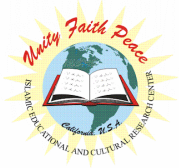


In the Name of Allah, the Beneficent, the Merciful
Prayers and Peace upon His Noble Messenger ﷺ

Special Conference Edition Newsletter



Islamic Educational & Cultural Research Center

CALIFORNIA, U.S.A.
A non-profit, non-political organization

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WELCOME TO IECRC'S 2ND ANNUAL NATIONAL CONFERENCE

June 27, 2004 / Jamad-ul-Awwal 1425
Issue 5

CELEBRATING THE LIFE OF THE HOLY PROPHET MUHAMMAD ﷺ

"Creating a Culture of Peace & Tolerance for Humanity"
From the Desk of the Editor-in-Chief

Islam as brought to us by the last of the Prophets, Prophet Muhammad (peace be upon him ﷺ) consists of the sacred teachings embodied in the Holy Quran and Hadith. The Quran in general draws the larger boundaries of the Islamic culture within which all human actions can be confined. Islamic social values will, therefore, have to be defined as the pattern of societies and multi-cultural development through the ages of Prophethood, network of social relations, and spiritual and philosophical mentalities of multifarious civilizations. The most interesting aspect of Islamic sociology is its flexible nature in dealing with the basic challenges of modernization. The Holy Quran and the *Sunnah* are the basic sources of Islamic civilization. On one hand, the Quran is a continuation of previous Socio-religious societies, and on the other hand the *Sunnah* is a practical implementation of cultural norms within the framework of Islamic Society. All Muslims consider the *Sunnah* second to the Quran in importance and authenticity. Among Muslims in general and the four Schools of Thought in particular, there exists a consensus regarding the obligation of accepting the *Sunnah* of the Prophet Muhammad (peace be upon him ﷺ) as an ideal of life. The Quran itself speaks about the

acceptance of Prophetic traditions:

"And whatsoever the messenger giveth to you, take it. And whatsoever he forbiddeth, abstain from it."
[Al-Quran, 59:7]

"Whosoever obeyeth the messenger obeyeth Allah."
[Al-Quran, 4:80]

The Quran speaks about the basic dignity of all human beings. The Prophet Muhammad (peace be upon him ﷺ) spoke about the equality of all human beings, regardless of their race, color language or ethnic background. The Prophet Muhammad ﷺ himself made it clear at so many places that he was following the direct method of instituting and perpetuating practice by personal example rather than by enunciation of statutory provisions of law. This center of gravitation persists even today and will do so in the future.

The Holy Quran says:

"Certainly you have in the Messenger of Allah an excellent exemplar for him who believes in Allah and the last day, and remembers Allah much."

[Al-Quran, 33:21]

The pattern of *Sunnah* endowed

above, will have to be dynamic, and by token of this virtue, culture will be the representative of dynamism, diversity, spirituality, harmony, identity and particularly, universalism. In short, the whole philosophy of social values and a just and equal society were thoroughly examined in the life of the Prophet Muhammad ﷺ, who established a unique sovereignty in Madinah and administered the state with a consultative body (*Shura*). His actions are the best approaches to meet a comprehensive social plan for achievement of natural rights. It was because Islam was such a dynamic faith that it gained such glory that by the 13th century. It had achieved its intellectual peak when the Western World was just emerging from the Dark Ages. It was not the Arabs who carried Islam on their shoulders; rather, it was Islam, which introduced them to the rediscovery of the ethical dimensions of the universe, freedom of mind, and knowledge. It was no accident that by the time of Harun ur-Rashid, all major works up to his time were in Arabic. We then had philosophers, men of sciences, fine libraries and rich culture. The civilization and culture that Islam gave to the world is not represented so much by its

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political or military power, but by the enlightenment and progress that it brought and handed down to succeeding generations. It was never found wanting in absorbing what was the best about civilizations. It also assimilated the desirable aspects of the Greco-Roman culture and also acted as the powerful medium for transmitting to the mediaeval Europe those intellectual achievements, which brought about the awakening of the Western World and paved the way for the modern

(continued on next page)

Celebrating the Life of the Holy Prophet ﷺ

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Renaissance.

When Islam came to the world, it laid the foundations for the dissemination of social justice, of returning measure for measure; the worker was called the friend of Allah; the laborer had to be paid his wages before his perspiration was to dry; all persons were required as a matter of religious duty to give true evidence against their own kith and kin and indeed social, economic and political order itself was to be based on justice. Every poor member of the Muslim society has to be looked after, to be fed, clothed and housed properly. The man who is in debt, the traveler and the wayfarer, the widow and the orphan, all have a right to the care and wealth of their more fortunate fellows. Islamic philosophy recognizes the amount of envy, recrimination, mutual resentment, belittlement and hatred, which separates man from man. The last sermon of the Holy Prophet ﷺ is a classic example of preservation of human rights and tolerance in Islam.

"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white - except by piety and good action."

Tolerance literally means, "to bear." As a concept it means respect, acceptance and appreciation of the rich diversity of world cultures, forms of expression and ways of being human. In Arabic it is called "Tasamuh". Tolerance is a first and foremost principle of Islam. It is a religious as

well as an ethical duty. It does not mean "concession, condescension or indulgence." It does not mean lack of principles, or lack of seriousness about one's principles. The Islamic position is very similar to what is proposed in the UNESCO's charter on tolerance, which says:

"Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behavior and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others."

The ideal of peace in the international sphere springs from the recognition of a common humanity, a conception that regulates the behavior of one group towards another in such words of the Prophet Muhammad ﷺ:

"Let not the hatred of a people incite you not to act equitably; do act equitably, (for) that is nearer to piety"

The cultural value of a religion can be judged from its influence on the mutual relations of mankind and on the affairs of daily life, from its effect on the moral life of a community and its regulation of social relations, from its success in civilizing the life of a nation and organization of international relations, from the success it attains in cultivating the mind of a man and in enabling his personal character. The spirit of Islamic culture manifests itself in the

form of compulsory and voluntary contributions, which every follower of Islam is bound to make towards the help and assistance of his less fortunate fellows. The safety of human culture lies in achieving the right balance between the ideal (revelation) and the real (needs and demands of practical life), so that a true and lasting balance is established between human values and the changing needs and demands of society. The supreme need of the hour is to reverse the process, which has gone on for so long, to sweep dry the fountainhead of our spiritual inspiration. A proper understanding of the Islamic concepts, by the Muslim intelligentsia is needed to positively arrest the creeping decay of the social structure of the Muslim world, which is the result of the materialistic influences and skeptical trends in the Muslim world. The chief objective of the Prophet Muhammad ﷺ and his followers was not only to preach Islam but also to eliminate all the vices and substitute them with virtues. The life of the Prophet Muhammad ﷺ was a practical example of the code of life based on humanitarian values and a role model for the emerging generation. □

Dr. Syeda Saiqa Zubeda

Dr. Syeda Saiqa Zubeda received her Ph.D. in Islamic Political Sociology and was awarded two gold medals from the University of Karachi, Pakistan. Currently, she is fully dedicated towards research work for IECRC. Dr. Syeda is also the Managing Director of the Canadian Women Counseling Center, Vancouver, British Columbia, Canada.

QUOTES

"It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher."

—Annie Besant
(The Life & Teachings of Muhammad)

"I wanted to know the best of one who holds today's undisputed sway over the hearts of millions of mankind....I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life."

—Mahatma Gandhi (Young India)

PURPOSE OF IECRC'S 2ND ANNUAL NATIONAL CONFERENCE

The Islamic Educational & Cultural Research Center is pleased to have you as our special guest on this auspicious occasion to celebrate the life of the Beloved Prophet of God (peace be upon him ﷺ) The goal of this conference is to introduce you to the noble personality of the Prophet Muhammad ﷺ and his message of peace and tolerance.

On this day, let us put aside world events that threaten to divide even the most well-intended of us and try to discover the personality of the one whose message of peace and tolerance is followed by a silent majority of Muslims. As such, it is our intention to create an atmosphere through which those who feel distant can experience some insight into the deep love and honor a believer feels for the Messenger ﷺ above and beyond ones own self.

We feel that much has been said about what a Muslim believes in, but very little has been experienced of what it means to be a believer who undoubtedly loves his or her Prophet ﷺ just for his sake alone. What the Prophet Muhammad ﷺ is to the believer is embodied in the Holy Book of Islam (The Qur'an).

Say: If your fathers, your sons, your brothers, your wives, your tribe, and your possessions you have earned, commerce you fear may slacken, dwellings you love – if these are dearer to you than God and His Messenger ﷺ and to struggle in His way, then wait until God brings His command [The Qur'an 9:25]

Also, that which was recorded when the fourth Caliph of Islam (and the nephew of the Prophet Muhammad ﷺ), Ali (may God ennoble his countenance) was asked about his love for the Prophet ﷺ, he replied

By Allah, we loved him more than our wealth, our sons, our fathers and our mothers, and more than cold water in a time of great thirst.

Thus, the theme of this conference is about paying homage to the Last of the Chain of Prophets ﷺ and the celebration of his universal message; a message to honor parents and relatives, of being kind to neighbors, orphans and fellow-human beings, of holding in esteem all the Prophets of God including the Prophets Jesus and his mother Mary, John (the Baptist), Moses, Solomon, David, Adam, and the remaining Prophets of God (peace be upon them all). Most of all his message of enlightening humanity of the meaning of the Existence of God, Most High.

We feel that if you can take home with you an iota's worth of what the Prophet Muhammad ﷺ really means to the believer and why his message is so essential in our times, then we have more than succeeded in our efforts for this conference.

Sincerely,

Dr. Mohammad Ahmed Qadri
Founding Director, IECRC

SPEAKER BIOGRAPHIES

Dr. Manzoor-ud-din Ahmed

Former Vice Chancellor of University of Karachi, Pakistan.

Professor Dr. Manzoor ud-Din Ahmed is the former Vice Chancellor of the University of Karachi and a renowned scholar and researcher of Islamic Political Systems.

He has authored several books that have been translated into several languages including the Arabic language. His books include "Islamic Political Systems in the Modern Age: Theory and Practice," "Pakistan: The Emerging Islamic State," and "Contemporary Pakistan." In addition, he has written many articles on Islam, Ethics, Tasawwuf, Culture, and so forth. He was a Fulbright Scholar in the United States and was the Quaid-e-Azam chair at Columbia University in New York. At present, he is heading the Dr. Ishtiaq Husain Qureshi Chair at the University of Karachi, Pakistan.

Dr. Lawrence Ziring

Professor of Political Science

Dr. Lawrence Ziring is a highly accomplished, profusely published and renowned scholar of Political Science. Having obtained his Ph.D. from Columbia University, he is an authority on Asia & World politics. He has authored and co-authored dozens of books, his most recent books being "The United Nations: International Organization & World Politics" and "Pakistan, At the Crosscurrent of History". He has served in the US Army and is the recipient of numerous prestigious awards and honors. He has taught at various universities across the United States and Bangladesh and Germany. He has served as external examiner at various universities around the world such as Pakistan, Canada, and Australia. He has been with Western Michigan University for over 35 years where he is currently the Arnold E. Schneider Professor of Political Science.

Barbara F. Okun, Ph.D.

*Professor & Doctoral Program Director
Department of Counseling & Applied Educational Psychology*

Barbara F. Okun received her Ph.D. from Northwestern University in Counseling Psychology and Masters in Arts from University of Michigan in Guidance and Counseling.

She has served in hospitals as Supervisor and Consultant and has been involved in community services since 1979. She was elected Director of the Board of Mass. Psychological Association and received a Publications Award from the Association for Counselors and Supervisors.

Barbara F. Okun has served as editor of various publications including the MPA Quarterly, Family Psychology & the Law, and Sage Women's Mental Health & Development Series.

Currently she reviews book & article and manuscripts for Prentice-Hall, Jossey-Bass, Brooks/Cole, Allyn-Bacon, and Sage. She has given seminars on various subjects including "Understanding Diverse Families," "Helping today's Families," "Family Systems Perspective," "Ethical responsibilities of Family Therapists," "Ethical Responsibilities within the Mental Health System," "Cultural Values and Working with Chronic Illness," among others.

Beatrice Orr Pressley Ed. D.

*Professor of Psychology
California State University—Hayward*

Beatrice Orr Pressley obtained her Masters in Education from University of Pittsburgh. She has received several awards such as the Shell Faculty Grant for Advanced Study, Washington Internship from the Ford Foundation, WACES Distinguished Leadership and Service Award, and the Meritorious Professional Promise Incentive Award, among others.

She has served as Professor at University of Hartford, University of Massachusetts, University of California—Berkeley, University of California—Santa Cruz, Peabody Col-

lege of Vanderbilt University, and California State University—Hayward. She has also served as Counselor at various organizations such as the South County Women's Center, California State Department of Rehabilitation, and Eden Valley Counseling Center.

She is a licensed marriage, family, and child counselor, and a nationally certified counselor.

Syed Sadaqat Ali

*Qari (Qur'anic Reciter)
Broadcast Professional
Pakistan Television*

Qari Syed Sadaqat Ali is a student of the internationally famous (Late) Qari Abdul Basit Abdul Samad of Egypt. Qari Syed Sadaqat Ali is most well-known through his daily Pakistan Television program for children, *Iqra*.

He has served as Qari (Qur'an reciter) for the Punjab assembly (Pakistan) and is a member of various prestigious organizations such as *Niqabat ul Qura* (Republic of Egypt), *Saut ul Qura International—Pakistan* (Chairman), and the Pakistan Broadcast selection board.

He has recited from radio and television stations of various Arabian countries and has been broadcasting the *Al-Quran* program from Pakistan television since 1992.

Qari Sadaqat Ali has represented Pakistan in World Qirat recitals in Malaysia, Saudi Arabia, Kuwait, United States of America, Europe and many other countries. He has gained various awards in his career such as securing second position twice in International *Husne Qirat* competitions held in Iran being the first Pakistani *Qari* ever to win first position in International *Husne Qirat* competition held in Bangladesh.

He has recorded entire Quran with various recording companies and has toured almost all the world performing and winning many awards in the process.

Qari Sadaqat Ali currently lives in the United Kingdom.

Shaykh Hisham Kabbani

*Islamic Scholar
Sufi Spiritual Guide*

Shaykh Hisham Muhammad Kabbani is a scholar and Sufi shaykh from the Middle East. He graduated from the American University of Beirut in Chemistry. From there he went to Belgium, to continue his Medical Degree in Louvain. Then he received his Islamic Law Degree from Damascus. From his childhood, he accompanied Shaykh 'Abdullah ad-Daghestani and Shaykh Muhammad Nazim al-Haqqani, the grand-shaikhs of the Most Distinguished Naqshbandi Order in this time. He travelled extensively throughout the Middle East, Europe, and the Far East in the company of his shaikh.

In 1991 he was ordered by his shaykh to move to America and to establish the foundation of the Naqshbandi Sufi Order there. Since that time, he has opened thirteen Sufi centers in Canada and the United States. He has lectured in many universities, including the University of Chicago, Columbia University, Howard, Berkeley, McGill, Concordia, Dawson College, as well as in many spiritual and religious centers throughout North America, Europe, the Far East and the Middle East.

Shaykh Hisham, as a Sufi shaykh, has been given the authority and permission to guide his followers in the Love of God and to the stations to which they have been destined by their Creator. His arduous spiritual training of 40 years at the hands of his grandshaykh and his shaikh, has endowed him with the sublime qualities of wisdom, light, intellect, and compassion necessary for a true Master on the Path.

Imam Abu Laith Luqman Ahmad

*Imam and Da'i
Masjid Ibraheem – Sacramento*

Imam Abu Laith Luqman Ahmad was born in 1959 in Philadelphia, Pennsylvania to Muslim parents. His father Sheikh Abdul-Karim Ahmad converted to Sunni Islam in 1959 and was one of the early imams of the Darul Islam movement in the United States.

He belongs to a prominent Muslim family in the Philadelphia area.

The imam studied at the *Omdurman* Islamic University in the Sudan and at *Umm Al-Quraa* University in Saudi Arabia. He has also studied with several other scholars including the late Sayyid Sabiq, Muhammad Shannaaf, Muhammad al-Ghazaali, the late Muhammad Al-Haarith, and the late Sheikh Muhammad al-Aslam among others.

Imam Luqman is a member of the National *shura* of MANA (The Muslim Alliance of North America), co-founder and member of COSVIO (Council of Sacramento Valley Islamic Organizations), National *shura* member of the *Umma* community under Imam Jamil al-Amin and currently the imam of Masjid Ibrahim Islamic Center in Sacramento California (since 1996).

The imam is credited with the founding and co-founding of several *masajid* (mosques) in the United States. He is also developer and author of the *Al-Kaffara* Program, an Islamic clinically based social rehabilitation program for Muslims which has been used in dozens of *masajid* and over 15 prisons in the United States. He is the author of numerous articles on Islam.

Mr. Noor Muhammad Jadmani

*Consul General of Pakistan,
Los Angeles*

Mr. Jadmani joined the Foreign Service of Pakistan in 1980 after competing in the Central Superior Services Exam. He has a long meritorious career to date. Besides different assignments in the Ministry of Foreign Affairs, Islamabad, Pakistan, during this period, he served in Pakistan Missions in Muscat and Kathmandu. He has also served in Pakistan's Permanent Mission to the United Nations, New York.

Mr. Jadmani has also worked as part of the UN's Transitional Administration in East Timor during 2000-2001. Mr. Jadmani has a Masters degree in Economics from the University of Sindh. He has also at-

tended an Arabic Language Course at Al-Azhar University, Cairo. From 2001 to 2003, he was Counselor to the Embassy of Pakistan in Belgium. In Islamabad, Consul General Jadmani held a range of high-ranking positions in the Ministry of Foreign Affairs, serving as Director of the Ministry from 1997 to 2000. The Honorable Noor Muhammad Jadmani is currently serving as the Consul General of Pakistan, Los Angeles, since September 2003.

Ray Samuels

Newark City Police Chief

Ray Samuels was appointed as the Police Chief for the City of Newark in 2003. He is the seventh Police Chief since the City's incorporation in 1955.

Chief Samuels began his career in law enforcement in 1975 as a police officer with the city of Vallejo. He was then hired by the Concord Police Department in 1981, where he remained for the next 18 years. While employed at the Concord Police Department, Chief Samuels held numerous positions within the organization, including Traffic Bureau Commander and Professional Standards Unit Commander.

Chief Samuels was hired as a Police Lieutenant with the Newark Police Department in March 1999. He was responsible for the Administrative Division, Personnel and Training, and the Investigation Division. Chief Samuels was promoted to Captain in April 2002. His primary responsibilities included the Patrol Division, Code Enforcement, and Traffic Unit.

Chief Samuels received his Bachelor of Arts degree in Administration of Justice from Golden Gate University and his Master of Arts degree in Education from San Diego State University. He also graduated from the California Law Enforcement Command College, the Senior Management Institute for Police in Boston, Massachusetts and the FBI National Academy in Quantico, Virginia. Chief Samuels is a member of

(continued on next page)

SPEAKER BIOGRAPHIES (continued)

the California Police Officers Association, the International Association of Chiefs of Police, and the Rotary Club of Newark. He served as President for Newark Rotary in 2002-2003 and is currently the Assistant District Governor for Area 3 of Rotary District 5170.

Chief Samuels has been instrumental in the implementation of Community Policing strategies during the past four years. He facilitated the reorganization of the Community Services Division designed to improve coordination and enhance the efforts of the code enforcement unit and the patrol division. Under his leadership one officer was added to the Traffic Unit and an emphasis placed on traffic complaints in residential areas and around schools. He developed a school liaison program intended to develop a closer relationship between the beat officer and each of the elementary schools.

Chief Samuels is committed to further development of our community policing efforts, with a focus on enhanced partnerships with community members and groups.

Chief Samuels has been married to his wife Kathy for 26 years. They have two children, Erin and Kurt.

Dr. Mohammad Ahmed Qadri *Professor of Political Science* *Islamic Scholar* *Founding Director of IECRC*

Prof. Dr. Mohammed Ahmed Qadri is a renowned scholar from Pakistan and founding director of IECRC. He has expertise in both modern education as well as traditional Islamic sciences. He obtained his Doctorate in Political Science and has a degree in law from the University of Karachi. He served as the Director of the Research Program at Karachi University and regularly contributes monthly articles towards the publications of the University. He taught at the University of Karachi for over eighteen years and organized several national and international conferences. He has com-

pleted the Dars-e-Nizami program (an eighteen-year traditional Islamic scholar program) from Pakistan, and studied with scholars of Al-Azhar University, Cairo.

These days, Dr. Qadri is fully dedicated towards providing a bridge between different communities of North America through Spiritualism in the light of the Qur'an and the exemplary practice of the Holy Prophet (peace be upon him). □

Dr. Syeda Saiqa Zubeda *Managing Director* *Canadian Women Counseling Center*

Dr. Syeda Saiqa Zubeda 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 and the Canadian Women Counseling Center, Vancouver, British Columbia, Canada. She has authored dozens of monographs, research articles and books. Her Canadian Center plans to coordinate peace efforts with various worldwide Women's Peace Movements. Her center offers family, inter-cultural, substance abuse and child development counseling. The CWCC is made up of a council of professional women which includes doctors, legal aid advisors, insurance agent and counselors.

Ms. Saadia Yousaf *President* *Pakistan Women's Association*

Ms. Yousaf holds a Masters in Islamic Studies from Pakistan, where her specialization was in both traditional as well as modern Islamic sciences. She has received academic excellence awards in relation to Pakistani youth. She helps increase youth & women's awareness. She is the President of the Pakistan Women's Association with multiple

branches across the country. She has also organized women's seminars and conferences.

THE ISLAMIC EDUCATIONAL & CULTURAL RESEARCH CENTER (IECRC) IS EXTREMELY PLEASED TO PRESENT THE ABOVE LIST OF HONORABLE PERSONALITIES AS OUR SPECIAL GUESTS FOR THE 2ND ANNUAL IECRC CONFERENCE. WE THANK THEM FOR TAKING TIME OUT FROM THEIR BUSY SCHEDULES TO MAKE THIS EVENT A SUCCESS.

ON THE OCCASION OF ITS SECOND ANNUAL MILAD SHAREEF NATIONAL CONFERENCE, (IECRC) SENDS HEARTFELT GREETINGS OF PEACE TO PEOPLE IN THE BAY AREA AND AROUND THE WORLD.

LETTERS OF SUPPORT

The following letters were received by the IECRC, which we felt were beneficial to include here in the spirit of peace, diversity, tolerance.

FORTNEY PETE STARK
THIRTEENTH DISTRICT, CALIFORNIA

CONGRESS OF THE UNITED STATES
HOUSE OF REPRESENTATIVES
WASHINGTON, DC 20515

COMMITTEES:
WAYS AND MEANS
JOINT ECONOMIC

March 8, 2004

Prof. Dr. Mohammad Ahmed Qadri
Founding Director
Islamic Educational and Cultural Research Center
30030 Mission Boulevard, Suite 213
Hayward, California 94544-7572


Dear Prof. Dr. Qadri:

Thank you for the invitation that was faxed to my office from Naveed Agboatwala. I appreciate the invitation to address the Islamic Educational and Cultural Research Center's 2nd Annual Conference on Sunday, June 27, 2004.

Regretfully I am unable to join you due to prior commitments on my schedule. I am sorry to have to miss the opportunity to participate in the conference. I send best wishes for every success and I look forward to joining you at another time, whenever my schedule permits.

Please know that I join you in the spirit of friendship and peace. I am proud to represent one of the most diverse populations, both in ethnicity and religion, in my 13th congressional district. Thanks to IECRC for all you are doing to promote peace, education and understanding in our communities.

Sincerely,



Pete Stark
United States Congressman

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Mayor Smith's letter is currently not showing here due to technical difficulties. His letter of support to IECRC is available in the hardcopy version of this Special Conference Edition Newsletter. The electronic version of the Newsletter will be showing this letter soon. Thank you for your patience.

IECRC is grateful to Congressman Stark and Mayor Smith for their kind support.

IECRC PLAN OF ACTION

INTRODUCTION

IECRC is a non-profit, non-political, charity 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.

By the Grace of Almighty Allah (God) and His Beloved Prophet Muhammad (prayers and peace of Allah be upon Him), IECRC is currently rendering substantial community services in the areas of counseling, education and the promotion of cultural identity. During the years 2002 - 2003 IECRC served close to 4000 individuals, primarily in California and across the United States, suffering from various psychological and physical illnesses that ranged from the benign to the life-threatening. IECRC has also released several books and audio cassettes on the topics of Islamic Metaphysics, healing and culture. IECRC currently conducts classes and religio-cultural events for the benefit of the entire community. (A detailed 2002-2003 IECRC Progress Report is available upon request.)

In order to expand these much needed services in our community, IECRC requests your cooperation and help. Detailed in this document are IECRC's long term vision and plans for what we feel is a contribution to improve the condition of humanity at large and the Muslim community in particular. We invite you to read through it and provide us with your valuable ideas, feedback and support. Thank You.

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.

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

EDUCATION

Children: IECRC would like to *insha Allah* establish a full-time school for children ages 5 - 15 years. This school would run from 8am - 7pm and offer lessons both in the areas of Islamic sciences and subjects required by California's curriculum. Some of the subjects offered would be Quran study (memorization - *Hifz*, pronunciation - *Tajweed* & meaning - *Tafseer*), study of Prophetic Narrations (*Hadeeth*), Islamic Jurisprudence (*Fiqh*), Logic, Speech & Debate, Essay Writing etc. These budding youngsters will be given logic-based orientation to prepare them to respond to the ever-increasing need to present Islam to those unaware of it. One entire period will be dedicated to ethics and behavior therapy highlighting the dangers of vices such as drugs, intoxicants, cigarettes etc. Children will receive "controlled conditioning", i.e. an entire class dedicated to counseling. Children will also be responsible for a youth journal / magazine that would be run by them under the supervision of adults. The fee per child will be much less than that currently being charged at existing Islamic schools. Scholarships will *insha Allah* be available for poor students.

Adults IECRC will offer short term (about 3 months) and long term (1-2 years) courses for adults on different pertinent topics taught by scholars of the appropriate subject. *Women's education will receive special emphasis.* Short 3 month courses will be offered for women by women scholars who will be invited to teach from all over the world.

Day Care Center IECRC will also run an affordable day care center at the school facility for the benefit of working parents. Revenue generated from the day care center will *insha Allah* help finance the school.

Online Education To facilitate distance learning, IECRC will *insha Allah* offer its

children's and adult classes over the internet through respective websites.

The above educational goals require a school building or a piece of land where one can be built. IECRC also plans for a hostel for students coming from far away places to study. This school & hostel will be run independently by an Education Director who will report to the Director General of the IECRC.

CULTURE

IECRC's goals in this area are two-fold:

- * To promote the Islamic culture within the Muslim community
- * To bring Islamic cultural awareness to other faith communities

IECRC intends to accomplish the above goals via comparative cultural programs, exhibitions etc. to promote inter-cultural peace & brotherhood in humanity.

The above goal requires a community center with an auditorium, which will also be rented out for marriages and other community functions at a low cost to generate revenue. This center will also be run independently by a Culture Director who will also report to the Director General of IECRC.

RESEARCH

As a research based organization, IECRC intends to establish a comprehensive library with a collection of Islamic books including rare ones in original sources on the topics of logic, philosophy, social sciences, Metaphysics (*Tasawwuf*), Quranic Exegesis (*Tafseer*), Prophetic Narrations (*Hadeeth*), Islamic Jurisprudence (*Fiqh*), etc. This library will *insha Allah* also include oriental language books in Arabic, Persian, Urdu etc. This library will *insha Allah* be fully equipped with audio-visual aids and will be a lending library so that the knowledge in these books is easily accessible to the serious students of knowledge in the community.

A second goal of the research aspect of IECRC is to publish a quarterly *Islamic Social Sciences Research Journal* which will be affiliated with prestigious universities around the world including the United States, Japan, Germany and the United

(continued on next page)

IECRC PLAN OF ACTION (continued)

Kingdom. Research articles related to topics that promote the understanding of Islam in the West will be emphasized. This journal will *insha Allah* be distributed all over the world.

A third goal of IECRC in this area is to invite scholars of high calibre on a tenure basis from all of the world to deliver lectures and their research based papers / articles.

The above 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. This area will also be run independently by a Research Director who will also report to the Director General of IECRC.

COUNSELING

In order to address the modern day crisis of mental health and other related problems, 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

All of the above services would be provided free of charge.

The above goals require a physical facility for the counseling center that can lodge patients seeking help from far away places. This center will be run independently by a Counseling Director who will report to the Director General of IECRC.

HOW YOU CAN HELP

In light of the need for low cost quality education that is based on the centuries old Islamic tradition of spiritual guides, IECRC feels that the above outlined services will *insha Allah* be a significant contribution to the betterment of our community in particular and humanity at large.

We solicit your prayers and support in bringing our vision to fruition. We ask for your financial support as well as technical expertise in any of the above mentioned pertinent areas.

Donations to this noble cause is a perpetual charity (*Sadaqa Jariya*) in that as long as services continue to be provided to those who need it, you, the donor, will *insha Allah* receive rewards from Allah Almighty. You may also donate in the name of a deceased family member so that the rewards may also reach him / her and make light their matters in their graves (*Barzakh*). IECRC will *insha Allah* engrave your deceased family member's name in a brick on a *Memory Wall* that will *insha Allah* be specially created for this purpose.

IECRC is a community based, grass roots organization that requests your support to continue and expand its services. Any donation towards this noble cause is greatly appreciated. Thank You.

THE IECRC TEAM

The IECRC team is a group of highly dedicated, self-motivated individuals who continuously sacrifice their personal lives to promote the vision and goals of our organization.

Blazing the trail, are Founding Directors, Prof. Dr. Mohammad Ahmed Qadri and Dr. Syeda Saiqa Zubeda who set the standard for others to follow. Prof. Ahmed Qadri was trained from his early years, both in modern education as well as traditional Islamic sciences. He obtained his PhD in Political Science and a Degree in Law from the University of Karachi. He served as the Director of Karachi University's Research Program and has taught there for over 20 years. He has completed the *Dars-e-Nizami* (an 18 year traditional

Islamic course) from Pakistan and has studied with scholars from Al-Azhar University, Cairo. Dr. Syeda obtained her Ph.D. in Islamic Political Sociology and was awarded two gold medals from the University of Karachi. She is the former Principal of the Canadian Institute of Islamic Sciences, Toronto. She is currently the Managing Director of the Canadian Women's Counseling Center.

Anyone who believes in IECRC's vision and is willing to make the sacrifices to materialize this vision is welcome to join the IECRC team.

YOU CAN LEARN MORE ABOUT US AT WWW.IECRCNA.ORG!

IECRC needs your help to purchase land in the East Bay Area, California to realize our short and long term goals and vision. Please read our Plan of Action for details.

IECRC's 501 (c)(3) status is pending and expected to be awarded soon *insha Allah*.

Checks may be made payable to IECRC and mailed to the address below:

P.O. Box 1646
Union City, CA 94587

Thank You!

MIRACLES OF THE HOLY PROPHET ﷺ

Immediately after the birth of the Holy Prophet Muhammad ﷺ, it was related that he ﷺ prostrated to Allah Almighty, his right index-finger raised as if in the act of witnessing, recited clearly the following words:

"Ash-hadu an la ilaaha il lal lahu Anaa Muhammad ur Rasulullah: Ya Rabbi habli Ummati".

"I bear witness that none is worthy of worship except Allah. I am Muhammad ﷺ, the Messenger of Allah: O Sustainer (of the Universe), forgive my Community."

Allah, Most High, responded without delay to His Beloved ﷺ just as One addressing His friend face to face:

"I have blessed you (O Muhammad ﷺ) and those who follow you. O Angels, be witness of the fact that when he ﷺ has not forgotten his followers upon his birth, then how can he forget them on the day of Resurrection."

Thereafter, the Prophet Muhammad ﷺ picked up a handful of earth from the ground in his tiny fist. When this incident was related to Abu Lahab (the uncle of the Messenger ﷺ), he foretold that one day this child would become the ruler of this world.

Three angels appeared. One of them took a seal and marked the right shoulder and handed the child to his ﷺ mother. A voice announced: *"Ruler of the whole Universe: the Universe is your slave."* When Aamna looked upon the face of the child ﷺ, it was shining like a full moon.

A white cloud then appeared, covered him ﷺ and taking him ﷺ with said:

"O animals on the face of the earth, fish in the seas, and trees remember the name of this child ﷺ and recognize him well. He has combined in him all the wonderful and good qualities that were in all the prophets that have come on Earth from Adam to Jesus (peace and blessings be upon all of them)."

When the cloud returned and replaced the child ﷺ, he was clothed in green silk. Such miracles didn't only occur during the childhood of the Holy Prophet ﷺ, but they occurred later in his ﷺ life as well. Prophet Muhammad ﷺ was granted with many mira-

cles by Allah Almighty.

The Holy Qur'an is the living miracle bestowed by Allah Almighty upon Prophet Muhammad ﷺ. The Book of Allah was revealed to him ﷺ through Jibreel (peace be upon him). Centuries have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Noble Qur'an:

"We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)."

[Al-Qur'an, Surah Al-Hijr 15:9]

According to the statement of the Holy Prophet ﷺ:

"Before me, each prophet was given a miracle which they practiced during their lifetime. Isa (alayhis salaam) used to cure the sick and bring life to the dead, Musa (alayhis salaam) was given the stick and I have been given the permanent miracle of the Qur'an until the Hour is established, so I hope that my followers will be more in number than all the other Messengers as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, he is convinced that it is produced by none but the Creator of the heavens and the earth."

[Sahih Al-Bukhari]

'Abdullah bin Mas'ud (may Allah be pleased with him) narrated that the Mushrikun (polytheists) demanded from the Messenger of Allah ﷺ to show them a miracle, so he showed them the splitting of the moon. The moon was split into two parts and on that the Prophet ﷺ said:

"Bear witness (to this)." [Sahih Al-Bukhari]

Jabir bin 'Abdullah (may Allah be pleased with him) narrated:

"The mosque was constructed of the trunks of palm trees with a roof laid on top of them. When the Prophet ﷺ addressed the people, he ﷺ would lean against one of the trunks. When the pulpit was built for him ﷺ we heard that trunk make a sound like a camel."

[Sahih Bukhari]

Another Companion (may Allah be

pleased with him) added that the Prophet ﷺ said:

"This trunk is weeping at the remembrance of what it has lost."

Jabir bin 'Abdullah (may Allah be pleased with him) narrates:

"I was with the Prophet ﷺ and the time of 'Asr prayer came in. We had no water with us except a little which was put in a vessel and was brought to the Prophet ﷺ. He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform wudu. The blessing is from Allah." I saw the water gushing out of his fingers. So the people performed wudu and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. When Jabir (may Allah be pleased with him) was asked, "How many people were with you then?" He replied, "We were one thousand four hundred men."

[Sahih Muslim and Bukhari]

The meals of the Prophet ﷺ used to glorify Allah while he ate, and this glorification was heard by the Companions of the Prophet ﷺ (may Allah be pleased with them). Narrated 'Abdullah (may Allah be pleased with him):

"We used to consider miracles as the Blessings of Allah, but you people consider them to be a warning. Once we were with the Messenger of Allah ﷺ on a journey and ran short of water. He ﷺ said, "Bring the remaining water with you." The people brought a utensil containing a little water. He placed his blessed hand in it and said, "Come to the blessed water, and the blessing is from Allah." I saw the water flowing from among the fingers of the Messenger of Allah ﷺ, and without doubt, we used to hear food glorifying Allah when it was being eaten by him."

[Sahih Al-Bukhari]

The Mi'raj (The Ascent of the Prophet ﷺ to the heavens) was also a miracle bestowed upon Him ﷺ by Allah Almighty. The Prophet ﷺ rode the winged horse Buraq in the company of the Jibreel (peace be upon him) through the seven heavens, meeting the other prophets there

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“You are all born of Adam and Adam was made out of clay. An Arab has no superiority over the non-Arab, nor a non-Arab over the Arab. Neither does a white man enjoy superiority over a black man, nor a black man over a white man except by piety. Remember that your lives and properties are sacred and inviolable among one another”

**The Holy Prophet Muhammad ﷺ
at the occasion of the Farewell Pilgrimage**

MIRACLES OF THE HOLY PROPHET ﷺ (continued)

Peace be upon them), until he reached the Divine Presence, alone, even without the angel of inspiration.

“Glory to (Allah) Who took His Servant for a journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless,

in order that We might show him some of Our Signs: for He is the One Who hears and sees (all things).”

[Al-Qur’an, Chapter Bani Isra`il, 17:1] □

Ms. Farnaaz Bi

Seventeen year old Farnaaz Bi is a committed student of Dr. Qadri. She attends high school and works part-time as a medical assistant in Kaiser Permanente hospital. She is an active member of the IECRC Sacramento Chapter.

THE GIFT OF IMAN

One of the peculiarities of the contemporary world is its reliance on material and scientific proofs for the validation of any concept. If something cannot be experienced by the five senses, it is in most cases relegated to a secondary realm. However, this process is antithetical to the Islamic viewpoint whose foundation is belief in the Unseen. Amongst the beginning verses of the Noble Quran, is the following description of the *Muttaqeen* (the God conscious):

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢١﴾ الَّذِينَ يُؤْمِنُونَ

بِالْغَيْبِ وَيُعِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٢﴾

“This is the exalted Book (the Quran), in which there is no place for doubt; a guidance for the pious. Those who believe without seeing (the hidden), and keep the (obligatory)

prayer established, and spend in Our cause from what We have bestowed upon them.”

[Al-Quran, Chapter Al-Baqarah 2:3]

In reality, this element of *Iman* (faith / belief) is of those non-tangible Divine gifts, such as hope, love, trust, and so forth that distinguish humans from other living creations of Allah, the Most Exalted. This element therefore becomes quintessential to being human and must therefore be uniquely cherished. Moreover, every method that maintains, nurtures and increases it must be adopted with fervor.

Linguistically, *Iman* comes from the Arabic root *amuna* which means to be faithful, reliable, trustworthy, to be and feel safe, to reassure, to guarantee, to entrust, to believe, to trust, to ask for protection.

Words derived from this root are *Amn* & *Amaan*, which mean safety, peace, security, protection; another derivative is *Amin* which means reliable, trustworthy, loyal, faithful, upright, honest; yet another derivative is *Amaana* which means reliability, trustworthiness and last but not least is *Iman* which means faith, belief.

Our beloved Prophet ﷺ is called *Al-Amin* because He ﷺ is known for his honesty and trustworthiness. It is no wonder that He ﷺ was entrusted by our Creator with His final message to humanity - Islam. It is this element of *Iman* that makes one have hope, feel safe, secure and at peace. It is the same element of *Iman* that makes one reliable and trustworthy for others. The modern world is in dire need of this

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Allah Almighty says in His Noble Quran:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And We did not send you (O dear Prophet Mohammed - peace and blessings be upon him) except as a mercy for the entire world."

[Chapter Al-Ambiya, 21:107]

"O mankind! We have indeed created you from one man and one woman, and have made you into various nations and tribes so that you may know one another; indeed the more honorable among you, in the sight of Allah, is one who is more pious among you; indeed Allah is All Knowing, All Aware."

[Al-Quran, Chapter Al-Hujurat 49:13]

THE GIFT OF IMAN (continued from previous page)

gift to soothe the anxious psyches and restless hearts.

Iman has over seventy branches [Sahih Muslim, Book 1 #55], and anyone who has in his or her heart the weight of a mustard seed of *Iman* is protected from the fire of Hell [Sahih Muslim, Book 1 #165]. However, the hallmark of *Iman* and what heralds its completeness is the degree of our love for the Holy Prophet ﷺ as indicated in the following Hadeeth:

Narrated Anas (may Allah be pleased with him) that Allah's Apostle ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ
مِنَ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ

"None of you will have faith until I am more beloved to him than his father, his children and all mankind."

[Sahih Bukhari, Volume 1, Book 2 #14]

It is therefore imperative for salvation that we inculcate love in our hearts for the Beloved of Allah, the Most Exalted ﷻ. It is crucial to discern love from obedience, recognizing that the latter is a natural result of the former. When the *Sunnah* (practices) of the Holy Prophet ﷺ is followed out of love for Him ﷺ, it has a more lasting and healthy effect, contrary to the contemporary, popular viewpoint of obedience out of fear or a sense of duty. The Companions of the Holy Prophet ﷺ (may Allah be pleased with them all) lived lives of sheer and utter love, adoration and devotion to Him ﷺ. When He ﷺ said *As-salaamu alaykum* (Peace be upon you) to them, they would respond *Fidaaka abi wa ummi ya Rasoolallah* (May my father and mother be sacrificed over you O Messenger or Allah!) and then follow with the traditional *Wa alaykum as-salaam* (And upon you be peace). Hazrat Abubakr (may Allah be

pleased with him) would not start his day until he had seen the beautiful face of the Holy Prophet ﷺ. Hazrat Bilal (may Allah be pleased with him) stopped giving the *Adhan* (call to prayer) after the passing away of the Holy Prophet ﷺ because he could not bear His ﷺ absence. Imam Malik (may Allah be pleased with him) never wore shoes in the city of Madinah where the Holy Prophet ﷺ rests after His ﷺ overt passing away from this earth. After performing his one obligatory Hajj, Imam Malik stayed in Madinah, never leaving it; for fear that he might die outside the city of the Beloved ﷺ. These are just some examples of the overflowing love that the best people who have walked this earth had for the Best of Creation ﷺ. It behooves us to attempt to follow in their footsteps.

Imam Shaf'i and Imam Zarqani (may the mercy of Allah be upon them both) have taught us that the night of the 12th of *Rabi'ul Awwal* (the birthday of the Holy Prophet ﷺ) is more virtuous than *Laylatul Qadr* (the Night of Power of Ramadan, when the Noble Quran was brought down to the first heaven). It is highly recommended to fast on this day, as this is what the Holy Prophet ﷺ used to do. In addition, it facilitates His ﷺ intercession for us on the day that debts fall due.

When the Companions asked the Holy Prophet ﷺ how they could increase their love for Him ﷺ, He ﷺ replied to send abundant *salawaat* (prayers / blessings) on Him ﷺ [insert reference]. Increasing our knowledge about Him ﷺ in every aspect—His ﷺ creation, His ﷺ intercession on the Day of Judgment, His ﷺ birth, His ﷺ life on this earth, His ﷺ great sacrifices, His ﷺ incessant concern for humanity, all lead to increased love for Him ﷺ in our

hearts. The tradition of Hazrat Hassan ibn Thabit (may Allah be pleased with him) of reciting poetry in praise of the Prophet ﷺ, also inevitably increases our love for Him ﷺ. The Holy Prophet ﷺ had a special pulpit erected for this great Companion (may Allah be pleased with him) from where he used to recite poetry. Additionally, attending gatherings where He ﷺ is being mentioned with reverence and love is highly recommended. Likewise, gatherings of people who do not understand His *maqam* (station), or worse, disrespect Him ﷺ (unless it is with the intention to educate), must be avoided. May Allah Almighty protect us from such thieves of *Iman*!

Given that the Holy Prophet ﷺ is a mercy to all the worlds [Al-Quran, Chapter *Al-Ambiya* 21:107], every moment of our lives must be filled with grateful rejoicing for this Great Bounty of Allah Almighty. Especially on this momentous day of His ﷺ being sent to grace the earth, we join in with the rest of Allah's creation including the angels, stones and trees to send unending praises and salutations upon Him ﷺ. We pray to Allah Almighty for guidance in understanding the true message of this luminous month of *Rabi'ul Awwal* and for the true love for His Beloved ﷺ in our hearts—*Aamin*.□

Shagufta Ahmad Qadri

Shagufta Ahmad Qadri is an editor and regular contributor to the IECRC Newsletter. She and her husband, Parwez Zia Qadri, are responsible for the IECRC San Jose Chapter. Shagufta is an energetic and dedicated member of IECRC.

THE PUREST OF LINEAGE — PART II

This article is a continuation and conclusion from the previous IECRC Newsletter, which you may download from our Web Site (www.iecrcna.org).

I returned from the wedding with heaviness in my heart. Asif started his work again and the kids were busy in their studies. Sana was becoming very spiritual. She spent most of her time reading the Qur'an and the traditions of the Prophet Muhammad (PBUH). Asif lost his business and had a heart attack which left him bed-ridden, and I fell in the bathroom and broke my foot. Financially, things couldn't have been worse. One day, Sana asked for permission to get a job. At first, Asif didn't agree but he couldn't bear the expenses anymore and permitted her to do so.

Sana started teaching in an elementary school. She would wake early and tend to her father and me, get her brothers ready for school, then go to the school fully covered. Back from school, she would feed us, do the laundry, clean the house and do her homework. As if this wasn't enough, the day my cast was removed I started cleaning the kitchen and fell again breaking my hip-bone. The doctors put a rod in my pelvis and diagnosed me with osteoporosis. Sana handled the house all by herself. Looking at all of this, I could only feel awful because she should be happily married by now. Rather she was burdened with supporting the entire family. Only a miracle could have taken us out of this misery.

By now, Asif was in a deep state of depression. One day he broke down in tears in front of his brother, Alamdaar, asking him to take care of his affairs after his death. Alamdaar embraced him and responded, "My dear brother! Why do you grieve about her? When Sana will be my daughter then there will be nothing for you to worry about." "What do you mean?" asked Asif. "Dear brother, allow Sana to be my daughter-in-law" said Alamdaar. Turning to me, he said, "Bhabi, a true believer stays true to his word. Don't you trust me? Sana is now mine." These words were sweeter to me than honey. Alamdaar and his son were both in the army. I always liked their family. They were open-minded people, but I was not sure what reaction his wife and son, Bahaadur, would have to this

decision.

As soon as the rest of the family heard about Sana and Bahadar the phone began to ring. I thought everyone would be happy with this union, but all we heard were complaints. Sana became depressed by the family's opposition. I felt like going back to my own people and country. Then Asif surprised me by saying that we were going back so we can earn enough to celebrate Sana's wedding in style. This was a delicate time in the lives of my children and it worried me how they would be able to handle the stresses of Western culture. I started getting very sick. The doctors said that I needed inner peace, but where was this inner peace? What was the purpose of my life? And why was Sana the biggest part of all this? She was getting deeper into Islam, spending her nights in prayer, fasting, and making dhikr all the time. Was this the reason I couldn't leave Pakistan? Does Allah want her eyes to remain protected from all that was wrong? The world outside our home was so incredibly different. What was I to do? How could I hide her from the world and the world from her? Perhaps, Allah had decreed my forgiveness through her. How was this all possible? Darkness engulfed me. It was so dark that I was unable to see or think. I tried hard to find a ray of light. Suddenly, there it was, shining in the dark. I began to tremble with fear. Within the light I saw a shadow. The light appeared from behind the shadow. This great saintly woman wearing long black clothes appeared. Her face was covered but her beauty... I couldn't dare look at. My eyes were as if pulled to the ground in awe. I began trembling with the awe of her beauty. "Maryam" said this beautiful sweet voice, "you are yet to reach your goal. It will happen soon...that which you are here for." I lifted my eyes but the blessed personality was there no more. I cried out to her in despair. "Mama, what happened!" said Sana worriedly. Asif also awoke. I was trembling with fever. I passed out. After two days I awoke in a hospital. Later, I was told that I had a nervous breakdown. But that dream! Was it a dream or reality? I saw a dream while I was awake? No, that was no dream! It was reality. I was awake. I swear that that blessed personality was

Syeda Fatima Az-Zahra (may Allah be pleased with her).

Here was I, a convert full of sin, and there, such an honorable and sacred personality! Whatever happened to me was reality beyond the spoken word. Who was I to experience such an awesome connection! When He (peace and blessings be upon him and his family) showers his mercy on dirt, then it too is blessed with flowers. I am not even the dust of their feet and I sacrifice my honor for them (peace and blessing be upon the Prophet Muhammad and his family) from who the impoverished are given above and beyond their needs. That is the house of *al-Qasim* where princes and paupers receive equal share. I sacrifice my life for his honor (peace and blessings of Allah be upon him and his family)!

Sana got married back in Pakistan and left us. On the tenth day of her wedding we heard that Bahadur was called back to the border leaving his newly-wed bride behind. I tried calling Sana and asked her to come and stay with us, but she refused. This upset me, but shortly I received a letter from her promising me that she would visit us as soon as Bahadur gets back. Shortly thereafter, the phone rang, and it was an army man. He asked me if I was Mrs. Asif. He said "I regret to inform you that Mrs. Sana Ahmed had an accident. We want you to come as soon as possible. Whose accident with what? How? Many questions swirled through my mind. It was like the Day of Judgment. When we arrived in Rawal Pindi, no one was in the house except for army men pitching tents. All I heard was the ambulance siren. I was not sure if I was alive or not. All I could see was Sana smiling everywhere. What happened? How? I was beyond these questions. I cried out "Sana...Sana...Sana!!!" When I awoke from this state all I had with me was my two empty arms. I cried out and fainted again. When I awoke again, Bahadur walked into the room. What was this? Bahadur is here! Then where is Sana? It was then that my sister-in-law explained me the entire event as it occurred.

It was Sana's birthday and Bahadur gave her some beautiful gifts.

(continued on next page)

THE PUREST OF LINEAGE — PART II (continued from previous page)

In the same box were pieces of a bomb souvenir which the army gives to brave servicemen. Bahadur put those in the trash so they could be thrown away. When Sana started packing for the trip, she closed the door. There was an explosion like that of a gas cylinder. The neighbors came over and broke the door down. Sana lay on the ground deeply wounded. She was rushed to the hospital. Fighting for her life, Sana died. They couldn't find anyone responsible for the bomb.

This was the life story of my little doll. I remember how she used to say "Mama, what

will happen to me after Bahadur? I wish that Allah gives me his death." I always told her not to say such things, but she kept on praying that Allah would listen to her. I had realized the goal of my life. The meaning of my vision was true without a doubt. My goal in life was to protect a pure soul from a wretched and impure world. There was no way that I could have taken pure clay away from its origin and its end; clay that was to remain part of the beautiful garden of eternity. It was in my fate that Allah had decreed me to be the mother of a *Shaheedah*.

Yes, that was my fate! □

The preceding story, authored by Ms. Farida Abbass, was extracted from Paakeezah magazine (Pakistan) and translated from Urdu into English by Fatima Sharaaz Qadri. Ms. Fatima is a founding member of the IECRC Sacramento Chapter and mother of three young children.

CULTURAL DIVERSITY & RELIGIOUS TOLERANCE

It is fascinating to address this topic as it relates to Fremont. I moved to Fremont at the beginning of 1976 after accepting the position as chief of police. At that time there were slightly less than 100,000 residents and there were fewer than 4% minorities. The Minorities at that time were mostly Filipino, Japanese, Mexican, and a smattering of Chinese and East Indians.

As a police chief it was important to me to be aware of changes in the community and to be responsive. I believe that the ethnic diversity of police employees should closely approximate those of the community. As a result I watched the changing nature of Fremont's population closely. In the 80's largely in response to the unprecedented growth of the high tech silicon valley, Fremont experienced a rapid introduction immigrants China, Taiwan and India. Both companies and huge numbers of employees appeared seemingly overnight. Later to follow were immigrants from Afghanistan, Pakistan, the Middle East and Russia.

I retired as chief of police in 1992 and was elected to the city council where I continue to marvel at the changing face of Fremont. There is now more than 200,000 residents of which over 50% are minorities, the larg-

est segment being Asian. There are 137 different languages spoken in our schools and there are endless numbers of non Christian churches representing virtually all known religions. While all of this has happened in a relatively short period of time it is most notable that it has happened almost seamlessly. We have not been without some isolated hate crimes and racial incidents. But have become a community that celebrates its diversity and is tolerant and proud of its differences.

There has been some so-called white flight that caused people to move to what they saw as greener pastures but even many who left return and enjoy the new Fremont. During the Gulf war of the early 90's immigrants here were still new and most the white flight occurred then. It was also a time when tolerance and understanding were at its lowest point. The city government responded by increasing the level of training for police and other city employees as well as embarking on awareness programs. Minority citizens were added to the various city boards and commissions and there is now ample representation of all cultures and religions. When the horrible terrorism of 9/11 occurred there was again some amount of

reaction but this time our diversity was no longer new and tolerance and compassion far outweighed a few incidents generated by hate and ignorance. By and large the community came together in sorrow and respect for one another.

Fremont will continue to grow in its diversity, it is often called the most diverse city of its size in the country, and we will continue to learn more from our cultural neighbors and enjoy our community.

Bob Wasserman

Mr. Wasserman is a member of the Fremont City Council and is the former Police Chief of the City of Newark.

Dreams of Wind, Thunder & Lightning, Rain, Clouds, and Other Phenomena Pertaining to Water

Wind: Wind can signify blessings as well as punishment. If the wind seen in the dream is gentle, it is a good sign, as stated in the Noble Qur'an:

"It is He who sends out the winds, bringing advance news of His mercy."

[Al-Qur'an Chapter *Al-A'raf*, 7:57]

Violent wind, on the other hand, foretells of punishment, in accordance with the verse:

"And also in 'Ad, when We loosed against them the withering wind."

[Al-Qur'an, Chapter *Al-Zariyat*, 51:41]

Therefore, the type of wind seen in the dream leads to appropriate interpretation.

Thunder & Lightning: To dream of hearing thunder without seeing or hearing rain is a portent for which the dreamer should fear of Allah's punishment. When the thunder is accompanied by rain, it is a symbol of healing for the sick, and of the nearness and mercy of Allah, the Most Exalted.

Lightning may have a terrifying effect if the dreamer sees this when traveling, but if it is seen when safe in one's own home, it is a source of hope. Lightning is a sign to bring fear and hope of Allah to people's hearts, whether it is seen in a dream or in waking. This is confirmed by what is written in the Qur'an:

"It is He who shows you the lightning, giving fear and bringing hope."

[Al-Qur'an, Chapter *Al-Raad*, 13:12]

Rain: Dreaming of rain is generally a sign of mercy and healing from Allah, Glorified & Exalted is He. Raining down of fat, honey, oil or milk indicates prosperity for the dreamer or for the country being rained upon. Water flowing in the gutters following a rain indicates fertility and well-being. Seeing a rainbow following rain is also fortuitous, as it is a sign of rest and ease for the one who dreams of it. However, if the dream has heavy or continuous rain, it means there will be continuous problems in life or domestic strife. A torrent or flood indicates being attacked by one's enemies.

Clouds: If a dark rain cloud covers a particu-

lar land or one particular area, especially if it is accompanied by violent wind, it signifies illness and suffering, or an impending catastrophe for the people of that country or location.

Clouds in general, though, are symbols of wisdom, knowledge and mercy. They represent one's Islam if they are not accompanied by other phenomena such as darkness and wind. Ja'far as-Sadiq (may Allah be pleased with him) said of a man who dreamed of eating a cloud and before whom many clouds were assembled: "A good dream of a man who has learned sacred knowledge, who has been raised up by his *Dhikr* (remembrance of Allah), who has obtained glory, has reached something no one has reached before him, and who always enjoys a good reputation." Also, when told of a man who saw himself in the shadow of a cloud, he replied: "If this man is ill, he will get better. If he is poor, Allah will enrich him. If he is oppressed, then Allah will help him because a cloud means mercy: a cloud protected the Messenger of Allah, may Allah bless him and grant him peace, during the vicissitudes of war."

Snow, Hail, and Ice: Snow, hail, and ice usually herald punishment or hardship. If the snow is not very thick and it falls in a familiar place, it symbolizes fertility. Hail inevitably points to difficulties ahead. Ice can be synonymous with frozen assets, such as seeing oneself fetching water in a container and seeing the surface icing over; this means that there is potential capital or gain to be made in life, but first the person must overcome some obstacle.

Wells: Seeing wells in a dream, identifies one's capital or salary. Digging a well without completing it signifies that one will face financial difficulties or that the return on an investment will be low. To see oneself digging a well from which water gushes forth means that one will benefit from lawful wealth that will be acquired without difficulty or fatigue. If the well is being dug within one's home, the other family members will also benefit materially or financially. Seeing water escaping from a well is synonymous

with seeing one's money suddenly disappear. Drawing water from a well and irrigating the fields is indicative of money that will be gained and spent in the way of Allah, Most Glorified & Exalted is He. If water is drawn and then poured back in again, then an investment will be made that will have neither loss nor gain. Giving people water to drink from a well indicates that the dreamer will be a helper of orphans and other helpless persons of society, or will be able to assist others in making the Pilgrimage. If water from the well is used to irrigate trees, it means that the dreamer will assist in educating orphans. Dirty water from a well signifies that one's income has *haram* (unlawful) elements. Dropping the bucket back into the well shows an unwillingness to use one's money to benefit society. To go down into a well can foretell that a trial that is being faced will be overcome, such as in the case with Prophet Yusuf (Joseph), peace be upon him.

Rivers and Oceans: Dreaming of rivers or oceans is indicative of one's general level of health and emotional state. The size, color and other conditions of the body of water correspond with the level of well-being of the dreamer. For example, if the waters are troubled or turbulent, then this signifies that there will be worry and anxiety in one's life. Drinking from a body of water with such conditions would also imply impending illness or trials. On the other hand, drinking clear water from a river would signify that one would live a comfortable material life and have good health.

Rivers and Oceans: Dreaming of rivers or oceans is indicative of one's general level of health and emotional state. The size, color and other conditions of the body of water correspond with the level of well-being of the dreamer. For example, if the waters are troubled or turbulent, then this signifies that there will be worry and anxiety in one's life. Drinking from a body of water with such conditions would also imply impending illness or trials. On the other hand, drinking clear water from a river would signify that one would live a comfortable material life and have good health.

(continued on next page)

Washing oneself in a river or ocean signifies healing. If the dreamer is worried or in trouble, Allah, Glorified & Exalted is He, will help him. If he or she is ill, Allah will grant a cure. If he or she is in debt, Allah will release that person from debt. If there is something in life that is causing dread, Allah will allay that fear. If the person is in prison or otherwise restrained, He will deliver them. As it says in the Majestic Qur'an:

"Strike the ground with your foot: This is a spring of water to wash in, cool and a refreshing drink. And We gave him back his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand."

[Al-Qur'an Chapter Saad, 38:42-43]

Dreaming of washing oneself in spring water is also synonymous with being freed from all cares and fears, or achieving health after sickness. If it is seen by a person given to sin, the dream proclaims divine pardon. Drinking from a spring, however, is a sign of worry and anxiety.

Seeing a small shallow brook points to a pleasant life and heralds good news. Sweet water, which flows, also heralds good news. But if the water is flowing inside a house, or gushing from the walls or any other unusual place, it signifies worry and sorrow. The greater the force of the flow of water, the greater the trial will be. Drawing water from a river signifies that one will receive financial gain in an amount proportionate to the size of the body of water. Crossing a river indicates cares or worries, but if the water is agitated when crossing, it means the overcoming of one's adversaries in life.

A calm ocean shows national strength, security and peace. Drinking the water of such an ocean means that one will have a powerful position in society, with the amount of water drunk correlating to the degree of power that will be achieved. Walking on the surface of the ocean's water also symbolizes holding power over others in society.

To drown in the water of a clear ocean

indicates that someone's affairs have become too much for them. If the water is agitated, there is an impending catastrophe.

Setting out in a boat or ship upon the ocean symbolizes gaining health, or alternately, the receiving of favors from people with high positions in society. If the weather or water conditions are not good, such as there being black or dirty water, the dream heralds a difficult problem ahead, but one which will soon be followed by relief. To see oneself on a boat or ship which is taking on water points to impending illness or imprisonment. If one is coming to a shore or getting off a boat, this indicates that one's worries or difficulties will soon come to an end.

If a person dreams of drawing water from a river or ocean into a pitcher for performing *wudu'* (Islamic ablution), the manner in which that the water is used will be indicative of the length of life for the dreamer; if all the water is used, it means that one's life span may be short, whereas if only a small amount of water from the pitcher is used, then the person has a long life before them.

Mud, Clay, or Warm Water: Seeing mud in a dream is a sign of anxiety and worry. Clay walls, though, symbolize a large quantity of goods being accumulated. If a brick in the wall becomes loose or detached, it may indicate the loss of a member of the family.

Warm or hot water correlates with illness or worry, with the difference in degree of the water to be taken into consideration as to the nuances of the interpretation. Being splashed with warm water means that someone in life is causing obstacles or anxiety for the dreamer. Hot baths, such as the Turkish *hammam*, are also usually signs of troubles, generally caused by women and again with the seriousness of the trouble in accordance with the degree of heat. The length of time spent in the bath correlates with the length of time the difficulty will continue; worries will soon vanish if one does not remain long in the bath.

Water In General: Dreaming of drinking

pure, sweet water is a promise of a pleasant life without problems. If the water is dirty, it means a difficult life, and if it is troubled, it indicates illness. Seeing water in a glass is to see one's spouse and children. Irrigating crops or gardens is synonymous with healthy conjugal relations. If the garden then flourishes and gives fruit, the union will also be fertile. If someone else is seen irrigating one's garden or plants, it means that someone will try to interfere in one's personal or private life.

Performing complete *wudu'* (ablution) in a dream is similar to its meaning in actual life which is that it is a purification of sins. Seeing oneself perform incomplete *wudu'* shows that one will not complete some business at hand. If the *wudu'* is made with a liquid other than water, such as milk, wine or fat, this indicates that in addition, great difficulties will be encountered in the life of the dreamer. To see oneself praying without completion also has the same meaning as incomplete ablution. □

Dr. Muhammad Ahmed Qadri

Prof. Dr. Mohammed Ahmed Qadri is a renowned scholar from Pakistan and founding director of IECRC. He obtained his Doctorate in Political Science and has a degree in law from the University of Karachi. He served as the Director of the Research Program at Karachi University and regularly contributes monthly articles towards the publications of the University. He taught at the University of Karachi for over eighteen years and organized several national and international conferences. He has completed the Dars-e-Nizami program (an eighteen-year traditional Islamic scholar program) from Pakistan, and studied with scholars of Al-Azhar University, Cairo. These days, Dr. Qadri is fully dedicated to the IECRC.

The above article concludes the series "Science of Dreams," which has been published in five parts over the past five issues of the IECRC Newsletter. IECRC has also just released a more comprehensive booklet on this topic. This information is a general guideline to interpreting dreams. Specific dream interpretation must be done through a qualified dream interpreter.

One should pay close attention to one's dreams, and recurring dreams in particular should not be ignored.

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P.O. Box 1646, Union City, CA 94587. Thank you for your support.

COMMUNITY NEWS

DR. QADRI DELIVERS SPEECHES ON THE OCCASION OF EID-E-MILAD-UN-NABI



Dr. Qadri with Allama Shah Turab ul-Haq Qadri and Yusuf Islam (formerly Cat Stevens)

Dr. Mohammad Ahmed Qadri, Founding Director of the IECRC, spared no energy in travelling to various public and private gatherings during the holy months of Rabi'ul Awwal & Rabi'uth Thani (the third & fourth months in the Islamic lunar calendar), delivering scintillating speeches on the birth, love, and life of the Holy Prophet Muhammad (peace be upon him). The 12th day of the blessed month of Rabi'ul Awwal marks the birth of this last Messenger to humanity, extolled in the Holy Quran as a

"Mercy to all the Worlds" [21:107]. In the greater Bay Area, the Islamic Centers of Sacramento, Yuba City, Oakland, Stockton, and Morgan Hill, amongst others, organized these blessed gatherings with Dr. Qadri as their chief guest.

Dr. Qadri also travelled to Los Angeles upon the invitation of the Tar family where he promoted IECRC's perpetual message of the love of the Holy Prophet Muhammad sallallaahu alayhi wa sallam. Also gracing this gathering were Allama Shah Turab-ul-Haq Qadri, Amir Ahl-e-Sunnat Pakistan; Brother Yusuf Islam of England and Pakistani Consul General Mr. Noor Muhammad Jadmani.

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

Condolences to the families of the following persons who passed away recently (May Allah shower them with His special Mercy – Amin!): Ruqayya Khatoon, wife of Prof. Dr. Manzooruddin Ahmed, Abdul Sattar, uncle of Brother Ayyub, Muzaffar Imam, grand-uncle of Shagufta Ahmad; Attorney Osman Khan; and Muhammad Hussain, brother-in-law of Sister Aysha Ali.

Prayers: IECRC also requests your prayers for the recovery of the following individu-

als: Abdullah Sai with Cancer in Sacramento, Fawzia Gardizi with Cancer in Oakland, and Brother Khairati.

IECRC Expansion: In order to expand its 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 let us know if you are hiring or if you know someone else who is hiring.

Acknowledgements: Alhamdulillah, IECRC is extremely fortunate to have a wonderful group of people donating their time & expertise in supporting our noble cause. IECRC sends its sincere thanks to all these members of our community with very special thanks to Mr. Tariq Hasan, son of famous artist Mehdi Hasan; Mr. Moustafa and Mrs. Mary Ahmed of Landmark Sign Manufacturing Co., San Jose; Mr. Asim Mughal of PakNews.com; Phoram Sharma of Deep Foods, Hayward; Sister Jabeen of Indian Mart, San Jose; and to Mr. Bashir & Mrs. Nusrat Ahmad; Mr. Rashid Imani & his family; Mr. Nayeem Fatany & his family, Mr. Malik & his family, Mr. Mobin Youssef & his family, Mr. Sartaj Khan & his family, Dr. Shehrezad Czar, Sister Zainab, Mr. Izad Ali, Ms. Mumtaz Begum, Mr. Noor Ali, Mr. Abdul Karim Rydhan, Ms. Frozan Khojizada, Ms. Trina Noor, Ms. Shabnum Nisha, Mr. Yousuf Chaudhry, Ms. Laila Ali, Mrs. Aysha & Mr. Yaseen Ali, Mr. Haroon & Mrs. Salma Khan, Mr. Allah Sultani and Muneera Sultani, Sr. Leena, Mr. Abdul Quddus and Mrs. Jamshed A. Quddus, Mrs. Nusrat, Mrs. Sakina Khan, and Mr. Ghufrun & Mrs. Andaleeb Ahmed. May Allah Almighty bless them all. *Aamin!*



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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 other 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 916-689-5235)

Contact: Shaanawaz Khan, Bushra Qadri & Sharaaz Khan Qadri

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

Contact: Parwez Zia Qadri & Shagufta Ahmad Qadri

Please pray that we continue this glorious Islamic tradition of "Spiritual Healing". There are many Hadeeth (sayings of Prophet Muhammad, prayers and peace of Allah be upon Him) related to this dying Sunnah (practices of the Holy Prophet, peace be upon Him) of Spiritual Healing in Islam that can be found on the IECRC website (www.iecrcna.org).

IECRC Canada Update

Under the guidance of Professor Dr. Mohammad Ahmed Qadri and the local management of Dr. Syeda Saiqa Zubeda and some very dedicated members, such as Shakeel Rahman Qadri & his wife Amina Rahman, Sohail Rana, Mohammad Iqbal, Adiba Rahman, and Aniqah Rahman, IECRC Canada, based in Surrey, British Columbia, is *alhamdulillah* operating in full swing. The center conducts regular Dhikr sessions. IECRC Canada also conducts classes on Quranic Reading, Islamic Studies and Islamic History, currently taught by Dr. Syeda Saiqa Zubeda. Classes on Islamic Jurisprudence (Hanafi Fiqh) for women are soon to begin insha Allah. IECRC Canada also collaborates with the Canadian Women Counseling Center, run by Dr. Syeda Saiqa Zubeda where counseling and classes are offered to the local community.

IECRC Weekly Dhikr

Under the spiritual guidance of Prof. Dr. Mohammad Ahmed Qadri, IECRC conducts weekly Dhikr sessions every Sunday at 6:30 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, prayers and peace of Allah be upon him)
- Talk by Prof. Dr. Mohammad Ahmed Qadri
- Dhikr (religious chanting)
- Salaam (salutation) on the Holy Prophet
- Fatiha (recitation of the Holy Quran over food)
- Dinner (the continuing tradition of *Langar-e-Qadria*.)

A similar Dhikr session is also conducted in Sacramento on Saturdays at 6:30 PM. Please call 916-689-5235 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'ala* says in His Glorious Quran: *"Only in the remembrance of Allah is the solace of hearts."*

[Al-Quran, 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.

eCommunity

Assalaamu 'alaykum and welcome to the

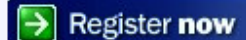
NEW IECRC eCommunity

This online Community offers a wide variety of topics of interest to families and individual, catering to both adults and youth. New forums are:

- Youth
- Spiritual Healing
- Spiritual Counseling
- Business - Job Postings
- Marriage - Matrimonials - MatchMaker
- Culture
- Family
- Education
- Spiritual Life
- General Discussions
- Updates - Announcements - News
- Things to Recommend
- Q&A

Some forums are restricted to Members only.

IECRC eCommunity requires your support. Register Now!

 Register now

IECRC website <http://www.iecrcna.org> launches a new online Community on the Internet. This online Community offers a wide variety of topics of interest to families and individual, catering to both adults and youth. Do support us this effort by registering.

The IECRC Web Site is developed by Parwez Zia Qadri.

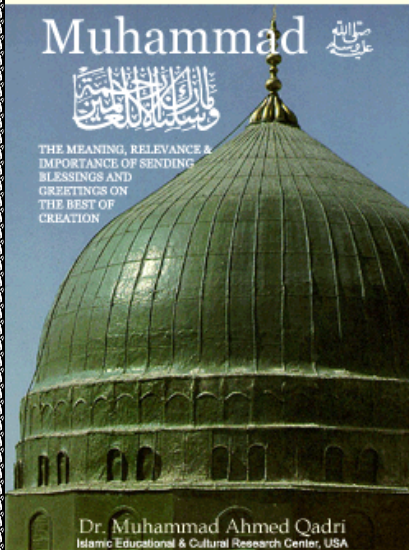
NOTES FROM IECRC CONFERENCE

This page has been left blank for your convenience of taking notes from the presentations of the many speakers that you will hear today.

NEWLY RELEASED IECRC PUBLICATIONS

IECRC CASSETTES

Blessings on the Prophet



THE MEANING, RELEVANCE & IMPORTANCE OF SENDING BLESSINGS AND GREETINGS ON THE BEST OF CREATION

Dr. Muhammad Ahmed Qadri
Islamic Educational & Cultural Research Center, USA

Blessings on the Prophet Muhammad ﷺ

The Meaning, Relevance And Importance of Sending Blessings and Greetings on the Best of Creation – 2nd Edition

by Prof. Dr. Mohammad Ahmed Qadri

This important booklet illustrates what it means to send blessings and greetings on the Beloved of Allah (prayers and peace of Allah be upon him). Written with evidence from the Qur'an, the Sunnah and from lives of the rightly guided predecessors, the booklet aims to remove much confusion and misconceptions that have been constructed around greeting and sending blessings on the Prophet of Allah (prayers and peace of Allah be upon him). It highlights the spiritual and physical benefits of doing so, describes how the Prophet (prayers and peace of Allah be upon him) hears our greetings, and describes the best possible adaab (manners) of presenting greetings and blessings. Part two of the booklet contains much of the well-known and much revered poetry that is recited worldwide by those who dearly love the Beloved of Allah (prayers and peace of Allah be upon him).

The following speeches by Prof. Dr. Mohammad Ahmed Qadri are available through IECRC on audio cassette:

English

- 1 Love of the Holy Prophet (prayers and peace of Allah be upon him)
- 2 The Islamic Culture
- 3 The Concept of Spiritual Healing
- 4 Quranic Therapy - Heal Yourself
- 5 The Philosophy of Love with Allah in Tasawwuf/The Necessity of a Spiritual Guide
- 6 What is Tasawwuf: An Answer by Hadrat Ali bin Uthman al-Hujwari (may Allah be pleased with him) known as Hadrat Data Ganj Buksh
- 7 The Concept of Jinn in the Light of Quran and Sunnah
- 8 Islam and Soul Orientation (Dr. Manzooruddin Ahmed)

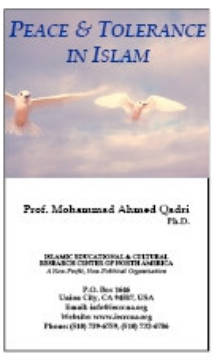
Urdu

- 1 *Ishq-e-Mustafa (sallallaahu alayhi wa sallam) aur Munafiqat*
- 2 *Eid-e-Milad-un-Nabi ka Jawaz / Madina-e-Munawwarra ke Naam*
- 3 *Durood-o-Salam Maulana Qasim Nanotwi Dar-ul-Uloom Deoband aur Maulana Mohammad Zakarya Tableghi Jamaat ki Nazar Mein*
- 4 *Durood-o-Salam Ki Fazeelat*
- 5 *Eid-e-Milad-un Nabi (sallallaahu alayhi wa sallam) Tareekh key Ainey Mein*
- 6 *Allama Iqbal (rahmatullah alayh) ka Hadrat Bilal (radiallaahu anhu) ko Salam*
- 7 *Eid-e-Milad-un-Nabi (sallallaahu alayhi wa sallam) Sawal/Jawab*
- 8 *Allama Iqbal ka Shikwa aur Jawab-e-Shikwa (side A) / Allama Iqba aur Ishq-e-Mustafa (side B)*

The following Naats 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 (sallallaahu alayhi wa sallam)* - Naat recited by Naveed Iqbal Rahmani (Urdu)
- 4 *Guldasta-e-Naat* - recited by various Naat reciters

To obtain any of the above cassettes or books, please contact IECRC through telephone, email or written correspondence.

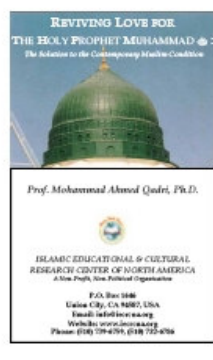


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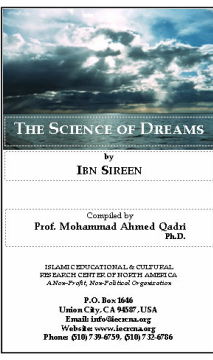


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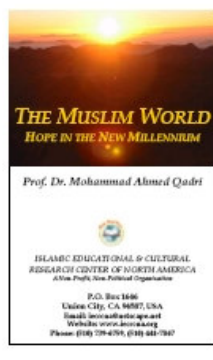
THE SCIENCE OF DREAMS

by
IBN SIREEN

Compiled by
Prof. Mohammad Ahmed Qadri
Ph.D.

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Dr. Mohammad Ahmed Qadri & Dr. Syeda Saiqa Zubeda

A great introductory text on Tasawwuf

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