into service; and the mercy of your Lord is better than [the wealth] which they amass. (43: 32)

This Quranic verse makes it clear that it has been divinely ordained that there shall be no uniformity among people, but rather disparity. This disparity is based on great wisdom, which is that people should know that, according to the Creator's scheme of things, no individual is self-sufficient in this world. An individual completes himself only by associating with others. In other words, each member of society must accept that interdependence is an ineluctable state of viable societal existence.

It is essential that people should accept disparities as matters of fact. Acknowledgement of this reality will go a long way towards putting an end to social unrest. By accepting that disparity is a positive feature of human life, one has to concede that, according to the creation plan of the Creator, the entire system of the world has to be based on interdependence. Acceptance of this fact will help to eliminate violence from society.

Unwillingness to acknowledge the disparity that is characteristic of human society will result in rivalry between people. In the name of removing disparity from the world, people will engage in confrontation and violence. A never-ending cycle of violence will then come into existence.

If, however, people were to accept disparity as a reality, the culture of cooperation would be promoted in society. Every individual would seek to cooperate with his fellow men and, in this way, a collective culture would be given encouragement. The culture of collective cooperation undoubtedly helps to establish peace in society.

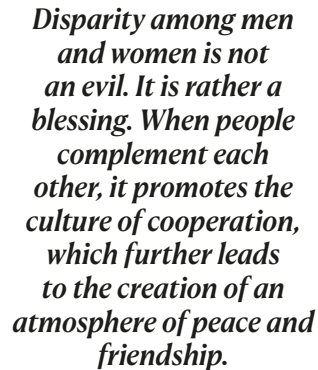
Those who are engaged in violence, are not fighting against any person or group, but rather against the very creation plan of the Creator. There are a number of commandments in the Islamic Scriptures which forbid violence. The reason is that the culture of violence runs counter to the divine creation plan. According to this plan, if a person or group possesses political power, others should consider this situation as God-given and should not engage in a campaign to unseat those in power.

In other words, the creation plan requires that the status quo should be maintained. The principle of 'status quoism' is the only workable formula for achieving peace in this world. Trying to bring about a change in the status quo leads to conflict, while making plans for one's activities by accepting the existing state of affairs leads to peace.

If a person or group has any complaint or difference of opinion, they should strictly adhere to peaceful negotiation. Trying to bring about change through violence is not an option for anyone. No excuse whatsoever is acceptable in this regard.

Disparity among men and women is not an evil. It is rather a blessing. When people complement each other, it promotes the culture of cooperation, which further leads to the creation of an atmosphere of peace and friendship.

The culture of interdependence promotes all kinds of human values and is, therefore, the best social scheme. Those who have opted for violence are not only destroying social peace, but are also pursuing a target which is unachievable. Interdependence is a law of nature. Accepting the principle of interdependence brings peace to society and opens up all doors to development. □



Disparity among men and women is not an evil. It is rather a blessing. When people complement each other, it promotes the culture of cooperation, which further leads to the creation of an atmosphere of peace and friendship.



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.



ISLAM AND THE MYTH OF TWO-NATION THEORY

Dr Farida Khanam

In a deeply polarizing and arguably reckless assertion, Pakistan's army chief Asim Munir recently reiterated the two-nation theory, declaring that 'Muslims and Hindus are two separate nations, not one,' and that they differ in 'religion, customs, traditions, worldview, and aspirations'.

The two-nation theory, which claims that Muslims and Hindus form inherently separate nations, finds no basis in Islamic teachings. In the Quran, prophets consistently addressed those who did not follow their religion as 'O my people', reflecting a spirit of inclusiveness. Prophet Shu'ayb, for instance, said: 'O my people' (11:85). This message directly contradicts divisive ideologies like the two-nation theory.

Islamic history itself refutes the notion of separate national identities based on religion. The Prophet of Islam spent 53 years in Makkah, living with people of different faiths without ever advocating religious segregation. Even when some Muslims migrated to Abyssinia, a Christian country, they lived peacefully

within local society without asserting any special religious identity.

Despite Makkah's non-Muslim majority and fierce opposition to his message, the Prophet deeply loved the city and said that he would not have left it had he not been forced. Throughout early Islamic history, no notion of Muslims being a separate nation existed. This idea only surfaced in the 19th and 20th centuries under political pressure, falsely attributed to Islam.

After migrating to Madinah, the Prophet established a formal covenant with the city's non-Muslim tribes. A significant clause affirmed: "The Jews of Banu Awf are one community with the believers. Jews have their religion, and Muslims have their religion." (*Sirat Ibn Hisham*, Vol 2, p 107)

This covenant, which extended to other tribes as well, set a clear model of coexistence based on mutual respect and shared civic identity.

The Quran also clarifies Islamic concept of nationality. It does not define nationality by religion, but by a shared homeland. The term *millat* refers to religious affiliation, whereas *qawmiyat* refers to the bond formed through common land. Attempts to redefine nationality along religious lines are distortions introduced by later political ideologies, not by Islamic thought.

The Quran states: 'Mankind! We have created you from a male and female, and made you into peoples and tribes, so that you might come to know each other.' (49: 13)

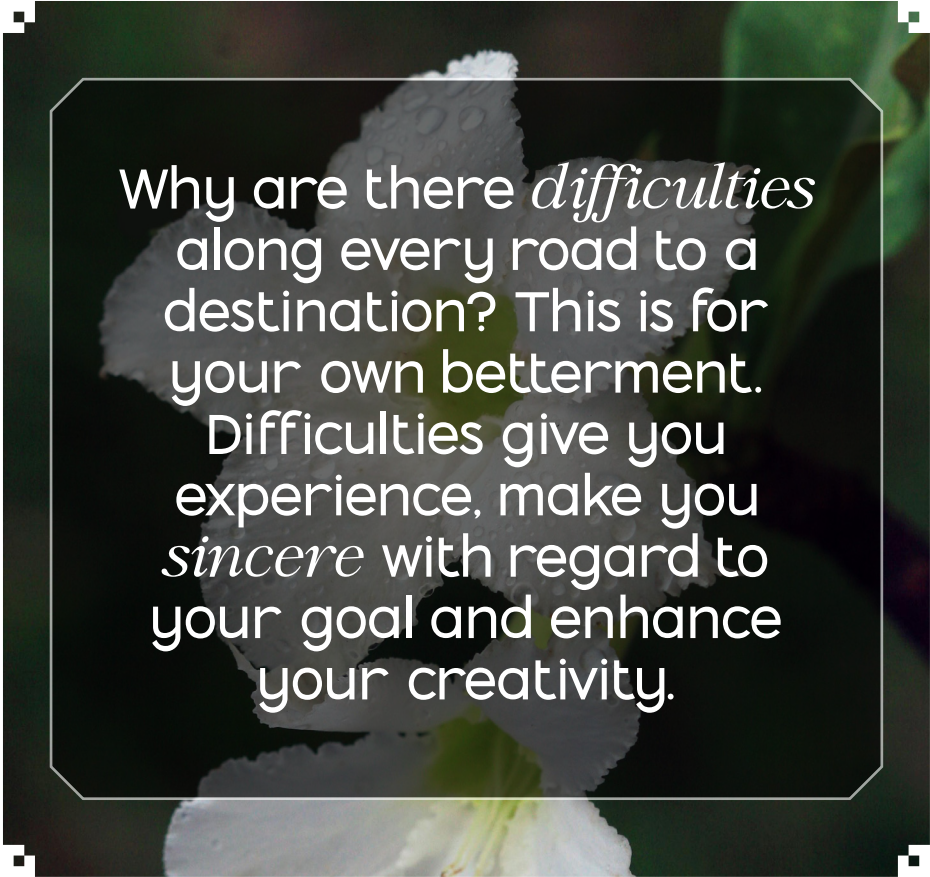
Here, people are national groupings based on land, and tribes are family-based lineages. Classical scholars such as Abu Rawq al Hamadani interpreted nations as groups sharing cities, villages, and territories, reinforcing the idea that geography, not religion, shapes national identity.

Islam's teachings about relations between Muslims and non-Muslims further invalidate separationist ideologies. The two-nation theory stands in contrast to Islam's inclusive and universal message. The Quran and Prophet's example show that national identity is rooted in mutual coexistence, not in religious division.

Islam promotes justice, compassion, and unity among all people, regardless of faith.

Therefore, Muslims must rise above divisive ideologies and embrace their fellow citizens, working together for peace, progress, and collective well-being, fostering harmony and shared responsibility in building a just society. □

(This article was published in The Times of India May 02, 2025.)



Why are there *difficulties* along every road to a destination? This is for your own betterment. Difficulties give you experience, make you *sincere* with regard to your goal and enhance your creativity.

AN INTERVIEW WITH DR SHOBHA NAIDU



Maulana Wahiduddin Khan emphasized the significant role parents play in shaping their children's character and considered home as a nurturing environment. Further, supportive and understanding members of family play a crucial role in the positive contribution towards the society by an individual.

Islam instills love and respect for all, with serving humanity bringing both divine pleasure and spiritual growth. The Prophet of Islam said that you should be merciful to people on earth and God on high will be merciful to you. Thus, Islam links personal salvation to serving others, rewarding those who alleviate human suffering.

Elderly people contribute to society through their wisdom, experience, and maturity, guiding the younger generation in various aspects of life. They can lead fulfilling lives by sharing their experiences through writing, mentoring, or community service. As people age, their mature thinking offers unique perspectives that benefit society. Senior citizens' contributions extend beyond direct actions; even those who feel unable to actively contribute can be valuable assets by being 'no-problem' individuals, allowing society to progress smoothly.

Dr. Shobha Naidu, MBBS, MD, with several other qualifications, certificate courses, diplomas and membership of many associations of Physicians, her parents, and her NGO exemplify this wisdom. In addition to her profession, she is a sincere seeker of spirituality and wisdom and thinks deeply about life and its challenges. We present a few aspects of her life as a doctor in the following pages.



What is the role of your parents in your education and upbringing?

I am deeply inspired by my parents towards what I do. They taught me all the good things that I follow, and with their blessings, I am who I am today. I am forever grateful to them in this lifetime.

The humbleness, gratitude, grounding, and openness of mind to work hard, maintain discipline, and the aim to reach the sky and be as wide as the horizon to reach out to as many people as we can support are all values that are instilled in me and have shaped me into the person I am today.

Please tell us about your professional life.

I am an Internal Medicine Physician and also worked as an Intensivist, taking care of ICU patients. I used to manage critical cases and multiple domain cases, including Cardiac, Neuro, Respiratory, Renal, Hepatic, and Diabetes. My OPD was full of elderly patients with multiple co-morbidities, such as fever, cough, and routine infections. They consulted me, thinking I had the expertise to manage their underlying problems and current issues.

So, in 2015, I completed a PG Diploma in Geriatric Medicine to better understand and treat this group of patients. India was in a budding stage of geriatric population then. Earlier, people's lifespans used to be around 60 to 65 years, but now they are approximately 70 years, and many are living 80 to 90 years.

Please provide a brief description of your NGO?

I am fortunate to run an NGO named Dr Shobha Naidu Geriatric Healthcare Foundation. The need to learn about this group of elderly patients was rising. The geriatric group is interesting and different from the rest of the population because they are retired, no longer earning an active income, and depend on children or other family members for financial and emotional support. They would have become single if one spouse had passed away, and since nuclear families often lead to living alone, many of them experience insecurity, depression, anxiety, and other mental health issues. Therefore, not only their physical health but also their mental, emotional, social, and spiritual well-being, as well as their financial well-being, need to be taken care of.

How does your Foundation support this age group?

In a corporate setting, the less needy members could not be supported, so that's when the Foundation was initiated with a few members who shared a similar service mindset. The Foundation takes care of the geriatric population's physical health under the name of AGEYOUNG GERIATRIC CLINIC. Above 80 years, and people of all age groups below the poverty line who cannot afford it are offered free consultations. Investigations are discounted at less than 50%, and medicines are given free to the needy, while others

pay at a discounted price. The rest of their well-being, including mental, emotional, social, and spiritual well-being, is taken care of by “BUTTERFLY: The Age Young Wellness Centre”.

This is a free, once-a-week programme that runs for 3 to 4 hours. It includes registration, a welcome drink, prayer, memory games, a guest lecture, sharing sessions, crosswords, puzzles, and a topic-based impromptu talk. There’s also yoga, Scripture reading, some games, and national anthem. The event ends with tea.

The programme is open to people aged 60 to 80 and it is free.

Also I believe that the elderly carry a lifetime of experience and wisdom. When we give them a space to share—through discussions, games, or storytelling—it not only uplifts them but also teaches the young how to live meaningfully. Programmes at our wellness centre are designed to encourage exactly this kind of sharing.

Old age is a very special phase of life. It comes with its own set of challenges—physical, emotional, social, and even financial. Many elderly people live alone, feel insecure, or go through anxiety and depression. That’s why I believe their care must be holistic—not just medical, but also mental, emotional, social, and spiritual.

How did you balance your family life and work as a doctor?

I’m blessed to have had supportive parents who helped me with the children. My children are also very mature and understand the need for patient care, even at times when I’m working around the clock.

I did have to make sacrifices from my family life due to work, but my priority is work since it’s the healthcare industry.

There have been times when I couldn’t go out with my children or missed movie shows. I usually join them late or leave in between the show, or I don’t turn up altogether. I also attend family occasions as a representative, but I miss them if it gets too late. I’ve missed holiday vacations because of a known patient in the ICU or on a ventilator who needs constant monitoring and medication adjustments.

However, I believe that a very understanding family is a definite requirement for good work in the healthcare industry. Without it, I can only deliver a modest level of care.

But if a doctor is dedicated to providing 24-hour patient care, hardworking, and conscientious, they can only do so with the

support of a good family. I'm so grateful to the Almighty for blessing me with such a thoughtful family and children.

What does service to people mean to you personally?

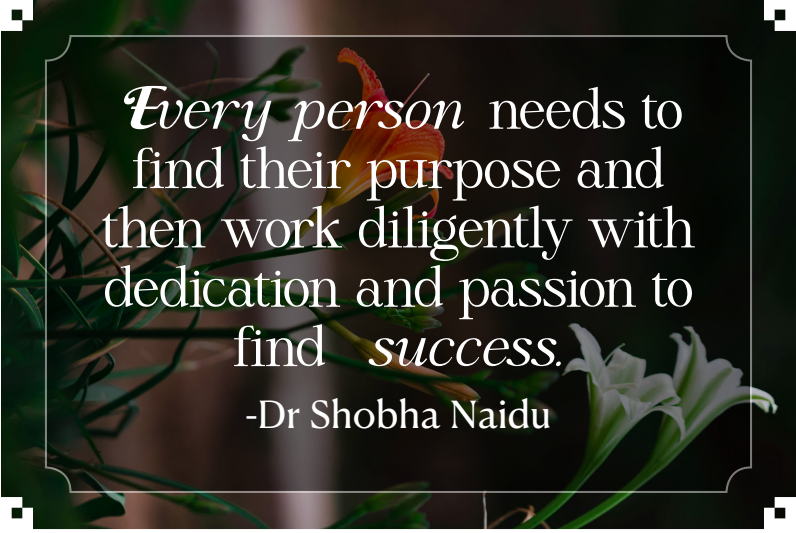
Service is the core of what I do. For me, it's not just about treating patients but about truly supporting them. That's why I started the Foundation—to serve the elderly with care, dignity, and affordability. Service must come from passion and compassion—only then is it real.

What is your message to the younger generation?

Try to spend time with yourself, dream, and understand what interests you. Do only that because passion for your work is the only requirement that makes you willing to go above and beyond to achieve your dreams.

No amount of money, name, status, degrees, family background, or best college or university can make you deliver if you don't have the passion or the burning fire in your belly to fulfil your dreams.

Whatever the field of work that interests you, take it up with passion, dedication, and hard work. In time, you will see yourself shining among the stars. It takes time, but you will definitely “be the shining star.” □



Every person needs to
find their purpose and
then work diligently with
dedication and passion to
find *success.*

-Dr Shobha Naidu

DEATH THE LEVELER

Prepare When There's Time

An Air India plane, a Boeing 747, took off from Montreal on June 23, 1985, carrying 329 people aboard including the crew. It was bound for Delhi via London.

At Palam airport, Delhi, large numbers of people were waiting, as usual, to receive their relatives and friends. Some of the passengers were coming back home after working hard at their studies or their business. There were some youngsters who were coming to India to get married. Still others were to visit their homeland after a long interval to meet their near and dear ones.

Every day a number of people pass away from this world. This should be enough to shake people up, but it does not, for the simple reason that everyone who watches others disappear thinks that this fate is only destined for others, and not for himself.

Their happiness, however, suddenly turned into deep grief. While flying above the Atlantic, the plane met with an accident and plunged into the ocean off the coast of Ireland. When the list of the dead was put up on the board the people waiting for them rushed towards it. At this moment, a reporter of the *Hindustan Times* (June 24, 1985) captures the scene in these words:

“In their moment of stunned disbelief, each thought ‘this could not be happening to me. But with merciless equality the death list shattered all their hopes.”

Leaving aside such major tragedies, it is a fact of life that every day a number of people pass away from this world in the ordinary course of events. This fact on its own should be enough to shake people up, but it does not, for the simple reason that everyone who watches others disappear thinks that this fate is only destined for others, and not for himself. This is a strange but observable fact of human psychology. By excluding himself he fails to learn a valuable lesson. He fails to hear the message of death even when it is close at hand. □

CHILDREN'S CORNER

MADINAH ARABIC READER

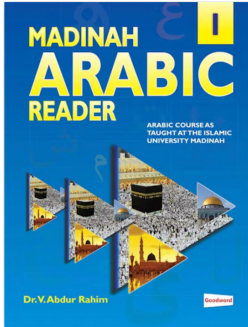
An Eight-part Arabic Language Course As Taught At The Islamic University, Madinah



Author : Dr. V. Abdur Rahim



ISBN: 9788178984667



Professor Abdur Rahim, Director of the Translation Centre of the King Fahd Quran Printing Complex and former Professor of Arabic at the Islamic University of Madinah, Saudi Arabia, has authored texts designed to impart a knowledge of classical Arabic through applied grammar. Professor Abdur Rahim's eight-volume texts enable the student to acquire a knowledge of Arabic in the classical structural form. All of the books teach essential language skills through applied grammar. Each lesson is based on a conversation which illustrates distinctive

language patterns. A variety of exercises helps the student to understand and master each of the patterns occurring in the lesson.

Each lesson, based on a conversation, illustrates distinctive language patterns. These patterns are elucidated by a variety of helpful exercises. The vocabulary ranges from classical and Quranic Arabic to modern Arabic. This series of books is currently being utilized at various schools to prepare students for the University of London (UK) GCE O-Level and A-Level examinations.

Reproduced here are two pages from MADINAH ARABIC READER, BOOK 2:



SELECTION FROM TRAVEL DIARY

This article is written by Maulana Iqbal Umri

Today, May 5, 2025, I left my home for a trip to Qatar. At 12 o'clock in the night, while everyone was sleeping, a Hindu brother escorted me to the bus stop in his auto. He also stayed with me until I boarded the bus. This scene testifies to the fact that India is a land of love, brotherhood and humanity, where the walls of religions do not separate hearts but bring humans closer. Such examples are common among us, there is a need to highlight them and not run after rumours and hate speech.

When I started the journey, I opened the Quran. I read these verses: Each messenger We have sent has spoken in the language of his own people, so that he might make the message clear to them. (..) We sent Moses with Our signs, saying, 'Lead your people out of the darkness into the light, and remind them of God's Days. In that there are signs for every patient, grateful person.'

These verses have been beautifully explained by Maulana Wahiduddin Khan in his commentary of the Quran: It was the way of God to raise prophets from among the addressees' own community, fully taking into account their mentality, so that they might be able to call upon the people in their own understandable language to accept the truth.

'Our Signs' means those signs of the universe which prove the statements of God to be true. 'God's Days' means those events of history when the decision of God was made manifest and, with the special help of God, truth was victorious over falsehood. (*Quran Commentary: 729-730*)

Then I started leafing through *Al-Nawawi's Forty Hadith*. I read this Hadith: Keep fearing God wherever you are. And do good after some misdeeds are done, good will destroy the consequences of misdeeds. And employ excellent manners while treating people.

This *Hadith* provided a practical guide to my journey:

- To make piety provision of the journey,
- Even if an evil deed is performed , the door of doing good is not closed.
- And treating people with excellent manners, regardless of religion or nation. □



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




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

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

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.



How can we save ourselves from frustration?

Saving oneself from frustration involves cultivating patience and maintaining a positive mindset. The Quran emphasizes that frustration is often a temporary state, and one can manage it by recognizing that problems are also temporary.

One effective approach is to avoid letting external provocations affect you. By controlling your reactions and focusing on constructive actions, you can preserve your energy and time. The principle of patience is central here; it allows you to navigate difficulties without being emotionally overwhelmed.

In the Quran (39: 10), it is stated: 'Truly, those who persevere patiently will be requited without measure.' This verse highlights the importance of patience, suggesting that enduring hardships with a calm demeanor brings about divine reward.

Furthermore, recognizing that your emotions are under your control can help you remain focused on your goals, rather than being distracted by negative experiences or provocations.

How should a believer look at old age?

It is mentioned in the Hadith that it is a matter of regret if a man reaches the age of sixty but fails to enter Paradise. (*Sahih al-Bukhari*) Age here is not the issue, but rather the deep reality beyond.

The deep reality is that the greater the age, the more the experience. Yet in spite of more experience, one who does not do acts deserving of Paradise is undoubtedly ill-fated, in that he may be brought to the gate of Paradise yet will fail to go through it.

It is a known fact that everyone has only a limited lifespan in this world. From the moment a man is born, his countdown starts. The journey of life is actually a journey towards death, so when old age comes, it is like a half-death experience for him. Old age is something near death. It reminds man of death every morning and evening.

This being so, the individual should remember that when he reaches old age, he should reflect more and more upon death and the situation after death. He should bring this reality repeatedly to mind that, before his death, he finds himself in a condition of power, whereas suddenly, after death, he will find himself in a condition of helplessness.

This feeling demands that his heart be soft. He should be afraid of God's grip and prepare himself as much as possible for the Hereafter.

One who reaches old age but does not get the sustenance of God-consciousness from his old age, is undoubtedly an unfortunate person, for the consequences of this are nothing but eternal ruination and everlasting regret.

How can one forgive those who wrong him?

Forgiving those who have wronged you is a noble act that brings a person closer to God. The Quran emphasizes the importance of forgiveness and reform, stating; 'Whoever pardons and amends will find his reward with God.' (42: 40) This verse highlights that the higher moral ground is to forgive and seek reconciliation.

Forgiveness is not merely an act of kindness; it serves as a corrective measure for both the forgiver and the forgiven. It encourages the latter to reflect on their actions and strive for personal reform. By choosing to forgive, one can overcome feelings of bitterness and resentment, which can be detrimental to both mental and spiritual well-being.

Moreover, one should recognize that harbouring grudges can impact one's relationship with God. As noted, leaving matters to God and bearing grievances with patience can lead to divine rewards in ways one cannot foresee. Thus, it is essential to cultivate a sense of compassion and understanding towards those who have wronged us, allowing for personal peace and spiritual growth.

In practical terms, if someone has wronged you, the first step is to acknowledge your feelings of hurt but then consciously decide to let go of the desire for revenge. If possible, one should communicate forgiveness directly. If not, praying for the person who has wronged you can also be a way to release negative emotions and seek inner peace.

How to avoid being an angry person?

Managing anger effectively is crucial for maintaining inner peace and avoiding negative consequences. One of the most significant strategies is to practise silence during moments of anger. When a person becomes angry, observing silence allows the intense feelings to subside, preventing a reaction that could escalate the situation.

It is emphasized that anger can be likened to a fire that ignites within the mind; therefore, remaining silent acts as a means to extinguish this fire. The Prophet Muhammad advised that when one feels angry, they should either sit down if standing or remain quiet if speaking. This practice of silence not only helps dissipate anger but also enables better decision-making in a calmer state of mind.

Furthermore, training oneself to redirect feelings of anger into positive actions can serve as a powerful tool for anger management. By consciously shifting focus away from the provocation and channeling that energy into constructive tasks, a person can regain control and prevent the negative spiral associated with anger.

Who according to Islam can be called a person of Virtue?

A person can be considered virtuous based on their moral character and ethical conduct. The Prophet Muhammad highlighted that the best among people are those who exhibit the finest moral character. In Islam, virtue is closely associated with how one treats others; thus, individuals who demonstrate kindness, honesty, and justice are esteemed highly.

A virtuous person is one who adheres to principles such as avoiding double standards and treating others as they would like to be treated themselves. This principle is encapsulated in the Hadith: 'Behave with others as you would like them to behave towards you'. Furthermore, the Quran underlines the importance of good character, illustrating that those who repel evil with good and show patience and forgiveness are beloved to God. □



THE WORD OF GOD

From The Scriptures

The Quran is the book of God. It has been preserved in its entirety since its revelation to the Prophet of Islam between CE 610 and 632. It is a book that brings glad tidings to humankind, along with divine admonition, and stresses the importance of man's discovery of the Truth on a spiritual and intellectual level.

*Translated from Arabic and commentary by
Maulana Wahiduddin Khan*



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

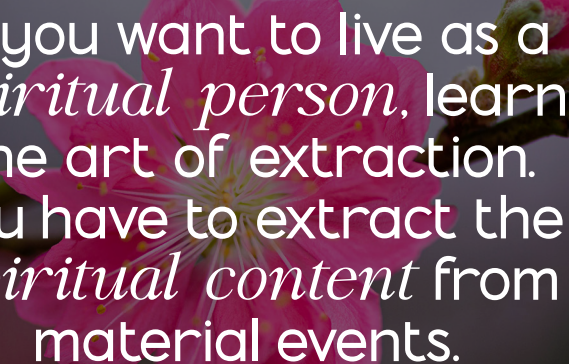
Have you not seen how God sends down water from sky, whereupon the earth becomes green? God is unfathomable, and all aware; all that is in the heavens and on the earth belongs to Him. Surely, God is self-sufficient and praiseworthy. (22: 63-64)

When a man builds up his life on the basis of Truth, he comes across different types of difficulties, such as being harassed by others at Satan's instigation. This reduces the worshipper of Truth to a state of abject despair. But, the universe, in its silent language, declares that there is no question of despair for any of God's subjects. They have only to compare their condition to that of the earth when, due to extreme heat, it loses all its greenery and becomes dry and barren. To all appearances there is no hope of life. Then, as He does every year, God performs His wonderful miracle—He brings the rain—and all is green again. This is an example of God's power which is made manifest every year at the material level. Can anyone then doubt His efficacy at the human level?

Do you not see, how God has subjected everything on the earth to you, and the ships that sail on the sea by His command. He holds back the sky from falling down on the earth, except with His permission. God is most compassionate and most merciful to humankind— it is

He who gave you life. Then He will cause you to die. Then He will give you life again. Surely, man is most ungrateful. (22: 65-66)

All the things of this earth maintain a harmonious balance. If this balance is upset, it will be harmful to us instead of being useful. If a piece of metal is put in water, it will sink immediately. But God has made water subject to certain rules on account of which if iron is given the shape of a boat, it will not sink in water. The numerous spheres floating in space should apparently have fallen down, but according to a set law of nature, they accurately maintain their orbits. Man has not created himself. God has created him. Then He has maintained him in a world which is full of blessings. But after being given freedom, man has become so rebellious that he does not admit the graciousness of his greatest Benefactor. □

A close-up photograph of a pink cherry blossom flower in full bloom, with several buds visible on a dark green stem. The background is a soft, out-of-focus grey.

If you want to live as a
spiritual person, learn
the art of extraction.
You have to extract the
spiritual content from
material events.

Most people are struck only by the wonders of unusual events. A truly intelligent person is one who sees wonders even in seemingly ordinary phenomena.



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