

ENGLISH BIMONTHLY ISSUE 115 NOVEMBER-DECEMBER 2023

SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



Motivation is greater than favor.

A MAGAZINE FOR THE JOURNEY OF LIFE

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

Spirit of Islam bimonthly...

- ▶ Presents Islam, the religion of nature, in the contemporary idiom to help Muslims rediscover Islam from the original sources
- ▶ Explains Creation plan of God for humankind
- ▶ Enlightens people on the subject of global peace
- ▶ Addresses contemporary issues
- ▶ Assists the readers to deal with life's challenges
- ▶ Offers Spirituality to a wider circle of seekers
- ▶ Fosters greater communal harmony through religious understanding

United in prayers
SOI Editorial Committee

SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

ISSUE 115 NOVEMBER - DECEMBER 2023

EDITOR-IN-CHIEF
PROF. FARIDA KHANAM

EDITORIAL DIRECTOR
DR. NAGHMA SIDDIQI

ADVISORS
INAYATHULLAH UMRI
PROF. ZAHEERUDDIN

SUB-EDITORS
DR. MARIA KHAN
MOHAMMAD USMAN

PUBLISHER
FATHIMA SARAH

OFFICE
SPIRIT OF ISLAM
3rd Stage, Devanur
Mysuru - 570019
Karnataka, INDIA

ACCESS ONLINE AT
www.cpsglobal.org

**FOR ARCHIVES & ARTICLE
SEARCH**
www.spiritofislam.co.in

CONTENTS

■ FROM THE EDITOR-IN-CHIEF'S DESK	5
■ SELECTIONS FROM MAULANA'S DIARY	8
■ TWO LEVELS OF REALIZATION OF GOD	11
■ GLORIFYING GOD	12
■ MODERN ATHEISM	14
■ THE TRANSIENT NATURE OF LIFE	16
■ ISLAMIC PRINCIPLE OF AFFORDABILITY	17
■ HATRED	19
■ RESPECT WHAT YOU HAVE	20
■ TOWARDS GLOBAL PEACE	21
■ SUPPLICATIONS FOR COMMUNAL HARMONY	24
■ CHILDREN'S CORNER	26
■ THE CULTURE OF MATERIALISM	28
■ COMMENCING POINT OF RELIGION	29
■ LEARNING FROM THE PROPHET MUHAMMAD	30
■ FULFILLING GANDHIJI'S UNFULFILLED MISSION	33
■ UNYIELDING LOVE AND VISION	36
■ CPS NEWSLETTER	37
■ DISCOVERY OF GOD	42
■ THE WORD OF GOD	47
■ YOUR QUESTIONS ANSWERED	49

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

CHARACTER OF A TRUE MAN

ROBERT GREENE is an American author and speaker known for his books on strategy, power, and seduction. He was born in 1959. He is the author of five best selling books. In a short video, he introduced his book *The Laws of Human Nature*.

While introducing *The Laws of Human Nature*, the recognition of a high personality is stated as follows: I want you to focus not on people's charming exterior, on their funny words, on their wit, on their charisma. Instead, focus on that deep inner quality, that core character, because that's who they really are. Your character is creating what happens to you in life. There's the famous quote of the ancient philosopher Heraclitus "Character is Fate".

He emphasizes that we should embrace our uniqueness and not be afraid to be different from others. We should be adaptable and flexible in order to deal with the challenges that life throws at us. We should be willing to learn from our mistakes and be open to new experiences. This quote of his is often presented: A Positive Attitude Helps You Tackle Challenges.

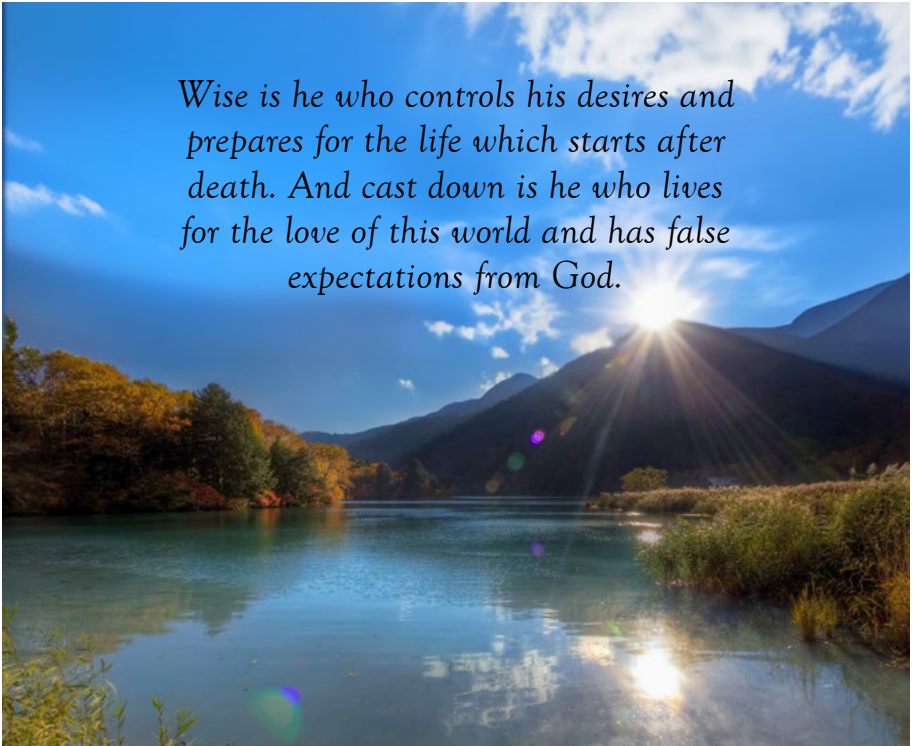
An ideal character embodies a blend of attributes that yield success. Such a character is marked by astute judgment, adaptability, and strategic thinking. Greene emphasizes the importance of self-reliance,

and an unwavering pursuit of mastery. Ideal characters are patient and persistent, capable of long-term planning, and understand the value of timing. They are skilled communicators and exhibit a keen sense of observance.

True measure of a person, in the final analysis, depends on his character. A true man is not one who is inwardly evil and outwardly good. A true man is one whose inner personality is better than his outward personality. He should not be a person with double standards. Because the religious name of double standard is hypocrisy. There is nothing worse than hypocrisy in this world. The Messenger of God taught his Companion Umar this supplication: O God! Make my inner personality better than my outward personality. And make my outward personality equally good. (*Sunan al-Tirmidhi*) □

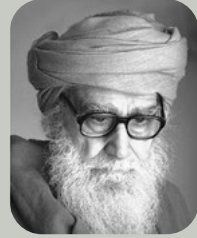


Wise is he who controls his desires and prepares for the life which starts after death. And cast down is he who lives for the love of this world and has false expectations from God.



IN FOCUS

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



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

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

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

-Maulana Wahiduddin Khan (1925-2021)



SELECTIONS FROM MAULANA'S DIARY

January 3, 1986

Mr Bhika Ram (b. 1942) is an MLA in the Uttar Pradesh Legislative Assembly. He came to our office this morning. He was accompanied by his colleague Nazrul Islam Sahib. We had a very fruitful discussion. Mr Bhika Ram said, "For me, the real teaching of religion is that all human beings should be equal. Let all kinds of inequality among human beings end and there should be no hatred between one person and another. He said that this is the teaching of Islam and if true Islam had been presented in this country, our country would have been an ideal one today. There would not have been all the conflicts that are visible now." He wants to study Islam further in Hindi language. I gifted him the Hindi translation of *Man, Know Thyself*.

I further asked Mr Bhika Ram to share any particular experience from his life. He said that thinking about all people while letting go of greed and personal gain, and thinking about the welfare of all is the secret of success. You give up greed, only then can you succeed.

January 13, 1986

I was looking at a previous entry from my diary. It contained the following text with the date of November 2, 1979. I wrote this while I was in The Jamiat Building (Old Delhi):

Today, Maulana Muhammad Shoaib Koti and Ghulam Nabi Shaheen Kashmiri had a discussion with me. Both of them accepted the political interpretation of Islam presented by Jamaat-e-Islami. I said that at this time, it does appear that the thinking of Jamaat-e-Islami is dominant in the Muslim world. But very soon the time will come, when this thought will give way and the ideology of *Al-Risala* movement will become the dominant thought in the Muslim world. You will find this very strange today. But, God willing, you will live to see this. Although I might be dead at that time.

Then I said that the concern of Jamaat-e-Islami has only temporary value. It is not of lasting value. In the atmosphere of the political

ideas that arose in the world of the 19th century and the reaction of the Muslims as a result of colonial dominance, Jamaat-e-Islami and the like organizations found centrestage. This thought is the product of a particular political period, not really a product of Islam. These ideologies presented Islam as a political revolution.

The political interpretation of Islam is primarily a reaction to the political conditions of its time. And this time is fast coming to an end. Today's man wants to stand on the ground of nature. For the future person who wants to stand on the ground of nature, his intellectual satisfaction will only be in the message of *Al-Risala* and it will probably not take more than ten years for this time to come.

Thinking about all people while letting go of greed and personal gain, and thinking about the welfare of all is the secret of success.

February 2, 1991

The Times of India of February 2, 1991 carried an article by Mr Sham Lal, *Win the War; Lose the Peace*. I liked the heading better than the contents of the article.

In the two weeks of fighting in the Gulf, nearly 50 billion dollars have been spent. The expenditure will spiral upward every day. Irrespective of who wins the war, the peace has been lost. India won the war of Bangladesh in 1971. But what followed was violence, inflation and rampant corruption, destroying the peace and tranquility forever.

The same story will be repeated, albeit on a much larger scale after the Gulf War. No matter which side is victorious, the misery of the common man will only increase a hundred-fold. The impact will be felt even by the victor.

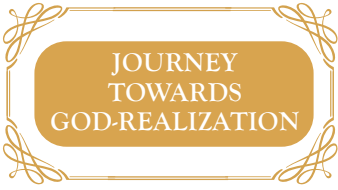
Regardless of the scale—small or big—on which wars are fought, they are all fought to find a solution to some problem. But every war in turn has created even more problems. A noted western thinker has said: "Problems are created by problem-solving activity."

There is, however, an exception to this rule—the course embarked upon by the Prophet of Islam. Like other leaders he found himself in confrontational situations, but the difference in his case was that the number of times he actually chose to go to war was almost negligible. In the annals of human history his humanitarianism in solving problems has remained unparalleled.

He faced all kinds of challenges. But the Prophet used peace as his weapon. If the Muslims could only emulate their own Prophet, thus showing the world that peace is the strongest force, they would win their battles without a fight and would find favour in the eyes of God. □



**Among God's
beautiful promises is
that He gives more
to those who are
thankful.**



TWO LEVELS OF REALIZATION OF GOD

THE realization of God is connected with man's very being. Man has been fashioned as a creature who possesses free will. One definition of man is a creature with the capacity for conceptual thinking. Conceptual thinking is an ability that no other creature possesses. For man, the realization of God is based on this special ability. In this sense, for man, the criterion for the realization of God is the self-discovered realization of God. It is this that is man's actual test. Man must develop his thinking power until he becomes capable of discovering his Creator at the level of self-discovery.

Two Levels of Realization of God

There are two levels of this discovery of God. The first level is discovering the Creator at the level of common sense. The second level is discovering the Creator at the level of science. For the last thousand years, man has desired to use his common sense in an unadulterated manner and obtain the conscious realization of his Creator at the common sense level. There was only one condition for this discovery—and that was honesty. If a man is honest in his approach, common sense will be sufficient for him to discover God.

The second level of realization of God is scientific—recognizing the signs of the Creator hidden in nature and then, through this observation, arriving at the rational realization of the Creator. For the scientific realization of the Creator, man needed to have sufficient supporting scientific data about the creation to reflect and ponder on. This scientific realization of God is not possible through mere abstract intellectual thinking. It is possible only when the supporting data of science is available. The means to acquire this scientific data is knowledge of the laws of nature. In ancient times, man did not have an adequate understanding of the laws of nature. That is why the scientific realization of the Creator was not possible for man then. However, in today's age we have this knowledge. The only thing needed from us is to be seekers of our Creator. □

GLORIFYING GOD

Through His Creation

ONCE, I had the privilege of receiving an invitation to participate in a conference that led me to a country with a rich history, where the echoes of a bygone era still resounded within the magnificent structures that once served as royal abodes. In this land, the monarchy, a symbol of tradition and antiquity, had gracefully yielded its throne to a more modern institution—a presidential form of governance. The transition was evident in the transformation of the regal dwellings into what was now referred to as the ‘Presidential Palace.’

As a participant in this distinguished conference, I, along with my fellow attendees, found ourselves escorted into this grand edifice to meet the esteemed President of the nation. The moment we crossed the threshold of this awe-inspiring structure, a profound change swept over us. Silence enveloped the room, and conversations took on a hushed, reverential tone. Every countenance bore an air of gravity, as if we were gazing upon sacred relics in a hallowed sanctuary.

In this vast and wondrous divine Palace, we must strive to walk with humility, awe, and a deep sense of responsibility, for every step taken here should be a testament to our recognition of the boundless beauty and grace of God.

Observing this transformation, I couldn't help but contemplate the analogy between this earthly palace and the vast world we inhabit—a veritable Palace of God. Here, at every turn, the splendours and marvels of God's boundless Glory and Power abound. One might expect that within this divine

Palace, humanity would be seized by a sense of wonder, akin to the heightened emotions experienced within a royal abode. However, as I watch people traverse the thoroughfares of the world, I am struck by a disheartening reality. They wander as if oblivious to the profound significance that envelops them.

There is a conspicuous absence of the humility and reverence that one should naturally display in the face of such divine magnificence. Instead of modesty, I observe indifference etched on their faces, a lack of awareness that should be replaced with discretion. Their gait lacks the grace of humility and exudes an aura of arrogance rather than a

sense of responsibility. Insensitivity abounds, and it appears as though the profound spiritual connection that should resonate within the divine Palace of this world has been severed.

In the world of God, people walk with an indifference that contrasts sharply with the reverence they exhibit while traversing the corridors of human palaces or the halls of presidential residences. In this vast and wondrous divine Palace, we must strive to walk with humility, awe, and a deep sense of responsibility, for every step taken here should be a testament to our recognition of the boundless beauty and grace of God that envelops us in this extraordinary world. □



*In this world, only those can achieve
success who conform to the culture of
this vast universe, and who live in this
world as givers, not as takers.*

CPS Women's Group

New Delhi

Official Number +91 9910288870

MODERN ATHEISM

An Analysis

INTELLECTUALLY, the history of man can be divided into two major periods: the pre-scientific era, and the post-scientific era. Intellectually, in the pre-scientific era, religion became a trendsetter for man. After the emergence of scientific era, this situation changed. Now, science, in general, has gained the status of being a trendsetter. Science itself is neither in favour of religion, nor against it, but, in some ways, it has a practical result that atheism prevailed in almost all intellectual matters during the scientific era. Why did it happen? Here is an overview of it.

Man has been living on the present planet earth for thousands of years. He sees many things happen every day, such as the rising of the sun, the falling of the rain, blowing of winds, etc. as being done directly by God. The monotheistic and polytheistic man, both in one way or the other accepted it. In other words, the concept of a cause between the Creator and the event did not exist intellectually.

After the emergence of modern science, it became known that behind every event, there is a material cause. For example, Sir Issac Newton, the founder of modern science, was sitting in the garden, when an apple fell from the tree. Newton began to wonder why the apple fell from the tree and did not go up. Finally, he discovered that Gravity is the force that causes things to move from top to down, not from down to top.

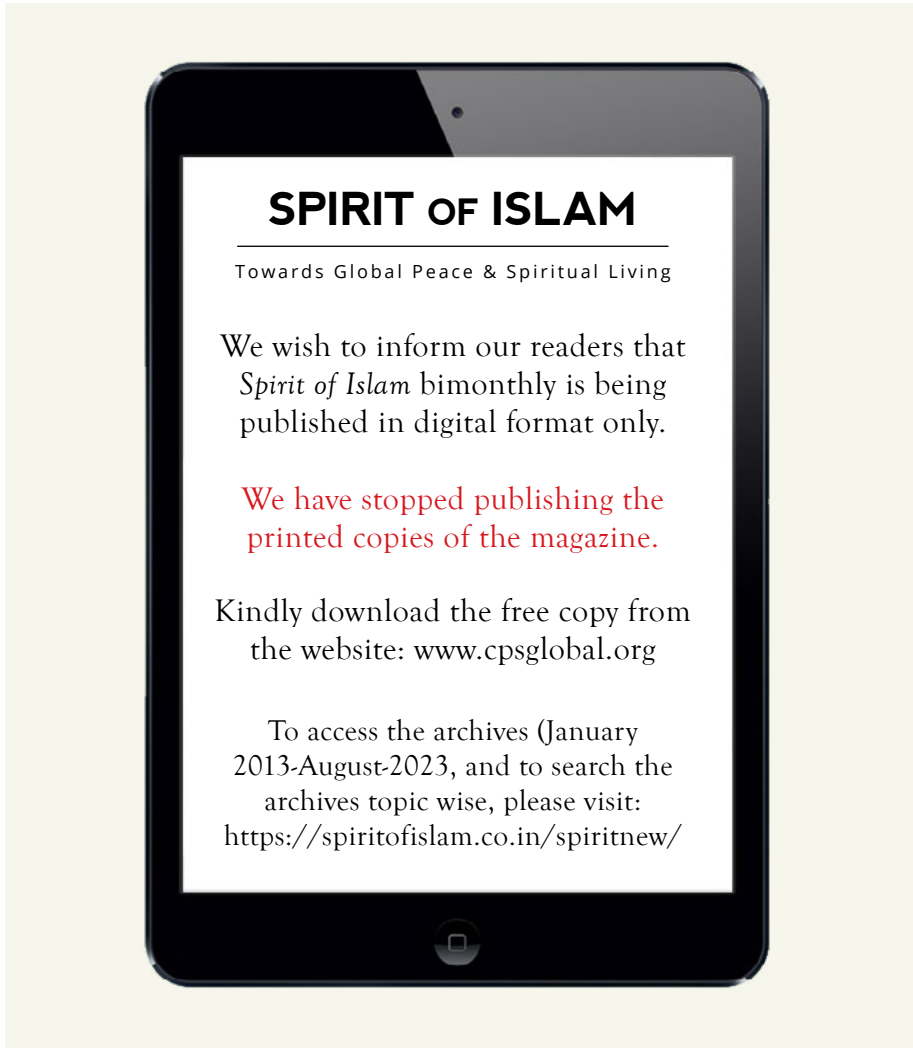
The scientific study grew until the scientists discovered that there is always a cause behind all the events that happen in this world. This discovery has been named as the Principle of Causation. This way of understanding events based on causes continued to spread all over the intellectual activities of man, who first would refer to God for the explanation of events, now refers to causes for the explanation of events.

This discovery of science initially had only a physical aspect. Despite not explaining events in terms of God, it did not mean denying God. But atheistic thinkers, not scientists started using the theory to deny the existence of God. This is where the doctrine that is called modern atheism began.

With this discovery of science, modern atheists tried to convince people that we no longer need to believe in God to explain events, because

if events are due to natural causes, they are not due to supernatural causes.

There is a huge logical gap in this argument of the modern atheists. That is, the cause of an event that science tells us, is not an end in itself. Even after that, the question that remains pertaining to the cause is, why did it happen? The fact is that the cause does not explain, cause itself needs an explanation. Science can tell us "How" but not "Why" □



THE TRANSIENT NATURE OF LIFE

Reflections on Death and Beyond

THIS article explores the transient nature of human existence, with a particular focus on the concept of death and what lies beyond.

Human beings, according to the Quran, have their ultimate abode in the eternal world of Paradise. However, after birth, humans are placed in the current world for a limited period. This temporary sojourn in the world is essentially a test, where individuals are evaluated based on their deeds and character. Completing this test, regardless of gender, results in selection and entry into Paradise. Those who do not pass the test, on the other hand, are considered the rejected lot and are separated from the chosen ones.

Death, in essence, serves as a mere transition station in the eternal journey of life. It does not interrupt the eternal sequence of human existence but is rather a fleeting moment within the continuum of life. Death has no fixed time or duration, and individuals do not know when it will occur. The crucial aspect of death is that it is not part of human programming; it is a direct divine decision. God does not reveal the time of a person's death, neither directly nor indirectly.

This lack of awareness about one's death is why most people do not contemplate it. People continue to lead their lives until they suddenly pass away. According to the Quran, man is an eternal creature. No one can disrupt this eternal continuity of human existence. However, when God deems that a person's test period is complete, He intervenes. He removes the individual from the present world and transfers him to the eternal world that awaits.

This intervention period is referred to as the "period of transition" or "passage," which is what death truly represents. It signifies a transfer from one place to another, rather than the end of life.

This perspective highlights the importance of self-development and cultivating a unique mindset for success in life. It emphasizes the concept of "anti-programming" thinking, where individuals must think against their default programming. Those who succeed in adopting this revolutionary way of thinking will understand the matter of death, prepare for the stages of life before and after death, and truly grasp the transient nature of our worldly existence. □

ISLAMIC PRINCIPLE OF AFFORDABILITY

Balancing Individual Idealism and Collective Pragmatism

IN the realm of Islam, an essential doctrine emerges from both the Quran and *Hadith*. This doctrine directs that all commands within the faith are rooted in the concept of “possibility” for all individuals. Simply put, responsibility in God’s religion is contingent on one’s capability. It is not in alignment with God’s wisdom to burden anyone beyond their means. This principle applies both to individuals and society at large.

Scholars of Islamic jurisprudence unanimously concur that the fundamental condition for fulfilling a religious duty is one’s ability; hence, it is impermissible to impose an obligation upon someone who lacks the means to fulfill it.

This doctrine is underscored by numerous passages from the Quran and the practical model of the Prophet. For instance, God says in the Quran “God does not impose responsibility on anyone except according to his strength.” (2: 286)

Capacity, in this context, implies possessing the ability, strength, or power to execute a physical or mental task for a specific action. It refers to the aptitude or capability for a particular activity, encompassing both physical and mental aspects.

As per Muslim scholars, ability signifies one’s capacity to undertake an action with their body or wealth. This capacity evolves as people’s circumstances change, yielding different outcomes.

The principle of doing as much as possible resonates throughout all aspects of life. It’s a universal principle—in this world, one’s capacity to act is always conditioned by external factors. Without the alignment of these external conditions, actions remain unattainable.

Furthermore, individual and collective obligations are distinct. At the individual level, one has complete autonomy over personal matters and can adhere to their moral compass. For instance, each person can strive to act justly according to their position. Conversely, establishing a system of justice at a societal level requires collective effort. The former relies on an individual’s authority, while the latter hinges on the collective authority of society. An individual’s responsibility extends only as far as their capacity allows; they are not accountable for matters beyond their control. The greater one’s capability, the greater their obligation in the eyes of God. For example, while there is a command

Islamic scholars unanimously concur that the fundamental condition for fulfilling a religious duty is one's ability; hence, it is impermissible to impose an obligation upon someone who lacks the means to fulfill it.

under normal circumstances, to perform ablution and pray, a person who is sick or in a place without water should perform *tayammum* (dry ablution) and pray.

Collective matters differ fundamentally. These pertain to social affairs that involve many individuals. In the context of society, consensus on an approach is essential to avoid conflict. Imposing an external approach on society is bound to foster disagreement, leading to discord, increased animosity, and ultimately, violence. The desired outcome may remain elusive, resulting in turmoil instead.

The solution lies in distinguishing between individual quality and collective feasibility. This can be succinctly encapsulated as "Idealism at the individual level, pragmatism at the social level."

Today, this principle of affordability aligns with result-oriented action, emphasizing practicality in contemporary discourse. □



*Thinking of death makes us realistic.
When people forget about death,
they forget how to live.*

HATRED

A Destructive Force

A Western psychologist once likened hatred to a corrosive acid, noting that when contained within an ordinary vessel, it inflicts greater harm upon the container than upon the intended target.

When harbouring animosity and hatred towards someone, the internal fire of resentment burns ceaselessly. However, its impact on the intended recipient only manifests when the endeavor to inflict harm is successful—a rather infrequent occurrence. Typically, those acting upon their hatred find their schemes thwarted.

Nevertheless, for the individual nurturing hatred, there exists a form of punishment in either scenario. Until the pursuit of retribution is achieved, they find themselves consumed by the flames of vengeance. Should success be attained, the aftermath often brings haunting pangs of conscience. While they may have eliminated their adversary, they have also forever extinguished their inner peace. Driven by an insatiable thirst for revenge, their sense of humanity remains suppressed. Yet, as the elation of vengeance fades post-triumph, their dormant conscience awakens. This constant reminder condemns their actions with the words, "You committed something abhorrent."

Negative actions are, fundamentally, self-inflicted wounds. The repercussions of such actions circle back to haunt the perpetrator's inner self.

An attorney experienced in criminal law once revealed that a substantial portion of his clientele comprised individuals accused of murder. "Throughout my life, however, I've observed that every murderer I encountered was riddled with remorse after the heinous act." In the heat of the moment, they carried out their lethal deeds, only to later be besieged by profound regret. This phenomenon is a constant among criminals; none can escape the clutches of guilt. In the wake of a crime, a criminal's heart metamorphoses into a psychological prison where they endure unending punishment.

Ultimately, negative actions are, fundamentally, self-inflicted wounds. The repercussions of such actions circle back to haunt the perpetrator's inner self, regardless of whether they ripple outward to affect others. ▣

RESPECT WHAT YOU HAVE

A Shift in Perspective

IN today's fast-paced world, it's common to overlook the importance of what we already have while obsessing over unfulfilled ambitions. Sadly, this often leads to a lack of emotional connection with those around us.

When we broaden our view to include society as a whole, it becomes clear that many individuals fail to grasp the inherent value of their current possessions, whether it's their own lives or the relationships they've carefully nurtured. The relentless pursuit of yet-to-be-attained goals often leads to an unhealthy focus on what's missing.

Recognizing the need for change, it's crucial for individuals to shift their focus away from the unattained and toward optimizing their present acquisitions. By doing so, we can create a more harmonious and fulfilling life, avoiding the regret that often arises when opportunities for change have passed.

These insights encourage a profound re-evaluation of priorities and resource allocation. By appreciating and nurturing what we already have, we can build a life filled with meaning and contentment. This wisdom remains highly relevant in an era where chasing elusive aspirations can come at the cost of the precious elements already in our hands. □



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.



*Bahai Centre, Bengaluru conducted a communal harmony programme on September 24, 2023 and invited Ms Fathima Sarah, a member of the Bengaluru CPS team to address the participants on the topic **Islamic Perspective on Unity and Harmony**. At the end of the programme, she was requested by the organizers to offer supplications and prayers for communal harmony. The participants were gifted peace literature of Maulana Wahiduddin Khan. Ms Fathima Sarah's talk and the prayers were well received by the audience. We present here a gist of her talk and the prayers along with some of the feedback from the participants.*

UNITY AND HARMONY

ONE of the stark realities of life is that divergence of views does exist between human beings, and that it impinges at all levels. Now the question is how unity can be forged or harmony brought about in the face of human differences.

The answer is by creating and fostering the spirit of acceptance and respect towards diversities. In this world, unity is achievable only by learning to unite despite differences, rather than insisting on unity without differences. For total eradication of differences is an impossibility. The secret of attaining peace in life is the principle of agreeing to disagree.

Divergence of views plays an important role in the development of the human psyche. It is only after running the intellectual gauntlet that a developed personality emerges.

There is nothing wrong in diversity of opinions. In fact, this is a positive quality which has many advantages. The beauty of the garden of life is enhanced by the variety of flowers.

An advantage ensuing from this attitude is that it builds character. If you are well-mannered towards those whose views are similar to yours, you may be said to exhibit a fairly good character. But, if you behave properly with those holding divergent views from you or who criticize you, you deserve to be credited with having an excellent character.

In the same way, a society whose members hold identical views and never have any controversial discussions will soon find itself in the doldrums. The intellectual development of the members of this society will be stunted, because personal evolution takes place only where the interaction of divergent thinking provides the requisite mental stimuli.

The adoption of a policy of tolerance during controversy and in the face of opposition is not a negative step. It is undoubtedly a positive course of action.

The adoption of a policy of tolerance during controversy and in the face of opposition is not a negative step. It is undoubtedly a positive course of action.

Nobody in this world is perfect. If a person is endowed abundantly with some qualities, he may be lacking in others. This is one of the reasons for differences cropping up between people. But, for life, this disparateness is actually a great blessing.

The good points of one may compensate for the shortcomings of another, just as one set of talents in a person may complement a different set in another.

If people could only learn to respect others' differences, their very forbearance would become a great enabling factor in collective human development.

Islam, a revealed religion, is based on monotheism. Its supreme concern is the discovery of the Creator and submitting oneself to His will and creation plan. It addresses the individual through the Quran.

Islam holds the principle of follow one and respect all. Islam desires peace to prevail in the world. The Quran calls the way of Islam 'the path of Peace.' (5: 16)

For us to tread on the path of unity which is the path of peace we need to understand a few basic concepts . Very few tasks can be accomplished

by individuals single-handedly. Only the talents of several individuals combined can achieve any substantial work.

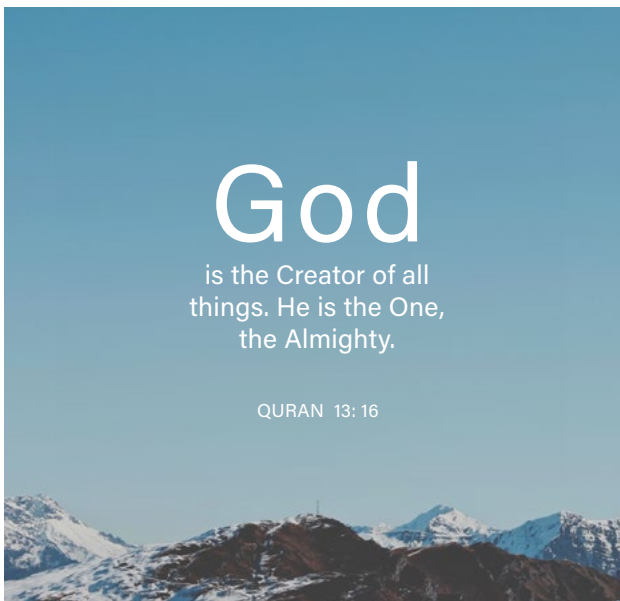
Just as it is true in commercial and political spheres, so is it true of social and religious work. But irrespective of whichever field the work is going on in, people will be able to work together only if they are patient and tender-hearted in their outlook.

They will have to bear with one another, putting ill-feeling behind them, and not become alienated towards one another over petty issues. It is good to be an idealist, but if someone eternally seeks the ideal in people, he is bound to be disappointed.

The only way to be able to work with others, then, is to understand the fact that no one matches up to an ideal standard, and therefore one should extend moral support to those who seem the most deficient.

We should ponder over this wisdom from the Quran and from the teachings of the Prophet who laid the foundation for a duty-conscious society and not a rights-conscious society. Irrespective of whether we get our rights or not we are duty bound to stay united, keep peace and live in harmony with others.

Accept, respect differences as a part of the creation plan of God and work together for the common good. □



SUPPLICATIONS FOR COMMUNAL HARMONY

The following supplications were made at the communal harmony programme conducted by the Bahai Centre, Bengaluru.

Greetings of peace!

I am immensely grateful to God for this opportunity to savour the joy of this noble programme. My deepest thanks to the organizers for their kind invitation to share a supplication and a few points of Islamic perspective on the topic of **Unity and Harmony**.

These are turbulent times, but the lamp of hope will continue to burn and the kind God does bring forth positive results. Today's meeting is a shining example. This morning there may be disturbances in various parts of the world. But we all are here to talk about unity and harmony and to see how we can join hands so that more people join this noble pursuit and take it forward to others.

It is indeed a great need to begin with a supplication to the Creator of the universe who created this world with a purpose. The purpose of nurturing us to be those excellent human beings who will establish a peaceful society and be fit to be the inhabitants of God's Paradise.

Supplication in Islam is not confined to a few ritualistic words. As per our needs we are encouraged to create our own supplications and the following is of this kind emanating from the bottom of my heart for all my fellow beings.

All glory and praise be to God the Creator, the Sustainer of the Worlds. To You we belong, to You we will return, Owner of the Day of Judgement. The Kind and Merciful and Forgiving and Generous bestower of all types of blessings.

O Lord! You have mentioned in Your Book that You are near to us and respond to the call of one who calls You. I beseech you with my soul on its knees to bless this gathering and all our fellow beings of the world with the richest of Your blessings.

We ask of You all that is good for all of us for always. Guide us to everything which is beneficial and save us from harm we know of and from harm we know not of.

You have chosen freedom for us to lead our lives on this earth the only planet which is our home. Guide us to use the freedom for positive and constructive activities and safeguard us from misusing this freedom.

You have chosen human interdependence for our life on earth, guide us to understand this, value this and be grateful for this and respect this.

You gave us the life-support system which we need to live but we have not made use of it with responsibility and due to our own mistakes we are witnessing global warming .

O God! Give us the strength to introspect and to change our ways, give us the wisdom to accept things which are a part of the creation plan. Forgive us for our wrongs and set right all matters concerning us.

The situations are not in our control but our responses to situations are under our control, guide us to give the right response in every situation.

Give us the high level of character which is unilateral good character. Bless our togetherness, put love in our hearts for each other.

Give us the sense of empathy and sensitiveness towards others. Let there be simplicity in our lives leading towards high thinking and peaceful pursuits. Guide us all to live need-based lives and not greed-based lives.

Let there be sharing of every bounty in society. Give us the strength of mind to accept and respect the differences.

Make us your true worshippers and humankind's well-wishers and live in peace and harmony with each other.

Thank you God for this blessed gathering. Glory be to You through whom all good things are accomplished!

FEEDBACK FROM THE PARTICIPANTS

So nice to have met you today at the Bahai Centre. Thanks for the lovely book too. Very thoughtful of you for the gifts. I like the writings of Maulana. I have read a few articles written by him. I wish to connect with you again. Please pray for us. ~ **Ms Subhadra**

Thank you very much for joining us. Your message was very inspiring. ~ **Mr Dinesh Rao**

Years ago while I was residing in Mumbai, I used to read Maulana Saheb's articles in a newspaper. I am looking forward to reading the book **Leading a Spiritual Life**. ~ **Mr Subhash Ratan** □

These are turbulent times, but the lamp of hope will continue to burn and the kind God does bring forth positive results.

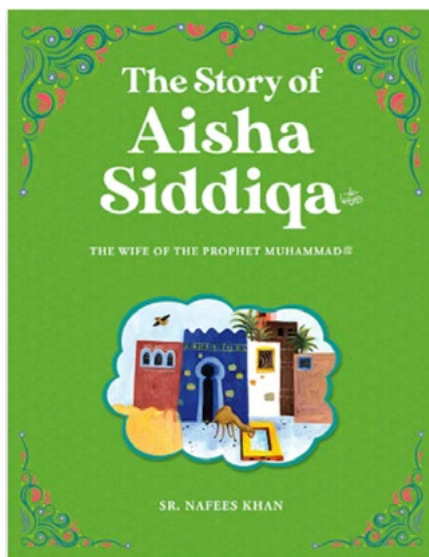
CHILDREN'S CORNER

Name of the book:

The Story of Aisha Siddiqa

Author: Sr Nafees Khan**Pages:** 32**Publication Date:** 30th November
-2001**Trim Size:** 17.78 x 22.86 cm**ISBN:** 9788178987200

The author Sr. Nafees Khan earned her Bachelor of Art's degree at Aligarh Muslim University in India and completed her teacher's training in Canada. Her career spans over thirty years as a teacher in elementary public schools.



Aisha (ra), the wife of the Prophet Muhammad (pbuh), was an extraordinary human being. She was highly learned and is considered to be one of the foremost scholars of the early Islamic period. She recorded the life of the Prophet Muhammad (pbuh) and, being a brilliant scholar and an excellent teacher, she explained it with intelligence and insight. Aisha (ra) narrated about 2200 ahadith, which is an amazing achievement for anyone. After the death of the Prophet Muhammad (pbuh), Aisha (ra) devoted most of her time to the propagation of Islam, making every effort to spread its message by teaching its tenets. She also took an active part in educational and social reforms. Aisha (ra) is undoubtedly an exemplary figure in the history of Islam and is an inspiration to all. Here is a selection from the book:

Aisha (ra) also learned to read and write; a skill which was very rare among the male Arabs, let alone the females of those days. With great enthusiasm, she made full use of all her talents. She soon became proficient not only in religious knowledge but also in genealogy, history, literature and even in medicine. She learnt about different diseases and their remedies from the great physicians who used to visit the Prophet (pbuh). Every week she would give well worded lectures on Islam to people who gathered near her home for this purpose.

Aisha (ra) was an outstanding speaker. Musa bin Talha was of the view that she expressed herself really well.

The Prophet Muhammad (pbuh) displayed his affection and consideration for Aisha (ra) in many ways. Once during the Eid celebrations, some Africans were showing their skills with spears. She wanted to see their performance. He stood in front of her, while she watched over his shoulder. He kept standing there as long as she was interested in it.

The Prophet Muhammad (pbuh) and Aisha (ra) were once travelling with some of the Companions. At one point the Companions went ahead of them. He asked her to race with him. Aisha (ra) won the race easily. A few years later they raced again. This time the Prophet Muhammad (pbuh) won, as Aisha (ra) had put on some weight. Teasingly he commented, "Aisha, now we are even." □

No Excuse

The Prophet of Islam once observed that man is always deceived by two things-health and leisure. (Sahih al-Bukhari) That is, he keeps thinking that he will do something when he is healthy and leisure always remains elusive. So, he continues to live in that deception and eventually he dies. A wise man makes no excuses. Whenever a task comes up, he does it right away. For, there is no better time to start than this very minute.

THE CULTURE OF MATERIALISM

Dominating The Society

IN the realm of culture, while diverse religions flourish, the prevailing ideological force of our times is 'materialism'. In today's world, an overwhelming pursuit of wealth has become the foremost objective for nearly everyone. Presently, the singular preoccupation for individuals, regardless of their religious inclination, revolves around amassing riches.

In the modern age, the advancement of science ushered in a new phase of progress. Numerous innovations emerged as a response to material needs. These innovations were subsequently introduced into the market, resulting in an influx of new products available for purchase. Observing this transformation, people began to believe that wealth could enable the acquisition of anything, be it as small as a needle or as grand as an airplane. The pervasive influence of television and advertisements has significantly contributed to this cultural shift.

The phenomenon described here is the rise of a commercial culture, which has propagated a global culture centred around wealth. Individuals across the world developed an insatiable desire to accumulate as much wealth as possible. A successful lawyer from the Uttar Pradesh province in India, for instance, relocated to Delhi with the aspiration of purchasing a residence in an affluent neighbourhood. When questioned about his choice of residence, he responded: "I prefer my Mercedes not to be parked next to a Santro car."

His statement conveys a clear message—he wished to avoid having his luxury car juxtaposed with a more affordable vehicle. This sentiment echoes the prevailing mindset of contemporary society. This perspective is shared by men and women alike, albeit to varying degrees. Some articulate it explicitly, while others hold it silently. □



COMMENCING POINT OF RELIGION

Discovering God's Greatness

The opening verse of the Quran eloquently states:

“All forms of praise are directed towards God, the Sovereign of all realms.”

THE above verse holds profound significance, as it marks the fundamental point of departure in matters of faith—the acknowledgment of God, the Sovereign of all realms. It underscores the importance for believers to initiate their spiritual journey with a deep understanding of God. This sequential approach fosters the development of a sincere religious identity. Conversely, deviating from this order could impede the establishment of such a devout persona.

When contemplating the concept of human governance, one might envision a mighty leader, such as a president or prime minister, guiding a nation according to their vision. However, this concept transcends human boundaries and reaches its purest form in God, the Sovereign of all realms. God reigns supreme as the ruler of this world, exercising authority over every aspect, whether material or on humanity. Nevertheless, a crucial distinction exists between these domains. In the material universe, God, the Sovereign of all realms, holds absolute authority.

Conversely, in the realm of human affairs, individuals are granted a degree of autonomy. It becomes a moral imperative for humans to willingly submit themselves to God, the Sovereign of all realms, in a state of self-imposed discipline. The establishment of divine rule does not fall within the purview of humanity; instead, they must willingly subject themselves to divine governance.

These principles elucidate the spiritual expectations of a Muslim. While educational institutions may appear to offer religious teachings, they often lack the proper sequence. Schools tend to emphasize rules and regulations, but a profound exploration of the Quran unveils the essence of religion—recognizing the Divine, acquiring knowledge of God, the Sovereign of all realms, and nurturing the development of the human soul. □

In the material universe, God, the Sovereign of all realms, holds absolute authority. Conversely, in the realm of human affairs, individuals are granted a degree of autonomy.

LEARNING FROM THE PROPHET MUHAMMAD

Gems of Wisdom

SAYINGS of the Prophet Muhammad serve as gems of wisdom for humankind. This article presents certain sayings of the Prophet followed by elaboration by Maulana Wahiduddin Khan. These can serve as a beacon of light for those seeking to develop intellectually and live a purposeful life.

A PRAYER

A prayer of the Prophet of Islam is as follows, "O God, show me the truth in the form of truth and help me to follow it, and show me the falsehood in the form of falsehood and help me to avoid it, and show me things as they are." (*Sharh al-Muntaha al-Iradat*)

The most important thing in today's world is to possess objective thinking. This lesson is imparted in this *Hadith* in the form of a prayer. In today's world, man lives in such a situation that he often sees the truth in the form of falsehood and falsehood in the form of truth. In this prayer, one is asking his Lord to save him from this error. In response to his prayer, God may bless him with the insight that allows him to see things as they are. Right thinking leads to the right action, and the right action always leads to success.

According to this prophetic prayer, human beings are not capable of seeing the truth in the form of truth and falsehood in the form of falsehood. This problem is caused by conditioning. Every human being is brought up in a certain environment after birth. From childhood onwards, he continues to accept the effects of the environment due to his mental immaturity. This is called conditioning. After reaching the age of maturity, man has to activate his consciousness and engage in his mental deconditioning. Let him bring himself to the level of as-it-is-thinking. The greatest benefit of knowledge is that it makes a person conscious and prepares him for this self-deconditioning. This increases our conviction in the process of deconditioning. This helps us to see things as they are.

WHO IS POWERFUL?

The Prophet of Islam said, "A wrestler is not one who beats people in a wrestling match. Rather, a wrestler is one who controls his anger." (*Sahih al-Bukhari*) This is undoubtedly the highest quality of a person's

strength. Beating someone in a physical competition is not a great feat; even an animal can perform such a feat. The greatest sign of a person being powerful is that when he gets angry with someone, he has complete control over himself. Despite anger, he should not go beyond the realm of humanity. Anger should not prevail over him, rather he should prevail over anger.

A COMPREHENSIVE ADVICE

The Prophet of Islam asked one of his Companions, "Shall I give you a compact piece of advice?" He said: "Yes, O Messenger of God". The Prophet said, "Guard your tongue." (*At-Tirmidhi*)

Guarding the tongue means that a person should refrain from saying something offensive to others. He should protect himself, in all circumstances, from the evil that spreads in society. It is a fact that most social evils are spread through people losing control of their tongues. Controlling the tongue closes the door to all kinds of social evils. It is a sign of seriousness that a person should always use his language carefully. Misuse of language appears when a person harms others, speaks harshly to others, finds fault in others, and spreads rumours about others.

EXTRAVAGANCE

The Quran forbids extravagance, which is spending without real need (7: 31). The Prophet of Islam said that it is also an extravagance to eat whatever you feel like eating. (*Sunan ibn Majah*)

It is man's legitimate right to spend on real needs. One should not spend out of desire and pleasure. God gives someone surplus wealth, not for spending it only on himself. Wealth is God's trust, and he should spend it only on the things God has ordained for him. Extravagant lifestyle is an indication that a person has not fulfilled God's trust.

PEACEFUL CITIZEN

The Prophet of Islam said that a Muslim is one from whose hand and tongue people are safe. (*Musnad Ahmad*) This means the true servant of God is the one who lives as a nonviolent person in society. He should not utter such words as may hurt others. That is, no one should experience harm from him. This is the minimum standard of humanity. The highest level of humanity is for men and women to live in a society in such a way as they may benefit each other. And if they cannot benefit others, then at least they should not become problem persons for others in the society.

When a man harms others with his words or his hand, he falls from the level of humanity. The true standard of humanity is that man should be so sensitive that he cannot afford to be harmful to others.

A person who is sensitive in this matter will not find any happiness in harming others. If he ever harms anyone, he will think, "I have lowered myself below the level of humanity", and will try to make up for the loss. He will not be content until he has apologized or made up for his inadequacy.

WHAT IS SIN?

The Prophet of Islam said, "Sin is that which pinches your heart, and while doing it, you fear lest people become aware of it." (*Sahih Muslim*) This *Hadith* explains that this sign of sin can easily be understood by anyone. Every man has a conscience. This conscience is so sensitive that it warns a person immediately when an evil thought comes to the mind. If a person listens to the voice of his conscience, he will never transgress. In the same way, when someone does anything wrong, he does it in secret. He tries not to let anyone know. Whenever such thoughts come to him, he should understand that he is about to do something that he should not do. □



*Every observation and learning
can serve as point of reference
to establish contact with God
instantly and seek His blessings.*

FULFILLING GANDHIJI'S UNFULFILLED MISSION

Every year, on October 2, India celebrates the birth anniversary of Mahatma Gandhi. This is an article by Maulana Wahiduddin Khan to mark this occasion.

GANDHI JAYANTI is celebrated annually on October 2 to commemorate the birth anniversary of Mahatma Gandhi. This year, contemplating on Gandhiji's contribution to India, I remembered that historians concede: "the most massive and historically effective example of nonviolent activism was that of the movement organized by Mahatma Gandhi." (*Encyclopaedia Britannica* Vol. 13, page 850)

It was under the leadership of Mahatma Gandhi that for the first time in human history a non violent movement culminated in such resounding success. Gandhiji used the peaceful or non violent method to usher in a political change, resulting in India's independence on August 15, 1947. Mahatma Gandhi also wanted to herald social change in India on the basis of non violence. But before he could achieve his second target, he was tragically removed from the scene of action.

On this day, I feel that each and every Indian should take an oath to involve himself to fulfil Mahatma Gandhi's unfulfilled mission of bringing about social change through the *Gandhi Andolan*. In my view, there is only one way of using the nonviolent method for the reform of a society, and that is, to bring about a change in the thinking of the individual, who is the basic unit of society and the nation.

UNESCO's preamble states that violence begins in the mind and that it can be ended in the mind itself. When there is violence, at whatever level and in whatever field, the basic question is of the individual. And an individual is always governed by his thinking. That is why, if we have to construct a nonviolent world, or a peaceful society, there is only one way, and that is by using educative method to convert people's thinking from violence to non-violence, and to enable them to seek the solution to matters of controversy through peaceful means.

I think that the *Gandhi Andolan* can be used in India to usher in nonviolent social change, by making individuals nonviolent at the level of their mind. It is from such intellectual awareness alone that a nonviolent world and a peaceful society can be constructed. The truth is that intellectual

awakening is the only way to produce a nonviolent world. This is, without doubt, a long and laborious struggle. But we have no other alternative. In the last 50 years I have re-engineered the minds of individuals on peaceful, nonviolent lines. Many of them have left violence and started working in the fields of education and social construction. Two principles we use at the **Centre for Peace and Spirituality** to address the minds of individuals to initiate an intellectual awakening in them are, tolerance and avoidance.

Tolerance is indeed the need of the hour in the world today. This is because divergence of views and differences do exist between people at

Tolerance is indeed the need of the hour in the world today.

This is because divergence of views and differences do exist between people at the level of a family or a society, a community or a country.

the level of a family or a society, a community or a country. Now the question is how best unity can be forged or harmony brought about in the face of the human tendency to differ. Some people hold that the removal of all differences is the sine qua non for bringing about unity. But, this view is untenable, as it is not practicable. You may not like the thorns that essentially accompany roses, but it is not possible for you to pluck out all the thorns and destroy them completely. For, if you pluck out one, another will grow in its place. Even if you run a bulldozer over all the rosebushes, new plants will grow in their place that will bear roses ineluctably accompanied by thorns. In the present scheme of things, roses can be

had only by tolerating the existence of thorns.

Similarly, a peaceful society can be created only by creating and fostering the spirit of tolerance towards diversities in its individuals. In this world, unity is achievable only by learning to unite in spite of differences, rather than insisting on unity without differences. For their total eradication is an impossibility. The secret of attaining peace in life is the tolerance of the disturbance of the peace.

Closely attached to tolerance is avoidance. In social life, everyone experiences the disagreeable situations, arising from such differences. It is but natural that unpleasantness should occur from time to time. This is unavoidable. Whenever any negative situation arises, one way of dealing with it is a head-on clash, i.e. an attempt to solve the problem by direct confrontation. Such attempts are abortive as they only aggravate the problem. In no way do they improve matters. The better way to solve the issue is through tolerance and avoidance. According to this

principle, instead of behaving violently and confronting with others, we should opt for the course of tolerance, avoidance and forbearance. This is stated in the Quran thus: "Be tolerant; enjoin what is right; and avoid the ignorant." (7: 199)

This means instead of combating violence with violence, we should adopt the policy of avoidance, remaining united in spite of differences. For the human character to retain its superiority, there must be staunch and unceasing adherence to the principles of tolerance and avoidance. We should make ourselves intellectually awakened and make efforts to educate the Indian nation in the principles of peace and nonviolence. In this way, we can fulfil Gandhiji's unfulfilled mission of ushering in social change in the nation through nonviolence. □

**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.

UNYIELDING LOVE AND VISION

For Progress of the Indian Nation

PADMA VIBHUSHAN awardee Maulana Wahiduddin Khan pens a poignant reflection on his return from a sojourn to developed nations to his homeland, Delhi. Upon his return, he was struck by the stark contrast between the two worlds. While the developed countries he visited exuded excellence in every facet, Delhi appeared, by comparison, to be rather ordinary.

Maulana Wahiduddin Khan's unwavering commitment to the development of his homeland is evident in his resolute stance. He is driven by a sense of personal responsibility and a steadfast belief that his life's purpose is intrinsically tied to the advancement of India.

Yet, in this stark juxtaposition, Maulana Wahiduddin Khan never entertained the notion of forsaking his beloved India for a life in America, despite the undeniable fact that America stood as a significantly more developed nation than his homeland. His unwavering love and loyalty to India, his place of birth and roots, remained unshaken.

His deepest aspiration is a testament to his devotion. He yearns for his country, India, to progress and prosper on par with the world's most advanced nations. This aspiration echoes a noble vision, one in which he envisions India joining the ranks of the world's developed countries, showcasing its potential and capabilities on the global stage.

Maulana Wahiduddin Khan's unwavering commitment to the development of his homeland is evident in his resolute stance. He is driven by a sense of personal responsibility and a steadfast belief that his life's purpose is intrinsically tied to the advancement of India. Even if he does not witness the realization of his dream of a developed India in his lifetime, he derives solace from the knowledge that he has contributed his humble efforts, akin to placing bricks with his feeble hands, to lay the foundation for India's promising future. □



CPS NEWSLETTER

CPS International, New Delhi launched its revamped website on August 13, 2023. This newly designed website is user friendly, and it aims to present the true face of Islam to the whole world and to promote peace and harmony among people of all faiths. It carries Maulana's complete literature, Multimedia Materials and all CPS activities. <https://www.cpsglobal.org/>

CPS Team members are introducing Maulana Wahiduddin Khan's peace literature including Quran worldwide. Feedback received from Mr Delphine Ryan whom Mr Sajid Anwar gifted a translation of the Quran in Sharjah, and on CPS' New Website: "Thank you Mr Sajid. I had a look through the website, and it is excellent. So comprehensive and very well laid out. It is a very good source for all Quran queries. I still have the Quran you gave me on my bookshelf next to my bed in the pile of books to read which I am getting through bit by bit. I shall soon get to your version and give you feedback as promised.

Soulveda is a digital platform centred around happiness, wellbeing and spiritual awakening. Maulana's English as well as Hindi articles are being published in Soulveda regularly. To read English articles, please click on this link: <https://www.soulveda.com/guest-contributor/maulana-wahiduddin-khan/>

To read Hindi articles, please click on this link: <https://hindi.soulveda.com/guest-contributor/maulana-wahiduddin-khan/>

Dhruv Rathee a well-known YouTube educator mentions Maulana at time stamp 21:22

<https://youtu.be/NwQvIFnMn0A?t=1280>

Dr. Mattias Dahlkvist gave a talk on Maulana Wahiduddin Khan in April 2023 at Peace Conference. This enlightening talk has garnered 1 million views on Facebook. Click on the link to watch: <https://fb.watch/kM3fSIP5IR/?mibextid=cr9u03>

PEACE PROMOTION IN MUSLIM SOCIETIES

A message received from Mr Khwaja Kaleemuddin (USA) on September 15, 2023:

A container containing 52,000 copies of the Portuguese translation of the Quran and 52,000 copies of *Discover Islam* booklets both arrived in Foz do Iguacu, Brazil. These packets not only will be gifted to the visitors of famous Omar bin Khattab mosque but also throughout Brazil.

cpsInternational
Center for Peace & Spirituality की भोपाल शाखा का

आरंभ

विश्वविख्यात चिंतक, शान्ति दूत, पद्म विभूषण से सम्मानित, इस्लामिक सेन्टर नई दिल्ली के संस्थापक स्व. मोलाना यहीदुद्दीन खाँ ने सी.पी.एस. इन्टर नेशनल को मिशन के तौर पर सन 2001 में कायम किया था, जिसकी शाखाएँ दुनिया के अनेक देशों में फैल चुकी हैं, शान्ति और अध्यात्म का पैगाम लोगों तक पहुँचा रही है।

म.प्र. के भोपाल शहर में भी यह शाखा शुरू होने जा रही है जिसका

प्रोग्राम

दिनांक : 17-09-2023, रविवार
समय- शाम 7:00 बजे, स्थान- शरीफ आर्कोड शॉप नं. 3, बुघवारा, चार बल्ली चौराहा, भोपाल में होने जा रहा है
हम आपका दिल से इस्तेक़बाल करते हैं

CPS मेम्बर
जं. शमसुद्दीन नदवी, मो.: 8878116998
मोलाना मो. अख्तर कारामी, मो.: 6266172081

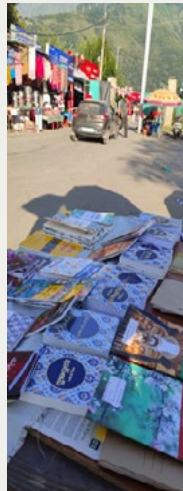
Bhopal Peace Centre for spreading the message of peace and harmony based on the ideology of Maulana Wahiduddin Khan was inaugurated on September 17, 2023:

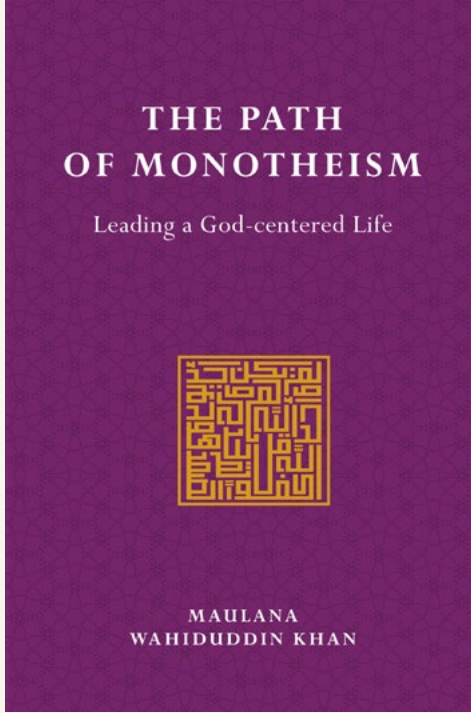
On the occasion of *Milad-un-Nabi*, *The Times of India*, *Speaking Tree* carried an article of Maulana Wahiduddin Khan titled: ***The Prophet Who Stood For Equality, Education:*** <https://www.speakingtree.in/article/the-prophet-who-stood-for-equality-education>

CPS Delhi Team members Mr Vikrant Dagar and Dr Stuti Malhotra conducted a two hour workshop on ***Interfaith dialogue and Peace*** at Apeejay Stya University Sohna, Gurgaon. Students were also gifted CPS Peace and Spiritual literature. There was also an interactive session post workshop, and the responses were so positive that the organizers requested the CPS members to conduct peace programmes in the near future.



Kashmir team has been distributing Spiritual literature to tourists coming to Jammu and Kashmir from across India and abroad. The team has shared some photos:





English book **The Path of Monotheism** and Hindi book **Pariwarik Jeevan** were released. Links are below:

<https://www.cpsglobal.org/books/path-monotheism>

<https://www.cpsglobal.org/books/parivarik-jeewan>

Lucknow Book Fair was held from September 22 to October 02, 2023. CPS volunteers participated in the book fair and put up a stall.



**Communal Harmony Programme
at Bahai Centre, Bengaluru**



DISCOVERY OF GOD

The Creator of the Intelligent Universe

MAN by his very nature wants a God who is greatest of the greatest and Who is the only one who has no partner. As a matter of human psychology, man wants a God of unbounded greatness.

Since man, in past history, has not been able to discover such a God of limitless glory, he has not been able to establish an elevated relationship with God.

He has believed in God in a formal way by observing rituals but he has not found a God who becomes all in all for him.

What is the reason for this happening?

In ancient times, man would see that there were many things which appeared great. For instance the sun, the moon, the oceans and the mountains, etc.

Moreover, in ancient times, there were many great emperors who made the claim of being the greatest Lords.

There were many such different objects of greatness which dominated man's mind.

This being so, in spite of believing in God, people could not discover the greatest and the noblest being in the form of God.

This aspect has been brought to an end for the first time by modern science.

What modern science did for the first time was to place all human or non-human greatness in a non-divine perspective.

Now it is possible that man, by his reflection and deep thinking, may embark on this journey and may discover God in the highest form.

Further, the scientists have succeeded in discovering the meaningfulness of the universe but failed to discover the Creator of this meaningful universe.

That is why they wonder when the meaningfulness of the universe is observable, why is it that the Creator of the meaningfulness is unobservable.

Where is the wise Creator of this intelligent universe?

What is the answer to where is God? God tells us that He is closer to us than our jugular vein.

The truth is that universe without God is unexplainable. We can see Him through the signs in the universe.

Therefore if we believe in God we will find complete meaningfulness of our life and know the purpose of our life and know what we have to strive to live a peaceful life.

Further in our journey of belief let us ponder about the following:

In the human world we all know that human beings with their superior intelligence are able to study the other creatures. But, all the other creatures put together cannot study the human being. So, a superior being only has the capability of introducing Himself to His creation.

We will find this introduction in Islam. God Almighty in the 99 names Has described His qualities which we, by our nature look for in a supreme being and without any of these qualities we cannot have a strong faith to trust in Him completely. Trust is placed in someone who is all powerful, all wise, the bestower, the one who can give us solace, strength, sustenance and everything else which is a natural desire of man.

Chapter 112 of the Quran says: Say, He is God, the One God, the Self-sufficient One. He does not give birth, nor was He born, and there is nothing like Him.

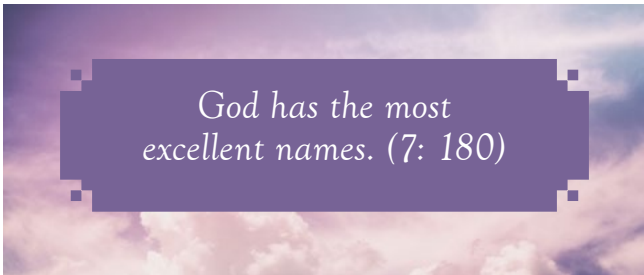
The following are the attributes as mentioned by God Himself.

	ARABIC	ENGLISH
1	AR-RAHMAN	THE ALL-COMPASSIONATE
2	AR-RAHIM	THE ALL-MERCIFUL
3	AL-MALIK	THE ABSOLUTE RULER
4	AL-QUDDUS	THE PURE ONE
5	AS-SALAM	THE SOURCE OF PEACE
6	AL-MU'MIN	THE INSPIRER OF FAITH
7	AL-MUHAYMIN	THE GUARDIAN
8	AL-AZIZ	THE VICTORIOUS
9	AL-JABBAR	THE COMPELLER
10	AL-MUTAKABBIR	THE GREATEST

11	AL-KHALIQ	THE CREATOR
12	AL-BARI	THE MAKER OF ORDER
13	AL-MUSAWWIR	THE SHAPER OF BEAUTY
14	AL-GHAFFAR	THE FORGIVING
15	AL-QAHHAR	THE SUBDUER
16	AL-WAHHAB	THE GIVER OF ALL
17	AR-RAZZAQ	THE SUSTAINER
18	AL-FATTAH	THE OPENER
19	AL-ALIM	THE KNOWER OF ALL
20	AL-QABIZ	THE CONSTRICTOR
21	AL-BASIT	THE RELIEVER
22	AL-KHAFIZ	THE ABASER
23	AR-RAFI	THE EXALTER
24	AL-MUIZZ	THE BESTOWER OF HONORS
25	AL-MUZILL	THE HUMILIATOR
26	AS-SAMI	THE HEARER OF ALL
27	AL-BASIR	THE SEER OF ALL
28	AL-HAKAM	THE JUDGE
29	AL-'ADL	THE JUST
30	AL-LATIF	THE SUBTLE ONE
31	AL-KHABIR	THE ALL-AWARE
32	AL-HALIM	THE FORBEARING
33	AL-AZIM	THE MAGNIFICENT
34	AL-GHAFUR	THE FORGIVER & HIDER OF FAULTS
35	ASH-SHAKUR	THE REWARDER OF THANKFULNESS
36	AL-ALI	THE HIGHEST
37	AL-KABIR	THE GREATEST
38	AL-HAFIZ	THE PRESERVER
39	AL-MUQIT	THE NOURISHER
40	AL-HASIB	THE ACCOUNTER
41	AL-JALIL	THE MIGHTY
42	AL-KARIM	THE GENEROUS

43	AR-RAQIB	THE WATCHFUL ONE
44	AL-MUJIB	THE RESPONDER TO PRAYER
45	AL-WASI	THE ALL-COMPREHENDING
46	AL-HAKIM	THE PERFECTLY WISE
47	AL-WADUD	THE LOVING ONE
48	AL-MAJID	THE MAJESTIC ONE
49	AL-BA'ITH	THE RESURRECTOR
50	ASH-SHAHID	THE WITNESS
51	AL-HAQQ	THE TRUTH
52	AL-WAKIL	THE TRUSTEE
53	AL-QAWIYY	THE POSSESSOR OF ALL STRENGTH
54	AL-MATIN	THE FORCEFUL ONE
55	AL-WALIYY	THE GOVERNOR
56	AL-HAMID	THE PRAISED ONE
57	AL-MUHSI	THE APPRAISER
58	AL-MUBDI'	THE ORIGINATOR
59	AL-MU'ID	THE RESTORER
60	AL-MUHYI	THE GIVER OF LIFE
61	AL-MUMIT	THE TAKER OF LIFE
62	AL-HAYY	THE EVER LIVING ONE
63	AL-QAYYUM	THE SELF-EXISTING ONE
64	AL-WAJID	THE FINDER
65	AL-MAJID	THE GLORIOUS
66	AL-WAHID	THE UNIQUE, THE SINGLE
67	AL-AHAD	THE ONE, THE INDIVISIBLE
68	AS-SAMAD	THE SATISFIER OF ALL NEEDS
69	AL-QADIR	THE ALL POWERFUL
70	AL-MUQTADIR	THE CREATOR OF ALL POWERFUL
71	AL-MUQADDIM	THE EXPEDITER
72	AL-MUAKHKHIR	THE DELAYER
73	AL-AWWAL	THE FIRST
74	AL-AKHIR	THE LAST

75	AZ-ZAHIR	THE MANIFEST ONE
76	AL-BATIN	THE HIDDEN ONE
77	AL-WALI	THE PROTECTING FRIEND
78	AL-MUTA'ALI	THE SUPREME ONE
79	AL-BARR	THE DOER OF GOOD
80	AT-TAWWAB	THE GUIDE TO REPENTANCE
81	AL-MUNTAQIM	THE AVENGER
82	AL-'AFUWW	THE FORGIVER
83	AR-RA'UF	THE CLEMENT (MERCIFUL)
84	MALIK-AL-MULK	THE OWNER OF ALL
85	ZUL-JALAL-WAL-IKRAM	THE LORD OF MAJESTY & BOUNTY
86	AL-MUQSIT	THE EQUITABLE ONE
87	AL-JAMI'	THE GATHERER
88	AL-GHANI	THE RICH ONE
89	AL-MUGHNI	THE ENRICHER
90	AL MANI'	THE PREVENTER OF HARM
91	AD-DARR	THE CREATOR OF THE HARMFUL
92	AN-NAFI'	THE CREATOR OF GOOD
93	AN-NUR	THE LIGHT
94	AL-HADI	THE GUIDE
95	AL-BARI	THE ORIGINATOR
96	AL-BAQI	THE EVERLASTING ONE
97	AL-WARITH	THE INHERITOR OF ALL
98	AR-RASHID	THE RIGHTEOUS TEACHER
99	AS-SABUR	THE PATIENT ONE

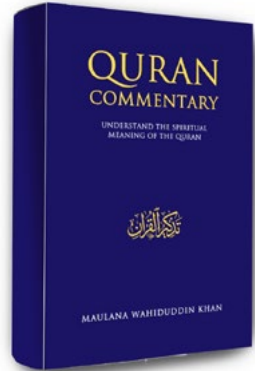


THE WORD OF GOD

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

By the night as it veils [the earth] in darkness, and by the day as it appears radiantly, and by the creation of the male and the female. O men, you truly strive towards the most diverse ends! As for one who gives [to others] and fears [God], and believes in the truth of what is right, We will pave his way to ease. But as for one who is miserly and unheeding, and rejects what is right, We shall pave his way to hardship, nor will his wealth profit him when he falls [into the pit]

(92: 1-11)

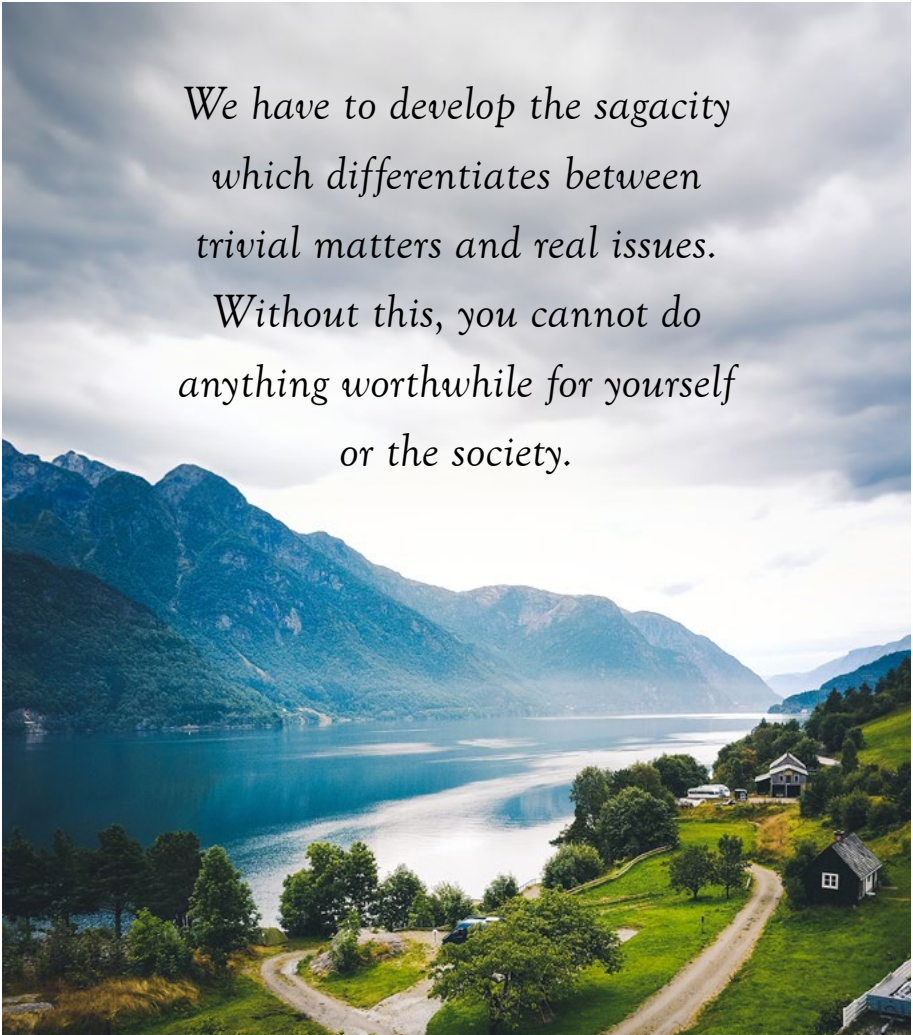
All things in this world are in pairs—male and female; night and day; positive and negative particles, matter and anti-matter. Everything in this world joins its pair and fulfils its purpose. This is a clear proof of the fact that this universe is purposeful. In such a purposeful universe it is impossible for both the good deeds and the bad deeds performed in it to have the same final consequences. This would not be consistent with the image of the Creator presented by the universe.

Surely, it is for Us to provide guidance—and to Us belongs the Hereafter as well as the present world—I have warned you then about a raging Fire: none shall enter it but the most wicked, who denied [the truth], and turned away. One who fears God shall be kept away from it—one who gives his wealth to become purified, and owes no favour to anyone, which is to be repaid, acting only for the sake of his Lord the Most High—and before long he will be well satisfied. (92: 12-21)

The relationship of God with His subjects is not only that of a ruler but also that of a supporter. He smooths the path of those of His subjects who want to draw near to Him. Conversely, He lets those who adopt the way of arrogance to carry on in that way. □



*We have to develop the sagacity
which differentiates between
trivial matters and real issues.
Without this, you cannot do
anything worthwhile for yourself
or the 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.

What do we mean by purification?

Purification means to purify the mind of all kinds of bias and negativity.

What qualities make one a super-achiever in the world?

Being strong and being honest are two desirable human qualities. Strong refers to physical strength and honest refers to spiritual strength; both are equally important. One who has these two qualities can be described as a well-equipped person. These two qualities make one a super-achiever in this world.

What is honesty?

An honest person is one who is a trustworthy person. This quality is also vital to the betterment of social living. The best society is one whose members are entirely trustworthy and responsible. Trustworthy individuals make trustworthy societies, and trustworthy societies make trustworthy nations and trustworthy nations provide the basis for better international relationships.

What are the qualities required to be a good member of the society?

Members of the society should be each other's well-wishers. They should try to avoid creating problems for others. Everyone should, from others' point of view, be predictable in character. All members of society must refrain from ill-feeling towards their fellow men.

What is well-wishing?

Well-wishing means that every member of a society is free of hatred for others, and is able to remain detached from the bad experiences which are the fault of others. A well-wisher is able to love other members of society in spite of grievances.

What is the cause of misunderstanding in social life?

Misunderstanding is a common phenomenon of social life. People tend to believe everything that is reported to them without scrutiny. It is a common experience that those who report do it selectively or in a partial manner. This creates misunderstanding.

What is the remedy to avoid misunderstanding?

According to the teachings of the Quran the principle to be followed is that if you are going to form a positive opinion about a person, then scrutiny is not necessary. But, when you feel that you are forming a negative opinion about a person then you have to investigate the matter with utmost seriousness before forming the opinion.

In a world full of conflict and differences there is a very important question: from where to begin?

The answer is to accept the status quo in controversial matters and divert your activities to the non-confrontational field. The confrontational approach involves a very serious loss, that is, waste of time and energy, while the non-confrontational method makes it possible to devote all your time and energy towards achieving your goal.

Which is the best policy to follow in this world of competition and challenge?

The policy of wait and see is the best policy in this world, and it is this policy that is called patience. Impatience means not waiting but jumping into the situation without thinking about the consequences. Patience means wisdom-based thinking.

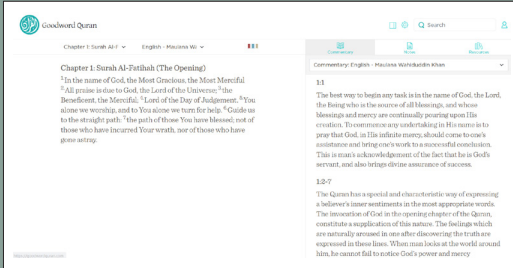
What do you mean by wisdom and practicality?

Practical wisdom means : opting for the less than ideal when the ideal is not achievable. It is very important for every individual, for controversy is a part of life. In the midst of controversy, everyone tries to produce an ideal solution. But the fact is that, in most cases, the ideal cannot be achieved. The best formula, therefore, is for everyone to opt for the possible. One should not go after what is clearly impossible. This is the meaning of practical wisdom. □



Read the Quran wherever you are

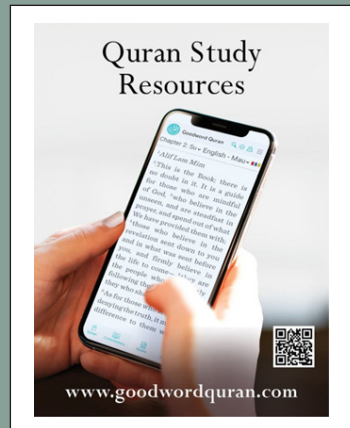
Motivate. Inspire. Study.



CPS International, New Delhi and Goodword Books, New Delhi have been striving to make the translations of the Quran available in all leading languages of the world.

Download the Quran from www.cpsglobal.org

On the other hand, www.goodwordquran.com makes the study of the Quran in the English language quite easy with its easy navigation, excellent search engine and additional resources.



Challenges are for our own good. They come into our lives to train us, increase us in wisdom and to strengthen us.

