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MAN OF MISSION

REMEMBERING
MAULANA WAHIDUDDIN KHAN



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Special Edition

MAN OF MISSION

REMEMBERING
MAULANA WAHIDUDDIN KHAN

Under the Supervision of

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CARRYING ON THE LEGACY AND MISSION OF MAULANA

Prof. Farida Khanam

On the night of April 21, my father, mentor, and spiritual guide Maulana Wahiduddin Khan passed away. It has been the most difficult time of my life to be without him. I know I have to accept death, a part of the creation plan of God, gracefully. It will take time for me to get used to his physical absence. In spirit, he is not just with me, but with all the CPS missionaries.

What a visionary he was! Before his death he had recorded a message to guide our response in the situation after his loss. He lived in constant remembrance of death. He said: “If tomorrow you receive the news, Maulana is no more, what should be your reaction? You should immediately exclaim, Maulana is no more, but God is still alive!”

In the same video, Maulana goes on to advise his disciples thus: This is what Abu Bakr, a Companion of the Prophet of Islam, said at the time of the death of the Prophet. You must remind yourself that God alone is the eternal being. You should not react in any other way. If you do say this, then God Himself will become your companion. You will not be sad about being separated from anyone. After I am gone, you have to devote your lives to God’s mission. This was the spirit of the Companions of the Prophet. “You must follow the example of the Companions. You must say as they said: God is always with us and He is the Ever-living, Ever-sustaining.”

This message of Maulana gives me an immense sense of responsibility to take forward this mission along with the strong team he has built over a long period. He has nurtured this orchard with utmost love and care. It is our responsibility to take care of it. May God grant him forgiveness and give him the highest rewards!

It is now the responsibility of each and every one of us to take forward this mission.

With prayers for all the readers for their well-being, we present to you this special issue of Al-Risala which we earnestly hope will inspire, motivate, enlighten and enrich you all to work together to take the mission forward.

info@cpsglobal.org

MY THOUGHTS ON MAULANA WAHIDUDDIN KHAN

Dr. Rajat Malhotra

It was 2001 when I visited Maulana Wahiduddin Khan Sahab's residence for a spiritual guidance. I did not know that my life was to change permanently. It was a reluctant visit as he was a Muslim Scholar and I came from a Hindu background and I had not interacted with many Muslims before in my life. What are your questions, He asked with a spiritual demeanour and a concerned voice that caught my 100% attention? The meeting was not a long one but I was clear of

one thing that I need to visit him again and so it happened. Many meetings ensued and he filled my heart and mind with objectivity and planted in me seeds of curiosity to discover the greater purpose of my life. He became my unconditional Guru.

I have travelled with Maulana within India and abroad and therefore got the opportunity to observe him very closely. His singular aim of spreading the message of Creation Plan of God was built on the foundation of well-wishing for entire humanity. I can in fact say without doubt that in the history of mankind he was one of the biggest well-wishers of humanity. His life was an example of how one should spend his or her time and not waste it, how we should always be forgiving with the hope that God will in return forgive our sins, how we should make ourselves completely free of hatred or any negativity till the last iota and how to discover daily God's blessings and live in thankfulness culture.

His life was simple to the core and in the dictionary of his mind, there was no place for words like hate, malice, greed or arrogance. He was a giant and courageous spiritual leader who was sent to humanity to awaken it from its material slumber and connect to its Creator. Anyone who has interacted with Maulana would say that he epitomised humility, simplicity and that he was a fountain head of wisdom.

I always knew that his age is catching up but somehow the thought of losing him was never acceptable to me. Even now, I still believe that he is there in his room sitting on his chair waiting to ask us all; What is the news you have brought for me today?

Today, I want to pledge again and just say, that Maulana, we will Insha Allah bring the news in the hereafter that your CPS Team carried your work to its culmination that you left for us to do and now we will never be separated again Insha Allah. I thank God for giving us His biggest blessing in the form of Maulana who made our lives not only easy but also purposeful.

May God grant Maulana Wahiduddin Khan Sahab Jannatul Firdaus and unite entire CPS International family with him in the Hereafter. Ameen

–CPS International Member

MAULANA WAHIDUDDIN KHAN: A MAN WHO SHAPED LIVES OF MANY

Khaja Kaleemuddin, CPS–USA

It was only by the grace of God Almighty that I was given the opportunity to get acquainted with the writings of Maulana Wahiduddin Khan as a young man. I first encountered his work when I was beginning my professional life.

Prior to this time my understanding of Islam had been shaped by the traditional Muslim environment in which religion was largely regarded as a combination of a few lifeless rituals that were imposed upon people. Every act of worship was taught as a means to gain “Sawab”, in other words, a way to

gain rewards from God. If acts of worship were performed on certain days and times, their value would increase many times over. Thus, religion felt very transactional and not deeply connected to the mind and heart.

Later in college, I began to be influenced by the political and radical interpretations of Islam that were prevalent at the time. These voices claimed that Islam and Muslims were superior to others and that God commands Muslims to establish His Sovereignty. It was also common to hear that the Muslim empire, which had lasted for almost a thousand years, had been usurped by the West through conspiracy and force. The effect of these ideas was to create in us a negative mindset, one in which other nations and peoples were our enemies or obstacles to be removed. The mindset of “us vs. them” was being inculcated. Non-Muslim governments were being called tyrannical regimes and claiming allegiance to them was being called shirk. These ideas were coming to light through various books and newspapers.

While my traditional village upbringing did not give me the spiritual understanding of Islam that I was seeking, this new political interpretation of Islam did not sit well with me either. I knew from my lived experience growing up in Karimnagar that the “us and them” divide was a creation of the mind and not a reflection of the lived reality of coexistence that existed across India. Even in my college days, most of my friends were non-Muslims and I had good relationships with them. We often studied together for our exams and we also had intellectual exchanges among ourselves that were thought provoking and fruitful.

Then in 1976, after graduating from college, one of my work colleagues gave me a copy of Al-Risala magazine in Urdu. I could not read Urdu at the time, however I had been taught how to read the Quran in Arabic as a child. I was very curious about the magazine so I began reading it slowly and with a little practice I was able to read it in Urdu. Despite the challenge of reading in a new language, I kept at it because every page of the magazine was a treasure trove of advice and wisdom. I discovered that most of the articles in Al-Risala were commentaries on verses from the Quran or Hadith, from an intellectual perspective that I had not encountered before. The other articles were focused on how to develop the human personality using the teachings of Islam. Maulana's writings were opening up for me a whole new world of thoughtful engagement with religion and with the purpose of life.

I continued to read Al-Risala in Urdu and also decided to read other books by Maulana written in Urdu (as there were hardly any English books of his at the time). The first book of his I read was "Al-Islam". I read this book carefully many times over. As I read it, the ritualistic religion I was practicing became irrational and the politicized religion that was being popularized in college was shown to be clearly out of step with the original sources of Islam. At this point I began to realize that Islam was a living faith. It was not just a source of personal piety for me, but it also became my conviction that it was truly a divine universal religion, with an intellectual message that was meant to be conveyed to others. Maulana's book "The Prophet of Revolution" (Paighambar-e-Inqilab in

Urdu) provided a practical demonstration of Islam via the life of the Prophet Muhammad (pbuh).

I thereafter made it a point to read all of Maulana's books and writings. I found that the most prominent themes in all of his books are the greatness of God, remembrance of death, the day of reckoning and the motivation to excel in life. I can say with my full conviction that Maulana's literature has the ability to bring about a positive change in the personality of every serious reader. His writing invites the reader to become a God-oriented person, who focuses on the afterlife (akhirah) and inviting others to faith (dawah). Ever since I started reading Maulana's literature my personality began to change. Since then, I formed a firm intention that I will share the teachings of Maulana using modern language to reach today's reader, with the help of God, wherever I am.

My work of sharing Maulana's thoughts with people started in Nigeria in 1982. In the first phase, I used to reach out to my friends and offer them Urdu and English books written by Maulana. After that, in order to reach out to general Nigerians, I started getting the English edition of Al-Risala magazine reprinted in Nigeria and distributed. I continued with the same work as soon as I moved to the United States in 1989. I had Maulana's books stocked in my New York apartment wherever I found a little empty space. Then God's help began to descend. I began to get partners in my effort. With their help, we formed an organization by the name "Al-Risala Forum International, Inc." and continued with the work. We then set up a website www.alrisala.org to spread Maulana's thoughts to a more global audience. We not only

uploaded the PDFs of all of Maulana's books but also uploaded the audio version of the books and magazines. At a later stage, when the number of people associated with the movement began to increase in different states, a weekly teleconference program was begun. In this program, Maulana would give a speech on a topic for 15 minutes and then he would answer the questions of the participants. Then we started to stream Maulana's speeches on the Ustream platform in collaboration with CPS Delhi to make the program global. After that, CPS Delhi took over this program and expanded it further and started broadcasting it live on Maulana's Facebook page.

Support from Individuals

In addition to the support of my wife Tasneem and children in this outreach campaign, there were many people who became part of the initial team. They include Irfan Omar, Farooq Chishti, Irtiqua Jamil, Ibrahim Sahib, Ibrahim Lodhia, Gulzeba Ahmed, Anis Memon, Murtaza Afzal, Vaqar Alam, Faiq Farooqi and others. In the year 2009, Maulana translated the Qur'an into English. And in the year 2010, Maulana launched a campaign of putting God's message (i.e. Quran translations) in every house on the planet following the command of the Qur'an and the tradition of Sunnah. Here too, with the help of Allah Almighty, our team has been able to distribute more than one million copies of the Qur'an not only in the United States but also in other countries such as Canada, New Zealand, and Brazil. Alhamdulillah, a team of youth has joined us headed by Asad Pervez to take this campaign to the age of social media.

Interaction with Maulana

I met Maulana in 1986, ten years after I became acquainted with his literature; I met him at his home/office. Since then, I have had the privilege of spending time with him at his home in Delhi several times and at my own home during his four different visits to the United States. I also spent a long time with Maulana during his visits to Canada and Dubai. Maulana was a figure of simplicity. His own needs were very little. I never saw him in vain talk and wasting time doing nothing. I always saw him either engrossed in a deep thought, engaged in writing something or engaged in discussions with people about useful topics. I have never observed Maulana talking frivolously or making jokes. His diet was very simple and very little. He preferred to stay at people's homes rather than in hotels. He would stay with the host as a "no problem" man. He wore very simple clothes. He would carry a long shirt and pajama on his body and one in a bag and a coat. I will mention one incident here to illustrate his simplicity. At one time during his trip to America, my wife wanted to wash his clothes. She found that there were large holes in both pockets of his coat. She informed her cousin Farooq Chishti about this. He brought a nice new coat as a gift for Maulana. Maulana refused to take it and said with moist eyes that "I have no needs of my own and I do not need any pockets". He returned the new coat and kept his old one. He did however accept voice recorders brought by Farooq Chishti to record his conversations on his journeys. He said he would accept anything which will be helpful in the promotion of his mission, but nothing for his personal gain.

Maulana's Ideology

Maulana had told us during one of visits to America that his discovery of God and Islam were something that happened within him - it was a process he had to participate in. His education which he received from traditional madrasahs was insufficient to convince a modern Western man about Islam. Therefore after graduating from madrasah, he learnt English on his own, for English was the language of the modern man. He spent long hours and traveled to various places in search of God. He then made a thorough study of the Western sciences in order to know their reality. He read mathematics and science in relation to religious sciences. He then went on to present the religion of Islam, deriving from the original texts of Islam, in a modern style for modern man. Maulana's more than 200 books are written in a modern style.

Maulana was in conversation with us while we were on a 500 mile trip from New York City to Raleigh, North Carolina. He told us the story of how difficult it was to start Al-Risala Magazine. His colleagues thought that his magazine would not work because people like informative articles and Maulana's articles are suggestive and people do not like suggestive articles, i.e. they do not accept advice. Maulana said he did not know where to unload the barrage of thoughts that came to his mind. He succeeded in bringing out this magazine by following the strategy of Reader's Digest. By using small simple stories and thought provoking vignettes, he captured the attention of his readers.

Maulana's thoughts and ideas are in a modern scientific style which were beyond the understanding of contemporary

Muslims. I conveyed this to Maulana in my first meeting in 1986. I told him that his writings are on today's intellectual plane and the minds of ordinary Muslims are not ready for it yet. That was one of the reasons why some people would oppose it in their ignorance. Praise be to God, now his literature has gained much acceptance today, 60 years after it was written. The number of its readers all over the world has reached millions. Several teams have been formed and are working all over the world to spread his literature.

The prominent themes that appear in different ways in all of Maulana's literature are:

The realization of God with all his Glory, Spirituality, heaven and hell, self-purification, personality development in the light of Qur'an and Sunnah, life management, etc. The titles of the books are: Kitab-e-Marifat, Allahu Akbar, Sirat-e-Mustaqeem and so on.

Maulana has been a very studious scholar. According to my study, Maulana through his studious efforts has redefined and reapplied many principles of the Qur'an and Sunnah and has further drawn the attention of other scholars to work in this direction. One can see his work in this direction in these Urdu books: Tajdeed-e-Deen, Fikr-e-Islami, Deen-o-Shariat, Masael-e-Ijtehad, etc.

Islam is basically a religion of peace. This aspect of Islam is well exposed and can be seen in some of his English books, Islam and Peace, Islam and Non-Violence, Jihad Peace and Intercommunication Relations in Islam, Ideology of Peace, Age of Peace, The Prophet of Peace, True Jihad etc.

Maulana has inspired people to build one's own personality

through contemplation and learning from nature. It is worthwhile to mention the titles of such books. Kitab-e-Zindagi, Raz-e-Hayat, Tamir-e-Zindagi, Tamir-e-Millat etc.

The most noteworthy work of Maulana is the revival of the work of “Calling People to God”. The aspect of “Calling People to God” is missing from the whole body of Islamic literature while the whole Quran reminds us about it most after the realization that God invites people towards the task of “Calling People to Him”. Maulana has emphasized on this importance of reaching out to people with Islamic message and laid down methods of doing it in his several books devoted to this topic. These books are: Dawat-e-Islami, Dawat-e-Haq, Islami Dawat, Tariq-e-Dawath and so on.

Last Word

Maulana’s passing on April 21, 2021 came as a great shock. He was like a storehouse of knowledge and wisdom. He extracted nectar wisdom from the Qur’an and the ways of the Prophet and described them in his more than 250 books in today’s language. Even though he is no longer present among us, we have his writings to find solutions for our modern day problems. May Allah Almighty grant Maulana a place in his neighborhood with the Prophet, the righteous and the truthful. Ameen.

Maulana encouraged us all to continue the work of conveying the message of Islam, i.e. the Qur’an, to all the people of the world in their own language. I am determined to continue this work with my life and wealth till my last breath. May Allah accept it and make it easy for me. Ameen.

I FOUND MY CALLING UNDER THE GUIDANCE OF MAULANA

Mr. Haroon Shaikh, Mumbai

It was the year 1967. I still vividly remember reading Maulana Wahiduddin Khan's article published in a periodical Zindagi for the first time. It was like a breath of fresh air. The content, its import and the style of writing were unlike anything that I had encountered by the pen of a Maulvi. Little did I realize then how great an impact Maulana Sahib was about to exercise on my life. Here is the story of my discovery of Islam and how I found my calling under the caring and loving guidance of Maulana Wahiduddin Khan.

The medium of my education was English and most of my friends were Hindus. My upbringing and education had made me scientific in temperament. I was fruitlessly searching for the answers to the questions about Islam and Muslims posed by my friends. The traditional Islamic discourse that was in vogue could not satisfy me. I had the feeling that Muslims are living with dichotomous thinking. The religious scholars with their traditional approach could not encounter the challenges of modern science. Moreover, they misapplied many of the Islamic teachings with disastrous consequences such as jihad, interfaith relationships, music and painting, to name just a few.

It was with this background that I started reading Maulana regularly. His arguments seemed natural and convincing. Now, I decided to go one step further, though it took me more than two decades to take this step. In 1991, a friend of mine arranged a meeting with Maulana while I was in New Delhi. I was impressed and inspired by his extremely humble and simple lifestyle. He never even once tried to thrust his knowledge upon me, like other religious scholars. He patiently listened to everything I had to say and replied calmly and reassuringly.

Since then, I have had the good fortune of meeting him on innumerable occasions across many cities. He was gracious enough to oblige me with some visits to my home in Mumbai. He was like a father figure to my family. He treated my wife as his daughter. My wife and I have fond memories of his visits to our home. Now, that he is no more, we feel a void in our lives. Of course, God has said in the Quran: "Every soul shall taste death;" still, I cannot but rue the missed chances where I could have learned more from him.

Maulana lived for a mission. His mission was to sing the glory of God in an age that is characterized by scientific temperament. This temperament sometimes leads to atheism and even to ridicule of religion and God. It was this environment in which Maulana established the glory of God on a purely scientific foundation. He has left a treasure of his writings. Among the more than 200 of his books, I earnestly suggest all readers to read *God Arises*, *Islam and the Modern Age* and *Tajdeed-e-Deen*.

Maulana was a keen observer of people. He had a knack for identifying the capabilities of fellow human beings that they themselves were unaware of. During one of my visits, he asked me to start publishing the Hindi version of Al-Risala. I was taken aback. Writing, editing and publishing had never been on my to-do list. However, simply because Maulana had said so, I forayed into the publishing world. Some years back, Maulana had asked me to keep a diary and write my discoveries and experiences in it. I had followed his advice. Now, this practice came in handy. The Hindi edition ran from 2001 to 2003. I had no formal education in Hindi. Sensing the challenges I faced while bringing out the Hindi version of Al-Risala, Maulana then told me to start publishing the English edition of Al-Risala. From 2003 to 2012, I published the English version of Al-Risala named The Spiritual Message. The quality and content of the magazine are widely appreciated. From 2013, the responsibility of the magazine was passed to Ms. Fathima Sarah from Bengaluru, a much more able person than me for this task. I am often credited for The Spiritual Message, but the fact is that the credit is all due to Maulana as he was the one whose ideas the magazine carried.

Throughout the years, I have had my share of doubts, differences and disagreements with Maulana on many occasions. Maulana always encouraged open and unhindered dialogue to discuss doubts and differences. I always presented my side before Maulana. Every time it turned out that the doubts mainly emanated from my ignorance on the subject

matter. His answers always were like a soothing balm to my questioning mind.

Making the Quran available in all living languages of the world is one of the defining features of the mission that Maulana spearheaded. In 2009, an English translation of the Quran by Maulana was launched. This launch decided my calling. I recognized that this was what I had always wanted. Together with other CPS members, we formed Quran Project. We aimed to bring out Quran translations in as many languages as possible. So far, we have produced around 40 translations of the Quran. These translations are printed in a pocket-size paperback format and are available for less than a dollar per copy. To find translators, I have travelled to Oceania, Middle East, Africa and Europe. My colleagues have been also travelling the world over to facilitate this project. We were also abundantly helped by many people who were not members of CPS, but they offered valuable help in many countries. I would not here detail my contribution to this project, but I would like to emphasize that this project is dear to my heart and I would keep contributing to this project till I breathe my last.

My understanding of the Quran assures me that making the Quran available to every person on the earth and the dissemination of God's message peacefully and publishing the Quran are the only tasks that God has promised to bring to fruition come whatever may. Every movement is bound to suffer decline. However, conveying the message of the Quran has the support of God Almighty. We should never

lose sight of this fact. These are the Quranic verses that make me think so:

O Messenger, deliver whatever has been sent down to you by your Lord. If you do not do so, you will not have conveyed His message. God will defend you from humankind. (5: 67)

This Quran has been revealed to me so that through it I may warn you AND WHOEVER IT REACHES. (6: 19)

Call to the way of your Lord with wisdom and fair exhortation and reason with them in a way that is best. (16: 125)

Here, I would like to emphasize that the task of conveying the message of God is guaranteed of success by God Himself:

He, who has entrusted you with the responsibility of the Quran, will surely lead you to a successful end. (28: 85)

The target of Islam is an individual, not the whole society. In order to bring about change on the societal front, we have to train and influence individuals. This is the most challenging task for any reformer. Maulana spent decades training individuals through his speeches and writings. These individuals have now formed a team, called the CPS team. This is a very precious team, and the task it has to perform is a task most dear to God. We should be extra careful in safeguarding this team from the influence of Satan. Any deviation in the mission statement of this team will endanger the Creation Plan of God. In the absence of Maulana, the members of this team must arrange a Meet regularly where they can discuss their plans and differences openly. The

contribution of every member should be acknowledged and their potential must be well-directed. We should learn to work despite differences.

Thus, the team has to work on two fronts simultaneously. It must keep striving to help the Word of God reach every household on earth and it must work unitedly even with differences. It is common knowledge that at the beginning of any movement, it is the ideology that controls the team. However, in later stages, it is the team that starts controlling the ideology. We should be careful and cautious to notice and stop such a change. We should always adhere to the ideology, and in the process, we should be ready to sacrifice our suggestions.

In this journey, I pledge my total support. I am ready to put my life and all that I hold dear at risk to see the task of making the Quran available in every nook and corner of the world.

May Almighty God make my decision firm and help me in this noble cause. Amen.

THE NON-CONFORMIST MAULANA

Mohammed Wajihuddin, Mumbai

After the Friday namaz had ended and the crowd filed out of a mosque in Nizamuddin West, New Delhi, I met him outside the mosque. “Apko mainstream media mein jana chahiye (You should join the mainstream media),” the

venerable Maulana told me on hearing that I was working for a tiny, now defunct magazine based a few blocks away from his Islamic Centre at Nizamuddin West.

That was the first time I met Maulana Wahiduddin Khan, an Islamic scholar, spiritual leader, peace ambassador and, above all, a non-conformist. In his death, India and the world have lost a strong voice of sanity, a peace ambassador, a preacher who blended Islamic teachings with Gandhian values to crusade against violence and hatred.

Meeting the Maulana was like getting blessed by a Sufi saint. In loose kurta-pyjama if he was home, his piercing eyes peering through the thick glasses, the turban, the long, white beard—his persona appeared traditional in garb but he was modern in thinking. Many of the over 200 books that he penned in his eventful life of 97 years became immensely popular in the Arab world. I would have never understood the respect the Maulana commands among the Arabs had my younger brother Dr Qutbuddin who teaches Arabic at Jawaharlal Nehru University (JNU), Delhi not explained this to me.

One cold, foggy January morning years ago, Dr Qutbuddin and I were at his weekly Sunday talk at his Nizamuddin office. Anchored by his aide and admirer Rajat Malhotra, the talk and the subsequent Q&A were streamed live on Facebook. Disciples from Delhi and Detroit, Mumbai and Miami, tuned in to hear him. That morning he chose to acknowledge the enormous ehsaan or gratitude of God. “I was a young boy in my native Azamgarh when once I took bath with cold water. I fell ill and the illness kept me down for a month,” recalled the Maulana. “But this morning, I had

my bath under hot showers. My daughter helped me dry my hair with a dryer. I am so grateful to God who gave me all these facilities.” Seemingly, this was the simple narration of an ordinary incident.

But then he turned ordinary incidents into extraordinary tales. It was the style of writing, infused with everyday examples, drawing on the wide reading and understanding of classical Islamic literature and modern science, that made *Al-Risala*, the monthly mouthpiece of his Islamic Centre, so popular. The magazine made the Maulana a household name among Urdu readers. He was a scholar who engaged with life’s issues—religious, social, ethical—in common man’s idiom. When he wrote or spoke, the Maulana didn’t pontificate. He conversed.

What I liked most about him were the positive vibes he gave. A decade or so ago some of his admirers and disciples planned his talks in Mumbai. He and his team were put up at a hotel in Jogeshwari. The Maulana fell in the bathroom and fractured an ankle. When I met him in hospital, he was as alert, agile and enthusiastic as ever. We thought his lectures would be cancelled. But the next morning he surprised many of us when he was wheeled in, his fractured leg cast in plaster. He didn’t dwell on the mishap or the pain he suffered. Instead, he spoke about how to look for opportunities in adversities.

Having lost his father early, the Maulana trained himself to remain positive at all situations, good or bad. Never allowing the blizzard of criticism that some of his speeches and writings earned him, he stayed the course. He said frankly

and fearlessly what he felt was good and in the interest of peace and co-existence. When the Babri Masjid-Ramjanam Bhoomi dispute caught the country in communal conflict, he came out with a formula that could have saved much time, energy and resources had the stakeholders followed it. He suggested Muslims forego their claims on the Babri Masjid site and Hindus too forget disputes in Mathura and Kashi. They rejected the Maulana's formula as some saw it as a "surrender". That the Sangh Parivar liked the Maulana only kept many Muslims at a distance from him.

Much before the Indian government scrapped Article 370 and turned Jammu & Kashmir into two Union Territories, the Maulana had earned the wrath of pro-Azadi youths of Kashmir. Once in the days of militancy in J & K, a bunch of Kashmiri boys reached the Maulana's Delhi home. They were not militants. They were students and wanted to talk to the scholar who had taken a stand that the Kashmiris should not get misguided and abandon the struggle for a separate country. The boys kept arguing and didn't get convinced. While they were leaving, the Maulana told them to remember his words: Kashmir's future lies with India.

Once I took a hotelier friend to the Maulana. During the conversation, the friend who runs a chain of guesthouses and hotels in Mumbai asked the Maulana about the madrassas he had attended. The Maulana had attended a madrasa in Azamgarh but he was mostly self-taught. From morning to the time he was asked to leave, he would spend the day at a library, reading books. History, science, philosophy, religions, civilizations, everything and anything that he lay his hands on.

His choice of eclectic reading helped him to write so cogently, lucidly and convincingly on issues that concerned us.

So, my friend's question about the madrasas the Maulana had attended pricked him as much as it intrigued everyone else, including one of his granddaughters, present in the room. "You are asking irrelevant questions. Do you ask your customers where did they spend the previous night?" the Maulana said. My friend smiled and he left with the Maulana suggesting he read some of his books.

Unlike some Islam supremacists and televangelists, Maulana Wahiduddin Khan didn't engage in polemics. He didn't scream from extravagantly-created podiums that "Islam is the best religion." Neither did he raise the slogan "Islam is in danger." His Islam was tolerant, pacifist, peace-loving, confrontation-avoiding.

So, to find solutions to many of the 20th and 21st centuries' problems, he sought inspiration and guidance from the Treaty of Hudaibiyah, signed in 628 between the Quraish of Mecca and the Prophet of Islam who lived in Medina in exile. This treaty though seemed humiliating and the surrender of some legitimate rights to the enemies provided the Prophet and his followers a much-needed break from warfare. Subsequently, the Prophet and his supporters returned to Mecca in a bloodless coup never heard of before. Once sworn enemies were now the Prophet's ardent followers and bloodthirsty elements became brothers in faith.

He had trained his mind not to lament the miseries but to count the blessings divinity has endowed human life with. He established the Centre for Peace and Spirituality (CPS)

International to spread his message of peace and tolerance. He has left a rich legacy, not in the form of fat bank balances but of scholarship.

He was happy I heeded the piece of advice he gave me that Friday afternoon decades ago.

<https://timesofindia.indiatimes.com/blogs/beyond-the-burqa/the-non-conformist-maulana/>

“A TRIBUTE TO MAULANA WAHIDUDDIN KHAN”

Raamish Siddiqui, Dubai

On the night of April 21, 2021, the world not only lost an eminent thinker, scholar and a guide but one of the most ardent advocate of peace. Padma Vibhushan Maulana Wahiduddin Khan was an intellectual giant and an erudite scholar who devoted his life to pursuance of principles of peace. It has been an overwhelming experience to be in the middle of such an outpouring of love and respect and as a family we are deeply grateful.

His lifelong and unswerving commitment to peace was based on his underlying belief that “peace cannot be sacrificed for anything whilst everything can be sacrificed for peace.” His quest for peace which started from a small village called Badhariya (near Azamgarh) and took him around the globe. Wherever he went, he highlighted how “Peace is the

summum bonum” (Latin for ‘greater good’) and therefore a requisite to everything good! And for nine decades, he used every available opportunity to contribute to peace-making, in India and abroad.

The Maulana was the epitome of the principle, ‘Simple Living, High Thinking’. His goal was to be a life-long learner and he chose to lead a modest life, free of all distractions. For those who had met him in his New Delhi house, were often surprised by the austerity of his Sufi lifestyle. Each day, he used to get up at dawn break and step out to sit in his balcony. This ‘Spiritual Corner’ was his way of being in nature and it served as an inspiration for him. He drew lessons from the simplest every day events and conveyed meaningful spiritual principles through them in his unforgettable and powerful baritone. As a scholar, he had the courage to stand for truth, criticize what he saw was wrong and tear apart the influence of the traditional framework he grew in, to develop an objective and analytical bent of mind.

He was of the view that challenges shape the character of man. Having become an orphan very early in life had taught him to not succumb to despair and disappointment but to consider every untoward experience as a challenge and keep hope alive.

He was not just my grandfather but a Guru, who guided me to discover the meaning of life. He laid great emphasis on the importance of education in shaping minds. As a young schoolboy, I was once sitting with him when he asked me if I would like to know a formula of success. I eagerly nodded in affirmation. He said it is a three-point formula and began

by writing the first point as ‘Education’, the second point as ‘Education’ and third point also as ‘Education’. In the end he wrote, “... and again Education.”

As a young boy, after the demise of his father, he was enrolled at a traditional Islamic seminary, Madrastaul Islahi in Sarai Mir (Azamgarh) in 1938 to receive religious education. After he graduated, he realized that he had to further his learning in modern disciplines and he engrossed himself in self-study to satiate his quest for knowledge.

As per the Maulana, education is the very foundation of nation building. He believed that acquiring education was not a means of outperforming one another in material wealth, rather it was a means of strengthening character and becoming a responsible member of society. Such a society, which is an aggregate of virtuous individuals, becomes the first unit of a peaceful nation.

He remained a life-long learner and encouraged spirit of enquiry and curiosity in all his discussions. He held that spirit of enquiry was the bedrock of intellectual development. He always took examples from the world around us and urged everyone to do the same. He often loved sharing a poem on “cow” which he had read long back in his school textbook. His favorite stanza from the poem was “kal jo ghas chari thi ban mein, doodh bani who gaaye ke than mein.” (The grass which the cow ate yesterday has now converted into milk). He used to share this to explain how cow was a divine example of converting a negative event into a positive one. He used to say that a cow presents a perfect example for us to emulate: it never asks but only gives. Similarly, a successful

member of society is one who never asks but only gives and discharges his societal duties diligently.

Maulana's ancestors had played a part in India's freedom struggle and from the very beginning, he too imbibed nationalist ideas from early on. A Gandhian by nature, his life is full of examples of how he contributed to ensuring peace in society even during most dire circumstances. He took his guidance and inspiration from the original texts of Islam: Quran and Hadith and dedicated his life to present it in the modern idiom. He has done momentous work to dispel the notion that Islam is a religion of peace, contrary to the widespread view, which developed owing to misinterpretation of religious texts. The focus of his writings was to promote inter-faith dialogue, interactive exchange and fraternity. He established CPS International with the sole aim of spreading peace and harmony in society. His relentless efforts transformed minds of thousands of youth who were previously engaged in violence at different levels. He was a peace-loving pragmatist who regarded that a society must observe freedom and openness to allow unhindered flow of creative ideas and thoughts to sustain itself.

While his departing has created a void for hundreds and thousands of his well-wishers around the world, who looked up to him as a visionary, guide and mentor. But his teachings shall be there with us for times to come. As a fervent well-wisher of mankind, his singular mission was to transform the minds of people and develop them into positive and spiritually awakened members of society. This mission, has now devolved upon all of us, in our individual or collective

capacity, to take forward. In doing so, we shall not only pay our heartfelt tribute to his remarkable efforts but also honour his life and decades of making a difference!

(Raamish Siddiqui is an Islamic thinker and writer. His published works include 'The True Face of Islam' and 'Timeless Wisdom'. Raamish has been actively engaged with many inter-faith initiatives across the globe.)

—CPS International Member

<https://www.outlookindia.com/website/story/opinion-a-tribute-to-maulana-wahiduddin-khan/381046>

NO NIGHTINGALE DID EVER CHANT...!

Shehzad Saleem

Written on the demise of Ustaaz Wahiduddin Khan

Darkness has descended! The atmosphere has become bleak and gloomy. A sun that dazzled for almost a century on the horizons of this decadent ummah has set. But what a unique rendezvous with destiny: its radiance will continue to enlighten minds, warm hearts and stir souls.

Ustaaz Wahiduddin Khan was a man with a mission. He was a prolific author, a prodigious preacher and a voracious reader. He travelled for the sake of learning and penned rare insights. His writings and speeches bear ample testimony to his astonishing commitment to personality development.

He was a sincere seeker of the truth. Simplicity was his unique trademark. Humility came naturally to him. He was a paragon of peace and the originator of the famous “Hudaybiyah Principle.”

Yes, he had numerous qualities of head and heart. However, one sterling trait of this sage stands out: his incredible concern for humankind. If anyone wants to see sympathy, compassion and concern in flesh and blood, he just needs to glance through the life of this amazing person.

A voice that beckoned humanity to return to humanity has gone silent. Wordsworth may once again rise up to say:

A voice so thrilling ne'er was heard
In spring-time from the cuckoo bird
Breaking the silence of the seas
Among the furthest Hebrides

Let this lone voice now become a crescendo. Let it strike more chords! Let more strings reverberate and resound with the message of a reformer who has now returned to his Creator. Farewell, sire!

No nightingale did ever chant
More welcome notes to weary bands!

https://www.facebook.com/story.php?story_fbid=10158520805449608&id=562019607

A THINKER NOT OF AN AGE BUT FOR ALL TIME

Dr. Muhammad Saleem Wani, Rajouri

Maulana Wahiduddin Khan a nonagenarian scholar and thinker not of age, but for all ages, who left for heavenly abode on 21st of April, 2021 after having served the humanity for more than eight decades. His never ending thirst for knowledge and wisdom drove him out of his homeland Azamgarh, UP, and he chose to settle in Delhi. Here he established an Islamic centre (an organization dedicated to presenting Islam in the modern Idiom) which witnessed his intellectual and spiritual evolution, and his final culmination into a global spiritual guide and preacher. Being a man of volcanic hope and energy, he decided to undertake an awakening mission for the entire humanity, in order to bring it out of the ideological confusions and paradoxical interpretations prevailing among the mass and the class in the name of religion, peace, justice and many traditional and modern issues. To accomplish this pious venture, he did an extensive research and study of history, science, religion, philosophy, psychology and other secular literature, for years together. In this process, he delved deep into the root of countless issues and beliefs of variegated nature and finally emerged as the most convincing and persuasive voice of the planet.

Maulana's scholarship guided him to adopt peace as the mission of his life. His chief concern therefore was to present Islam as an ideology of peace that was perfectly suitable for the modern age.

He believed that the present problem of terrorism in every part of the globe is based on an ideology and an ideology can't be countered through legal action or by mere condemnation. We have to develop a counter-ideology to overcome it. Endorsing UNESCO's maxim that "Violence begins from mind" he therefore opines that it should be uprooted from the mind itself. He advocated the re-engineering of the minds of individuals by taking them away from the culture of violence and bringing them close to the culture of peace. He finds the root cause of Muslim youths to establish Islamic rule in this world in every possible manner, may it be a violent and terror stricken one. Such an ideology has in fact made suicide bombing a favorite tool of these derailed lot. Maulana terms it un-Islamic and forcefully negates this dangerous approach and therefore waged an intellectual war against this mindset by framing a counter-ideology spread over several thousand pages in his more than 200 books.

He presented peace in the form of a complete ideology—an ideology which awakens human consciousness, which provides the answer to all life's problems in term of peace; which describes the crucial importance of peace right from the individual to the international level. He ascertains, in essence, peace is not an option, it is our destiny.

Today because of his efforts, we notice a radical shift in the mindset of extremist individuals and organizations across

the world especially in the terror hit areas of Kashmir, Palestine, Iraq, Afghanistan, Pakistan, India etc. shunning the culture of violence and adopting the culture of peace as the only way of life.

It is because of his advocacy of peace in the subcontinent and the world that he is not only respected by all communities, but was also invited by religious groups and communities within India and abroad to address the inter-religious conferences. He was in fact India's spiritual ambassador of peace spreading the universal message of peace, love and harmony.

His voluminous books and audio and video lectures in English and Urdu on Islam, prophetic wisdom and peaceful coexistence in a multi-ethnic society, have been rendering yeoman service to the humanity irrespective of caste, creed, colour, region and religion.

His love and commitment for Global Peace can easily be gauged from the fact, that he has not kept any copyright for his invaluable books, besides distributing free literature (books, pamphlets, etc) all over the world through his centre for peace and spirituality. The goal of this centre is to bring about an intellectual revolution in the individuals and reveal their true positive personalities to become peaceful members of society.

His timeless wisdom will for sure continue to enlighten the seekers of truth and prudence for ages to come.

—CPS International Member

ME AND MAULANA:
A PERSONAL RECOLLECTION OF
WAHIDUDDIN KHAN

John M. Butt

There were two things that were striking about Talha. For one, of all the students who were my contemporaries at Darul Uloom Deoband, he was the most brilliant. At least, he was the brightest of all the students whom I came across. Secondly, Talha had the ability to think out of the box. His thinking was not constrained by the conventions of Deobandi thought.

I was just getting into Maulana Ashraf Ali Thanvi's Bayan' al-Quran at the time. "It would be good if it could be translated into English," I said one day to Talha. "True," Talha said. "But first of all it has to be translated into Urdu!"

Immediately, one could see what Talha was getting at. Bayan' al-Quran is in Urdu. But the Urdu of Bayan' al-Quran is so dense that not everyone can understand it. Most madrasa students would not be able to make such a cutting and perceptive comment about one of the icons of Deobandi thought. Talha had that capacity.

So it was not surprising, then, that it was Talha who introduced me to Maulana Wahiduddin Khan. You had to have the power

of original thought, to be a Deobandi madrasa student, but at the same time to appreciate Maulana.

I was having trouble with the Deobandi critique of the political interpretation of Islam. To me, it was superficial. “Read Maulana Wahiduddin Khan’s Ta’beer ki Ghalati,” Talha advised me. “That will get you to the crux of the matter.”

It is notable that Talha advised me to read Ta’beer ki Ghalati—Mistaken Interpretation. He did not advise me to read a simplification and condensation of Ta’beer ki Ghalat, a pamphlet by the name of Din ki Siyasi Ta’beer—The Political Interpretation of Religion. That simplification would not have satisfied Talha’s intellect. He wanted to delve into the real source of the matter, the more voluminous Ta’beer ki Ghalati.

I read Ta’beer ki Ghalati. That was how a lifelong association with Maulana Wahiduddin Khan started. I visited him in his old office in Gali Qasim Jan in Delhi. “We have a great mutual understanding,” Maulana commented. It was not only the political interpretation of Islam that I was able to see in its proper light. All the teachings of Islam “fell into place,” as I put it at the time.

I needed the guiding hand of Maulana when the infighting of the two main groups of Deoband ulema—the Thanvi group and the Madani group—ruined my second last year of study. Actually, the event that had caused the rift—the centenary celebrations of Darul Uloom in 1981—had also interrupted my studies. The fighting that erupted after that, leading to the Madani group seizing power in Darul Uloom,

was just the icing on the cake, or should I say the last nail in the coffin.

I needed Maulana's guiding hand at this time, not to become completely disillusioned. It was a time when what I would call Maulana's classics were relatively new publications. Al-Islam, Zuhoor-e-Islam, Ihya-e-Islam—these took the place of the Dars-e-Nizami of Deoband as my stipulated reading. The thinking was so fresh, so new, so invigorating. Every month, I read Maulana's monthly magazine Al-Risala from cover to cover, and then again and again. I became buried in Maulana's thought.

I was not the only one to be guided by Maulana at a critical time of their faith. Following Maulana's passing on April 21st 2021, another acquaintance of Maulana—another English Muslim by the name of Tabib Abdul Kareem—wrote about how he had benefited from Maulana's guidance. He felt confused by the various Muslim groups who were vying for his favour. He met Maulana two months after accepting Islam in 1992. "I learned much from him..... That meeting completely changed my life and made me firm in my conviction. I completely changed after that.... He certainly was my first guide in Islam."

As for me, Maulana's influence totally dominated my 1980s. Just about single-handedly, with assistance and co-ordination from Maulana's daughter Farida Khanam, I brought out the English version of Al-Risala. Every week, a bundle of Al-Risala articles would wing their way from wherever I was in the subcontinent, to Maulana's office in Delhi. Not only was Maulana's thought the basis of my interpretation and

practice of Islam: it also became the basis of my career in the media.

To me, Maulana's style of storytelling mirrored that of the Holy Quran. You do not give all the details of the story. The only details you have to give are the ones that are essential to the moral of the story. It is not the details of the story that are crucial in themselves. The crucial point of the story is the moral of the story.

This is a revolutionary approach to journalism. Ever since the time of Rudyard Kipling, one of the pioneers both of modern storytelling and journalism in the subcontinent, journalism had been all about "who did what, when, why, where and how." Because of Maulana's influence, journalism for me came to be about something else. It came to be more a question of "what are we going to do about it." In other words, whatever the problem or issue might be, what can we do to address it, how can we solve it? And even more importantly, what we can learn from it. "There is a lesson in their stories," as the Quran puts it (12:111)

I learned this point from Maulana, and from continuous translation of his articles in Al-Risala. I would like to think I have been putting this principle into practice in my journalism and storytelling ever since.

So like Talha, I feel I have been able to think out of the box. Like Talha was not constrained by Deobandi thinking, I also have not been constrained by Maulana's thought. I have been able, I hope, to be true to Maulana's thought, while thinking independently.

I spent a whole 25 years away from India, pursuing my media career, mainly in Afghanistan. When I returned to India in 2009, Maulana was as pleased to see me as he had been 30 years previously, in his small office in Gali Qasim Jan. “Aap ka ana, sare dunya ka ana hai—your coming is the coming of the whole world—aap pur-amn mujahid hain—you are a peaceful mujahid,” were some of his remarks, marking my return.

Maulana did not only mould my thinking. He enabled me to have original thinking, that he also could relate to and endorse.

HE LIVED IN FAITH AND FORGIVENESS

Sudhamahi Regunathan, New Delhi

The ideal and the amazing lend themselves to beautiful words and phrases but when it comes to describing in reality, someone who stood way above the rest, words falter and get into a hagiographical tussle. That is the problem of writing about Maulana Wahiduddin Khan. The sparkle of love in his eyes and the softness of his voice were unmatched. He exuded peace and compassion, his tall majestic form finding description in phrases, like ‘font of compassion’, ‘embodiment of peace’ and a ‘repository of wisdom’. His mother perceptively called him, ‘Allah wala wahid’ (my God-oriented son).

Born on January 1, 1925, in Badharia village of Azamgarh district, UP, Maulana lost his father at a very young age, 'My most significant deprivation was the death of my father, and subsequently, my most significant discovery was the discovery of God, my only discovery...' were among his last words.

When he came to Delhi at the age of 42, he started a magazine called Al-Risala. He was writing and discovering the meaning of spiritual texts at all times. Among the 200 books he has written, helping every ordinary person find meaning in the Quran, one that is most well-read is Tazkirul Quran, commentary of the Quran.

Honoured by the Padma Vibhushan early this year and the Padma Bhushan in 2000, Maulana saw compassion as central to life, 'My most fulfilling experience has been to instill in innumerable youths, a feeling of "well-wishingness" towards fellow beings, irrespective of which religion or caste one belongs. This is possible only when we lead a life of gratefulness towards others. It is a fact that one who is grateful to his fellow beings is also the one who is grateful to his Creator.'

The Rajiv Gandhi Sadbhavana Award was conferred upon him in 2009. He felt the presence of the divine not just in fellow beings but in all of nature. 'The sun where atomic reaction converts into light... The very trees are nature's laboratories, taking in water, minerals and gases and converting them into flowers and fruits. I call this practice as art of conversion. It helps a person see God's stamp in every experience.'

A recipient also of the Demiurgus Peace International Award, Maulana believed that only an attitude of forgiveness could foster peace. ‘Forgive other people’s mistakes and forget negative experiences. Revengeful behaviour or keeping negativity alive is the biggest killer of one’s spirituality.’

In the February of 1982, he was walking back home from a meeting in pouring rain when he slipped and fell. He reached out to a pole nearby but held instead an open electric junction box hanging on it. He found himself jolted by electric shocks. At that moment of physical agony, he realized the body was impermanent, not the soul or the mind. On April 21, a week into the month of Ramadan, Maulana Wahiduddin Khan left his body. He was 97. His soul and mind continue to live in his writings and the spirit of camaraderie and love he stood for.

THE SCHOLAR WHO BELIEVED IN DIALOGUE

Amitabh Mattoo

In a Manichean world darkened by narrow binaries, Maulana Wahiduddin Khan often stood as a source of light and hope. With his passing away, India and the world have lost a remarkable religious leader and Islamic theologian who tried, till the very last, to bridge differences especially amongst the believers of different faiths. A Padma Vibhushan

awardee, the Maulana was unfairly caricatured by some as an establishment theologian (a sarkari Musalman, so to say). Nothing could be further from the truth!

Often controversial, always outspoken, the Maulana's deep and absolute commitment to building peace was remarkable in its resoluteness despite some of his pronouncements being in the language of hammering—most recently on the issue of the Babri Masjid. In person, the Maulana exuded an aura full of positivity, gentleness, composure to even non-believers and his charisma could be often spell-binding. Whenever I met or heard him, my faith in the essential goodness of humanity was rejuvenated.

Khan's journey to prominence was striking. Born in Badaria in Azamgarh, he had most of his formal education in a madrasa, and was deeply influenced by both Gandhian non-violence as well as the role played by science and rationality in becoming instruments of progress. He fused these diverse impulses into a study of Islam; and injected the need to contemplate a practical pathway to gaining spiritual wisdom. Although formally of no Sufi order, his deep emphasis on self-introspection as well as his personality lent him a Dervish-like persona. He was prolific in his writings and his talks — Al-Risala (The Message), a magazine he started in 1976, “consisting of almost entirely his articles and writing”.

For him, peace was an absolute end in itself and it had to be pursued unconditionally. Only once peace was established did it throw open the opportunities to achieve other goals. For him, therefore, and often to the discomfort of a section of his followers, “peace with dignity” or “peace with justice”

were non-sequiturs. Peace was indivisible and had to be pursued for its own sake.

The Maulana also saw his mission to help the world rediscover that the essence of Islam (both etymologically as well as substantively) was peace. Indeed, the Centre for Peace and Spirituality that he set up inspired activism by encouraging its members to become ambassadors of peace, including by promoting positivity and interfaith dialogue. A great champion of inter-faith dialogue and harmony, he believed in the power of dialogue (rather than debate which provokes strife and negativity). For him this conversation between religious leaders had to be based (not on glossing over deep differences between faiths (on mutual respect derived from the Quranic verse “lakum deenukum wa liya deen (for you your religion, for me mine)”.

The Maulana was drawn into controversy after he agreed with the Supreme Court judgment on the Babri Masjid. Even earlier he had argued that the solution to the issue was the relocation of the masjid. For him the issue had been magnified by the Hanifi school of jurisprudence, which believed that the land on which a mosque stood, had to be used as a mosque in perpetuity. Instead, he drew attention to that hadith, which held that the entire planet is a mosque for you wherever you happen to be at the moment of prayer. For me, the Maulana’s profound understanding of jihad was fascinating. He often used the aftermath of the Ghazwa-e-Tabuk as an example where the Prophet of Islam had made a sharp distinction between jihad (of a lower order) against one’s opponents and the jihad-i-Akbar (jihad of a higher order)

against one's ego and baser impulses. It was jihad-i-Akbar against one's nafs, the Maulana argued, that was the supreme meaning of jihad. In one of his final lectures, he suggested that the coronavirus was not a curse, but a warning that humanity was deviating from the path of nature. And eventually, if there was recognition, introspection and a return to the path of being in harmony with nature, a better, more blessed world would reveal itself. We can only pray that the Maulana, with his infinite wisdom, was right on this occasion as well.

This article first appeared in the print edition on April 23, 2021 under the title 'A life in faith'. The writer is professor at Jawaharlal Nehru University.

Ex. VC. Jammu University

www.indianexpress.com/article/opinion/columns/maulana-wahiduddin-khan-islamic-scholar-obituary-7285389/

LONG LIVE PEACE AND RELIGIOUS COEXISTENCE

Oswald Pereira

Maulana Wahiduddin Khan has left for his heavenly abode. Long live peace and religious coexistence, which he breathed all through his life, says OSWALD PEREIRA

On the auspicious occasion of Ram Navami yesterday, Maulana Wahiduddin Khan Sahab left his body to live in his

heavenly abode. But his memories and saintly fragrance stay on this earth.

The lethal Covid-19 attack on Maulana Sahab snapped short his earthly life four years short of a century, leaving orphaned, millions of his followers, who consider him a fatherly figure. Born on January 1, 1925 in Azamgarh, Uttar Pradesh, he is listed in the 500 most influential Muslims of the world.

The book, *The 500 Most Influential Muslims* by Georgetown University, Washington DC, named him “Islam’s Spiritual Ambassador to the world.” His approach, the book points out, is “popular among Indians, both Muslim and non-Muslim.”

The author Oswald Pereira with Maulana Wahiduddin Khan at his residence in Delhi on May 5, 2018

An Islamic scholar, who adopted peace as the mission of his life, Maulana Sahab authored more than 200 books, including a commentary and a translation of the Quran in English, Hindi and Urdu. Known for his Gandhian views, he considered non-violence as the only method to achieve success.

I had the good fortune to meet Maulana Sahab at his residence in Nizamuddin, Delhi, on May 5, 2018 to present him copies of my book, *How to Create Miracles in Our Daily Life*, in which he had written six articles. Then 93, Maulana Sahab full of life and energy, talked on various spiritual subjects. He went into raptures about his love for the country and what freedom and independence meant to him.

He had said, “On the midnight of August 14-15, 1947, I felt like my feet had grown wings and I was flying freely like a

bird in the sky. I have never ever been so happy and excited in my life like that night. It was the happiness of freedom.”

A true nationalist, he was awarded the Padma Vibhushan, India’s second-highest civilian honour, in January 2021. In January 2000, he had received India’s third-highest civilian honour, the Padma Bhushan. He received the Demiurgus Peace International Award, under the patronage of the former Soviet President Mikhail Gorbachev. In 2009, he received the National Citizens’ Award.

Maulana Sahab, a vegetarian by choice lived a simple life and believed in inter-faith cooperation, dialogue and co-existence of various religions. He was one of the first Muslim scholars to urge the community to give up the claim over the disputed Babri Masjid site in Ayodhya.

To give expression to his mission of peace, he founded the Centre for Peace and Spirituality in 2001. The website <https://www.cpsglobal.org/> set up to spread the mission says: “From his early years, he showed a voracious appetite for modern knowledge, spending entire days in the library. As a result he became well versed in both classical Islamic learning and modern disciplines. His extensive research led him to conclude that the need of the hour was to present Islamic teachings in the style and language of the post-scientific era.”

“In 1992, when the atmosphere was so highly charged throughout India due to the Babri Mosque incident, he felt the necessity to convince people of the need to restore peace and amity between the two communities, so that the country might once again tread the path of progress.

To fulfil this end, he went on a 15-day Shanti Yatra (peace march) through Maharashtra along with Acharya Muni Sushil Kumar and Swami Chidanand, addressing large groups of people at 35 different places on the way from Mumbai to Nagpur,” says the website.

“This Shanti Yatra contributed greatly to the return of peace in the country,” adds the website.

Maulana Sahab’s departure for his heavenly home on Ram Navami is of great significance, I believe. Ram and Allah, I believe, got together to call him back to where he belonged.

Maulana Wahiduddin Khan Sahab has left the earth. Long live peace and religious coexistence, which he breathed all through his life.

Oswald Pereira, a senior journalist, has also written eight books, including *The Newsroom Mafia*, *Chaddi Buddies*, *The Krishna-Christ Connexion*, *How to Create Miracles in Our Daily Life* and *Crime Patrol: The Most Thrilling Stories*. Oswald is a disciple of Paramhansa Yogananda, and practises Kriya Yoga.

www.yourspositively.com/long-live-peace-and-religious-coexistence

THE ADVOCATE OF RELIGIOUS HARMONY

Manoj C G, New Delhi

The 97-year-old was a towering personality not just in India or among Muslims in the country but throughout the Islamic world and was known for his Gandhian views.

“All his life he said what he really believed in. He did not care about what people would say or how they would react. So some people liked him so much, some people did not like him but it did not deter him. He kept on saying what he really believed in.”

This is how Zafarul Islam Khan remembers his father, Maulana Wahiduddin Khan, the noted Islamic scholar, spiritual leader and author who died of Covid complications on Wednesday. He was 97.

Khan was a towering personality not just in India but across the Islamic world. Known for his Gandhian views, he advocated peaceful coexistence in a multi-ethnic society, which won him thousands of admirers. But his views also provoked hardliners or a section of the Muslim community. For instance, his views on the Ayodhya dispute, asking Muslims to relinquish claims over Babri Masjid site, riled many.

In 1993, he wrote in an article: “The issue of Ayodhya’s Babri Masjid has turned into one of life and death for the Muslim community. The tragic event of December 6 gave a serious jolt to the conscience of the country.”

But he advanced a three-point peace formula, which he said could solve the problem provided the Hindus, Muslims and the government abided by it. He said the “movement launched by the Hindus should be stopped at Ayodhya”.

“Assurance to this effect could take the form of a written declaration signed by all the four Shankaracharyas and by responsible people belonging to those Hindu organisations involved in the mandir-masjid movement. This should expressly state that after Ayodhya’s Babri mosque no mosque’s right to continued existence will ever again be challenged by the Hindus...”

On their part, he said the Muslims should preserve a strict silence on the issue of Ayodhya. “If the protection of the Babri Masjid was their responsibility, they have now discharged it by the sacrifices they have made. Now they have reached a point where there is very little else that they can do. As such, Muslims should consciously resolve to distance themselves entirely from this issue. Till now they have been forced to take up this cause, but henceforth they should leave it to the conscience of the nation,” he said.

The government of India, he said, should pass the Places of Worship Act in 1991, maintaining the status quo as on August 15, 1947, in order to guarantee the security of all places of worship.

He also embarked on a peace march through Maharashtra along with Acharya Muni Sushil Kumar and Swami Chidanand after the Babri Masjid demolition.

In 2003, he wrote another article saying it is time Muslims must bring to an end all violent activities and devote their energies to achieving a two-point formula of education and dawah. “Education will bring their succeeding generations into line with modern standards, and dawah work will provide them with a global mission through which they will be able to chalk out a proper line of action for themselves,” he wrote.

His son Zafarul Islam Khan said, “Millions in India and other countries admired him for what he said. He basically wanted to bring people together, to forget past acrimonies, to start a new life...forgiving was very important to him... that is what he preached.”

Khan was a known peace activist. Earlier this year, the Narendra Modi government honoured him with the Padma Vibhushan. On Thursday, Modi tweeted: “Saddened by the passing away of Maulana Wahiduddin Khan. He will be remembered for his insightful knowledge on matters of theology and spirituality. He was also passionate about community service and social empowerment. Condolences to his family and countless well-wishers. RIP.”

A recipient of Padma Bhushan and Rajiv Gandhi National Sadbhavna Award, Khan authored some 200 books, including a commentary and translation of the Quran in English, Hindi and Urdu. He edited a weekly publication of Jamiat Ulema

Hind in the 1960s before starting his own venture Al-Risala in 1976. His book 'God Arises' is part of the curricula of universities in over six Arab countries.

www.indianexpress.com/article/india/maulana-wahiduddin-khan-the-advocate-of-religious-harmony-who-told-muslims-to-relinquish-babri-claims-7284552/

IN MAULANA WAHIDUDDIN KHAN, INDIA LOSES AN ADVOCATE OF INTER-RELIGIOUS HARMONY

Shubhangi Misra

Islamic scholar Maulana Wahiduddin Khan dispelled false notions about Islam, and called for peace and harmony in the country.

New Delhi: India lost a hopeful, tolerant and voice of reason in Maulana Wahiduddin Khan, who died due to Covid-related complications in Delhi Wednesday. He was 96 years old.

The Padma awardee was a renowned Islamic scholar who denounced radical interpretations of Islamic texts, and advocated moderate conduct. Khan had translated the Quran into three languages — Hindi, English and Urdu — and also wrote over 200 books.

Khan's lectures, where he elaborates on his philosophy, are available for streaming on YouTube.

Khan gained nationwide popularity when he proposed his "peace formula" to resolve the Babri Masjid dispute, and urged Muslims to forego their claim on the land.

In a 'Speaking Tree' column in The Times of India, Khan wrote: "The only solution to this problem is for the Muslims to decide to put a full stop to this issue. If they put a comma, then there will be no end to it. We have lost 60 years by putting comma after comma and now this is the last chance to bring closure to the issue so that the relationship between the Hindus and the Muslims may be normalised."

However, this idea was largely rejected by the Muslim community.

Life and Achievements

Maulana Wahiduddin Khan was born in Azamgarh in 1925 and was educated in a traditional seminary. Khan wasn't well versed in English so immediately after graduating he self-taught himself the language.

The Maulana was an avid reader of both Islamic teachings and modern disciplines. His research, claims a profile in Centre for Peace and Spirituality, led him to believe that the need of the hour was to present Islamic teachings in the style and language of post-scientific formula.

Maulana was also involved in India's struggle for Independence and was a strong supporter of Mahatma Gandhi.

An Islamic scholar, through his work, Khan had also worked

to dispel the notion that Islam is a violent religion. In his writings, Khan elaborated on pluralism, inter-faith dialogue and peace.

His most popular book is arguably *God Arises*, which establishes the existence of God by using modern scientific findings. It has been included in the curricula of universities in six Arab countries.

Khan also established the Islamic Centre in Delhi in 1976. Khan founded the Centre of Peace and Spirituality in January 2001, which aims to promote “a culture of peace through mind-based spirituality”.

After the demolition of the Babri Masjid in 1992, Khan also went on a 15-day shanti yatra through Maharashtra with Acharya Muni Sushil Kumar and Swami Chidanand, and addressed groups, calling for peace at 35 different places on the way from Mumbai to Nagpur.

Khan was awarded the Padma Bhushan in 2000 and the Government of India had announced that he would be awarded the Padma Vibhushan in January earlier this year.

Former President A.P.J. Abdul Kalam was a fan and avid reader of his work. “I have read many of his books and I see him as an embodiment of real spiritual engagement, the spiritual sign. He has looked at many scriptures... the great works of great prophets, great human beings and he has synthesised them in his books. I have great respect for him,” he said in an interview uploaded as part of a short video biography of the Maulana, on CPS International’s YouTube page.

It isn't clear when or where the President gave the interview
<https://theprint.in/india/in-maulana-wahiduddin-khan-india-loses-an-advocate-of-inter-religious-harmony-to-covid-19/643955/>

THE MAULANA WHO BROUGHT ABOUT A REVOLUTION IN THE MUSLIM WORLD

Ziya Us Salam

For generations of Indian Muslims, he was the man who retrieved the Quran placed respectfully on the top shelf away from easy reach, meant to be read during Ramzan and on the death of near and dear ones, and placed it in the hands and even pockets of people as a source of guidance. Tens and thousands of Muslims used to read the Quran in the Arabic original without understanding a verse; the aim always was to gather points on the piety scale for afterlife. Then he provided easy to follow translations of the Quran's meaning in Urdu, English, Hindi, Punjabi, Marathi, Malayalam and other languages. It changed the way the community looked at the religious book. The Quran, people started believing, was meant to guide them in everyday life. Priced between Rs.25 and 35, he retained no copyright over the publication, making the books both affordable and legally printable anywhere. This was a revolution in the community. Until less than a couple

of decades ago, the Quran used to be published in thick, unwieldy volumes, making reading a challenge. Then Maulana Wahiduddin Khan changed it all. Religion was not about intellectuals or clerics. It was about improving the common man's life, he believed. With this belief, quite opposed to the thinking of many Muslim ulama, he brought about a revolution in the Muslim world. The Maulana passed away from COVID-related complications earlier this week. He was 96.

Unlike others, for him faith was not about didactics. He never gave those high-pitched sermons, never pontificated. Instead, he gave persuasive arguments. He believed in the power of reason even when his views were contrary to what the majority in the community believed. He denounced terrorism, he opposed separatism in Kashmir, and firmly stated that Islam had no room for terrorist activity. He believed in Kashmir's integration with India and advised the Kashmiris to stay with India as it was in their interest. It did not endear him to many Kashmiris who believed he had become the mouthpiece of the Indian establishment.

For the Maulana it was not a new experience. Often he had to face such accusations. When at the heights of the Babri Masjid-Ramjanmabhoomi controversy, he advised Muslims to give up their claim on the masjid in respect to Hindu sentiments. The community branded him a 'BJP maulana', forgotten was his advice to the Hindu community too that they should not insist on any other mosque in Kashi and Mathura. Neither community listened to the soft-spoken Maulana.

He met with the same fate in regard to Salman Rushdie at the time of the Satanic Verses controversy, or later, when

Rushdie was supposed to grace the Jaipur Lit Fest. While many Muslims wanted to boycott Rushdie, the Maulana believed that one should engage with him, have a dialogue with him. Predictably, it did not endear him to many.

Always dressed in a white kurta-pyjama with a loosely tied turban and thick spectacles, Maulana Wahiduddin Khan was among the early Muslim scholars to pitch in for family planning. Yet again, he came in for much criticism, but he did not respond to the darts that came his way. Instead, he concentrated his energies on the Centre for Peace and Spirituality, which he had established.

Earlier this year, he was awarded the Padma Vibhushan, a landmark achievement at a time when the community often found itself under siege. He is survived by two sons, including Zafarul Islam Khan, who was until recently the chairman of Delhi Minorities Commission.

<https://frontline.thehindu.com/dispatches/wahiduddin-khan-the-maulana-who-brought-about-a-revolution-in-the-muslim-world-dies-of-covid-related-complications/article34392530.ece>

RENOWNED ISLAMIC SCHOLAR
MAULANA WAHIDUDDIN KHAN
IN ICU AFTER TESTING
POSITIVE FOR COVID

Revathi Krishnan

Padma Vibhushan awardee & renowned Islamic scholar Maulana Wahiduddin Khan is noted for a 15-day Shanti Yatra he took in 1992 across Maharashtra when communal tensions were rife.

New Delhi: Maulana Wahiduddin Khan, a renowned Islamic scholar and peace activist, was admitted to Apollo Hospital in Delhi late Monday night after he tested positive for Covid-19.

The 96-year-old scholar has been admitted to the ICU, however, he has no fever and his blood and oxygen levels are also stable. Zafarul Islam, Khan's eldest son, said that he was doing much better but was still in ICU.

"Nobody is allowed to enter the room or speak to him, but the doctors have told us that he is doing much better now. There is no fever, his oxygen level is stable and his blood pressure is normal," Islam told The Print.

According to him, Khan had been unwell for the past week. "The doctors first said he had pneumonia ... however last

night his condition worsened and he had trouble breathing so we took him to Apollo Hospital,” he said.

Former chairman of the Delhi Minorities Commission Zafarul-Islam Khan also took to Twitter to pray for the scholar’s quick recovery.

“The great scholar Maulana Wahiduddin Khan is admitted in serious condition in Apollo Hospital Sarita Vihar late last night. Tested Covid+. In ICU. Please pray for his quick recovery,” he tweeted.

Peace Activist, Scholar, Author

Born in Azamgarh in 1925, Maulana Wahiduddin Khan comes from a family of staunch nationalists who played a key role in the 1857 mutiny for Independence.

A renowned activist, he has also written a two-volume commentary on the Holy Qur’an. To platform the ideas of peaceful coexistence, social harmony and interfaith dialogue, Khan established the Islamic Centre in Delhi in 1976.

Six years later, he started a monthly magazine called Al-Risala, which primarily comprised his own articles that spoke to the Muslim community about their responsibilities. Al-Risala was launched in both English and Hindi in February 1984 and December 1990, respectively.

He has written over 200 books and a bulk of his oeuvre focused on secularism, inter-faith dialogue, social harmony and freedom of speech.

Khan is perhaps most well-known for the 15-day ShantiYatra that he took with Acharya Muni Sushil Kumar and Swami

Chidanand in 1992 when communal tensions were rife in Maharashtra. He addressed people at 35 different places along the way from Bombay to Nagpur.

Khan was awarded India's second-highest civilian award — the Padma Vibhushan — this year for his exceptional contribution in the field of spiritualism. He was also awarded the Padma Bhushan in 2000.

In 2015, when he was conferred with the Sayyidina Imam Al Hassan Ibn Ali Peace Award in Abu Dhabi, Prime Minister Narendra Modi had congratulated him via Twitter.

“Maulana Wahiduddin Khan's knowledge and efforts towards peace make him one of the most respected scholars, admired all over,” tweeted the prime minister.

In the same year, he was also part of the 500 Most Influential Muslims in the world list, along with 21 other Indian Muslims. The list was collated by the Royal Islamic Strategic Studies Centre (RISSC), an international non-governmental institute based in Jordan.

<https://theprint.in/india/renowned-islamic-scholar-maulana-wahiduddin-khan-in-icu-after-testing-positive-for-covid/639351/>

A SANER MUSLIM VOICE FALLS SILENT

Bashir Manzar

Maulana Wahiduddin Khan, a great Islamic scholar and a humanist par excellence has passed away in a Delhi hospital. In Maulana's demise, Muslims, particularly of India and the sub-continent have lost a saner voice that always stood against extremism and fanaticism. A great theologian and practitioner of Islam, Maulana never strayed from the core and toiled his entire life to present the message of Holy Quran and Prophet Muhammad (SAW) in its real perspective. He staunchly believed that Allah is Rab-ul-Aalimeen (God of all universes) and His Prophet (SAW) is Rehmatul lil Aalmeen (Mercy for all the worlds). He insisted and counselled Muslims not to look at their Allah and Prophet (SAW) in an exclusionist way but in a universal way. Had Allah been exclusionist, He would have declared Himself Rab-ul-Muslimeen. He didn't do so because he is the giver and protector of all, irrespective of religion, case, creed, language, region or colour. Islam means "submission" and in the religious context means "submission to the will of God". "Islam" is derived from the Arabic word "sil'm" which means peace. And Maulana always stood for peace and tolerance.

Born on 1 January 1925 in Village Badharia, in district Azamgarh, Uttar Pradesh, India, Maulana received his education at a traditional seminary. Maulana's Tafseer, Tazkirul Quran is a commentary on the Quran that has been read and hailed widely. He wrote this Tafseer in Urdu in 1983 and it was first published in Arabic in 2008 from Cairo as al-Tadhkir al-Qawim fi Tafseer al-Quran al-Hakim. It has also been translated in Hindi and English. Besides the Tafseer, Maulana has authored some 200 books on Islam, prophetic wisdom, spirituality and co-existence in a multi-ethnic society. Most of his works deal with Islam's relations with modernity and secularism. He started a magazine Al-Risala in 1976 in Urdu. The magazine would carry articles written by him and would be read by Muslims all over India. He later started English and Hindi editions of the magazine too. In the magazine, he would propagate inclusiveness of Islam, would write about the rights of women and minorities besides the concepts of charity and Jihad. Co-existence was the core of his all writings as he firmly believed that in contemporary world Muslims can't prosper if they live in cocoons.

The Maulana was pained by the misinterpretation of some of Quranic verses by some fringe elements within the Muslim world to suite their jaundiced, violent and unreal world-view. Through his writings he took such elements head-on and tried to introduce Islam to Muslims and others in its real and correct spirit. Despite threats, malicious campaigns, character assassination by some of his own community members and so called leaders, Maulana stood his ground and stood by his principles till his last breath. His humanism, message of

universal fraternity and inclusiveness earned him great rewards from all over. He received Demiurgus Peace Award under the patronage of former USSR President Mikhail Gorbachev. He also received Padma Bhushan in 2000 besides National Citizens' Award presented by Mother Teresa and Rajiv Gandhi National Sadbhavna Award in 2009. In 2021, he received India's second highest civilian honour the Padma Vibhushan.

With his demise Muslims, particularly of India, have lost a friend, philosopher and guide. In today's world where Islamophobia has become the order of the day and some Muslim fringe groups are hell-bent on to fuel this phenomena by indulging in terrorism, Maulana's was the voice of wisdom cautioning Muslims from falling prey to false and fake narratives spread by these elements. While these elements are busy discrediting Muslims, Maulana Wahiduddin Khan did everything possible to show the human face of Islam to the world. May his soul rest in eternal peace and his writings and teachings guide Muslims to shun the fake gods of extremism and violence and embrace the Allah, the most merciful.

THUS SPOKE THE ENLIGHTENED

Akhtrul Wasey

Maulana Wahiduddin Khan (b. 1925) is an epitome of extraordinary educational and intellectual career. His family traces its history to the intellectually fertile land of Shibli,

Farahi, Aslam Jayrajpuri, and Iqbal Suhail. During his affiliation with Jamat-i-Islami, Maulana Wahiduddin Khan produced some excellent works that left indelible marks on the intellect of literate society. At a time when Marxism was holding its sway all over the globe, Maulana; convincingly proved Marxism, as a fallacy (Marxism Tarikh Jise Radd Kar Chuki He). Likewise, his book 'Mazhab Aur Jadid Challenge' brought out, when new scientific knowledge was undermining religious spirit; provided a rejuvenating push to religion as well as religionists. It stands out as the most remarkable work establishing Maulana's Islamic Scholarship at international level.

Maulana established Islamic Centre in 1976 and thus was born the world famous monthly magazine Al-Risala in 1976. The might of his pen coupled with unique analytical skills, presented the interpretation of Din; in a fascinating, lucid and convincing, epiphany style; that attracted many followers, satiating their intellectual hunger in a novel and greatly impressive way. It is truly a representative of the Arabic dictum: 'Khairul Kalame ma qalla wa dalla' (The brevity and authenticity are essence of a good speech).

The way Maulana interprets and transmits the essential message of Islam to a generation overwhelmed by modern and post-modern challenges might annoy some conservative scholars; yet none can prove any deviations against him. Be it Tazkir ul-Quran, or "Woman in Islam" or any other writings, all represent the essential spirit of Islam.

—President of Maulana Azad University, Jodhpur

HIS THOUGHT ON PEACE AND KASHMIR

Ahmad Shanaz

The world has lost recently, not only one of the greatest Islamic scholars of the century but also one of the most passionate and fervent advocate of Peace, Religious Tolerance and Interfaith Harmony Padma Vibhushan: Maulana Wahiduddin Khan

Maulana was an intellectual colossus, a spiritual philosopher, who rediscovered religious teachings particularly of Islam from the point where they otherwise end for many religious luminaries of the day. His exhaustive and deep dive study encompasses entire range of different subjects ranging from classical learning to modern disciplines, that gives him deep insight into things beyond their normal meaning and understanding. His entire focus of religion was on the spiritual side of religion. To him the role of religion is to connect man with God, to enable him to rise above the mundane level and to live on a higher plan of spirituality. For him the entire humanity is like one family of God. His love for humanity, his kinship towards humankind in general rather than just for a select group, made him a fatherly figure, a spiritual Guru, that's why people have always turned towards him for love, peace and solace in a time

of distress and sadness, and that is why he has been called Spiritual Ambassador to the world.

His Ideology of Peace

Maulana was not only a distinguished religious scholar but also a political thinker and a great peace ideologue who has given his own ideology of Peace.

He has written many important books on the subject of Peace which includes-, “Ideology of Peace, The Age of Peace, Manifesto of Peace, Islam and World Peace, Prophet of Peace etc. In his book i.e. Ideology of Peace, He writes that the aim of this book is to present peace in the form of a complete ideology which describes the utmost importance of Peace. Peace is generally regarded as antithesis to war. But this is extremely limited concept of Peace. The peace relates to the entire spectrum of human life. Peace in itself is a complete ideology. Peace is the master key which opens all doors to success.

He further writes that “Peace for me is not just an academic subject. It is the goal of my existence. I have dreamt of Peace for as long as I can remember.”

For his unwavering and strong commitment to peace the name of Maulana Wahiduddin Khan figures among some of the few leaders of the world known for their pacifism, like Mahatma Gandhi, Bertrand Russell, J.Keir Hardie, Norman Thomas, Kagawa Toyohiko, etc.

He devoted his life for the cause of Peace. He would place peace at the top of everything. Peace is a prerequisite for

all kinds of human progress. His oft repeated saying was: Peace is the “Summum Bonum of Human Existence.” It is the supreme good and must be achieved at all costs without any precondition. He would not subscribe to the general opinion of preconditioning peace with justice. His philosophy of peace was: Peace for the sake of Peace.

Too often peace is linked with justice. People generally believe that peace and justice go hand in hand. You cannot have one without the other. But Maulana Wahiduddin Khan doesn't subscribe to this oft repeated view point. He says that peace is desirable for the sake of Peace without any precondition. Peace is desirable for the sake of normalcy. When normalcy is achieved it opens up all doors to opportunities which leads to development obtaining justice and all constructive activities.

All his life (spanning over a long period of nine decades) he has focused on spirituality, peace and interfaith understanding. The mission of his life has been establishment of Worldwide peace. He has received the Demiurgus Peace International award and Sayyidna Imam Ali Hasan Peace award for promoting peace in Muslim societies. This year Govt. Of India conferred him with Padma Vibhushan award. He has been called Islam's spiritual Ambassador to the world and is recognised nationally and internationally as one of the most influential persons of history. He made extraordinary contributions towards inter religious understanding through his insightful writings and holding of Interfaith dialogue from time to time.

Maulana As a Reformist

Maulana was a man of practical wisdom. He emphasized on a pragmatic approach to live in a society made up of various faiths and ethnicities. The policy he followed can be described in these words: “It’s Ok to Disagree but Not Ok to Disrespect”. He was most outspoken advocate of Religious Tolerance Who believed that unless we have religious tolerance we cannot have a peaceful society. Like Swami Vivekanand his slogan was follow one and respect all religions. To you your religion and to me mine.” A renowned writer, speaker and recipient of numerous humanitarian awards in India and abroad, he has been strong champion of spiritual reform and nonviolence in Islam. There is absolutely no place for violence in Islam. Islam is a religion which is tolerant, pacifist, peace loving and confrontation avoiding.

As a social reformer Maulana’s focus was on re-engineering the mind of the people. Man as an individual needs to be addressed because he is basic unit of the society. If his mind is addressed properly then we can expect a positive and constructive development in the society. This can be done only through a long and laborious struggle. This struggle consists of many levels, but most important is education and development of mind.

His Struggle for Peace Building in Kashmir

He used every available opportunity for peace building particularly in conflict zones like Palestine and Kashmir. Kashmir always occupied his foremost attention and special place in his heart. He has been to Kashmir many times and

has described his visit as great spiritual experience when he looks at lush green forests, snow clad mountains, swiftly flowing silver streams. When he describes this, it reminds me a famous quote of Albert Einstein “Look deep into nature and then you will understand everything better.”

Kashmir is virtually an abode of Peace and spirituality, that is why it has been home of great Sufis and Saints. It was Maulana’s dream of life to see Kashmir transforming into real Paradise of Peace and spirituality.

Maulana has been a prolific writer on Kashmir. He himself has mentioned that he has been writing about Kashmir issue since 1968. If my writings for the last 35 years were to be collected they would form a voluminous Book. He dedicated many special numbers of his widely read monthly magazine Al-Risala, to Kashmir. In 1914, Maulana issued a special edition titled “Peace In Kashmir,” which addresses Kashmir issue at greater length with all its historical context and background. The book evoked overwhelming response in Kashmir. This book is a historical document of great academic significance for a serious student of history. It discusses at length how both Palestine as well as Kashmir ultimately turned out to be an opportunity lost that could have resolved the issue once and for all, due to sheer lack of practical approach on the part of Arab as well as Pakistani leaderships He makes special mention of Belfour Declaration of 1917 in this regard, that dealt with the partition of Palestine, and then he reminds his readers of Kashmir, where again historical blunders were committed by incompetent Pakistani leadership which further complicated the issue. Here he quotes from two important books:(a) The

Emergence of Pakistan by Chowdhury Mohammad Ali and
(b) The Nation that Lost its Soul, by Showkat Hayat Khan.

These books unfolds some lesser known and talked about important events of history.

In his book, “Peace in Kashmir,” Maulana writes, “I have always been of the view that unrealistic politics has played havoc with Kashmir. Now people should come out of their dream world and learn to live in the world of practical realities.” He further writes that “The aim of this book is to assist the people of Kashmir to emerge from the disillusionment and start afresh from new found courage and confidence.”

He further writes: Success in life can be achieved by availing of a second chance which is always there to be tapped. For instance the chance of success for India was to rise as an undivided India, but that could not be realized. Then our leaders availed of the 2nd chance and now India is fast emerging as a powerful, developed country. As history shows many countries who lost first chance have gained a new life by availing the 2nd chance. The future of Kashmir lies with India.”

Now that Maulana is no more, the best tribute to him will be to acknowledge his love and goodwill, his great academic work on Kashmir, to have a relook on his books and rediscover the essence of his message which is equally relevant even today.

—The writer is a prominent poet, K A S Officer (Retd.)

A SCHOLAR AND SEEKER OF PEACE

Abdul Q. Siddiqui

Maulana Wahiduddin Khan, an India-based Islamic scholar and peace activist, passed away in New Delhi from Covid-19 complications on April 21. He was well known for his exhaustive scholastic Islamic work that rendered the Quran's meaning in simple English. His writings also explored the Quran and the Prophet's life.

In 1976 he established an Islamic publication house in New Delhi and launched his famous Al Risala monthly magazine. However, what most attracted me was his unique—and sometimes controversial, but nevertheless very popular—philosophy about God, humanity and this world. His first Al Risala article was so thought provoking that I couldn't believe he was an Islamic scholar with his own convincing philosophy. It was about his journey from Istanbul to Mumbai. As far as I remember, one could summarize his philosophy as follows.

“I was flying from Istanbul to Mumbai and looking out the window. I wondered how the aircraft was flying. I knew the mechanical theory of propeller jet engines, and yet I was having second thoughts. Surely, a force behind those engines was pushing the aircraft. That force had been created by God Almighty. God states in the Quran that He created humanity

and jinn, assigned duties to them and kept a veil between the two creations. So, might the jinn have been assigned to carry out such a hidden task?”

His words were striking jewels in each narration enriched with guidance from the Quran and Hadith. A few of his quotes are worth remembering, among them “Knowledge (education) makes a human, and knowledge is the only authentic way to develop humanity.”

He wrote, “On Dec. 6, 1992, in India, a group of Hindu extremists demolished the Babri Masjid. If the Muslims at the time had thought that Sultan [Mahmud of Ghazni] had demolished Somnath’s Hindu temple in 1001 and that this was an act of revenge, it would have fostered a positive, realistic and result-oriented attitude among them. But instead, under unwise leadership, they indulged in futile negative activities that proved to be counter-productive” [author’s translation].

After the mosque’s destruction, Khan embarked on an interfaith peace march through south India’s Maharashtra state. In 2012, when the YouTube movie “Innocence of Muslims” ignited Muslim passions worldwide, he reminded Muslims that it’s better to ignore evil, citing Caliph Umar that “kill an evil by keeping quiet about it.” Khan also recited 14:26: “An evil word is like an evil tree torn out of the earth; it has no foothold.”

And in his own way he succeeded. In an Al Risala article, he wrote that he was once invited to an interfaith gathering in Mumbai chaired by the then deputy prime minister LK Advani. Looking at the large crowd, he looked at his watch

and asked if the management would allow him to pray the Maghrib prayer, as it must be done in time. Advani nodded, and Khan prayed on the stage. He later reminisced that they were totally silent while he was praying. To him, this meant everyone had respected his prayer. This was the fearless, frank and honest scholar who respected other faiths and earned respect for himself.

He was listed in the “500 Most Influential Muslims” of the world; received the Demiurgus Peace International Award, under the patronage of Soviet president Mikhail Gorbachev; the Padma Bhushan, India’s third-highest civilian honor; the National Citizens’ Award, presented by Mother Teresa (2000); and the Rajiv Gandhi National Sadbhavana Award (2009). In January 2021 he was awarded the Padma Vibhushan, India’s second-highest civilian honor.

Khan also authored 200+ books on Islam, among them are “Indian Muslims: The Need for a Positive Outlook,” “Islam Rediscovered: Discovering Islam from its Original Sources” and “The Issue of Blasphemy.” He is survived by two sons and two daughters.

—Abdul Q. Siddiqui, editor, Research In Islam YouTube channel, Chicago. Islamic Horizons (ISNA) July/August 2021, PP.59-60

HOW I MET MAULANA

Basit Jamal, New Delhi

It was 2003 and I was a 2nd year student who had just found interest in religion. My father had asked me to read God Arises. I just loved it and went to buy more copies at Goodword Store not knowing the store was Maulana's. The store manager seeing how full of praise and excited I was for Maulana asked me, would you like to meet him, he lives across the street?

I agreed without a second thought. He sent me to Maulana's house and after a long interview to the police security guard I was allowed to meet him.

Maulana interviewed me for a little time and I was doing the more talking. It was lunch time and his lunch came in, a very simple vegetarian food (roti, daal, etc.). I took permission to leave but he insisted that I eat with him and share in the same plate, he won't be hungry if he eats half of it.

After lunch I again started to talk not realising that now Maulana wanted to speak and I was going on and on. He interjected, how old did you say you are? I said 21yrs. He replied I have lived 21yrs of life 4 times by now. The way he said it, it hit me very hard and I got the cue that it's his right to speak more.

He gave me a really good talk explaining things, in the end when I was leaving he said stay in touch.

Stay in touch I had to be as, I soon came in touch with Naghma aapa, and she said we are forming a group and I must join it, which I did.

Rest is a long story.

The biggest ihsan Maulana did on me was asking, “have you read the full Quran?” And when I said not really, he replies “with what right you want to be a speaker on Islam?, go, first read the Quran” I got the point and worked on it.

When I reported him with my quick progress, he charted out a syllabus for me:

- read full Quran
- then read the seerah
- then read mishkat ul masabih

After this inshallah you will reach a point of depth.

(Of course I was getting a lot of personal attention from him as that time group was really small, hardly 6 people. I was often at his place after my college)

This indeed was the biggest ihsan of my ustad on me which I can never repay.

As I cried on Maulanas death, all these memories were revived.

May Allah ever increase his Maqam near Him.

HOW MAULANA WAHIDUDDIN KHAN RESCUED ISLAM FROM POLITICAL UTOPIANS

Ammar Anwer

He tried to rescue his faith from the clutches of political Utopians who read into Islam a complete political system.

“The ideology behind present-day terrorism is that, Islam being a political system, it is the duty of all Muslims to establish Islamic rule in the world. This thinking was not prevalent during the time of the Prophet Muhammad. It is a later innovation which was developed in the last few centuries by a handful of people. Having become widespread in the Muslim world today, it is leading to present-day violence.”[i]

Is Islam a political ideology or a religious belief system? This is a question that in the contemporary world continues to baffle many people across the globe. Of course, politics and religion are not mutually exclusive. Some religious beliefs do influence our politics, as they influence various other realms of human life. No one can entirely reduce the Abrahamic faiths to their soteriological aspects since almost all three of the major Abrahamic faiths carry within themselves some political pretensions. But can religion (in

this case, Islam) serve as a political ideology? Or to put it in another way, can religion which was primarily designed to address soteriological and eschatological themes, be turned into a sociopolitical model?

For a few centuries, this question was posed only by the orientalists who were interested in understanding this mysterious Arabian faith. But since the middle half of the 20th century, and particularly in the 21st century, this has become a common question that almost all intellectually sentient denizens of the world often ask.

What happened in the 20th century that made people realise the importance of this question? A new idea was born. A different interpretation of Islam was expounded by Syed Qutb and Hasan-al-Bannah in Egypt, Syed Abul Ala Mawdudi in Indian Subcontinent, and Ayatollah Khomeini in Iran. This interpretation stressed the “inherent” political dimensions of Islam and offered an Islamic sociopolitical alternative to the western political ideologies, most notably Liberal democracy and Communism. But, for many decades, this remained an area of interest only for academics. However, the beginning of the 21st century showed us what this new interpretation of Islam was capable of. It was so powerful in its message that it motivated people to do horrendous deeds often at the expense of their own lives.

The September 11 attacks marked the beginning of an era when religion once again became the motivator for global violence. This had been almost non-existent in the west ever since the Enlightenment. Whereas most of the violence in the 20th century was the doing of secular ideologies and

often anti-theistic dictators (Stalin, Mao, Pol Pot), the Islamist violence was carried out under religious slogans and the perpetrators explicitly stated their aims in religious terms. Their ideas and goals were fairly simple; Islam is not simply a faith like others, it is a whole sociopolitical system that should replace other systems. To be a proper Muslim requires faith not only in the main pillars of Islam, but also in its political message.

But what was “New” about this interpretation? Is it not true that Islam is political? That it is, much like Judaism, and unlike Christianity, a religion of “Laws”? After all, there has never been the idea of a secular Law in Classical Islamic theology. So, what was so radically new in this movement?

This question was perhaps addressed by many, but no one answered it (In my humble opinion) as coherently as a scholar from the Indian city of Azamgarh. His name was Maulana Wahiduddin Khan. Born in 1925, he was initially inspired by the works of Maulana Mawdudi and joined his Islamic political party (Jamaat-e-Islami). It is often stated sarcastically (and mostly by the political opponents of Jamaat-e-Islami) that whoever joins this party, never leaves. Or if they do leave, the party never leaves them (“Insan Jamaat-e-Islami sy nikal sakta hai, liken Insaan sy Jamaat-e-Islami nahi”). Insinuating as it may sound, but there is some truth in it. Political Islam, much like secular totalitarian ideas like Marxism, does possess an aura which is hard to let go if you have been gravitated to it once. It is often noticed by many that people who do abandon their Marxist leanings still persist in seeing the world from a Marxist lens.

Perhaps, the same could be said about Political Islam. But that certainly was not the case with the inquisitive Maulana Wahiduddin Khan. He carried on with his quest for the Pristine faith, and soon developed significant differences with Mawdudi and his Party. I have explored in great details those differences before^[ii] and for the sake of brevity I will not mention them again. Suffice to say that I found Maulana Wahiduddin Khan's critique extremely profound. Mawdudi's overly politicised interpretation of Islam was put to question by many, most notably by Maulana Husayn Ahmed Madani of Deoband, and Mawdudi's own former associate, Maulana Manzur Numani. But what differed Maulana Wahiduddin's Khan critique was that he knew precisely what the source of Mawdudi's inspiration was; western Totalitarianism. In Khan, Mawdudi and the rest of the Islamists had found their worst nemesis; a theologian well versed in western thought which had hitherto remained their specialty (Traditional clergy has never accorded any significant attention to foreign ideas). According to Khan, the problem was not that of the Islamist focus on the Political aspects of Islam, but that they perceive politics as the overarching objective of Islam.

He wrote:

“My objection to Mawdudi's writings is that in giving importance to the political aspects of the religion, he engaged in such inordinate exaggeration that he made it the basis of an entire interpretation of the religion. I do not object to his including politics in the religion. Everyone knows that politics, too, is included in Islam. I do not consider it wrong that he stressed political aspects in his writings, because

if at a particular time a preacher feels the need to stress a particular aspect of the faith, he must do so, otherwise people cannot be suitably enthused to try to bring about necessary changes.

If the matter rested here, no one would have cause to object. My objection is this, that Mawdudi so greatly exaggerated the importance of the political aspect of Islam that he evolved a political interpretation of Islam. This is just like how exaggerating the importance of economics beyond what was warranted led to the development of Marxism as a completely new ideology.

The difference does not lie in the fact that Mawdudi stressed the issue of politics. Rather, it lies in the fact that he promoted a certain mindset, a distinct mentality, that sees everything in a political hue.”[iii]

Accordingly, Maulana Wahiduddin Khan termed Islamism as the “Political interpretation of Islam”. This also answers the question I posed before about the lack of native secularism within Islam. While it is true that Islam does entail political injunctions; they have always been deemed as secondary to the spiritual teachings of faith. Islamists, however, reverse the pattern.

This is also an observation shared by the noted Islamic historian Seyyed Vali Nasr. According to Vali Nasr:

“Mawdudi’s teachings on Islam and Islamic state parted with the traditional perspective to a large extent: he defined faith, the meaning of spirituality and the nature of the relations between Islam and society very differently from the traditionalist view. His overtly and exclusively political

reading was distinguished from the essentially soteriological and spiritual concerns of traditional Islam.”[iv]

Although Maulana Wahiduddin’s criticism was sound, it was not always accepted by everyone(inevitably). In fact, many argued that if Islamists are influenced by western totalitarianism, he was influenced by Gandhian philosophy, so much so that he concocted an interpretation of Islam that entirely did away with aggressive politics. It might well be the case, but still, it is much better to be influenced by Gandhi, than to be influenced by the likes of Mussolini Or Lenin. And if we are to deal with such philosophical abstractions as “Pristine Islam” or “Correct Islam”, then let it be known that there is no interpretation of any religious text that is free of our own biases or external influences.

What is more pertinent to ask is what has been the consequence of Islamism? When Maulana first wrote his book (back in 1963), militant Islam was still pretty much in its infancy. But he had already prognosticated the eventual reliance of Political Islam on violent measures. Like all other utopias, Political Islam too had to resort to militancy in order to achieve its goals.

“A large number of Muslims, and especially many easily influenced youth, have become obsessed with this ideology and are trying to establish the political rule of Islam, thinking it to be their ticket to paradise. Having failed to achieve this objective of establishing Islamic rule by the peaceful method, they have started resorting to suicide bombing, the idea being that if we cannot eliminate non-Islamic rule, then let us at least de-stabilise it and pave the way for Islamic rule.”[v]

Many people accused him of indulging in appeasement, that he was always critical of Muslims' attitude and paid little attention to bigoted sentiments of others. But surely, should we not all start with our own house and fight our own demons? Where has the idea of aggressive politics lead us? Can we really complain about Islamophobia seeing the atrocities being committed by Islamist zealots not only in the Middle East but also in the streets of Paris, Nice, and Berlin?

This reminds me of an interesting contrast drawn by the esteemed Orientalist Bernard Lewis in his book *What went wrong?* According to Lewis, the decline of the Muslim world and the rise of Christian Europe cultivated two types of responses in Muslim society. One response was to admit one's shortcomings and do self-reflection. The other response was reactionary and retaliatory; it failed to admit any short-comings and looked instead for scapegoats to blame for its sudden fall from grace. Sometimes, the scapegoats were the Jews, sometimes Christians, and sometimes — in fact, most of the time — they were people within Muslim societies (individuals like Maulana Wahiduddin Khan who encouraged introspection and reform). According to Lewis, the first group posed the question, "What went wrong?", while the latter group asked, "Who did this to us?" It is quite clear to which group Maulana Wahiduddin Khan belonged.

It is becoming increasingly evident that there is no global conspiracy against Islam and Muslims. People who seek conspiracies in everything are bound to find them everywhere. Such is the predicament of a conspiracy-seeking mindset.

Although Maulana Wahiduddin Khan wrote on almost every subject, and published over 200 books in his lifetime, it would have been impossible to encompass all of them. Therefore, I chose the subject that resonates with my own work. Maulana Wahiduddin Khan's work typified the core teachings of almost all world religions: Do not expect a world free of evil. No amount of political action will ever suffice in providing mankind eternal bliss on earth. He tried to rescue his faith from the clutches of political utopians who read into Islam a complete political system, promising that the Kingdom of God can indeed be emulated in the "City of Man" (to borrow the phrase from Saint Augustine of Hippo).

Maulana Wahiduddin Khan is no more; but let us hope that his approach would inculcate in all of us, so that we too would seek self-correction and self-purification. It is only his approach to Islam that can bring us out of the turmoil that we find ourselves in. May his message of peace, tolerance, compassion, and pluralism echo forever in our minds and hearts.

"Thou hast created us for thyself O lord, and our hearts are restless until they come to rest in thee." – Saint Augustine, 4th century Christian mystic.

- (i) Solution to Terrorism | CPS International (cpsglobal.org)
- (ii) From Mawdudi to Ghamidi: The legacy of Political Islam (tribune.com.pk)
- (iii) The Political Interpretation of Islam - Dr Khalid Zaheer
- (iv) Mawdudi and the Making of Islamic Revivalism; Seyyed Vali Reza Nasr.
- (v) Solution to Terrorism | CPS International (cpsglobal.org)

<https://tribune.com.pk/article/how-maulana-wahiduddin-khan-rescued-islam-from-political-utopians>

(Maulana quotes extensively from the Quran and the Hadith to show that peace is the basic ideology of Islam. Arguing that he was influenced by Gandhian Philosophy has no basis in fact. –Editor)

REMEMBERING THE HOLY LIFE OF A HUMBLE SAINT, ISLAMIC SCHOLAR, SPIRITUAL TEACHER AND PEACEMAKER

Prof. Henry Francis B. Espiritu

Maulana Wahiduddin Khan Saheb's Extensive Islamic and Philosophical Researches Led Him To Conclude That The Need Of The Present Era Is To Present Islamic Teachings In The Style And Language That Is Both Spiritually Authentic To The Teachings Of Islam As Well As Relevant To Our Present World Situation

Main Points:

1. Hazrat Maulana Wahiduddin Khan Sahib lived his earthly life for 96 meaningful years in the service of Islam and humanity.
2. Maulana Wahiduddin Khan Saheb was an exemplary Islamic spiritual master, saint of peace.

3. Maulana Wahiduddin Khan Sahib is internationally recognized for his contributions to world peace.
4. The 500 Most Influential Muslims” has named him “Islam’s Spiritual Ambassador of Peace to the World.”

It is with great sadness, deep sorrow and profound loss to have read from the news of Hazrat Maulana Wahiduddin Khan’s passing on to Eternity on the 9th of Holy Ramadhan 1442 AH (Islamic calendar) or 2nd April 2021 AD. We pray: “Inna Lillah Wa Inna Ilayhi Rajiun”. “Verily we belong to Allah; and verily to Him do we return” (Holy Qur’an Surah Baqarah: 156). Hazrat Maulana Wahiduddin Khan Sahib (Quddissa Sirruhul Aziz Wa Rahmatullah Taala Alayh [May Allah honour and bless his sacred memory and grant him the best of Allah’s mercies]) lived his earthly life for 96 meaningful years in the service of Islam and humanity. He was an exemplary Islamic spiritual master, saint of peace, prolific author of Islamic books and Muslim aalim (scholar) who preached Islam as the religion of peace and harmony being the mission of his life and as the theme of his vast scholarly Islamic literature and spiritual books.

I and my wife Belinda were indeed privileged to have met Hazrat Wahiduddin Khan Sahib in person, kiss his blessed hands and receive his blessings including the gifts of books authored by him when we visited him in his home in New Delhi, India. To remember our sacred encounter with Hazrat Maulana Wahiduddin Khan Sahib, I will narrate at length our blessed visit and more than two hours audience with him in that hot Indian summer of the year 2017.

In the morning of 23 July 2017, I and my wife visited and had spiritual audience (Ziyarat Wa Sohbat) with the late Hazrat Maulana Wahiduddin Khan Sahib (Quddissa sirruhul Aziz Wa Rahmatullah Taala Alayh [may Allah honour and bless his sacred memory and grant him the best of Allah’s mercies]) in his residence at Nizamuddin West, New Delhi, India. Hazrat Maulana Wahiduddin Khan Sahib is internationally recognized for his contributions to world peace. He has received, among others, the Demiurgus Peace International Award, the Padma Bhushan Award, the Rajiv Gandhi National Sadbhavna Award and the National Citizen’s Award. The book, “The 500 Most Influential Muslims” has named him “Islam’s Spiritual Ambassador of Peace to the World.” In January 2021, he was awarded Padma Vibhushan Award, India’s second-highest honorific award for its civilian citizens.

“Prof. Henry Francis B. Espiritu and his wife Prof. Dr. Belinda F. Espiritu having audience with Hazrat Maulana Wahiduddin Khan Sahib at his residence on 23 July 2017.”

Hazrat Maulana Wahiduddin Khan Sahib was born in Azamgarh, Uttar Pradesh, North India on 1 January 1925. From his early years, he showed passionate interest for both traditional Islamic knowledge and Western philosophies. As a result, all his books show masterful synthesis of Islamic teachings with the practicality demanded by contemporary modern life. His extensive Islamic and philosophical researches led him to conclude that the need of the present era is to present Islamic teachings in the style and language

that is both spiritually authentic to the teachings of Islam as well as relevant to our present world situation.

He has authored over 400 books on Islam in English, Urdu, Arabic and various languages, with themes such as prophetic wisdom, contemplative and active spirituality, tolerance, inter-religious dialogue, interfaith harmony and peaceful co-existence in a multi-ethnic, multiracial, secular and pluralistic society. The most recent books he had written when he turned 90 years old are as follows: “The Prophet of Peace: The Teachings of Prophet Muhammad”; “Jihad, Peace and Inter-Community Relations in Islam”; “Islam and Peace”; “The Ideology of Peace”; “Non-Violence and Peace Building in Islam”; and “The Age of Peace”. The last book he authored and published a month before his passing-on to Eternity is entitled: “The Final Journey”. These books not only offer a peaceful solution to the challenges of terrorism and extremism, but also help people understand the true teachings of peace and harmony in Islam and the meaning or significance of one’s earthly life as genuinely propounded by the Holy Qur’an and the Sunnah (Holy Practices and Traditions of the Prophet Muhammad).

To spread relevant practical spiritual wisdom based on tolerance, mutual understanding, amity, concord, peace and harmony worldwide, Hazrat Maulana Wahiduddin Khan Sahib established the Centre for Peace and Spirituality (CPS). This international organization aims to promote and reinforce the culture of peace through authentic Islamic spirituality that is based on the tenets of the Holy Qur’an and the Traditions (Sunnah) of the Holy Prophet Muhammad.

Under Hazrat Maulana's support and inspired by his spiritual wisdom and guided by his myriads of books, literature, video-talks, journal articles and the activities of the centre: peace and inter-faith efforts to help the people of India and the world, the Maulana Sahib clearly underlined and emphasized the importance of peace, tolerance, pluralism and co-existence in our globalized world...

Belinda and I arrived at Hazrat Maulana Wahiduddin Khan Sahib's home in Nizamuddin West, New Delhi in the early morning of 23 July 2017, while he was giving a lecture entitled: "The Concept of the Hereafter from the Qur'anic Perspective" which was beamed to TV channels across the Indian Subcontinent. After his lecture, Belinda and I were given the chance by Maulana's trusted spiritual student who is the moderator of Maulana's TV program as well as the operations administrator of the Centre for Peace and Spirituality (CPS), Dr. Rajat Malhotra Ji for us to freely interact with the Maulana Sahib and ask our questions to him. We felt so privileged to be with the Maulana Sahib and to discuss with him the current situation besetting the Muslim world. Hazrat Maulana Wahiduddin Khan Sahib enlightened us by his words and more so by his deep aura of love and ambiance of spirituality surrounding his revered, profound and venerable person. The Maulana gifted us with his latest books and blessed us by touching our heads with his right hand. I felt that the world stood still and the blessing of the Maulana Sahib enveloped my very existence at that very moment when the Maulana Sahib blessed me by touching my head with his holy hand. We were also given the

privilege to kiss Maulana Sahib's holy hand in compliance to the Prophetic Sunnah of kissing the holy hands of Islamic scholars and saints. We then had our picture-taking with Hazrat Maulana Wahiduddin Khan Sahib and some of the Delhi members of CPS which were present during our visit. After our memorable and blessed audience with Hazrat Maulana Wahiduddin Khan Sahib, Brother Dr. Rajat Malhotra Ji and his very hospitable wife, Sister Stuti Malhotra Ji introduced us to the daughter and the son of Hazrat Maulana who are themselves also servants of Islam and to the cause of world peace, interfaith dialogue and harmony. They are Prof. Dr. Farida Khanam Sahiba and Jenab Saniyasnain Khan Sahib. Prof. Dr. Farida Khanam is a well-known speaker, writer and translator. She is Professor at the Department of Islamic Studies, Jamia Millia Islamia University, New Delhi. Under the guidance of her father, Hazrat Maulana Wahiduddin Khan Sahib, she has rediscovered genuine Islam from its original sources, the Holy Qur'an and the Sunnah and is herself an accomplished prolific author of Islamic books and academic articles in peer-reviewed journals on the subject of Islamic Studies in India and abroad. For the past two and a half decades, she has been writing her books and translating the books of Hazrat Maulana Wahiduddin Khan Sahib from Urdu to English. She is the Chairperson of CPS International (Centre for Peace and Spirituality). She has dedicated her life to the mission of spreading the true face of Islam based on peace and spirituality and is the foremost authority in understanding the philosophical and spiritual works of her revered father, Hazrat Maulana

Wahiduddin Khan Sahib. Moreover, Dr. Farida Khanam Sahiba is a regular contributor of articles to newspapers and presents the true teachings of Islam to the world through academic lectures, television and radio presentations. Likewise, Hazrat Maulana Wahiduddin Khan Sahib's son, Dr. Saniyasnain Khan Sahib, is both the Trustee and Secretary of CPS International, and is a regular contributor of articles in various newspapers and magazines. He has a weekly TV program, "Islam for Kids" on ETV Urdu and is a co-host of "Kahaniyan Quran Se" (Stories from the Quran) which is being telecast on ZEE Salaam TV Channel. As an author of Islamic books for children, he has written and published over 200 books for children on subjects related to Islam, the life of the Holy Prophet Muhammad, the lives of Allah's prophets as narrated in the Holy Qur'an and the lives of Prophet Muhammad's Blessed Companions. Through the publication arm which Dr. Saniyasnain Khan Sahib founded, The Good Word Books Publishing, he printed all the books of Hazrat Maulana Sahib, Dr. Fareeda Khanam's as well as his very own Islamic books for children.

During our visit, Dr. Farida Khanam Sahiba gave Belinda and me two books written by her as mementos. These are: "Sufism: An Introduction" and "A Study of World Religions", while Dr. Saniyasnain Khan Sahib gave us two of his very beautiful children's hardbound books on Islam as his mementos to us. These are: "365 Prophet Muhammad Stories" and "Goodnight Stories from the Qur'an"...

We were so enriched and spiritually fulfilled during our visit and spiritual audience with the late Hazrat Maulana

Wahiduddin Khan Sahib. I considered our visit and audience to Hazrat Maulana Sahib, as the highest peak of our journey to India in the year 2017 since we were able to receive the blessings, holy advices (Naseehat) and blessed sight (Deedar) to a great saint and friend of Allah the All Merciful (Waliullah Taala). We cherish this visit and our audience with Hazrat Maulana Sahib for the rest of our lives. We were so blessed that we were able to meet in person Hazrat Maulana Wahiduddin Khan Sahib, a great Waliullah (friend/saint of Allah). We were so blessed to have kissed his holy hands and to receive his blessings on our heads on that auspicious day of 23 July 2017. May our Beloved Allah be pleased with the life of Hazrat Maulana Wahiduddin Khan Sahib and may He reward him with the highest spiritual station reserved for all His faithful servants and lovers in Jannat ul Firdaus wa Naim (Gardens of Paradise of Divine Nearness). Ameen Summa Ameen!

(NOTE: References for this essay and factual information on Hazrat Wahiduddin Khan Sahib are taken from the Centre for Peace and Spirituality Website as well as from the brochure: “Who Is Maulana Wahiduddin Khan: A Brief Biography”.)

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<https://www.newageislam.com/islamic-personalities/prof-henry-francis-b-espirtu-new-age-islam/hazrat-maulana-wahiduddin-khan-sahib-remembering-holy-life-humble-saint-islamic-scholar-spiritual-teacher-peacemaker/d/124748>

AN AMBASSADOR OF PEACE

Dr. Aslam Khan

After centuries a person is born who has immense impact on generations. Maulana Wahiduddin Khan was one such person and I thank God Almighty for helping me connect with him and learn from him. I first met with Maulana at his residence C-29, Nizamuddin west in 1988 with my friends. I found him a devoted and simple spiritual person, who was well versed in both classical Islamic knowledge and modern aspects of modern science. I found that mission of his life to establish peace worldwide. I still remember once in 1989 while we were in Chakrota, he mentioned that he sees me as his successor who will take

his mission forward. At that point of time it did not mean to me much as I was not very much connected to his mission, but now these words serve for me as fuel and motivation to carry forward my Dawah Work. It is through Maulana Sb that we know the right way of approaching our Madu. He, in the truest form, tells people to be a well-wisher of the Madu and help spread the true message of Almighty. At the same time he helped us as Muslims to rediscover Islam in the light of science and modern education.

He was also passionate about the intellectual and spiritual empowerment of the Muslim. Maulana Wahiduddin started a unique magazine—Al-Risala (The Message) in 1976, consisting of deep suggestions articles, aimed at high realization and write-ups. He has vast literature of around 200 books and is widely known for commentary on the Quran which was translated into contemporary English. He possessed a highly positive, gentle and modest personality. He always emphasized on introspection and self-hammering in order to recognize and acknowledge the creation plan of God. He relentlessly worked to spread the message of peace and brotherhood. According to him, peace was an absolute end in itself and it had to be pursued unconditionally.

I have written 3 books till now. The first one named, “Tameer-e-Millat”, published in 1986, which was written in Urdu. Then “How to Become Rich”, published in 1996, written in English. The latter book has radical and magical formulae for intellectual development of Muslim community. This book was awarded with “Green Gold Book” Award by Maulana Wahiduddin Khan Sahab in a program organized in Darbar

Hall of Saharanpur. The program was attended by the likes of the king of voice, Mr. Ameen Sayani and Hon'ble judge of Supreme Court Mr. Shameem and was presided by Mr. B.P. Deshbhakt, the Chairman of CPS team, Saharanpur. Maulana mentioned about this book that it is an unparalleled book written after 1947 for upliftment of the society.

On 6th February 2016, we met Maulana Sb at his residence and he unveiled my third book, "Enlighten your Mind" and blessed us with his prayers. In this book I have taken inspiration from Quran, Maulana's literature, Bible and Gita and have put them into small messages so that it is easier and less time consuming for readers to read and gain wisdom. The book also has pictures of Maulana Sahab on each page as he has been the true inspiration for this book.

For me Maulana is my spiritual friend, many times he guided me and family members, he exposed me to some inspirational and spiritual facts about his life, which he didn't publish in his literature. He mentioned that he used to pray every time he used to attend our programme, that may this person (Dr. Aslam) gets associated with CPS' mission, as that will give the mission great energy.

He visited Saharanpur several times. He inaugurated our new building of National Medical College, Saharanpur on 28th November 2004. Every time he visited us, he would share his experiences and learnings with us, which had a lasting impact on me. Maulana Wahiduddin Khan Sahab wished to visit National Medical College (NMC) Saharanpur, repeatedly. Whenever I used to meet him in person or spoke over phone he would always express his desire to visit the

college. He used to always pray for NMC, so that it not only becomes a successful educational institute, but also a great Dawah Center.

I believe, whatever felicitations or awards the college has received till now Nationally or Internationally are the result of Maluana's best wishes and prayers.

He also visited on 2nd May 2009, and inaugurated the office of the CPS Team, "Peace Hall". The press conference and public address of Maulana held in this Hall was well covered by Urdu and English media.

Mr. Farooq Muztar also had a long association with Maulana Wahiduddin Khan and I am sure he will agree that how inspirational Maulana's persona was. Mr. Farooq has also been working for the society at large and has been instrumental in spreading the message of truth all over. He is a warm person and it is always a delight to interact with him and learn from him. His renowned magazine Dabistan-e- Himala, is also a great initiative to spread the message of love, peace and harmony.

Anyone, associated with Maulana Sb, and is influenced by his ideology and his mission leads a life of contemplation and introspection. Gratitude becomes a way of life and one starts leading a God Oriented life.

I think in this age {Era just before Qayamat} Al-Risala mission is the only true mission, like the Noah's Ark it is the only saviour.

–CPS Team, Saharanpur, Principal National Medical College
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MY SPIRITUAL JOURNEY
WITH MAULANA WAHIDUDDIN
KHAN SAHAB

Sajid Anwar, Ras Al Khaimah, UAE

My acquaintance with Maulana spans over more than 30 years. Although I first read few copies of Al Risala during my school days, but it was only in 1994 I happened to meet him first time at his New Delhi residence. That was a memorable meeting which probably lasted more than 2 hours. I was a seeker then and I had travelled from Mumbai to Delhi only to meet Maulana to get answers of my intriguing questions. Alhamdulillah, I got answers to most of my questions during that meeting. That was the start of my spiritual journey under Maulana's guidance.

The second turning point was when I attended the 1st International Dawah Meet in April 2010 in Delhi. That was a two-and-half day Meet. That was the first occasion when I had the opportunity of being close to Maulana for such a long time. I could not only see but also could discover soul of a truly God realized (Arif) person in him.

The third phase of my spiritual journey with Maulana started when I was transferred to Roorkee in 2010 (around 200 kms from New Delhi), which I believe was specially organized by God Almighty for me so that I could have an opportunity

to start attending his Sunday lectures in person. From 2010 till 2013 I attended almost all the lectures in person and had also opportunities to attend special spiritual classes and meets which were held whenever delegates came from any part of the country. Attending these classes and meets in person gave me the opportunity of Maulana's suhbat which in my view is one of the most important methods of tazkiya (spiritual purification).

The fourth phase of my spiritual journey was my dawah trips with him. With God's grace I had opportunities to travel with him on several occasions, within and outside India, thus enhancing my learnings to the next level which could have not been possible otherwise.

Now I would like to share the effects and impacts of Maulana's teachings on my life in brief as well as my discovery of him. Maulana's life was free from contradictions. He was a truly God realized person. He was like a living Companion of the Prophet (PBUH).

My thinking was completely negative towards not only Islam but also towards humanity at large before meeting him. But through his training and guidance I can say that Alhamdulillah now I am completely free from all those negative thoughts. He taught me as how to live in God; how to love Him; how to make Him my supreme concern.

He taught me the true and real meaning of Shukr (gratitude) which I never found anywhere else.

He answered many of the most difficult questions of human history in very convincing and easy manner, for example,

the Problem of Evil; Gender Equality; True reason of man's dissatisfaction even after his highest achievement and so on.

It may seem quite a big statement, but I would dare to say that had I not met Maulana I would have doubted the existence of real and true Islam itself. Around me the Muslim society was full of hypocrisy and for a seeker Islam was not appearing a true path seeing the lives of practicing Muslims. At that time, I met Maulana and my entire perception of Islam went a sea change.

I would like to share few of his advice (nasihat) which he gave to me and to many of his disciples for the benefit of all the readers.

Increase your study – he used to say always as a parting advice to me and to his disciples.

Read all my Urdu books – as they contain all my thoughts and discoveries.

Be one Man two Mission – do for your livelihood as much only as necessary and devote everything else for Dawah and marefat.

Be a complaint free person – if you want nearness of God become a complaint free person.

Ignore the problems and avail the opportunities – this is the only practical formula of success in this world, all else are either illusions or would lead to destructions.

Save yourself – the most important advice of all!

To compile the learnings from Maulana's life even a book would be insufficient but with the deepest gratitude in my heart, tears in my eyes for this great soul I pray to God

Almighty to reunite all of us in Jannat with Maulana so our journey of God realization may continue forever, Ameen!

–CPS International Member

AMAZING SPIRITUAL GUIDE

Mehaboob Honnutagi, Mumbai

I belong to the CPS INTERNATIONAL Mumbai chapter. Mumbai team is involved in many Dawah programs. One of them is Dawah Trips since the year 2014. Team Mumbai travels across the country to introduce CPS Mission.

Whenever we travelled North of India, we planned our travel in such a way as we may visit Maulana while returning from that particular place.

Here I want to record that, Whenever the time came to return to Mumbai after meeting Maulana, my heart became heavy. I strongly felt, I wish I had spent some more time with Maulana. This thought was so immense, so intense, that every time it was painful to leave the C-29 of Nizamuddin West.

Once I was returning with the Mumbai team from C-29 I expressed this thought to Maulana. The way Maulana addressed my mind that day was a paradigm shift in my whole thinking process. Maulana said, Dekhiye Aap jab bhi yahan aate hain toh aisa sochiye ki Aap Allah ki taraf jaa rahe

hain. Aur jab bhi yahan se Laut rahe hote hain to Aap aisa sochiye ki Allah ki Taraf Laut rahe hain. Naa ke Mumbai ki Taraf na Delhi ki Taraf.

This sentence of Maulana changed my whole thinking pattern for the rest of my life. Whenever I travel to my native place now my thoughts are like, I'm travelling towards God. While returning I convince myself, I'm going towards God. Whenever I go outside now I used to think that I'm going towards God.

Maulana Wahiduddin Khan Sahab completely shifted my thinking process to God-oriented thinking. He changed my focus from creation to Creator.

God gave me chance to interact with Maulana. I'm grateful to God. I always pray for Maulana and his team.

—CPS International Member

MAULANA TRANSFORMED MY WHOLE PERSONALITY

Shahnawaz Zafar, New Delhi

There was a time when I used to make a specific dua during every Namaz and that was, “O God, please bless me with the wisdom of life in order to survive in this world.” This was a phase started during my high school days and continued till I happened to meet Maulana during my professional career. This dua was ingrained in my Namaz. I feel the reason of

asking such kind of dua was the inferiority complex in me which was perhaps due to the way I was brought up. I had a feeling that I was not intelligent enough to survive in this world. This attitude of mine had blocked my intellect and lowered down my morale. In the meanwhile, I got married and other challenges of life were waiting for me.

In 2007, I got an urge of reading Quran with true meaning. I was looking for a scholar above all traditional maslaks. I was a bit confused with different version of translations and then I called up my friend Mr. Shakilur Rahman to guide me in this regard. He suggested me to go for the one by Maulana Wahiduddin Khan and he arranged a copy of Tazkirul Quran for me. Mr. Shakilur Rahman had discussed with me about Maulana's Sunday Class at Nizamuddin, New Delhi. But I didn't have very good impression of traditional Maulanas, hence I always found an excuse for not attending the class. Later in 2008 or 2009, one day in the month of Ramadan, I was upset on some issue in my family, I decided better to go and attend the class in spite of sitting at home and increase my tension. That was my first meeting with Maulana in person. The theme of his lecture on that day was 'Spirit of Fasting' and the way he expressed the spiritual aspect with wet eyes & melted heart, I was swayed away with the love of God.

Later on, there was a time when I was supposed to travel to my native place and I asked Shakil bhai to give me some books to read while travelling. He offered me Maulana's classical book 'Al Islam'. When I went through the symbolic story of the African Farmer in the preface, I was thrilled. I

immediately called up Shakil bhai from the train to thank him for giving me such a fantastic and meaningful book. Then onwards, I started reading Maulana's other books and subscribed for his monthly magazine—Al Risala. My Urdu was not very good initially but continuous reading of Al Risala gave me a good command over Urdu language. I had developed a kind of addiction to reading Maulana's books. The contents and messages of all his books were as if written to fit into my mind. Everything was falling in place. I was at peace now. All those wisdom of life what he has written in his books were like my lost asset. One day I called up Maulana Sahab on his landline and shared with him my experience of reading his books and expressed my urge of meeting him. He appreciated and invited me on the same day. I rushed to his place as per appointment and got the opportunity to express my feeling face to face. He listened to me very patiently and gave me some tips for my life.

After some time, I came across the other aspect of Maulana Sahab and that was "The differences of Maulana's approach with other Muslim traditional scholars." My friend Shakil bhai was little apprehensive in letting me focus on differences. He might have felt that I could be confused as a beginner. But I have always been bold in my approach and was confident enough that I will be able to differentiate between right and wrong. I dug all the controversial matters like Maulana's point of view on Babri Masjid, his connection with BJP/RSS, his understanding about Imam Mahdi & Dajjal and his understanding about the Prophet as Uswa-e-Hasna. I also read the books and listened to the videos created against Maulana

Sahab. Although, I was not so intellectually awakened at that time but I was able to understand that all the objections were irrelevant and stupid. All those stuff were nothing more than a stupid reaction with personal attack. There was no academic response at all. The rivals were not able to map the depth and range of what Maulana had written and expressed. All these experiences only strengthened my trust, respect and affection for Maulana Sahab. I learnt from him how to ignore the distraction and stick to the mission.

I am sure that Maulana's entry into my life was the result of the acceptance of my super dua made for quite a long time. At last, God was invoked and guided me. I understood the true meaning of religion and difference between faith and practical wisdom. Maulana had pushed me towards God and taught me how to lead a God-Oriented life. My parents were surprised with pleasure when they saw me coming home with boxes of Quran & supporting literatures in spite of boxes of sweets & gifts. I was almost a different person now. I was deconditioned and the process of intellectual development had begun. I understood the law of nature. I was able to understand human beings well and learnt how to handle a person with a positive attitude. I learnt how to seek refuge of God from Satanic stimulations. I was able to bring my family life as well as professional life back on the track. Maulana's teachings transformed my overall personality and now I was completely a different person.

I sincerely thank God for He arranged Maulana Wahiduddin Khan as a torch-bearer and guide for me and millions others.

—CPS International Member

MAY ALLAH HAVE MERCY ON HIS SOUL—AMEEN!

Mir Shoukat Ali

I was introduced Alhumdulillah, to Maulana way back in 2007 after volunteering at a Dawah Booth organized in Detroit City, by Shafeeq Bandagi! After the Dawah event, Shafeeq invited me and a few others to discuss and analyze lessons learnt at the Dawah Booth! And in course of that discussion, I was told, I sound like the Maulana – and I had no idea who he was! So Shafeeq briefly mentioned who he was by referring me to a monthly magazine / periodical (Al-Risala), and later showed me some literature on Dawah written by Maulana, and then a copy of Maulana’s English Translation of The Quran!

I looked at the Translation in English and started reading it, and found it to be easy, simple and I liked it, as it conveyed the gist of the meaning of the verses, nicely! I then checked with a couple of our local Imams (both well versed in Arabic) and they said it was a good translation, and one of them also said that Maulana was a Scholar who has written a number of books. Then, I also had a knowledgeable Arabic speaking Brother look through some critical verses, and said it was well translated! After that I decided to get copies of Maulana’s English Translation of The Quran for Dawah in

Michigan. That put me in touch with Khaja Kaleemudin, who then started introducing me to sessions where Maulana spoke to the global audience. I also started looking at Maulana's Dawah literature and the more I listened and read his literature, the more I started to like his stand on critical issues facing our Ummah today! His focus on thinking, pondering and reflecting on the Quran to build the human mind resonated extremely well with me. Many times I would struggle with an issue and the Maulana would have something written on it already! He is gone, but his writings and legacy he left behind remain – continuing to influence and guide a lot of us. He definitely played a role in steering me in the right direction, and more importantly to continue to strive in that direction!

I could not meet the Maulana personally, but was fortunate to meet with his Son, Dr. Sanyasnain Khan in Detroit a few years back. I was very impressed by his humility, sincerity and simplicity!

May Allah SWT reward and bless Maulana's family members and the Organizations created in support of Dawah work; and all who continue to actively participate and support Dawah activities – Ameen! May God Bless Maulana, his family, the organizations and all individuals in the organizations supporting the Dawah activities! I am ever grateful to all for being a great beneficiary of the fruits of Maulana's efforts! For me personally, the impact is simply undeniable in making me a better person, and in enabling me to reach out and touch a very diverse group of people through being able to distribute the Message of Allah – The Quran, translated in several world Languages!

REFLECTIONS ON A TEACHING

Dr. Mattias Dahlkvist, Sweden

As I began my studies of contemporary Muslim reformers and peace proponents, the few writings I found in the beginning of my studies were written by academics for other academics, working in secular universities mainly in North America. These scattered academic writings often referenced a traditionally schooled Indian religious leader and author, Maulana Wahiduddin Khan. He had written hundreds, perhaps thousands of shorter and longer texts, in various formats, languages, and media, going back at least to the 1970s. As I began to study his writings, I felt deeply compelled to investigate further.

It was my fate to learn, and eventually discuss first-hand, how he understood Islam, non-violence, and peace. In these discussions, I brought the perspectives of my own background to the fore, the contended place and role of Islam in the contemporary world and society. Eventually writing about these issues, what I might have missed then, but increasingly understand now, through thinking about and teaching his example to an increasingly global generations of Swedish students, is the fundamental timelessness and generality of his message. Perhaps it is possible, as he himself used to do,

to summarise some of the complexities of his message in a simple phrase: do not complain!

When writing my book about his thinking, I struggled with his notions of the importance of positivity. Everyone can somewhat intuit a positive person, and we can remind ourselves and others that we should be more positive. But in clear and reasoned terms, what does it mean to be positive? Just like the celebrated Jewish teacher Hillel, a contemporary of Jesus Christ, formulated the well-known “golden rule” as a negative bidding: “What is hateful to you, do not unto your neighbour”, Maulana Wahiduddin Khan formulated a practical way to be positive: “Avoid complaint!” Avoiding the negative is easier in everyday life than the imprecise principle that we should be positive.

For him, this simple phrase is a central teaching in Islam, clear from the examples of the Prophet when preaching with confidence to the masses outside the house of Kaaba, still housing 360 idols, or in Medina when the Prophet refused to bring up the persecution of Muslims in Mecca before the hijra. The story of Iblis, or Satan, is for Khan a story of complaint and dissent, the leader of the jinns refuses to acknowledge the will of God, as Iblis feels it is below his station and dignity. For Khan, the world and its events are carefully planned by God, an entirely theistic universe. Hence, when humans complain they fail to see the plan of God, and its inherent possibilities. I criticised him for this notion, both in our discussions and in writing. Surely there must be a way for those who have been wronged to express their hurt, and right their wrongs? For Khan, patience and

perseverance carry the blessings of God. What may not seem possible today may yet be possible at another time, but peace and stability must never be uprooted because it is the foundation of all present and future opportunities.

Khan saw in Islam an opportunity for the individual to surrender before the will of God. Complaint leads instead to a psychological state of hurt and injustice. It is a limited view, despite how right one might be, or how unjust a situation might be. And this limited psychological state leads to a loss of clarity of mind, and an emotional need for vengeance. Aggression and violence seem just and proportional, even necessary. Hence other options, of non-violence and peace, becomes limited and are thought of as impossible – if they are thought about at all. At best, such a “negative” way of being in the world makes a person quarrelsome and unloved and destroys his or her own life. At worst, in righteous indignation and anger a person full of complaint seeks vengeance through any means and destroys not his or her own life, but many lives. We all know of such vindictive people and organisations in our lives and in our societies. Hence, this timeless message needs to be considered again and again, what does it mean in my own life, and in the life of our societies to withhold complaint? How can negative, hurtful experiences be turned into peaceful actions that are beneficial to everyone?

Dr. Mattias Dahlkvist (PhD, Religious Studies, Senior Lecturer, Religious Studies, University of Gävle)

The title of this PhD is “The Politics of Islam, Non-Violence, and Peace—The Thought of Maulana Wahiduddin Khan in Context” from Umea University, Sweden.

MAULANA: MY UNCONDITIONAL GURU

Stuti Malhotra, New Delhi

It was 2nd October 2002 when I met Maulana. I did not have complex questions but basic ones related to life. Maulana answered those in a simple and methodical way and all the queries were resolved. I told Maulana that if this is Islam then where is the problem. That day brought a transformation in my life. He introduced me to my Creator and for the first time I felt that yes, I can understand things. Whenever I met Maulana I observed that he was humble to the core and would never demean anybody and never criticized any question which was being asked. He gave me a mission of life and transformed a shy girl to a confident girl who could stand and share her thoughts and the message with anybody. I had been a negative person who would find faults in everything but after meeting Maulana the thought process changed to a positive personality who would focus on the positives of life. I could deal with any pressure of life. Out of the many teachings I followed his teaching of not changing jobs and worked in the same organization for 14 years. This helped me to create a goodwill and make acquaintances for life. The teachings of Maulana are beyond words and expression and it is hard to believe that now he is not there. In spite of more than 3 months that Maulana has

gone it is very hard to believe that he is not there. We used to run to him to share our problems and achievements but now I am missing him badly. The connection was not only of Guru and disciple but more of a father and daughter, where I was guided on continuous basis. Maulana promised me in Bhopal that he would take me wherever he goes and would not leave me. But now I am left behind to face the struggle of life. He always told me that my tears should be for God only and with those tears I pray that May God bless Maulana with Jannat Ul Firdaus as he had dedicated his entire life for the cause of God.

—CPS International Member

MY SPIRITUAL GUIDE

Navdeep Kapur, Delhi

I come from a Punjabi business family where we are taught that work is worship. I was never a spiritual person. When my father passed away in 1982, I was still in college. I had no option but to get totally involved in the family business. Such was my conditioning that when Naghma and I got married in 1985, I even got her engaged in business, though she never had any business background.

My spiritual journey started in 2002 when my sister in law passed away at the age of 52 due to cancer. She was the healthiest person in our family who had never taken any

medication in her life. In fact she did not even know what a headache was.

She passed away after an illness of nine months in which we tried every treatment which money could buy. I remember that some of her medicines were even imported from other countries. This made me realize that money had no power and that is when I started asking questions.

After meeting a lot of people who could not address my mind we came in contact with Maulana Wahiduddin Khan. My first impression was that Maulana thinks like me. And this is how my journey with Maulana started.

I still remember that the first time we met Maulana he asked both Naghma and I to tell him something about ourselves. After giving us a patient hearing he said, “Apko toh 1% badalna hai aur apko 99%”. Naghma who was not looking at Maulana directly thought that she is the one who has to change 1% but then he said, “Mauhtarma mein aap se keh rahan hoon. Apko 99% badalna hai kyonki apka Islam ek culture se mila hai. Apko sab kuch unlearn karke phirse sahi Islam kya hai use samjhna parega. Apka sirf concept of God sahi hai.” Aur mere bare mein unhone kaha, “Inko 1% apna concept of God badalna hai, baqi yeh apni nature par hain.”

My association with Maulana lasted for a period of 17 years in which he really changed me, not only as a person but also taught me the purpose of my life. My faith in God and the teachings of Maulana about Islam were getting stronger by the day. Both Naghma and I became a case of 1 man 2 mission, the one being our livelihood and the other the CPS Mission.

I have seen this mission grow under the guidance of Maulana.

Once when asked by Naghma that why is that your message is not being taken to the world, people really need this guidance, Maulana replied, “Apko kisne roka hai. Aap kariye yeh kam.” This was the starting point of our association with CPS International, the NGO of Maulana Wahiduddin Khan. Today with God’s grace CPS has become a movement.

I truly believe that this is God’s Mission and each person in this mission has been picked by God Almighty to perform a specific role. As soon as his role will finish that person will be taken away. Maulana’s role was to provide the ideology of the mission of explaining Islam as it is in the modern, scientific idiom so that it addresses the mind of the modern man. Once he completed this task he was taken away by God.

So we should first understand our role and perform it till our last breath.

Inshallah we will all meet in heaven.

–CPS International Member

MY JOURNEY TO GOD AND HIS MISSION

Dr. Naghma Siddiqi, Delhi

I have been trying to pen down something for the Maulana’s Special Edition of Al-Risala for some time now. However every time I start to think about Maulana since his passing,

my eyes well up and I break down. Then I think of Maulana's advice to all of us when he said, "When you hear of my death, I want you to give the response given by Abu Bakr when he said, 'God is still alive and always will be.'" I gain strength from these words, but realize that I am completely helpless. When I intend to do anything, it can only be achieved through God's help and guidance. With this conviction I am writing these words.

My Story

My first realization of God was through a dream I had when I was not more than 14 years old. In the dream I saw God in white-pant and shirt and Prophet Muhammad in blue-pant and shirt. Though it was a long dream, in a part of it I approach God with my hands outstretched and ask Him what the meaning of the lines on our hands are. In the dream God directly answered my question and gave me an explanation that lasted for hours. But when I woke up, although I remembered the rest of the dream, I did not remember the part of the dream where God spoke to me directly. I asked many people what the dream meant. All said it was a good dream, but no one was able to interpret it. Since that day I always felt close to God. I felt I could always ask God questions and I felt I received answers. I always felt that God was calling me towards some divine mission, in an unspoken language.

As I grew older I got busy in studies, a career and business, and this inner urge somehow got suppressed. Though I always felt close to God and continued to perform rituals, my life

and my religion were as if two separate compartments. I prayed five times a day, kept all the fasts, paid the zakat when I was required to, performed hajj in 1991 and tried to do right by my deen to whatever capacity I could. But I felt I was only performing rituals based on form. Their spirit was missing. Islam was never an integral part of my life. I tried to ask my grandmother and other religious people around me questions about Islam and the purpose of my life. But neither did I receive any answers, nor any encouragement. Eventually I stopped questioning. I think I started living in a state of spiritual slumber and focused on my career and business. As a result, for more than two-decades, my outward life flourished, but my spirit remained starved.

In the late 1990s I think God wanted to jolt me out of my slumber. My health suffered and I received one shock treatment after another as innumerable deaths took place in my family, especially that of my sister-in-law who died within just a few months of an illness at the age of 52. I prayed to God to not let me die till He had shown me the purpose of my life and I had performed it. I turned to God and Islam for guidance.

As I only knew English, I tried to find books and material on Islam in English from the Internet, Urdu Bazar and Nizamuddin Market to find the meaning of life. I remember at the time my library of books included more than 500 books, all of which I had read. But the tragedy was that in spite of reading so many books, I had not found answers to my quest. These books did not address my mind. I still did not know what the purpose of my life was.

The 9/11 incident made me start questioning Islam itself. I went to one scholar after another asking them about the Islamic position on the issue: Did Islam sanction violence? Was Islam a religion of violence or peace? Was this jihad, as it was being made out to be? Unfortunately not even a single scholar could provide me an answer. Some gave a vague responses, some kept quiet and some even asked me why I was asking so many questions. I stopped questioning and prayed to God for guidance.

I always had a strong inner urge to be connected to God and stand for His mission. When I met scholars and people associated with Muslim organizations, I requested them to give me any opportunity, even that of an assistant, to come to the service of Islam. When I found that an organization was publishing an English translation of the Quran, I offered my services as a proof-reader. But I did not find any opportunity. In time, I realized that there was no real scope for women in Islamic circles and organizations.

I continued to read material on Islam and I would spend hours in prayer, even getting up for tahajjud prayers for years. My prayer was only one: God, guide me to the purpose of my life.

Finding no other opportunity, in May 2004 I started my own center named ClearLight, where people could ask questions and try to learn about Islam. The center received a tremendous response. But we did not have an Islamic scholar to guide us. In August we thought of starting a lecture series. People advised me to ask Maulana Wahiduddin Khan to come to our center and give lectures. I contacted Apa, Prof.

Farida Khanam to arrange a meeting with Maulana, which she did. I did not realize at the time that God was directing me to His Mission.

God Guided me through Maulana

We went to Maulana's office at C-29 for the same. I remember as I sat in the small office on the ground floor, Maulana came and sat down next to us. My first impression was that he looked very simple and spiritual. Then he turned to me and asked: Do you have any questions? I was spellbound. I was thinking, how can a scholar of such renown allow me to ask him questions? Hesitatingly, I asked him about the 9/11 incident: Was it jihad? Maulana's prompt reply was: This is not jihad, it is fasad—terrorism. Islam is a religion of peace. It does not sanction violence. He even gave a clear definition of the term 'terrorism' from the Islamic perspective as, 'the use of arms by any individual or organization, other than an established state.'

This was the answer I was searching for all along. In my mind I knew Islam was a religion of peace, but the information I was receiving from others was completely different. I wanted to know more. Maulana asked me to come to his Sunday lectures.

The next Sunday I came to Maulana's Sunday lecture. I can say that that day completely changed my life. I entered Maulana's room and sat in the corner by the entrance of the door waiting for the lecture to start. Seeing me seated at the corner, Maulana called me towards where the other CPS members were sitting nearer to him. When I came near, he

asked me to show him my hands. Reluctantly I opened my hands and showed them to him. Maulana started telling me some things about the lines on our hands. But I was not really paying attention. My mind was in a turmoil. I was thinking how an Islamic scholar could ask me to show him my hands. I sat confused, while Maulana started his lecture. I readied myself to write notes of the lecture in my diary so I could share with my husband and others.

That day Maulana gave a lecture on the Creation Plan of God, that God created an eternal world called Paradise and then created man for Paradise, but divided his life in two parts: a small portion to give a test on this earth so he could show that he was deserving of inhabiting Paradise, and an eternal part in which he could live in Paradise for all eternity, if he proved himself deserving of it. This made complete sense to me. No one had ever explained the purpose of life from the Islamic perspective in such a rational manner. It completely addressed my mind.

But the thought that Maulana had asked me to show him my hands continued to nag me. Then suddenly God reminded me of the dream I had had decades ago, which I had completely forgotten. I found the similarity too much to be taken as a chance occurrence. After the class I went up to Maulana and candidly told him that his lecture had completely addressed my mind. However, I was very disturbed that he had asked me to show him my hands. But, then I had remembered a dream I had had decades ago which was very similar to what had occurred today. I shared the dream with Maulana, of how I saw God and Prophet Muhammad in pant shirt and

God spoke to me for hours, but I forgot what he said to me when I woke up from the dream. And how for years I had tried to find an interpretation of that dream, without any success. Today I was reminded of the dream due to the similarity of the events.

Maulana listened attentively to me, then simply smiled and asked Rajat who was sitting next to him, “Have I ever asked to see anybody’s hand before this?’ Rajat replied that he was also surprised as this was the first time Maulana had done so. Then Maulana turned to me and said, “I never do this, but today God guided me to ask to see your hands, to make it a demonstration for you.” Elaborating on this, he said that when I had had the dream, I was too young and immature to understand what God had said to me in the dream, so God had made me forget His words when I woke up from the dream. Now that I had reached the age of maturity, I was in a position to understand what God had told me. Through this incident God demonstrated that this was the place where I would receive the message that God had given me in detail in the dream.

Listening to Maulana’s explanation was so thrilling for me. I could do nothing but thank God for finally giving me an explanation of my dream through Maulana. My thankfulness increased manifold when I remembered that I had had that dream at Nizamuddin East in the mid-seventies, where I was visiting my cousins and God had got the dream interpreted in September 2004 in Nizamuddin West through Maulana. I was convinced that God had guided me to Maulana.

When I was living in the thrill with these thoughts, Maulana asked me, “Do you not want to know the interpretation of the dream?” I replied, “Yes Maulana,” thinking what more can there be. He seriously pointed out, “As you saw God and Prophet Muhammad in pant and shirt, you will receive Islam in the modern idiom. And God has shown you that you will receive it here.”

Now I was completely mesmerized. I was convinced God had guided me to what I had been waiting for all my life. I felt that here I could understand Islam in a way that addressed my mind.

When I read out the class notes and shared my thrilling experience with my husband Navdeep, He said, “This man thinks like me. I would like to go to him.” Both Navdeep and I went to Maulana’s Sunday lecture the next week. Though everybody else brought a diary, I decided to carry my laptop to write the class notes, so I could write everything that Maulana said and easily share my learning with others.

Over the next few weeks while I listened to Maulana’s lectures and interacted with him I understood that Maulana’s realization of God was so deep that it was as if he were seeing God. The Hereafter for Maulana was not merely a concept, but a reality. The present world for him was a means of realizing God, preparing for Paradise in the Hereafter and performing one’s role in God’s mission by making others aware of this reality. That is why God had sent me to Maulana. I knew now that ClearLight had only been a stepping stone for me to reach the CPS Mission. Closing that chapter of my life, I asked ClearLight members

to come to CPS and thereafter decided to dedicate my life for this mission.

I earnestly set about trying to absorb everything from Maulana's lectures and books. I slowly started understanding the spirit of Islam and how I could inculcate it in my life, so Islam for me can become a living Islam, rather than an appendage religion. And the CPS members became a spiritual family for me.

Finding My Role in the Mission

After a few weeks I approached Maulana and asked him, "Maulana why are you giving lectures to only a few people in this room? The whole world needs to understand Islam in the universal way you explain it." He smiled at me and replied:

"Who is stopping you? You take it to the world."

I was spellbound again. When I had earlier contacted the many religious institutions I had come across and asked them if I could help them in any way, I was never encouraged. And here, Maulana Wahiduddin Khan was giving me an open invitation to take his message to the world.

This was the answer to my prayers. God was guiding me to His Mission. Maulana's words had a tremendous effect on me. My husband and I decided to dedicate ourselves to this Mission. We realized that there were two things that needed to be done, one the material needed to be preserved and secondly it needed to be spread to people globally.

We decided to start the preservation exercise with Maulana's English books. Navdeep put his office people on

this task. With the CPS team we started making soft copies of Maulana's books, articles and Al-Risala English magazine. I volunteered to proof-read the material along with Raazia Siddiqui, Maulana's grand-daughter. As I had read so many books on Islam by various authors, I realized immediately that this material was different. It was clear, explained Islam in a simple and rational manner that addressed modern educated people like me and my husband completely.

Another aspect of these books was that the English was up to standard. The English of books from other publishers had so many grammatical and spelling mistakes, that besides not addressing the minds of the reader, they were not up to standard. We found out that while Maulana wrote in Urdu, it was Prof. Farida Khanam—Apa who actually translated his books from Urdu to English with the help of a British lady, Mrs. Anna Khanna. This made us realize the importance of the role Apa plays in the mission. If it was not for her dedication, English-reading people like me and my husband could have never had access to the writings of Maulana. We would have been completely deprived of God's message. And it is only under her guidance and supervision that the CPS team has and is translating all of Maulana's material from Urdu to English so that it reaches the world.

We also realized that these books were of a higher publishing standard than books of other Islamic publishers as regards the quality of printing. We found out that this was Dr. Saniyasnain Khan's contribution, who had set up Goodword Books to arrange for publishing and printing of books of

an International standard. Dr. Sahab has made it his life's mission to take this material to the world.

Maulana's Sunday Lectures

Simultaneously we decided to start recording Maulana's Sunday lectures. To facilitate this we brought a small Sony handycam video recorder in the next class. Dr. Saniyasnain Khan Sahab understood the importance of this task and took the video recordings to a whole new level. He arranged for a better camera and continued the recordings. In time Dr. Sahab developed the 1 Nizamuddin Center as a studio and started regular classes there.

Everybody realized that Maulana's Sunday Lectures were different. Through the classes Maulana aimed to give a general introduction of Islam in the scientific framework so it addressed modern minds and becomes the voice of their own hearts and minds. The classes helped people to realize God—their Creator—theirself, understand His Creation Plan and develop a positive personality, which could inhabit Paradise in the eternal world of the Hereafter. The classes also helped people understand that if they wanted Paradise for themselves, they had to proclaim the divine truth to all mankind.

The popularity of the classes grew, and people came to attend them from far and wide. Broadcast quality recordings of the lectures continued. They were first made live through U-Stream and later through Facebook Live Streams. Dr. Sahab arranged for the lectures to be edited and packaged and broadcast on television channels like ETV Urdu, Zee

Salam and Sab TV. Simultaneously the lectures started being placed on youtube.com.

To take the message to the world we decided to prepare a website and place all the material online, to make it accessible to people at large. This became a reality in the form of www.cpsglobal.org. All of the mission magazines, articles, books, youtube.com videos and other material was placed on the site. It became and continues to be a one-stop platform for all of Maulana's material.

Quran Translations and Commentary

I had always wanted to understand the Quran. I remember reading the English translation and Commentary of the Quran by Abdullah Yusuf Ali that my parents had given to me in my teens. Although I read it many times, I could hardly understand the purpose of my life given in the Quran. Then I had the opportunity to be a part of the English Translation and Commentary of the Quran by Maulana Wahiduddin Khan, edited by Prof. Farida Khanam which were published in 2009 and 2013 respectively. On reading these I felt our translations were clear and easily understandable and addressed my mind, while other translations and commentaries were vague and confusing.

When I asked Apa about this she explained that other translations of the Quran in English were made by people who were language experts, however they did not have a deep understanding of the Quran. As Maulana has a deep understanding of the Quran and Islam, his translation is clear and brings out the message of the Quran, which is ma'rifah

(realization of truth) (5:83), to make man aware of the Creation plan of God and make him realize that dawah work is his mission. And his commentary was written to address contemporary minds to help them to activate their thinking processes, bring out the underlying lessons of the Quran and apply them to their life. Then the Quran becomes, not simply a book of recitation, but a living book that guides man to the creation plan of God for man.

The Role of CPS Ladies in the Mission

Maulana always encouraged women to get involved in missionary work. Giving arguments through the examples of Prophet Abraham's wife Hajira, Prophet Muhammad's wife Aisha and Pharaoh's wife Asiya, Maulana explained to all women that we, too, can perform a revolutionary role to come to the service of the Islamic mission. These examples greatly inspired me and other CPS women who dedicated themselves to this mission.

I am eternally thankful to God for sending me to Maulana who guided me to realize God, understand the purpose of my life and gave me an opportunity to discover my role in taking God's message to the world.

In February 2020 just before the Coronavirus lockdown, Maulana specifically called me up, and told me to initiate more efforts to organize the women. Subsequently the CPS Ladies Forum was formed. Today ladies from all over the world are a part of the group. They are going through Islamic material to apply it in their own lives and make dawah efforts to share their learning with others. They are doing this with

great passion. As I was motivated to work for the cause of Islam when Maulana gave me an opportunity, others also work with full enthusiasm.

Taking Quran to the World

Maulana gave me another advice just prior to the coronavirus lockdown in March 2020. Explaining the adverse effect of coronavirus and the repercussions it will have, on the world, he gave this advice with regards to the mission:

“Now, there is only Qayamat. So do whatever needs to be done.”

After listening to this, I felt a sense of urgency and as if I am standing in front of God at all times. With this sense of urgency the first thing the CPS members did was organize the ongoing tasks of the mission meticulously.

Then we remembered that in the Quran Conference in April 2019 Maulana had given us the task to take the Quran to the world, in fulfillment of the following prediction of Prophet Muhammad:

“There will be no home remaining—big or small—into which God will not have caused His word to enter.”
(*Musnad Ahmad, Hadith No. 23814*)

We realized that we need to urgently develop a Quran website where we can make reading and study of Maulana’s Quran translations and commentary with all supporting material in the form of articles, videos, audios, books, magazine, etc. accessible to the world at large. The team is working on this and inshallah it will become a reality by early 2022.

Re-Dedication to God's Mission

God took Maulana away from us on 21st April 2021. During the first few days I was in a complete daze. I did not know how to manage my emotions. Then a few times I found myself turning on the television and being directed to view Maulana's YouTube lectures. I realized that although Maulana was no longer with us physically, God had made arrangements for our continued guidance through Maulana's lectures and writings. This material made Islam understandable in a contemporary style.

Looking at the corpus of material prepared by Maulana to address modern minds I have full conviction that it is God who guided Maulana throughout his life. And it was Maulana's complete modesty that made him deserving of God's continued guidance. It was due to God's succour that Maulana was able to rediscover Islam from its original sources—Quran and Sunnah and prepare a body of material interpreting Islam to address modern minds. God chose Maulana to serve the cause of Islam and in response Maulana dedicated his whole life for this mission. Inshallah God has accepted Maulana in the home of peace in nearness to Him.

With the passing of Maulana, the continued responsibility of performing this herculean task of taking this message to the world falls on the small shoulders of the people who call themselves his followers, his team. Now we have to take God's Message to the world. We have to use all our time, energy and resources for this cause. While it is a phenomenal task, I feel God's support coming in every task

we undertake. We just have to call out to God and we will find His Angels always there to support us.

We find ourselves completely incapable of performing this task. But we have to stand with the conviction that God has given each and every one of us a specific role in the mission. And God will guide us towards it. We just have to discover our role and perform it. If we fail to do this, we will not be able to stand in front of God on Judgment Day.

I would like to re-dedicate my life for God's Mission. I make my intention to stand for God's Mission. Like Maulana, I stand for God with complete modesty, in complete helplessness, in the hope that God will get the work done by His Angels. He will arrange for the infrastructure needed. He will inspire more and more people to come to the support of this work. And this Mission will inshallah reach its culmination.

I humbly request God to accept my intention and help all of us to work together to take His Message to the world.

—CPS International Member

MY LEARNING FROM MAULANA WAHIDUDDIN KHAN

Professor Najma Siddiqi, New Delhi

I feel that Maulana Wahiduddin Khan was the biggest Islamic Scholar of the 20th Century.

Maulana's death was an extremely sorrowful event for all of us. We miss him at every moment. The message he left for all of us, in which he said that when we hear the news of his death we should give the response like Abu Bakr, made me extremely serious to get involved in the mission work.

The Sunday classes started by Professor Farida Khanam, Dr. Saniyasnain Khan, moderated by Dr. Rajat Malhotra have brought the CPS global community together again on the same platform.

My husband, Dr. Nasim Siddiqi and I started coming to Maulana in the early-2000s. After we started coming to Maulana's classes, we realized we were following traditional Islam. After coming here we understood the difference between form-based and spirit-based worship (ibadah). Our life since has been a continuous effort to perform spirit-based ibadah.

Through Maulana we were able to understand Islam, Quran and Hadith in the contemporary idiom. New terms like Creation Plan of God, pre and post-death periods, God-oriented and Hereafter based living became meaningful for us to understand the purpose of our lives.

I feel our biggest learning is to understand the importance of dawah work. We have personally seen the printing and publishing of translations of Quran and supporting material in different languages to make Islam understandable to people. We also involved ourselves in the distribution of the material to what extent we could. I personally feel that we have to exert a lot more effort, which I intend to do going forward.

I am summarizing here my understanding of the mission and learnings from Maulana in a fragmentary style as it comes to my mind.

Maulana presented Islam in a modern idiom, which addresses the minds of educated people. This helps us to understand the spirit and meaning of religion, so our Islam becomes a living Islam

Maulana showed us how to discover Allah, how to keep on remembering Allah, how to keep on doing zikr-e-kathir by making a point of reference of Allah's Blessings.

To help us understand Islam, Maulana stressed on each one of us developing clear and focused thinking. This helped me and my husband to understand Islam more meaningfully.

He made us realize the importance of reading the Quran with meaning so we understand what God wants from us. I listen to the audios of the English and Urdu Quran translations to help me understand its meaning and share them with others.

I have been reading Maulana's Tazkirul Quran commentary for years. This has helped me in understanding the meaning of the Quran and its message.

I realized that it is our responsibility now to reflect on the meaning of the Quranic verses and Hadith and apply their learnings to life so that we are able to change our behaviour to make our Islam a living Islam.

Maulana has explained to us that a Jannati personality has to be a completely positive personality. In this way he has made us understand the importance of always remaining positive,

by giving a unilaterally positive responses even in negative situations.

He taught us the principle of conversion that is converting anger into peace, revenge into forgiveness, unfavourable circumstances into favourable circumstances, negativity to positivity etc. by bringing a change in our thinking and not getting provoked by unilateral avoidance.

Maulana helped many of us individually to overcome failures, to ignore problems and look for the opportunities and avail them. And he gave us many such practical principles of life.

Maulana made ladies understand the role Islam gave to them and always encouraged them to play an active role in religious work, giving the examples of Hazrat Hajira, Hazrat Khadija and Hazrat Ayesha. This helped us get involved in the dawah mission established by Maulana.

I have learned from him to realize my helplessness and Allah's All Powerfulness. Maulana used to say if things are beyond your control put them in Allah's Khana (God's domain). This always develops confidence in us that Allah will surely take care of us. This helped me. When I lost my husband some years back, it was a hard time. But remembering Maulana's teachings I tried to think of all positive aspects of our lives. This gave a lot of contentment. He stressed on keeping on remembering death to keep a check on our activities, focusing on Hereafter.

I am thankful to Allah for guiding us to come to Maulana to realize God and His Creation Plan so that we start preparing Jannati personalities in ourselves in this world in the hope of being found eligible for inhabiting Paradise in the hereafter.

I am thankful to Maulana for giving us the material to understand Islam and training us to apply it to our daily lives. May Allah grant Maulana eternal peace in Jannatul Firdaus.

I am also thankful to all CPS members who have placed all of Maulana's material online, so that we continuously have access to Maulana's material on every topic for our learning and interaction in the CPS Ladies Group.

May Allah support the continuing efforts of all CPS members.

And May Allah help us to take His Message into each and every home on the face of the globe.

–CPS International Member

REMEMBERING MAULANA

Atiya Saeed, Ferozpur, Punjab

The news of Maulana Wahiduddin Khan's demise made me feel very sad and low at the same time that one of my best teachers is no longer with us.

The past memories of association with him and the many years spent with him rolled before my eyes.

It is a great loss to me as I lost my great teacher, mentor and guide.

He has been not only an inspiration for me as a researcher, teacher and great human being; but a comfort and solace during my most difficult times.

I lost my dear husband all of a sudden, he passed away in his sleep.

It was a great shock to me.

I was flabbergasted, depressed and very insecure. I had two nervous break downs.

I could not sleep at all and wept all the time and was totally disturbed mentally. Due to constant weeping, stress and pressure my vision got blurred.

My niece Naghma suggested that I visit Maulana, which I did.

He saw me in this disturbed condition, my tears were flowing out like a stream and I was sobbing.

He heard me while I poured out my pain to him.

He suggested a beautiful remedy to stop my tears.

He said... "CONVERT YOUR PAIN AND TEARS IN DUA FOR YOUR HUSBAND"

"AS YOU START CRYING, START MAKING DUA FOR HIM."

I did what Maulana advised and it worked very well.

I was composed and felt much better.

Besides this I have a number of meaningful, sensible, clear and correct answers to my queries from him.

Once I asked him a question regarding "JINS" and said 'I have heard it'

He gave me a very beautiful yet stern answer saying

"We don't have to believe hearsay ...Allah has given us the 'QURAN'. Find its answer in the Quran and follow only what is written in the Quran and nothing else"

His words hit my heart, how simply he could answer me in one sentence, since my answer to all stubborn and irrelevant people who argue to put Islam down is “please follow the QURAN, all answers are in our holy book “

This is the miracle of Maulana Sahab.

His one clear to-the-point answer spoke volumes and lifted a thousand veils of confusion from my mind.

He infused in me a purpose, acceptance of matters beyond my control and its relevance in understanding divinity and to better myself as a muslimah.

His sublime way of teaching and guiding everyone was very helpful and supporting while welcoming people from varied cultures and patiently answering questions on faith and human connect with the Creator, ask him basic and fundamental aspects of anything and he would answer kindly and lovingly.

He was an awesome perfectionist and always encouraged me to strive for excellence with his down to earth attitude.

His passion, dedication and pursuit for excellence in everything while being patient and understanding towards others’ objections always filled me with admiration for his resolve and faith in human kind and Allah’s plan.

My greatest regret is that I wanted to write Maulana’s biography and I took permission from him.

He happily granted permission

but I could not write it due to some unavoidable circumstances.

I pay my tribute to this great soul from whom I got a chance to spend time with him and learn from him and I shall always

try to follow the footprints laid down by him. May Allah give lots of courage and strength to his family members, his students and all followers to bear with this loss.

The CPS TEAM and each member individually holds the most valuable treasure of his wonderful teachings should spread it all around the world.

May Allah keep our hearts enlightened by his priceless teachings and guidance.

May Allah grant him Jannat ul Firdous. Ameen

By His most humble follower.

A TRIBUTE TO MAULANA WAHIDUDDIN KHAN- THE PEACEFUL MAULANA

Dr. Rafique Anjum

Maulana Wahiduddin Khan (1925-2021) was one of the leading Indian Islamic scholars of modern times, who is recognized worldwide for his scholarship and his commitment to the cause of Islamic revival and reform. He was a multifaceted personality with deep knowledge of science and western philosophy in addition to Islamic sciences. His strong conviction, exemplary perseverance and clarity of vision are unparalleled in contemporary Islamic thought.

Maulana appeared on the intellectual scene of the subcontinent, strictly speaking in the post-partition era. The history of Islamic reformist thought in the latter half of twentieth and early 21st century cannot be complete without a comprehensive account of Maulana's ideas and endeavours. Reading inadequacies in the response of his contemporaries to modern developments, he dedicated his life to formulate his own response suited to new situations; based on positive thinking and scientific temperament. He has focused on areas such as scientific theology, peaceful jihad, Dawah, Spirituality and a change of paradigm from emotional reactions to a reasoned response in his writings. He will always be remembered for his emphasis on Akhirat oriented life in the modern materialistic life.

I developed my first love with Maulana's writings when I was in my teens; an age well known for intense love. It was, probably because of my curious nature and some underlying knowledge of both Urdu literature and Islam since childhood, fortified with having a school education in science. Since then I have never divorced from this interest, although I encountered many distractions on the way. Thus, the relation kept on growing stronger with each passing year. I have gone through most of the writings of Maulana and what I learnt in all these years, could be put as, 'Just be realistic and fair in Analysis'. Probably this is the reason I opted for 'Religious Thought of Maulana Wahiduddin Khan' as the subject of my second doctorate at the University of Kashmir, Srinagar. Some of his must-read books include, *Mazhab aur Jadeed Challenge*, *Al-Islam*; *Islam: Daur-e-*

Jadeed ka Khaliq and Azmat-e Quran to name but a few. However, “Tajdid-e-Deen” always occupied a special place close to my heart. I think, ‘it was enough for Maulana to have written only “Tajdid-e-Deen” to get relieved of the responsibility of conveying the essence of the divine message to humanity in 20th century, and secure a place in Jannah’ (insha Allah)! ‘Revival of Islam’, according to Maulana is the return to the pure and pristine form of Islam that existed in the times of Prophet of Islam, purging it of the dust that has gathered over it, over the centuries.

Maulana Wahiduddin Khan, a creative thinker, a philosophical and scientific theologian and a modernist reformer is of the opinion that there is a need for Muslims to take to primary Islamic texts for guidance to respond to modern challenges. He asserts that that will not only revive the original Islam but will also change their outlook to the modern world. He does not stop just here; in fact, he exhorts Muslims to exploit modern developments of science and technology, particularly the ways of communication, in favor of Islam for its peaceful propagation to the remotest corner of the globe. He argues that Science is the Ilm al kalam of the modern world, and it should be made full use of in Dawah work, and the avenues are open for Muslims to build a Dawah Empire instead of a political one. Maulana thus literally responding to Sir Sayyid’s desire for presenting Islamic teachings in the modern scientific format; has performed the job in a commendable way.

Maulana through his presentation of Islam in modern format has relieved the ummah of a great obligatory duty (fardh

kafaya), but at the same time rendered Muslims accountable before Almighty Allah for their negligence in delivering the divine message to humanity; the job entrusted to them as a natural consequence of Khatm- e- Nabuwwat.

A fair analysis shows that Maulana's thought focuses on three aspects:

External defense of Islam on the ideological front;

Internal reform of Muslims (against degeneration)

Reinterpretation and Re-application of broader principles contained in the primary texts to the modern conditions through the exercise of ijtiḥad.

Maulana Wahiduddin Khan produced some excellent works that have left indelible marks on the intellect of literate society. Maulana's thought, despite hurdles, has been enormously influential among reform-minded Muslims in shaping the minds of his fellow religionists. Interestingly many individuals and organizations have adopted his policy of peaceful struggle and positive thinking without acknowledgement. Now that he is not among us, it is for the succeeding generations of Muslim thinkers to stand upon his shoulders and look taller by adopting his suggestions to problems of Muslim Ummah.

May Allah bless Maulana Wahiduddin Khan with appropriate rewards for his good deeds and grant him highest place in Jannah! Ameen!

—Asstt Professor, Department of Islamic Studies BGSBU
Rajouri, J&K [anjumdr@gmail.com]

MAULANA'S CONTRIBUTION TO ISLAM

Shikha Siddiqi, Atlanta, Georgia, USA

Our interaction with Maulana were during our annual India trips. We would always attend the Sunday class. I was always struck by his simple and practical responses to the events in the world and questions he would be asked by his audience.

Maulana made it his life's mission to make Islam accessible to all mankind. He was not influenced by culture and made his message inclusive to all. I was struck by how many of his outward facing team comprised of women. He changed the perception of Islam to the world by focusing on peace, positivity and inclusivity.

We miss his presence, but he has left behind a strong organization that is working tirelessly to spread his message.

MY VIEW OF CPS AND MAULANA WAHIDUDDIN KHAN

Faisal Siddiqi, Atlanta Georgia, USA

Some years ago, I did not know much about Maulana Wahiduddin Khan. When I did get to know him, I was impressed by his ability to attract and hold the energies of seekers and by his responses to the common questions.

I was particularly amazed at the inclusivity of his organization, CPS International. Maulana's embracing of technology is not unusual, but the empowerment of the key members of his organization by it was refreshing.

Similar to the inclusivity of the organization, I was amazed at how the CPS Quran takes a refreshing approach to making the message of the Quran accessible to all. Whereas the message of the Quran in its original Arabic is protected and unchanged, the reality of people's ability to understand it in its original Arabic is limited. Most traditional translations I read treat it as a syntactic problem to be solved with a layer of commentary in which opinions of scholars inevitably seep through. When I read the CPS Quran translation I realized that it is clear and easy to understand for everyone. This for me is an important contribution of Maulana Wahiduddin Khan.

MY LEARNINGS FROM MAULANA

Seema Jalal, Dubai

We are a practicing Muslim family, and we have been taught to offer our salah, perform all the obligatory (farz) form of worship, and read the Quran since our childhood. We taught the same to our children.

I met Maulana in 2006, thereafter I attended a few of the Sunday lectures. Every talk I attended, and conversation I had with Maulana gave me a better understanding of how to

do self-introspection, improve myself, and become a better individual, become a better Muslim and become a candidate for Paradise. I remember Maulana always said:

“It’s not easy to attain Paradise. You have to work really hard to attain it.”

I realized then that we should make our goal in life to become a deserving candidate for Paradise. Maulana guided us on how we can develop such a personality: we need to first stay away from distractions of life, then focus on study and apply the learning to our life. Then we have to remain one hundred percent positive. Since I have understood this, I have been trying to develop myself so that God finds me eligible for giving entry into His eternal Paradise.

I remember an incident when my son was leaving for his studies to Canada. I had just started coming to Maulana. Wanting to know how I can guide my son to stay safe, and help him, I sought Maulana’s advice on this asking:

“How can I help my son?”

Maulana’s prompt reply was, “forget your son and concentrate on yourself, save yourself.” From this I realized that Maulana meant that I have to work on myself. My son can work on himself. Maulana always said that we as parents are wasting our time and energy trying to give a perfect life to our children. This neither helps us or our children. What we have to do is start working on ourselves, by doing self-introspection, avoiding distractions and making us a deserving candidate for Paradise.

When I think of it, I realize that the interactions I had with Maulana during my trips to Delhi were the highlights of my

life. He gave us some important advice for our lives during these and other interactions: we should not pamper our children, we should develop ourselves, we should not shop unnecessarily, we should have simple food and we should try to make our lives as simple as possible. This will give us more time to make efforts for making ourselves eligible for Paradise.

Maulana came to Dubai in 2011, with some members of the CPS team. I had an opportunity to spend six full days with Maulana and the team. It was such a great learning experience for me. We used to start the sessions immediately after Fajr prayers and continued to have small sessions throughout the day. In the sessions, Maulana connected our daily experiences into meaningful spiritual lessons.

One main thing I learnt from Maulana was that it was our responsibility as the Ummah of Prophet Muhammad, the last Prophet to spread the message of the Quran, the Creation Plan of God to the entire mankind.

The English translation of the Quran by Maulana Wahiduddin Khan was published in 2009. In UAE, all religious activities take place under the aegis of the Auqaf. Complying with these guidelines, we had been undertaking liaison with Dubai Auqaf for approval of various literature, nothing was moving forward. But by the grace of Allah, when we applied for the approval of the Quran translation, we received the approval immediately. This was a clear guidance from God to take this forward. Immediately upon receiving the approval, we started distributing the Quran in Dubai at important public places. Maulana was very happy and said that Dubai

was a haven for global tourism, and a perfect place to spread the message of Allah. We have been continuing the Quran distribution here for years.

Then I shared some of Maulana's literature with some people personally. One book that I particularly liked sharing with others with enthusiasm was Quranic Wisdom. Through this book, like in all his writings, Maulana taught us to extract a spiritual principle of life from a Quranic verse and apply it to our lives, to develop a spiritual, purified personality. I used to read this book myself and share with my family and friends. I had gifted a friend of ours, Mr. Hayat Yar Khan a copy of the book in 2018. I was so happy when he sent me the following response:

Dear Seema,

May Allah bless you for gifting to me the precious book titled "Quranic Wisdom" by Maulana Wahiduddin Khan. Being a slow reader in order to absorb what I am reading I have read half of the book and I have decided to gift this book to known people who have even a little inclination to read for development of their positive spirituality, it also became a means of serving my personal interest, that of spreading the Quranic wisdom in the simplest narrative reflected in our daily life and thereby earn the blessings of Allah.

Allah in his kindness provided to me the opportunity to read innumerable commentaries and interpretations of the Quran, listen to the learned and discuss with

the knowledgeable in the Quran, Hadith and Islamic jurisprudence, mostly from the Middle East and I continue to learn from such reading, listening and interaction. However, the aspect or the theme of the Quran associated with spirituality is a discovery and applicable to daily life. This I intend to share with others through the book.

In the age of WHATSAPPS the span of attention in reading is limited and perhaps Maulana in his wisdom wrote each chapter to hold the attention of a reader for ten minutes, which should be acceptable to the addicts of WHATSAPPS. I advise you to first make your family read the book and to whoever you gift the book to read maximum for thirty minutes or minimum ten minutes daily.

May Allah maintain His grace and blessings on you and your family and guide us all to attain positive spirituality.

Dua,

Hayat Yar Khan, Dubai

When I received this message from him I was so happy, that I immediately shared with CPS members to read it out to Maulana.

I continued these efforts of Quran distribution, gifting copies of Maulana's material to others and interacting with Maulana whenever I was in Delhi.

Maulana always said that we all think that we have a lot of time, but in reality time is running out. I have been reminded

of this when Maulana is no more with us. I realize that we have to make the best of the time that we are left with. I hereby resolve to make this dawah mission my priority and will devote as much time and energy as I can to spread the message of God to the world.

Maulana's life's mission was to connect people to God, make them understand the purpose of their life, develop themselves accordingly and to perform dawah work.

Although Maulana is not amongst us now, but his teachings, in the form of his writings, his audios and videos will continue to guide us. We are blessed to have had some time with him.

I have come a long way in my spiritual journey but still have a long way to go.

May Allah help us move forward so that we lead our lives in such a way, as we may become deserving candidates of Paradise.

—CPS International Member

MAULANA SAHAB: MY SPIRITUAL MENTOR

Faiq Farooqi, USA

My introduction to Maulana Wahiduddin Khan Saheb has been a special blessing, Khaja Kaleemuddin Saheb, a natural mentor and teacher played a pivotal role in this, he is an able, long term disciple of Maulana Saheb. Khaja Saheb

not only provided me with Maulana Saheb's literature but also spent time satiating my appetite of several 'burning' questions arising from Maulana Saheb's literature. I am settled in US and however I absolutely love my birth-place Pakistan and understanding anyone not supporting its creation is a hard nut to swallow. Maulana Saheb is constructive critic, it took me some time to understand Maulana Saheb's logic, overlook this critique and focus on Maulana's universal message of Dawah culture and how to cultivate it!

Once I got the taste of this Islamic literature in modern idiom and simple language, my yearning for learning and engulfing more of this knowledge peaked, I started reading Maulana's books from cover to cover in hours to days and read more than 100+ of his books, including old Al-Risala magazines from the beginning of its publication, I relished it so much that I could not pass a day without reading some of his literature. Finally, the moment arrived in 2011, when I got the opportunity to meet Maulana Saheb in person!! Along with Kaleem Saheb, I picked Maulana Saheb and other CPS team members from JFK Airport.

I had an opportunity to spend some time alone with Maulana Saheb, he was a Dervesh in the true sense, from his words to his clothing to his actions, he embodied modesty (sadge). Maulana Saheb was an extremely intelligent and wise man, not only he had excellent grasp on Islamic jurisprudence, he gave me some practical advice regarding my personal life. I asked him a lot of questions in public and in private. At one point, he put his hand over my head in public and made dua. I feel like his prayer was accepted immediately and my

curious mind was clear, and since then, I still feel like I have no burning Islamic questions. Maulana Saheb also called me ‘the Rock’ in front of the team that was after the incident of Maulana’s dua, therefore I did not ask him why), however some of his very close folks told me that it is a very rare that he had called you so!!

I spent some time with Maulana Saheb again in US a few years later too and felt Maulana Saheb has provided me and his avid listeners and readers that lens thru which they can find the answers thinking positively without bias, it opens up our minds to see big things beyond our comprehension in our day to day lives. I was fortunate enough to spend some quality time with Maulana Saheb and his family and CPS team, with Allah’s mercy, Maulana’s mission is in good hands.

Being a student in spirituality, I feel that I have a stronger connection with Maulana Saheb than I ever had when he was physically living in India, I earnestly pray for his Maghfirah, his higher ranks in Jannah, an opportunity to meet and spend time with him in the hereafter and aim to continue his mission of Dawah, Peace and Spirituality inshaAllah.

Best Regards

–CPS International Member

REMEMBERING MAULANA WAHIDUDDIN KHAN

Faraz Khan, Delhi

It is quite difficult for me to express my gratitude to God for sending me to Maulana. All I can say is that he was and will remain my greatest well-wisher. He introduced me to my Creator, helped me in strengthening my relationship with my God and made me understand my purpose of life. Maulana's desire to help me or any other individual irrespective of caste, colour or creed was so strong that he studied science and allied subjects for more than two decades to address the mind of people of the modern age. Above all he used to do dua for us in seclusion with tears in his eyes, asking for God's special help for all of us. All his life and all his teachings were based on Quran and authentic hadith, he moulded his entire life in such a way so that he can present God's word as it is to mankind.

His love for humanity can be understood through his willingness to meet anyone at any time. He was never hesitant to attend to phone calls, even during his last few months when he was around 96 years old and was too weak to move. I remember he used to wake up in haste on hearing the phone ringing. In his last few months due to extreme fatigue he often used to slip into deep sleep during the day

but once he told aapa (Farida Khanam, Maulana’s daughter) that if anyone is here to meet me, wake me up to attend that person, even if you have to throw a stone at me.

His genuine concern for all of us was so deep that he once said ‘that after hammering you (which was for our betterment) I used to hammer myself even more, I will do merciless introspection for finding out if I am practicing what I am preaching or not’.

To share the goodness that Maulana has left for this world, I will invite everyone to read his books, watch his videos, listen to his audios to understand God’s plan for humanity, to understand the purpose behind this spectacular phenomenon called life, in the most scientific, easy and understandable way.

–CPS International Member

HOW MAULANA WAHIDUDDIN KHAN CHANGED MY LIFE

Kouser Izhar, CPS–USA

I was mesmerized, with tears in my eyes, watching and listening to every word Maulana said in his speech at RIS convention in Canada. As I remember he said, “What a thrilling idea, we can complete the incomplete mission of Quran in present age, which is the age of peace. It is an age of opportunity explosion, we can fulfil the mission started

by the Prophet of Islam, with one exception that we should not engage in any type of violence.”

Maulana was speaking of my mind and invoking the subconscious calling I have been having throughout my adult life. I was searching for the purpose of my life and trying to fulfil it through charity, volunteering and social work, yet I was still not satisfied with my life, until I met Maulana Sahib who changed my life.

I met the exceptional Maulana Wahiduddin Khan in Aug-Sept 2015 when he was invited by the US Institute of Peace, Washington DC, and later to ISNA, Houston and finally to the RIS convention Canada. I tagged along with the wonderful CPS team to all his events and watched him speak on topics of Peace, Discovery of God, Creation Plan of God, Wisdom, Dawah Work, Positive Thinking, Spirituality, Spirit of the Present Age, as well as “what is the role and purpose of US Muslims”.

I had considered myself as an outspoken person, but I wanted to stay silent and listen to Maulana talk and absorb the nuggets of wisdom from his lectures and thought-provoking discussions on various topics. He was pious, a genuine embodiment of simplicity, a high level intellectual thinker, a humble being who was keen on knowing others, helping them find their purpose in life and unleash their latent potential and he was very clear in his speech, analysis and thinking.

Maulana advised me to start the dawah mission right away as soon as we discussed the goals of my life. When I told him that I had not even read the Quran entirely, so how I could jump into this mission without any preparation. His gave a

classic reply: “The infant can learn to swim as soon as the expert instructor drops him in the water.” Then he advised that I can learn to prepare for dawah work and develop my mind and personality as soon as I am in the process of Quran distribution. He advised me to read Tazkirul Quran at least two times, and start to read the books and listen to his lectures.

I did what my mentor advised me to do. I am on a journey to the dawah mission and I pray to God that He helps to keep me on this till my end. I have been reading Maulana’s books which explain the Quran and Hadith. They are guiding me personally, helping me build a relationship with my Creator, and helping me follow in the footsteps of Prophet Muhammad (may peace be upon him). Every time I read the books and listen to his lectures, they help me to develop right thinking, decondition my mind and rediscover myself. However, my greatest learning started when we started study circles of Maulana’s books and engaged in discussions and listened to others’ views.

I am thankful to Maulana for his greatest contribution in writing hundreds of books on the Discovery of God, Prophetic Wisdom, Applying the Quranic and Prophetic principles in our lives, and directing us all to our true purpose in life. We have started various study-circles daily with women and children here in the United States as well as in Pakistan, and most of us have started dawah missions in different places and these are growing Alhumdillilah.

I pray for the highest rewards for Maulana Sahib. May Allah SWT grant him Jannatul Firdaus and gather us all together in Paradise! Ameen!

ABBA JI YOU ARE THE EPITOME OF “SIMPLE LIVING HIGH THINKING”

By Divya Arora

I will always remember you as a great human being who always listened to people and spoke with so much wisdom. When I came to meet you at C-29 Nizamuddin West, we became one family and since that day we have laughed together, cried together and learned from one another.

Papa (Dr Promod Batra) always quoted you in his seminars and shared with me inspiring thoughts that came from you. Though you were so much knowledgeable, you respected Papa and listened to his ideas. You gave him the honor and respect.

My Mom (Mrs Adarsh Batra) would come and “bulldoze you” with her suggestions and you listened to her so patiently. You never showed or even hinted that you are “Maulana ji – the world leader, hugely respected in the world and in top 50 Muslim leaders in the world.” You listened and indulged her and did what she asked. She spoke in her loud voice and you replied in your calm and peaceful voice. Once Arun Shorie and other people were also in the house and they all looked at Mom thinking who she was and you very nicely listened to her and agreed to whatever she said.

When Mom passed away you came to our house at G-42 and sat with us. We were quite upset and you in very calm and assuring voice told us to accept it and move on. You gave us the courage and strength to deal with the loss. The very fact that you climbed the steps and spend so much time with us showed the love you had for her. I will always cherish that memory.

Your aura is so powerful that when anyone comes in front of you – they bow down to you naturally. Your wisdom shows and it makes the other person listen to you and respect you. I was always in awe of you. I always felt you knew... everything.

I am honored and truly blessed to have known you and be part of your family.

I believe in “When we lose a loved one here on earth, we gain an angel in heaven that watches over us”. Allah may now feel that He needs you now and maybe that is why He has called you to Him. However, you will remain with us always. Keep showering your blessings on all of us. Bless us with wisdom and humanity.

New Delhi, 22nd April 2021

A BENEFACTOR OF HUMANITY

Hanif Salat, Dubai

The following verses from Chapter Ya Sin of the Quran reminds me of Maulana Wahiduddin Khan:

Then, from the furthest part of the city, a man came running. He said, “My people, follow the messengers. Follow those who ask no recompense of you and are rightly guided. Why should I not worship Him who has brought me into being, and to whom you shall all be recalled? Shall I take others besides Him as gods? If the Gracious God should intend me any harm, their intercession will be of no avail, nor can they deliver me. In that case I should indeed be in manifest error. Indeed, I have believed in your Lord, so listen to me.» We said to him, “Enter paradise,” and he exclaimed: “Would that my people knew how my Lord has forgiven me and placed me among the honoured ones!» (36:20-27)

In the above verses of the Quran, I believe the ‘man came running’ refers to men like Maulana of every age and era. In a life spanning over nine decades, Maulana kept on exhorting the people to realize the Creation Plan of God. In his interactions and in his writings, one thing that stands out is that he was so desirous of people to live a God-oriented

life. For much of his life, his addressees failed to listen to him. They even opposed him.

At many instances in the Quran, the same aspect of the rejection of prophets and sane advisors is repeated. This is the sad history of humankind. Whoever tried to awaken the world was either killed or ostracised. This is the state of affairs of the Muslims, more specifically of the Muslims of the sub-continent. Whoever calls for introspection and reform is branded as a foe. This psychology is described in the Quran thus:

To Moses We gave the Book and sent a succession of messengers after him. We gave Jesus, son of Mary, clear signs and strengthened him with the Holy Spirit. But, whenever a messenger came to you with something which you did not desire, you grew arrogant, calling some liars and slaying others. (2: 87)

Maulana Wahiduddin Khan passed away recently. He strived all through his life to convince the Muslims that the attitude of confrontation was destructive and detrimental to their interest. He believed in rejuvenating the community through knowledge, intellectual development and sheer hard work. He said that there are inherent reasons that only the weak are targeted and persecuted. The majority of the community refused to heed and labelled him an enemy. Even to the extent that a price was put on his head by the militants of Kashmir.

The sooner the Muslims realize their folly, the better, for it is not only about their fate in this world but more importantly the Hereafter.

My association with Maulana Saheb dates back to the day in 1990 when he was the guest of honour at a function in Nagpur where the Chief election commissioner T. N. Seshan was the chief guest. I along with two of my friends, Abdul Ghafoor Parekh and Abdul Salam Akbani went to meet him at the hotel where he was staying. On my inviting him to my home for lunch, he declined saying his flight to Delhi is at midday. I asked him if I could join him for fajr prayer and thereafter take him home for breakfast. He smiled, and said there is always time at fajr.

Maulana Saheb, being a very humble soul, never failed to appreciate the words and deeds of lesser souls like myself. He made it a point to make notes of what he appreciated. When I said, 'Allah has distributed pain and pleasure in equal measure.' He asked me to explain and write it down for him. I wrote, "This test of life is designed in such a way wherein pain and pleasure are distributed in equal measure. If a graph could be generated, it would show that the spikes of happiness and sorrow would be almost identical among all individuals, just like an ECG or an EEG on normal humans. It is the mind which experiences pain and pleasure. There is no soul which has not experienced his moments of happiness and loads of sorrow."

Maulana Saheb was a gifted writer and his contribution to Islamic literature in English and Urdu is tremendous. His masterpieces were God-Arises and Muhammad: the Prophet of Revolution. He shall always be remembered for the crisp and piercing articles in the Urdu monthly Al-Risala and its English version now published as Spirit of Islam. His short

articles, woven with everyday incidents, carried a message full of wisdom.

I shall always cherish the fond memories of my good fortune to have Maulana Saheb as our guest on many occasions in Nagpur and Mumbai. In all honesty, Maulana Saheb's association has been a huge contribution in my journey of Discovery of God.

I offer my sincere prayers for him. May Allah bless him with the best reward in Paradise. Aameen.

MY MIRACLE WORKER

Mohammad Asad Pervez, CPS–USA

Hellen Keller, deaf and blind since infancy, wrote in her autobiography, 'The Story of my Life', that before she met her teacher, Anne Mansfield Sullivan, her state was of a ship at sea in a dense fog, tense and anxious waiting for something to happen and having no idea how near the harbour was. She wrote, 'light! give me light! was the wordless cry of my soul.' Helping Hellen Keller realize her potential was such an undertaking that a biographical play on Anne Sullivan was titled 'The Miracle Worker.'

When it came to understanding religion and God, my case was no different than Hellen Keller's. Blind and directionless. Knowing my existence but unaware of my state; internally calling out for light. After having met Maulana Wahiduddin

Khan and reading his works and books brought out the best in me. The fog cleared, and my empty spiritual ship found direction, purpose, and above all, a harbour. Maulana Wahiduddin Khan was my miracle worker. He taught me values and virtues, which brought out the best in me. He helped me discover my potential when all felt lost. He shaped me into someone who could walk among society with a heart that holds no malice for anyone. He helped me find peace, and above all, he helped me discover God. He left a legacy for generations. A legacy I will take forward.

INDIA'S ISLAMIC SCHOLAR MAULANA WAHIDUDDIN KHAN DIES OF COVID-19

Khan, 96, authored more than 200 books, including a two-volume commentary on the Holy Quran.

Indian Islamic scholar and peace activist Maulana Wahiduddin Khan has died in the capital New Delhi after contracting novel coronavirus, his family members announced. He was 96.

Khan was recently admitted to a hospital in New Delhi after testing positive for COVID-19.

“The great Islamic scholar Maulana Wahiduddin Khan breathed his last, late this evening. Doctors failed to revive his sinking heart. Pray for his maghfirat [penitence] and high station in Paradise. Amin,” Zafarul Islam, Khan’s eldest son, tweeted on Wednesday.

The author of more than 200 books, Khan has been honoured with several awards. This year, he was awarded the Padma Vibhushan, India's second-highest civilian honour.

Islamic scholar Maulana Wahiduddin Khan was buried at noon today in Panjpeeran Qabristan near Basti Hazrat Nizamuddin. Buried in same qabristan are his mother Zaibunnisa and his wife Sabia Khatoon. Seen are his grandsons lifting his body to place in grave. Pl pray for his maghfirat. pic.twitter.com/LuPuEyIMRQ

— Zafarul-Islam Khan (@khan_zafarul) April 22, 2021

Born in Azamgarh, India, in 1925, Khan has been internationally recognised for his contributions to world peace.

In 2009, Georgetown University in Washington, DC's list of 500 Most Influential Muslims of 2009 named him "Islam's spiritual ambassador to the world".

In 2001, he established the Centre for Peace and Spirituality to promote and reinforce a culture of peace. Khan went on a 15-day Shanti Yatra (peace march) through the western Maharashtra state in the wake of the demolition of the 16th-century Babri Mosque by Hindu hardliners in the state of Uttar Pradesh in 1992.

Indian Prime Minister Narendra Modi said he was "saddened" by the news of Khan's loss.

"He will be remembered for his insightful knowledge on matters of theology and spirituality. He was also passionate about community service and social empowerment.

Condolences to his family and countless well-wishers. RIP,” Modi wrote on Twitter.

India’s President Ram Nath Kovind said he was “deeply grieved” by the demise of Khan.

“Maulana Wahiduddin made significant contributions to peace, harmony and reforms in the society. My deepest condolences to his family and well-wishers,” he said.

SOURCE: NEWS AGENCIES

www.aljazeera.com/news/2021/4/22/india-mourns-scholar-maulana-wahiduddin-khan

RENOWNED ISLAMIC SCHOLAR MAULANA WAHIDUDDIN KHAN

By Desk Report, April 22, 2021

Renowned Islamic scholar and peace activist Maulana Wahiduddin Khan died of coronavirus on Wednesday evening. He was 96.

He was admitted to Apollo Hospital in Delhi on April 12 after being tested positive for the infection.

Maulana Wahiduddin Khan was honoured with the Padma Bhushan – the third-highest civilian award in India- in 2000. In January this year, the government had announced that he would be awarded the Padma Vibhushan, the country’s second-highest civilian award.

He wrote over 200 books on several aspects of Islam and established the Centre for Peace and Spirituality to promote interfaith dialogue.

Indian Prime Minister Narendra Modi expressed sadness over the death of Maulana Wahiduddin Khan and said he will be remembered for his insightful knowledge on matters of theology and spirituality.

Born in Uttar Pradesh's Azamgarh in 1925, Maulana Wahiduddin Khan studied at a traditional Islamic seminary, the Madrasatul Islah, in Sarai Mir, near Azamgarh in 1938 to receive religious education.

www.dailytribunal24.com/2021/04/22/renowned-islamic-scholar-maulana-wahiduddin-khan-dies/

PADMA AWARDEE
MAULANA WAHIDUDDIN KHAN
DIES OF COVID-19 AT 96, PM MODI
REMEMBERS ISLAMIC SCHOLAR

Padma Vibhushan awardee and renowned Islamic scholar Maulana Wahiduddin Khan died after testing Covid-19 positive in Delhi. PM Modi condoled his demise, remembering his insightful knowledge on matters of spirituality.

India Today Web Desk, New Delhi

Family sources said he breathed his last at Delhi's Apollo Hospital.

He was admitted to the hospital on April 12 due to the coronavirus infection.

Prime Minister Narendra Modi expressed sadness over the death of Maulana Wahiduddin Khan and said he will be remembered for his insightful knowledge on matters of theology and spirituality.

“Saddened by the passing away of Maulana Wahiduddin Khan. He will be remembered for his insightful knowledge on matters of theology and spirituality. He was also passionate about community service and social empowerment. Condolences to his family and countless well-wishers. RIP,” PM Modi tweeted.

<https://www.indiatoday.in/coronavirus-outbreak/story/padma-awardee-maulana-wahiduddin-khan-dies-of-covid-19-at-96-pm-modi-remembers-islamic-scholar-1793699-2021-04-22>

A THINKER IN THE EYES OF SCHOLARS

Dr. Tauseef Ahmed Parray

Disagreements apart, Maulana Wahiduddin Khan was a prolific author, an erudite scholar, and one of the globally renowned Indian Muslim scholars of Islamic thought. Maulana Wahiduddin Khan (hereinafter MWK) was born

on 1st January, 1925 at Azamgarh (UP) and died, due to Covid-19 complications, on 21st April 2021 (at Apollo Hospital, New Delhi). A leading scholar of Islamic thought among contemporary Indian Muslims, an Islamic spiritual leader, a Quran commentator, and an ardent advocate of peace, harmony, pluralism, gender justice, interfaith dialogue and social harmony, he founded 'Centre for Peace and Spirituality' in 2001 (New Delhi). Being well versed in classical Islamic learning and modern sciences, his mission was the establishment of world-wide peace and he features in 2009 edition of *The Muslim 500* (*The World's 500 Most Influential Muslims*) wherein he was described as 'Islam's Spiritual Ambassador to the world'.

He authored over 200 books on Islam and its diverse aspects—ranging from Quran, Sirah/ prophetic wisdom, theology, morality, spirituality, non-violence, peace/ peace-building, to gender studies and Islam and science. Though he wrote mostly in Urdu, but many of his work have been translated in Arabic, Hindi, English and various European languages as well. He also wrote commentary on the Quran—*Tazkir al-Qur'an*—and it has been translated into English as well (a full list of his books can be accessed from www.cpsglobal.org).

A recipient of various national and international awards, MWK died at an age of 96, on 21st April 2021 at Apollo hospital New Delhi after he tested positive for COVID-19. His son, Dr(s) Zafarul Islam Khan and Saniyasnain Khan, and grandchildren (Maria Khan, Sadia Khan, Raamish Siddiqui) announced his death through social media (Twitter and

Facebook). His death was mourned not only in the sub-continent but globally as well. His death has indeed created a big void, which is impossible to fill, in the scholarly world. The President of India, Ram Nath Kovind, and Prime Minister, Narendra Modi, also tweeted about MWK's death on 22nd April, expressing grief over his death, and remembered his "significant contribution to peace, harmony and reforms in society" and "his insightful knowledge on matters of theology and spirituality", respectively. Prof. Amitabh Mattoo, a renowned academic, in his Tweet mentioned him as a "scholar, theologian, writer and a great peacemaker". Syed Sadatullah Husaini (JIH president), in a condolence message, said: "Maulana Wahiduddin Khan was undoubtedly an outstanding thinker who had a profound impact on our times. Maulana's role in uniting different religious groups in the country and in creating an atmosphere of dialogue and discussion between them is unforgettable. the efforts of the late Maulana to present Islam in a modern style and with strong scientific and logical arguments will always remain his abiding legacy".

His death caused a wave of sorrow and grief not only in India but abroad as well, and a glimpse of this can be had from the headings of various news reports and obituaries published in various newspapers, magazines, and online portals—(inter) nationally:

"In Maulana Wahiduddin Khan, India loses an advocate of inter-religious harmony to Covid-19: MWK dispelled false notions about Islam, and called for peace and harmony in the country" (Shubhangi Misra, The Print, 22nd April)

“India Mourns Islamic scholar Maulana Wahiduddin Khan”
(Aandolu Agency, 22nd April)

“Maulana Wahiduddin Khan was an Islamic scholar who believed in dialogue”: MWK saw his mission to help the world rediscover that the essence of Islam was peace
(Amitabh Mattoo, The Indian Express, 23rd April)

“Maulana Wahiduddin Khan: the advocate of religious harmony who told Muslims to relinquish Babri claims”
(Manoj C G, The Indian Express, 23rd April)

“Wahiduddin Khan, the Maulana who brought about a revolution in the Muslim world, dies of COVID-related complications” (Ziya Us Salam, Frontline, 23rd April)

Various scholars have evaluated his works and thought and the aim of this write-up—as a mark of tribute to MWK—is to present a summary of some of the significant writings, of recent past and of the recently published obituaries, giving us clearly ideas how his work and thought have been evaluated and received over the years globally.

Dr Yoginder Sikand (an Indian writer/ academic and currently a freelance researcher based in Bangalore) has done a good research on MWK and in one of his research works (published in *Islam and Christian–Muslim Relations*, 2003), he describes MWK as “one of India’s best known Islamic scholars”, whose “close involvement in the Jamaat-i-Islami and the Tablighi Jamaat” in the formative phase of his career-as-scholar and “a deep concern with the growing problem of Hindu–Muslim conflict in India ... provide the general context for an examination of the development and

maturation of Khan's own distinct understanding of Islam and of its place and role in the modern world".

In 2006, Prof. Irfan A. Omar (Associate Professor, Theology Department, Marquette University, USA) contributed a chapter to Ibrahim Abu-Rabi's *The Blackwell Companion to Contemporary Islamic Thought* in which he described MWK as "a leading scholar of Islamic thought among Indian Muslims today", who "combines knowledge of traditional religious sciences ('ulum al-din) with the cultural, socio-political, and ethical discourse of his times".

Dr Muhammad Seedat (Institute for Social and Health Sciences, University of South Africa), has evaluated MWK's works on peace and peace-making/building as a "representative of a socio-normative approach to social justice" in his research on MWK's conception of Peace and its relevance in contemporary Islamic thought (published in *South African Journal of Psychology*, 2006).

Prof. Dietrich Reetz (Free University Berlin, Germany) in his research on "Muslim Grassroots Leaders in India" (published in NBAR's *Who Speaks for Islam*, 2010) mentions that MWK "preaches a non-sectarian combination of Islamic scholarship, Sufi traditions, and New Age influences, especially by networking through his journal *Al-Risala*".

Prof. M. A. Muqtedar Khan (University of Delaware, USA) in an encyclopaedia entry on MWK (in *Oxford Encyclopaedia of Islam and Politics*, 2014, I: 691-92) writes: "In spite of [all the] controversy surrounding his thought and politics, Maulana Wahiduddin has for decades enjoyed a reputation

as a thoughtful, independent and critical Muslim thinker in India.”

Dr. M. R. Anjum and Bilal Ahmad Wani, in their co-authored study on “Concept of Peace in Islam: A Study of Contributions of Maulana Wahiduddin Khan to Peaceful Coexistence” (International Journal of Scientific and Research Publications, 2017) concluded that the “peace, spirituality and Dawah are the values that occupy a place very close to the heart of Maulana. These in fact form the very core of his religious philosophy”.

Dr Gowhar Quadir Wani (presently a faculty member of Islamic Studies at IUST, Awantipora) sums up MWK’s *Tadhkir al-Qur’an* (in *Quran Interpretation in Urdu—A Critical Study*, 2019) in these words: “Wahiduddin Khan has done a commendable job in presenting the Qur’an as a book of admonitions. His commentary finds its significance in that it is equally useful for both scholarly people as well as laymen for it focuses on the simple divine message that appeals to the human nature in a catchy way”. About the English version of *Tazkirul Quran*, *The Quran—Translation and Commentary* (2011; edited and translated by his daughter Dr Farida Khanam; retired professor of Islamic Studies from Jamia Milia Islamia, and current Chairperson of CPS International), Prof. Abdur Raheem Kidwai (Aligarh Muslim University) in its review (in his *God’s Word, Man’s Interpretations*, 2018, pp. 58-63) writes: MWK is a “prolific Indian scholar of Islam. He has been remarkably successful in exploring and conveying energetically and effectively the divine notes of admonition and reminder which permeate the Quranic text”. In his final analysis,

Prof. Kidwai describes MWK's Tafsir, "notwithstanding some serious shortcomings" as a "substantial addition to the tafsir corpus in English, especially in view of its forceful, inspiring elucidation of the main articles of the Islamic faith". Similarly, Dr Reiko Okawa (Meiji Gakuin University, Tokyo, Japan) in her study on "Wahiduddin Khan's Reading of Peace and Spirituality in the Scripture" (International Journal of Islamic Thought, 2019) attempted to "illustrate how Khan created a peaceful understanding of the Quran in contemporary India" by focusing on "the background to Khan's thought" and "the features of his interpretation of the Quran". She concludes that "Khan's interpretation, deeply reflecting his own ideas and containing messages to minority Muslims, provides three main remarkable themes, being scripture, spirituality and peace."

It is noteworthy to mention that many research works (PG to PhD) have been carried on MWK's life, works and thought in the recent decades in various universities of India.

From the above assessment, it becomes evident that MWK's scholarly output was enormous, and his coverage of subjects was diverse. Though one may have many disagreements with MWK's thoughts on certain religious/ theological and political issues—expressed in his various works, including his monthly al-Risala and his Tafsir—but no one can deny profundity of his scholarship, diversity and richness of subjects he covered, his lucid but captivating style, his ability of expressing complex scholarly subjects with great brevity, and his rational way of interpretation of Islam, and things Islamic. "He was one of the masters of modern theology and his contributions will continue to benefit the world of

Islamic academia”. He interpreted Islam simply but logically, laden with historical evidences and rational/ scientific interpretation/ explanation—much apt and appealing for the (post)modern readers(hip). MWK’s death is indeed a great loss to the humanity at large. May Allah accept all his good deeds and forgive for his lapses!!

The author is Assistant Professor, Islamic Studies, at GDC Sogam, Kupwara (J&K).

THE RELEVANCE OF MAULANA WAHIDUDDIN KHAN’S TEACHINGS IN THE CURRENT TUMULTUOUS TIMES

Dr. Rafia Kazim

Assistant Professor, Hyderabad

Maulana Wahiduddin Khan, an Islamic scholar of repute, succumbed to Covid-19 on 21st April 2021. It was as much a personal loss as it was professional. He possessed an aura of a saintly persona, who was a true follower of the Prophet’s teachings and tried to inculcate them in his daily, banal activities.

Compared to his fellow scholars, Maulana was more media friendly and tech-savvy, and was seen by many as the face of liberal and modern Islam. He has to his credit some 200 books and numerous articles on topics as diverse as theology and medicine. He was always filled with energy, enthused

with unsurpassable energy Maulana would love to indulge in discussions on the theology, history and politics. He was a polyglot, and exhibited command over Arabic, Urdu, Persian, English and Hindi both in his writings and oral communication. The notion of time ceased to exist when we would listen him lecture. I once asked him his secret of staying so energetic despite being a nonagenarian. ‘I ensure that my food is insipid and not tasty’—he quipped in his heavy tone. Having noticed the inquisitiveness on my face, he tried explaining his unusual predilection for bland and tasteless food, “One tends to eat more if food is tasty. Insipid food kills our appetite. Thus the secret of good health is to have frugal meals. One should avoid over indulgence of any kind, over eating was even proscribed by the Prophet who himself was a sincere frugal eater”. Maulana and his simple living also reflected his affiliation to the Gandhian ideals of minimal living.

Earlier Life- A True Practitioner of Non-Confrontation

I was fortunate enough to have visited his place of birth at Badheria in Azamgarh district. He hailed from a landed family who had migrated from Afghanistan centuries ago. He studied at the local seminary of Sarai Mir. But never was his persona pinioned to the orthodoxy of Islamic learning. He broadened by his vision of embracing modern education and the English language, tried to explain Islamic exigencies through a scientific approach. I remember how nicely he explained to us, in one of his Sunday morning congregations, the history of early Islam and its non-confrontationist

approach towards other faiths. The Prophet was known for his humanitarian spirit and it is said that he was often approached by feuding tribes to arbitrate on their behalf.

Maulana Sahab, as he was lovingly addressed by his protégés, would always lower his gaze while communicating with unrelated women in a gentlemanly gesture. A true believer in the peaceful co-existence of various faiths, he ardently followed a non-confrontationist approach even in his life. He was in favour of ending the long dispute between Babri Masjid and-Ram janmabhoomi by voluntarily handing over of the disputed land by the Muslims to the Hindus. Unfortunately, for his bold stand on this issue his own co-religionists turned against him. Then there were others who saw it as an act of blasphemy for speaking in favour of the construction of Ram mandir. Not little did anyone notice that all this while Maulana Sahab was doing just what the Prophet himself would have approved of, i.e., to avoid confrontation with fellow human beings.

Another significant lesson that one could follow from Maulana Sahab's life is his insatiable zeal for learning newer skills. In a very unconventional manner he proved to the world that a product of Islamic seminary could write brilliant books in the English language and could establish his own independent publishing house. Many of us would, forever, remain indebted to him for simplifying Quranic teachings in the most lucid and comprehensible language. He also made concerted efforts towards the dissemination of Islamic teachings for children in the genres of fiction,

thereby making it easier for children to understand the Islamic ethos.

There were many facets of his personality that were unknown to his admirers. For instance, he championed the cause of women. As a visionary father he ensured that his daughters were schooled in both Islamic and modern-secular epistemologies. He was a strong advocate of freedom of choice, and on several occasions he personally demonstrated his support for those women who made difficult choices in their lives, that would have, otherwise, offended many a traditional Muslims. Maulana Sahab was an erudite personality; he understood the importance of good education and vehemently supported women's education. His unflinching support for women's rights is reflected in his innumerable books and articles on Muslim women.

Maulana Sahab has left a humanitarian legacy behind himself and it is our duty to carry forward this legacy by inculcating his teachings in our lives.

MY BEAUTIFUL JOURNEY OF MAREFAT WITH MAULANA

Khurram Islam Qureshi, New Delhi

My mother introduced me to God and Paradise in my early childhood but somehow I lost the connection during my struggles in my youth.

After a while, It so happened that due to some personal challenges, I came in contact with Maulana Wahiduddin Khan Sahab about whom I had heard from my mother. It was the starting point of a beautiful journey full of Marefat. Not only Maulana re-introduced me to God and Paradise at a much higher level of realization but he also inspired me and gave me a higher purpose in life.

I soon became an active CPS member. His inspiration and guidance to become a ‘program maker’ with an ‘I will do it spirit’ created a mental storm in me and my mind exploded with ideas. Networking involving new team formation, Quran distribution and Hindi translation of Maulana’s works became my target focus. This work was greatly appreciated by Maulana as he would often discuss at length on the progress of work. He would be very happy whenever I would share news about new team formation or new books getting translated in hindi.

I had asked him once about a Master formula that would save me even when I am totally destroyed, He gave a long thought and said —

“Allah ko hamesha yaad rakhna, usey kabhi bhoolna naheen”
“Always remember Allah, never forget him”

I discovered a small child hidden somewhere in him. Whenever I visited him he would talk to me about aeroplanes at length with much awe and admiration even until his last days. He often exclaimed that he had been so fascinated by aeroplanes since the time he was a small child.

There have been many instances in my life when I had gone to maulana totally broken down but his mere presence made

me positive and full of hope. His life-long advice to all the CPS members was to remain positive in all situations and not to harbour any negative thoughts about anyone. Even his last advice to me was to respect my wife and people of other faiths in particular and eliminate any negativity from my heart. He taught me the importance of PEACE.

I will never forget the love and affection he showered on me and my family. I would say that he has prayed for us more than I had prayed myself. The void maulana has left behind cannot be filled. I hope and pray that we are able to live in paradise with him permanently.

—CPS International Member

TRIBUTES TO MAULANA WAHIDUDDIN KHAN

Noted personalities from India and abroad continue to offer condolence and pay tribute to Maulana Wahiduddin Khan. Maulana passed away on April 21, 2021.

I have high regard for Maulana. We have appeared on many occasions together. He has always spoken with great wisdom and understanding. My message to him is only one of high regard and respect. —*Dr. Karan Singh: Indian Politician*

Humanitarian and Spiritual Leader: Maulana Wahiduddin Khan is very renowned spiritual leader of our country and he has great depth and understanding. In India I call him Bhishma Pitama the eldest of our spiritual wealth of our

country and his way of peace gives a new understanding about Islam, Islam's tenets of peace, I think that is most needed today, where there is so much fractionalism, fanaticism and small mindedness, Wahiduddin Khan's philosophy and his interpretation is most valuable. I think it's greatly needed in the world today. He has that composite nature of understanding, accommodating other viewpoints as well, and harmony in diversity is one of his main sutras. I think it's a very valuable mission aimed at bringing peace to people. —*Sri Sri Ravi Shankar*

I am encouraged by the work that he is doing, in particular, the emphasis on the primacy of peace. It is so important in our world and particularly in this 21st century when there are so many different religions all intermingling with one another, so many other different perspectives of life. It is extremely important that we learn how to live together well and that means we need to work actively for peace. Peace is not a concept, a thing that happens without people doing things, you need to work for peace, to promote peace and certainly the work that Maulana is doing. I would encourage him and people in all religions to work for that deep peace and that deep understanding which I think is the way forward for our work in the 21st century. —*Bishop Richard Ian Cheetham: Bishop of Kingston, Church of England*

A great champion of interfaith dialogue and harmony, he believed in the power of dialogue (rather than debate which provokes strife and negativity). —*Amitabh Mattoo: Professor, Jawaharlal Nehru University*

It was after a terrorist attack in the late nineties that a meeting was held in India International Centre, New Delhi. Among the speakers was the name of Maulana Wahiduddin Khan. I went to listen to him. What would he say?

I found a tall, majestic looking man with a beautiful turban and a grey beard telling me, “The word Islam means peace.” His eyes filled up and his throat tightened as he said, “Let us not misunderstand a religion on the basis of the acts of some miscreants....”

That was my first meeting with Maulana Wahiduddin Khan. That was my first discovery of Islam.

Maulana Wahiduddin Khan was a gentle compassionate teacher of Islam, he looks at the world and its living beings as a beautiful creation to be enjoyed, respected and learnt from. We had the pleasure of learning from him. —*Sudhamahi Regunathan: former Vice-Chancellor, Jain Vishwa Bharti Institute*

I am much saddened by the passing away of the most revered Maulana Wahiduddin Khan who left us on 22 April 2021.

Maulana Sahib was a true holy leader in this complicated world of our times. His liberal approach to religion and his humble life style mark him as an outstanding religious leader. His needs are minimum and his deeds are total and all-embracing. I clearly remember him saying in a public talk “if a small car takes me to where I have to go, why should I have a bigger and a luxurious car”. His scholarship not only in Islam but also other religious and spiritual traditions is exemplary.

In my humble efforts of promoting inter-religious understanding and harmony which is one of the life missions of His Holiness the Dalai Lama, I cherish Maulana Sahib’s patronage.

I offer my deep-felt condolences to all the family members and members of CPS International—Center for Peace and Spirituality, for the huge loss. —*Lama Doboomb Tulku*

I just received news yesterday that yet another of our ‘Mountains’ has passed. Maulana Wahiduddin Khan, born in 1925 in a small village in India, I was graced to meet some 20 years ago in Harrow when he was on a rare visit to the UK. He very kindly received me and my young daughter in his hotel room where he was staying. I immediately asked if I could photograph him the following day which we did in the gardens of the hotel. I was always struck by his deep calmness, compassion and inner beauty. I always wished I had the opportunity to rephotograph him as he became only more luminous in his later years. Unfortunately, I was unable to make that journey. He spent a lifetime serving God and people. One small consolation for us is that when these great people die, they become more active in the spiritual world. —*Peter Sanders*

A PERSON PERSONIFIED – PAR EXCELLENCE!

Man of Peace Mission & the work of Hazrat Maulana Wahiduddin Khan is no less than a light house for righteous life – so much rational, scientific approach & balanced pampering & hammering to place his disciples on the right track of dawah. He is with us through his peace based Islamic Ideology. A man of century par Excellence. A person personified.

Ya Allah! please keep him near your Arsh, Ameen.

May Allah grant his noble family all required Strength & Patience to bear this loss, Ameen! —*Anjuman-I-Islam’s Kalsekar Technical Campus*

Books of Maulana Wahiduddin have changed minds of millions of people, I am one of them. He spread real message of Islam in a practical way. May rest in peace. —*Abdul Ghani Mir*

Maulana Wahiddudin sb, went to his heavenly abode during the Holy month of Ramadan, befitting a great scholar of Islam. May Allah give us the strength to understand, cherish and share his life work with others. —*Tariq Zaman, Lahore*

On sad demise of our spiritual teacher and Great Scholar I recalled a very mournful Elegy...once it was offered on death of IBN Kathir...I dedicated this one to Maulana Wahiduddin KhanLovers of Knowledge and who are in the way of searching Allah Almighty are sad at your departure and their tears are so many that they do not cease. Even if they had shed blood with tears, O Maulana, that was not enough Justice for you...May Allah grant him high rank in paradise. —*Haroon Mir, Advocate High Court, Lahore*

Deeply saddened by the demise of one of the greatest intellectuals and Spiritual Scholars of our time Maulana Wahiduddin Khan. I have great experience of meeting Maulana Sahab personally many times and shared a great intellectual bond with him. Every word of him was full of wisdom and knowledge. I have seen this great man with Amazing spiritual powers and I always felt and received those spiritual vibes from him whenever I met him.

I still remember meeting him in 2012 and hugging him and I felt deeply touched by his spiritual warmth. Maulana Sahab gave me title of Peaceful Hero.

Maulana Wahiduddin Khan was full of Knowledge and Wisdom. He was very pious and God fearing Soul. He loved

every Human and in fact all creations of Almighty. He was very Kind and upright.

Maulana Wahiddudin is the Peace Ambassador to the world. Maulana Sahab will be remembered forever. This I say shattered me badly. Maulana Sahab was indeed a man of par excellence and what today I am is all owing to his interpretations of Islam in a contemporary and enlightened manner rather than traditional one. Last day I happened to recommend his translation to one of my friends. I owe credit to him because of saving me from the darkness of conservatism too.

—*Abdul Sattar Abro*

Absolutely heart-rending news, I've been an avid reader of Maulana Wahiduddin Khan's works. As of yesterday, I gave a friend of mine his book, *The True Jihad* and asked if she could pray for him. He was an inspiration to us all and our ideologies apart, he was a righteous and upright man. His virtuoso is beyond my comprehension. He will be remembered and will be loved till eternity. —*Amir Magasi, Hyderabad, Pakistan*

Brother Tariq a Badr, Maulana was my spiritual teacher I can never forget him. May God bless him. I am very sad. He was light of time, light has gone to my God. —*Malik Azam Bapi, Multan*

I am feeling very sad to hear this news, whenever I read him, I felt that I have found a hidden wisdom and my mind felt so relaxed. I will miss him a lot, I have never met him but today I am feeling that I have lost someone who was very near to my heart. Centuries required to produce schooler like Maulana Wahiduddin Khan. —*Faisal Abdul Rasheed*

Deeply saddened. Always prayed for your long long life. Through your teachings, I have changed my life, my vision, perception, the ability to think and behave. Although, I had the biggest wish to meet you in person. Allah SWT knows the respect, honor and regard for you in my heart. Look people, Allah has called him in this HOLY MONTH of Ramadan to meet HIM. –*Tayyiba from Pakistan*

Maulana Wahiduddin Khan Sahib, My teacher, my guide and my mentor who appeared to be a source of wisdom and knowledge of Islam, in my life. I always believed that Allah SWT chooses His servants for His work and no work in this world is better than the work of Dawah (spreading the message of Allah on earth among human beings). Sir, I will not say that I am going to miss you rather I say that you will be remembered for the teaching and knowledge you imparted in your students like me. You, being my teacher, will remain in me till my death. Being your student, may Allah help me to do justice with whatever good, He taught me through you Sir, and may Allah reward you for the noble work you did throughout your life time. May Allah bless you, forgive you, make the journey of hereafter easy for you and place you in the highest rank of Jannah in the end, Ameen! Sum Ameen! May the word of Allah which you imparted in me, be reflected in my actions with sincerity & faithfulness. We are all tearful at this loss. But we bow before the Will of Allah Almighty Who will certainly Bless the family and us with patience. –*Farid Khan*

He sincerely did his assigned work. Allah Kareem bless him more than we all pray. Ameen. So strange today in my maghrib prayers as usual (since last few days I prayed for

his Shifa) in my sajdha I today I prayed for his maghfirat and high station in Jannah. Allah Kareem un say Razi hun. Ameen –*Farhana Sardar*

A life well lived! What a great mission in life - to spread the message of Allah Pak throughout the world. A well-deserved role model for all. –*Dr. Sohail*

Indeed great loss. This put me in tears because the way sir maulana put his efforts for teaching Islam in a very true way is incredible with no doubt he is going to get highest rank in Jannah. Ameen –*Dr. Arsalan Zafar*

Maulana's death is like losing an Inspiring Teacher and a kind hearted Father for me. He will always be alive in my and all his followers' heart. –*Zubair Tariq, Rahim Yar Khan*

It saddens me!! When I was striving so hard to find my purpose in life, Maulana's books helped me a lot to find my purpose. His theological analysis was amazing which helps a person to conclude better insights about the reality of life and its purpose... Indeed this is a huge loss that can't be filled with anyone. –*Hannah Javed*

Maulana Wahiduddin Khan was an extraordinary entity, uniqueness of Maulana's voice that perhaps neither heard before nor to be heard. His incredible scholarly achievement is the political interpretation of Islam solely based on an intellectual level.

When you read his book "Tabeer ki Ghalti" you can imagine, what a high level of intellectual temperament he had.

And as of today, people who want to see the massively sophisticated analytic critique, which contains eloquence,

sweetness, norms of propriety and also reflect the deep emotions, sentiments of the author they must leaf through Maulana's books a scholarly monograph bracketing the agreement and disagreement. A gem we have lost. —*Syed Ismail Shah, Ghotki*

Rest in Peace, Maulana...

One of the greatest scholars of Islamic world, Maulana Wahiduddin Khan (97) has passed away today. He was a prolific author of 200+ books on various subjects about Islamic history, culture, wisdom, philosophy, and peaceful co-existence. May Allah bless his soul. Ameen. —*M Faisal Nadeem, Pakistan*

I feel saddened at the passing from this world of Wahiduddin Khan. I had a wonderful boon from Allah that after about two months in Islam In 1992 I took a trip with a Moroccan friend of mine to Manchester to meet a Libyan friend of his. Unbeknown to us the friend's elder brother was hosting Wahiduddin Khan in his house in Wigan. So we actually stayed there in the nearby masjid and I was fortunate to spend a few day in the presence of the Maulana. He wrote down the story of my conversion and gave me some of his books. I had a picture taken with him in which I put my arm around him but unfortunately I have lost this. I learnt much from him and this Libyan student of his and that meeting completely changed my life and made me firm in my conviction. I completely changed after that and actually left London and moved to Wigan and then Manchester. He certainly was my first guide in Islam. —*Tabib Abdulkareem, U.K.*

REMEMBERING MAULANA WAHIDUDDIN KHAN

Owaiz Aslam

In a Manichean World Darkened by Narrow Binaries, Maulana Wahiduddin Khan Sahab often stood as a Source of Light and Hope.

Maulana Wahiduddin Khan Was A Towering Tree and Epitome of Peacebuilding Knowledge. We Are Blessed With His Teachings and Values That He Has Passed Onto Us.

We Must Continue To Promote Peace and Prosperity In Our Society In A Language of Love and Logic.

May Allah Bless Maulana Wahiduddin Khan Sahab With Jannat Ul Firdaus and Grant His Work and Organization Centre For Peace and Spirituality International New Heights and Immense Success.

For Learning and Sharing about Maulana Wahiduddin Khan's Life and Literature, Articles, Work and Contributions Towards Islam, Spirituality, Peacebuilding and Interfaith and Interreligious Dialogue Log onto: <https://cpsglobal.org/>

–Interfaith Activist

मौलाना साहब से सीखा

मोहम्मद खालिद, जोधपुर

आखिरतरुखी जिंदगी ही वह हकीकत है, जिससे रूहानियत के चश्मे फूटते हैं। खुदा की मारिफत और कुरबत और इबादात को उनकी स्पिरिट के साथ अदा करना, यह सब इसी हकीकत का नतीजा है। अपने शुरुआती दौर में मैं ऐसा समझता था कि खुदा की मारिफत और खुदा की कुरबत का मिलना और इन कैफियात को पाना और इसमें जीना आम इंसान के लिए बहुत मुश्किल काम है। इसके लिए बहुत ज्यादा इल्म और दीन का आलिम होना जरूरी है। कैसे हम अपनी आम जिंदगी में इन आला कैफियात को पाने वाले बनें? लेकिन 'अल-रिसाला' और मौलाना साहब की किताबों के मुसलसल मुताले और मौलाना के संडे (रविवार) लेक्चर को बार-बार सुनना और आपस में मौलाना साहब की बातों का जिक्र करना, खयालात का तबादला करना और दुआ करना, जिसके लिए मैं यह कहूंगा कि हमने यह मौलाना से ही सीखा है। इन्हीं सबसे हमने यह सीखा कि जिंदगी की रोजमर्रा रूटीन को रेफ्रेंस बनाकर कैसे खुदा से मगफिरत तलब करनी चाहिए, कैसे इस्मे-आजम वाली दुआ की तौफ़ीक हासिल करनी चाहिए। यहाँ मैं अपने आम रूटीन का एक वाक्ये को बयान करना चाहूंगा। मैं एक मैकेनिक हूँ और मैं टैक्सटाइल इंडस्ट्रीज से जुड़ी मशीनों की रिपेयरिंग का काम करता हूँ। मशीन को रिपेयर करके चैक करके वापस लौटाते वक़्त उसकी फ़िटिंग चैक करता हूँ। एक दिन मुझे ख्याल आया कि मशीन को चेक करके मैं फिर से क्यों उसकी फ़िटिंग चैक करता हूँ, क्या मुझे अपने आप पर यक़ीन नहीं है। मैंने खुद से यह सवाल किया। मैंने अपने आपसे यह कहा कि मशीन को चलाकर मैं दोबारा चैक इसलिए करता हूँ कि मशीन उसी टाइमिंग पर चलती रहे, जिस पर उसे फ़िक्स किया गया है। यह जुमला जब मैंने अपने आपसे कहा तो मैं अचानक बेइख़्तियार रोने लगा। मैंने कहा— "खुदाया! मैं इस मशीन

जैसा भी नहीं हूँ, यह मशीन जिस टाइमिंग पर सेट है, कुछ दिनों तक चलेगी, मुझे अपने बारे में घंटों का भी यकीन नहीं है। मैं कैसे आखिरत के दिन को फ़ेस करूँगा, मैं इस टेस्ट के बिल्कुल भी क़ाबिल नहीं हूँ। तू मुझे उस दिन के आने से पहले बख़्श दे।” मैं आज भी इन लफ़्ज़ों को लिखते हुए वही कैफ़ियत महसूस कर रहा हूँ। अपनी इस बात का ज़िक्र अपने बेटे वक़ास से करते हुए मैंने कहा कि ऐसी कैफ़ियत का मिलना यह उस दिन का एक मर्तबा का इस्तिग़फ़ार है, कैसे हम दिन में सत्तर मर्तबा इस तरह इस्तिग़फ़ार करने वाले बनें।

—CPS इंटरनेशनल मेम्बर

वे आपादमस्तक मनुष्य थे

कुमार प्रशांत

मौलाना वहीदुद्दीन ख़ान की मौत उस नेक इंसान की मौत है, जिनकी संख्या दिन-पर-दिन घटती जा रही है। संख्या घटती जा रही है तो इसलिए नहीं कि ख़ुदा ने इंसान बनाने बंद कर दिए हैं, बल्कि इसलिए कि हमने इंसान बनना बंद कर दिया है। हम सभी आदमी की शक़ल-ओ-सूरत लेकर ही पैदा होते हैं। सो कह सकते हैं कि हम सब पैदाइशी आदमी हैं, लेकिन आदमी को इंसान बनने के लिए भारी मशक्क़त करनी पड़ती है। वैसी मशक्क़त के बाद जब आदमी इंसान बन जाता है, तब हमें लगता है कि यह तो पैदा ही ऐसा हुआ था! मौलाना वहीदुद्दीन के साथ भी ऐसा ही था। उन्हें देख-सुन व जानकर लगता ही नहीं था कि इन्हें इंसान बनने की कोशिश भी करनी पड़ी होगी। न कहीं शब्द फिसलते थे, न शख़्सियत कमज़ोर पड़ती थी। उनकी शख़्सियत का एक-एक ताना-बाना कसा हुआ था और मन हमेशा विनय भाव से झुका हुआ। भूल रहा हूँ कि किसने लिखा है, पर क्या खूब लिखा है—

ये नहीं देखते कितनी है रियाज़त किसकी,
लोग आसान समझ लेते हैं आसानी को।

आसान नहीं था मौलाना वहीदुद्दीन बनना!

वे इस्लाम के पंडित थे। भारतीय अध्यात्म उनकी अंतर्धारा थी। वे पहले मुसलमान थे और अंततः भी मुसलमान थे, लेकिन उसी दावे के साथ वे पहले भारतीय थे और अंततः भी भारतीय थे। आसान नहीं होता है ऐसा संतुलन साधना, लेकिन साधना सब कुछ आसान बना देती है। इसलिए जो सिर्फ मुसलमान थे, उन्हें मौलाना वहीदुद्दीन पचते नहीं थे; जो सिर्फ हिंदू थे, उन्हें भी मौलाना से ऐसी ही दिक्कत होती थी। बाबरी मस्जिद के विध्वंस के बाद वे अपनी कोटि के संभवतः पहले मुसलमान थे, जिसने सार्वजनिक रूप से कहा था कि मुसलमानों को अब बाबरी मस्जिद से अपना दावा वापस ले लेना चाहिए और उस तरफ से खामोशी इख्तियार कर लेनी चाहिए। मुझे यह तजवीज रुचि नहीं थी। मैंने पूछा— “आप मुसलमानों को न्याय के हक में बोलने का अधिकार भी नहीं देंगे?” वे बगैर किसी प्रतिक्रिया के बोले— “मैंने किसी को हक छोड़ने को नहीं कहा है। खामोश रहना भी बोलना ही है। मुसलमान— पिछले दिनों में जो कुछ हुआ है, उसका गम बताकर खामोशी इख्तियार कर लेंगे तो हिंदुओं के लिए लाजिमी हो जाएगा कि वे सच व न्याय की बात बोलें!” उन्होंने यह भी कहा कि बाबरी के बाद किसी मंदिर-मस्जिद का सवाल नहीं उठाया जाएगा, ऐसा आश्वासन मिलना चाहिए। मैंने फिर टोका था— “यह आश्वासन कौन देगा? यह तो वे लोग हैं, जो सर्वोच्च न्यायालय को आश्वासन देकर भी छल करने में हिचकते नहीं हैं। बगैर किसी रोष के वे बोले— “नहीं, यह आश्वासन भर नहीं, संवैधानिक वचन होना चाहिए। लिखित में हो और न्यायपालिका की मध्यस्थता में हो।” ऐसा कुछ होना नहीं था और हुआ भी नहीं, लेकिन मौलाना अपनी बात कहते रहे। अपनी बात बेहिचक कहना और कहते रहना उनकी साधना थी।

ऐसा नहीं था कि वे कम बोलते थे, लेकिन उनके अंदर कोई छलनी लगी थी जिससे छनकर सार भर ही बाहर आता था। इस ऊँचाई के लोग दूसरों को बहुत छोटा व तुच्छ मानते हैं, लेकिन मौलाना इतने ऊँचे आसन से कभी बात नहीं करते थे। वे मनुष्य से छोटी भूमिका में मुझे कभी मिले ही नहीं। गांधी जी के सेवाग्राम आश्रम में शाम की प्रार्थना में वे हमारे साथ बैठे थे। सभी चाहते थे कि प्रार्थना के बाद वे कुछ कहें। ऐसा होना कोई अनहोनी नहीं थी। खास मेहमानों

से प्रार्थना के बाद कुछ कहने की बात होती रहती थी, लेकिन मौलाना ने बात सुनते ही इनकार में सिर हिलाया। एकदम इनकार! लेकिन बापू जिस पीपल के वृक्ष के नीचे बैठकर प्रार्थना करते थे, वहाँ देर तक बैठे रहे। पीपल जैसे लाखों पत्तियों वाला अपना हाथ ऊपर लहरा रहा था। धीरे से बोले— “यहाँ बोलना क्या, यहाँ तो सारे पत्ते भी प्रार्थना करते रहते हैं। इन्हें सुनें हम!” दूसरे दिन बहुत इसरार के बाद वे प्रार्थना के अंत में कुछ बोले भी, लेकिन मुझे याद तो इतना ही रहा कि यहाँ पत्ते भी प्रार्थना करते हैं, इन्हें सुनें हम!

अब वह आवाज़ सुनाई नहीं देगी। मौत का मतलब ही उतनी दूर का सफ़र होता है, जितनी दूर से आती आवाज़ न सुनाई देती है, न इंसान उतनी दूर से दिखाई देता है, लेकिन एक सार्थक व पवित्र जीवन का मतलब ही यह होता है कि काल और वक्रत की दूरी पार कर भी उसकी गूँज उठती रहती है। मौलाना वहीदुद्दीन खान वैसी ही गूँज बनकर हमारे बीच रहेंगे।

वे आपादमस्तक मनुष्य थे - समता मार्ग (samtamarg.in)

मौलाना मेरे मार्गदर्शक

मयंक पुरी, फ़रीदाबाद

2016 में जब मैंने CPS को जॉइन किया, तब युवा होने की वजह से मेरे अंदर काफ़ी गुस्सा था और काफ़ी अपरिपक्वता (immaturity) थी, लेकिन मौलाना के साथ रहकर और उनके लेक्चर को सुनकर मैंने अपने गुस्से पर क़ाबू पाना सीखा और धीरे-धीरे अपरिपक्वता (immaturity) को समाप्त किया। मौलाना से मैंने बहुत-सी बातें सीखीं, जिनमें से एक बात है— अपनी ग़लती का एहसास करना और तुरंत कहना कि—I was wrong. चूँकि यह कहते ही मैं सोचने लगता हूँ कि मुझसे ग़लती कहाँ हुई। इससे मेरा गुस्सा शांत हो जाता है।

मौलाना से एक और अच्छी बात सीखने को मिली, वह यह कि हमेशा अपने से छोटे और बड़ों से सही अंदाज़ में बात करें, कभी भी नफ़रत की बोली न बोलें। मैं रोज़ना मौलाना के लेक्चर को सुनता हूँ, जिससे मुझे प्रतिदिन एक नई बात सीखने को मिलती है, जो मेरे प्रतिदिन की कठिनाइयों में मेरे बहुत काम आती हैं।

2016 में जब मेरी शादी थी, उस दिन मौलाना से मुझे एक अनमोल तोहफ़ा मिला। वह यह कि उन्होंने कहा कि आप यह सोचें कि आपको उनसे (मेरी पत्नी) अच्छा जीवनसाथी नहीं मिल सकता और उनको (मेरी पत्नी को) मुझसे अच्छा जीवनसाथी नहीं मिल सकता। उनकी कही यह बात आज भी मेरे शादीशुदा जीवन में सही साबित हो रही है। 2020 में जब मेरा बेटा पैदा हुआ, तब मौलाना ने कहा कि कभी भी अपने बच्चे को बहुत लाड़-प्यार न करें, सिर्फ़ उसके अंदर के पॉटेंशियल (potential) को जगाना है।

मुझे आज भी याद है, जब मौलाना हमारे बीच नहीं रहे, उस पूरी रात को मैं सो न सका। मुझे ऐसे लगता था, जैसे मेरा कोई बहुत क़रीबी बिछड़कर चला गया हो। मुझे आज भी उनकी उपस्थिति उनके कमरे में महसूस होती है। ऐसी बहुत सारी बातें हैं, जो मैंने मौलाना से सीखी हैं और आज भी उनके लेक्चर से सीख रहा हूँ और आगे लोगों तक पहुँचाने की पूरी कोशिश करता हूँ और करता रहूँगा।

—CPS इंटरनेशनल मेम्बर

एक सकारात्मक पर्सनालिटी

मंजू बोहरा, निज़ामुद्दीन वेस्ट

जब मैं पहली बार मौलाना जी से मिली और उनकी बातें सुनीं, तब मेरे अंदर एक सकारात्मक (positive) बदलाव आया। मैं बहुत सोचती थी। मेरी सोच

बहुत नकारात्मक (negative) हो गई थी, पर उनसे तीन बार मिलने के बाद मेरी शख्सियत ही बदल गई। वे सबसे बड़े आदर और सम्मान से मिलते थे। वे किसी के साथ भी भेदभाव नहीं करते थे। वे मुश्किल-से-मुश्किल परेशानियों का हल बड़ी सरलता से निकालते थे। मौलाना जी की सोच बहुत ही सकारात्मक थी।

मौलाना वहीदुद्दीन खान जी एक विख्यात इस्लामिक विद्वान और शांति-कार्यकर्ता थे। उन्हें दुनिया के 500 सबसे प्रभावशाली मुसलमानों में सूचीबद्ध किया गया है। भारत सरकार की तरफ़ से उनको 'पद्मविभूषण' और 'पद्मभूषण' जैसे पुरस्कारों से सम्मानित किया गया था।

उन्होंने 200 से ज़्यादा किताबें लिखीं, जिनके माध्यम से उन्होंने इस्लाम के मानवीयकरण और सर्वधर्म समभाव की भावना का प्रचार किया। उन्होंने कुरआन का हिंदी, अंग्रेज़ी और उर्दू में सरल अनुवाद किया, ताकि जनमानस तक कुरआन की उदारवादी बातों को पहुँचाया जा सके।

उनका विचार था कि किसी भी धर्म की जो रूह है, वह समान है— सबकी भलाई करना, लोगों की मदद करना, इंसानियत, सामाजिक कार्य और खुदा से ताल्लुक ।

वे अहिंसा के समर्थक थे। शांतिदूत के रूप में उन्होंने बहुत काम किया। उन्होंने 2001 में 'सेंटर फ़ॉर पीस एंड स्पिरिचुअलिटी' की स्थापना की। इससे पहले 1976 में उन्होंने दिल्ली में 'इस्लामिक सेंटर' की स्थापना की थी।

मन मानता ही नहीं कि वे अब हमारे बीच नहीं हैं। मौलाना जी अपनी किताबों और वीडियो के माध्यम से हमेशा हम सब लोगों के दिलों में रहेंगे और हम सबका मार्गदर्शन करते रहेंगे।

मौलाना वहीदुद्दीन ख़ान : दौर-ए-जदीद के अमन के बड़े रहनुमा मोहम्मद आरिफ़ , नई दिल्ली

मेरे लिए सबसे बड़ी बात यह रही कि मेरा वास्ता मौलाना के लिटरेचर से पड़ा और यह वास्ता भी ऐसे पड़ा कि बतौर हिंदी ज़बान संपादक मैं एक कंपनी में काम कर रहा था कि मुझसे मौलाना की हिंदी ज़बान में छपने वाली किताबों की एडिटिंग के लिए राब्ता किया गया। मौलाना की पहली किताब, जिस पर न सिर्फ़ मैंने काम किया, बल्कि उसे ब-ग़ौर पढ़ा भी, वह है— 'इंसान अपने आपको पहचान'। मौलाना ने जिस अंदाज़ में इस किताब में अपने ख़यालात का इज़हार किया, उससे मैं बड़ा ही मुतास्सिर हुआ। इसके बाद तो साल-दर-साल गुज़रते चले गए और मुझे मौलाना के लिटरेचर से एक ज़बरदस्त लगाव हो गया। मौलाना का जो समझाने-बताने का अंदाज़ रहा, वह दिल की गहराइयों में पैवस्त होता चला गया। उनके लेक्चर्स को अटेंड करना हो या फिर घर या सफ़र में उनके लाइव प्रोग्राम्स को देखना, एक ज़रूरी-सा सिलसिला बन गया।

मेरा यह मानना है कि मौलाना दौर-ए-जदीद के अमन के बड़े रहनुमाओं में से एक थे। हक़ीक़ी मायनों में वे 'पीसमेकर' थे, जिन्होंने अपनी पूरी ज़िंदगी 'पीस' के रास्ते पर चलते हुए गुज़ार दी। उनके अंदर 'दावत इलल्लाह' की जो तड़प थी, उसे मैंने उनके लिटरेचर और उनके बयानात में बख़ूबी महसूस किया। वे एक ऐसी शख़्सियत के मालिक थे, जिसे पूरी इंसानियत की फ़िक्र थी और यह फ़िक्र भी ऐसी थी कि वे दुनिया के हर शख्स तक 'दावत-ए-दीन' पहुँचाने की कोशिशों में लगे रहे।

मौलाना से मेरी पहली मुलाकात खुर्रम साहब के जरिये हुई और इस मुलाकात के दौरान मेरी मौलाना से कुछ मामलात पर गुफ्तगू हुई। बातचीत के दौरान मौलाना ने मुझसे एक जुमला कहा था, जो मेरे जहन में अभी तक है— An undisturbed fish in a disturb water. असल में मौलाना ने यह जुमला मुझसे इसलिए कहा था कि मैं कुछ दुनियावी मामलात को लेकर बहुत परेशान था। इसके बाद मैंने मौलाना के इस जुमले पर गौर किया और मुझे काफ़ी हद तक कामयाबी भी मिली। हालाँकि मैं कई मर्तबा ‘डिरेल’ भी हुआ, लेकिन इस जुमले को याद कर फिर से चीज़ें ठीक हो गईं।

मौलाना का इल्म बड़ा ही वसीअ इल्म था। उनके इल्म में ‘रिसर्च’ की धमक साफ़ दिखाई देती है। अरबी, उर्दू, फ़ारसी, अंग्रेज़ी और हिंदी ज़बान पर उनकी पकड़ थी। उनकी खुसूसियात में से एक बड़ी ख़ासियत यह थी कि वे किसी भी ‘हेडलाइन’ को पढ़कर एक क़ाबिल-ए-गौर मज़मून तैयार कर दिया करते थे। अब वे हमारे बीच नहीं हैं, लेकिन उनकी फ़िक्र उनके लिटरेचर में साफ़ दिखाई देती है। यह बड़ी ही अहम बात है कि अल्लाह ने मौलाना को एक बड़ी उम्र बख़शी और उन्होंने अपनी उम्र के आख़िर तक ‘दावत इलल्लाह’ का काम बड़ी संजीदगी से अंजाम दिया। अल्लाह मौलाना की मग़फ़िरत फ़ारमाए, आमीन!



प्रधान मंत्री
Prime Minister

New Delhi
वैशाख 06, शक संवत् 1943
April 26, 2021

Shri Saniyasnain Khan Ji,

I am extremely saddened to learn about the passing away of Maulana Wahiduddin Khan Ji. Heartfelt condolences to the family members in this hour of intense grief.

Maulana Wahiduddin Khan Ji will always be remembered for his deep understanding of spiritual and theological issues. He had an abiding concern for the welfare and the larger good of humanity through peaceful co-existence. A scholar and an intellectual, his lasting contribution through his works will continue to inspire younger generations.

Words can't express the void caused in your life due to his demise. Maulana Wahiduddin Khan Ji may no longer be physically present with you, but the values instilled by him will always be a source of inspiration for the family.

May the Almighty grant the family members and well-wishers the strength to bear this irreparable loss.

(Narendra Modi)

Shri Saniyasnain Khan
C-29, Nizamuddin West
New Delhi - 110013

GHULAM NABI AZAD

Deeply saddened on the death of internationally acclaimed Islamic Scholar Maulana Wahiduddin Khan sahab. He authored over 200 books on Islam; His wisdom, spirituality and firm belief in co-existence in a multi ethnic society like ours has been always a source of inspiration for one and all. His endeavour to always focus on the principles of tolerance in Islam with modern and secularist approach has been matchless. Having been honoured with a number of national & international awards, he was awarded Padma Vibhushan in January 2021. His death is a big loss to the community and the country.

I extend my deepest condolences to his family.

ट्विटर श्रद्धांजलि

President of India

@rashtrapatibhn

Deeply grieved by the demise of renowned Islamic scholar Maulana Wahiduddin Khan. A recipient of Padma Vibhushan, Maulana Wahiduddin made significant contribution to peace, harmony and reforms in the society. My deepest condolences to his family and well-wishers.

Vice President of India

@VPSecretariat

Saddened to hear the news of the demise of Maulana Wahiduddin Khan. A renowned spiritual leader and theologian, he will always be remembered for his contributions to peace and social reforms. My sincere condolences to his family and followers.

Narendra Modi

@narendramodi

Saddened by the passing away of Maulana Wahiduddin Khan. He will be remembered for his insightful knowledge on matters of theology and spirituality. He was also passionate about community service and social empowerment. Condolences to his family and countless well-wishers. RIP.

Ghulam Nabi Azad

@ghulamnazad

Apr 22

Deeply saddened on the death of internationally acclaimed Islamic Scholar Maulana Wahiduddin Khan sahab.

I extend my deepest condolences to his family.

Raj Babbar

@RajBabbarMP

इस दौर में जब निज़ाम निरंकुश है क्रायदा मुश्किल में है और बनावटी रंजिशों का बाज़ार गर्म है - समाज को दिशा देने वाली आपकी आवाज़ का खामोश होना बहुत खलेगा। अलविदा मौलाना वहीदुद्दीन खान साहब। देशवासी आपके सदा ऋणी रहेंगे।

Syed Shahnawaz Hussain

@ShahnawazBJP

Apr 22

मशहूर विद्वान, विचारक, समाजसेवी, पद्म विभूषण मौलाना वहीदुद्दीन खान साहब के इंतकाल की खबर से बहुत दुखी महसूस कर रहा हूँ। दुआ कर रहा हूँ कि खुदा उनको जन्नत अता फरमाएँ।

Priyanka Gandhi Vadra

@priyankagandhivadra

April 22

इस्लाम के मशहूर विद्वान, ताजिंदगी अमन-शांति के पैरोकार रहे मौलाना वहीदुद्दीन साहब के गुजरने की दुखद खबर मिली। भावपूर्ण श्रद्धांजलि। हिंदुस्तान ने एक नायाब विचारक खो दिया।

Akhilesh Yadav

@yadavakhilesh

With the demise of renowned scholar and Padma Vibhushan Maulana Wahiduddin Khan, we have lost a great soul. His vision and contributions toward promoting peace in the society will always be remembered.

Mr. Firoz Bakht Ahmed

Chancellor, MANUU

Absolutely shocking! It is the end of an era! He was an enigma. Maulana Saab was a doyen of Hindu-Muslim amity. He had built bridges between the two communities. great humanist and author! His AL-RISALA was a true guide to Islam! Unhein Allah karwat-karwat Jannat naseeb karey. Aameen!

Karim Uddin Barbhuiya (Saju)

@KarimUddinBarb2

Maulana Wahiduddin Khan's outstanding contribution in the field of interfaith dialogue and harmonious coexistence will always be cherished. His death is a great loss to the Nation. May he ascent to the highest station of Paradise.

Inna lillahi wa inna ilayhi Rajiun.

Taslim Ahmed Rehmani

@Drrehmani

Renowned Islamic scholar, preacher MI Wahiduddin Khan left for his heavenly abode. We learnt a lot from him since childhood. He was the one who kept on working till last breath alone despite controversies. He did what large institutions couldn't do.

OMA Salam

Chairman PFI oma_salam

Maulana Wahiduddin Khan, one of the giant scholars of Islam in the subcontinent who dedicated his life for studying and teaching Islam, passed away. Great preacher of peace and harmony, he's admired across the world. May Allah Almighty grant him high status in the eternal abode.

Sadiq 'Sameer' Bhat

@sadiquiz

Maulana Wahiduddin Khan, one of India's most prominent Islamic scholars and public intellectuals has just passed away of Covid-19 in Delhi's Apollo Hospital. This tragedy is sweeping away everything! May his soul Rest In Peace.

SDPI

@sdpofindia

SDPI condoles the death of Maulana Wahiduddin Khan, an internationally renowned Muslim scholar from India. SDPI joins his family in their sorrow due to his bereavement. May Allah forgive him.

Husain Haqqani

@husainhaqq

Saddened by the death of Muslim scholar and advocate of religious tolerance and interfaith harmony, Maulana Wahiduddin Khan. May his ideas continue to spread and resonate.

Shaykh Dr. Umar Al-Qadri

Chair of Irish Muslim Peace & Integration Council.

Chief Imam Islamic Centre Ireland One of the most prominent Muslim scholars of today, Shaykh Maulana Wahiduddin Khan, has passed away. Inna lillahi wa inna ilaihi rajioon.

He left behind a treasure of hundreds of books and lectures which highlight the true peaceful teachings of Islam. He was one of the few Muslim giants in today's era that build bridges in a dividing world. My condolences to his family members. May Almighty Allah accept his good deeds and grant him a high maqaam in Jannah, Ameen.

Ali Zafar

@AliZafarsays

“The highest virtue in this world is positive thinking ... and the greatest evil is negative thinking.” Rest in peace. #MaulanaWahiduddinKhan

Rajendra Darda

@RajendrajDarda

I am saddened at the passing away of noted #Islamic_Scholar Padma Vibhushan Maulana Wahiduddin Khan. He was a staunch advocate of peaceful existence. RIP erudite Maulana.

RSS

@RSSorg

पद्मविभूषण मौलाना वहीदुद्दीन खान के निधन से देश ने इस्लाम के एक सच्चे विद्वान को खोया है, जो हमेशा धर्म की उचित विवेचना द्वारा सब्द्रावना व समन्वय का संदेश देते रहे। राष्ट्रीय स्वयंसेवक संघ उनके निधन पर अपनी गहरी संवेदना प्रकट करता है।

-दत्तात्रेय होसबाले, सरकार्यवाह, रा.स्व.संघ

RSS

@RSSorg

The nation has lost a genuine Islamic scholar in the passing away of Maulana Wahiduddin Khan, who always promoted goodwill and harmony through properly interpreting the religion. RSS expresses its deep condolence on his demise.

—Dattatreya Hosabale,
Sarkaryavah, RSS

Samajwadi Party

@samajwadiparty

Apr 22

अत्यंत दुःखद!

मशहूर इस्लामी विद्वान, लेखक एवं "पद्मविभूषण" पुरस्कार से सम्मानित जनाब मौलाना वहीदुद्दीन खान साहब का इंतकाल अपूरणीय क्षति। दिवंगत आत्मा को शांति दे भगवान। शोकाकुल परिजनों के प्रति गहन संवेदना।

भावभीनी श्रद्धांजलि।

Amanatullah Khan AAP

@KhanAmanatullah

मशहूर इस्लामिक स्कॉलर, लेखक व "पद्मविभूषण" पुरस्कार से सम्मानित जनाब मौलाना वहीदुद्दीन खान साहब के इंतकाल की खबर बड़ी दुख वाली है। अल्लाहताला से दुआ है कि उन्हें जन्नतुल फिरदोस में आला मक्काम अता करें और उनके चाहने वालों को सब्र दें।

आमीन

Hansraj Meena

@HansrajMeena

Apr 22

भारत के दूसरे सर्वोच्च पुरस्कार पद्मविभूषण से सम्मानित प्रख्यात इस्लामिक स्कॉलर व लेखक मौलाना वहीदुद्दीन खान साहब नहीं रहें। गहन संवेदना एवं भावभीनी श्रद्धांजलि।

Mufti Wahiduzzaman Siddiquey

@MuftiWahidSdy

Apr 21

अफसोसनाक खबर.

मारूफ इस्लामी स्कॉलर "मौलाना वहीदुद्दीन खान साहब रह." अब इस दुनिया में नहीं रहे. इन्ना लिल्लाही व-इन्ना इलाइही राजीऊन. अल्लाह मरहूम की मगफिरत फरमाए, जन्नत में आला मक़ाम अता फरमाए.

Haji Fazlur Rehman

@HajiFazlurMP

Apr 22

भारत के दूसरे सर्वोच्च पुरस्कार पद्मविभूषण से सम्मानित प्रख्यात इस्लामिक स्कॉलर मौलाना वहीदुद्दीन खान साहब का इंतकाल हो गया है। अल्लाह उन्हें जन्नत में जगह अता कर उनके घर वालों और चाहने वालों को सबर अता करे। आमीन

Abdul Majid Nizami

@AMajidNizami

Apr 22

एक और अज़ीम शख्सियत मशहूर इस्लामिक स्कॉलर मौलाना वहीदुद्दीन खान साहब का इन्तिकाल हो गया है। मौलाना मुफक्किर, मुबल्लिग, मुफर्रिसर, मुहद्दिस और फ़क्रीह होने के साथ कई सौ किताबों के लेखक थे। अल्लाह मरहूम को जन्नत नसीब करे। आमीन

Manvendra Pandav
@ManvendraPandav

Apr 23

पद्मविभूषण मौलाना वहीदुद्दीन खान के निधन से देश एक बहुत बड़ा देशभक्त खो दिया जो हमेशा धर्म की उचित विवेचना द्वारा सद्भावना और और समन्वय का संदेश देते थे। उनके निधन पर मैं अपनी गहरी शोक संवेदना व्यक्त करता हूँ।

VSK BHARAT
@editorvskbharat

Apr 23

शोक संदेश

पद्मविभूषण मौलाना वहीदुद्दीन खान के निधन से देश ने इस्लाम के एक सच्चे विद्वान को खोया है, जो हमेशा धर्म की उचित विवेचना द्वारा सद्भावना व समन्वय का संदेश देते रहे।

Aimim फर्रुखाबाद
@Aimim_Fbdup

Apr 22

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

मिल्लत ए इस्लामिया का एक सितारा गुरूबा दो सौ से ज्यादा किताबों के मुसन्नीफ, दुनिया ए इस्लाम में अमन और दावत की तहरीक को बुलंद करने वाले अजीम उल मर्तबत शख्सियत मौलाना वहीदुद्दीन खान इस दयार ए फ़ानी से कूच कर गए। ऐसी शख्सियत सदियों में कहीं में पैदा होती है। दुनिया के 500 ताकतवर मुस्लिम शख्सियतों में शुमार, मौलाना भारत सरकार की तरफ से पद्म विभूषण और पद्म श्री अवॉर्ड से सरफराज़ भी किए गए है,

हज़ार साल नरगिस अपनी बेनूरी पर रो ती है

बहुत मुश्किल से होता है चमन में दीदवर पैदा

—शारिक अंसारी

Er. Mamman Khan MLA

@MammanKhan_INC

Apr 22

भारत के दूसरे सर्वोच्च पुरस्कार पद्मविभूषण से सम्मानित प्रख्यात इस्लामिक स्कॉलर व लेखक अज़ीम शख़िसयत मौलाना वहीदुद्दीन खान साहब अब इस दुनिया को अलविदा कह गये हैं। अल्लाह पाक जन्त में आला मक्राम दे और घर वालो को सन्न दें-आमीन!

Yashwant Deshmukh

@YRDeshmukh

Apr 22

मौलाना वहीदुद्दीन खान साहब नहीं रहे। इतने ज्ञानी और विनयशील लोग कम ही देखें जीवन में। पूरी जिंदगी कट्टरपंथियों से निडरता के साथ लड़ते रहे वो भी केवल अपने इल्म और अपनी आस्था के दम पर। मैंने पत्रकारिता जीवन का पहला पहला साक्षात्कार उनका ही लिया था, जब हम iimc में पढ़ रहे थे।

UP Congress

@INC UttarPradesh

Apr 22

इस्लाम के मशहूर विद्वान मौलाना वहीदुद्दीन साहब के गुजरने की दुखद खबर मिली है। दुःख की इस घड़ी में कांग्रेस पार्टी मौलाना वहीदुद्दीन साहब के परिवारजन के साथ खड़ी है।

भावपूर्ण श्रद्धांजलि।

ENGLISH BOOKS

Simple Wisdom

Muhammad:
A Prophet for all Humanity

Leading A Spiritual Life

The Seeker's Guide

Quranic Wisdom

Islam and World Peace

Introducing Islam

An Islamic Treasury of Virtues

God Arises

Woman between
Islam and Western Society

Woman in Islamic Shariah

The Moral Vision

Islam Rediscovered

The Principles of Islam

Islam As it Is

Islam and Peace

Islam: The Creator of The Modern
Age

The Vision of Islam

The Age of Peace

Non-violence and peace-building

Islam and Sultan

In Search of God

The Political interpretation of Islam

The Quran: An Abiding Wonder

The Quran for All Humanity

The Call of the Quran

Islam: The Voice of Human Nature

The Ideology of Peace

Tabligh Movement

The Alarm of Doomsday

The Dawn Over Kashmir

Religion and Science

Indian Muslims

The Prophet of Peace (Teachings of
the Prophet Muhammad)

The True Face of Islam

The Prophet Muhammad: A Simple Guide to His Life

The Secret of a Successful Family life

Dawah Made Simple

The Secret of Success

The True Jihad

What is Islam?

Peace in Kashmir

The Prophetic Role of Noah

Dawah: The Mission of Muslim Ummah

The Fire of Hell

The Garden of Paradise

The Concept of God

Spirituality in Islam

The Good Life

Islamic Fundamentalism

Manifesto of Peace

Uniform Civil Code

Search For Truth

Man Know Thyself

The Creation Plan of God

Concerning Divorce

The Man Islam Builds

The Road to Paradise

Islam Stands the test of History

Hijab in Islam

The Shariah and its Application

The Teachings of Islam

A Case of discovery

God and the Life Hereafter

Conversion: An Intellectual Transformation

The Revolutionary Role of Islam

Polygamy and Islam

Non-Violence and Islam

Islam and the Modern man

Islamic Activism

Muhammad: The Ideal Character

Islam in History

The Way to Find God

Words Of the Prophet Muhammad

A Treasury of the Quran

Islam Pocket Guide

The Prophet Muhammad Pocket Guide

Quran Pocket Guide

The Reality of Life

The Purpose of Life

Calling People to God

Discover Islam Booklet

Reflections on Life and Death

Tazkiyah Purification of the Soul

Global Warming or Divine Warning

How to Establish Peace in the Holy Land

Discovering God

Jihad, Peace and Intercommunity Relation in Islam

Man and God

Life, Death and Beyond

Discovering the Quran

Paradise-The Final Phase of Human Civilization

The Final Journey

Spirit of Ramadan Book

Ramadan: A Month of Purification

Re-Planning of the Islamic Mission in Modern Times

Realization of God

God-Oriented Life

Remembrance of God

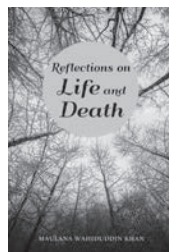
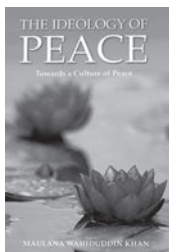
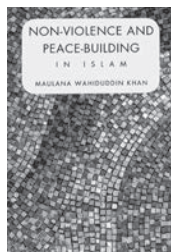
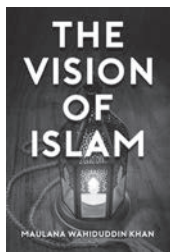
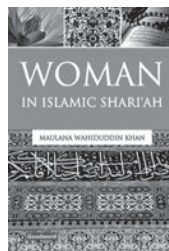
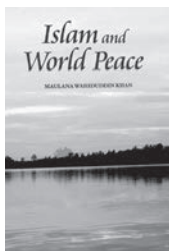
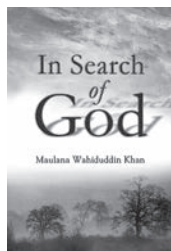
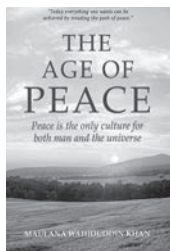
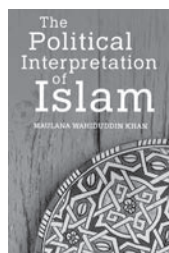
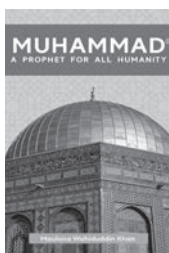
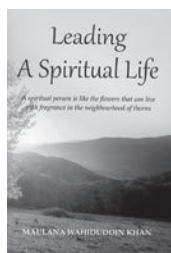
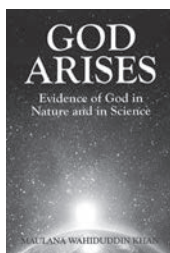
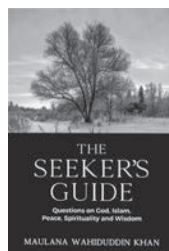
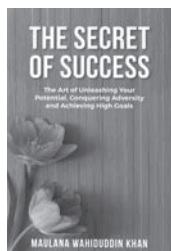
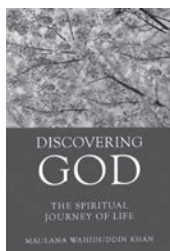
Attributes of God

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हिंदी किताबें

बहुपत्नीवाद

सच्चाई की तलाश

आखरी सफ़र

इंसान अपने आपको पहचान 1

पैगम्बरे-इस्लाम एक आदर्श चरित्र

इतिहास का सबक

उज्ज्वल भविष्य

जन्नत का बाग़

रास्ते बन्द नहीं

पवित्र जीवन

सफलता के सूत्र

पैगम्बरे इस्लाम के महान साथी

समान नागरिक संहिता

कामयाब ज़िन्दगी के पाँच अध्याय

पैगम्बरे इस्लाम हज़रत मुहम्मद ﷺ का जीवन

इस्लाम एक स्वाभाविक धर्म

मौत की याद

सफल जीवन के सैद्धांतिक नियम

तज़किया आत्मा का शुद्धिकरण

ईश्वर और इंसान

एकेश्वरवाद की सच्चाई

सच्चा रास्ता

जिहाद क्या है?

इंसान अपने आपको पहचान 2

हज का पैग़ाम

कुरआन की महिमा

हज़रत मुहम्मद का जीवन-दर्शन

पैगम्बर-ए-इस्लाम: एक आदर्श चरित्र 2

शांति की ओर

जीवन का उद्देश्य

सत्य की खोज

इस्लाम की दावत

इस्लाम: आधुनिक युग का निर्माता

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