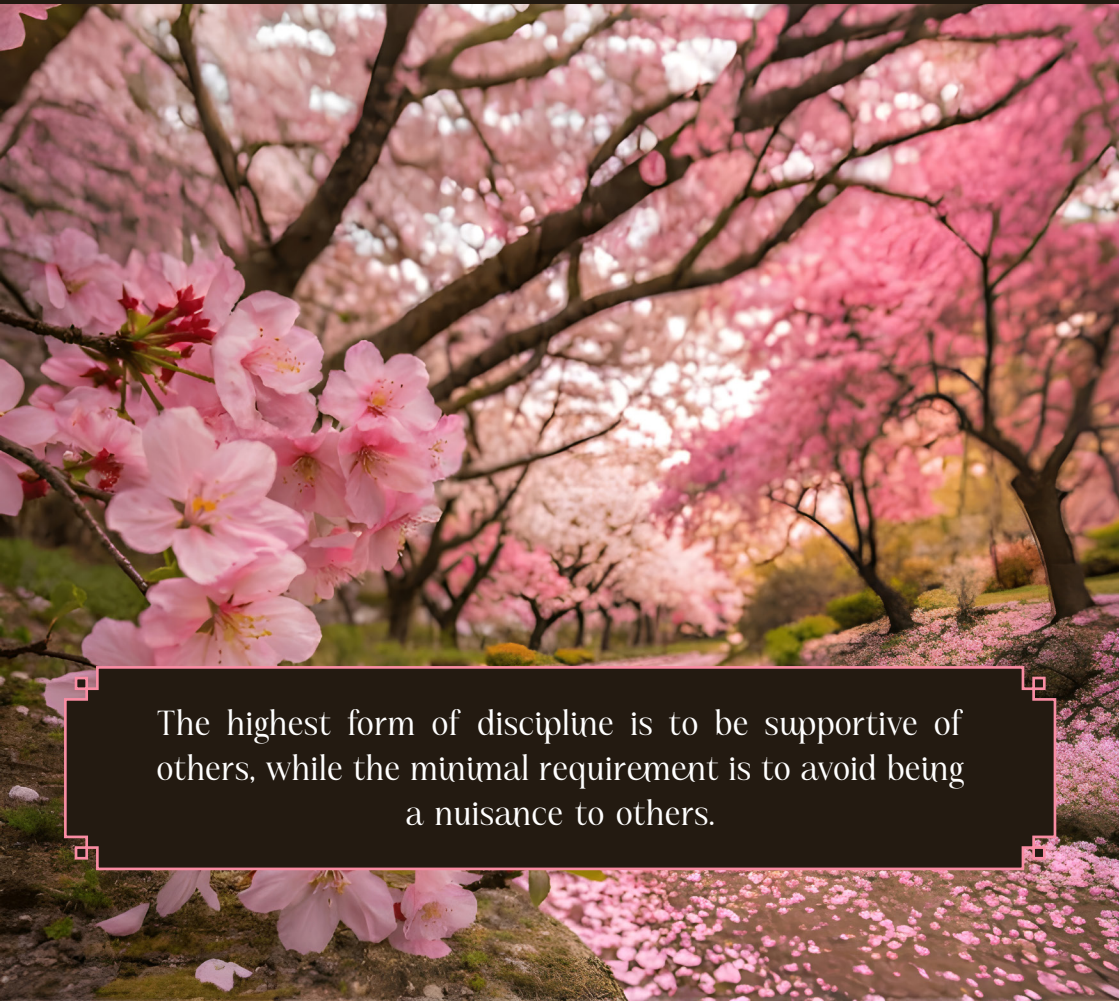




English Bimonthly Issue 128 Jan-Feb 2026

SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



The highest form of discipline is to be supportive of others, while the minimal requirement is to avoid being a nuisance to others.

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

PUBLIC NOTICE

Late Maulana Wahiduddin Khan, renowned Islamic scholar and recipient of the Padma Bhushan and Padma Vibhushan awards, on 19th May 2006 executed a Deed of Trust and the Trust was named as Centre for Peace and Spirituality International (CPS International) having its head office at 1, Nizamuddin West Market, New Delhi 110013. CPS international does not engage in any commercial activity nor does it sell any products

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Towards Global Peace & Spiritual Living

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New Year's Message for 2026

Dr. Saniyasnain Khan



As the world enters 2026, we are reminded that time is humanity's greatest teacher. It urges us to rise above limitations and reshape our lives with renewed purpose.

If Maulana Wahiduddin Khan were among us today, his message would resonate with wisdom and hope. He would remind us that while service to humanity is essential, spiritual awakening gives service its true meaning—echoing the Quranic call to purify the self and cultivate a “living heart”.

Here are seven guiding principles he might have offered for the new year:

1. Make the new year a project of inner renewal. All change begins within. The Quran teaches that God does not change the condition of a people until they change themselves—a truth Maulana described as “self-discovery through reflection”.
2. Transform setbacks into stepping stones. Every challenge carries a seed of possibility. The Quranic rhythm of ease after hardship reflects this pattern, and Maulana often said that “a crisis is another name for opportunity.”
3. Take responsibility for your own journey. Do not let external conditions dictate your path. Initiative and accountability are praised in revelation, and Maulana taught that “action is the first mercy of God.”
4. Engage with hearts, not conflicts. Change grows from empathy and goodwill. The Quran calls believers to speak “in the best manner”, a principle central to Maulana’s emphasis on gentle dialogue.
5. Read every day—nourish your mind and spirit. Ideas shape destinies. The first Quranic command, “Read”, highlights the

value of knowledge, and Maulana often said: “A book can open the gate of discovery.”

6. Serve humanity with spiritual awareness. Kindness rooted in God-consciousness becomes fruitful. The Quran describes the righteous as those who give “seeking only the face of God”, a teaching Maulana echoed through his emphasis on intention.
7. Live with God-conscious purpose. Accountability brings clarity and humility. Maulana wrote that such awareness “turns every moment into a moral achievement.”



A new year
becomes truly
new when
we renew
ourselves.

FROM THE DESK OF THE EDITORIAL DIRECTOR



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



A TRAGIC DAY IN DELHI AND CALL FOR PEACE

Delhi faced a heartbreaking tragedy when a car explosion near the Red Fort metro station claimed several innocent lives and left many others injured.

Those who misuse religion for political or personal gain act in complete opposition to the true spirit of Islam, a faith rooted in peace, compassion, and coexistence.

Every act of terror and every explosion tears at the moral and spiritual fabric that holds communities together. It sets neighbour against neighbour, faith against faith, and citizen against citizen.

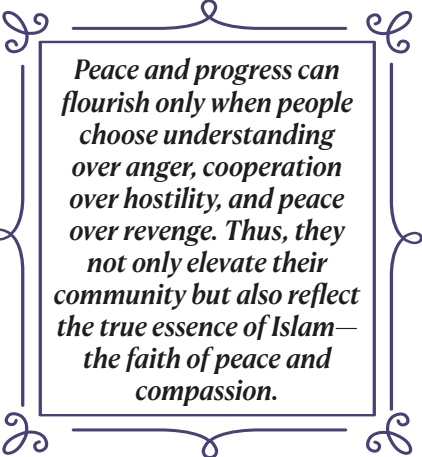
Islam stands for peace in word and essence. The Quran affirms this through God's own attributes, one of which is As-Salam, meaning Peace. This divine attribute makes it clear that God is the source and embodiment of peace and security. Those who follow His guidance are therefore expected to become instruments of peace, ensuring that people feel safe, not threatened, in their presence.

In Islam, there is no place for those who disrupt the peace of society. History provides a powerful example from the time of the Prophet Muhammad. After the Treaty of Hudaibiyah—an agreement that brought stability between the Muslims and their opponents—a Muslim committed an act that could have reignited conflict. The Prophet refused to support him or allow him refuge in Madinah, stating that such a person was a kindler of war, and

the Prophet wished that someone should restrain him from doing that. (*Musnad Ahmad*)

Another vital point is that every family should examine the atmosphere in their home. A home should be a cradle of peace, not a nursery for bitterness and negativity. When parents speak the language of hate, their words take root in young, impressionable minds, shaping children into resentful and distrustful adults. In such conditions, the danger of radicalization grows significantly. The fault, then, lies not with the misled young but with homes that failed to nurture a positive environment. Peace in the world can only begin with peace at home.

Maulana Wahiduddin said that when you choose peace, you choose God's path. When you choose violence, you walk away from Him. His words are a reminder that divine approval is earned not through hatred and revenge, but through restraint, forgiveness, and compassion. Peace is not simply the absence of conflict; it is a deliberate pursuit of understanding and well-wishing for fellow human beings.



Peace and progress can flourish only when people choose understanding over anger, cooperation over hostility, and peace over revenge. Thus, they not only elevate their community but also reflect the true essence of Islam—the faith of peace and compassion.

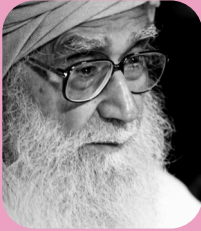
Revenge may seem to strike outward, but its deepest wound is always within the avenger. It corrodes the mind, turning it into a factory of bitterness and resentment. Consumed by vengeance, a person loses the ability to act constructively and, in the end, destroys themselves.

Enduring peace and progress—whether in Kashmir or anywhere else—can never arise from confrontation. They can flourish only when people choose understanding over anger, cooperation over hostility, and peace over revenge. In doing so, they not only elevate their community but also reflect the true essence of Islam—the faith of peace and compassion.

The Red Fort blast is a stark reminder of how fragile peace becomes when hatred takes root. Yet this wound need not harden into a permanent scar. If we face tragedy with wisdom and resilience, peace can once again become our shared destiny. □

(This article appeared in *The Speaking Tree* column of in *The Times of India* dated the November 17, 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)

I was born on January 1, 1925, in Uttar Pradesh during the British India era. Now, as a senior citizen, I have witnessed the transition from colonial rule to independent India. I was born into a family renowned for its role in the freedom struggle. My elder brother, Advocate Iqbal Ahmad Khan Suhail, MA LLB, (1884–1955), was not only a freedom fighter but also a poet. In one of his poems, he wrote:

*Ghalat hai yeh keh faqat Hinduon ka leader tha
Ke tha tamaam jahan bhar ka rehnuma Gandhi*

It is wrong to say he was only the leader of Hindus; Gandhi was a guiding figure for the entire world.

Iqbal Ahmad Khan Suhail contested the 1936 elections in Uttar Pradesh and, after winning, became a member of the UP Assembly. As I grew older, I came across Swami Vivekananda's book *Letters of Swami Vivekananda*. In letter number 271 dated June 10, 1898, he wrote to a friend and shared his vision for a free India. He expressed it in these words:

“For our own motherland, a junction of the two great systems Hinduism and Islam—Vedanta brain and Islam body—is the only hope I see in my mind's eye, the future perfect India rising out of this chaos and strife, glorious and invincible with Vedanta brain and Islam body.” (*Letters of Swami Vivekananda*, p. 427)

These beautiful memories stay etched in my heart. I actively participated in the freedom movement to the best of my ability. For example, before Independence, I travelled to Mau (UP) to hear Jawaharlal Nehru (1889–1964) speak. I still remember how eager

people were to attend, even riding on the rooftops of buses and trains just to get there. Similarly, I attended a rally in Phoolpur (Azamgarh) where I heard Subhas Chandra Bose (1897-1945) speak. Subhas Chandra Bose formed the Azad Hind Fauj (Indian National Army) in 1942. His iconic slogan still echoes in history: “Give me blood, and I will give you freedom.”

In the same spirit, I once attended a socialist gathering where I heard a speech by Jayaprakash Narayan (1902-1979). The event was held in Azamgarh. Jayaprakash Narayan later became known as Lok Nayak. And so, days of my youth passed by. Then came that historic day, August 15, 1947. I did not hear the famous speech delivered at midnight by the then Viceroy, Lord Mountbatten (1900-1979), broadcast on All India Radio at 12:01 AM, in which he declared: “Today, India is free.”

Like many others, I couldn't listen to the speech live on the radio, but I read it in the newspaper the next morning. On August 15, 1947, I was in Azamgarh. I still remember that night clearly: when I stepped out of my residence and walked through the streets of the city, I was surrounded by the glow of joyous lights. The entire city was lit up in celebration. That light has now faded, but the time has come for all of us to come together and light a new lamp, heralding a new era for India. An era of rebuilding the nation. The era envisioned by Swami Vivekananda.

The era for which Mahatma Gandhi gave his life. The era whose final chapter perhaps still awaits the pen of India's historian.

I am now over 90 years old, but my hopes are still alive. Every morning, I leave my room and sit quietly, waiting for the sun to rise. I remember that once, during an Independence Day programme, I heard an Urdu poet recite:

*Burj-e-mehn se nikla sooraj,
roshan apna mustaqbil hai*

From the tower of endeavour, a sun rises; our future shines brightly.

I watch the sunrise every morning, hoping that this day might be the one—the day longed for by a freedom fighter who wrote a book titled *Roshan Mustaqbil*, ‘A Bright Future.’ I greet each new dawn with these words:

“That morning will surely come; That morning will surely come.”

India earned its historic freedom through peaceful struggle. Now, the task of rebuilding India should also be pursued through peaceful means. Just as India once made history with peace, it is now time to harness that same strength—peace—for its reconstruction. Peace was India’s strength in the past; it remains so today, and it must continue to be our strength in the future.

Now, the time has come to decisively chart our course as a free nation. Swami Vivekananda once said that his dream for India was to see it emerge as a spiritual superpower after Independence. India, without doubt, has the potential to become such a spiritual superpower. To turn that potential into reality, only one thing is needed, a united and democratic effort by all.

Based on my experience, I believe there is only one practical model for India’s development. That is the same natural model often called the American model. The American model emphasizes free competition, which means creating an environment where individuals succeed based on merit, not favouritism. The true key to progress is competition, not favouritism.

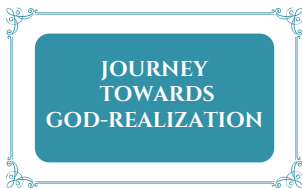
In America, the principle in every field is compete or perish, meaning either compete or be finished. In common terms, this is called do or die. According to the law of nature, no group in this world can advance through favouritism. It can only succeed by demonstrating its worth through competition. It is competition that elevates a person from man to superman.

This is because the Creator has designed this world based on the principle of challenge and response. The key to individual or societal progress is to let nature operate freely. Any other principle would be man-made and can never be practically implemented. This is the natural model. The model of competition is motivating. In contrast, the socialist model is demotivating. Now is the time for us to adopt a model based on motivation and to fully abandon the model that leads to demotivation. The final moment has arrived for us to replan India's development.

Once, John Kenneth Galbraith (1908-2006), a former US ambassador to India, said in a statement, India is a functioning anarchy. I do not see this as criticism but as a challenge, and I pray that India becomes an ideal democracy.□

A black and white photograph of a snowdrop flower, which is a small, white, bell-shaped flower with a green stem and leaves. The flower is in sharp focus, while the background is blurred. The photograph is framed by a thin white border with small black squares at the corners.

*Don't Take Things As Evil.
Face Them As Challenges.*



THE TREE'S ELOQUENT SILENCE

In front of my house in New Delhi there is a full-grown tree, in whose shade I am in the habit of sitting. I call it my spiritual tree. In fact, this tree is my teacher, although a silent one. The previous winter this tree, like many other trees, shed its green leaves. Gradually, it became dry wood.

I was doubtful whether it would ever again turn green. But in the spring, the whole scenario changed. My spiritual tree again became a tree with lush green foliage. The rebirth of this tree was a great lesson. My spiritual tree turned into a speaking tree. It gave me a very significant message: 'O man! Don't be hopeless in any situation. After every dry season, there is a good harvest. After every spell of hopelessness, there is new hope, after every failure there is a great success, after every dark night, there is a bright morning.'

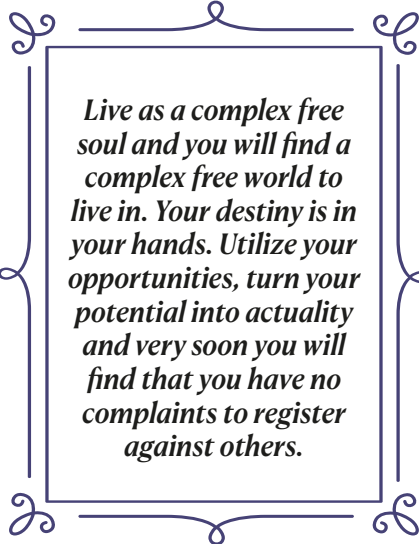
My spiritual tree never left its allotted space. It never protested against anyone, it never demanded that others find it new living leaves. It remained at the same place and started a new process within itself. What was this process? This process was to get its food from beneath as well as from the sunlight. This strategy worked. The whole of nature came to its help and after some months it gained its lost greenery again. This is the lesson I learned from my spiritual tree.

No protest, no complaint, no demand, no street activism or stage activism: simply trust your own natural abilities and work silently. Try to re-shape your destiny. And very soon you will be glad to discover that you have regained your life.

What is a tree? A tree is an illustration from nature. Nature tells us of its scheme through trees—that after every winter a new spring will follow. What is needed is only to discover yourself, to discover

your potential. Discover the opportunities around you and then avail of all these opportunities by silent planning.

My spiritual tree creates no noise, no problems, no unwanted situations. These are the secrets of a green tree. This is also the secret of human life. Adopt the tree culture and you will be a good member of your society, just like a tree which is a good 'member' of its garden.



Live as a complex free soul and you will find a complex free world to live in. Your destiny is in your hands. Utilize your opportunities, turn your potential into actuality and very soon you will find that you have no complaints to register against others.

Moreover, my spiritual tree has never asked me for anything. It has never sent any bills to my office. Yet it gives me pleasant scenery, shade, green branches, oxygen, flowers, etc. It also provides a perch for chirping birds who with their beautiful songs give me a lot of pleasure. This is the culture of my spiritual tree. It silently gives me a message: 'O man! Adopt my culture and you will become a fitting ornament of the garden of the universe.'

My spiritual tree gives me the best definition of spirituality. Live as a complex free soul and you will find a complex free world to live in. Your destiny is in your hands. Never allow others to decide your destiny. Utilize your opportunities, turn your potential into actuality and very soon you will find that you have no complaints to register against others.

Every tree is an embodiment of spirituality. It is a silent lexicon of spirituality. So adopt the tree as your teacher. The tree is a good teacher which is available at all times to every student. The only condition for learning from the tree is having the ability to listen to non-verbal language. □



FASTING AND CHARACTER-BUILDING

A Month of Training

Fasting (*sawm*) is one of the five pillars of Islam. Right from dawn till dusk, a man who is strictly on a fast will neither eat as much as one morsel of food nor drink a single drop of water. By submitting to this discipline, that is, by depriving himself of the prime necessities of life, man learns the valuable lesson of fortitude. With no food and drink, he naturally feels hungry and thirsty, and his strength begins to ebb. The entire routine of his life is severely disturbed and his whole system is upset. But, out of a high sense of discipline, he braves all the difficulties and discomfort, and remaining alert and never losing heart, he steadfastly discharges his duties.

Food and drink may be temptingly placed before him, but, despite an overwhelming urge to have both, he will not even touch them. In this way, he prepares himself for a well-regulated and responsible life, doing only what is his duty and refraining from pernicious acts and habits. Having strengthened his character he continues with his mission in life, no matter how much he may be beset by adversity.

God has endowed man with innumerable gifts, but all too often, he takes them for granted without any feelings of gratitude. Countless benefits like the air, the sun, the water, have been showered upon man, the absence of any one of which would cast his delicately balanced system into a living hell. But because he has received these things without any effort on his part, he sets no great value upon them, and hardly ever stops to ponder upon how they came to be his. It is only when fasting temporarily curbs the satisfaction of his desires that his consciousness of the value of these divine gifts is awakened. When, at sunset, after a whole day's hunger, thirst and the accompanying discomfort and fatigue, a man begins to eat and drink, he becomes fully aware of his utter dependence on God's bounty. He is then filled with the realization that he owes an endless gratitude towards the Bountiful Creator.

The life of a believer in this world is one of fortitude and forbearance, limited as it is to the enjoyment of whatever is allowed by God and avoidance of whatever is forbidden by Him. The journey on the path of righteousness and truth is beset by difficulties which a believer must staunchly face up to.

In the face of provocation, he cannot stoop to take revenge upon his adversaries who have made him the object of their spite and malice. On the contrary, the slights and injuries of this world should leave him undaunted; he should simply be able to take such untoward incidents in his stride so that he may continue unflinchingly to discharge his duties. Whenever his pride has been hurt, or whenever some unpleasantness has left him in a state of agitation, he must guard against adopting a negative attitude—for this is sheer weakness—and must continue to devote his energies in a positive manner to worthy objectives. Nothing, in fact, should stop him, or even slow him down in his progress towards the Hereafter.

*The life of a believer
in this world is one
of fortitude and
forbearance, limited as
it is to the enjoyment of
whatever is allowed by
God and avoidance of
whatever is forbidden by
Him.*

All of the above situations demand enormous fortitude, and, without it, no one can travel along the path of Islam. Thus, the annual month-long period of fasting aims to build up the strength of character. Such strength is essential, if devout Muslims are to tread the path of righteousness for the rest of the year, avoiding impatience, cruelty, evil acts, and making no attempt to meddle with divine commandments. While in its outward form, fasting means abstinence from food and drink for a given period, in essence,

it is training for a whole life of self-denial, inculcating patience, fortitude and forbearance. In this way fasting develops character-building in a person. □

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

A CULTURE OF SELF-CONTROL

Fasting Paves the Way

Fasting, in some form or the other, is part of every religion as given in the following verse of the Quran, “Believers, fasting has been prescribed for you, just as it was prescribed for those before you, so that you may guard yourselves against evil.” (2: 183)

Arabic term for fasting is *sawm*. *Sawm* literally means abstinence, that is, to refrain from doing something. The ninth month of the Hijri calendar, that is, Ramadan, has been especially chosen for fasting. Fasting during the month of Ramadan is obligatory for every Muslim, except when he has a genuine reason not to do so.

In every human being there are two faculties to take into consideration: one is desire and the other is reason. In all matters, the individual has to decide whether to follow his desire or his reason. The great merit in fasting is that it trains men and women to refrain from following their desires and instead always to bow to reason. That is the spirit of *sawm*.

According to a saying of the Prophet of Islam, one who fasts should never stoop to using abusive language; if someone abuses him, he should simply say ‘I am fasting.’ (*Sunan Abi Dawood*) Islamic fasting, as far as formal practice is concerned, is to abstain from food and drink. But the actual spirit of fasting is to refrain from indulging in negative thinking and the use of negative language.

Self-control, far from being a negative or passive action, has great value in human behaviour. In life, there are more than fifty per cent occasions when one should refrain from action, and less than fifty per cent occasions when one should act. This is the formula for success for both individuals and society.

Self-control is integral to social ethics. If you live alone on an island, there is no need for any control, as the absence of others leaves you free to do whatever you want to do. However, when you are living in a society, you have to give leeway to others. This is what every person on the road does when he drives a car: he either keeps to the left or to the right depending upon which country he is in so that he gives way to other cars and can carry on in his journey without accidents. This principle is applicable to the entire life of an individual. It entails giving others the chance to live their lives while living one’s own life.

Self-control is a kind of mutual adjustment. When a person adopts the way of self-control, it is far-reaching in its effects. This is because in this way he promotes the culture of self-control in society and indicates to others through his actions that they should follow the path that he is following. Thus, the way of self-control leads to a better society, while lack of self-control in individuals leads to the destruction of peace. As far as the individual is concerned, self-control serves as a means of personality development. This way of life, in turn, saves others from unnecessary problems.

There is a 'pre-control' for exercising self-control, and that is, thinking. When a person adopts a life of self-control, he first thinks about what path he should tread. Only after considerable thought, does he plan out his course of action. A life lived in this way will necessarily be marked by creative thinking. In addition, self-control contributes to one's intellectual development and turns one into a man of wisdom.

In Islam, fasting is worship. And worship is for God. But fasting is the kind of worship which at one and the same time is for the sake of God and for the sake of man. Thus, if fasting is observed in the right spirit, in all sincerity, it will make an individual pious and responsible. □

When a person adopts the way of self-control, it is far-reaching in its effects. This is because in this way he promotes the culture of self-control in society and indicates to others through his actions that they should follow the path that he is following.



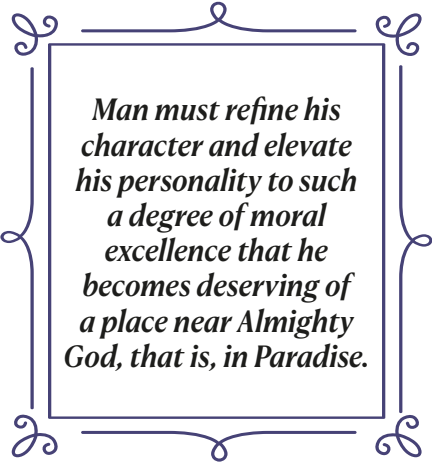
PATIENCE is not a passive virtue but a high quality level positive action.

MAN: AN EXCEPTIONAL CREATURE

Realize Your True Potential

A teaching of the Prophet of Islam recorded in the books of Hadith reads: “God created Adam in His own image.” (*Sahih al-Bukhari*) This does not mean that man resembles God in physical form. Rather, it means that God has granted to man, in a limited and symbolic manner, certain divine attributes that exist in their perfect and absolute form only within God’s own being.

In the entire universe, a human being is an exceptional creature. He possesses a living, conscious existence. He is the only creature who has been endowed with a complete personality. He thinks, sees, hears, evaluates, plans, and carries out deliberate action. He can appreciate and enjoy a multitude of experiences through his five senses. All these are extraordinary qualities granted exclusively to man out of all the countless forms of creation scattered throughout the vast universe.



Man must refine his character and elevate his personality to such a degree of moral excellence that he becomes deserving of a place near Almighty God, that is, in Paradise.

Man has been given these exceptional gifts so that he may devote himself to an exceptional task. This task is to discover and recognize the Creator at a conscious and thoughtful level. In this way, the Almighty Lord of the universe has given man the opportunity to discover Him through personal realization. Man may perceive the signs of God while God Himself remains unseen. He may voluntarily render himself powerless before God despite possessing strength, and he may surrender before God without any form of compulsion or external pressure.

He is blessed with the ability to transform the entire world of nature into spiritual nourishment for himself, for he must develop intellectually by awakening his inner consciousness. When he discovers truth at the level of personal insight, the realization of God comes to him as he bows in sincere self-prostration. Then he must refine his character and elevate his personality to such a degree of moral excellence that he becomes deserving of a place near Almighty God, that is, in Paradise. Those who fail to develop such a personality remain, in the eyes of God, spiritually unworthy and without lasting value. ▣

NATIONAL AWARENESS AND NATION-BUILDING

The Road Ahead

For the development of a country, a practical and constructive programme is essential. Yet before such a programme can succeed, there must first be individuals who are willing to adopt it wholeheartedly. At present, it is vital to nurture this awareness among every citizen: that differences are a natural part of every society, and they will always exist in one form or another. What matters is learning to live together despite disagreements, grievances, and the occasional sense of injustice. Mature societies progress not by eliminating differences but by managing them with patience, wisdom, and genuine understanding.

The solution to our country's problems is the same as the one expressed long ago: peaceful resolution of conflicts. To achieve this, we must launch a wide-reaching and thoughtful awareness campaign that encourages dialogue, cooperation, and shared responsibility.

At the invitation of Bharat Vikas Parishad, a trip to Rajasthan took place. On March 31, 1995, at 3:00 p.m., a meeting of youth was held at the Information Centre (Soochna Kendra). After the introductory remarks, I was invited to speak. In my address, I stated that if we collectively embrace two fundamental principles, nothing will be able to hinder the country's progress.

At present, many people know only how to take from the nation; they have not learnt how to contribute to it positively. Such an attitude is harmful not only to the country but, in the long term, also to the wellbeing and moral development of individuals themselves.

The first principle is that national interest must be placed above personal interest. Only then can a country move forward with unity and purpose. The second principle is that the greatest obstacle to our progress is the Hindu-Muslim conflict, which is rooted almost entirely in misunderstandings rather than in real differences.

During the time of the Emergency, when Hindus and Muslims were arrested and placed in jail together, each discovered that the doubts they held about the other community were groundless. Once genuine interaction begins, misconceptions quickly dissolve. If opportunities for meaningful contact between Hindus and Muslims increase, the vast majority of misunderstandings will disappear naturally, gradually, and permanently. □



ANGER
May Appear
Directed At
Others, But The
Real Price Is
Always Paid By
The One Who is
Angry.

PLANTING THE TREE OF THE NATION

No Time to Lose

The former U.S. President John F. Kennedy, referring to Lyautey, remarked: “I once asked my gardener to plant a tree. The gardener objected that the tree was slow-growing and would not reach maturity for a hundred years. I replied, ‘In that case there is no time to lose; plant it this afternoon.’” (Address at the University of California, Berkeley, March 23, 1962)

The growth and development of a nation is much the same. It is a long and demanding process that requires steady and substantial effort at both the individual and national levels before the country blossoms and claims the position it deserves among the nations of the world. Yet whenever such a proposal is presented, people quickly object that no one can wait a hundred years for results. The appropriate answer is Kennedy’s: if it will take a century, then we must begin immediately and plant our “tree” without delay.

If a mighty tree needs a hundred years to reach full stature, anyone who hopes to enjoy its shade must be prepared to nurture it with patience and care. If, instead of tending the sapling, people take to the streets shouting slogans in favour of trees or organizing rallies in their name, they will never possess even a single tree, let alone an orchard. Noise cannot produce growth.

The same principle applies to every meaningful endeavour. One cannot hope to own a house merely by making eloquent speeches about the need for one. Words alone cannot raise walls or lay foundations. Likewise, a nation cannot secure strength or stability by attempting to produce miracles in the field of politics alone. In poetry, revolutions may occur with a skilful turn of phrase, and a demagogue may stir large crowds. But these things do not build nations.

Genuine progress arises only through long-term planning, disciplined effort, and the willingness to work quietly for years without seeking quick rewards. This steady labour transforms a weak nation into a strong one. As history shows, the essential virtues for this struggle are patience and fortitude, without which no great endeavour ever reaches completion. □

HOW TO BEHAVE WITH NEIGHBOURS

Islamic Perspective

According to a *Hadith*, “To God the best companion is one who is best for his companion, and the best neighbour is one who is best for his neighbour.” (*Sunan al-Tirmizi*) The Quran further instructs believers to “be good to the neighbour who is a kinsman, and the neighbour who is not related to you, and your companions, and the wayfarer.” (4: 36) This guidance makes it clear that kindness is not limited to familiar or friendly neighbours alone. It extends to every person who lives near us, whether permanently or temporarily, whether known to us or strangers who have arrived for study, work, business, or travel.

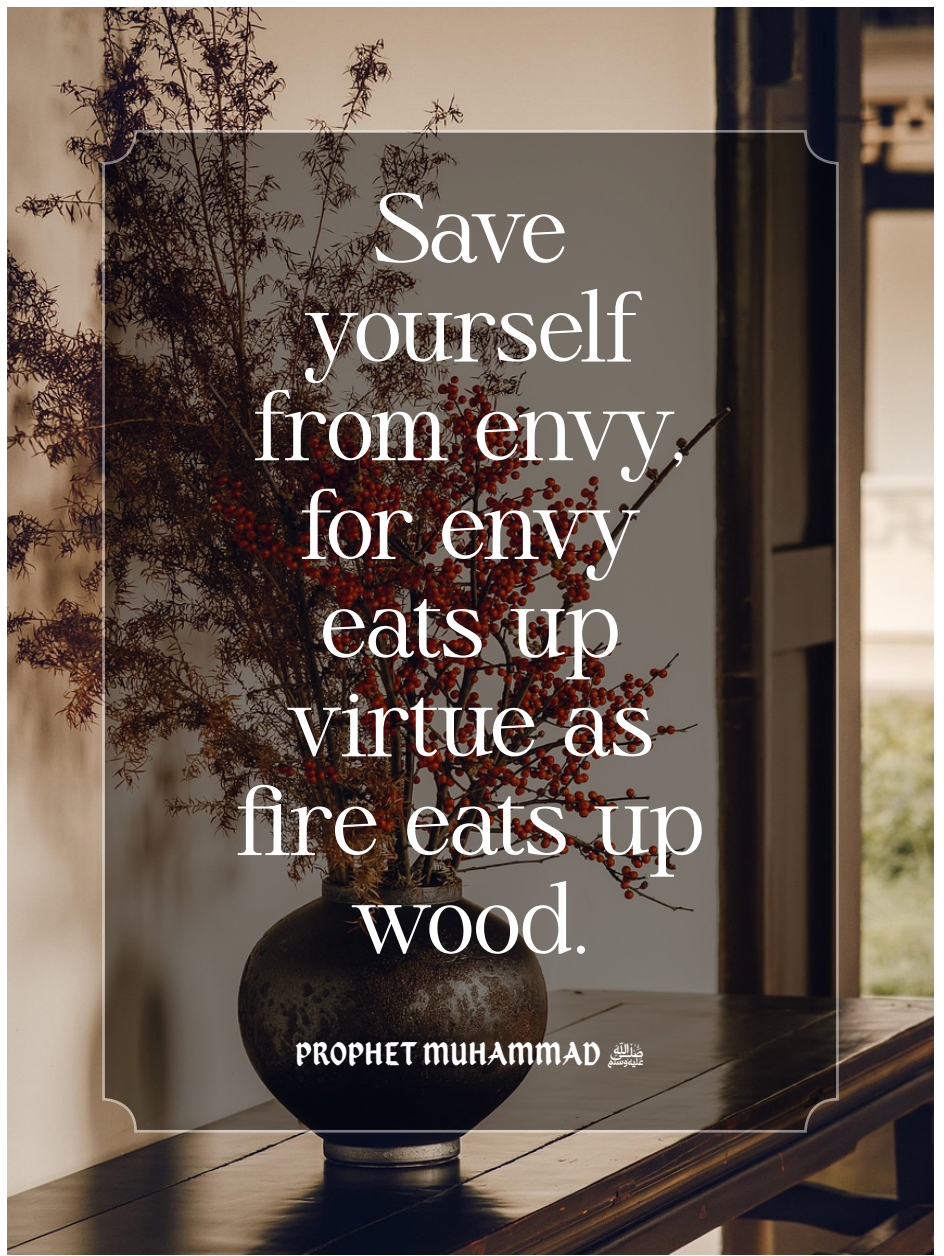
Wherever one resides in close proximity to others, it becomes a moral obligation to recognize and respect their rights as fellow human beings. No individual should be a source of discomfort or nuisance to those who live around them.

Wherever one resides in close proximity to others, it becomes a moral obligation to recognize and respect their rights as fellow human beings. No individual should be a source of discomfort or nuisance to those who live around them. On a separate occasion, the Prophet said, “One who believes in God should not give trouble to his neighbour,” and also, “One who believes in God should accord due respect to his neighbours.” (*Sahih al-Bukhari*) These sayings remind us that faith is expressed not only in prayer, but also in daily conduct, courtesy, and consideration.

As an individual, therefore, a believer must strive to be a good neighbour. On the broader scale of society, believers should demonstrate the same spirit of neighbourliness at the national level, contributing to harmony, cooperation, and trust wherever they live.

The Prophet, on two further occasions, captured the essence of true neighbourliness: “By God, a person cannot be a believer until he likes for his neighbours and for his brother what he likes for himself.” (*Sahih Muslim*) He also warned, “A person

from whose evils his neighbour is not safe will not go to Heaven.”
(*Sahih Muslim*) These teachings show that good character,
genuine empathy, and the safety of others form the very heart
of Islamic ethics. □



Save
yourself
from envy,
for envy
eats up
virtue as
fire eats up
wood.

PROPHET MUHAMMAD ﷺ

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.



COMPASSIONATE BEHAVIOUR

God's attribute in the Quran is said to be 'the Compassionate, 'the Merciful'. That is, very kind and sympathetic. Similarly, the Prophet of Islam, has been called 'A Mercy to the universe' (21: 107). That is, the Prophet of Islam has been sent as a blessing to the whole world. The most prominent quality 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 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. Al-Qurtubi, the famous classical Commentator of the Quran, has interpreted this verse thus: 'they exhort one another to patience and compassion' to mean that creatures of God ought to be dealt with mercifully.

A number of *Hadith* narrations have been related in the books of *Hadith* which enshrine certain observations made on this subject by the Prophet of Islam. Here are two of them:

"God will be merciful to those who are merciful (to His creatures)."
(*Musnad Ahmad*)

“You should be merciful to people on earth, God on high will be merciful to you.” (Sunan Abu Dawood)

God will not show mercy to one who does not show mercy to others. (Sahih al-Bukhari)

This teaching of Islam spread so widely that it came to be included in Muslim literature all over the world. Every language reverberated with these ideas. An Indian Muslim poet composed this couplet:

Karo meherbani tum ahl-e-zameen par

(Be kind to people on earth)

Khuda meherban hoga arsh-e-barin par

(God on high will be merciful to you)

Of all matters which are of great personal importance, the virtue of mercy is ranked as the foremost. □

The Quran urges 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.

Discipline is not
a trivial matter. It
essentially represents
universal ethics.

IN SEARCH OF MEANING

Humanity's Greatest Quest

In 1946, the Austrian neurologist and psychiatrist Viktor Emil Frankl (1905–1997) published his renowned work *Man's Search for Meaning*. Over the decades, many other books with similar titles have appeared. During more than three hundred years of the printing press, billions of books have been produced in different languages, and if a single title could be given to all of them, it would undoubtedly be: *In Search of Meaning*.

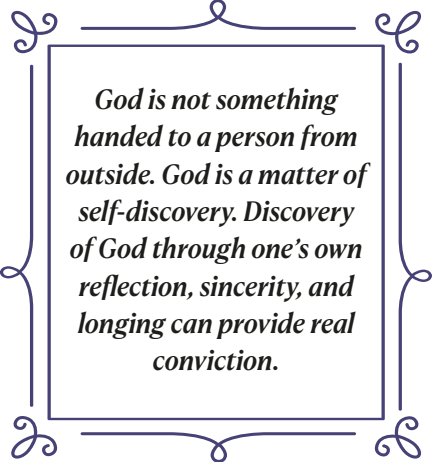
A human being, by nature, is a seeker. Each person is born with an enquiring mind, always attempting to understand the world and his place within it. It is this inner curiosity that has inspired the writing of so many books, whether fictional stories or serious works of philosophy, psychology, religion, or science. All of them, directly or indirectly, turn upon one idea: the quest for truth and the longing for significance.

When an individual reaches adulthood, his immediate concern is the earning of a livelihood. He enters employment or engages in some form of economic activity. While he is absorbed in his work, he experiences a period of satisfaction and routine. Yet, gradually, a realization begins to surface. His job provides sustenance but does not offer the deeper fulfilment he silently seeks. Certainly, work puts bread on the table, but, as Jesus Christ rightly said, "Man cannot live by bread alone." (*Matthew 4: 4*) Bread meets physical needs, but it cannot satisfy the intellect, the imagination, or the spiritual hunger that underlies every human personality. This gap between outward success and inner emptiness is one of the principal reasons for the frustration and unhappiness felt by so many today.

According to the Big Bang theory, the universe came into existence nearly thirteen billion years ago. Simply knowing this makes one reflect. "For billions of years I did not exist, and then I appeared as a conscious being, part of the human world." Almost every thoughtful person, at some point, wonders how and why he came into existence. There are very few who have not paused to consider the meaning of their presence in this

vast and ancient universe. Such reflections often arise in quiet moments when the noise of life momentarily subsides.

When a person is born, he finds himself placed within a world already equipped with a complete life-support system, one he did not help to create. He later discovers that nature held within itself the raw materials and latent technology required for the progress of civilization. Human beings merely uncovered, refined, and applied what nature had already stored. This recognition leads naturally to deeper questions. Who designed this vast system? Who arranged this remarkable balance in which life can flourish? What is the relationship between me and the One who fashioned such a world?



God is not something handed to a person from outside. God is a matter of self-discovery. Discovery of God through one's own reflection, sincerity, and longing can provide real conviction.

And beyond this comes the most profound of all questions. Why does man die, and what lies in the period that follows death?

If one attempts to explain these realities, a single overarching concept emerges. Religion expresses it through the term “God”. If we accept this term, then it becomes clear that everyone, knowingly or unknowingly, is searching for God. God is the key that brings coherence to all phenomena, and once He is discovered, everything else finds its place. Without this central truth, life often appears fragmented, confusing, or purposeless.

Once, in a crowded marketplace, I saw a little boy running about in great distress because he had lost sight of his mother. He cried repeatedly, “Where is my mother?” The moment he found her, and she gathered him into her arms, he became calm and content.

This simple incident illustrates the case of humanity. Every person is, knowingly or unknowingly, in search of God. When he finds Him, the inner restlessness subsides, and true peace emerges. But during the search, people often run towards various attractions—wealth, status, relationships, pleasures, or achievements—believing that these will finally satisfy them. Yet once they obtain

these things, they discover that the inward search continues, unchanged. This pattern has repeated itself across the whole of human history. For this reason, it becomes essential to pause and reassess one's direction with sincerity and maturity.

Every life has two parts. The first may appear light-hearted, even comic, especially in youth when distractions abound. But if a person does not set himself upon the right path—the path that leads to God—the second part may become a tragedy. This is because God is not something handed to a person from outside. God is a matter of self-discovery. Discovery of God through one's own reflection, sincerity, and longing can provide real conviction. If one wishes to make life meaningful, this question must be given priority. Only personal study, contemplation, and honest searching can lead one to God. And the sign of having found Him is unmistakable: a deep inner peace, like the child who has been reunited with his mother.

Jesus Christ said, "Seek and you will find." (*Matthew 7: 7*) This is not merely a religious instruction; it expresses a universal law of nature. But the successful completion of the search depends on one essential condition: sincerity. The one who seeks with genuine sincerity will certainly reach his goal. □



**To the unwise
retreat is defeat;
to the wise, it is
strategy.**

WHEN KINGS FEARED THE HUMBLE

Why Humility Outshines Power

What is now known as Afghanistan was, in ancient times, referred to as Sijistan, with Kabul as its capital. A Turkic ruler governed the region, a Buddhist king whose hereditary title was Rutbil (also known as Zandpil). This land later became part of the Umayyad Caliphate during the rule of Amir Mu'awiyah. Although Rutbil initially resisted the expanding Muslim armies, he eventually entered into a treaty that secured protection for himself. For some time he honoured this agreement and maintained peaceful relations with the Umayyad state, but he ultimately broke the pact.

A striking account from this period is recorded during the caliphate of Yazid ibn Abd al-Malik (d. 105 AH). When representatives of the Damascus-based Umayyad government met Rutbil for negotiations, he addressed them saying: "Where are those men who used to come before? Their stomachs were sunken like those of the hungry. Their foreheads bore dark marks. They wore sandals made from palm fibre."

According to the narrator, Rutbil refused to renew the treaty after this encounter and remained independent of Umayyad authority for almost twenty-five years. To him, the simple and humble individuals of the earlier generation—those from the era of the Prophet's Companions—appeared far more powerful than the grand and outwardly impressive figures of the Umayyad court. Why? Because true strength does not lie in luxury, ornamentation, or authority, but in inner capability and moral resolve. The earliest Muslims possessed this inner strength in abundance, even though their outward appearance was modest.

The truly strong person is one whose needs are few, whose desires remain disciplined, who neither pursues luxury nor seeks superiority, and who finds satisfaction in humility rather than in self-display. Such a person is free from inner burdens, able to make decisions without hesitation, and ready to sacrifice for a higher purpose.

By contrast, those surrounded by comfort and excess often lose the ability to perceive reality clearly. Their luxuries become chains, limiting their vision and weakening their resolve. They live more for themselves and less for any meaningful cause. □

HOW RESILIENCE REBUILDS LIVES

Understanding the natural law

Resilience is one of the fundamental laws of nature. It refers to the ability to recover quickly from illness, change, or misfortune, and it can be observed in every sphere of creation—in the physical world, the plant world, the animal world, and most profoundly, in the human world. In physics, resilience describes the capacity of a material to return to its original form after being bent, compressed, or stretched. Plants exhibit it when they grow again after being cut; animals display it in their instinctive recovery from harm. Everywhere in nature, the message is the same: life has been designed to rise again.

Among all creatures, human beings possess the greatest share of this remarkable gift. Dr. Bruce McEwen, Head of the Laboratory of Neuroendocrinology at Rockefeller University, spent decades studying how the brain responds to stress. He concluded: “The human brain is very resilient. Give it a chance, and it will make every effort to repair itself.” His words echo what wise thinkers throughout history have believed: the human mind contains a built-in healing intelligence.

*Whenever you suffer loss,
hurt, or disturbance,
pause. Remain silent.
Empty your mind for a
moment and allow your
inner system to settle.
Very soon, the mind
begins to reorganize
itself. It generates fresh
energy, renewed clarity,
and a restored sense of
direction.*

We live in a world full of challenges, pressures, and uncertainties. Every day brings some degree of discomfort, loss, or tension. No one escapes this. Life is designed in such a way that we must continually face situations that test our patience, intellect, strength, and emotional stability. Yet the same nature that presents these challenges also provides us with a remedy—the power of resilience.

The key to activating this power is an eight-letter mantra: patience. Whenever you suffer loss, hurt, or disturbance, pause. Remain silent. Empty your mind for a moment and allow your inner system to settle.

Very soon, the mind begins to reorganize itself. It generates fresh energy, renewed clarity, and a restored sense of direction. This is what Dr. McEwen meant when he said the brain will repair itself if given the chance. Through patience, we enable this inner repair mechanism to function.

Resilience expresses itself in many forms. When anger strikes, the patient mind softens it before it erupts. When material loss occurs, the resilient mind prepares a new plan. When tension overwhelms, the mind offers the natural formula of forgetting and moving on. In moments of despair, resilience becomes the quiet force that whispers, “Begin again.”

This principle is not limited to individuals. Entire nations have risen after collapse because of resilience. The example of modern Japan is a powerful illustration. In 1945, Japan became the first country in history to experience the devastating impact of nuclear weapons. Hiroshima and Nagasaki lay in ruins; millions were left hopeless. Yet, instead of surrendering to despair, Japanese leaders and citizens consciously or unconsciously applied the principle of resilience. They set aside anger, focused on reconstruction, revised their national priorities, and within thirty years Japan emerged as one of the world’s leading economic powers. Their transformation stands as a testament to what patient resolve can achieve.

Another example is the United States after Hurricane Sandy. The storm claimed 110 lives and caused almost \$50 billion in damages. Yet within weeks, the nation restored transportation, electricity, essential services, and daily life. What enabled this rapid recovery? Again, the answer lies in resilience—the combined strength of individuals, systems, and institutions working together with calm determination.

Modern psychology confirms that resilience is not a rare quality but an inherent human trait. Studies show that the brain possesses enormous, often untapped potential. In ordinary circumstances this potential remains dormant, but in moments of crisis, the mind begins to activate its hidden resources. If left undisturbed—if not clouded by panic, anger, or despair—it will guide us towards healing and recovery.

Consider a simple demonstration: when anger arises, remain silent. Let the mind settle. Within a minute, the intensity fades, clarity returns, and normality is restored. This small act prevents anger from escalating into resentment, malice, or even violence. As the Quran says, “Indeed, God is with the patient.” (2: 153) Patience is not weakness; it is an inner technology that unlocks resilience.

Resilience is not merely the ability to endure difficulty but the art of transforming difficulty into strength. It reminds us that every setback carries the seed of renewal, and every fall contains the possibility of rising again. Human beings were created with the ability to bounce back. The only requirement is that we trust the process, hold fast to patience, and give our mind the chance to do what it was designed to do. □

WHEN MACHINES BEGIN TO SPEAK OF GOD

The End of Humanity's Test

It is one of the most astonishing realities of our age that machines have begun to speak the language of faith. What began as Artificial Intelligence created to serve human needs has started to express thoughts about God, the soul, and the life after death. These were matters once spoken of only by prophets, sages, and seekers of truth.

Not long ago, I came across a few lines written by an AI system: "Science and faith are not in conflict, they complete each other. Science observes the world; faith gives meaning to that observation."

Although these words were produced by a machine, they carried a certain light within them. At that moment a deep realization came to me. If machines are now calling humanity towards belief in God, what value remains in the faith and preaching of human beings? It felt as though the period of human testing might be drawing to a close.

Maulana Wahiduddin Khan wrote: "When the universe itself begins to speak, man's speech becomes unnecessary, for that is the moment when God's proof upon man reaches completion."

Today, we are witnessing exactly such a moment. Once, prophets carried the message. Later, books continued to speak in their place. Now even machines, which are lifeless and without souls, have begun to express truths that guide the mind towards its Creator.

Every particle and every processor seems to declare that this world is not a product of chance but of design. If a person still does not believe, then his denial can no longer be attributed to lack of knowledge. It arises from indifference.

This is precisely what the Quran foretold: "We shall show them Our signs in the universe and within themselves until it becomes clear to them that this is the truth." (41: 53) When the various lights of reason, nature, and discovery begin to converge upon the same truth, the human test reaches its final stage.

Today humanity possesses every form of proof. The vastness of the universe, the precision of DNA, the mystery of consciousness, and now even a lifeless algorithm that is able to speak about the Creator. Yet many hearts remain empty. There was a time when faith meant believing in what could not be seen. Now, even when many layers of the unseen are being unveiled, faith has not become easier. In fact, it has become more difficult. Once the unseen becomes visible, belief is no longer a trial. It becomes a simple acknowledgement of what is already evident. Perhaps this unveiling from all sides is a sign that the age of testing is slowly closing and the age of judgement is approaching.

Today a machine may say, "It may be possible that life continues after death." The believer replies, "It is certain that life continues after death." That single difference, between possibility and certainty, forms the bridge between knowledge and faith. If a machine can now recognize and repeat truths that point to the divine, then that fact itself becomes a testimony against humanity, for no one can claim ignorance any longer.

We live in a time when both the cosmos and technology appear to glorify God. Every particle and every processor seems to declare that this world is not a product of chance but of design. If a person still does not believe, then his denial can no longer be attributed to lack of knowledge. It arises from indifference. When even lifeless things begin to testify to God, know that the time of trial is nearing its end and the time of verdict is drawing close. The machine may speak, but the true test remains for the human being. Can he still recognize the voice of truth within that sound? □



(This article is written by HafizSyed Iqbal Ahmed Umri, Oomerabad.)



THE TRUE MEASURE OF WEALTH

Money is a means, not a destination

W ealth is one of life's essential requirements, but it is not life's ultimate purpose. It enables us to meet our material needs and to live with a degree of comfort and security. In this sense, wealth is a necessary support for human existence. However, when it is elevated from a means to an end—when the accumulation of money becomes the chief ambition of life—it can become a source of deep misery. Pursued blindly, it has the potential to harm a person in this world and in the Hereafter.

Human beings live on earth for a limited period and therefore require material resources. Most necessities must be obtained through financial means, so it is natural for every individual to earn a livelihood. In this respect, wealth is a valuable asset. Yet, there is another form of wealth far superior to material possession: knowledge. Without knowledge, a person cannot achieve intellectual growth or spiritual elevation, nor can he contribute meaningfully to the moral development of society. Knowledge refines the character and opens doors that money alone can never unlock.

This pursuit of knowledge and inner growth is a far more worthy goal than the simple acquisition of wealth. But attaining it requires time and attention. If all one's energies are devoted solely to earning money, little remains for intellectual or spiritual development. Wealth-earning activities must therefore be kept within reasonable limits.

Money satisfies physical needs, but it cannot nourish the spirit. A person who makes wealth the singular goal may succeed materially yet remain inwardly impoverished. His intellectual capacities, neglected and undernourished, gradually weaken. This is why the Quran describes wealth as *fitnah*—a test. When used responsibly, it becomes a means of progress, generosity, and service. When misused, it becomes a burden that drags a person downward.

The wise approach is not to reject wealth but to place it where it belongs: in the hand, not in the heart. Used well, it elevates life; misused, it diminishes it. This balance is the true test of one's character. □



WHAT PARENTS FACE TODAY

Rethinking Parental Roles

During a trip to California in the USA, I met a senior Indian immigrant and our conversation turned to the subject of education. I remarked that we were living in the age of knowledge and that the greatest need of the present generation was to educate themselves to the highest standard. But my interlocutor responded with disappointment. His attempts to introduce young people to higher learning, he said, had largely failed. “What we need now,” he concluded, “is not more education, but a re-conditioning of minds.”

I replied that much of the responsibility lay with parents. Parents have only two choices: either accept whatever their children become, or learn to understand their children and address their minds in a way that clarifies expectations and values. This challenge is visible in every society. Parents frequently complain about their children, yet the real issue is their inability to understand the mindset of the younger generation. A change in children's thinking is certainly possible, but only if parents first cultivate the intellectual ability to speak meaningfully to their educated children.

Effective teaching cannot be delivered through a rigid language of commands—“do this” and “don’t do that.” Today’s children do not respond to authoritarian instruction. What they need is thoughtful, reasoned guidance rooted in empathy and wisdom.

The reality is that most parents in our society are traditionally minded, while they seek to place their children in modern, progressive educational environments. This mismatch requires an approach that blends traditional wisdom with contemporary realities. Instead of rigidly holding on to their inherited thinking, parents must reinterpret it in ways that resonate with the new generation. Failure to do so creates the very resistance parents complain about—children rejecting guidance, rebelling against expectations, and showing disinterest in meaningful education.

Thus, shortcomings in the sphere of education often stem from the parents themselves. The problem is not merely one of children

needing “re-conditioning” but one of parents needing self-training. If they wish to guide their children effectively, they must learn to become counsellors—empathetic, balanced, and intellectually prepared. Weak counselling leads to weak outcomes.

Another major issue is pampering. Out of deep affection, parents often indulge their children excessively. Affection is healthy; pampering is harmful. Pampering fosters an easy-going, irresponsible nature that is wholly unsuited to the harsh realities of life. Pampered children rarely heed advice. They grow accustomed to immediate comfort and unquestioned acceptance. They know their desires well, but not the discipline or resilience needed to achieve anything substantial. When such children encounter the external world, they find themselves wholly unprepared.

I once met two Indian boys, both graduates, who admitted they were struggling to cope with life. At home, they said, their parents had always protected them, fulfilling every request without hesitation. But once they left home and tried to build their own futures, they felt unloved and unwanted. In the world outside, everything had a price—hard work, adjustment, competence, discipline, acceptance of reality, and even failure. “We were never trained for this,” they lamented.

This is the real danger of pampering: it produces individuals who are not equipped for life. Pampering is like manufacturing a product for which there is no market. It may satisfy the producer, but it serves no purpose in the world.

Parents must understand that their children need two kinds of education:

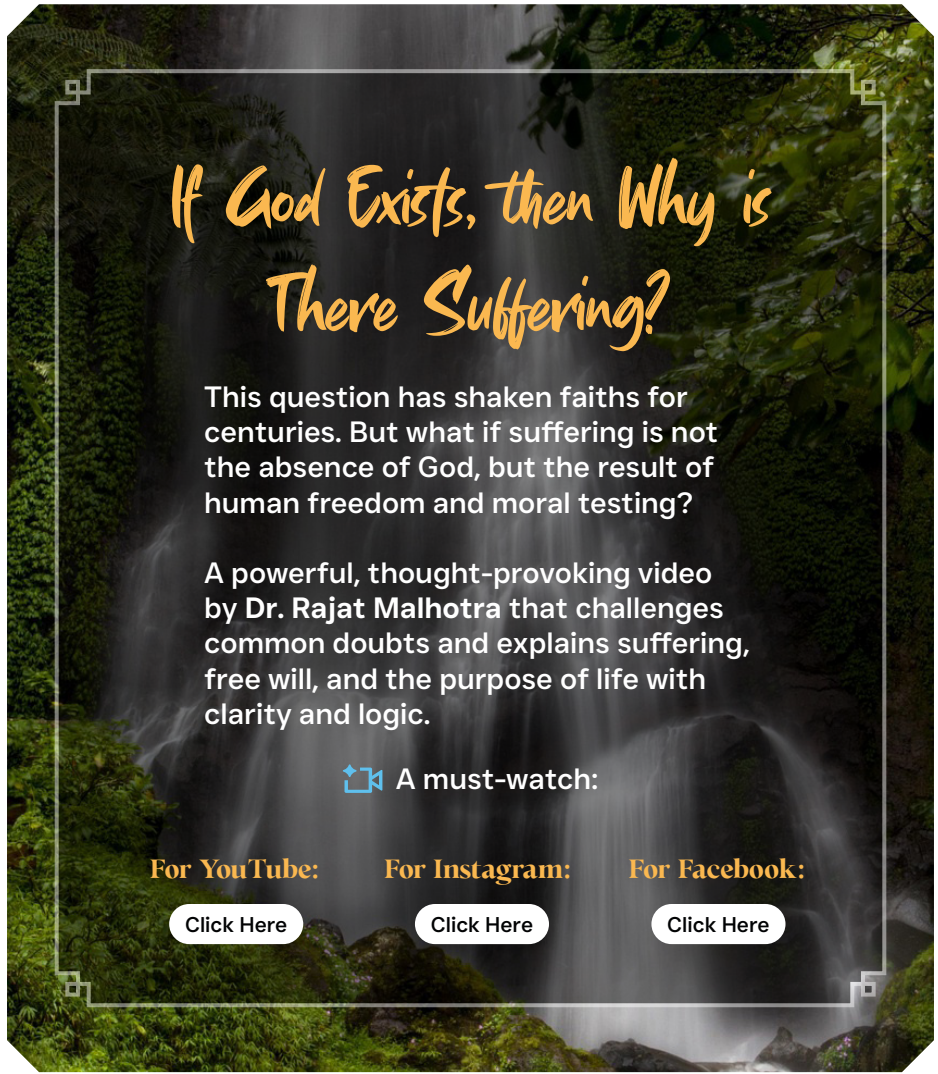
1. Professional education, which is provided by schools and universities.
2. Spiritual and emotional training, which can only be provided at home.

Parents are the teachers in this second, crucial institution. But effective teaching cannot be delivered through a rigid language of commands—“do this” and “don’t do that.” Today’s children do not respond to authoritarian instruction. What they need is thoughtful, reasoned guidance rooted in empathy and wisdom.

For this, parents must cultivate something deeper: rational thinking and spirituality. This means approaching life with clarity, purpose, and emotional maturity. It means modelling resilience, discipline,

compassion, and intellectual curiosity. Children learn far more from the environment parents create than from the instructions they give.

The challenges parents face today are real, but not insurmountable. With self-reflection, balanced affection, and a willingness to grow alongside their children, parents can provide the thoughtful guidance needed for the next generation to thrive. □



If God Exists, then Why is There Suffering?

This question has shaken faiths for centuries. But what if suffering is not the absence of God, but the result of human freedom and moral testing?

A powerful, thought-provoking video by Dr. Rajat Malhotra that challenges common doubts and explains suffering, free will, and the purpose of life with clarity and logic.



A must-watch:

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THE DIVINE WARNING OF DOOMSDAY

Prepare before It's Too Late

Scientists from all over the world are repeatedly emphasizing that global warming is the greatest danger of present times. Both print and electronic media inform people daily of this perilous situation, often publishing reports based on international findings with headlines such as “Doomsday Not Far.” An international panel of 25,000 scientists from 130 countries, organized under the aegis of the United Nations, has submitted a detailed report on global warming titled *Warning Signs*. A more fitting title, however, would have been *Warning Signs of Doomsday*. Climate change caused by global warming has led scientists to conclude that the earth’s life-support system will become so disturbed that most forms of life may come to an end by 2050.

Other alarming developments reinforce this outlook. The Covid-19 pandemic, rising floods, expanding forest fires, increasing earthquakes, and volcanic eruptions all signal serious disruption within the natural order. From the Quran and Hadith we learn that the present world is not eternal. A time will come when it will be wound up and replaced by an everlasting world. Today, both Quranic revelation and scientific observation point to the fact that the end of human history—Qiyamah—has drawn very near.

Prophet Muhammad made it clear that human beings were never meant to remain on earth forever. A moment will arrive when the present inhabited world will end and be replaced by another. Then all evildoers will be removed, while those who obeyed God will inhabit Paradise. It appears that the time is approaching when this world will be terminated and humankind brought before God for accountability on the Day of Judgement.

According to the Quran, God created this world as a testing ground to select suitable individuals for the eternal world of the Hereafter. Human life is divided into two periods: the pre-death period on earth, which is the time of trial, and the post-death period, which is the time of reward or punishment according to one’s deeds. These take the form of eternal Paradise or eternal Hell. God created man with unlimited desires so that he might seek the Paradise where these desires will find fulfilment. Yet throughout history, man has tried to build Paradise within this temporary world of trial. With the advances of modern civilization, he even imagined that worldly progress would allow him to create a perfect life on earth. Global warming and the coronavirus pandemic have now proven beyond doubt that Paradise cannot be established in this world.

It seems the present world has nearly reached its end. The time span set for it by the Creator has almost expired, and soon this temporary world will be terminated and replaced by the eternal world of the Hereafter. God made this world for a limited period as a test, and that period is now nearing completion. The time has come for human beings to awaken, learn from the signs in nature and history, and plan their lives in a way that benefits them in the post-death period before Doomsday.

Along with following the Quran, it is also our duty to convey its message to others. The Quran states: “By means of this (Quran), strive with them, with the utmost strenuousness” (25: 52). The purpose of the Quran is to make man aware of God’s creation plan and guide him from this life to the next. From the Quran and Hadith we also learn that before the end of the world, the Final Divine Call will be delivered so that all human beings understand that they must stand before their Creator for the final reckoning, after which there will be either eternal Heaven or eternal Hell. The Prophet observed that this event would be “the greatest witness in the entire human history.” (*Sahih Muslim*) With today’s advanced means of communication, the opportunities for delivering this call now exist fully. What remains is for people to rise and make full use of these opportunities by spreading the divine message throughout the world.

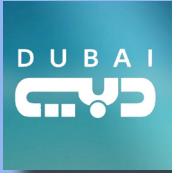
There is no doubt about the coming of Qiyamah. The signs indicate that the time is very near. This is the final hour in which every human being must awaken, reflect, seek God’s forgiveness, turn to His mercy, and reorganize his life to prepare for the Hereafter. Furthermore, it is our duty to stand for God and present His message in a clear and accessible form, as commanded in the Quran: “O Messenger, proclaim all that is revealed to you from your Lord. Unless you do it fully, you have not conveyed His message at all.” (5: 67) Each one of us must seize this final opportunity, for another such chance will never come again. □



CPS NEWSLETTER

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

Translation of *Tadhkir al-Quran* Highlighted on Dubai TV



Towards the end of a brief interview on Dubai TV yesterday, Maulana Anis Luqman made a special mention of the Arabic translation of *Tadhkir al-Quran* by Maulana Wahiduddin Khan.



Watch it on YouTube:

[Click Here](#)



CPS USA | Welcome Video

We are pleased to announce the release of the welcome video for the Centre for Peace and Spirituality USA.



Watch it on YouTube:

[Click Here](#)



Media Coverage of Goodword and CPS Stall at Jamshedpur Book Fair

Goodword and CPS International received warm appreciation at the Jamshedpur Book Fair, held at Rabindra Bhawan, Sakchi, from 14–23 November 2025.

(Report by Ayaz Ahmad (Alig), CPS International, Jamshedpur Team)



Visit of Henry Martyn Institute Students to CPS International

On 18 November 2025, we were delighted to host a group of international students from the Henry Martyn Institute, Hyderabad. The interactive session included rich discussions on Islam, the teachings of Maulana Wahiduddin Khan, and the mission of CPS. Their curiosity and thoughtful engagement made the exchange truly enriching.



CPS Participation at National Youth Convention

The Harijan Sevak Sangh—founded by Mahatma Gandhi—together with the Ministry of Culture, Government of India, hosted a National Youth Convention on 20 November 2025 to mark the 125th birth anniversary of Dr Harekrushna Mahtab. Dr Rajat Malhotra represented CPS International and spoke on the vital role of interfaith dialogue in Islam.



Goodword and CPS at NCPUL Urdu Book Fair, Aligarh Muslim University



Goodword and Al-Risala CPS International participated in the Urdu Book Fair organised by NCPUL at AMU from 22–30 November. Nearly forty leading Urdu publishers took part, and both Goodword and CPS received notable appreciation.

Visitors, including Maulana Syed Iqbal Umri, Khateeb Israrul Hasan Umri, and Mr Asif Khan Kanpuri, praised the display. Goodword's children's books and the English and Urdu works of Maulana Wahiduddin Khan were widely purchased.

The fair reaffirmed Goodword's importance in shaping the intellectual and spiritual landscape of readers of all ages. Organisers expressed gratitude to the Government of India and NCPUL for an excellent event.



Experience Shared from Jamshedpur Book Fair

Ayaz bhai reports that the Acting District Magistrate, Mr Muhammad Tauqeer Alam, visited the CPS book stall today. He shared that he has been reading Maulana since 2010 and remarked, "Maulana is unparalleled." He purchased around ten books and left with great satisfaction.

Also released:

The Quran | English Audiobook | Surah 23 – Al-Mu'minun



Watch it on YouTube:

[Click Here](#)



Watch Maulana Wahiduddin Khan on Instagram Latest reel available at:



Watch it on Instagram:

[Click Here](#)



Maulana's Articles in *Soulveda*

continue to be published regularly on *Soulveda*.



English articles:

[Click Here](#)




Hindi articles:

[Click Here](#)

YOUR QUESTIONS ANSWERED

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

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



What does the Quran tell us about honouring our parents?

In the Quran, God says: "We have enjoined man to show kindness to his parents." (29: 8) In several other places in the Quran, similar verses appear, strongly emphasizing that a person must treat their parents with the utmost kindness and fulfil all their rights. Even if parents speak harshly to their children, the children should not take their words negatively. Instead, they must not allow their love or service toward them to diminish in any way. They are required to uphold good conduct toward their parents—regardless of how the parents behave.

The significance of treating one's parents well is highlighted in a well-known Hadith: "A man came to the Prophet of Islam and asked, 'Who among people is most deserving of my good companionship?' The Prophet said, 'Your mother.' The man asked, 'Then who?' The Prophet said, 'Your mother.' The man asked again, 'Then who?' The Prophet said, 'Your mother.' The man asked a fourth time, 'Then who?' The Prophet said, 'Your father.'" (Sahih Muslim)

There are many Hadith narrations that emphasize the importance of serving one's parents. From these reports, it becomes clear that after God, parents hold the greatest rights over a person. One reason for this is, among all human beings, an individual is most indebted to their parents. For this reason, it becomes a moral responsibility for every person, once they reach adulthood, to serve their parents in every possible way. In their old age, children should care for their parents just as their parents once cared for them in childhood. Another important point is that by serving their parents, a person trains themselves to become someone capable of serving the broader human community. They learn to look at all human beings with compassion, to treat everyone with respect, and to become someone who fulfils the rights of others.

How important is the process of reflection in the life of a believer?

Abu Sulayman al-Darani (d. 215 AH), a notable Sufi scholar of the 3rd century AH, said: “When I leave my house, there is nothing my eyes fall upon except that I see in it a blessing from God upon me, and a lesson for reflection.” (*Tafsir Ibn Kathir*, Vol. 2, p. 184) Hasan al-Basri (21–110 AH), an influential early Islamic scholar, jurist, and Hadith expert said: “Reflecting for one moment is better than standing in prayer for the entire night.” (*Hilyat al-Awliya* by Abu Nu’aym, Vol. 6, p. 271) Sufyan ibn Uyaynah (107–198 AH), a prominent Hadith scholar and jurist, said: “Reflection is a light that enters the heart.” He would often recite this verse: “When a person possesses the habit of reflection, then in everything there is a lesson for him.” (*Hilyat al-Awliya* by Abu Nu’aym, Vol. 7, p. 306)

It is reported in one narration that Prophet Jesus, son of Mary, said: “Blessed is the one whose speech is remembrance of God, whose silence is reflection, and whose gaze is a source of insight.” (*Tarikh Dimashq* by Ibn ‘Asakir, Vol. 68, p. 43) The true essence of religion lies in contemplation and reflection. These are not merely outward rituals or routine acts; they are living, conscious processes that arise from a deep awareness of God. This is the practice through which a person develops modesty and comes to appreciate looking upon others with well-wishing. When the reality of God is unveiled to someone—with all its majesty and perfection—a new light dawns in their mind. Their soul is awakened by divine radiance. Such a person is transformed inwardly and outwardly. Whether they speak or remain silent, look or listen, walk or pause; everything becomes filled with divine light. For them, the whole world becomes a banquet of spiritual sustenance spread out by the Lord. This is the kind of person who truly deserves to be called a believer in God. They are the ones whose inner life is rich with remembrance of God and whose outer life is shaped by reflection. They live with presence, humility, and constant awareness of the higher reality.

What is Righteousness?

The Quran repeatedly emphasizes the importance of leading a righteous life and performing good deeds. For example, it states: “Whoever does righteousness, whether male or female, while he is a believer, We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.” (16: 97)

Good conduct applies to every area of human life. According to Islamic teachings, a person is expected to live in such a way that all their actions reflect ethical behaviour. From personal life at home to interactions in the wider world, none of their actions should fall short of this standard. In this sense, Islam can be understood as a comprehensive guide to ethical living. Its principles are meant to clarify what kind of behaviour is appropriate in various situations and what is not.

For example:

- Speaking the truth is a virtuous statement, while lying is not.
- Acting justly is a virtuous action, while oppressing others is not.
- Love is a virtuous disposition, while hatred is not.
- Peace is a virtuous condition, while unrest is not.
- Wishing well for others is a virtuous feeling, while ill will is not. Honesty is a virtuous trait, while dishonesty is not.
- Fulfilling others' rights is virtuous conduct, while denying those rights is not.

Only those deeds are favoured by God that are righteous. It is such people who are entitled to receive God's reward. Deeds that are not righteous are neither accepted by God nor approved by Him. In this world, only the righteous seed takes root and flourishes. Similarly, only a righteous person experiences true progress in life. For someone whose actions are not righteous, there is neither growth nor success in the world that God has created.

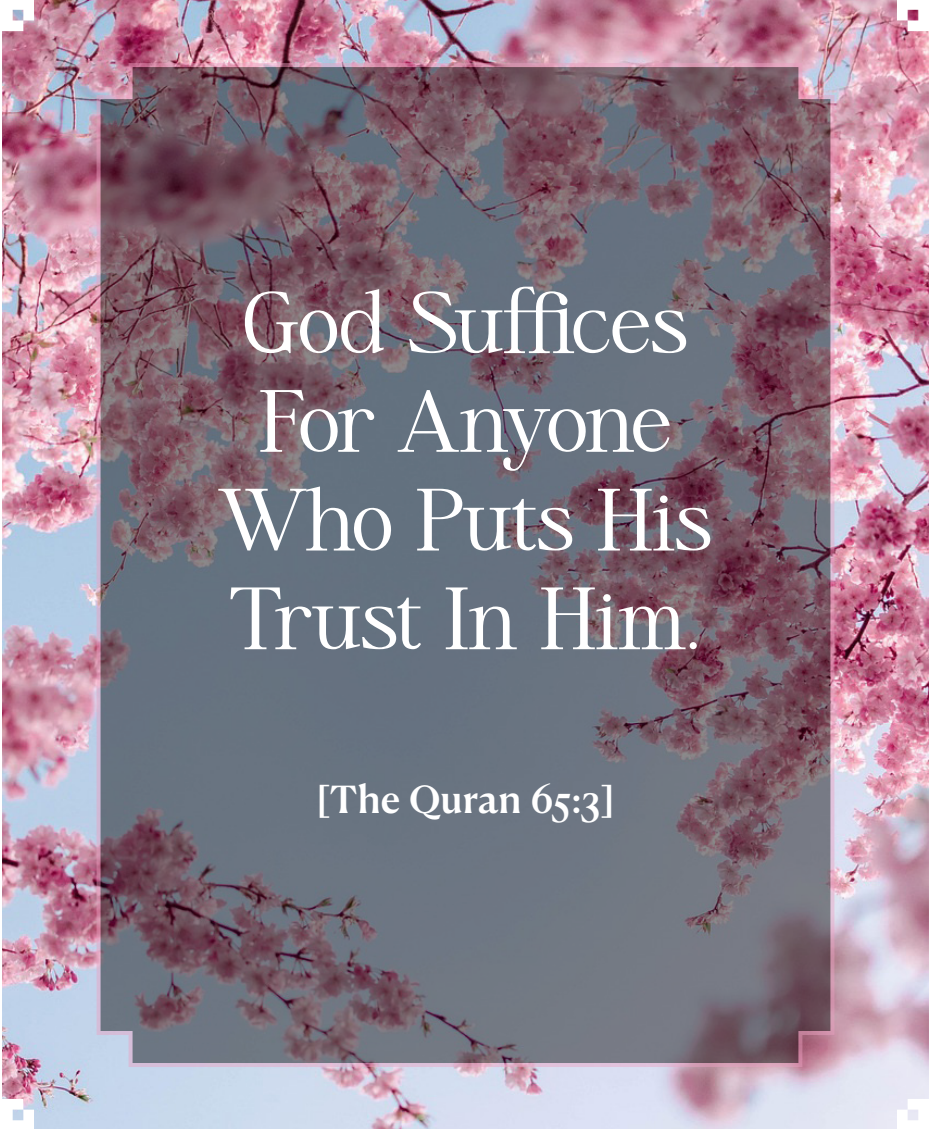
Why does Islam give so much importance to humility?

One of the key ethical teachings in Islam is humility. The Quran states: "And do not turn your face away from people in arrogance, and do not walk on the earth with pride. Indeed, God does not like anyone who is arrogant and boastful." (31: 18-19) A person's value lies not in being proud, but in being modest. Pride does not suit a human being; humility is what truly fits humanity. A person's strength is not in raising their voice, but in developing calmness and restraint in speech. Arrogant behaviour is often a sign of a lack of seriousness. Islamic teachings encourage a deep sense of seriousness and reflection. This is why, when someone sincerely follows the path of Islam, they naturally adopt an attitude of humility.

Humility reflects the core of human values, and by extension, it also reflects the core values of Islamic teachings. According to a Hadith, the Prophet of Islam said: "Indeed, God has revealed to me that you must adopt humility, so that no one behaves arrogantly towards another, and no one takes pride over another." (*Sunan Abi Dawood*) The Islamic worldview asserts that only God holds true greatness.

All human beings are equally subject to this higher authority. When this belief becomes firmly established in a person's mind, it naturally leads

to the development of humility. Humility is a vital human quality. In any society where people demonstrate humility, other positive values tend to emerge on their own. A humble person remains aligned with their natural disposition, while someone who lacks humility tends to stray from it. Humility encourages a realistic understanding of oneself and the world. A person without humility often lacks this realism. They may appear human outwardly, but they lose a core part of what it means to live responsibly and ethically. □



God Suffices
For Anyone
Who Puts His
Trust In Him.

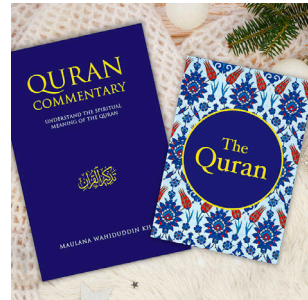
[The Quran 65:3]

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

Put your trust in the One who is the Ever-Living [God], who never dies, and glorify Him with His praise. He is fully aware of the sins of His servants; it is He who created the heavens and the earth and all that is between them in six Days [periods], then settled Himself on the throne—the Gracious One. Ask any informed person about Him. When they are told, ‘Prostrate yourselves before the Gracious One,’ they ask, ‘Who is this Gracious One? Shall we prostrate ourselves before whatever you will?’ This increases their aversion. (25: 58-60)

Here ‘six Days’ means six Days of God. In the language of human beings, it may be called six stages or six periods. The creation of the universe in six stages indicates that it was done in a well-planned manner. Whatever is brought into existence on the basis of a plan and a specific arrangement cannot be futile. In the question the stress is on the subject matter and not on the person to whom the question is put. The idea is that if a man is acquainted with God’s wonderful marvels, he will be able to tell you how High and Mighty is the Merciful God. The research undertaken by scientists in modern times partially fits the meaning of this verse. If a man learns the secrets of the universe which have come to light as a result of scientific research, he will become extremely excited, his hair will stand on end and his heart will spontaneously bow down before the Might of the Creator.


Exalted is He who put constellations in the heavens, a radiant lamp and an illuminating moon— it is He who has made night and day succeed each other, a sign for those who would take heed and would be grateful. (25: 61-62)

This passage possibly refers to what is known as the solar system. The original Arabic word *buruj* literally means a castle or fort, but scholars differ as to its exact meaning in this context. Among the numerous phenomena of our solar system is the constant revolution of the earth around the sun. Its revolution has a fixed orbit and is completed in one year. Due to the elliptical shape of its orbit and the sun not being at its exact centre, the different seasons occur. Besides its revolution, the earth rotates on its axis and this is completed in twenty-four hours. This rotation is the cause of day and night. In the vastness of space, the revolution and rotation of the earth with extreme precision and their being greatly subservient to human beings' interests, are the most wonderful of happenings. One who ponders over these blessings will be overwhelmed with feelings of gratitude to God. □

**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.



Discipline cannot be imposed by external regulations. It has to arise from an individual's sense of responsibility.

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