

In the Name of Allah, the Beneficent, the Merciful

Prayers and Peace upon His Noble Messenger ﷺ



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**HAJJ &
EID-UL-ADHA
MUBARAK!**

MUSLIM SOCIAL STRUCTURE IN THE MODERN AGE

From the Desk of the Editor-in-Chief

Human life is social in the sense that it is essentially gregarious. On one hand, human needs, benefits, satisfaction, work, and activity are social in essence, and the social system can not be maintained but through division of labor, division of profits and shared common satisfaction of needs within a particular set of traditions and system. On the other hand, specific ideas and ideals, temperaments, and habits govern human beings in general, giving them a sense of unity and integration. In other words, society represents a group of human beings, who, under the compulsion of a series of requirements and order of influence of a set of beliefs, cultures, ideals and goals, are immersed in a continuum of collective life.

The common social interests, and particular ties of human life unite human beings, giving every individual a sense of unity similar to that experienced by a group of people traveling together, heading towards the same destination, and sharing the common hope of reaching the destination safely, the dangers of the way and a common fate. How beautifully the Holy Prophet ﷺ described the philosophy of "enjoining right conduct and forbidding indecency" (*al-amr-bil maruf-wa-nahi an il-munkar*) in the following parable:

"A group of people boards a ship

that sets assail on the sea tearing apart the waves. Each has a seat reserved for him. One of the travelers claiming that the seat occupied by him belonged to none other than him starts making a hole under his seat with a sharp tool. Unless the poor wretch is prevented from doing so, he risks not only drowning himself but everyone on the ship along with him."

Islam is the only religion the spirit of which is social; it has never enjoined upon its votaries individual worship and has never prescribed for them individual salvation; it has rather exhorted upon them to strive for salvation by serving humanity. The service to humanity is the highest act of devotion, which is best exemplified in the life of the Holy Prophet ﷺ. After migration from Makkah to Madinah, the Holy Prophet ﷺ established a new society based on Islam that marked a new age in the history of civilization. He reformed the social values and established a new order, which transformed Arabia beyond any semblance of the past and influenced the entire course of human history.

Bertrand Russell, the famous British philosopher writes, "The supremacy of the East was not only military; science, philosophy, poetry and arts, all

flourished in the Mohammedan world at a time when Europe was sunk in barbarism. Europeans with unpardonable insularity, call this period, the Dark Ages; but it was dark only in Europe, for Spain, which was Mohammedan, had a brilliant culture."

Now the question arises, "What were those teachings and social standards which brought about revolutionary changes in human history?" It was because Islam was such a complete faith that it gained so much and attained glory that by the 13th century, it had achieved its intellectual peak when the Western world was just emerging from the Dark Ages. It were not Arabs who carried Islam on their shoulders, rather it was Islam which introduced them to re-discovery of the ethical dimension of the universe, freedom of mind and knowledge which provided light for meaningful action. The civilization and culture that Islam gave to the world is not represented by its political or military power but by the enlightenment and progress that it brought in absorbing what was the best about ancient civilization. Islamic philosophy recognizes the amount of envy, recrimination,

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mutual belittlement and hatred which separates man from man and therefore gives a complete moral code and norms of behavior in order to eliminate these social ills. Islam urged upon the Muslims not only to refrain from oppressing others in any way but it sounded a note of severe warning to those Muslims who turn a deaf ear to the oppression and tyranny perpetrated on mankind by the evil doers. The Holy Quran says:

"Repel evil with that which is better. We are best aware of that which they allege"

[Al Quran 23:96]

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Inequity and injustice or any kind of anti-social activity is punishable and reprehensible in Islam and doing of good to humanity has been upheld as a great virtue by the Holy Quran:

“Lo Allah commandeth you that ye restore deposits to their owners, and if ye judge between mankind, that ye judge justly. Lo! Comely is this, which Allah admonishes you. Lo! Allah is ever Hearer, Seer.”

[Al-Quran 4:58]

This is the basic tenet to which the Holy Prophet Muhammad ﷺ asked humanity to adhere. It is an important metaphysical concept and answer to the riddles of the universe. It points to the supremacy of the law in the cosmos, the all-pervading unity behind the manifest diversity. It means that

every human being is the creature of the One Creator – that they are all equal. Distinctions of color, class, race or territory are sheer illusions. They are the remnants of the days of ignorance, which chained men down to servitude. Humanity is a single family of God and there can be no sanction for these barriers. Human values should not be judged on the basis of white or black, Muslim or non-Muslim, Westerner or Easterner, rather the best of us are those who have the most excellent morals. Allah does not have mercy upon those who do not have mercy on others. Mercy comes from heaven for those who show mercy on earth. The Holy Prophet ﷺ said:

“Charity is incumbent on every Muslim. He should work with his hand and profit himself and give in charity. If he has nothing he should help the distressed ones who are in need, perform good deeds and refrain

from doing evil – this is charity on his part”.

The sum total of Islam is the highest regard and true sacrifice to humanity. This is the message of Allah Almighty and our Beloved Prophet ﷺ, a message that the entire humanity and especially the Muslim *Ummah* (community) should receive at this occasion of *Eid-ul-Adha*.

Dr. Syeda Saiqa Zubeda

Dr. Syeda worked as the Principal of the Canadian Institute of Islamic Sciences, Toronto Canada for three years. She designed and taught the Islamic curriculum for the Institute. She obtained her Ph.D. in Islamic Political Sociology and was awarded two gold medals from the University of Karachi, Pakistan. Dr. Syeda is currently fully dedicated towards research work for the IECRC.

THE PUREST OF LINEAGE: A CONVERT’S STORY OF HONOR & DEGREE (PART I OF II)

The following is a story of a convert to Islam who is soon to find that her purpose in life is more than just being married in a noble family. With all the trials that inter-cultural marriages create, this mother is to face the greatest trial of her life. This is a story of sacrifice and honor - a story that highlights the fact that not only those born in Islam can be raised to the highest of degrees and honor, rather Allah Almighty bestows these attributes upon whomever He chooses. This story highlights the importance of embracing those who come into the fold of Islam by those already in it.

I was born in England but my soul was lost. My culture, my surroundings, day and night, everything was a stranger to me. I was not sure what I wanted. From a very young age, I used to wait for a handsome Arab prince who would sweep me off my feet and take me away on his horse to a distant land in a castle where no one could see me except him. Yes, I was living in New-castle, England waiting for some stranger. Then, one day, a friend took me to a party where people from all cultures were invited. It was there that I met Asif, a young man from Punjab, Pakistan. He belonged to a huge closely-knit, feudal and deeply religious Syed family (descendants of the Holy Prophet Muhammad ﷺ). One day, Asif proposed. In complete awe I thought to myself, “Perhaps God has gifted me for my modesty.” We married without delay and I

was called Maryam thereafter.

After I recited the *Kalima Shahadah* (the oath that a convert takes before entering the faith of Islam), I faced tremendous opposition. After a few months we discovered that a baby was on its way. It was the happiest time of my life. Allah blessed us with a beautiful girl. Asif named her Sana (which means ‘to glorify’) and said, “My daughter was born to glorify Allah.” We had three sons after Sana. We were living our lives according to the ways prescribed by Allah and His Messenger ﷺ. Our life was an example of Paradise on Earth.

One day Asif’s mother suffered a stroke and he needed to return to Pakistan immediately. His father was a true Muslim who sacrificed his years for Islam. It was this that gave me the encouragement that his family would accept me as their daughter-in-law. It was about the same time that the truth of Islam penetrated my heart and I accepted Allah and His Beloved Prophet ﷺ from my innermost core. In these days Asif felt increasingly helpless and sorrowful. I thought to myself, “If we were true to our belief, then why was it that we had to hide our marriage?” Maybe Asif didn’t want to lose his family. One day Asif’s elder brother Zahid came to take us back. He said that they were aware of the marriage and that now we should go back because

Asif’s mom was ill and she wanted to see the all kids. So we moved to Pakistan. Sana started wearing the *Chadar* (a long shawl that is wrapped in a manner to cover the body and hair) and started learning to read the Qur’an from a *Maulana* (a religious scholar). When my father-in-law sat with Sana and talked about the Qur’an, many questions arose in my heart: Had Allah chosen me for this task? What is the purpose of my life? I started reading many books and my father-in-law taught me about the Qur’an, *Fiqh* (Jurisprudence) and Islam. He was a complete book in his being. One day, my mother-in-law died from a heart attack and after a few days my father-in-law also died and this beautiful chapter of my life was closed forever.

My kids, especially Sana was the most learned about Islam. She was true to her belief and would be praised by everyone who met her. Our life was peaceful, but I was living a lie. The truth was that, despite all my hard work, I was not able to adapt to the culture and traditions. My God-given freedom was snatched from me. Sometimes I used to wish that I had wings to fly back to my own country. Asif felt this in me and promised that as soon as the time was right, he would send me to England. I knew that he was true to his word. I was

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Allah Almighty says in His Noble Quran:

لَنْ يَنَالَ آلَ اللَّهِ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ
الَّتَّقَوْنَ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا
اللَّهَ عَلَى مَا هَدَيْتُمْ وَيُبَشِّرِ الْمُحْسِنِينَ

"Never does their flesh nor their blood reach Allah, but your piety successfully reaches Him; this is how We have given them in your control so that you may speak His Greatness for guiding you; and O dear Prophet (Mohammed - peace and blessings be upon him) give glad tidings to the virtuous." [Al-Hajj 22:37]

"Whoever performed Hajj and did not come to visit Me, committed a great injustice against Me."

[Al-Hadith]

The Purest of Lineage
(continued from previous page)

not sure of the reason, but every time we intended to go back something would happen and we couldn't go.

Sana had grown into a young lady by now. I wished from the bottom of my heart that someone in my in-laws would ask for her hand in marriage. All of their sons were mature and stood on their own two feet, but why was it that none of them could see Sana? Asif wanted his daughter to be the pride of this family but this was Pakistan, and not England where I could have looked for a husband for my daughter or she could have found one herself. England was a non-Muslim country, but this was Asif's own country. Then why was he so worried? In this country, every other home had girls who would go out with boys, dating and shopping and free to enjoy. But all of this was unlawful for a daughter of a converted mother from England. My husband was much concerned about her well being, but no one else cared. All that the in-laws wanted was to find the opportunity to catch my daughter or myself doing something wrong. That would give them a chance to reject us. This worried me day and night. I started reading my father-in-law's books, which he wrote and that gave me comfort.

It was a cold winter night when my sister-in-law's daughter got married. There was a strange racket in the house. When I came outside into the porch, I started watching Sana and the other girls applying Henna. Standing next to the window, I overheard a discussion. A lady was asking my sister-in-law about her son, who was old enough to marry and if she had anyone in mind for him. She replied, "Not

yet, I don't know what has happened to all the good, modest girls. It seems that all the television girls have stepped into our homes. They all look like models." The women asked, "Why Baji? What about Sana? She is beautiful, modest, homely, and knows all the responsibilities? I wish I had a son..." "Stop it!" said my sister-in-law, "I'm warning you that if you ever took Sana's name... Sana for my daughter-in-law! God forbid!" The lady then said, "Why Baji, she is our family girl..." "I told you to be quiet! Don't you know that her mother is an English-women! She doesn't even know the difference between pure and impure. That I will have English blood in my lineage, God forbid, No Way!!!" said my sister-in-law. "But Baji, Sana is your own blood!" exclaimed the woman. "Please put an end to this topic right here and now and remember that this discussion should never enter the ears of Abid. He already talks about Sana all the time" said my sister-in-law. "Baji, I only brought this up because I felt that there isn't any better girl than Sana. She is a family girl and she will stay within the family and I know that Asif doesn't want her to marry out of the family. He asked me to find out what was the opinion of his sisters about Sana." "OK, OK, why don't you marry her with your own brother?" said my sister-in-law. "If only my brother was up to the mark, he is not even close to her in character," said this lady. "Yeah I know, these are just excuses. Is she the only one left for us? If you cared so much about her then why don't you look for someone for her so our honor can remain in tact," answered my sister-in-law.

My God! These words entered my ears

like hot lava. Unaware of this conversation, Sana looked at me, smiled and called, "Come on mama, let me put Henna on your hands". I wanted to burn the whole house and break everything. What did I not do for this family's honor? What was deficient in Sana that she couldn't be the daughter-in-law of this family? My whole body was shaking like an earthquake. I couldn't breathe. I felt as if I was a boat, which was about to reach the shore but was suddenly pulled back in by a whirlpool. In this state I complained to Allah "O Allah, You know what's hidden in our hearts, You are my witness that I believed and followed You from the depth of my heart at a time when I was brought up in a non-Muslim surrounding, but still had complete belief in You. I believed that You created every human being for some purpose. If my purpose was to remove a noble Syed away from base and lowly activities while he had everything, to marry him and protect him from a sinful life, then what is the purpose of my life now? I am in Pakistan and his family is not accepting his kids because I was an English-women? Now what is it that's stopping me from returning to my country? O Allah, show me the right way." I felt as if I was surrounded by thick fog and I lost every sense of existence and sanity. I was not sure what to call this state. My life had changed forever and little was I to know about the trials that my family was about to face and the honor that Allah, by the rank of his Messenger, had in store for me!

(To be continued ...)

The above story, authored by Ms. Farida Abbass was extracted from Pakeezah Magazine (Pakistan) and translated from Urdu by Fatima Sharaaz Qadri, a founding member of IECRC Sacramento and mother of three young children.

THE SCIENCE OF DREAMS (continued from previous issue)

Dreams of: Allah, Angels, Prophets, Religious Symbolism

Allah: Although we cannot literally see Allah in a particular form or likeness, Allah may appear to us in a dream by imparting to us a sense of His Divine Beauty, Majesty and Perfection and bestowing His blessings and peace upon us. This type of dream would likely have enough direct and profound effect upon the dreamer as to not need much interpretation, but needless to say, seeing Allah in one's dream foretells joy and happiness on the Day of Judgment and that the dreamer will enter Paradise.

If Allah appears in the dream to reproach the dreamer, or forbid something, or give a stern warning of punishment, then the dreamer must repent of some wrong act that he has been committing. It can still be seen as Allah's mercy that He is appearing in the dream to give the person guidance back to His pleasure.

Allah cannot appear in any type of statue or idol or appear defective in any way. If a person sees any of these types of dreams, they have not seen Allah in their dream, and when they wake they should also pray to Allah to guide them rightly as these types of false imagery are disliked by Him.

Angels: Angels can appear in dreams in their own or in human form. Dreaming of an angel is a blessing, signifying that the dreamer will obtain victory and honor in this world. The most noble angels, such as Jibril, Mika'il, Israfil, foretell joy, fertility, rain and abundance. If angels appear in a mosque, the dreamer should impart the message to his community to go to the mosque and ask for guidance and seek repentance of Allah, and give charity.

If angels appear in the marketplace, the dreamer should impart the message to the merchants to check their measures and weights to make sure they are accurate, and warn those who are purposely cheating others with defective scales to give up this sin. Dreaming of angels in or near a cemetery may foretell that an epidemic will befall a community in which they may lose many of those who are persons of knowledge. This type of dream may also foretell the martyrdom of the dreamer.

Prophets: To dream of any of the Prophets of Allah, and especially to be visited by Prophet Muhammad ﷺ in one's dream is a great blessing and honor, and signifies that the dreamer will do good actions in his or her life and be among the successful in the hereafter.

Our beloved Prophet ﷺ may impart to the dreamer news to share with the community. For example, if in the dream the Prophet ﷺ appears in a land that has been adversely affected by drought for a long time, it signifies that the land will be fertile again in the near future. To see Him ﷺ when the community is facing any other difficult situation also foretells ease soon coming from Allah. To see the Prophet ﷺ giving a *khutba* (sermon) means that his followers will receive special blessings and guidance. To see Him ﷺ looking in a mirror is a calling for His followers to increase their loyalty and devotion to Him ﷺ. If one sees the Prophet ﷺ eating, then it is a summons for the dreamer and the community at large to give Zakat (charity) and feed the hungry.

The Prophet ﷺ may also impart a special blessing upon the dreamer by giving him his ring or his sword, in which there is a sure sign for the dreamer of obtaining victory and honor. If one sees the Prophet ﷺ performing Hajj (pilgrimage), it means one may soon be making Hajj in life.

Dreams of Prophets other than Prophet Muhammad ﷺ are similar to dreams with angels in them. They usually foretell rain, fertility, increase in material goods, joy, and other good news. Unlike angels, the Prophets do not bring news of martyrdom or epidemics.

The Ka'ba: Dreaming of the Ka'ba means that one has protection and security. It also signifies that one's power will be conserved, and if they are in a conflict, that they will obtain victory. If the Ka'ba is seen in another country, there is peace and security for that country. *P e r f o r m i n g t a w a f* (circumambulation) of the Ka'ba or performing any other of the rites of pilgrim-

age in the dream is a mark of the dreamer obtaining religious piety.

If the Ka'ba is undergoing some modification, it indicates that the leader of the land where the Ka'ba is seen will undergo a severe trial. If one dreams of praying on the Ka'ba or with one's back turned toward the Ka'ba, upon waking one should pray and repent immediately because this type of dream is a sign of rejecting Islam, may Allah protect us from that.

The Qibla: To dream of praying facing the *qibla* (direction towards the Holy Ka'ba in Mecca) means that one is making the right decisions in life. However, if the dreamer wishes to pray in the dream but has doubts about where the *qibla* is or does not know where it is, it means that their religious practice needs to be increased in their daily life.

Purposely praying in a direction other than the *qibla* in a dream is a sign of going astray from Islam, may Allah protect us from that. Upon waking, the dreamer should repent and ask for forgiveness and guidance from Allah.

Adhan: Hearing the *adhan* (call to prayer) in a dream usually heralds the obtaining of religious power and glory, or announces good news for the dreamer or the community.

Incomplete *adhan* or speaking or hearing the *adhan* in a foreign language has other connotations: if a pious man sees himself giving the *adhan* but is unable to complete it, it may signify that they will go to make Hajj but be unable to complete its rites; if the dreamer hears or says the *adhan* in another language it indicates dealing in something dishonest or that the dreamer has acquired *haram* (unlawful) income, and that he or she may face public dishonor. A complete *adhan*, however, can be an announcement that the dreamer will have fame and honor in society.

The Day of Judgment: Dreaming of the Day of Judgment means that justice will prevail in the person's life. If a certain person is seen in this dream who is a wrongdoer, it signifies that he or she will receive due punishment from

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VISITING THE HOLY PROPHET ﷺ

Visiting the Holy Prophet ﷺ is the best of all devotions and recommended acts. As a matter of fact it is from those necessary acts of worship which are obligatory for us to perform because the Holy Prophet ﷺ emphatically urged us to desire it.

He ﷺ said:

“For whom it is possible to visit Me and he or she still does not do so, has committed a great injustice against Me.”

He ﷺ also said:

“Whoever visited My honorable grave, My intercession becomes incumbent upon him or her.”

He ﷺ also said:

“Whoever visited Me after My passing onto the next realm, it is like he or she visited Me in my life.”

And there are Ahaadeeth (sayings of the Holy Prophet ﷺ) besides these.

According to the scholars, it is proven that the Holy Prophet ﷺ is alive and is given sustenance and is enjoying worship; however people who are unable to reach these high stations, the Holy Prophet ﷺ is hidden from their eyes.

And when we saw many people unaware of the right a visitation requires and its details (in its entirety and small portions, obligations and recommendations) which are *sunnan* (the Way of the Holy Prophet ﷺ) for visitors, we wanted to write the “Etiquette

of Visitation” after completing the topic of Hajj to complete the usefulness of this book.

So we say that one who is intending to visit the Holy Prophet ﷺ, this person should send *Darood Shareef* (noble prayers on the Prophet ﷺ) in abundance as a gift to the Holy Prophet ﷺ because He ﷺ listens and this is conveyed to Him ﷺ and the virtues of *Darood Shareef* are so famous that they don't need to be mentioned here.

When we see the walls of Madinah, the Pure, start reciting *Darood Shareef* and say: “O Allah! This is the Blessed Sanctuary of Your Messenger ﷺ and Keeper of Your Revelation. So send me Your favors so I can enter into it, make it the cause of safety for me from Hell and punishment and make me among the people who will be awarded intercession of the Noble Prophet ﷺ on the Day of Reckoning!”

Before entering Madinah, the Pure, or after entering it, but before visiting the Holy Prophet ﷺ, if possible, take a shower, wear perfume and nice clothes. He should do this out of respect for presenting himself in the Presence of the Holy Prophet ﷺ. After this when his companions are settled in one place and he is at peace regarding his family and luggage etc., then, keeping in mind the awesomeness of the place, with calm and dignity, enter the city reciting these words if possible:

“I enter with the Name of Allah, Most Ex-

alted, Most High and upon the community of the Noble Messenger ﷺ. O my Lord! Enter me with a good entrance, and bring out good, and bless me with energy and help from You. O Allah! Send blessings on our leader Hazrat Muhammad Mustafa ﷺ and His followers. (Read *Darood Shareef* till the end.) Forgive my sins and open the doors of Your Mercy and Blessings for me.”

After entering the Noble Mosque of the Holy Prophet ﷺ pray two cycles near His Noble Pulpit and stand there in such a way that the handle of the Pulpit is next to your right shoulder. The Holy Prophet ﷺ used to stand here.

And there are gardens of paradise between the Holy Prophet's ﷺ Illuminated Grave and Noble Pulpit. As the Holy Prophet ﷺ has informed us about it:

“My Pulpit is on My Basin”

In addition to the *Tahiyatul-Masjid* (2 cycles offered upon entering a mosque out of respect for it), read two cycles of prayer of *Shukr* (gratitude) because Allah Almighty endowed you with the *tawfeeq* (success) to come here and granted you the favor of bringing you here.

The above piece was translated from the famous Hanafi Fiqh Text “Noor-ul-Idah” by Ayyaz Yousaf Qadri, Managing Director of IECRC.

Science of Dreams
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Allah Exalted and High is He, and the dreamer will be relieved from their oppression. Seeing oneself standing before Allah Almighty or seeing the punishments of the Day of Judgment speaks for itself.

Seeing oneself enter Paradise is a sign of receiving reward for good deeds, or that one will soon hear good news. Being offered or eating the fruits of Paradise is a symbol of good relations with others in society and of good speech, without slander or lies. To be offered fruits of Paradise but being unable to actually eat them signifies that the dreamer is not properly exploiting something avail-

able in life that could be of great profit to him or her, or beneficial to his or her religious practice. Drinking from one of the springs of Paradise or wearing the garments of Paradise shows one's piety and *taqwa* (fear and love of Allah). Seeing gardens or a companion of Paradise points to receiving favors in this world, whose importance will be in accordance with the level of beauty witnessed.

Seeing Fire of Hell refers to the dreamer's committal of a major sin in his or her life, for which upon waking they should make repentance and resolve not to commit the same sin again. Seeing oneself being punished in Hellfire indicates that there will

be severe trials in life, with the severity of the trial being commensurate with the severity of the punishment experienced in the dream.

Prof. Dr. Mohammad Ahmed Qadri

Dr. Qadri is Founding Director of IECRC. He is a renowned known scholar from Pakistan, who taught at the University of Karachi for over 20 years. He has expertise in both modern education as well as traditional Islamic sciences, having completed the 18 year Dars-e-Nizami course from Pakistan. Dr. Qadri has studied with eminent scholars from Al-Azhar University, Cairo. He has dedicated his life to spreading the love and light of our Beloved Master Muhammad ﷺ.

BismillaahirRahmaanirRaheem has been experienced as a dua to convert an enemy into a friend or to change their behavior. One should first ascertain that one is clean and then recite the following 86 times and blow on water and give this water to the enemy or the person in question. If he or she drinks this water, insha Allah ta'ala his enmity will be transformed into friendship.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BismillaahirRahmaanirRaheem

In the Name of Allah the Beneficent the Merciful

ARE WE INDIVISIBLE?

Let us glorify the Name of our Lord, Most High! Let us worship the One Who created us, love the One Who loves us, and thank the One Who cherishes and maintains us in His Most Generous manner.

How can we lowly creatures, totally dependent on Him, do all of this? How can we, who are deficient in good deeds, obsessive in trivia and lacking true intelligence, accomplish such lofty ideals? How can we show proper respect or adequately praise and thank Him? How can we achieve nearness to Him? What must we do to become workers in His cause, inviters of His servants to His Path, rightly guided guides and a unified and enlightened community?

In His Perfect Wisdom and Kindness, Allah sent Muhammad (peace and blessings on His sweet soul), to exemplify the best path to Him. The perfect model of conduct, peace and blessings on him, clearly demonstrates with ease and surety how to behave in such a way as to attract the love of Allah, Who is Glorious and Great and certainly deserving of all our love, respect, honor and glorification!

*"Say: If you love Allah follow me,
and Allah will Love you."*

[Al-Quran 3: 30]

All the Prophets (may Allah be pleased with them) say Allah is One, the Truth is One, the Faith is One, as the brotherhood of Truth is one in all ages. What is mani-

fest is a clue to what is hidden, so why are we, the most blessed of all communities, as we are the community of Muhammad, salutations and peace and blessings on him, so fragmented? We know Muslims are brothers to one another, we are told to love our brothers, to cry for our brothers, to smile in the face of our brothers, to lend a hand to our brothers. We must, for the benefit of our souls, set aside petty differences, set aside the thoughts that what we are doing is right and everyone else is in error. We must give up arrogance, envy and pride in exchange for the lessons of love, brotherhood and unity in Islam. Until we love our brothers and wish for them what we wish for ourselves, we are not truly Muslims.

Paradoxically, there are Hadith to the effect that anyone who eats our meat is of us, that anyone who likes and respects us, is of us, that anyone who states *La Ilaha Illa Llah Muhammad Rasool Allah* (There is no god except Allah, Muhammad ﷺ is the Messenger of Allah), is one of us. So there is a double standard, rightfully so. Allah has given each one of us the criteria for righteousness. This is to be used on ourselves, to keep us in check. When looking at someone else, we must overlook and forgive. We should show love and respect to all Muslims. There is a Hadith that when a Muslim meets another Muslim he will always find at least one good thing in him. What this means is when thinking or speaking of a Muslim, no matter how disobedient his actions may appear, the one thing we saw that was good is the thing to think of and bring up if there is a conversation about that brother or sister. Allah is Kind and

covers up for us. We must learn to cover up for our brothers and sisters. This includes those who we do not know who may have been written about in a newspaper or spoken of on radio or TV. As Muslims we are warned to verify facts before believing stories or passing them on, lest we end up having to repent.

Using and enjoying a gift is the same as being grateful for it. The Gift of Islam, the Holy Qur'an and lovely Prophet Muhammad (peace and blessings on His sweet soul), is the greatest gift from the Most Hospitable Lord. Reading, obeying and acting on the Holy Qur'an, studying the Hadith and emulating our Prophet Muhammad ﷺ, believing what Allah says is true, are all ways of Glorifying Allah, of showing proper respect and praise.

Allah is Perfect! His Timing is Perfect! His Knowledge encompasses all and He has never made a mistake so what He has written for you, and everyone else, is perfect and written with wisdom. As the vanguard of Islam, it is our duty to purify ourselves spiritually and mentally in order to become united, indivisible.

Khadija J.C. Locks

Sister Khadija is a resident of Los Angeles, CA. She is the author of "The Wealth of the Inheritors", published by Nuqoosh Press, Lahore, Pakistan. She is currently working on a book on the subject of Islamic stories for children. She is a regular contributor to the IECRC Newsletter.

A PATH TOWARDS HARMONY

The basic concept of mysticism in Islam is to know oneself and to know one's Creator as the Hadith says:

*"Whoever knows himself,
knows his Lord."*

It is through this process that one discovers the unity in man. Selflessness is the substance of *Tasawwuf* (Sufism or Islamic Mysticism). Self-discipline is used to raise oneself above the self and identify oneself with the Divine Self. Man has to establish a harmony between his body and soul to reach the Divine Light that Allah Almighty has placed in him. The proper method to reach the Divine is to go through the following stages: *Shari'ah* (Islamic Outer Law), *Tariqah* (Islamic Inner Path), and *Haqiqah* (Ultimate Reality). There is no dichotomy between *Tariqah* and *Shari'ah*. *Shari'ah* refers to the laws that govern man and society.

Tasawwuf can be translated in English as metaphysics. However metaphysics may not explain the full meaning of *Tasawwuf*. Nevertheless, this is how it is typically translated. People of *Tasawwuf* are called Sufi (one of the meanings of which reflects the simple, woolen garments worn by the earliest Sufis). In *Tasawwuf* the first stage is to follow the path led by a *Shaykh* or *Murshid* (spiritual guide) on the journey to the soul. This is done through *Bai'ah*, or spiritual contract where the seeker promises for the sake of Allah and His Messenger ﷺ, giving his word that he or she will try to never commit a sin or do anything against the *Shari'ah*. In *Tasawwuf*, taking *Bai'ah* or giving one's hand in the hands of one's *Murshid* is in reality giving one's hand in the Hand of Allah Almighty through one's *Murshid* who is connected eventually to the Holy Prophet ﷺ through his spiritual guides in a chain of transmission that connects heart to heart. In *Tasawwuf* the orders and commands of the spiritual guide must be followed. It is imperative to submit oneself to the *Shaykh* without any doubts because he is the *Ameer* (leader). Regarding this, Hazrat Shaykh Ali Hajweri (may Allah Almighty have mercy on him) refers the Quranic ayah:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اطِيعُوْا اللّٰهَ
وَاطِيعُوْا الرَّسُوْلَ وَاُوْلِيَ الْاَمْرِ مِنْكُمْ

*"O People who believe! Obey Allah and
obey the Noble Messenger, and those
amongst you who are in authority."*

[Al-Qur'an 4:59].

Follow Allah Almighty's orders, and the Noble Prophet's ﷺ orders and "*ulil amr*" means spiritual guides.

A Sufi who chooses the path of *Tasawwuf* may finally reach the level of a *Wali*, i.e. a Friend of Allah. The *Awliya Kiram* (Noble Friends of Allah) and the *Ulema Kiram* (Noble Scholars of Islam) should not traverse different paths in different directions, but they should meet on the straight path, i.e. the *Sirat-ul-Mustaqeem* and hand in hand create in the human being the consciousness of the soul and the body. Hazrat Shaykh Ali Hajweri (may Allah Almighty have mercy on him) clearly defines in his book about the importance of the *Shar'iah* and that the people of *Shar'iah* could be excellent preachers of Islam through *Tasawwuf*. Allah Almighty has said:

*"There are servants of God who
walk humbly on earth and when
an ignorant one converses them,
they pray for his welfare."*

[Al-Quran]

As the Holy Prophet Muhammad ﷺ said:
*"Those who hear the prayers of a Sufi and
do not say Ameen, come in the list of the
negligent, in the eyes of Allah Almighty."*

The stated Hadeeth (saying of the Holy Prophet ﷺ) clearly refers to Sufism and presents a comprehensive knowledge about acceptance in the eyes of Allah Almighty. The Hadeeth proves that Sufism was practiced in the blessed time of our Holy Prophet Muhammad ﷺ.

The people striving to attain and reach the Divine Light are those who curb their worldly requirements and selfishness and submit oneself to the willingness of Allah Almighty and His Beloved Messenger ﷺ. In a Hadeeth, the Holy Prophet ﷺ said:

"Die before your death."

When a Sufi attains to Allah Almighty, he never loses Him, and when he loses himself i.e. through the negation of his ego and super ego, he never regains it. This means that when he involves himself in the *Dhikr* i.e., remembrance of Allah Almighty, he never regains his own personality. According to Hazrat Abul Hasan Husri (may Allah have mercy on him): "a Sufi is he whose existence has no nonexistence and whose nonexistence has no existence." Meaning that whatever he attains, he never loses and whatever he loses he never regains.

In short, it can be said that Sufism is a comprehensive applied syllabus of cosmic law (*Shari'ah*). Mostly, people are confused with their social, political, economical and ethical viewpoints due to lack of knowledge of the *Shari'ah* which emphasizes human relations, forgiveness, and the most important aspect of society, i.e. tolerance. *Tasawwuf* is a knowledge of peace and justice, harmony among different cultural groups and supremacy of humanity. Contemporary social order requires comprehensive principles of *Tasawwuf* to be applied in the different societal institutions for the betterment of state, politics, public administration, international relations with reference to peace and justice in the world.

References: Taken from articles and speeches of Prof. Dr. Manzoor-ud-Din Ahmed, a distinguished professor of Columbia University, USA and Prof. Dr. Mohammed Ahmed Qadri, Founding Director of IECRC in CA, USA.

Sohail Rana Qadri & Aniq Rana Qadri

Mr. & Mrs. Rana Qadri are active members of IECRC Canada and contributors to the IECRC Newsletter.

To further our noble cause, please make checks payable to IECRC and mail to

P.O. Box 1646, Union City, CA 94587.

Thank you for your support.

UNITY IN DIVERSITY - LOVING THE BELOVED OF ALLAH ALMIGHTY ﷺ

"The biggest problem with Muslims today is that they are not united!" – this is a lamentation one is very likely to hear in any discussion focused around the current plight of the Muslim *Ummah* (community). But what exactly is "unity"? Is it, for example, for all Muslims to celebrate Eid "on the same day"? Or is it for Muslims to pray in the same direction or in the same way? Or is it to accomplish any particular goal using the same method? And is following a specific *Madhhab* (Islamic Jurisprudential School of Thought) or *Tareeqat* (Islamic School of Spiritual Practice) antithetical to the concept of unity? The answer to all of the above and similarly related questions is "No". The fact of the matter is that the concept of unity in Islam is based on an inherent diversity, which in turn is based on sound knowledge from the Noble Quran and the Practices of the Holy Prophet Muhammad ﷺ, Who said that:

"Differences of opinion amongst my Ummah is a blessing."

An intelligent teacher once told me that the sign of sophistication is the ability to differentiate. Far from being a monolithic religion, Islam is a complex response to the complexities of life. It is then up to us to practice restraint and not view legitimate diverse scholarly opinions as sources of conflict and hatred. It is up to us to recognize that some see the glass as half empty and some see it as half full. It would behoove us to pay heed to the advice of one of the great luminaries of our intellectual tradition, Imam Shaf'i (d. 820 CE, may Allah Almighty be pleased with him) who would say on a given issue that "I am right with the possibility of being wrong, and you are wrong with the possibility of being right." This beautifully balanced and sound attitude coupled with the practice of basic *adab* (etiquette) during discussions, the general good opinion of one's fellow brothers and sisters and keeping them safe from one's hand and tongue, are practices that allow for the truth, which should be the goal of every Muslim, to surface and be manifested. The differences of opinion that the Holy Prophet ﷺ talks about, of course, all lie within the realm of truth, which is clear from falsehood.

Allah Almighty has commanded us to hold tightly to His rope and not to be disunited [Al-Quran 3:103]. However, He has also said that He has created us from one man and one woman and created us as nations and tribes so that we may know one another [Al-Quran 49:13]. This leads to a conclusion that it is unity in diversity that Allah Almighty intends for His creation. How can this unity in diversity be realized? This can be achieved by the Will of Allah Almighty, if each heart's river is inclined and is in reality flowing towards the one ocean, which is the ocean of love for Allah Almighty, which in practical terms can only be accomplished by loving His Beloved ﷺ.

It is disastrous that in current times, a major disconnection has occurred from the establishment of a genuine and deep relationship with the Holy Prophet Muhammad ﷺ, our Leader, (which can only be done through *bai'ah* – spiritual contract with a spiritual guide) which is the foundation and quintessence of our *Deen* (religion). There is indeed emphasis by contemporary scholars on following His ﷺ *Sunnah*, but a non-emphasis and an almost non-existent effort toward creating the flame of love in our hearts for Him ﷺ without which the sweetness and delight of *Iman* (faith) cannot be tasted. This in turn has left many a ship unanchored, leaving us with a feeling of not being rooted; causing disarray that is to be expected in any community that is disconnected from the heart of its leader. This spiritual extrication in turn has led to insecurity, imbalance, and a deep fear that is then expressed in its psychological opposites of arrogance, extremism, and prejudice. The unanchored ship is too afraid to explore the waters of possibilities causing tunnel-vision efforts that act as obstacles in the greater purpose of creation, which is to serve humanity unconditionally.

It is only the power of love that can surmount and surpass any and all obstacles by Allah Almighty's Will. And it is Allah Almighty's Design and Will that when our love for His Beloved ﷺ surpasses love for any other creation, then He rewards it with completion of our *Iman* [Sahih Bukhari]. What is this love and how can it be achieved? This is the love that inspires us to follow His ﷺ *Sunnah* (Way), as it is human

nature to want to emulate the one we love. It can be achieved by sending copious *salaawat* (blessings) on Him ﷺ as commanded by Allah Almighty in His Noble Quran [33:56], learning about His ﷺ life, sacrifices, and concern for His ﷺ *Ummah*, and making mention of these to oneself and to others in the form of *Naats* (poems) and prose. He ﷺ is our Leader and One Who on the day He ﷺ graced this earth, prayed for His ﷺ *Ummah*, and throughout His ﷺ time when He ﷺ walked this earth, stayed up nights shedding tears seeking forgiveness for our sins and One Whose intercession is our only hope on the Day when debts fall due. It is essential to inculcate this love for the Holy Prophet Muhammad ﷺ from a very young age so that we *want* to follow His ﷺ Way and establish a connection with Him ﷺ without which no individual's ship can be anchored. It is important to use His ﷺ *waseela* (connection), just as He ﷺ exhorted us to do when seeking our needs and desires from Allah Almighty.

Loving and honoring the Holy Prophet ﷺ is about gratitude and giving credit where it's due. Allah Almighty is independent of all needs. He Almighty does not need our worship. However He Almighty is appreciative of gratitude [Al-Quran 4:147]. It is imperative that we attribute the appropriate *maqam* (station) to His Beloved Prophet ﷺ as commanded by our Creator. It is essential that we ascertain that our beliefs regarding the first and best of creation ﷺ are in accordance with reality, which is a creation of Allah Almighty and is independent of our notions and desires. This cannot be realized through rationalization – only through submission to His revelation, His *nizam* (system).

As the Holy Prophet's ﷺ *Ummah* celebrates *Eid-ul-Adha* (Festival of the Sacrifice) around the world, and as a couple of million of them come together to carry out the rites of the Hajj as He ﷺ taught them to us, let us pray that Allah Almighty gives us the *tawfeeq* (success) to pay homage to our Leader ﷺ and unite around His ﷺ love. (Aamin.)

Shagufta Ahmad Qadri

EID-E-MILAD-UN-NABI ﷺ CELEBRATION

IECRC cordially invites you, your families and friends to its annual Eid-e-Milad-un-Nabi ﷺ celebration. To be held in June 2004 in the Bay Area, this event seeks to educate the masses on the love and life of our Beloved Prophet Muhammad ﷺ.

For further information,
please call 408-835-7786 or 510-739-6759.

DR. QADRI VISITS SEVERAL BAY AREA MOSQUES

Dr. Mohammad Ahmed Qadri was the *Jumu'ah Khateeb* at the San Ramon Valley Islamic Center, the Concord Islamic Center, the South Bay Islamic Association, and the Yuba City Islamic Center in recent weeks and months. Alhamdulillah, the Bay Area Muslim community welcomes Dr. Qadri's message of intense love for the Holy Prophet Muhammad ﷺ and appreciates his immense knowledge in this field and is beginning to acknowledge the centrality of His ﷺ being as the foundation of Islam.

If any mosque or organization would like to invite Dr. Qadri, please call 408-835-7786 or 510-739-6759.

DR. QADRI RECEIVES SAFEER-E-PAKISTAN AWARD

On January 24, 2004, *Safeer-e-Pakistan*, a production of PTV Prime, held its 4th Annual Gala Dinner and Pride of Performance Award Night at the Hilton in Oakland, California.

Dr. Mohammad Ahmed Qadri, Founding Director of the IECRC, was honored with an award for his academic and religious contributions to the Bay Area community. Dr. Qadri congratulated *Safeer-e-Pakistan* for its immense contributions in the promotion of the Islamic culture through the channel of visual media. The hour long weekly program *Safeer-e-Pakistan* which is aired through PTV Prime, a production of Pakistan Television, in the United States, Canada and England, seeks to bring to the limelight the contributions and struggles of everyday Pakistanis and Muslims as they live their lives in these lands.



From right: Prof. Dr. Mohammad Ahmed Qadri, Founding Director of IECRC, Mr. Noor Mohammad Jadmani, Counsel General of Pakistan in Los Angeles, Mr. Waqar Ali Khan, Executive Producer of *Safeer-e-Pakistan*

Among other distinguished guests attending were the Pakistani Consul General Noor Mohammad Jadmani and Syed Shahid Zaheer, Founder of PTV Prime (see adjacent news item). Mr. Jadmani urged all Pakistanis to act as ambassadors of Pakistan and help spread its message.

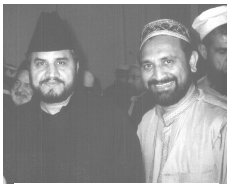
SYED SHAHID ZAHEER RECEIVES "MAN OF THE YEAR" AWARD

Syed Shahid Zaheer, founder of PTV Prime was awarded "Man of the Year" award at the *Safeer-e-Pakistan* 4th Annual Gala Dinner at the Oakland Hilton. Upon receiving his award, Mr. Zaheer briefed the audience of the beginnings and history of PTV Prime. He emphasized that the Muslim culture should and can be promoted through television and that this medium helps establish relationships across cultures.

IECRC congratulates Mr. Zaheer on his tremendous contributions to the media industry in general and the Pakistani media industry in particular.

QARI SADAQAT ALI OF PAKISTAN VISITS IECRC

Qari Sadaqat Ali, a student of the most well known Qari (Quran reciter) of this century, Qari Abdul Basit (may Allah have mercy on him), and the most



Dr. Ahmed Qadri with Qari Sadaqat Ali

renowned Qari of the world, visited IECRC during its weekly *Dhikr* session in Fremont, California. Qari Sadaqat Ali mesmerized the attendees with his most beautiful and eloquent recitation of segments of the Holy Quran.

Qari Sadaqat has been in the service of Is-

lam through his teaching of the Holy Quran through the medium of television in Pakistan. As he tours the United States and Canada, he promised to be an ambassador for IECRC furthering the noble cause of this organization.

MEHDI HASSAN'S SON, TARIQ HASSAN VISITS IECRC

Trekking a journey of almost 24 hours by road, half way across the country, Mehdi Hassan's son, Tariq Hassan graced the attendees of IECRC's weekly *Dhikr* gathering with his presence, voice and energy. Having heard about IECRC's Founding Director, Dr. Ahmed Qadri's treatment of a close friend of his, and having spoken to Dr. Qadri a few times on the phone, Mr. Hassan was immensely drawn to this visit and undoubt-

edly left with blessings that even he had not anticipated.

Mr. Hassan and his children carry the legacy of his legendary father in their voices. The audience enjoyed his short yet reverberating melodious recitation of some beautiful couplets praising Allah Almighty's Mercy.

Mr. Hassan is the Founder and Director of

a music institute in Colorado where he resides with his family and children. He uses the medium of music to help disabled, low-income, and disadvantaged youth with funding from the State to provide an alternative to drugs and gangs.

Mr. Hassan's energy was very much appreciated by IECRC. When asked if he would donate some recordings to IECRC, he joyfully replied "I'm ready to donate myself!"

**Alhamdulillah, IECRC
is very happy to announce that for your
convenience we will be conducting**

Eid Prayers

on

Sunday, February 1, 2004

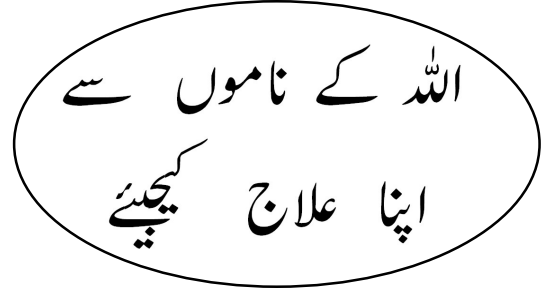
at

Munoz Hall, 109 J Street, Fremont, CA 94536

Takbeer begins at 8:00 AM.

Prayer begins at 8:30 AM.

**For any questions, please call
408-835-7786, 510-739-6759 or 510-677-4939**



NEWLY RELEASED IECRC CASSETTE!

**This Urdu language production describes the
characteristics of Allah Almighty's Beautiful
Names, how to pronounce them correctly and
benefit from their healing capacities.**

COMMUNITY NEWS

Condolences: "To Allah we belong and unto Him is our return."

Please pray for the deceased souls of the following individuals:

- ♦ Khurshid Fatma, grand-aunt of Parwez Zia Qadri, who died in India
- ♦ Shah Bano Hussain, mother-in-law of Saira Hussain, who died in Fiji
- ♦ Mother of Sister Nighat (of Antioch), who died in Pakistan

Prayers: IECRC also requests your prayers for the recovery of a 6 year old girl in Canada who is suffering from cancer. Also please pray for the health of Mr. Usman Khan.

IECRC Expansion: In order to expand it's services to people coming from all over the US and Canada and to serve them better by providing them with lodging during their counseling/healing sessions, IECRC requests our community's support in identifying and purchasing a piece of land or an already built building. This will also insha Allah be used for an elementary school for children and for regular classes for adults.

Employment: There are some brothers and sisters looking for jobs in software development/QA in both pure software and for embedded systems. Also, there are some brothers and sisters looking for jobs in any area. Please call us at 510-739-6759 to let us

know if you are hiring or if you know someone else who is hiring.

Item for Sale: 1992 Previa DE Minivan
Price: \$5,495 obo
Contact: Fazail Khan at 408-391-1567 (cell)

Acknowledgements: IECRC sends its sincere thanks to all members of our community who are supporting our noble cause. We send special thanks to Prof. Jahangir Hamdani, Sister Rana Faiz of Hamrahi Radio, Syed Akhtar Shah of Pakistan Association and brothers Yusuf Chaudhry, Abdul Sattar & Abdul Karim Rydhan for their continued support.

To sponsor future editions of our newsletter or to advertise in it, please contact us at

408-835-7786 or 408-629-6524.

Thank you for your support.

IECRC COMMUNITY SERVICES

IECRC Spiritual Healing & Counseling Center

Under the complete guidance of Prof. Dr. Mohammad Ahmed Qadri, IECRC conducts Spiritual Healing sessions every alternate Sunday between 11:00 AM and 1:00 PM at **Munoz Hall, 109 J Street, Fremont, CA 94536.** (Call 510-739-6759)

The Spiritual Healing Center is unique in that treatment is provided free of charge to all people, irrespective of their color, creed, race, and religion. The center currently serves close to two hundred people every week who come from all over the USA and abroad. Healing is provided for all types of ailments that range from benign aches and pains to severe conditions such as cancer and psychological ailments. Alhamdulillah, patients with depression, migraine, hyperactivity and other serious illnesses have received benefit from our center. Please note that the average expected wait time is 2-3 hours due to the large number of patients seeking help. Alhamdulillah, two more branches of this center operate in the greater Bay Area:

Sacramento Branch: (Call 916-688-3022)

Contact: Sharaaz Khan & Fatima Qadri, Shaanawaz Khan Qadri

San Jose Branch: (Call 408-629-6524)

Contact: Parwez Zia & Shagufta Ahmad Qadri

Please pray that we continue this glorious Islamic tradition of "Spiritual Healing". There are many Ahadeeth (sayings of Prophet Muhammad, ﷺ) related to this dying Sunnah (practices of the Holy Prophet, ﷺ) of Spiritual Healing in Islam that can be found on the IECRC website (www.iecrna.org).

IECRC Begins *Jumu'ah* Prayers

Alhamdulillah, IECRC began *Jumu'ah* prayers at the Munoz Hall in Fremont, California on January 16, 2004. The sermons have focussed on the love for the Holy Prophet ﷺ and the prayer is followed by a standing salutation (*salaam*) to the Beloved of Allah Almighty ﷺ. The *Khutba* (sermon) begins at 1:30 PM and the prayer is at 2:00 PM. The Munoz Hall is located at 109 J Street, Fremont, CA 94536. All are welcome.

IECRC Weekly Radio Address

Dr. Mohammad Ahmed Qadri speaks on different social & spiritual aspects of Islam on the Hamrahi Radio Program (1450 am) at 4 PM every Saturday. This popular series is presented in both English and Urdu for the benefit of the diverse listening audience.

IECRC Weekly *Dhikr*

Under the spiritual guidance of Prof. Dr. Mohammad Ahmed Qadri, IECRC conducts weekly *Dhikr* sessions every Sunday at 6:00 PM at: **Munoz Hall, 109 J Street, Fremont, CA 94536.**

The evening comprises of Quran Recitation, *Naat-e-Rasool* (poetry in praise of the Holy Prophet Muhammad, ﷺ), talk by Prof. Dr. Mohammad Ahmed Qadri, *Dhikr* (religious recitation), *Salaam* (salutation) to the Holy Prophet, *Fatiha* (recitation of the Holy Quran ﷻ over food) and Dinner (the continuing tradition of *Langar-e-Qadria*.)

A similar *Dhikr* session is also conducted in Sacramento on Thursdays at 6:00 PM. Please call 916-688-3022 for details. Also, IECRC San Jose conducts a similar *Dhikr* on Fridays at 7 PM. Please call 408-629-6524 for details.

Please pray that we continue this glorious Islamic tradition of "*Dhikr* of Allah". As Allah *ta'aala* says in His Glorious Quran:

"Only in the remembrance of Allah is the solace of hearts." — [13:28]

This spiritual gathering is a comprehensive solution to modern man's many ailments of stress, depression and anxiety. To learn more about the importance of *Dhikr*, please visit our website.

For further information about IECRC's Weekly *Dhikr* or to find out how to contribute towards the *Langar-e-Qadriya*, please call Ayyaz Yousaf Qadri at 408-835-7786. Thank You.

IECRC Quran Classes

IECRC offers classes 6 days a week (Sunday through Friday) on *Reading & Memorization of The Holy Quran*. This class also teaches the basics of prayer, and other essential *duas* at the following times:

Monday - Friday (5:30 PM - 7:30 PM)
Sunday (11:00 AM - 1:00 PM)

This class is for both children and adults, both males and females. Classes are held at the IECRC office located at: 30030 Mission Boulevard, Suite #213, Hayward, CA 94544.

For further information, call 408-835-7786 or 510-739-6759.

IECRC Sacramento Classes

Women's Hanafi Fiqh Every Friday from 8:00pm--9:00pm

Qur'an Tajweed Every Friday from 9:00pm--10:30pm

IECRC PLAN OF ACTION

Mission

IECRC is a non-profit, non-political organization, devoted to providing academic and spiritual resources to diverse religious and cultural groups. IECRC was established in 2002 and is based in Fremont, California. As a community service organization, it is based on the model of the centuries old Islamic tradition of bringing peace and harmony to society by addressing the essential needs of people regardless of their cast, creed, color or religion.

Vision

IECRC's long-term vision is to insha Allah (God willing) establish a world-class, vibrant and dynamic university that provides a forum for those seeking to quench the thirst of the heart and mind in the merger of ancient and modern knowledge and sciences in order to provide solutions to issues of our contemporary times with the goal of promoting peace, brotherhood and the betterment of humanity at large.

Goals

In order to achieve this vision, IECRC has several short term plans which are divided into the areas of education (both children and adult), culture, research and counseling.

EDUCATION: IECRC would like to insha Allah establish a low-cost, affordable full-time school for children ages 5 - 15 years where the young minds will be taught both traditional Islamic as well as modern knowledges. They will also be oriented in Islamic *adab* (etiquette). *This requires a school building or a piece of land where one can be built.*

CULTURE: IECRC would like to promote Islamic culture within the Muslim community and to bring Islamic cultural awareness to other faith communities. *This goal requires a community center with an auditorium.*

RESEARCH: IECRC intends to insha Allah establish a comprehensive library with a collection of Islamic books including rare ones in original sources, publish a quarterly Islamic Social Sciences Research Journal, and invite scholars of high caliber from around the world on a tenure basis. *These goals require a physical facility for the library, a printing press for efficient publishing of journals and books and a guest house to lodge visiting scholars.*

COUNSELING: IECRC would like to expand its already existing services of spiritual healing and counseling. Topics covered would be in the areas of Family Affairs (Marriage - *Nikah*, Divorce - *Talaq*, etc.), Individual Counseling (Depression, Anxiety, etc.), Legal Aid & Medical Camps. *The above goals require a physical facility for the counseling center that can lodge patients seeking help from far away places.*

Checks may be made payable to IECRC and mailed to: P.O. Box 1646, Union City, CA 94587

We invite your feedback, help and support! Thank You!

IECRC CASSETTES & PUBLICATIONS

Cassettes

English

- 1 Love of the Holy Prophet ﷺ
- 2 The Islamic Culture
- 3 The Concept of Spiritual Healing
- 4 Quranic Therapy - Heal Yourself Part 1
- 5 Quranic Therapy - Heal Yourself Part 2
- 6 The Philosophy of Love with Allah in Tasawwuf/
The Necessity of a Spiritual Guide
- 7 What is Tasawwuf: An Answer by Hadrat Ali bin Uthman al-Hujwari (may
Allah be pleased with him)
- 8 The Concept of Jinn in the Light of Quran and Sunnah
- 9 Islam and Soul Orientation (Dr. Manzooruddin Ahmed)
- 10 Selected Readings of the Holy Quran (Abdur Rahim Hernandez)

Urdu

- 1 *Ishq-e-Mustafa* ﷺ aur Munafiqat
- 2 *Eid-e-Milad-un-Nabi* ﷺ ka Jawaz / Madina-e-Munawarra ke Naam
- 3 *Durood-o-Salam* Maulana Qasim Nanotvi Dar-ul-Uloom Deoband aur
Maulana Mohammad Zakarya Tableeghi Jamaat ki Nazar Mein
- 4 *Durood-o-Salam* Ki Fazeelat
- 5 *Eid-e-Milad-un Nabi* ﷺ Tareekh key Ainey Mein
- 6 Allama Iqbal (rahmatullah alayh) ka Hadrat Bilal (radiallaahu anhu) ko Salam
- 7 *Eid-e-Milad-un-Nabi* ﷺ Sawal/Jawab
- 8 Allama Iqbal ka Shikwa aur Jawab-e-Shikwa (side A) / Allama Iqbal aur Ishq-e-
Mustafa (side B)
- 9 Allah ke Namon se Apna Ilaaj Keejiye - NEW!

The following *Naats* (poetry in praise of the Prophet ﷺ) are available through IECRC on audio cassette:

- 1 *Allah-hi-Allah* - Sufiana Kalam recited by Zahid Chaudry Qadri (Punjabi)
- 2 *Yaadey Madinah* - Naat recited by Syed Mansoor Shah (Urdu)
- 3 *Zikr-e-Rasool* ﷺ - Naat recited by Naveed Iqbal Rahmani (Urdu)
- 4 *Hamd-o-Naat* - recited by Yasmeen Ali
- 5 *Guldasta-e-Naat* - recited by various Naat reciters
- 6 *Naat-e-Rasool* ﷺ - Rana Ali and Ghazala Siddiqui

The following title on Dhikr (Remembrance) of Allah has just been released:

- 1 *Zikr Allah - Arabic Zikr*

Publications

Titles by Prof. Dr. Mohammad Ahmed Qadri

- 1 *Blessings on the Prophet Muhammad* ﷺ
- 2 *Ramadan - The Month of Patience, Empathy & Self-Purification*
- 3 *Quranic Therapy - Heal Yourself Part 1*
- 4 *Quranic Therapy - Heal Yourself Part 2*
- 5 *The Muslim World - Hope in the New Millennium*

Titles by Prof. Dr. Mohammad Ahmed Qadri &
Dr. Syeda Saiqa Zubeda

- 1 *Living in the Abode of Peace and Purification*
- 2 *Islamic Treatment of Jinn, Magic & The Evil Eye*

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