

SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living



A peaceful plan is like a tree which stands upright on its own strong roots and remains unaffected by storms.

ABOUT THE MAGAZINE

Spirit of Islam is a monthly magazine which is now in its seventh year of publication. The aim of this journal is to present Islam in the contemporary idiom, while at the same time the contents are of universal appeal and of interest to a wider circle of spiritual seekers. It is our desire to help Muslims rediscover Islam, focusing on its message of peace and spirituality as derived from the Quran and the teachings of the Prophet, and in general we strive towards religious understanding for bringing about greater harmony.

Another purpose of this magazine is to assist its readers to deal with life's challenges, deriving positivity even from negative occurrences, gaining in spirituality and developing themselves intellectually so that they may contribute constructively to society.

The magazine's regular readers will appreciate that the entire thrust of its articles is directed to the individual—a collection of intellectually prepared individuals being the sole foundation on which a peaceful and harmonious society can be built.

As the subtitle indicates, *Spirit of Islam* is working towards enlightening people on the subject of global peace and regularly addresses relevant contemporary issues. The articles on peace based on the teachings of the Prophet of Islam offer us an ideology of peace—principles which lay down how peace may be established between conflicting groups, controversies resolved and conflicts defused. We believe that violence begins in the mind and so an effective ideology of peace needs to be presented to counter its influence.

We hope and pray that God helps us in this noble endeavour and grants us His special blessings!



SPIRIT OF ISLAM

Towards Global Peace & Spiritual Living

ISSUE 74 FEBRUARY 2019

CHIEF EDITOR

MAULANA WAHIDUDDIN KHAN
www.facebook.com/maulanawkhan

EDITORIAL DIRECTOR

PROF. FARIDA KHANAM

EDITORIAL COMMITTEE

DR. NAGHMA SIDDIQI
MARIA KHAN
PROF. ZAHEERUDDIN
AIJAZ AHMED
MOHAMMAD USMAN

PRINTER AND PUBLISHER

FATHIMA SARAH

OFFICE

SPIRIT OF ISLAM
002, HM WIMBERLY, 6, BERLIE STREET CROSS
LANGFORD TOWN, BENGALURU 560025, INDIA



PRINTED AT

COSMOS PRINTERS AND PUBLISHERS
450, 3RD CROSS, WILSON GARDEN, BENGALURU 560027

ACCESS ONLINE AT

www.spiritofislam.co.in

DOWNLOAD APP AT GOOGLE PLAY STORE

 <https://goo.gl/cCGpQJ>
 www.newshunt.com

FOR LATEST UPDATES

f <https://www.facebook.com/spiritofislamnew/>
@ <https://instagram.com/soimagazinew>
🐦 <https://twitter.com/spiritofislamnw>

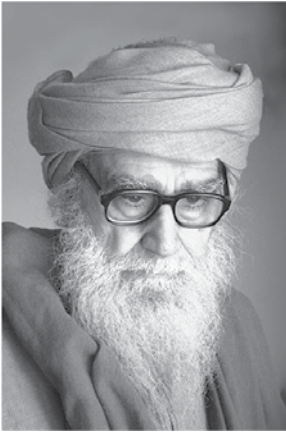
CPS INTERNATIONAL

www.cpsglobal.org

CONTENTS

■ FROM MAULANA'S DESK	3
■ FROM THE EDITORIAL DIRECTOR	5
■ ONE MONTH HAS GONE BY	7
■ THE WORK OF NATION-BUILDING	9
■ BASIC TASKS AND RESPONSIBILITIES OF THE PROPHET	10
■ QURAN	12
■ THE EMOTION OF ANGER	16
■ TOWARDS GLOBAL PEACE	19
■ THE SOLUTION TO PRESENT-DAY TERRORISM	21
■ BROADER OUTLOOK	29
■ INDECISEVENESS	30
■ A CONTINUOUS NEED FOR SPIRITUALITY	31
■ QUALITIES REQUIRED FOR GREAT ACHIEVEMENT	35
■ TOTAL INVOLVEMENT IN A TASK	36
■ FROM THE SPIRITUAL TREE	37
■ TREAD CAUTIOUSLY	39
■ LESSONS FROM NATURE	40
■ BEING IDLE	41
■ THE WORD OF GOD	42
■ ASK MAULANA	45

FROM MAULANA'S DESK



Maulana Wahiduddin Khan, born in 1925, in Azamgarh, Uttar Pradesh, is an Islamic spiritual scholar who is well-versed in both classical Islamic learning and modern disciplines. The mission of his life has been the establishment of worldwide peace. He has received the Padma Bhushan, the Demiurgus Peace International Award and Sayyidina Imam Al Hassan Peace award for promoting peace in Muslim societies. He has been called 'Islam's spiritual ambassador to the world' and is recognized as one of its most influential Muslims¹. His books have been translated into sixteen languages and are part of university curricula in six countries. He is the founder of the Centre for Peace and Spirituality based in New Delhi.

KNOW YOUR RIGHTS AND PERFORM YOUR DUTIES

WHY is there widespread social and political upheaval in our world today? Is it due to injustice and the denial of human rights as is commonly assumed? Why do people rally around protests and strikes which often take a violent turn?

It is due to an unrealistic concept of justice and an obsession with an unrealistic concept of human rights. People are living in a state of over expectation and when they find that their expectations are not fulfilled, they react. This reaction begins from negative thinking, and then it takes the shape of protest and finally leads to violence.

The solution lies in reconsidering and correcting the generally accepted concept of human rights. This is the first step in finding a solution.

In the 20th century, many movements were launched to champion human rights. But perhaps, there has been no significant movement based on human duties. Through the media, human-rights movements gradually spread all over the world. Now everyone is obsessed with the concept of human rights; they have become rights-conscious. This is against the law of nature. The law of nature is based on the

1. The World's 500 Most Influential Muslims 2018, Royal Islamic Strategic Studies Centre, Jordan.

'give and take' principle. But the human rights concept has gone in a contrary direction—"taking without giving"—if not consciously, then unconsciously.

Now, under the influence of these movements, everyone talks of ideal justice. But our world is a world of competition where ideal justice cannot be achieved. According to the law of nature, only working justice is achievable in this world, not ideal justice.

***"A believer should be duty-conscious, and as far as his rights are concerned, he should ask of them from God."
— Prophet of Islam***

The only workable formula is that everyone should accept working justice. This will give one enough time to direct one's energies towards more important issues. This law of nature is based on high wisdom, that is, everyone should be content with their needs and divert their ambitions to spiritual and ideological development. So, the best formula for a successful life is: as regards material things, remain contented, and in spiritual matters, be idealistic.

This is the only formula that gives one peace of mind and prevents a person from indulging in negative thinking. It frees one from the desire to complain and helps in developing positive thinking. The two-point formula to live a successful life is material '*status quoism*' and spiritual idealism. According to a *Hadith* of the Prophet, "A believer should be duty-conscious, and as far as his rights are concerned, he should ask of them from God."

It is a believer's duty to give to others what is due from him, and regarding his rights, he should ask for them only from God. Instead of being only rights-conscious, he should also be duty-conscious. So, if we all follow the principle of being duty-conscious, automatically our rights will be taken care of.

Nevertheless, complete justice and total fairness are not possible in this imperfect world. God has promised these only in the Hereafter, where He will give to every person every atom's worth of what is due to him. Thus we must continue to do our duty faithfully. Islam wants us to build a duty-conscious, rather than a rights-conscious society. □

Maulana Wahiduddin Khan
editor@thespiritofislam.org

Follow Maulana at speakingtree.in

FROM THE EDITORIAL DIRECTOR

Dr. Farida Khanam has been a professor at the Department of Islamic Studies at Jamia Millia Islamia in New Delhi. A Study of World's Major Religions, A Simple Guide to Sufism are two of the books amongst others, of which she is the author. She has also translated many books on Islam authored by Maulana Wahiduddin Khan. Currently, the chairperson of Centre for Peace and Spirituality (CPS International), an organization founded by her father Maulana Wahiduddin Khan, she is a regular contributor of articles to journals, newspapers and magazines. Dr. Khanam has edited Maulana's English translation of the Quran and has also translated his Urdu commentary of the Quran into English. Under Maulana Wahiduddin Khan Peace Foundation, along with the CPS team, she has designed a series of courses on peace-building, countering extremism and conflict resolution.

SPIRIT OF ISLAM

DURING a seminar about 'Understanding Religion from its Original Sources' I said, "If you want to understand Islam in its original form you have to accept one fundamental principle; you have to differentiate between Islam and Muslims. You have to judge Islam based on its original text. And, you have to judge Muslims in the light of Islamic teachings and not vice versa."

It is a fact that every religion is originally based on its text but after some time it is reduced to a mere set of traditions that are based on its community. That is, it is a universal phenomenon that after some time there emerges a parallel point of reference. First the reference point is the text and then later its community emerges as a reference point. Exactly the same thing happened in Islam. Originally there was only one person who was the point of reference regarding Islam and that was Prophet Muhammad. But then people started to accept the Muslim community as the point of reference. And steadily there emerged a parallel phenomenon, which was the community (of Muslims). People started to take this community as a point of reference to understand the religion of Islam. Then a time came that Islam and the community of Muslims both become synonymous. People started to refer to Islam and Muslims as alternative titles. And now after a long history this has become an established norm. People refer to Islam while they are trying to describe the community of Muslims.

To explain this point, let me give you an example. '*Jihad*' is a term used in the Quran as well as in the *Hadith*. But Muslims generally consider this word synonymous with war. They use this word as though *jihad* and war are equivalent. While it is totally wrong. If you read the Quran objectively you will find that the Quran never uses *jihad* as synonymous with war. In fact, *jihad* simply means struggle and it is used in Islam as an ideological struggle rather than struggle by the sword. The other equivalent term of *jihad* is *dawah*, or the task of conveying the message of God to people. 'Do *jihad*' and 'Do *dawah*' are both equivalent terms.

To understand Islam, you have to judge Islam based on its original text. And, you have to judge Muslims in the light of Islamic teachings and not vice versa.

When the Quran tries to refer to war it uses another term, which is *qital*. So *qital* means war while *jihad* implies a peaceful struggle for the dissemination of Islamic principles which are essentially based on *tawhid* (the oneness of God).

This is the basic problem regarding the understanding of Islam. If one wants to understand what Islam is, then one must differentiate between Islam and Muslims. They must know that Islam is an ideology based on the Quran and the prophetic teachings.

Academically this is the first important principle for understanding Islam. Without keeping this in mind you cannot understand Islam. This differentiation is not only an academic requirement, it is also academic honesty. When Islam and the Muslim community both are different you must recognize this as a fact, otherwise you will be dishonest in studying this subject. □

Dr. Farida Khanam
hub@thespiritofislam.org



CPS INTERNATIONAL (DELHI) IS NOW ON WHATSAPP

TO RECEIVE MAULANA WAHIDUDDIN KHAN'S
VIDEOS, ARTICLES, QUOTES AND OTHER UPDATES
WHATSAPP YOUR NAME AND LOCATION ON

+91 9999944118

ONE MONTH HAS GONE BY

Reflections and Resolutions

IT looks like just the other day everyone wished each other a Happy New Year and one month has already gone by. New year resolutions, analysis of the past year, plans and programmes for the new year are a regular part of the beginning of the new year both amongst the common folk, the celebrities and the organizations all over the world. It is time to check enthusiasm levels and to introspect about two things: first, about our sincerity in making the best use of time and the second is about pursuing our goals without clashing with others.

At the very outset it would be of great importance to reflect on death. From the beginning of the year until now many people have died. Every death gives a message. One who dies has availed of his chance and it does not exist for him any longer. For those who are alive, every death gives a message that they still have their chance and therefore must avail of it.

There are two ways to lead your life. One is to simply pass your time. The other is to use time meaningfully. If you fall into the first category, you are just wasting your life. By spending your days meaningfully, you are truly living and making proper use of this amazing blessing that is life.

Never waste a moment of your available time. By availing of your moments you can be the possessor of your months and years. Wasting minutes will cause you to lose months, if not years.

If you are wasting, daily, just five minutes of your hour, this will amount to wasting two hours in twenty-four hours. This will eventually come to 60 hours in a month, and 720 hours in a year. This is how the majority of people have been wasting most of their available time. A man whose life span is 80 years hardly makes full use of 40 years of his time.

Time is your greatest asset. Be meticulous about saving it. All great success ultimately boils down to an accumulation of small successes. Once you are ready to achieve a small success, a big success will come your way by itself.

One who dies has availed of his chance and it does not exist for him any longer. For those who are alive, every death gives a message that they still have their chance and therefore must avail of it.

Every new day that dawns brings with it many opportunities. These opportunities do not loudly announce themselves. It is for us to recognize and use them in a fruitful manner that can spread benefit to others. You need to skilfully discern the opportunities that come your way. Recognize those that are truly for you and those that are not. Learn to appreciate these opportunities and avail them in the best and most realistic way, but be aware of the limits within which you must remain. You need to be sensitive so that in the process you do not transgress into another's territory.

All great success ultimately boils down to an accumulation of small successes. Once you are ready to achieve a small success, a big success will come your way by itself.

The many opportunities that come your way are not exclusively for you. There are several others who are equally motivated. Success in your life can happen only by cooperating with others, never through conflict. Develop the skill of navigating your life without clashing with others. Just as you have some interests, others do too. A smart person carefully avoids clashing with other people's interests and sails ahead to attain his life goals.

To sum up one should be very cautious about making correct use of time and to move ahead in life without getting into conflict with others. Adhering to these two principles will ensure one's success in life. □



THE WORK OF NATION-BUILDING

Individual by Individual

THE work of nation-building is similar to planting an orchard. The growth and development of a nation is a lengthy affair, and there has to be a tremendous input at both the individual and national levels before it finally bursts into blossom and finds the position of honour and glory in the world.

If it takes a mighty tree one hundred years to reach its full stature, whoever wishes to possess such a tree has no option but to tend to it for that period. If instead of nurturing it with care and skill, people called for an 'orchard meeting', or people come out on to the streets and launch a strike campaign in the name of trees, or gather in some open place or march through the streets shouting slogans, they will never possess a single tree, less own an orchard.

The work of planting an orchard begins by obtaining seedlings and providing every single one with such favourable conditions as will enable it to develop its potential and grow into a fully developed tree. When one has done this with innumerable seedlings, one can then expect to have an orchard.

Build the individual and you build the nation. If hidden potential is to be developed, it takes education, encouragement and the provision of a proper environment at an individual level very early on in the whole process, just as a sapling must be put into well prepared ground and given the right type and quantity of nutrients, water, sunlight etc. If people are properly instructed, while they are still young and receptive and by people who adopt a caring, positive attitude, they develop a healthy awareness of what their commitments to society should be and what it means to be part of a nation.

Although we must accept the fact that this is a highly competitive world, there is nothing to prevent us from endeavouring to cooperate with and encourage cooperation from others. If we stand shoulder to shoulder with our fellow men in the face of the most challenging situations, there is no obstacle that we cannot overcome, no peril that we cannot face.

Thus, it is the individual temperament which plays the most crucial role in the making of a nation. It is important in nation-building in the way the bricks are important in any kind of construction. □

BASIC TASKS AND RESPONSIBILITIES OF THE PROPHET

The Best Example

THE Quran describes the Prophet of Islam as a human being like any other. What distinguished him from others was not his being something other than human, but rather his being a prophet as well as a human being. This is illustrated by the following verse from the Quran:

Say, 'I am only a human being like yourselves. It is revealed to me that your God is one God. So let him who hopes to meet his Lord, do good deeds and let him associate no one else in the worship of his Lord.' (18: 110)

This was something natural, and gave credence to the practical example set by the Prophet of Islam for the benefit of all human beings. It is quite clear that his ability to convince rested on his being a human being like all others; on his having feelings of the same nature as other human beings. If it were not so then the command to follow the example of the Prophet would have been rendered impracticable. The greatness of the Prophet of Islam lay in adopting a superior code of ethics as a human being, so that he should come up to the highest standard of conduct in all matters. Had he been cast in some superhuman mould, his exemplary character could not have served as a model for human beings.

The greatness of the Prophet of Islam lay in adopting a superior code of ethics as a human being, so that he should come up to the highest standard of conduct in all matters.

What were the tasks which were assigned to the Prophet towards his Companions? In chapter 74 of the Quran, God says: 'O, you wrapped in your cloak, arise and give warning! Proclaim the glory of your Lord, purify your garments; shun uncleanness, do not bestow a favour in the expectation of receiving more in return, and for the sake of your Lord be patient.'

(74: 1-7)

According to the above verses the actual task of the Prophet consists of warning the people of the serious consequences in the life to come regarding their actions in the world. This duty can be performed only by one whose heart is filled with the greatness of God; who possesses a high moral character; who keeps away from all evil; who does good

without any hope of return and who suffers patiently all the hardships inflicted by others.

The first task of the Prophet was to receive God's revelations and to communicate them to man, i.e. he had to recite the verses of the Quran and explain them to his hearers. Innumerable signs within human nature and the outside world have been placed by God so that man may realize Him through them. Therefore, the next task of the Prophet was to reveal these signs and give man the insight to enable him to experience his Lord.

Insight implies wisdom, so that when man has developed the insight to see God's signs; when he has moulded his mind to the teachings of the Quran, a kind of intellectual light begins to shine within him. His cerebral level is raised to a point from which he is able to experience higher realities. In all matters he is able to arrive at the right conclusions as desired by God. This task was about purifying the soul of unfavourable elements in order that a man may, in a favourable atmosphere, elevate himself to the culminating point of spiritual development.

Finally, the Prophet strove to prepare people whose souls should be free from all preoccupations except their devotion to God; who should be free also from psychological complexities, so that they might be capable of finding the spiritual sustenance placed by God in the universe for His devoted servants.

After the Prophet, his followers have to work along the same lines as were followed by the Prophet on the basis of divine guidance.

These were the basic tasks of the mission of the Prophet of Islam. All his activities were directed solely to achieving these objectives enumerated above. After the Prophet, his followers have to work along the same lines as were followed by the Prophet on the basis of divine guidance. □



Making mistakes is not irremediable. And often all it takes to save the day is a reversal of policy.

QURAN

The Book of God

WHEN the Prophet Muhammad claimed that the Quran was a divine book revealed to him by God for the guidance of man, there were many who did not believe him. The scriptures to them were human rather than a divine composition. The Quran then gave a challenge to these sceptics asking them to produce “*a scripture similar to it*”, if what they said was true. (52: 34). It declared moreover, in no uncertain terms that, even if all the human beings and the *jinn*s made collective and concerted efforts to produce a book like the Quran, they would all fail miserably in their attempt. (17: 88)

The Prophet’s Miracle

Every Prophet is given a miracle—a sign. The miracle of the Prophet of Islam is the Quran. The prophethood of Muhammad, was to be valid until the Last Day. It was imperative, therefore, that his miracle also be one which would last for all time. The Quran was therefore, assigned to the Prophet as his everlasting miracle.

The Prophet’s opponents demanded miracles, such as those performed by previous prophets, but the Quran stated clearly that such miracles would not be forthcoming (17:59). Instead, the revealed Book of God was made into the Prophet’s miracle:

Every Prophet is given a miracle—a sign. The miracle of the Prophet of Islam is the Quran. The Quran was assigned to the Prophet as his everlasting miracle.

They say, ‘Why has no sign been given to him by his Lord?’ Say, ‘The signs are in the hands of God. I am but a plain warner.’ Is it not sufficient for them that we have sent you down the Book to be recited to them? In this surely there is a blessing and an admonition for a people who believe. (29: 50-51)

There are many different aspects of the Quran’s miraculous nature. For further discussion, three aspects are highlighted.

The Language of the Quran

The language of the Quran is Arabic. Unlike other international languages, Arabic has remained a living form of communication over the ages. The languages in which all the ancient scriptures were revealed have been locked in the archives of history. The only exception

is Arabic, the language of the Quran, which is still current in the world today. Millions of people still speak and write the language in which the Quran was revealed nearly 1500 years ago.

Ernest Renan (1823-1894), a French orientalist, carried out extensive research on Semitic languages. He wrote a book on their vocabularies, in which he had this to say about the Arabic language:

“The Arabic language is the most astonishing event of human history. Unknown during the classical period, it suddenly emerged as a complete language. After this it did not undergo any noticeable changes, so one cannot define for it an early or a late stage. It is just the same today as it was when it first appeared”.

In acknowledging this ‘astonishing event of human history, Renan is in fact acknowledging the miraculous nature of the Quran. It was the Quran’s phenomenal literary style which preserved the Arabic language from alteration, such as other languages have undergone.

Jurgi Zaydan (1861-1914) is one of the scholars to have recognized this fact. In a book on Arabic literature he writes:

“No religious book has had such an impact on the language in which it was written as the Quran has had on Arabic literature.”

This provides proof of the miraculous nature of the Quran, for there is no other book in history which has been able to make such an impact on its language; no other book has moulded a whole language according to its own style, and maintained it in that form over the centuries.

World languages have changed so much throughout the ages that no expert in any modern language is able to understand its ancient form without the aid of a dictionary. There have been two main causes of language alteration—upheavals in the social order of a nation and the development of a language’s literature. Over the centuries these factors have been at work in Arabic, just as in other languages. The difference being they have not been able to change the structure of the Arabic language. The Arabic that is spoken today is the same as that which was current in Makkah when the Quran was revealed. No

There is no other book in history which has been able to make such an impact on its language; no other book has moulded a whole language according to its own style, and maintained it in that form over the centuries.

change in the Arab social order has been able to alter in any way the Arabic tongue. This fact is an indication that the Quran came from a supernatural source.

Preserved Scripture

The Quran is unique among divine scriptures in that its text has remained intact in the original form.

Consider the following news from the Daily Mail (UK), 22 July 2015 and the Times of India, 23 July 2015, which confirms the above-mentioned fact:

Fragments of the world's oldest Quran, dating back almost to the time of the Prophet Muhammad, have been found bound within the pages of another copy of the Islamic holy book in the library of the University of Birmingham.

The two pages from the Islamic holy book manuscript are thought to be between 1448 and 1371 years old, making it the earliest copy of the Quran in existence.

Experts say the text contained on the pages is remarkably similar to modern copies of the Quran and suggests many parts of the holy book have not changed since the time of the Prophet Muhammad. The discovery is thought to be particularly significant as in the early years of Islam, the Quran was thought to have been memorized and passed down orally rather than written.

This characteristic of the Quran—its perfect state of preservation—singles it out from its predecessors as a unique vehicle for divine guidance and salvation, one which will retain its validity until the end of time.

Professor David Thomas said: 'the parts of the Koran that are contained in those fragments are very similar indeed to the Koran as we have it today, and so this tends to support the view that the Koran that we now have is more or less very close indeed to the Koran as it was brought together in the early years of Islam.'

This is proof that the text of the Quran has never been tampered with and is a distinguishing feature of the Quran. This characteristic of the Quran—its perfect state of preservation—singles it out from its

predecessors as a unique vehicle for divine guidance and salvation, one which will retain its validity until the end of time.

There are no additions to the Quranic text by human beings and therefore there is no question of revising it as far as the original text is concerned. The only need could be in re-application of the verses in the present context. For example; today, in the age of democracy, there is no religious persecution so the commandments pertaining to the behaviour of the believers in the face of persecution will find no application in the present democratic situations.

Quranic Challenge

The Quran challenged its doubters to produce a book like it. No one has been able to take up this challenge, and produce anything comparable to the Book of God.

The greatest substantiation of the Quran's claim that no one would be able to write a work like it (17: 88) comes from what Ernest Renan has called the 'linguistic miracle' of the Arabic language. As with every other language, masters of Arabic—great poets and writers—have appeared over the ages. But, in the 1500 years since the Quran was revealed, no one has been able to produce a work that excelled it. Its standard has never been improved upon and Arabic has remained on the course set for it by the Quran.

The impact that the Quran has had on Arabic is like that of a writer who produces a work of unsurpassable literary excellence at the very beginning of a language's history. After such a figure has made his mark, no lesser writer can change the face of the language. Anyone who knows Arabic can appreciate the unique quality of the Quran's style as compared to that of any other work of Arabic literature. The Quran is written in a divine style vastly superior to anything humans can aspire to.

Thus with all the above points to prove that it is word of God, one should read it with the understanding that God is directly addressing man. The objective of the Quran is to make man aware of the creation plan of God. That is, to tell man why God created this world; what is the purpose of settling man on earth; what is required from man in his life on earth and what he is going to confront after death. The purpose of the Quran is to make man aware of this reality, thus serving to guide man on his entire journey through life into the afterlife. □

The Quran challenged its doubters to produce a book like it. No one has been able to take up this challenge, and produce anything comparable to the Book of God.

THE EMOTION OF ANGER

Convert Your Weakness to Strength

The angry man always thinks he can do more than he can.

—Albetano, ancient Roman philosopher

WHEN a man is intoxicated with alcohol, he is not in control of himself. He may even go so far as to bang his head on a stone, unmindful of the fact that it may not be the stone that breaks but his own head. This is because, in his besotted state, he wrongly gauges his own abilities and proceeds to do things which can have unfavourable consequences.

The same is true of the angry man. In a towering rage, a man is not in control of himself. He overestimates his own capabilities, as a result of which he involves himself in activities which are beyond his powers of control. He realizes his foolishness only when his temper has cooled. But, by that time, the wrong step has been taken and destruction has followed in its wake. It is now too late for regrets: he is unable to save himself from his own wrong action.

Anger in itself is not an evil. It becomes evil when it is allowed to spin out of control and affect people's lives.

Anger is one of the major things that could cause a relationship to go sour. Anger stokes a quarrel, which if pursued, leads to personal dislike, and finally, to full-fledged hatred. Hatred eventually leads to evil. In any relationship, trouble is exacerbated by anger. Anger is a natural phenomenon, and the only solution is to control it.

Anger in itself is not an evil. It becomes evil when it is allowed to spin out of control and affect people's lives. Rage is an undesirable reaction to a temporary provocation. It is much like a fire that flares up for a short while and then dies down for lack of fuel. If we understand this, anger will not result in any serious disharmony.

An unpleasant word or experience can make the fire in our mind suddenly flare up, but it only lasts for a short while. When we are angry, we should remain quiet, and try to calm ourselves before returning to dealing with the issue. It would not be wise to confront any adverse situation in anger.

Once a person came to the Prophet of Islam. He asked, "O Prophet, give me a master advice by which I may be able to manage all the affairs of my life." The Prophet replied, "Do not be angry." It means, don't get angry even when provoked. Respond positively even in negative situations. Always adopt positive thinking.

In the face of problems, anger further deteriorates the situation. On the other hand, by controlling anger we can develop the capability of responding positively in negative situations; of taking the right decisions under difficult conditions; of discovering practical solutions to all problems. The moment of anger is a high moment in the life of a person.

Anger is not just anger, it also creates brainstorming. Anger releases high energy in the angry person. It is a 'high' moment for the individual concerned. If at this moment, he is able to divert this "anger energy" to the positive side, it will lead him towards healthy activities from negative activities. Anger is energy, and anger energy cannot be released in normal situations. An abnormal situation is required for unleashing it, for example when one becomes angry due to provocation.

Silence is a positive response when dealing with anger. The Prophet's teachings contain the importance of silence. Here are the exact words of a *Hadith*: 'When you are angry, keep silence.' (*Musnad Ahmad*)

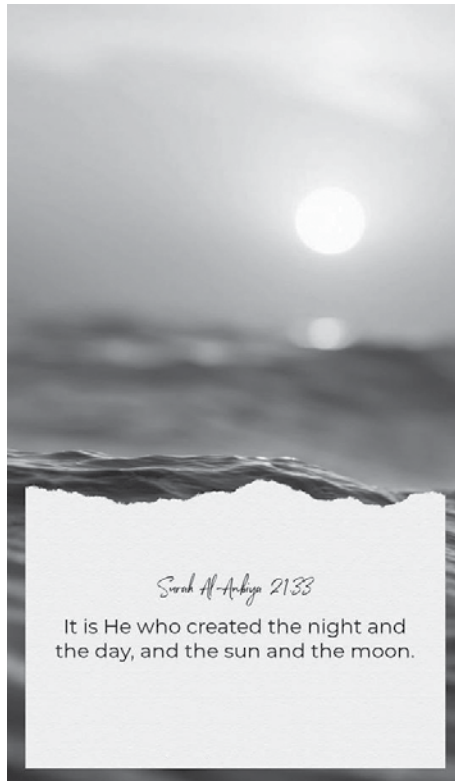
How does silence help? When you become angry due to some provocation, you should remain silent. Maintaining this silence will help in bringing about a change in the thinking process of the mind. This can be understood with the following analogy. There is a term used in driving called "shift time". It refers to the time interval between gear changes. Shift time changes the speed and direction of your car. So is the role of silence. Silence at the time of anger shifts the direction of your thinking from negativity to positivity.

At the time of anger, keeping silence is like changing gears of the mind. When a person is angry and he instantly becomes silent, the mind then takes a new pace. Instead of running to the negative side, it starts running in the positive direction and the result will be a well thought out action instead of a rash harmful reaction.

By controlling anger we can develop the capability of responding positively in negative situations; of taking the right decisions under difficult conditions; of discovering practical solutions to all problems.

Cain and Abel were the sons of Adam and Eve. There was some disagreement between the two and Cain became so angry that he could not forgive his brother. In this rage he killed his younger brother. This was the first murder in human history. It is a reminder for humankind that everyone must control their anger. If they fail in the test of anger control, they will go astray and commit blunders and consequently, will lose Paradise forever.

As recorded in the scriptures, this is an eye opener in human history. It gives a great lesson to all human beings. They must be much cautious regarding the weakness of anger. The principle of success in regard to anger is to suppress it. Those who develop their minds sufficiently to save themselves from the evil of anger will achieve eternal success. □



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.



GREATER THAN POLITICAL VICTORY

PEOPLE are generally obsessed with politics. They believe that acquiring a territory and establishing political rule over it is the greatest success. But, according to the Quran, peace is the *summum bonum*. While political victory is limited in its scope, the ambit of peace is unlimited. Peace is therefore a greater success than political rule.

In the chapter *Al Fath* (Victory), the Quran refers to the Hdaybiyyah Agreement—a peace treaty drawn up between the Prophet and his opponents, which was finalized in March 628 AD. The Quran mentions it as *fat'han mubeen* or a 'clear victory' (48: 1)—a victory which is beyond any doubt.

Then in the chapter *Al Nasr* (Help), the Quran refers to political victory over Makkah in 630 AD. Here the Quran uses the word *fath* (victory). This difference of terminology proves that, according to the Quran, political victory is simply the superseding of opponents in control of a particular area, whereas establishing peace—a 'clear' victory—is the greater victory. It means that establishing peace has more importance than a political victory.

Why is there this difference? The reason is that political victory gives you only one thing and

In an atmosphere of peace, all the members of a society feel that they are living in a state of equality. All are equal members of a large family.

that is administrative control over a piece of land. But peace has much greater potential. Peace opens the door to multiple opportunities and by availing of these opportunities, you can achieve all kinds of success, including political rule.

The early history of Islam is a clear proof of this fact. Before the peace agreement of Hudaibiyyah was signed, Islam seemed to be trapped in a blind alley. But after the Hudaibiyyah Agreement, the Prophet of Islam and his Companions endeavoured to avail of all those opportunities that had been opened up to them and within two years, Islam had spread all over the Arabian peninsula.

This principle covers all of human life—family life, social life, as well as international life; everywhere you can see the miracle of this master principle. The whole of history testifies to the fact that no one has ever been able to achieve any meaningful target through political victory.

Political victory gives you only administrative control over a piece of land. Peace opens the door to multiple opportunities and by availing of which you can achieve all kinds of success, including political rule.

On the contrary, all great achievements have been the result of peaceful activities.

Political rule has many negative aspects. It leads to reaction, jealousy, enmity, even fighting and ultimately war. Political rule means one's domination over others, so every political regime—every political rule results in permanent rivalry, sometimes in the heart and sometimes on the battlefield.

Political rule is good only for rulers and it is bad for all those who are ruled. In contrast, peace has no such negative aspect. Peace creates normalcy; peace promotes healthy activities; peace results in the culture of

friendship. In an atmosphere of peace, all the members of a society feel that they are living in a state of equality. All men and women are equal members of a large family.

People living under political rule feel that they are subservient and under someone else or under some dominating group. They are like subjects. But those who live in a peaceful atmosphere feel, consciously or unconsciously, that they are living under the universal laws of nature. No one is superior and no one is inferior. Everyone's dignity is acknowledged and maintained. □

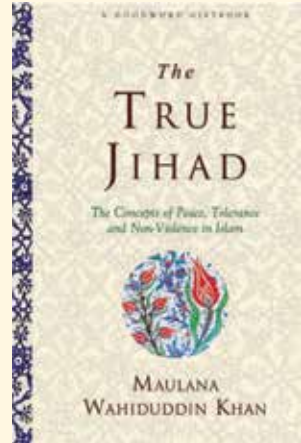
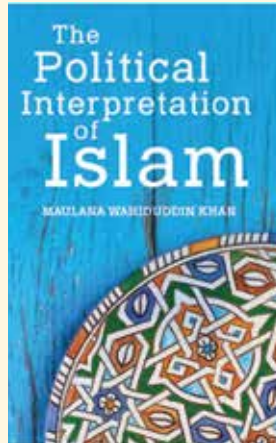
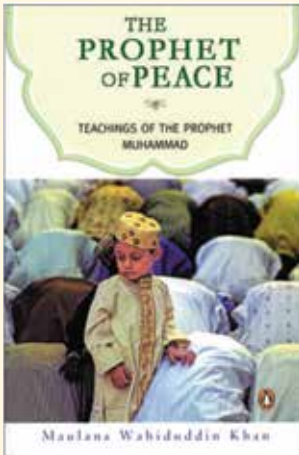


The Solution to Present-day Terrorism

Present-day terrorism has become a worldwide menace. Maulana Wahiduddin Khan explains that the present-day violence being perpetrated in the name of Islam is due to the political interpretation of Islam. While Islam is a religion whose commandments have to be followed by people of their own free will; the political interpretation wrongly shows Islam to be a religion of enforcement. As such, it is not a case of gun versus gun; it is a case of ideology versus ideology. Those Muslims who are engaged in violence today have

become victims of this wrong ideology that justifies violence to enforce Islamic commandments. The only way to solve this problem is to present to these Muslims the peaceful interpretation of Islam, which is a religion of following (not enforcement). This will serve the purpose of a counter-ideology and take away the justification for using violence. Maulana has provided a counter-ideology in many of his books such as, *The Political Interpretation of Islam*, *The Ideology of Peace* and *The Prophet of Peace*.

This counter-ideology has worked among Kashmiri militants. After reading Maulana's books, many Kashmiris with a militant bent of mind have left off violence and are working in the field of education, peace and interfaith harmony.



Some books of Maulana Wahiduddin Khan that provide a counter-ideology to Muslim extremism.

Quran Foundation Centre, New Delhi

Maulana Wahiduddin Khan dedicated the 1 Nizamuddin, New Delhi premises to Quran Foundation during its launch on April 2, 2015. Quran Foundation Center, New Delhi has been developed in these premises. The aim of the centre, given by Maulana Wahiduddin Khan, is to undertake all such activities that will facilitate the message of the Quran (and Islam) to enter into each and every home.

Quran Foundation centre, New Delhi

The Center is being developed to provide the infrastructure to support the activities of Quran Foundation such as

Quran Study Classes, CPS Multimedia, Dawah Training, CPS International Academic Programme—Education and Research, CPS International Global Network and more. It will house the following facilities:

Quran Hall

Quran Hall is being developed at the Center to facilitate Quran Study Classes and the other Certificate Courses of Quran Foundation Education Programme. It will also facilitate interactions, seminars and workshops on interfaith dialogue, peace and other efforts.



Quran distribution at Dubai Museum, UAE



Support Quran Foundation Centre, New Delhi, its projects and activities by donating or giving zakat (for the sake of God) and by buying and distributing Quran and supporting material. Cheques can be made in favour of “CPS International”. For more information contact us at info@cpsglobal.org.

QURAN
FOUNDATION

UNDER THE AEGIS OF CPS INTERNATIONAL

A New Translation of the Quran

The Quran Complex, Madinah, Saudi Arabia having conducted research on the impact of the various translations of the Quran in English concluded that:

“In spite of there being 47 English Quran translations, none has received the acceptance of the modern world”

– *Bibliography of the Translations and the Meanings of the Quran in English (1649-2002)*

Maulana, therefore, worked to produce an English translation of the Quran in contemporary, easy-to-read language that has now received general acceptance.

All I can say is that I found it more readable than any translation I had read earlier. I recommend it to Muslims and non-Muslims alike.

– *Khushwant Singh, Hindustan Times, 9 January 2010*

The translations of the Quran are available in more than 20 International and Indian languages. Efforts are on to translate it into all major languages.



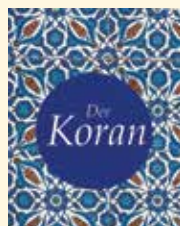
English



French



Spanish



German



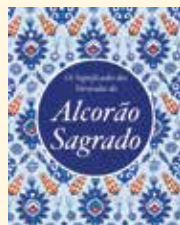
Hindi



Italian



Russian

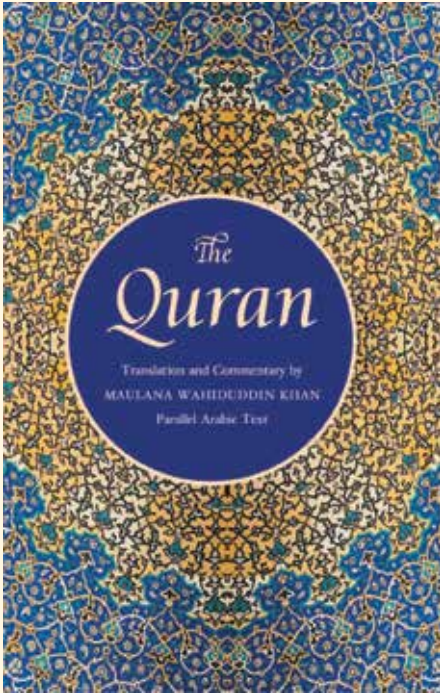


Portuguese

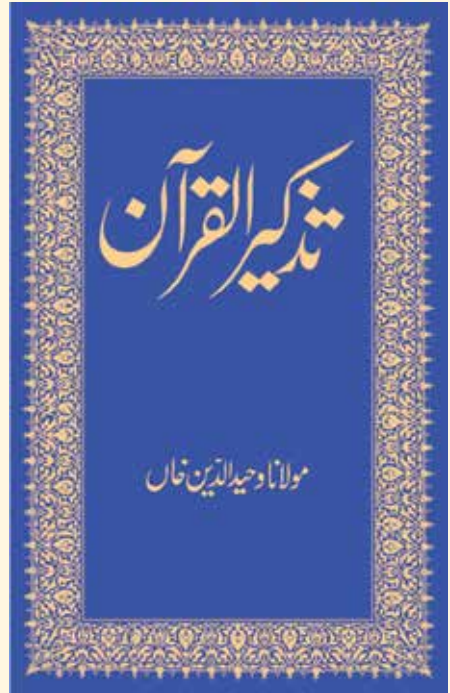
Commentary of the Quran

Maulana wrote the commentary of the Quran in Urdu titled Tazkirul Quran. It has been translated in English as The Quran—Translation and Commentary. In Hindi as Tazkirul Quran and in Arabic as Al Tazkirul Qawem fi Tafseeril Quran il Hakeem. Work is going on to translate it into all major International and Indian languages.

This commentary lays stress on the fact that through reflection, deep thinking and contemplation, one can derive divine lessons for spiritual development. Accepted as the standard translation-cum-commentary of the Quran based on modern thought, it helps readers to apply Quranic principles in their daily life.



The Quran—Translation and Commentary by Maulana Wahiduddin Khan



The Quran—Translation and Commentary by Maulana Wahiduddin Khan

Quran Foundation Activities

Quran Foundation under the aegis of CPS International has been active in distributing the Quran across the globe. Millions of copies of the Quran and supporting literature have been distributed worldwide. The dayees are, further, using every peaceful method to address questions relating to Islam and peace such as: one-on-one interactions, daily podcasts, weekly talks, seminars and conferences, publication of books and articles, magazines, websites, live video feeds, Facebook Live, blogs and other forums.



Quran distribution through interactions

Lectures and Interactions:

Quran Foundation holds weekly lectures on Sundays and daily interactions of Maulana Wahiduddin Khan at the Centre in New Delhi.

Interfaith and peace programmes

Maulana Wahiduddin Khan is a regular participant in interfaith, peace and spiritual conferences and workshops.

Live Streams of Maulana's Lectures

Quran Foundation organizes live streams of Maulana's weekly and other lectures through www.ustream.tv on Sundays at 10.30 a.m. IST and on other occasions (visit www.cpsglobal.org).



Spreading the message of Islam worldwide



Quran Distribution The present world scenario has made people inquisitive about the Quran. Quran Foundation and its affiliate Quran Centers worldwide distribute hundreds of thousands of copies of the Quran in English and other languages.

Global Quran Requests Quran Foundation and the Quran Centers worldwide fulfill thousands of 'Free Quran Requests' received through its websites.

Supporting Material The foundation members are spreading the Foundation's magazines—Al-Risala, Spirit of Islam, books, audios and videos worldwide directly or using the Internet.

Quran Foundation Members' Interactions Quran Foundation members also deliver lectures at the centre, colleges, institutes and various other platforms.



Television Broadcasts

The foundation organizes broadcasts of lectures of Maulana Wahiduddin Khan and Quran Foundation members on channels like ETV Urdu, Zee Salam, Bridges TV, besides others.

Daily Facebook live videos

The Foundation broadcasts daily videos on Facebook Live and other online platforms of the Maulana's speeches and Q & A Sessions and lectures by the foundation members.

Social Networking

Websites: www.cpsglobal.org | www.cpsinternational.info | www.thequranfoundation.net

Facebook: <https://www.facebook.com/maulanawkhan/>

<https://www.facebook.com/foundationquran/>

<https://www.facebook.com/cpsinternational/?fref=ts>

Twitter: <https://twitter.com/WahiduddinKhan>

Instagram: www.instagram.com/maulanawahiduddinkhan

WhatsApp: +91 9999944119

YouTube: <https://www.youtube.com/user/centerforpeaceful>

CPS International Academic Programme–Research

CPS International has been supporting researches. Many dayees of the centre have completed and are pursuing doctoral degrees in various fields of Islam such as Islam and the modern age, non-violence and peace, life of the Prophet Muhammad, dawah and more. CPS International Academic Programme–Research has been developed to streamline research. The objectives of the programme are:

- To groom young scholars.
- To offer fellowships to exceptional young scholars.
- To support and facilitate researches on contemporary issues like *ijtihad*, democracy, secularism, freedom of expression, Islam and the modern age, woman and Islam, Islam and pluralistic society, dawah and more.
- To form affiliations with institutions, universities and NGOs and INGOs to support and facilitate academic researchers in the field.



Interactions on supporting research

BROADER OUTLOOK

For Better Solutions

LIFE is full of problems. Most personal problems are the result of a limited outlook on life. If people were to broaden their perspectives, they would soon realize that there are many different ways of approaching the same problem. It would above all, become clear to them that things which are impossible to obtain by direct confrontation can be achieved by the patient fostering of mutual goodwill. Where provocation and retaliation have failed, patience and human concern will succeed.

For further clarity, consider the following situations: If someone with whom you have a business dealing or personal relations turns hostile, pursuing a policy of open confrontation seldom reaps rewards. It is always fruitful to be more polite, to extend courtesy, love and sympathy. That is the way to a person's heart. It is only by pursuing such a course that a formidable foe may be transformed into a faithful friend.

Suppose you work in an office and for reasons which you fail to comprehend, you are dismissed. In such a situation, if initial attempts to clear your name and have yourself honourably reinstated come to naught, it is seldom worthwhile persisting in your efforts.

It is far better to wash your hands off the whole situation and try to break new ground elsewhere. That way you can sometimes do even better than before. Often when someone does not pay you your dues, your first inclination is to enter into legal battles with him or wage a relentless psychological war on him. Either course should be eschewed, for the net result is generally wasted time and money. Years can go by without receiving anything in return for a great deal of energy spent.

It is better to ignore the injustice done to you, and to put your trust in hard work to get what you want out of life. It is perfectly possible that, through sheer diligence, you will succeed in achieving all those things you wanted others to give you as a matter of right. □

Through sheer diligence, you can succeed in achieving all those things you wanted others to give you as a matter of right.



INDECISEVENESS

Critical Weakness

*Indecisiveness: [n] not able to make decisions quickly;
lack of firmness of character or purpose*

CERTAIN matters in life are so critical that they require the appropriate step to be taken without delaying. But the decisions must also be correct ones otherwise consequences could be drastic and could mean a lifetime of repentance.

Our moments of decision-making in certain matters are often very similar to our attempts to board a train. Catching a train requires preparation. We have to pack up our luggage, making sure we take the right things with us, buy a ticket, arrange transport to take us to the station and we must, of course already be on the platform at the appointed time, otherwise we are surely going to be left behind. For the train is no respecter of persons. It arrives on time and departs on time, and pays no heed whatsoever to tardy passengers.

***The train is no
respecter of persons.
It arrives on time
and departs on time,
and pays no heed
whatsoever to tardy
passengers.***

In the same way we will miss the train of life and be left standing if we fail to get on board by taking timely and right decisions. It is therefore, necessary to be prepared for all eventualities in life. This refers to assiduously acquiring a good education and losing no time in gaining useful experience relevant to our chosen occupations. Above all, it requires a mental and physical readiness to seize opportunities when they come our way, and to be firm of purpose, never permitting one's energy to be frittered away in pointless vacillation. □



***Mutual non-interference
ensures that every person
has an equal opportunity
to make progress.***

A CONTINUOUS NEED FOR SPIRITUALITY

Personality Development

SPIRITUALITY is a subject which we need to keep pondering upon continuously. The reason being that the materialistic culture keeps beckoning the human being constantly from all quarters. If one fails in the task of keeping the spiritual nature polished, the materialistic attitude and negativity will make room in one's thinking resulting in an underdeveloped personality.

First we need to expound the reasons why we need spirituality? Can we not be satisfied with the materialistic things and feel a sense of fulfilment in them? Let us answer this question taking into consideration human nature and the scheme of things devised by the Creator. According to the creation plan, the scope for material fulfilment in this world is limited, while the scope for spiritual fulfilment or intellectual development is so vast that only the word 'unbounded' can describe it.

If your aim is to achieve a state of fulfilment in the material world, you will soon discover that here the scope for this is very limited. Food, clothes, fame, married life, entertainment—all these things are all too often eventually marred by boredom. Even going on a holiday does not necessarily give you any sense of fulfilment. A person may go on holiday with high hopes of enjoyment, yet return with a feeling of "holiday stress". This sense of a lack of fulfilment pertains to your physical being, whereas your spiritual being is untrammelled by all such constraints.

It is only spiritual achievement that can give you a sense of fulfilment. Material fulfilment is seldom achievable, but spiritual fulfilment is achievable to the ultimate extent.

Man has a dual personality—physical and spiritual. In physical terms, a person's body most often has its limitations in terms of height, girth, health, muscularity, athleticism, etc. Due to these limitations, a person frequently becomes dissatisfied as far as his physical prowess is concerned. On the contrary, his spiritual or intellectual being has no limits to it. The realm in which the mind travels is vast and eternal, like the space stretching throughout the cosmos. The mind travels by thinking, and there are no boundaries to the thinking process. Traversing all kinds of frontiers, it continues unhindered on its journey.

Therefore it is only spiritual achievement that can give you a sense of fulfilment. Material fulfilment is seldom achievable, but spiritual fulfilment is achievable to the ultimate extent.

When one takes a conscious decision to live as a spiritual person, one must train oneself to this end. Tokens of spirituality are scattered all over the world. In fact, every part of nature, great or small, is invested with spiritual content. People see the signs, but pass them by without detecting them. One who has a prepared mind, however, is able to recognize them and then turn them into objects of contemplation. It is 'discovery plus contemplation' that adds up to spirituality.

One who has neglected to prepare himself will never be able to draw spiritual nourishment from life's experiences. In the midst of spiritual abundance, he will continue to remain spiritually starved. What is preparation? Preparation cannot be achieved by means of taking some external course. It is an exercise in self-training through contemplation. Only those who are ready to engage in self-training can enjoy spirituality. Those who do not, can never develop themselves as spiritual persons. There are many aspects of self-preparation, for instance, the capacity to discern the relevant and the irrelevant aspects of any event, so that an appropriate course of action may be taken; an acute sense of what is significant and what is not is essential, for, without it, man can never experience spirituality.

High thinking is the result of simple living. This is an essential ingredient in our endeavour to be spiritual.

To train oneself spiritually, in the arena of materialism one should live as per needs and not as per desires. The simple principle to adopt is '*simple living and high thinking*'. One of the teachings of the Prophet is "Simplicity is a part of faith". On a close examination of this *Hadith*, one can question the wisdom behind considering simplicity as a part of faith itself; that is a part of the belief in God. Let us first consider, what is the absence of simplicity? Absence of simplicity is characterized by the complex methods which require greater resources, time and effort that we adopt in conducting our daily lives to satiate our superficial pursuits. Such complex methods require the use of our intellectual faculties only for material benefit, while they could have been rightly used instead in the pursuit of knowledge, personality development, spiritual growth and the promotion of global peace.

Man is considered the 'crown of creation' by virtue of being endowed with the power of thinking. This blessing of God can be used either for

the most mundane things or for the higher things of life. It does not befit us to use this blessing for the sole achievement of our worldly or material needs, which in any case will be fulfilled with lesser effort. However, this is possible only when one makes a conscious endeavour to keep life simple. If we do not take a conscious decision, things will get complicated and we will create a web of frivolous goals that will ensnare us in the bonds of materialism. Our focus will shift from a spiritual life to a materialistic existence.

The Prophet had predicted that material wealth will be the cause of much evil amongst his followers. The only way of saving ourselves from such evil will be to adopt simplicity in everything. If we adopt simplicity in our lives, we will save ourselves from many distractions. Only then will it be possible for us to use our faculties for higher thinking. High thinking is the result of simple living. This is an essential ingredient in our endeavour to be spiritual.

With reference to spirituality in one's thinking, we should understand that spirituality is not a state of ecstasy. It is not a trance-like state. It is rather marked by a high level of acute intellectual development. It is a form of intellectual awakening. It is associated with contemplation. It encompasses the qualitative aspects of nature so that, within its scope, the things of a spiritual nature are brought to light, just as the honey bee extracts honey from flowers.

Flowers are the greatest concern of the honey bee. For a honey bee, its whole world is a world of flowers. It never wastes its time on other things. It concentrates on flowers, takes the nectar from them and returns to its hive. The same is true of an awakened mind. For an awakened mind, the whole world is a world of spirituality. It extracts spiritual content from everything. The awakened person thus enhances his spirituality until he grows to be a spiritual giant.

Spirituality in the area of one's interaction with people does not refer to seclusion from society. Spirituality being an inner quality has to be applied, if its external actualization is to take place. Practically, there is a vast difference between the spiritual person who lives within society and shares his spiritual experience with his fellow men and the one who dies in solitude without ever having benefited others.

Spirituality is not a state of ecstasy. It is not a trance-like state. It is rather marked by a high level of acute intellectual development. It is a form of intellectual awakening associated with contemplation.

Spirituality fosters the development of all kinds of constructive qualities and in so doing, makes one a complete person. An individual endowed with such qualities is one who is desired and needed by his society and his nation. He will be wasting his spiritual treasure if he leaves his society and goes away to live alone in peace and tranquillity. This is of course a manifestation of spirituality, but in a very narrow form, and living like

Man is considered the 'crown of creation' by virtue of being endowed with the power of thinking. It does not befit us to use this blessing for the sole achievement of our worldly or material needs, which in any case will be fulfilled with lesser effort.

a hermit means a serious under-utilization of the gifts of a spiritualized person. In fact, the spiritualized person is a most desirable individual when it comes to establishing a better society; a better society being nothing but a collection of better persons. And, it is true that spirituality turns one into a better person. It makes one more mature in terms of character and honesty; duty-consciousness and mental preparedness. As such, the guidance the spiritual person can give is of a superior nature and he is, therefore, the best qualified to steer the engine of social existence along the right lines.

It is such spirituality that is referred to as 'applied spirituality'. In the basic sense, it is a personal asset, but in its expanded sense, it

has many applications. It is not only others who benefit from applied spirituality, the spiritual person also benefits. When such a person devotes himself to sharing his spiritual training with others, he adds a whole new dimension to his own spirituality. Without wisdom, spirituality is incomplete. Spirituality plus wisdom gives rise to the emergence of a superior state of being. This superior state makes one a true well-wisher of humankind. It results in adopting the highest values in conjunction with one's fellowmen in society. □



QUALITIES REQUIRED FOR GREAT ACHIEVEMENT

Secrets of Success

PEOPLE generally tend to think that great achievers are superhuman or singularly talented people. However, those who have made a thorough study have a different perspective. One such study brings out five major qualities which the achievers have. First and foremost, they have a great sense of mission and a strong desire to turn everything that comes their way to good account. Secondly, they concentrate on being result-oriented, so that one is not just preoccupied with unceasing activities, but with a definite outcome of their efforts. Thirdly, they take stock of whatever knowledge and skills they have and bring out whatever is latent and waiting to be used, so that it can be turned up to a peak of perfection.

Very often people make the mistake of thinking that achievement is about adding to one's knowledge and skills, while in reality it is about the skill of developing what is already there—capacities of which we are sometimes barely aware. Frequently, it is one's initial sense of mission which taps these hidden resources.

Sometimes it is impossible to achieve distant goals without the aid of one's fellowmen, in which case, one has to develop the capacity to inspire the team spirit in others. Particularly in highly competitive situations, it is essential to be able to encourage other competent people to make a significant contribution to one's own performance.

But no one sails through life without bumping into obstacles and suffering a variety of setbacks. This is when one must beware of lapsing into passivity. Then one has to take oneself firmly in hand and decide to look upon such things not as great gulfs from which one will never emerge, but simply as hurdles which have to be surmounted if one is to finish the race. One's initial feeling of disappointment should quickly transform itself into a great determination to try harder, to alter one's approach, to seek different and better ways of achieving one's goal, and to channel one's energies more effectively towards the ultimate target. □

No one sails through life without bumping into obstacles and suffering a variety of setbacks. This is when one must beware of lapsing into passivity.

TOTAL INVOLVEMENT IN A TASK

Successful Teamwork

A HIGH degree of motivation is required when people work together as a team. While working individually motivation is inherent as it involves personal profit: it is in one's own interest to see the work through to the successful end, and one does so. One is moved by a sense of personal responsibility; one realizes that if one does not accomplish the task oneself, there is no one else who would do it.

But with work involving a group of people, one tends to lay the onus on other people. One tends to think that if I do not carry on, there are plenty of others who will continue in my place. Seeing that there is no personal profit to be gained from the work in hand, one tends to see it as a burden best laid on others' shoulders. Only when one has come to think of the common good as one's own good, of the profit of society as one's own profit, will one become fully committed to collective work. Such commitment requires, above all, a deep sense of social consciousness. It requires one to be oriented towards the needs of the community, as anyone would normally be oriented to cater for their own needs.

Only when one has come to think of the common good as one's own good, of the profit of society as one's own profit, will one become fully committed to collective work.

People with such a sense of social consciousness will put their heart and soul into collective work whenever such work is required. Then, when totally involved in it, they will see it through to the final stage and successful culmination. □



FROM THE SPIRITUAL TREE

There is a tree beside my house. I call it the 'Spiritual Tree'. I derive spiritual inspiration from it. A tree is an ever-growing being that was initially a seed possessing the potential of becoming a full-grown tree. A seed takes food from the universe around it and then grows into a tree. The same is true with spirituality, the desire for which is intrinsic to, and an integral part of, the very nature of every human being. To realize this spirituality, man must derive spiritual food from the universe around him. A tree converts carbon-dioxide into oxygen; a spiritual person is one who can take positive lessons from negative situations. From this perspective, a tree is an embodiment of a spiritual personality. —Maulana Wahiduddin Khan



SPIRITUAL PROGRESS

THE actual target of Islam is spiritual progress. For this, man's spirituality has to be awakened, and the divine feelings latent within him aroused. In the Quran, this (Islam's actual goal) is called purification and cleansing (9: 102).

In fact, every person is born with an upright nature. In this respect, everyone by their very birth is pure and clean. But during their stay in this world they become conditioned and externally sullied. What is meant by purification is for one to rid oneself of this conditioning—this outer shell of moral grime and revert to the upright nature one was born with.

This action of purification and cleansing has to be performed by the individual. A little child may be clean and pure on his own, but this state of purity is not due to some effort on his part, for he has been in this state from the very moment of his creation. It is a different matter when he grows up. He is now conditioned by the influence of family, friends and society. Now, he must make himself clean and pure spiritually by his own striving. It amounts to arriving consciously at the optimal stage of spiritual development by one's own will and efforts. It is this self-

attained spiritual progress which is desirable in Islam. In the Quran it is called, coming before one's Lord with a "pure heart" (26: 89).

According to a *Hadith*, while praying the Prophet observed, "May God fill my heart with light." Similarly, while praying for someone, the Prophet once uttered these words, "O God, forgive his sins and purify his heart." In the book *Muatta* of the Islamic scholar Imam Malik, a saying of sage Luqman is recorded in these words: *God revives the heart with the light of wisdom, just as He revives the dead earth with rains.*

Purification is for one to rid oneself of the outer shell of moral grime acquired by external conditioning and revert to the upright nature one was born with.

This is called spiritual progress. And it is this spiritual progress which is the actual goal of Islam. Those who fail to make spiritual progress will never become truly Islamic in character. □



TREAD CAUTIOUSLY

Keeping Your Goal in Sight

MAN is endowed with great brain power. He is intelligent enough to know the dangers of lighting a fire near fuel. He knows the many dangers and avoids them cleverly. He carefully takes into consideration safety and security aspects in his financial planning, in his travel trips, purchase of material things, etc. He avoids the pits while walking. But unfortunately tends to forget that this is a principle to be followed in social life too. Every society is comprised of a variety of people who create different types of environment. In every society there are 'marshy places', there is 'fuel', there are 'thorns' and there are 'pits'. The wise are those who try to avoid such difficult, even explosive situations, thus saving themselves from the trammels of confrontation.

Those who have some goal or the other before them never allow themselves to become enmeshed in such things because that would mean being diverted from their objective. A purposeful man always looks ahead to the future—straight forward and not towards the right or left. He always thinks of long-lasting consequences rather than momentary considerations. He looks at things not from the point of view of personal desires and whims, but from the point of view of reality. □

A purposeful man always looks ahead to the future—straight forward and not towards the right or left. He always thinks of long-lasting consequences rather than momentary considerations.

NOTICE

Subscribers are requested to inform us about damaged copies and non-receipt of their copies, latest by 15th of every month, providing their full name and address.

WhatsApp & SMS 9060555757
email: thecentreforpeace@gmail.com

A fresh copy will be promptly dispatched.

LESSONS FROM NATURE

Lurking Danger

WE all are aware of the fact that there are disease causing bacteria and viruses. These bacteria and viruses can be fatal for a human being. Small they may be, invisible to the naked eye but they breed at such a furious rate that, given favourable conditions, one of their number can reproduce itself 10,000 times over within a mere matter of ten hours.

Their species run into thousands. We are fortunate, however, in that 99 percent are either beneficial or harmless. Though only one percent is harmful, its deadliness is such that it can claim the life of a man within a matter of seconds. Many fatal diseases, according to medical science, are produced by such micro-organisms. Their very lack of bulk makes it possible for them to enter the human system in ways against which man has no natural system of defence.

People are usually aware of big and obvious dangers, and imagine they must be responsible for all their misfortunes. But, if the truth were told, the harm done to us by these tiny living organisms far surpasses any havoc our bigger enemies can wreak on our physical health.

In the same way in matters of our intellectual health there is great harm from those seemingly insignificant and often short-lived moments of neglect—moments when timely action was our duty, when approval needed to be given or withheld, when advice or help or self-appraisal was needed, and we let the occasion slip by, heedless of the consequences. Easy going negligence can creep into our souls, like bacteria into the body, and if not pulled up short, can become an ingrained attitude, leading to moral corrosion.

A negligent attitude permits people to fritter away their time, day after day, with no thought for the future. Similarly, they squander substantial portions of their income. This wasted time and pointless expenditure may seem a trivial matter, if it is just a question of one day—a few hours and a few rupees don't seem to add up to much. But if one were to calculate the time and money thus wasted in one year and then in a whole lifetime, it would become clear that a large percentage of one's life and earnings had been squandered in vain pursuits. Take the total wastage of a whole nation and the loss assumes such enormous proportions that it goes quite beyond the imagination. Should we not take this into consideration seriously? □

BEING IDLE

Gross Waste

*The Devil finds work for idle hands.
An idle mind is a devil's workshop.*

WHICHEVER way you look at idleness, there is no gainsaying the fact that it is a great evil, causing one to fritter away one's best talents and leaving one disqualified to face life. A student who is too lazy to study cannot ever hope to acquire knowledge, or have his critical faculties sharpened in any way, and his failure in examinations will leave him without any qualifications. Without the necessary qualifications he will not be able to find good employment leading to a vacant existence, simply whiling away his time.

Even those people who have managed to qualify themselves suitably cannot afford to rest on their laurels. When the period of education is over, it is equally necessary to be consistently hard-working. Between the receipt of a degree and entry into a profession, many make the excuse that they are waiting for the right job to come along. But one cannot go on waiting forever, simply idling away one's time.

Sometimes one inadvertently slips into idle ways because there are no economic pressures in one's life. Those who inherit legacies, or have property or investments which bring them some return are an easy prey to idleness. But this is no existence for a human being. Anyone who allows the poison of idleness to creep into their system might as well be dead.

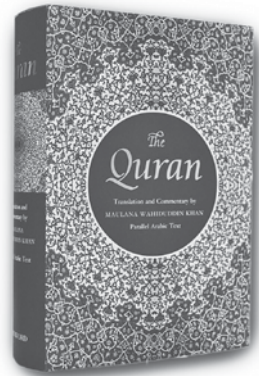
Either, one must opt for a regular job, which brings one a suitable income and keeps one mentally healthy, so that one never becomes a financial or emotional burden on others or, if one is financially independent, one should turn one's attention to higher things, pursue noble ends, serve worthy causes and keep oneself fruitfully occupied day in and day out. A person with no sense of commitment is only living on the fringes of existence. He is out of touch with reality and will soon lapse into utter degeneracy. No really successful person has ever been found among the ranks of the idle. □



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 610 and 632 AD. 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

MOUNT SINAI

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

By the Mount Sinai, and by the Scripture penned on unrolled parchment, by the much-visited House, and by the lofty vault of the sky, and by the swelling sea, the punishment of your Lord shall certainly come to pass—there is no one who could avert it—on the Day when the skies are convulsed, and the mountains shudder and shake. (52: 1-10)

Mount Tur is that mountain in the desert of Sinai where Moses was awarded prophethood. The Scripture penned on unrolled parchment or the written Book (*kitabun mastur*) here means the Torah. The frequented house (*al-bayt al-ma'mur*) means the Kabah. The lofty vaults of the sky or high roof (*as-saqf al-marfu*) means the sky. The swelling sea (*al-bahr al-masjur*) means a sea with waves. All these things bear testimony that the Day of seizure by God is certain to come. Almighty God has repeatedly given these very tidings through the prophets. This has also been mentioned in ancient Holy Scriptures. Heaven and earth announce this in their silent language. The waves of the sea relate this story to every listener.

Woe on that Day to those who deny the truth, who divert themselves with idle chatter: on that Day they shall be ruthlessly thrust into the Fire of Hell. This is the fire which you used to deny. Is this magic or do you not see? Now enter it. Whether you behave patiently or impatiently will make no difference: you are only being repaid for what you have done. (52: 11-16)

Man will have to face the result of his actions. He is being forewarned of the consequences. Those who show negligence and arrogance towards the forewarning will ultimately suffer grievous punishment. When they try to run away from this, they will find no refuge anywhere.

Truly, the God-fearing will dwell [on that Day] in gardens and in bliss, rejoicing in whatever their Lord has given them. Their Lord has saved them from the torment of the Fire, 'Eat and drink with good cheer as a reward for your good deeds,' reclining on couches arranged in rows. And We shall wed them to fair maidens with large beautiful eyes.

(52: 17-20)

The worst crime on the part of man is denial of Truth. And this is a crime which gives birth to other crimes. Similarly, the greatest virtue of man is his acceptance of Truth. All other virtues come into existence as a result of this.

By accepting the truth, man's sense of his own greatness or prestige is impaired. So such acceptance is the most difficult task for a man. Only those who have become truly serious out of extreme fear of God can undertake it. Those who prove to have this very great virtue deserve to have the doors to the eternal blessings of Paradise thrown open to them.

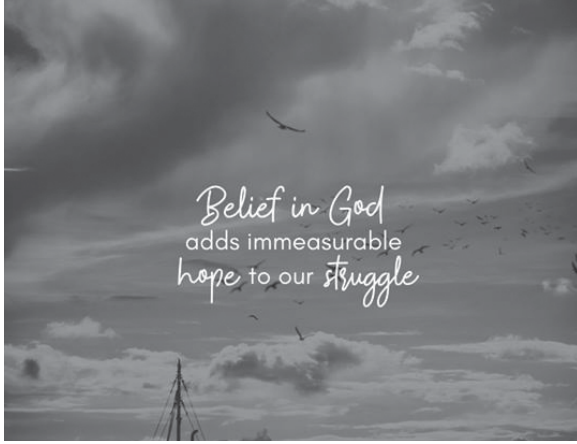
To those who have attained to faith We shall unite their offspring who have also followed them in faith, and We shall not let any of their good deeds go unrewarded; every human being is in pledge for whatever he has earned. We shall provide them in abundance with such fruit and meat as they desire.

There, they shall pass from hand to hand a cup which does not lead to any idle talk or sin. They will be waited upon by immortal youths, like pearls hidden in their shells. They will converse with one another, putting questions to each other, 'Before this, when we were among our families, we were full of fear of God's displeasure—God has been gracious to us and has saved us from the torment of Hell's intense heat—before this, we used to pray to Him. Surely, He is the Beneficent, the Merciful.' (52: 21-28)

In the Hereafter, it will not happen that one man's sins are attributed to another, and nobody will be able to enter Paradise except on the basis of his faith and his own righteous deeds. But, the occupants of Paradise will be given one special privilege: if parents are in a high stratum of Paradise and their children in some other stratum, the children will be

united with their parents so that their happiness should increase.

Only one who, in spite of being among his wife and children, has always been moved by the fear of God and who linked his hopes and fears with the one and only God, will be entitled to enter the sublime world of Paradise. □



Our vernacular websites:

www.peaceandspiritualityintamil.com

www.peaceandspiritualityinkannada.com

www.peaceandspiritualityinmarathi.com

www.peaceandspiritualityinmalayalam.com

ASK MAULANA

Your Questions Answered

A Muslim neighbour of mine cut a beautiful tree from his compound citing the reason that the fallen leaves were a source of annoyance for him. Please tell us what Islam has to say about trees.

Vegetation, plants and trees have been described in the Quran as special blessings of God. According to the Quran, Paradise is a world of highest quality, where the God's chosen people, will be settled. Paradise, meaning a garden, the Quran also refers to it as "the Garden of Eternity"—gardens being a special feature of this abode.

In the Quran, a believer has been likened to a tree (14: 24). This is a very meaningful simile. As we all know man receives shade, fruits and flowers from the tree. The sight of a green tree serves to cool the eyes. All such qualities should be found in human beings too. This is the spiritual lesson a tree gives us. So, having a tree in one's own compound or in the vicinity is a source of spiritual food.

Coming to other benefits of vegetation, the Quran mentions farming and gardening as means of human existence. The Prophet of Islam once observed: "When a person plants a tree and the tree grows and yields fruit which human beings and birds eat, then this will be an act of charity on the part of the planter of the tree."

In a similar vein there is another *Hadith*. The Prophet once observed: "If you have a plant in your hand and you can see the Doomsday approaching, even then, without any further delay, you should sow the plant in the earth".

Such teachings show how great importance is attached to planting and vegetation in Islam. In this way Islam inculcates the spirit in a person to strive to make the earth green and verdant. Even if there is the fear that after planting a tree an earthquake was to come and destroy the earth, one should not hesitate to plant the tree. This is the lesson of planting for the sake of planting alone.

Is there a special day or event for thanksgiving in Islam?

Thanksgiving for man is to acknowledge the blessings of God. This acknowledgement first arises in the heart, then taking the form of words, it comes to the lips of the grateful person.

From birth, man has been superbly endowed in body and mind by his Creator. All his requirements have been amply catered for, every object

in the heavens and on earth having been pressed into his service. All the things necessary for his leading a good life on earth and the building of a civilization have been provided in abundance.

Man experiences these blessings at every moment. It is, therefore, incumbent on man to thank God for His blessings at all times. His heart should be eternally brimming with gratitude for these divine blessings. Thanksgiving is the most comprehensive term for worship: gratefulness is the essence of the godly life. The best expression of gratefulness is the expenditure of time and money in the way of God. It is God, after all who has given man the reason to worship Him and the means to do so.

What are the teachings of Islam regarding living in a multi-religious society?

In chapter 109 of the Quran the Prophet is enjoined to address the adherents of other religions in these words: "To you your religion, to me mine". This verse of the Quran coupled with other of its teachings amounts to an easily applicable formula for mutual respect. It simply means that all believers, whatever their elected religion, must have due reverence for the religions adhered to by others.

What established the need for such a formula, is the edifice of religion being founded on the total conviction that it is the whole truth. To have any followers at all, a religion must carry that conviction. It is in the nature of things. But religious conviction alone is not a broad enough base on which to form a just society, particularly if that conviction is publicly expressed by different groups through the widely differing practices of different faiths. In the multi-religious context, it also takes broad mindedness, compassion and fellow feeling. Only when in possession of these virtues can members of society display that tolerance in their dealings with others which will ensure a lasting peace.

The principle of mutual respect is a natural one and is to be found in all areas of civilized living. One of the major demands made by Islam is that this natural principle be upheld and acted upon by adherents of different religions, so that societal structures may be strengthened by stable and enduring human relationships. For the greater part of his life, the Prophet of Islam lived in a society where adherents of other religions existed side by side with believers in Islam. The Prophet's behaviour towards the former was invariably that of respect and tolerance. The Prophet's conduct with them consistently conveyed his high moral character. On the one hand, he communicated to them the message with love and kindness and on the other, fulfilled all of their human rights.

Islam recognizes no difference between Muslims and others from the ethical standpoint. The rights granted to a Muslim are exactly the same as those granted to followers of other religions. The Prophet observed that every human being is worthy of respect as all are creatures of one and the same God. All are descendants of Adam and Eve.

Everyone certainly has the right to adopt one religion according to his beliefs. But with that choice comes the ineluctable responsibility of giving respect in full measure to adherents of other faiths and in the light of those faiths, giving them what is ethically their due. □



BOOKS

Read online or download literature by Maulana Wahiduddin Khan.

▶ cpsglobal.org/books

ARTICLES

Read Maulana's writings as he expounds on the spiritual wisdom of the religion of Islam.

▶ cpsglobal.org/articles

QURAN

Read online and download the Quran and its commentary in Arabic, English, Urdu and Hindi.

▶ cpsglobal.org/quran

FAQs

Find answers to the questions of your soul. Send in queries at info@cpsglobal.org

▶ cpsglobal.org/faqs

VIDEOS

Watch Maulana Wahiduddin Khan deal with the pressing issues of our times.

▶ cpsglobal.org/videos

PODCASTS

Listen to the audio of Maulana Wahiduddin Khan's books and lectures.

▶ cpsglobal.org/podcasts

MAGAZINES

Boost your spiritual health every month with our English and Urdu Magazines.

▶ cpsglobal.org/magazines

MAILERS

Discover what's on at the centre, subscribe to our daily, weekly and monthly mailers.

▶ cpsglobal.org/mailers

Bringing you a splendid range of Islamic books, spiritual writings of Maulana Wahiduddin Khan and children's products.

GOODWORD BOOKS - DELHI

A-21, Sector 4, Noida - 201 301
Tel. +91120 - 4314871
Mobile +91 8588822672 +91 8588822673
+91 8588822674+91 8588822675
+91 8588822676 mail: info@goodwordbooks.com

Goodword Books - Chennai

324, Triplicane High Road,
Triplicane, Chennai-600005
Tel. +9144-4352-4599
Mobile +91-9790853944, 9600105558
mail: chennaigoodword@gmail.com

Towards Spiritual Living

Al-Risala and Spirit of Islam are two monthly spiritual magazines. They aim at helping individuals discover for themselves answers to their questions on spirituality, religion, this life and the life beyond, and also instill in them the spirit of dawah work.

Annual Subscription (12 issues)

Spirit of Islam: India - ₹ 400

Spirit of Islam

002, HM Wimberly,
6, Berlie Street Cross,
Langford Town, Bengaluru - 560 025
+91 9060555757 (SMS Only)
subscription@thespiritofislam.org
Online payment facility available on:
www.spiritofislam.co.in

Bank transfer: 'Centre for Peace'

A/c No. 01360 1000016325
Indian Overseas Bank, Bengaluru
IFS Code - IOBA00 00136

*Al-Risala: India - ₹ 300
Overseas - US \$ 20*

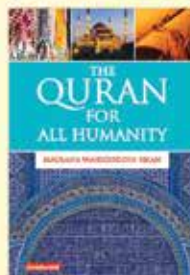
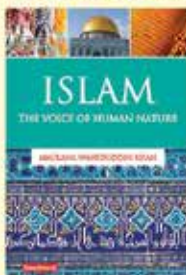
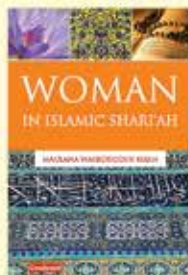
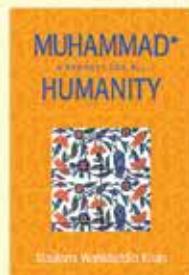
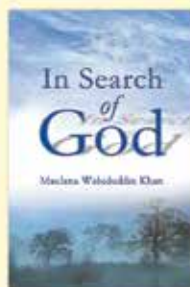
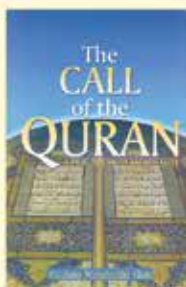
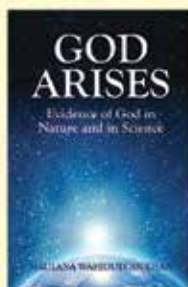
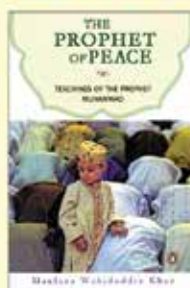
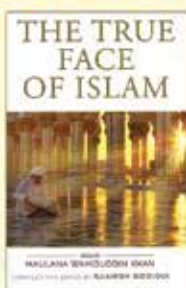
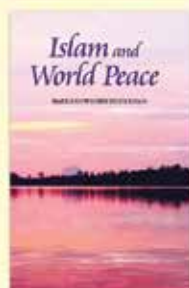
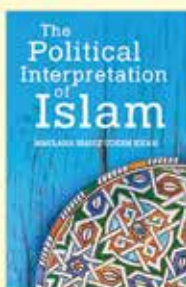
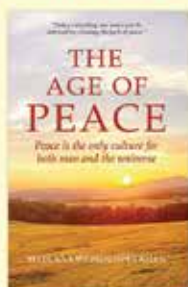
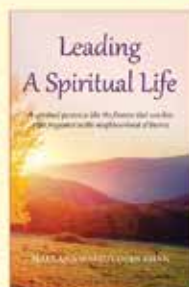
Al-Risala

1, Nizamuddin West Market,
New Delhi - 110013
011-45760444
+91- 8588822679
+91- 8588822674 (SMS Only)
cs.alrisala@gmail.com
www.goodwordbooks.com

Bank transfer: 'Al-Risala Monthly'

A/c No. 0160002100010384
Punjab National Bank, New Delhi
IFS code - PUNB0016000

Books on Peace and Spirituality by Maulana Wahiduddin Khan



Goodword Goodwordbooks
 Mob.: +91-8588822672
 info@goodwordbooks.com

Date of Publication 15th of every month
Spirit of Islam | Issue 74 | February 2019 | 52 Pages
Licensed To Post Without Prepayment | License No: WPP-284
Postal Regn. No: KRNA/BGE-1101/2018-2020 | RNI No: KARENG/2012/46265
Posted at Bengaluru PSO, Mysore Road, Bengaluru-560026 on 24/26th of every month



Printed, published & owned by

Fathima Sarah, 002, HM Wimberly, 6 Berlie Street Cross, Langford Town, Bengaluru - 560025
Printed at COSMOS Printers and Publishers, 450, 3rd Cross, Wilson Garden, Bengaluru - 560027