



## ISLAMIC EDUCATIONAL & CULTURAL RESEARCH CENTER

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IECRC Newsletter

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IECRC wishes

**EID MUBARAK**  
to the entire Bay Area Muslim community & Muslims around the world.

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## **EID-UL-FITR: SPECIAL BLESSINGS OF ALLAH ALMIGHTY**

From the Desk of the Editor-in-Chief

A warm welcome and happy Eid-ul-Fitr to all our brothers and sisters! Allah has answered our prayers and provided for us support from our readers. Insha Allah His blessing will continue and through His guidance, we will be able to present this newsletter for your valuable consideration.

Eid-ul-Fitr is a day of thanksgiving and gratitude to God. Aside from being an occasion for celebration, Eid is also a time for the remembrance of Allah, The Most Exalted. Muslims rejoice over having completed yet another month long fast in obedience and servitude to God Almighty. Muslims leave Ramadan having greatly benefited from the experience of fasting and all the lessons learned throughout the month. Fasting the full month of Ramadan is a great accomplishment for a Muslim and demonstrates discipline and control over one's desires. Despite differences in ethnic backgrounds or national origins, the *Ummah* (community) across the world speaks of an increased sense of solidarity with one another.

Throughout the Muslim world, the excitement over Eid can be seen by the colorfully decorated homes and the jubilation in the streets on this happy occasion. Beautifully designed Eid cards are sent and phone calls are made to family and friends around the

world to wish Eid greetings. Eid is usually celebrated for three festive days. Fasting on the first day of Eid is forbidden since this day marks the end of fasting. When Eid arrives, there are some prescribed practices that Muslims perform according to the tradition of Prophet Muhammed ﷺ.

In every Muslim household, Muslims arise early to welcome this joyous holiday. Some prescribed practices on the morning of Eid include bathing and cleaning one's teeth with a *miswaak* (toothstick). Muslims dress in new or one's best clothes and this often includes among men, dabbing on a bit of *attar*, rose essence. A fabulous breakfast and a sweet snack such as dates is usually enjoyed in the morning before attending a special Eid prayer that is performed in a large congregation. At the conclusion of the prayer, Muslims hug one another with the phrase "Eid Mubarak", meaning "blessed Eid." On Eid, Muslims are required to pay Zakat-ul-Fitr or Fitra, alms for the month of Ramadan. Fitra, also referred to as Sadaqat-ul-Fitr, is a duty upon every Muslim in order to assist the poor and needy. It builds the bonds of brotherhood within the Islamic community and serves as a means for the distribution of wealth among Muslims.

For many Muslims the day after Eid is when they begin the first of six fasts during the month of Shawwaal. The Prophet ﷺ said:

*"Whoever completes the fasts of Ramadan, then adds to them the fast of six days in the month of Shawwal, it will carry the thawab (reward) of fasting for the whole year."* (Sahih Muslim)

Fasts are usually begun from the 2nd of Shawwaal up to the 7th of the month. Eid is a happy time of year for Muslims and reaffirms the feeling of brotherhood in Islam. 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 brethren. 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 wealth of their more fortunate brothers and sisters.

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 nation and its regulation of social relations;

### Inside this issue:

Mothers of the Believers II	2
"Every Single Leaf Contains the Name of Allah and His Beloved ﷺ"	4
The Science of Dreams	5
A Gift from Allah Almighty	6
Introduction to Sufism	7
Tears / Ashk	8
Pakistan Consul General Welcome Luncheon, LA	8
Spiritual Gathering with Dr. Manzooruddin Ahmed	9
Dr. Qadri Chief Guest at Concord Islamic Center	10
Allama Bastawi, An-Noor Foundation - TX	10
IECRC Progress Report 2002-2003	11
IECRC Plan of Action	12
IECRC Publications & Cassettes	12

from its success in civilizing the life of a nation. The Holy Quran says:

*"It is not righteousness that you turn your faces to the East or the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the Prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation) of the captives, and keep up prayer and pay the poor due; and the performance of their promise when they make a promise, and*

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Allah, The Most Exalted says in His Noble Quran:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

*We have indeed sent you (O dear Prophet Mohammed ﷺ) as a present witness and a Herald of glad tidings and warnings.*

[Al-Fath 48:8]

Abu Huraira (may Allah be pleased with him) reported Allah's Messenger ﷺ as saying:

**"I shall be pre-eminent amongst the descendants of Adam on the Day of Resurrection and I will be the first intercessor and the first whose intercession will be accepted (by Allah)."**

[Sahih Muslim, Book 030, Number 5655]

### **Eid-ul-Fitr: Special Blessings of Allah**

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*the patient in distress and affliction and in time of conflict; these are they who are true, and these are they who guard (against evil).*

*(Al-Quran - 2: 177)*

The true spirit of the Islamic culture manifests itself in sacrificing our needs and wishes for the sake of Allah's Mercy. After fasting during the month of Ramadan we must re-learn how to feel the hunger and suffering of less fortunate people around us. We must re-learn the proper under-

standing of Islamic culture and concepts, in order to arrest the creeping decay of our moral and ethical standards, which is the result of materialistic influences and skeptical trends of modern philosophical thought. This is not an easy exercise for we are all trapped in the modern societal condition of work pressures, financial responsibilities and materialism. We must try to unlearn some of these self-imposed pressures and begin to substitute a deep fundamental understanding and love for our God and respect for human values which would certainly create universal peace and

harmony among different cultures and nations.

### **Dr. Syeda Saiqa Zubeda**

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

## **MOTHERS OF THE BELIEVERS (may Allah be pleased with them all)**

**continued from previous issue**

The Prophet's ﷺ daughters are our great legacy in Islam, for they showed patience and endurance regardless of their situations. Hazrat Fatima (r.a) was the youngest daughter of the Prophet ﷺ and the most cherished. She was knowledgeable in almost every form of *Fiqh* (Jurisprudence). It is said that her every action is akin to her Father's ﷺ and therefore she acquired the reputation of the most knowledgeable and esteemed. Hazrat Ruqayya (r.a) was a very patient and enduring woman. During the time of the battle of Uhud, she became fatally sick. The Holy Prophet ﷺ asked Hazrat Uthman (r.a) to tend to her instead of going to battle. She died the day the battle was won. Hazrat Zainab (r.a) was the Prophet's ﷺ oldest daughter. She was extremely obedient and dutiful. When she was asked by her father to make the journey to Mecca, the unbelievers showed no leniency in their persecution of her. When she decided to leave as her father had instructed her to do, they attacked her with a piercing arrow. The shock of it was so severe that she passed out. She was the Prophet's ﷺ most responsible and trustworthy of daughters.

The women who became the Prophet's ﷺ associates were many in number and each had a special skill that she conducted with fortitude and valor. Hazrat Asma (r.a) used to love the Holy Prophet ﷺ so much that she would have sacrificed anything for him. Relationships, old and new were important to the Prophet ﷺ. The Holy Prophet ﷺ had a special relationship with all of Hazrat Khadija's (r.a) friends. Hazrat Hala (r.a) who was Hazrat Khadija's (r.a) younger sister would frequent the Prophet's ﷺ house. When He ﷺ would hear her voice, He ﷺ would rush to open the door being reminded of his wife Hazrat Khadija (r.a).

Some of the women who became associates of the Holy Prophet ﷺ were slaves. Hazrat Labina (r.a), a slave, was beaten incessantly, and tortured but her tenacity for Islam was more powerful than the villains who persecuted her. Hazrat Zarya (r.a) was also a slave. She was tortured until she became blind, then her persecutors taunted her about her blindness with "now where is your faith and your leader?" At that point, the Prophet ﷺ prayed for her and

her sight was restored to her, leaving her enemies bewildered. Hazrat Nadia (r.a) was also a slave and she too showed unrelenting courage as a Muslim to her violent torturers. Hazrat Sameeya (r.a) was forbidden by Abu Jahal to read the *kalma*. In her passion and zeal for Islam, she read the *kalma* out loud and was pierced with an arrow. The most sorrowful state was that of Hazrat Umm-e-Abeed (r.a) who was a Muslim slave girl. She was tortured under conditions unimaginable to man. She was burned and torn in every part of her body. Her worst nightmare was when her persecutors would drown her in the ocean and when death became imminent, they would raise her up again only to repeat the process. This only gave her more tenacity in her faith.

The associates lived their lives according to the *Sunnah*, i.e., the traditions of the Holy Prophet Muhammad ﷺ. They were hard working and their examples should be our most perfect role models. Hazrat Fatima (r.a) who was Hazrat Umar's (r.a) sister was the cause of Hazrat Umar (r.a) converting to Islam. It was her valor and love for Islam that changed Hazrat Umar (r.a). Hazrat Haleema was the wet-nurse

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## Mothers of the Believers

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to the Holy Prophet ﷺ. When He ﷺ declared Jihad in Taif, out of respect for the mother who nursed him, he laid down his cloak on the bare ground for her to sit. Hazrat Safia (r.a) is known for her valor. She was a dauntless woman who gathered all the women to safety at the battle of Khandaq and watched over them at night. When the enemy appeared to attack sword in hand, thinking women were defenseless, she hid behind the tent and not only killed the intruder, but de-capitated his head and threw it for the opposing army to see. They ran for fear of their lives. Hazrat Shifa (r.a) loved the Prophet ﷺ so much that she had a special bed made for him and no one else was allowed to sit on it. Hazrat Umm-e-Atiya (r.a) fed and nursed soldiers on the battlefield. Hazrat Umm-e-Darda (r.a), wife of the famous associate spent most of her time in worship. She was a very wise woman and the Prophet ﷺ had taught her methods of spiritual healing. Hazrat Umm-e-Khalid (r.a) was born in Africa. As a child, she was given an ornamented shawl by the Prophet ﷺ who said "wear it and tear it." This was symbolic of a long life. She had the longest life of all the associates. The famous incident is that of Hazrat Umm-e-Sulaim (r.a) whose husband was the Prophet's ﷺ servant, Hazrat Anees (r.a). Her child was sick and when her husband went to work, the child died. When her husband returned from work, she first gave him dinner and completed all the rituals of an evening as a married couple. Then she told him about the death of the child. He went to complain to the Prophet ﷺ. He ﷺ said of her that it was complete faith that made her put her own feelings aside for the welfare of her husband and Allah, The Most Exalted, will reward her for it. Even though Hazrat Umm-al-Fazl (r.a) could not perform migration, but wanted it desperately, she was given the reward of a migration. Hazrat Umm-e-Roman (r.a), the wife of Hazrat Abu Bakr (r.a) is said to have had a lasting influence on the Prophet ﷺ. He ﷺ referred to her as the spiritual light. She was honored in both life and death. Hazrat Rabiya (r.a) daughter of Nazar was a devout Muslim and when her son was martyred, she told the Prophet ﷺ that if her son is in heaven

she could endure his death. Hazrat Umm-e-Sulaith (r.a) was known to have fed soldiers during war time and fought courageously. Hazrat Umm-e-Haram's (r.a) wish was to die a martyr. She was trampled upon as the army was heading toward a ship to go to war. Hazrat Umm-e-Amarah (r.a) entered every battle field to physically defend the Prophet ﷺ from harm. She would rush toward the Prophet ﷺ when he was about to be attacked and stand in between the attacker and the Prophet ﷺ. She ended up with 13 wounds, but before she was fatally stabbed in the stomach, she killed two more men who were heading toward the Prophet ﷺ.

History reveals that the world of Islam is rife with women who contributed both socially and spiritually. We need to only look at the examples left behind for us and will find that our role models have been set aside for us to emulate. Hazrat Kibsha (r.a) was a famous saint who was from the Ansar tribe. She is considered to be our very spiritual mother. It is said that she loved the Prophet ﷺ so much that when He ﷺ drank from her vessel, she cut out that opening and kept it as a keepsake. Hazrat Amina Ramila (r.a) was a saint and a *waliya*. She was respected by the most well known saints who anxiously waited for her prayers. Hazrat Fatima Nisha Poori (r.a) spent most of her time praying. Her famous saying is that ignorance leads to sin and impetuosity is the action of a sinner and one who is careful in life is a believer. Khwaja Baa Yazid Bustami (may Allah have mercy on him) has said about her that "no greater saint lived amongst the women." Hazrat Khansa (r.a) was a saint and a prolific poet. She is considered to be the greatest poet of Arabia and her work is still extant. Hazrat Mehmoona Saooda (r.a) was a deeply spiritual mother who could see beyond the physical eye. Hazrat Muaza Adwaya (r.a) was Hazrat Aysha's (r.a) teacher and had an awesome fear of Allah, The Most Exalted, that she would not look up at the sky. She spent all her time in worship. Hazrat Rabia Basree (r.a) would cry all night out of fear for Allah The Most Exalted. Hazrat Saida Aysha (r.a) was the paternal aunt of Shaykh Abdul Qadir Jilani (may Allah be pleased with him). She was spiritually gifted and when there was a drought, she raised her broom to the sky and prayed and rain came down. Hazrat Umm-e-Saib (r.a) was blind, but when she

was told that her son had died, she cried and begged God to make him alive. The son was restored to life. Hazrat Umm-e-Sharyak (r.a) is known to have the title of *The Miracle of Associates*. She was endowed with spiritual light and once when she was fasting, she was imprisoned by a Jew who refused to allow her to open her fast. She prayed and she found food. She could blow into a vessel and it would become butter. Hazrat Umm-e-Warqa (r.a) desperately wanted to die a martyr and the Prophet ﷺ told her to remain in her home. She was murdered by her two servants. Hazrat Umar (r.a) had them executed, which was the first execution amongst Muslims. He said "the Prophet ﷺ always spoke the truth."

Women should take a good lesson from all of our mothers' examples. Our mothers lived simple lives, yet each one was knowledgeable in some aspect of Islam. There was not a single mother whose life was not illustrated with examples of bravery, integrity, and hard work. When she felt some situation to be unjustified, she immediately reported it to the Prophet ﷺ. Thus, all the matters were resolved harmoniously. Today, we find that many Muslim women are confused and scattered in their thoughts. Frequently, they adopt roles that they think are worth emulating, but they know that those roles are not inherently acceptable to them. We must all learn from our mothers in Islam. Even though they lived in a different culture, there is nothing that has changed for women. They fought hard for what they believed was right and did not divulge or compromise their integrity. Their lives are symbolic of roles for women of all ages, of all times, and of all cultures. Our mothers are beside us. We need to remember their loving roles and their valor and tenacity in life. Let us look back to them at their guidance, and tenacious principles in life and death, and their fortitude. Their lives are not so different from ours, for we women will always belong to that same culture: the culture where truth and integrity are the governing roles of individuals and where nothing is impossible as long we follow their path, for that will be the path that our Prophet ﷺ chose for all Muslims.

**Khalida Kareemi**

*Ms. Kareemi is a Bay Area resident and she enjoys writing.*

## “EVERY SINGLE LEAF CONTAINS THE NAME OF ALLAH AND HIS BELOVED ﷺ”

On the seventh of Rajab, year 1424 of the Hijri Calendar, I was traveling through Sunnyvale, California at about three in the afternoon. Traveling south on Mathilda Avenue, I pulled up to Maude Road and was waiting for the stoplight to turn green when I remembered a friend of mine that worked in the area. I decided that I would pay him a visit since he worked nearby, and so I called him up on my cell phone to get the exact location of his office. He told me to pass the light, get into the left-hand lane, and to take an immediate U-turn at the next light. I was then to make a left, two streets later and his office would be on the right-hand side.

I followed the directions he gave me and pulled into the parking lot. I walked into his office, greeted him and began conversation. However, our discourse was cut short when I received a phone call from my youngest brother Zahid. I briefly excused myself from my friend's office and went outside to talk to him. We began to speak about our beloved father, Chaudhry Ali Bahadur Khan, who lives in Pakistan. We were reflecting on how generous our father is, and how kind he has always been towards others. My brother told me that Dr. Ahmed Qadri had recently given him the glad tidings that a saint resided in our household and that it was our duty to serve him. Dr. Qadri had meant that my beloved father, Chaudhry Ali Bahadur Khan, is indeed a saint and that, as his sons, it was the duty of Zahid and me to devote our energies to pleasing him.

As we continued to reflect on the admirable character of my beloved father, my eyes fell upon a leaf about twenty feet away. Immediately, I recognized the name of the Noble Messenger Muhammad ﷺ on the leaf. I hurried towards the leaf, picked it up, and began repeating to Zahid, "I got it! I got it!" "What did you get?" Zahid asked me, a bit thrown off by my sudden fervor. "I found a *patta* (Punjabi for "leaf")! I found a *patta* with the Prophet ﷺ name on it!" I replied enthusiastically. Thinking I had meant "paper" and not "leaf" when I had said *patta*, Zahid asked me about the paper I had found. "No! No!" I responded, "It's a leaf! It's a leaf!" I asked him for Dr. Qadri's number so that I could inform him of this great *amana* of his that I had found. Zahid gave

me the number, and I attempted to call Dr. Qadri repeatedly. However, each time I got through I was able to hear his voice on the other end, but he was not able to hear mine. Deciding to try and reach Dr. Qadri at a later time, I returned to my friend's office in order to excuse myself so that I could rush home to my family to show them the leaf.

I got home shortly thereafter, and showed my wife Arena, my eldest daughter Amina, and my son Tahir the leaf. They were all very pleased and excited to see such an incredible sight, and I was thankful to Allah Almighty for making me able to share it with them. I then called my brother Zahid to tell him that I was coming over to his house so that he and his family could see the leaf. Before leaving the house, I called my youngest daughter Rabea to tell her about what I had found. She was in class at the time, and so did not pick up her cell phone. I left her a message telling her that I had found something of great interest, and that I would like for her to call me on my cell phone as soon as she got the message.

Shortly thereafter, I left my house in Los Altos for Zahid's house in Hayward. As I was driving there, Rabea called me on my cell phone and I told her about what I had found. She was very happy to hear the good news, and was contented that I was going over to Zahid's house so that others could partake in the joy of seeing such an incredible testimony of the greatness of the Noble Messenger Muhammad ﷺ.

When I arrived at Zahid's house, my niece Noorain Fatima was the first one to greet me. Commenting that the writing on the leaf looked like Urdu, she encouraged her other siblings (Zahara, Hamza, and Zainab) to take a look. My sister-in-law Bushra also saw the leaf, as did Zahid. Their family was thrilled to behold such an incredible sight, and we all decided to call my father in Pakistan and to share with him the auspicious news of the leaf. Upon hearing about the leaf, my father wished us only the best, and declared that with the blessed name of the Noble Messenger Muhammad ﷺ, he wanted Allah Almighty to shower His mercy upon us.

We then called our brother Ghulamghous,

who is second to me in age, and lives in Islamabad. As it happened, our other brother Amjad Mahmood was over at Ghulamghous' house. When we called them, *Fajr* time was just coming in, and so we woke them both up. We put them on speakerphone and relayed to them the happenings of the day and the details of the leaf. Both of them were amazed at what we were telling them for they had been reading from one of Shaikh Sadi Sharazee's books the night before in which he (may Allah be pleased with him) had said that every single leaf contains the name of Allah Almighty and His Beloved Messenger Muhammad ﷺ.

After conversing with our family in Pakistan, I called Dr. Qadri again so that I could share the good news with him. He was very happy to hear about the leaf, and instructed us to come to his house at 8:30 that evening. Zahid, his family, and I happily obliged, and arrived at Dr. Qadri's house at the instructed time. Upon entering his house, I embraced Dr. Qadri and handed him the leaf as his *amana*. He immediately recognized that Allah and Nur were also written on the leaf, and he pointed these two words out to me. I was only further amazed at that point, and ever thankful to the Most Merciful for gracing my eyes with the coolness of such a sight.

The leaf has remained with Dr. Qadri, and has been shown to many community members since.

Following the example of my beloved father, I pray that with the blessed name of the Noble Messenger Muhammad ﷺ, Allah, The Most Exalted showers His mercy upon all of you.

And may Allah Almighty send His blessings upon His beloved Messenger Muhammad ﷺ and his family, continually and without cessation, from the beginning to the end of time, and beyond. Ameen.

**Yusuf Chaudhry**

*Anyone interested in viewing this blessed leaf, may contact IE CRC at 510-739-6759 or 510-441-7867.*

Dream interpretation is a part of prophethood, therefore anyone wishing to interpret dreams should give the proper respect and commitment to this undertaking. To be a good dream interpreter, ideally one should have sound knowledge of the Qur'an and the Hadiths (sayings and life) of Prophet Muhammad, ﷺ, and sayings of the Sahaba (companions of the Prophet ﷺ). Consequently, knowledge of the Arabic language will also prove to be very helpful. Other qualities which will help one to be a good dream interpreter are the ability to judge the character of the dreamer by their facial features, and possessing an even temperament, social manners, and sincerity of intention.

Dreams can be interpreted in many different ways, according to the circumstances, and depending upon the person who has had the dream. Sometimes dreams can be interpreted according to verses from the Holy Qur'an, or in terms of Hadiths or sayings of the Sahaba, or even sometimes according to popular sayings, such as proverbs or idiomatic expressions. Dreams can also be interpreted directly in terms of the thing or person being dreamt about.

Sometimes, however, dreams will have the opposite meaning from what appears in the dream. Dream interpretation, therefore, is both a science and an art, requiring the interpreter to be knowledgeable, yet also flexible according to the given person and circumstances, in order to come to the correct interpretation.

For example, there may be a dream in which he or she sees a hand tied to the neck. If the person who saw this dream is a very righteous and pious person, it may signify that he or she will be refrained from disobeying Allah Almighty and His Messenger ﷺ and from committing some sinful act. However, if the person who saw this dream is not strong in faith, it may indicate the opposite meaning, e.g., that he or she will be kept in a state of helplessness or suffering in the afterlife unless there is repentance for misdeeds.

Dreams can also be interpreted according to the time in which they are seen. For example, to dream during the night of oneself riding an elephant means one will successfully handle an important matter, but the same dream in the daytime may indicate a domes-

tic dispute.

The strongest dreams, which are most easily interpreted, occur at the end of the night just before waking. The weakest dreams occur in winter or whenever there is rain. The best time of year for propitious dreams is the time of fruit harvesting.

If the dream is highly symbolic and coherent, the interpreter only has to apply his or her knowledge directly to interpret the dream. In case there are ambiguous aspects of the dream, the interpreter should find out how the person felt during the dream. If, however, there seems to be no coherency or strong symbolism or essential principle in the dream, it should simply be dismissed.

If the dream is connected to nature or to a creature, it is important for the interpreter to understand the symbolism of the objects or creatures seen. Usually, trees, birds, and ferocious animals represent human beings. The species or type seen must be examined. With trees, for example, a palm tree may indicate a person of good character with a generous nature, just as a palm tree is upright and provides abundant nourishing sweet dates, while a walnut tree could indicate a person who is harsh and aggressive, because synonymously a walnut shell is very hard, and the nut is difficult to extract, and its taste is slightly bitter.

There are different types of dream interpretation. Following are several examples from the different sources of dream interpretation. The purpose of this is to give a general outline of the ways in which dreams can generally be viewed and interpreted.

### *Dream Interpretation According to the Holy Qur'an*

Examples of dream symbolism which may be properly interpreted in the light of the Qur'an are:

**Eggs:** An egg may be taken as a symbol of a woman, because of the verse: "as if they were closely protected eggs," (37:49)

**Stones:** A stone is a symbol of hardness, as in the verse: "Then your

hearts became hard after that - so that they were like stones, or even harder still." (2:74)

**Raw meat:** Raw meat is indicative of slander, because of the verse: "do not slander one another; would any one among you like to eat the flesh of his dead brother? So you will hate that!" (49:12)

**Keys:** Keys point to an increase in material goods, as is stated in the Qur'an: "We gave him treasures, the keys alone to which made up a heavy load for a group of strong men." (28:76)

**Boats:** A boat signifies one being watched over and helped by Allah, The Most Exalted, such as when Allah rescued Prophet Nuh (Noah), peace be upon him, such as is referred to in the verses: "We rescued him, and those with him, in the Ark" (10:73) and "So We rescued him and the Companions of the Ark." (27:15)

**Kings entering a new land or house:** A king entering a new land or home can foretell a calamity for the dreamer or for his or her community or country, because of the verse: "Kings, when they enter a city, lay waste to it and make the mighty among its inhabitants abased." (27:34)

**Clothing:** Clothing indicates one's spouse, as it is written in the Qur'an: "They (women) are clothing for you and you are clothing for them." (2:187)

### *Dream Interpretation According to Hadith*

Examples of dreams in accordance with the Hadith of the Prophet, ﷺ would be that of a mouse representing a wicked woman, as in the Hadith in which it is referred to as "a small wicked thing." A rib also symbolizes a woman, because of the Hadith that woman was created from a bent rib.

### *Dream Interpretation According to Proverbs or Idioms*

Common proverbs or idioms may lend insight to dream interpretation. Some examples are:

**A long arm:** A long arm symbolizes generosity, as in the saying: "So-and-so has a longer arm than you." This expression would mean that the other person is more generous.

**Spit:** Spit is a symbol of a son, as in the expression said when a boy resembles his

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## The Science of Dreams

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father: "He is the spitting image of his father."

**Washing hands with soap:** Washing hands with soap indicates despair, as in the expression, "I wash my hands of you." This means that one can expect no good outcome from the person or situation being confronted.

### *Dream Interpretation According to the Dream Object*

Sometimes dreams can be interpreted directly by the object that is seen, such as narcissus and rose showing lack of longev-

ity because they are not long-lasting flowers, or on the other hand, myrtle showing one's longevity because of it being long-lasting.

### *Dreams With Opposite Meaning of What is Seen*

Depending upon the feeling experienced by the dreamer, the meaning of a dream may actually be the opposite of what appears. For example, tears in a dream may be an expression of joy if they are shed in silence. Similarly, joy, laughter, and dancing may be a mask for inner sadness and worry. In a dream of two persons fighting, the person losing may actually be the win-

ner.

To be continued insha Allah...

### **Prof. Dr. Mohammad Ahmed Qadri**

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

## A GIFT FROM ALLAH ALMIGHTY

### *A favor from Me Don't you recognize it? What is there that is not a Thank You?*

*Sura 55, Ar Rahman (Most Kind)*

Allah is Wise, All Knowing. What He, Exalted be His Name, says in the Holy Qur'an is 100% true. As Muslims we know this for certain, without a doubt. There are times we may not understand the wisdom in an *ayat* (verse, sign) but that is due to our lack of knowledge and understanding, not the Wisdom of Allah or the truthfulness of His Word.

In Sura 42 Al-Shura (Consultation), *ayat* 30, we are told misfortune comes to us due to what we have earned. And our beloved guide, the one Allah chose to clarify the meaning of life for us, Prophet Muhammad, peace and blessings on his sweet soul, said:

For every sadness, every sorrow,  
every ache and pain,  
even the prick from a rose,  
Allah erases a sin.

This means sadness, sorrow, pain or any discomfort we may suffer, are payments for our sins and we no longer owe a debt for them. Just as we cannot enumerate the blessings of Allah Almighty, we cannot know how many times in a day we think bad thoughts or do bad deeds. Every act of commission without the Command of Allah and every act of omission to the Command of Allah is an

act for which we are accountable.

If we remember that our Lord and Master is absolutely free to do whatever He likes and in His Hand is all good, then Insha Allah we would also remember everything that comes to us comes from Him and is good for us.

Shaikh Abdul Qadir Jilani, may his soul be blessed, in his book *Futuh al Ghaib*, summarizes lessons from the Holy Qur'an:

As for the trial of man - sometimes it comes as a punishment for any violation of law and any sin which has been committed; at others it comes with the object of removing the defects and refining the nature of man and at still others it comes to raise a man in spiritual rank.

Shaikh Farid ad Din Attar, in his hagiological book, *Muslim Saints and Mystics*, told the story of one of the Friends of Allah (*Wali Allah*) (may they be blessed) who enjoyed the loving and respectful treatment of his wife and daughter. One day, for no apparent reason, both females spoke loudly and rudely to him. The Friend retired to a private place and pleaded with Allah to forgive him for whatever he had done, or had not done, to cause the harshness they were displaying toward him. Immediately after that private conversation his wife and daughter returned to their normal loving and respectful behavior.

In the late 1990's in California, a Muslim brother had been out of work for six

months and was actively looking for a job that would support him and his family. Finally he was hired, though the pay was a great deal less than he had previously earned. The day before he was to start this position, he slipped and broke his leg. The employer had to find a replacement for him. His friends were more upset than he was. He insisted there is wisdom behind everything and patiently accepted the decree of Allah. While recuperating, he again began job hunting. Not only did he find a job in his field but the pay was much more than the job he lost.

Allah is Great and His Timing Perfect

We should graciously accept and recognize what comes to us is a gift from the Most Loving and Wise Creator. It may be a warning of our disobedience in time to correct the mistake, it may be an atonement for a sin we knowingly or unknowingly committed or an exaltation of our spiritual rank. In any event it is:

*A gift from Me  
Don't you recognize it?  
What is there that is not a  
Thank You?*

### **Khadija J.C. Locks**

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

## INTRODUCTION TO SUFISM

"Today Sufism is a name without a reality. It was once a reality without a name," said Abul Hasan Fushanji some 300 years after the Prophet ﷺ. These two sentences indicated two important points. The first point being that Sufis, who had dedicated themselves to the worship of God, had once been an actuality during the time of the Prophet ﷺ and His Companions. The word Sufi did not exist then, but its realities lived within those holy people. The second sentence suggests a loss of this way of life with the acquisition of wealth as the Islamic empire expanded. With the spreading of worldliness, "men tended to become more and more bound up with the ties of this life, [and] those who dedicated themselves to the worship of God were distinguished from the rest by the title of Sufis" (Lings, 45).

The word *Sufi* literally means "woolen". The term was in reference to the clothes that came to be associated with those who had given up the material aspect of life in pursuit of a spiritual and deeper approach to God. In going along with the concept of duality in this particular approach, the word *Sufi* also had the meaning of "purity". This sense of purity was the beginning and the end goal for the spiritual seeker. Together these two meanings summed up much of what the Sufis strove for: a negation of this world and the achievement of purity in their faith.

If one asked a Sufi "What is Sufism," he or she would expect a response that was abstract and to some extent unintelligible because of its mysticism. But to a large extent, beyond these seeming abstractions, lies a simplicity. There are a few core concepts that when explained make Sufism a very accessible approach to faith. The first one of these core concepts deals with the heart itself, the most important organ that ties the believer to his or her Lord. The ultimate goal of Sufism lies here: only through purity of the heart and character will the believer reach his or her Lord. Therefore, the heart becomes the centerpiece. And if looked at through the scope of imagery, one could liken the heart and its centrality to the sun around which the other planets revolve. Just as the sun is crucial to our lives, for without it there would be no life on earth and no

existence, so too, is the heart in such a vital position. Without the heart, man is dead – both spiritually and physically. One could then ask, "But everyone has a heart. So what makes a Sufi's heart different from an ordinary man's?" The answer to this question lies not in the physical realm but in the spiritual. The "awakened" heart symbolizes consciousness of God.

Achieving consciousness of God, however is not as simple as it seems. First off, the heart may be enshrouded in darkness / ignorance such that the person may exist in a state of unconsciousness. It could also be that the person may know that his or her heart is enshrouded in darkness, and hence to release it from such chains, it needs a method of disentangling.

How does one release himself from such chains of ignorance? Here is where the role of the *sheikh* / *pir*, the spiritual leader steps in. Just as it is impossible to imagine Islam without the Prophet ﷺ because of His fundamental role in being the teacher of Islam, it is impossible in Sufism to imagine the approach to God without a *sheikh*. It is only through him that the Sufis can reach their true potential. It is the sheikh who unlocks certain secrets regarding the understanding of faith, but more importantly provides a link back to the Prophet ﷺ. The *silsilah*, or the chain of *shuyukh* going to back to the Prophet ﷺ himself, can be looked at as a series of links that connects the Sufi back to the Prophet ﷺ in a spiritual connection. Creating this chain is of great importance for it in essence is creating a link back to the Receptacle into which God poured faith and knowledge.

The *sheikh* is important for another reason. In the process of becoming closer to God, the novice may experience spiritual visions which he may interpret incorrectly. For example, as the Sufi learns to awaken his heart by negating his self, the greatest danger that lies ahead of him in this process is the danger that the individual might interpret those visions as a sign of his own divinity. Such grave mistakes are avoided by being in complete obedience to a Sufi master. The Sufi master can be likened to a manual which tells the reader how and when and why to perform certain actions to

reach the desired conclusion. He is the warner that gives the alarm to the follower when he or she is exceeding their bounds. The novice, then, is required to place his hands, symbolically speaking, into the guiding hands of the Sufi master.

This obedience is not a blind obedience. In fact, one can call it a specialized and individualized type of obedience. Because in a given population the spiritual ailments that people suffer from differ from individual to individual, so, too, do the treatments. Therefore, the *tariqah*, the order, which the novice wishes to enter is also particular to him. If looked at in this light, the *sheikh* is actually seen as a type of doctor.

In all this, it is easy to get caught in the trap and believe that Sufis are antinomianists – meaning that they forsake the external law, the *shari'ah*, in favor of the inward law (*Sufism*). Yet Sufis would argue the exact opposite. The Sufi having mastered the external law, begins to focus on the *nawafil* – the voluntary acts. The *nawafil* represents to the Sufi not only a love for God, for they are moving beyond what they are required to do, but they are also simultaneously becoming *active* followers. A passive follower would just do the obligatory (*fard*) acts of faith and feel fulfilled, whereas the Sufi would strive to reach God through "extra credit" work. This concept of love through voluntary acts is summed up in the *hadith qudsi*, "Nothing is more pleasing to Me, as means for My slave to draw near unto Me, than worship which I have made binding upon him; and My slave ceases not to draw near unto Me with added devotions of his free will until I love him and when I love him I am the Hearing wherewith he hears, and the Sight wherewith he sees and the Hand whereby he grasps and the Foot whereon he walks." This is in essence the doctrine of Sufism.

**Prof. Dr. M. Jahangir Warsi**  
[mj\\_warsi@hotmail.com](mailto:mj_warsi@hotmail.com)

*Dr. M. J. Warsi received his Ph.D. in Urdu language and linguistics from Aligarh Muslim University, India. He is the author of several books and research papers in his subject. Before coming to California, he was a professor of Urdu language and linguistics at the University of Michigan.*

## DR. QADRI ADDRESSES WELCOME LUNCHEON IN HONOR OF NEWLY POSTED CONSUL GENERAL OF PAKISTAN, LOS ANGELES

On October 11, 2003, a welcome luncheon was hosted by Pakistan American Chamber of Commerce, Safer-e- Pakistan and PTV Prime, in honor of Mr. Noor Mohammed Jadamani, newly posted Consul General of Pakistan in Los Angeles.



Mr. Jadamani, a man of humble demeanor, sincere aspirations, and a Sufi predisposition, hails from the province of Sind, also known as "Baab-ul-Islam", the land of the great Sufi saints, such Lal Shahbaz

Qalander (r.a), Sachchal Sarmast (r.a) and Shah Abdul Latif Bhitai (r.a).

Mr. Jadamani said that Pakistan is a castle of the Muslim *Ummah* (community). For this reason Pakistanis must protect its interest in the world. He assured the Pakistani community of his help and support and said that all Pakistanis should serve the needy, especially the poor of Pakistan, so that the mother country's name would shine. He said that he had accepted the position of Consular General to serve his people and country. The audience gave him a very warm welcome and appreciated his

simplicity and candor.

Prof. Dr. Mohammad Ahmed Qadri, Chairman and Founding Director of IECRC, was among several distinguished personalities who addressed this luncheon. Zahid Chaudhry Qadri, member IECRC, commenced the program with a recitation of the Holy Quran.



Dr. Qadri addressed the audience with his message of eliminating

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### TEARS

Tears, incessant, in personal grief and sorrow  
Pain and hurt's saga reflected in these eyes of mine  
Rivers, not of water, nay, instead, of blood, flow  
As torrents exploding from this broken heart of mine

Suddenly, I hear a Call, settles in my heart, piercing  
"What predicament are you engrossed in my dear?  
Don't you have faith in My Mercy?  
Flowers bloom in earth that is soaked with tears

I send you trials so you may recognize your feelings  
What you are made of, in what waters you stand  
How attached you are to this world, fleeting  
And how much you remember of our "Qaloo Balaa" covenant

Shed your tears, as My Habeeb ﷺ you do remember  
Read *sallallaahu alayhi wa sallam* to draw close to Me  
Then intercession is guaranteed for you on the Plain of Hashr  
And eternal happiness in both worlds you will achieve"

Then began a copious flow of remorseful tears  
As my Lord's Infinite Mercy to me became clear  
Viewing my mounds of sins, filled with shame and fear  
I prayed that I die with faith, O Lord, please do hear!

Then came the thought of other people's anguish  
I cried much and prayed that their problems be resolved  
O Allah! Please grant others' their desire and wish  
And to me Your and Your Habeeb's ﷺ contentment and love

### ASHK

Jaaree they ashk khud ke ranj-o-gham mein  
Hizn-o-malaal ki dastaan meri chashmak-e-nam mein  
Khastaah rez dil se chashme phoot rahe they  
Ashk nahin, jaise darya-e-khoon beh rahe they

Phir aae ek nidaa jo qalb mein aa thahree  
Ay nadaan kis pareshaanee mein ho uljhee  
Kya Hamaaree Rahmat par naheen tumhein tawakkul?  
Aansoo-on se seenche khaak mein hee khilte hain gul

Aazmaatein hain Ham ke tumhen ehसाas ho  
Kitne paani mein khare, kis mittee ke bane ho  
Kitna lagaav hai tumhein is fani dunya se  
Aur kitnaa yaad "Qaloo Balaa" kaa wadaa Mujh se

Ashk bahaane hee hain to bahaao ba yaad-e-Habeeb ﷺ  
Padho *sallallaahu alayhi wa sallam* aur aao Mere qareeb  
Phir hai shafaa' at ka wadaa maidan-e-hashr mein  
Aur daimee khushiyaan Deen-o-dunya mein

Phir bahe ashk-e-nadamat ba kasrat  
Jab aae sha'oor mein apne Rab ke Rahmat  
Apne gunaahon ka manzar dekh hui pashemaan  
Phir kee bahut dua ke ho khaatma bil Imaan

Khayaal aaya phir doosron ke dard kaa har pal  
Bahut roi aur dua kee ke ho unki pareshaanion kaa hal  
Sab ko unki jaaiz khwaahishaat aur muraadein kar ataa  
Aur mujh ko Apni aur Apne Habeeb ﷺ kee mohabbat-o-raza

Shagufta Ahmad Qadri

To support our noble cause, please make checks payable to IECRC and mail to  
30030 Mission Boulevard, Suite #213, Hayward, CA 94544-7252. Thank you for your support.

## Consul General Welcome Luncheon

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hatred and promoting tolerance and universal brotherhood. He stated that the cause for the success of the Muslims in past history was their establishment of a moderate society and their rejection of fanaticism and exploitation. He said that this was the root cause for the rapid expansion of Islam.

He also highlighted the salient role of consultation (*Shura*), pointing out that this practice should begin in the domestic sphere and then spread outside the home into the political institutions. He said that it is the abandonment of consultation that has created many crises in society today. He went on to say that Muslims have become very extreme in their thought processes. He said that people have taken their individual ideologies and focussed on them more than the emphasis on the universal concept of faith, which is the quintessence of Islam. He defined faith as love for human beings in general and the Muslim *Ummah* in particular.

Far from leaving the audience with a bleak and hopeless analysis of the state of the Muslims today, Dr. Qadri provided the most practical solutions for the *Ummah* to salvage itself from its current situation by following the role model of Holy Prophet Muhammad ﷺ, ignoring irrelevant differences and establishing a true Muslim society based on the Holy Quran and Sunnah

(practices) of the Holy Prophet Muhammad ﷺ. He said that this would certainly create individuals with remarkable characters in the 21st century.

He further observed that the decline of the Muslims is due to the overindulgence in materialism. He said that Muslims have unfortunately forgotten the true belief in Divine Guidance. He said that differences occur in secular societies as well but they don't destroy the opposing school of thought. Unfortunately, Muslims have ignored and forgotten the foundational Islamic principles of tolerance and peace. He lamented that this is why anomic groups are replacing peaceful Islamic groups, which is not a healthy sign.

He advised that in order to resolve the current problems faced by the Muslims, they must study the Holy Quran and *Tafaaseer* (explanation / exegesis) documented by the Companions (*Sahabas*) and the Successors (*Tabi'een*) of the Holy Prophet ﷺ. He also added that education of modern knowledges and sciences is a must in order to create a true moderate Muslim in the world and raise the status of the Islamic *Ummah* in the 21st century.

Among the other eminent speakers present were Dr. Hasan Jahangir Hamdani and Mr. Waqar Ali Khan.

Dr. Hasan Jahangir Hamdani presented moving



lines of poetry in praise of the Urdu language. He mentioned that Pakistan's great political luminaries such as Quaid-i-Azam Mohammad Ali Jinnah stood out for their integrity and strength of character and this is what makes their name live on. He wished Mr. Jadamani well and exhorted him to serve dutifully so that Pakistanis living in America could show due respect and regard to him.

Mr. Waqar Ali Khan, Executive producer of PTV Prime also addressed the audience. He spoke of his relentless efforts at bringing the issues of the Pakistani community to the mainstream forum. Through programs such as "*Safeer-e-Pakistan*", he has been able to highlight and promote Pakistani culture. This is a program that is not geared towards making a financial profit, but instead making every effort to further social and charitable work, build bridges between the American and Pakistani populations, eliminate prejudice and stereotyping that result from ignorance and educate viewers on issues of importance to the Pakistani and American communities. *Safeer-e-Pakistan* is a research based program that fosters moderation in society through education.



Ayyaz Yousaf Qadri, Managing Director of IECRC also attended this important event along with Saad Qadri, member IECRC.

## SPIRITUAL GATHERING WITH DR. MANZOORUDDIN AHMED, SAN JOSE, CA

A spiritual gathering was conducted at the home of Mr. & Mrs. Ghufuran Ahmed, son and daughter-in-law of Prof. Dr. Manzooruddin Ahmed in San Jose, California. Dr. Manzooruddin Ahmed, a distinguished Professor at Columbia University, former Vice Chancellor of the University of Karachi, a renowned scholar and researcher of Islamic Political Systems, and an accomplished author, addressed the audience with some very insightful statements on the state of Islam in the modern world. He commented that primarily Islam is a faith and not an ideology. And that any organization that is based on the principles of Tasawwuf (Sufism / Metaphysics) will not be the victim of extremism. He went on to say that Tasawwuf invites people and that the present and com-

ing age must be based on tolerance in line with the tradition of our spiritual ancestors. He emphasized that Tasawwuf is a vehicle for the promotion of Islam. Unfortunately, people who reject Tasawwuf do so not on the basis of knowledge, but out of ignorance.

The audience was also addressed by Prof. Dr. Mohammad Ahmed Qadri, who was a guest at Dr. Manzooruddin's home for the evening. Dr. Qadri responded to questions from the audience, particularly in relation to celebration of birthdays. Dr. Qadri said that celebrating any happy occasion is a part of Islam, the conditions being that there should be no extravagance involved and nothing should be done outside the bounds of *Shari'ah* (Islamic Law). He added that the celebration should involve good

works such as recitation of the Holy Quran, reading of poems in praise of the Holy Prophet Muhammad ﷺ, charitable giving and the teaching of Islamic values and principles. He emphasized that such celebrations are helping organs for the promotion of Islamic culture and they invite towards unity.

The occasion had been arranged to celebrate the birthday of Nabeel Ahmed, grandson of Dr. Manzooruddin. Holding a spiritual gathering to mark this event is a promotion of the Islamic culture in its true form where fundamental Islamic principles & values (in this case, happiness at receiving a blessing from Allah Almighty in the form of a child) are manifest in cultural expressions that are within the framework of Islam.

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## Spiritual Gathering with Dr. Manzoor

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Present also at the gathering was Mrs. Ruqayya Manzoor, wife of Dr. Man-

zooruddin. Also present were Ayyaz Yousaf Qadri, Managing Director, IECRC and Feroz Ali, member IECRC. The event was graced by *Naats* (poetry in Praise of the

Holy Prophet Muhammad ﷺ) recited by Zahid Chaudhry Qadri, Saad Hameed Qadri and two budding youngsters - Abdullah and Abdulrahman Qadri.

## DR. QADRI CHIEF GUEST AT CONCORD ISLAMIC CENTER, CA

Prof. Dr. Mohammad Ahmed Qadri was invited as guest speaker to the Concord Islamic Center during the first week of the Holy month of Ramadan, 2003. Dr. Qadri talked about this Holy month as that of the month of "*taqwa*" or God-consciousness, elaborating that the biggest *taqwa* is to love humanity and respect human beings. He explained that Muslims in history were respected because of this open and broad based understanding of Islam. He said that unfortunately, present day Muslims have forgotten the true principles of our beauti-

ful religion. He advised the listeners to consult the Holy Quran and the Noble Ahadeeth (sayings of the Holy Prophet Muhammad ﷺ) but strongly cautioned against making one's own layman's interpretation. Instead, one must consult knowledgeable scholars about these important issues. He also said that at the same time one must not indulge in the difference of opinions that exist amongst them as that is unavoidable. He said that we must stay focussed on the obedience of Allah Almighty

and that His Beloved Prophet ﷺ, who is the greatest personality in Allah Almighty's creation, is our role model. He expressed disappointment that Muslims have unfortunately made political views their role model, thinking that these political models are the true representation of Islam. This is hurting the Muslims. He exhorted that Muslims must rise above all hatred based on color, lineage, language and other factors that commonly divide humans, and unite in their journey to Allah Almighty.

### IECRC Sacramento Chapter 7964 Kelvedon Way, Sacramento, CA 95829

The IECRC Sacramento chapter has been in operation since mid-year 2002. The center constitutes a spiritual healing clinic and educational institute. Based in the Elk Grove suburb of Sacramento, this center has been providing counseling, and spiritual/holistic healing to patients absolutely free of charge or any other interest. Regular Dhikr (Zikr) sessions are held on a weekly basis and classes on Islamic studies are also regularly held at the center.

The center serves over 20-30 patients a week in addition those who call on our services nationally and internationally. Additionally, regular Dhikr sessions that consist of spiritual guidance for everyday concerns, counseling, and food services (*Qadri Langar*) are held weekly, serving over 30-40 attendees. Currently 15 regular students attend the womens' Hanafi Fiqh class, and future expansion to Arabic and Tajweed classes are also planned for both men and women, insha Allah.

By the grace of Allah, the IECRC Sacramento is run and operated by a few committed volunteers such as Shaanawaz Khan, Bushra and Fatima Qadri, the Ayyub family, the Muhammad Hussain family, and the Ahmed Khan family, who continue to sacrifice their nights and weekends to ensure that the center remains operational. Special thanks go to the Abdul Quddus family for their regular support.

Along with expansion of the center, our needs have not decreased. We are in need of a formal place for Dhikr, healing and other services. Support in this matter is essential at this point as current services are held at the residence of the volunteers.

Sharaaz Khan Qadri  
Director IECRC- Sacramento Chapter  
Phone: 916-688-3022 E-Mail: sharaaz2001@yahoo.com

Healing Clinic: Saturdays 12pm - 3pm  
Dhikr: Saturdays after Maghrib  
**All services are free of charge**

### ALLAMA BASTAWI VISITING SCHOLAR AN-NOOR FOUNDATION, TX

Allama Qamarul Hasan Bastawi of the An-Noor Foundation, Houston, Texas was guest speaker at the IECRC weekly Dhikr during the month of Sha'ban, 2003. Allama Bastawi gave an extremely inspirational talk emphasizing the status of parents in Islam, especially that of the mother and how imperative it is for Muslims to serve them. He said that the home atmosphere must be created and made conducive to the Islamic upbringing of children. He also said that each one of us is responsible for that which is on our plates and we must busy ourselves fulfilling our individual responsibilities, be they in the domain of worship (*'ibaadaat*) or worldly dealings (*mu'aamalaat*). He said that unfortunately Muslims are receiving a bad reputation today because we have turned away from the true following of the Holy Prophet Muhammad ﷺ.

He also educated the audience on the virtues of the holy month of Sha'ban and removed any doubts people may have regarding the superegregatory practices of this month (especially it's 15th night called *Layla-tul-Baraa'ah*) stating that proof for the practice of such virtuous acts is the documented in the traditional text of Usool-ul-Hadeeth (Principles of Hadeeth) by Allama Ibn Hajar Asqalaani, titled *Nakhat-ul-Fikr*.

To sponsor future editions of our newsletter or to advertise in it, please contact us at 408-835-7786. Thank you for your support.

## IECRC PROGRESS REPORT 2002 – 2003

### IECRC Healing & Counseling Center

Under the guidance of Prof. Dr. Mohammad Ahmed Qadri, a licensed spiritual guide of the Islamic tradition of Tasawwuf (Metaphysics), IECRC conducts weekly spiritual healing & counseling sessions. In the years 2002 - 2003 approximately 4000 individuals visited the IECRC Healing & Counseling Center .

The IECRC Healing & Counseling 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. Patients with drug addiction, alcoholism, depression, migraine, hyperactivity and other serious illnesses have received benefit from the IECRC center. Family Counseling is also provided for marital difficulties.

IECRC Healing & Counseling Center currently operates 3 branches: Fremont, Main Center (510-441-7867), Sacramento Branch (916-688-3022), San Jose Branch (408-629-6524)

### IECRC Media

♦ **Books:** As a research based organization, IECRC aims to publish research journals, books and monographs on issues related to multicultural groups in general and spiritual knowledge in particular. In this light, in the year 2003, IECRC

Titles by Prof. Dr. Mohammad Ahmed Qadri

- 1 *Blessings on the Prophet Muhammad* ﷺ
- 2 *Ramadan - The Month of Patience, Empathy & Self-Purification*
- 3 *Quranic Therapy - Heal Yourself (Parts 1 & 2)*

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

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

has published the following six titles:

♦ **Newsletter :** IECRC publishes a quarterly newsletter with scholarly and community contributions with the aim of educating the public about its aims, objectives and services. This newsletter is available free of charge in hard copy form from the IECRC main office and is also present on the IECRC website (www.iecrcna.org) in the Publications section. To date, IECRC has published 2 issues - May & August 2003.

♦ **Audio Cassettes:** With the purpose of educating the public on important issues related to health, culture, Meta-

physics and much more, IECRC has to date released over 25 audio cassettes which are available at a nominal cost. A listing of the cassette titles is printed on the back page of this newsletter.

♦ **Radio Program:** Since May 2002, every Saturday, at 4 PM, Prof. Dr. Mohammad Ahmed Qadri, Founding Director of IECRC, has delivered talks on different social & spiritual aspects of Islam on the Hamrahi Radio Program (1450 am). This popular series is presented in both English and Urdu for the benefit of the diverse listening audience.

♦ **Website:** The IECRC website was published in 2002 and has seen over 50,000 visits since it was put up. Please visit us at www.iecrcna.org.

### IECRC Community Education

IECRC, has offered short 3 month courses on the topics of Quranic Exegesis (*Tafseer*), Jurisprudence (*Fiqh*) and Metaphysics (*Tasawwuf*) for adults & Quran Reading for children. These classes have been conducted in conjunction with a local Islamic center and also independently at IECRC's Hayward office. IECRC Sacramento and IECRC Canada also offer similar classes.

### IECRC Community Events & Gatherings

Since January 2002, IECRC has been conducting weekly spiritual gatherings called "Dhikr" (Remembrance) under the spiritual guidance of Prof. Dr. Mohammad Ahmed Qadri. These gatherings are a comprehensive solution to modern man's many ailments of stress, depression and anxiety. Currently the Dhikr sessions are held every Sunday at 6:00 PM at **Munoz Hall, 109 J Street, Fremont, CA 94536.**

In the spirit of the Islamic culture & tradition, IECRC has conducted many spiritual gatherings, especially celebrating the birth, life, love, message & personality of the Holy Prophet Muhammad (prayers and peace of Allah be upon Him), who Muslims believe to be the final Messenger of God (*Allah*) to all of humanity and who Muslims revere and cherish as the Best of Allah Almighty's creation. The biggest such gathering was conducted by IECRC in May 2003 at Khushboo Restaurant in San Mateo, California which drew a diverse crowd of about 700 from all over the Bay Area and beyond. A detailed article on this event was published in "Pakistan Link", the largest Pakistani-American Weekly circulated in North America.

IECRC also commemorates on a monthly basis, the Death Anniversary (*Urs*) of the Saint and Friend of Allah (*Wali*), Shaykh Abdul Qadir Jilani (d. 1208 CE, may Allah be pleased with him), at the Khushboo Restaurant in San Mateo, California. In the Islamic Metaphysical tradition, particularly in the subcontinent, the death of a saint is celebrated as an occasion of joy, as it signifies the reunion of a slave of God with his or her Beloved. IECRC began these monthly gatherings in 2002, which are a source of joy, peace and education for all those who attend.

## IECRC PLAN OF ACTION

### Mission

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.

### Vision

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

### Goals

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

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

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

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

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

Checks may be made payable to IECRC and mailed to: 30030 Mission Blvd. Suite #213, Hayward, CA 94544-7252

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

## IECRC CASSETTES & PUBLICATIONS

### Cassettes

#### English

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

#### Urdu

- 1 *Ishq-e-Mustafa ﷺ aur Munafiqat*
- 2 *Eid-e-Milad-un-Nabi ﷺ ka Jawaz / Madina-e-Munawwarra ke Naam*
- 3 *Durood-o-Salam Maulana Qasim Nanotvi Dar-ul-Uloom Deoband aur Maulana Mohammad Zakarya Tableeghi Jamaat ki Nazar Mein*
- 4 *Durood-o-Salam Ki Fazeelat*
- 5 *Eid-e-Milad-un Nabi ﷺ Tareekh key Aimey Mein*
- 6 *Allama Iqbal (rahmatullah alayh) ka Hadrat Bilal (radiallahu anhu) ko Salam*
- 7 *Eid-e-Milad-un-Nabi ﷺ Sawal/Jawab*
- 8 *Allama Iqbal ka Shikwa aur Jawab-e-Shikwa (side A) / Allama Iqba aur Ishq-e-Mustafa (side B)*
- 9 *Nikah Fiqh-e-Hanafi Ki Nazar Mein - NEW!*
- 10 *Talaq Fiqh-e-Hanafi Ki Roshni Mein - NEW!*
- 11 *Ehkamat-e-Hajj Fiqh-e-Hanafi Ki Nazar Mein - NEW!*

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

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

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

- 1 *Zikr Allah - Arabic Zikr - NEW!*

### Publications

Titles by **Prof. Dr. Mohammad Ahmed Qadri**

- 1 *Blessings on the Prophet Muhammad ﷺ*
- 2 *Ramadan - The Month of Patience, Empathy & Self-Purification*
- 3 *Quranic Therapy - Heal Yourself Part 1*
- 4 *Quranic Therapy - Heal Yourself Part 2*

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

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

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