

In the Name of Allah, the Beneficent, the Merciful

Prayers and Peace upon His Noble Messenger ﷺ



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 *On the occasion of Pakistan Independence Day, IECRC sends its best wishes to the Bay Area Pakistani community, and the people of Pakistan.*

## ISLAM IN THE CONTEMPORARY WORLD

From the Desk of the Editor-in-Chief

Islam is a complete code of life. The whole combination of the teachings presented by Islam is known as Shariah. Both sets of acts, viz., Amaal-e-zahiri and Amal-e-batini, are included. The function of religion is to bestow order upon human life and to establish an "outward" harmony upon whose basis man can return inwardly to his Origin by means of the journey towards ones inner-self. This universal function is especially true of Islam, this last religion of humanity, which is at once a Divine injunction to establish order in human society and within the human soul and at the same time to make possible the journey within, to prepare the soul to return unto its Lord and enter the Paradise which is none other than the Divine Beatitude. Allah Ta'ala says in the Holy Quran:

*"O thou soul which are at peace, return unto thy Lord, with gladness that is thine in Him and His in thee. Enter thou among My slaves. Enter thou My Paradise."* (Quran - LXXXIX; 27-30 (trans. by M. Lings.)

God is at once the First (*al-awwal*) and the Last (*al-akhir*), the Outward (*al-zahir*) and the Inward (*al-batin*). By function of His outwardness He creates a world of separation and otherness and through His inwardness He brings men back to their Origin. Religion is the means whereby

this journey is made possible, and it recapitulates in its structure the creation itself which issues from God and returns unto Him. Religion which consists of a dimension that is outward, upon the basis of this outwardness, leads one's self inwards. These dimensions of the Islamic revelation are called the *Shariah* (the Sacred Law), the *Tariqah* (the Path) and the *Haqiqah* (the Truth), or from another point of view they correspond to *Islam*, *Iman*, and *Ihsan*, or "surrender", "faith" and "virtue".

The body and the soul together make up a complete person. While the body belongs to this world, the soul's origin is within the realm of Divine Power. Allah Ta'ala by His Divine Power has united them and made provisions for their growth. Just as Allah Ta'ala has provided various foods for the nourishment of the body, He has also provided sustenance for the soul. This vital sustenance, which invigorates the soul, is the Remembrance of Allah also called Dhikr. During Dhikr one recites loudly or silently names and attributes of Allah, which purifies the soul and heart.

At times, the body is prone to ailments, the cure of which is available in various medicines and Duas (Prayers). The soul also falls ill in which case Allah

Ta'ala has provided remedies. Sometimes illness of the soul also causes physical illness, which medical doctors are unable to determine. Doctors treat the body at times of illness and Awliya Allah (Friends of Allah Ta'ala) are healers of the soul. As we consult doctors for our physical ailments, we should consult the Awliya Allah for our spiritual ailments.

The body and the soul each have their particular impurities. Impurities of the body are urine, pus and so forth. Similarly, impurities of the soul are lying, cheating, jealousy, anger, greed, malice, vanity, pride, polytheism (associating partners with Allah), and any other activities that are against the Shari'ah (Islamic Law). Just as we dislike any filth to defile our bodies and if this happens we immediately remove it, it is incumbent on every Muslim to cleanse and purify his soul from any impurities. The impurities of the body are cleansed with water, and the water to cleanse the soul is sincere repentance. The tear of a repentant purges his soul and cleanses his heart.

Allah Ta'ala declares:

*"Undoubtedly, he attained to his goal who is purified".*

The cleanliness and purity intended in this Aayah (Quranic Sign) is of a comprehensive

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and inclusive nature. The heart, mind and body are so interwoven that they mutually affect each other. Hence, purification of the body affects the purity of the mind and heart. In the light of this, the Holy Quran teaches:

*"Glorify your Lord and keep your garments clean"*

(Mudaththir: 4-5)

The Holy Prophet (sallallahu alaihi wasallam) informs us that cleanliness is part of faith (Mishkaat, Book of Cleanliness, Chapter 1). To attain purity of the soul one needs knowledge relevant to this (continued on next page)

## Islam in the Contemporary World

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purity. This particular knowledge is the science of Tasawwuf (Sufism), which aims at the adornment of the heart with the lofty attributes of repentance, gratefulness, fear of Allah, hope, Tauheed (Monotheism), trust, love, sincerity, truth, meditation, reckoning, contemplation, etc. In this way attention towards Allah is inculcated in a person through faculties governing the conduct of the Murshid (spiritual guide) and the Mureed (disciple), and the knowledge and practice of Awraad (special prayers). Tasawwuf, Tariqat, Suluk, Ihsan are the different names conveying the same sense. The basic aim of Tasawwuf is not

simply Dhikr (the remembrance of Allah), as most people understand. They think that when they offer a Bay'ah (allegiance) to a Shaikh, he will teach them the Wazaif (a roster of religious supplications). There are people who take Tasawwuf to embrace certain practices and spiritual healing which they expect the Shaikh would prescribe for them. All these practices are part of the path of Tasawwuf but not an end towards Tasawwuf. Such individuals should keep one thing in mind that Sufism is the name of giving every thing in the name of Allah and in return Spiritual healing and Dhikr are the gifts of Allah Ta'ala for the seeker of Truth, i.e. Sufi. In short the real aim of Tasawwuf is the Purification of

soul and means to an end, which is Shariah with theory and practice.

### Dr. Syeda Saiqa Zubeda

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## REMEMBERING ALLAH ﷻ

Quiet your thoughts,  
Breathe a deep breath.  
Go to a quiet place,  
And find your heart.

Listen to its beating,  
Listen to your breath,  
Feel yourself in this moment,  
Present, calm, filled with life.

Reflect upon your creation,  
Created from a tiny drop,  
Give thanks to your Creator,  
And once again, find your heart.

Begin zikr of Allah:  
*La ila hail Allah, Muhammader Rasulullah,  
Subhanallah, Alhamdulillah,  
La ila hail Allah, Wa Allahu Akbar.*  
For a little while, softly repeat these,  
Keeping your focus on your heart.

You may begin to feel your heart expanding,  
A feeling of energy, light, or heat.  
If you do, this is the blessing from Allah.  
If you don't, then still keep repeating.

Whenever you can, wherever you are,  
Repeat the zikr of Allah  
And surely Allah will keep His Promise:  
"Remember Me, and I will Remember you."

Maryam Walton Qadri

## MOTHERS OF THE BELIEVERS

At the inception of Islam, our Holy Prophet (peace be upon him) developed a community of men and women who became the legacy of our inheritors of Islam. The religion could not have gained that kind of momentum and fervor without all of the active participants in the community. However, we should ask ourselves why did Rasul Allah (peace be upon him) develop this community? Why were men and women equally responsible and active in the glorious religion that became Islam? The answer is simple. Men and women were targets of persecution, how could they not respond to a leader who brought a religion of mercy and compassion? So it would only be natural to include both genders in the promotion of Islam. This could not be achieved without the active role of women. In Islam, almost every woman contributed her time and energies. However, the most

important contributions were made by our dearly beloved Prophet's (peace be upon him) wives, daughters, associates, and saints.

Today, women have regressed in their community and civic duties in the Muslim world. The reason is because many are unaware of the important role a woman makes in the community. In nascent Islam, it was the women who fought valiantly for their religion because they were zealous about Islam. However, their fervor was not based on emotions alone but on their intellect and common wisdom. For example Hazrat Khadija, the first wife of the Holy Prophet (peace be upon him) was not only his closest companion, she was an intelligent and wise woman whose decisions were timely and judicious. When Islam was revealed to the Holy Prophet (peace be upon him), she

was the first to embrace it. Furthermore, the domestic life that she provided the Prophet (peace be upon him), was filled with love and devotion. This allowed him to devote all his energies to his mission: Islam. In a quote from the *Hadeeth* the Holy Prophet (peace be upon him) told Hazrat Aysha (radi allahoo anha) that it was Hazrat Khadija who stood by him in every bleak moment. He said: "when everyone rejected me, she accepted me. When no one had faith, she embraced Islam and when people turned me into a liar, she proved to the world that I was a man of truth." (Saheeh Bukhari). She is considered to be one of the four women who are gifted by Allah (subhana wa ta'alah) to have a special place in Heaven. Her place in Islam is further established by the fact that when our Prophet (peace

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## Mothers of the Believers

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be upon him) would receive divine revelations, the angel Gabriel would say to the Prophet "Allah sends his Salam to Hazrat Khadija." What other testimony is more relevant than Allah's (subhana wa ta'alah)?

All of the Prophet's (peace be upon him) wives had some special quality and strength that gave Islam its powerful and sublime qualities. It is known that Hazrat Aysha (radi allahoo anha) is well known for her knowledge and wisdom. In fact, great scholars of Islam would consult her on important issues. She knew more sayings of the Holy Prophet (peace be upon him) than anyone else. In addition, she was a humble and selfless woman. She fasted continuously and when it was time to open her fast, she would first think of the indigent. Similarly, Hazrat Sauda (radi allahoo anha) became the Prophet's (peace be upon him) wife soon after she became a

widow. Incidentally, it was a time when the Prophet was mourning for Hazrat Khadija. When he married Hazrat Sauda (radi allahoo anha) his domestic life was restored. Hazrat Aysha (radi allahoo anha) said of Hazrat Sauda that "her generosity and kind-heartedness made me so much in awe of her that I found myself wanting to be more like her." Hazrat Zainab (radi allahoo anha) also became the wife of the Prophet (peace be upon him) after her husband Abdullah bin Jesh became a martyr. She is well known for her humbleness and kindness. She died within three months of her marriage to the Prophet (peace be upon him); however, she had a great affect over him. Hazrat Umme Habiba (radi allahoo anha) married the Prophet (peace be upon him) soon after her husband who had become a victim of alcoholism died. Her respect for the Prophet (peace be upon him) was symbolic of her actions, for she never allowed anyone to sit on his bed. Once when her father, who was not a Muslim came to visit her, she did not allow him to

sit on the Prophet's (peace be upon him) bed. Hazrat Umme Salma (radi allahoo anha) was a learned mother and had knowledge on *Hadeeth* and *Fiqh*. It is said that she could remember 78 to 80 different *Ahadeeth*. She spent all her time on the scholarship of religion. Hazrat Safia (radi allahoo anha) was born Jewish, but when she married the Holy Prophet (peace be upon him), she embraced Islam. In fact, her entire tribe was saved from bondage because of her marriage. Hazrat Maimoona (radi allahoo anha) was married to the Holy Prophet (peace be upon him) for one year, but she died within that year. However, during her marriage, the Holy Prophet (peace be upon him) admired her for her good nature.

(To be continued insha Allah ...)

**Khalida Kareemi**

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

## THE KINGS OF DESTINY

I traveled a road once, long ago  
Where time stands still, and there is no tomorrow  
And it was on this path of heart and soul  
That my rationality surrendered as my intuition took control

I closed my eyes to perception's surreptitious avenues  
And relied on this servant's Divinely endowed fortitude  
A rhythm resounded from the soft drumming of my feet  
As they touched the ground, in sync with reality's beat

Suddenly I stopped moving, and I took a look around  
There were men walking on air and women dancing on clouds  
Their essences were free and their souls were in flight  
Their faces were glowing like stars in the night

Their robes were of a beauty I cannot describe  
There was a light outside of light that shone from their eyes  
One glance in my direction is all I sought to attain  
I desired their company as the thirsty earth desires rain

Tears showered from my eyes and I fell to my knees  
In the language of the soul, I began to beg and plead  
"Sweet essences embrace me! Oh Lovers give me wings!"  
Together, contented, they smiled down upon me

"To come with us young slave, to enter into our company  
You must let your insides be released; you must set your spirit free  
And if you feel you are lost, just close your eyes to see  
For you must dance the dance of the Lover to find Reality"

"But how can I find you? How will I know the way?"  
"Follow the path of the heart and soul and you will not stray"  
"But can't I just stay here forever, and exist in this Truth?"  
"You have traveled here once, and this Truth will always stay with you"

Then suddenly, in a moment, I found myself alone  
Walking the dirt path through the city and on my way home  
I passed by a group of paupers who seemed to recognize me  
One looked up and called out, "Young slave, do join our company!"

I made my way to their circle, and found my place among them  
I closed my eyes and recognized that these were the giants of men  
That were, at that moment, soaring through the skies  
As they walked the earth in humility, and wore rags as their  
disguise

One looked upon me with a compassion I had never seen  
His words resounded in my heart as he slowly whispered into my  
ear

"In our company you will come to truly understand Reality,  
For the pauper is not always a pauper in the streets of Destiny."

**Rabea Yousuf Chaudhry**

*Ms. Chaudhry will be starting her third year at UC Berkeley this Fall insha Allah, and intends on majoring in Comparative Literature. Alhamdulillah, she feels that Prof. Dr. Mohammad Ahmed Qadri has lead her through the metaphysical and made Reality clearer to her and this is what inspired her to write this poem.*

His name is Hazrat Abu Muhammad Muhiyuddin Shaykh Abdul Qadir Jilani (may Allah be pleased with him). He was born in Jilan, Iran on Ramadan 1, 470 Hijri. He is the founder of the Silsila-e-Qadriya.

When Shaykh Abdul Qadir Jilani (may Allah be pleased with him) was a young boy, on the day of 'Arafah in his village of Jilan, he began ploughing the field behind a bull. The bull looked at him and said, "O Abdul Qadir! You weren't created for this." Startled, the young Shaykh returned home and asked his mother to send him to Baghdad to acquire knowledge. His mother was extremely pleased and prepared to send him off. She brought him the 80 dinars that his father had left her. The Shaykh left half of it for his brother and his mother sewed the other 40 dinars into his garments. She exhorted him to spea  
the truth under any circumstances. She bid him farewell for the sake of Allah and said that she would now see him on the Day of Judgement.

Shaykh Abdul Qadir Jilani (may Allah be pleased with him) proceeded for Baghdad with a small caravan that was headed in that direction. On the way, the caravan was attacked by 60 bandits. One of them came to the young Shaykh and asked if he had anything on him, upon which the Shaykh replied that he had 40 dinars sewed into his garments. The bandit [not being able to believe the

boy's honesty], thought that he was just joking. Another bandit came and had the same experience. They went and reported this to their leader who then called the boy and asked him what his motivation was in revealing his possession. The young Shaykh (may Allah be pleased with him) said that his mother had emphasized that he must always speak the truth and he couldn't break his promise to her. These words penetrated and touched the heart of the leader of the bandits and he felt extreme remorse that this young boy was not breaking his promise to his mother whereas all these years he had been breaking his vows to his Lord. The leader of the bandits repented at the hands of the young Shaykh (may Allah be pleased with him) and all the other bandits followed suit.

The Shaykh (may Allah be pleased with him) experienced extreme physical hardships as part of his spiritual training. During his stay in Iraq, for 25 years he wandered in the bleak and barren deserts where no one knew him. The Shaykh (may Allah be pleased with him) narrates that despite all the spiritual exercises, hardships, and the diseases of the heart leaving him, he did not find himself at his destination. He tried to enter through the door of Tawakkul (reliance) and found a huge crowd at this door and passed through it. He then arrived at the door of Shukr (gratitude) where he also found a large crowd and passed through here as well. He then arrived at the door of Ghina (independence) where there were also lots

of people and passed through here as well. Then he arrived at the door of Mushahida (witnessing) where he had the same experience as the previous doors. Finally he reached the door of Faqr, which he found empty. Here he found all those things that he had abandoned in his spiritual struggles. He found a great spiritual treasure here and felt true liberation of the soul and was elevated in spiritual ranks. Once during a stay in a very harsh desert, he saw a light in the sky and a strange shape appeared who said, "O Abdul Qadir! I am your Lord and whatever I have made haram (prohibited) on others, I make halal (permissible) on you. So do whatever you feel like." Upon hearing this, Shaykh Abdul Qadir Jilani (may Allah be pleased with him) said, "A'oodhu billaahi minash shaytaanir rajeem". (I seek refuge in Allah from the accursed satan.) The light immediately disappeared and was replaced by darkness resembling a smoky face [it was the devil] and said, "You were saved due to your knowledge, otherwise I have taken astray 70 people of Tareeqat (spiritual path) through this method."

The Shaykh passed into the realm of Divine Presence on Rabi-uth-Thaani 11, 561 Hijri at the age of 91 and rests in Baghdad Shareef, Iraq.

#### Information Source

Translated from Urdu Text "Mazhar-e-Jamal-e-Mustafai" by Sufi Syed Nasiruddin Hashmi Qadri Rizwi Barkati published 1985, Pakistan International Printers Limited, Lahore, Pakistan

## REFLECTIONS OF A SEEKER

Harmony can be defined as a pleasing or congruent arrangement of parts, which in the human paradigm leads to inner peace. The corollary would be that lack of congruency creates internal turmoil, and in severe cases leads to chronic depression. Human beings are consciously or unconsciously in constant search of this harmony. I have realized through my personal experiences that this harmony can be achieved by finding one's place in the Court of the Creator, submitting to it, cherishing the relationships bestowed by the King and practicing unconditional love.

In the Muslim worldview, we believe in the reality of creation and design - that everything we see around us has One Creator - Allah Almighty and that He, the Most Exalted, has created a systematic world full of meaning and purpose. Out of His Infinite Mercy, instead of placing His Message of Guidance directly into our hearts, He created the institution of Prophethood, where He chose special people to administer this awesome task. It is essential and a matter of gratitude that we pay homage to this institution, primarily to its pinnacle and most perfect exemplar - Prophet Muhammad (prayers and peace of Allah be upon Him). He is the greatest Gift of Allah

Almighty to us and it is imperative that not only are we grateful, but are also in constant show of this gratitude. Most people respond to this by emphasizing the importance of obeying His Sunnah (Practices), i.e. we must live our lives in accordance to the way He (prayers and peace of Allah be upon Him) lived it. This is absolutely true. However, obedience out of love, as opposed to fear or compulsion, is the only true and lasting obedience. So loving the Prophet (prayers and peace of Allah be upon Him) needs to precede trying to imitate Him. As a matter of fact, loving the Prophet (prayers and peace of Allah be upon Him) is what completes our faith, as

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## Reflections of a Seeker

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corroborated by the following Hadeeth:

*Allah's Apostle said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."* (Sahih Bukhari Shareef)

The philosophy of love is a complex one. To some people like myself, it is missing the Beloved (prayers and peace of Allah be upon him), wanting to see Him, yearning to be with Him and seeking His presence, desiring His approval and pleasure, attempting to make the Beloved (prayers and peace of Allah be upon Him) happy and making every effort not to displease Him. This motivates me to try to follow everything He commands us to do. Allah Almighty says in the Noble Quran:

*Whoever obeys the Noble Messenger has indeed obeyed Allah* (Holy Quran, 4:80)

Those who fear that the expression of such emotions borders on *shirk* (i.e. associating partners with Allah Almighty) need to consider the fact that it is Allah Almighty Himself who chose to include His Beloved's (prayers and peace of Allah be upon Him) name in the *shahaada* (the testimony that "There is no God but Allah and that Muhammad is His Messenger"). In addition, the Hadeeth (saying of the Prophet Muhammad, prayers and peace of Allah Almighty be upon Him) says that Allah Gives and His Prophet (prayers and peace be upon Him), distributes. In other words, Allah Almighty is the Absolute Authority and the Prophet Muhammad (prayers and peace of Allah be upon Him) is His delegated authority in creation. Therefore, to bypass Allah Almighty's delegated authority and claim direct connection with Him is in the best-case naiveté and in the worst case impertinent and disrespectful to Allah Almighty, as one is not submitting to His System (*Nizam*). As the Persian saying expresses beautifully:

## Bades Khuda Buzurg Tuhi Qissa Mukhtasar

After Allah, you are the greatest spiritual personality and that is the end of the matter

Unfortunately, today's Muslim psyche has become plagued with what can be coined as "shirk-phobia", due to the lack of understanding of the definition of the word *shirk*. Some think that praising and loving the Prophet (prayers and peace of Allah be upon Him) should have a limit, after which somehow it can seep into the realm of *shirk*. Nothing can be further from the truth. The more we love and praise Allah Almighty's Beloved (prayers and peace of Allah be upon Him), the closer we get to Allah. These acts increase our love for the Beloved (prayers and peace of Allah be upon Him) and are highly recommended, such as sending copious *salawaat* (prayers) upon him, writing and reciting poetry and prose that praise Him, talking about His birth, life, love, message and personality and remembering and celebrating the most awesome day that He was sent to this earth.

The Prophet (prayers and peace of Allah be upon Him) epitomized unconditional love, which can be defined as genuinely wanting the best for others, doing something practical about it and wanting nothing in return except Allah Almighty's love & *rida* (contentment & pleasure). To those who make statements that He was "just" a Messenger, that He completed his "job" by conveying the message (may Allah protect us from such thoughts), need to consider that He (prayers and peace of Allah be upon Him) as the Messenger embodies Allah's Message as reported in the famous Hadeeth by Sayyidatuna Aisha (may Allah be pleased with her) that He is the walking Quran. In addition, He (prayers and peace of Allah be upon Him) is described as "*Shahid*" (Witness) in the Quran [48:8] and therefore He is aware of

all that we do on a daily basis and He continues to pray for His *Ummah* (community).

I once heard a speaker at a conference say "It is better to be at the tail of Truth than the head of falsehood". At the time, the statement resonated with my heart but its full meaning did not descend upon me until I had the great honor of affiliating myself with the Qadri *Tareeqat* (Sufi Path) of Shaykh Abdul Qadir Jilani (may Allah be pleased with him). Allah Almighty says about His *awliya* (Friends / Saints) that they have no fear of the future and no grief over the past. I believe this is so because they have surrendered themselves absolutely, not in negative resignation but a conscious willing submission to their Infinitely Merciful, Beneficent, Wise & Loving Lord with the understanding that He Almighty does everything for the good of His creation whether that is immediately obvious to us or not.

In my limited understanding, the Path of Tasawwuf (Sufism) is about self-effacement, taming and eventual annihilation of the ego, considering everyone else as better than oneself, removing all prejudices and biases, breaking stereotypes, becoming completely non-judgmental, recognizing that we don't know where any human being stands with Allah Most Exalted, that we mustn't judge by the external as we don't know what is in someone's heart. **This Path is a path of no claims, just pure and total surrender, longing and love.**

The Path is a tough one for anyone who wishes to tread it, but it is the only way for those who yearn for their Lord and seek His and His Beloved's (prayers and peace of Allah be upon Him) contentment & pleasure.

Shagufta Ahmad Qadri

## DUA (PRAYER) TO RECITE TO ALLEVIATE DEPRESSION AND ANXIETY

General depression is very common in the modern age. Because of heavy work, preoccupation, official conspiracies, unhappy office colleagues, wrong actions, peoples' dislikes, inferiority complex, and other similar reasons, one's personality may become damaged. To remove these feelings, one should recite the following:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ

*Allhamdulillah rabbil 'aalameen wassalaatu wassalaamu 'alaa Rasoolihil kareem*

All praise is for Allah, the Lord of the worlds, and prayers and peace upon HIS Noble Messenger

Recite this 111 times in the morning, blow on some water and wash the face with this water. Do this for 40 days.

Allah subhaanahu wa ta'aala says in His Noble Quran:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ  
وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

... and if they, when they have wronged their own souls, come humbly to you (O dear Prophet Mohammed - peace and blessings be upon him) and seek forgiveness from Allah, and the Noble Messenger intercedes for them, they will certainly find Allah as the Most Acceptor Of Repentance, the Most Merciful. [Nisa 4:64]

Narrated Anas (may Allah be pleased with him):

The Holy Prophet ﷺ said, "Do not practice Al-Wisal (fasting continuously without breaking one's fast in the evening or eating before the following dawn)." The people said to the Noble Prophet (prayers and peace of Allah be upon Him), "But you practice Al-Wisal?" The Holy Prophet ﷺ replied, "I am not like any of you, for I am given food and drink (by Allah) during the night."

[Sahih Bukhari, Volume 3, Book 31, Number 182]

## INTERVAL BETWEEN DEATH & RESURRECTION (BARZAKH)

After death and before the Day of Judgment, between this world and the other, there is an interim world called the "Realm of Barzakh". All humans and jinn live in this world after death. In this realm of Barzakh, some experience peace and others pain, based on ones actions in this world.

It is our belief that even after death, the soul's connection with the body remains. If the soul is separated from the body and the body experiences rest or shock, the soul will feel it and be affected by it; just like in this life when the body feels ease or pain, its sensations are experienced by the soul. Similarly, in the realm of Barzakh, whatever reward or punishment the body faces, its pleasure or pain is received by the soul.

It is also our belief that the souls of the believers, according to their levels, rest in different stations. Some stay at their burial site, some at the well of Zamzam (Holy water of Makkah), some between the sky and earth, some in the skies, some in lanterns below the Throne, some in the high 'Illiyeeen (level of Heaven). Wherever the souls are stationed, they are connected to their bodies. If anyone comes to their burial site, the deceased can see, recognize and hear the words of the visitor.

Similarly, the souls of the disbelievers also stay at their grave or burial site. Some are at a sewer pipeline in Yemen. Some are below the seventh earth. Some are in "sijjeen" (prison). Wherever the souls are, they have a connection with their respective bodies. Therefore, anyone who comes to their grave or burial site, the deceased can see, recognize and hear the words of the visitor.

Some people believe that after death the soul goes into the body of another person or an

animal. Believing this takes one into the realm of disbelief as we do not believe in the philosophy of reincarnation.

It is our belief that after death, regardless of where the deceased's body is, he or she is visited by two angels called Nakeer and Munkar. These angels question the deceased: "Who is your Lord?", "What is your Deen?", and they ask about the Prophet Muhammad (prayers and peace of Allah be upon Him), "Who is He?" If the deceased is a believer, he or she replies correctly that my Lord is Allah, my Deen is Islam and that Hazrat Muhammad (prayers and peace of Allah be upon Him) is Allah Almighty's Messenger. Then, a window into Heaven opens for him from which cool and fragrant breezes keep coming into his grave. And the deceased rests in comfort and peace and sleeps in happiness in his grave. If the deceased is a disbeliever, then his response to all the questions is that he doesn't know. Then, a window from Hell is opened for him and hot and foul air blows into his grave. The deceased is made to suffer severe punishments and he remains restless and tormented. The angels beat him with rods. His evil actions punish him in the form of snakes and scorpions.

It is our belief that the deceased talks and his speech is heard by all creation except humans and jinn. If a human hears the talk of a deceased, he will surely lose consciousness.

It is also our belief that the graves of believers and good people expands 70 times. The graves of some people expands to as far as their eyes can see. And the graves of some disbelievers and sinners constricts so much that the ribs of one side moves to

the other.

It is our belief that whatever punishment and reward the deceased experiences, only the deceased is aware of them. Alive humans are not aware of these happenings; just like a sleeping person in his dreams sees different things and experiences comfort, pain or pleasure and an awake person next to him is completely unaware of the sleeping person's experiences.

The deceased can receive the rewards of the good works they did in this world, either through pious children or any other deed they did as a *Sadaqa Jariya* (ongoing charity). Also, they receive the reward of any good actions anyone does for them, which is why it is essential to remember our dead by reading Quran and doing other good deeds for them. This is called *Isaal-e-Sawaab*.

One must therefore not consider death as the end of life, but only that the soul has moved onto a different realm where it experiences the realities of that world while waiting for the eternal abode of the Hereafter. May Allah Almighty by the waseela (connection) of His Beloved Prophet (prayers and peace of Allah be upon him) help us lead a righteous life and grace us with His Mercy in the Barzakh and Hereafter. (Aamin).

The majority of the above article was translated from "Jannati Zewar", an Urdu text written by Allama Abdul Mustafa Azhari Azimi Mujaddidi, who was a prominent scholar of Ahle-Sunnah and Shaykh-ul-Hadeeth at Darul Uloom Amjadia, Karachi, Pakistan. The Shaykh was a Khalifa in the chain of Imam Ahmed Raza Khan Bareilvi (may Allah have mercy on him). Many well-known Ahle-Sunnah scholars are from among his students. "Jannati Zewar" was published in 1369 Hijri (Islamic calendar) by Mushtaq Book Corner, Lahore, Pakistan.

This is the second in a series of articles on the Science of Dreams. It is hoped that the discussion of the science of dreams can be beneficial to those who wish to interpret dreams of others or of their own.

**1. Earthquakes:** Dreaming of an earthquake indicates a major event taking place in the world or in one's life. If someone sees mountains shaking, it is a sign of corrupted scholars, which means that scholars will sell out their consciousness, writings, and honor, for the sake of money and worldly resources. It is a bad sign if someone sees a victim of an earthquake; it may indicate impending death or illness. If one sees a house shaking, it indicates trouble in family life.

**2. Mountains and Hills:** To dream of mountains or hills represents meeting men of great worth; the more grand the mountain, the more valuable the person. They may also represent one's own spiritual power and authority. Climbing up a hill or mountain is gaining elevation in spiritual growth or gaining greater closeness with one's sheikh. To see yourself on the peak of the mountain means to have authority within society. To possess a mountain means to have control over emotions or society. Destroying a mountain reflects someone's personality as a killer of a man. Digging up any part of the mountain indicates skill in outmaneuvering someone who is trying to gain control over you. To climb up a very steep mountain side points out difficulties in achieving one's goals or desires. Powerful men may harm the dreamer if he sees himself moving large stones, crags or mountains.

**3. The Earth:** Seeing land spreading out before you into the distance indicates a long, peaceful and happy life. Seeing land twisting underneath you may either indicate imminent death, or gaining spiritual power if one is prepared to handle the situation. Hearing the earth speak to you in a dream is a powerful message of obtaining great wealth or power in this world. If one dreams of any inanimate object speaking to him, this signifies Allah Subhanahu Wa Ta'ala has given you power of understanding of secret, hidden matters. To be swallowed up by the earth shows materialism, going after things of this world. Falling into a hole in the earth is a sign of potential harm being done by one's enemy. Seeing sand,

dust, earth or similar elements points to gaining wealth. Eating earth symbolizes consumption of wealth, but if one is covered in dust while eating, it means that they will receive considerable wealth. If one dreams of walking on a dusty road or gravel road, or of carrying earth on one's back, this symbolizes receiving great reward after accomplishing a very heavy task. Digging in the earth while eating something shows making material gains by using trickery or deceit. Seeing dust in the air or fog shows an uncertain outcome for a business venture or educational aspiration. Dreaming of a vast fertile land covered with greenery, or of a large plain, represents Islam. Following a straight path in the land is synonymous with following the straight path of Islam, while deviating on the path in the dream is also synonymous with going astray in the path of Islam.

**4. Shops and Houses:** Dreaming of markets or shops means an unexpected increase in business or money or a job offer from an unseen source, or an increase in domestic peace. Unfamiliar shops indicate that one will travel somewhere new very shortly. A house with strangers or in an unknown place represents the Hereafter, whether good or bad. If a house is being renovated or expanded, it may indicate increase in honor or increase in family harmony. Seeing a house collapse or being destroyed symbolizes one's spiritual status being lowered because of misconduct. Building a house shows the coveting of this world, but if it is built in an unknown place it means building up good deeds in this life that will benefit one greatly in the next world. If the house in an unknown place is being destroyed, it is synonymous with one's good deeds being destroyed in this life through disobedience to Allah Subhanahu Wa Ta'ala and His Beloved Prophet Muhammad Sallallahu Alaihe Wasallum. In the case that the house is in a known place, then destruction may indicate one's irresponsibility and thoughtlessness in actions, particularly spending.

**5. Walls, Stairs, and Doors:** Falling from a wall denotes a downfall in business, education, health, or spiritual degradation. Jumping down from the wall how-

ever may show one's ability to face the challenges of society. Standing on top of a wall where you can see most of the city or the roofs of the houses, it reflects one's intelligence and support from friends and hometown. If the city walls crumble down, this shows the spiritual degradation of a society and may portend its destruction or punishment from Allah Subhanahu Wa Ta'ala. Dreaming of climbing stairs or ladders symbolizes ascension in Islam and in the next world. Brick stairs indicate spending in alms. Staircases of plaster, wood, or clay show ascension in this world. To dream of a door of a house falling down means facing a sickness followed by recovery. If a door of a room is torn off, then there may be a death of a member of one's family. If a door is open but obstructed by another object, this signifies the possibility of a divorce or separation or any other serious domestic problem. Opening an unfamiliar door means one's prayers will be granted Insha Allah Ta'ala.

Allah and His Beloved Prophet Muhammad Sallallahu Alaihe Wasallum Know Best.

*Suggestions to the dreamer:* An individual who dreams should observe the following principles of dreams:

1. Any dream at the time of reporting must begin with *Bismillah Hir Rahmannir Rahim*.
2. The dreamer should not mention the dream to a person who does not know about alpha and omega of dreams.
3. Dream should not be reported after sunset.
4. Dua to recite after seeing any dream: *Bismillahi Allahu Akbar Hamdan Katheeran*

### 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, prayers and peace of Allah be upon Him.*

## MANNERS FOR SISTERS AT THE MOSQUE AND GATHERINGS OF REMEMBRANCE

Going to the Mosque (Masjid) is a favor from Allah, Glorious and Great. As with all favors from Him, it is what we do with that favor that will turn it into a blessing or a curse for us. There are manners (adab) for attending Friday prayers and other visits to the Masjid and places of remembrance, especially for women. I say especially for women because it is not an obligation for us to attend the Friday prayer, it is a privilege.

Out of respect for the dignity of the occasion, before going to any function at a Masjid, or any building used as a place of worship or remembrance (Zikr), it is recommended to take a shower (ghusl). We should all wear our nicest and most modest clothes as Allah, Glorious and Great said:

*Oh Children of Adam! Wear your beautiful apparel at every time and place of prayer... (Sura A'raf 7; 31)*

It is especially important that women avoid wearing see through clothes or clothes that reveal the shapes of their bodies. Women should remember not to wear perfume or scented oils (attar) as it may distract our brothers from their worship and divert their attention towards women instead of towards Allah, Exalted is He! When we enter we should be certain to lower our gaze and guard our modesty:

*And say to the believing women that they should Lower their gaze and guard their modesty that they should not display their beauty and ornaments except what must appear thereof. (Sura An Nur 24; 31)*

Remember where we are and what is our intention in being there. We should take a seat next to any sisters who are already

there, starting from the side furthest from the entrance. In this way the sisters who arrive after us do not have to climb over us or disturb us.

When arriving at a Masjid, it is recommended to offer two rakats Sunnah prayer as greetings to the Masjid. Then sit quietly, preferably doing silent remembrance (Zikr) or reading the Holy Qur'an. This is not the time for socializing, but an opportunity to contemplate.

At Friday prayer (Jumma), when the Imam begins to speak we are not to say one word. There is Hadith to the effect that any one speaking during the sermon (Khutbah) gets no credit for the entire prayer. Besides losing all credit for that prayer, if our voices disturb anyone, we are accountable for that. Children should use self-restraint or stay home; the Masjid is not a playground.

When the Azan (call to prayer) is called, sit still. When you hear the Iqamah recited, at the line "Hayya 'ala Salah" rise and quietly form your straight lines, standing shoulder to shoulder with the sisters on either side of you. Our Holy Prophet Muhammad, peace and blessings on his sweet soul, warned us the Shaitan (Devil) will fill up the empty space if we are not touching each other in the prayer line. Silently offer your intention to follow the Imam and wait for him to call the Takbir Al Ahram (Allah hu Akbar) before lifting your hands. Each worshipper needs permission from the Imam to change position so do not change your position until you hear "Allah hu Akbar" or "Sami Allah hu liman Hamida" (Allah hears one who praises Him) when returning from ruku (bowing position). Even if you have memorized a particular Sura or Ayah that is being recited, it is best to be quiet and listen

as listening is an aid to perfection and has a different effect on us than recitation. Out of respect for Allah, Glorious and Great, the Holy Qur'an and our brothers and sisters, we should remain silent during Recitations, lectures and prayers.

After the completion of the obligatory portion of the prayer, it is recommended to change location with your neighbor to perform the Sunnah prayers, so that more areas of the earth will bear witness for our act of prayer on the Day of Judgement.

After the prayer, it is recommended to greet your sisters with "As Salaamo alaikum" and to warmly embrace one another. Now is the time to speak, remembering where we are and

*Lower your voice for the harshest of sounds without a doubt is the braying of an ass.*

*(Sura Luqman 31; 19)*

Many sisters come from countries where women do not go to the Masjid, so it is particularly lovely that here we can. Let's all enjoy this favor from Allah, Exalted is He, and turn it into a blessing by being grateful and doing our best to have good manners (adab).

May Allah, The Source of all good, reward you with His Good. (Aamin).

### 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.*

IECRC invites the youth in our community to participate in an essay writing competition on the topic of

### *Love with the Holy Prophet Muhammad*

Please send us your contributions via:

Email: [iecrna@netscape.net](mailto:iecrna@netscape.net) OR Postal Mail: 30030 Mission Blvd. Suite #213, Hayward, CA 94544

*Participants must be aged 15 years or younger. Please do not exceed 500 words.*

We honor all contributions. However, the best three will be chosen for printing in successive issues of our newsletter insha Allah. For further information, email [saqadri@eudoramail.com](mailto:saqadri@eudoramail.com).

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

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

## IECRC CELEBRATES EID-E-MILAD-UN-NABI ﷺ AT KHUSHBOO, SAN MATEO, CA

Alhamdulillah, IECRC held a very well attended Eid-e-Milad-un-Nabi sallallaahu alayhi wa sallam program at the Khushboo Restaurant in San Mateo, California on the 31st of May, 2003 which coincided with the 29th of Rabi'ul Awwal, 1424. The occasion, which was convened to commemorate the birth, personality, life, love and message of our most revered and cherished Prophet Muhammad (peace and prayers of Allah be upon him), brought together about 700 people from all backgrounds and walks of life from the San Francisco Bay Area and neighboring cities for this united purpose.

Several speakers from the area attended the blessed gathering, whose consistent message was the restoration of the centrality of the being of our beloved Prophet Muhammad (peace and prayers of Allah be upon him) as the solution to the Ummah's current crisis. Among the scholars present were Maulana Aulad-e-Rasool, Dr. Jahan-gir Hamdani, and Dr. Waheed Siddiquee.

Prof. Dr. Mohammad Ahmed Qadri, Founding Director of IECRC, outlined two main messages of the Eid-e-Milad-un-Nabi sallallaahu alayhi wa sallam:

1) Unity of the Muslims under the umbrella

of the love for the Habeeb sallallaahu alayhi wa sallam. As Imam Shafi rahmatullah alayh had said "Milad is the sign of unity of the Ummah". It is only the medicine of love that can heal the wounds and diseases in the hearts that prevent Muslims from working together towards our common goals. The only focussed love that can bring about this unity, insha Allah is the one directed towards the one Allah subhaanahu wa ta'ala has declared as His beloved - the Prophet Muhammad (peace and prayers of Allah be upon him). And unity can only happen around a leader, and that leader being none other than the one Allah Almighty has chosen for us - the Prophet Muhammad (prayers and peace of Allah be upon him).

2) Attracting people of other faiths through the blessings of such celebrations. It is only when our own being is transformed through the love for the Habeeb sallallaahu alayhi wa sallam, that we can permeate this light to other seekers of the truth, regardless of which faith they adhere to. Therefore such celebrations, which are expressions of the essence of the Islamic faith and culture become the galvanizing force for change in society insha Allah.

Syed Akhtar Shah Saheb of the Pakistan Association of SF Bay Area was the master of ceremonies. The occasion was also graced by many Naatkhwans, both young and old, who recited beautiful, heart-warming, lovely poetry in the honor of the Prophet sallallaahu alayhi wa sallam, at times inspiring the crowd to join in the chorus of their Naat. The young who participated were encouraged further by gifts from IECRC for their enthusiasm.

IECRC's many audio cassettes, primarily lectures by Dr. Mohammad Ahmed Qadri, were available for purchase for the benefit of the attendees. Also, alhamdulillah, IECRC announced the arrival of its first two books: "Living in the Abode of Peace and Purification" & "Islamic Treatment of Jinn, Magic & the Evil Eye" by Dr. Mohammad Ahmed Qadri and Dr. Syeda Saiqa Zubeda.

Those who stayed for the entire program enjoyed Khushboo Restaurant's (650-558-9735) complimentary dinner. IECRC would like to apologize to anyone who experienced any inconvenience due to the large turnout which did lead to some crowded moments.

## IECRC CELEBRATES ANNIVERSARY OF HAZRAT BADSHAH MIAN QADRI *rahmatullah alayh*

Alhamdulillah, IECRC celebrated the Urs Mubarak (Death Anniversary) of Hazrat Badshah Mian Qadri (may Allah have mercy on him), father of our respected Shaykh Dr. Mohammad Ahmed Qadri on Tuesday, July 22, 2003 at the Aastana-e-Qadriya in Fremont. It is the tradition of the subcontinent to remember the great Friends of Allah Almighty on the day that they leave this earth and reunite with their Lord in the Divine Presence. Although from a worldly perspective death is a sad occasion, from the point of the view of the departing soul, it is an occasion of much joy as it is finally going Home to its Lord. Hence the word "Urs" is used, which means happiness.

The blessed evening was addressed by Dr. Abdullah Qadri, elder brother of Dr. Mohammad Ahmed Qadri, who joined the attendees by telephone from Pakistan. Dr. Abdullah Qadri recited the Quran and a Naat in praise of the Holy Prophet

Muhammad (prayers and peace of Allah be upon Him) in his beautiful voice. He also enlightened the listeners with a most educational talk on the life of his father, Hazrat Badshah Mian Qadri (may Allah have mercy on him) and also explained that the Friends of Allah Almighty are those who have no fear of the future and no grief over the past, as attested in the Noble Quran.

Our respected Dr. Mohammad Ahmed Qadri also gave a most inspiring talk on the occasion that had tears rolling down the eyes of some of the attendees. Hazrat Badshah Mian Qadri (may Allah have mercy on him) was a very simple man, who was always found reading the Quran. If one was to look for him, he was to be found in the masjid or in a gathering of Milad Shareef. He cried in yearning for the Prophet Muhammad (prayers and peace of Allah be upon Him). He never requested anything personally for himself. And even during occasions of luxurious food, he would still

very simply eat bread and water. The maqaam (station) of this great Friend of Allah Almighty was revealed to people after he left this abode. We are indeed very blessed to have the progeny of such a blessed person in our midst in the personality of Dr. Mohammad Ahmed Qadri who lived all his life with his father and was a very beloved child to him. May Allah Almighty by the waseela of His Beloved Prophet (prayers and peace of Allah be upon Him) grant us all the good fortune to benefit from the spirit of these great men. (Aamin)

There were many other Naats read in praise of the Prophet (prayers and peace of Allah be upon Him) and the evening concluded with presentation of salaam (salutation) to the Prophet (prayers and peace of Allah be upon Him), dua (prayers) and dinner.

## COMMUNITY NEWS

**Condolences:** "To Allah we belong and unto Him is our return." IECRC prays for the following souls who recently passed away: Syeda Khadija Bint Mulay Idris (mother of Brother Cheikhna Boye), father of Brother Sarwat of Chandni Restaurant, father of Brother Abdul Hadi, father of brother Amir Jamil & Ali Imran, brother of Brother Izaz and Wajiha Mohammad Ismail (mother of Brother Youssef Ismail). May Allah Almighty by the waseela of His Beloved Prophet Muhammad (prayers and peace of Allah be upon Him) have mercy on their souls, grant His Noor in their graves, make their experience in the Barzakh easy, and grant beautiful patience to the loved ones they left behind.

**Prayers:** IECRC also requests your prayers for the recovery of the following individuals: 6 year old girl with cancer in Canada, cousin of brother Zahid and Yusuf Chaudhry undergoing heart bypass operation, Sister Habibe Husain 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:** IECRC sends its sincere thanks to all members of our community who are supporting our noble cause. We send special thanks to Prof. Jahangir Hamdani, Sister Rana Faiz of Hamrahi Radio, Syed Akhtar Shah of Pakistan Association and brothers Yusuf Chaudhry, Abdul Sattar & Abdul Karim Rydhan for their continued support.

## CHIEF JUSTICE (RETD.) KUNDI OF PAKISTAN VISITS IECRC

Retired Chief Justice Abdul Karim Khan Kundi of Pakistan visited IECRC in July 2003. He expressed great happiness at the establishment of this center which is by the Grace of Allah Almighty, disseminating both traditional as well as modern Islamic education to the local Bay Area community. He was delighted to see that

the true message of Islam, i.e. peace, is being conveyed. He was also very pleased to see that a large number of youth are associated with the center as they are the carriers of this noble message to the next generation. He emphasized that the real message of Islam has been spread in history through the Noble Friends of Allah Almighty

(*Awliya Kiram*) through the Prophetic methods of tolerance, forgiveness and love. He was very satisfied to see that this legacy is being carried on in this center in a comprehensive manner, i.e. both in theory and practice. Theoretically, the center offers weekly classes on Islamic values. Practically, the center is providing the centuries old traditional forum of spiritual congregating through its weekly Dhikr sessions. Justice Kundi attended the Dhikr gathering. These sessions have proven through experience to resolve chronic human conditions of stress and anxiety as it is only in the remembrance of our Lord that our hearts find rest. The other practical dimension of the center is the free Spiritual Healing and Counseling service it provides to hundreds of patients on a weekly basis.

## URDU CLASSES

Sister Khalida Kareemi, a dedicated member of IECRC has initiated new Urdu classes at De Anza college that are available as transfer units to universities affiliated with University of California (UC) and California State University (CSU). Classes begin in the Fall of 2003. All are encouraged to sign up. Please call Sister Khalida at 408-864-8999 ext. 3042 or email her at [kkareemi\\_urdu@yahoo.com](mailto:kkareemi_urdu@yahoo.com) for further information.

*Alhamdulillah, IECRC is currently offering the following five classes:*

**Tafseer-ul-Quran** by Prof. Dr. Mohammad Ahmed Qadri  
*Saturdays 12:00 pm – 2:00 pm*

**Hanafi Fiqh (for men)** by Ayyaz Yousaf Qadri  
*Friday 9:00 pm – 10:00 pm*

**Hanafi Fiqh (for women)** by Syeda Zille Humma Qadri  
*Thursdays 7:00 pm – 8:00 pm*

**Arabic - Beginner Level** by Sharaaz K. Qadri  
*Sundays 4:00 pm – 6:00 pm*

**Quranic Reading (for children)** by Brother Tahreem Fatany  
*Sundays 11:00 am – 1:00 pm*

The classes are being offered at the IECRC Office located at:  
30030 Mission Blvd, Suite #213, Hayward, CA 94544-7252

Please call us at (510) 441-7867 or (408) 835-7786  
or email us at [iecrna@netscape.net](mailto:iecrna@netscape.net).

Class fee is \$35 for a two-month session. However, it is free for those who cannot pay.  
All are encouraged to benefit from these classes.

*To sponsor future editions of our newsletter or advertise in it, please contact us at 408-835-7786.*

*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 Sunday between 11:00 AM and 1:00 PM at **Munoz Hall, 109 J Street, Fremont, CA 94536**. (Call 510-739-6759)

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

**Sacramento Branch:** (Call 916-688-3022)

Contact: Sharaaz Khan & Fatima Qadri, Shaanawaz Khan Qadri

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

Contact: Parwez Zia & Shagufta Ahmad Qadri

Please pray that we continue this glorious Islamic tradition of "Spiritual Healing". There are many 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](http://www.iecrcna.org)).

### IECRC Monthly Gatherings at Khushboo

*Alhamdulillah, IECRC celebrates the Urs (Death Anniversary) of Shaykh Abdul Qadir Jilani (may Allah be pleased with him) every month in collaboration with the Khushboo Restaurant (650-558-9735) located at 215 South Ellsworth Ave in San Mateo, CA for the benefit of our community in order to be reminded of his life and example. IECRC is grateful to Khushboo Restaurant's owner, Brother Mohammad Shafiq Mir for graciously hosting this monthly gathering.*

### IECRC Weekly Radio Address

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

### IECRC Weekly Dhikr

Under the spiritual guidance of Prof. Dr. Mohammad Ahmed Qadri, IECRC conducts weekly Dhikr sessions every Sunday at 6:30 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 ﷺ
- 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 Thursdays at 7:30 PM. Please call 916-688-3022 **for details**.

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

*"Only in the remembrance of Allah is the solace of hearts."* — (13:28)

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

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

### IECRC 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, Sohail Rana, Mohammad Iqbal, Adiba Rehman, and Aniqah Rehman, 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 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.*

## NEWLY RELEASED IECRC PUBLICATIONS

### **Blessings on the Prophet Muhammad** ﷺ

An Important Work On The Meaning, Relevance And Importance  
Of Sending Blessings And Greetings On The Best Of Creation ﷺ  
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).

### **Living in the Abode of Peace and Purification**

Dr. Mohammad Ahmed Qadri & Dr. Syeda Saiqa Zubeda

A great introductory text on Tasawwuf containing the following chapters:

- ⇒ Purification of the Heart Through Love with Allah *subhaanahu wa ta'aala*
- ⇒ Beginning of Tasawwuf in Islam
- ⇒ Spiritual Orders in Past and Present
- ⇒ Relationship between Shaykh and Mureed through Bai'ah (spiritual contract)
- ⇒ Concept of Vice and Virtue in Sufism
- ⇒ Attainment of Spiritual Perfection through Self-Mortification
- ⇒ Conclusion
- ⇒ Glossary of Terminologies Used

**Available now for \$25**

All proceeds go towards supporting IECRC services.

### **Islamic Treatment of Jinn, Magic & The Evil Eye**

Dr. Mohammad Ahmed Qadri & Dr. Syeda Saiqa Zubeda

A great introduction to the mentioned topics containing the following chapters:

- ⇒ Introduction
- ⇒ Possession by Jinn and its Treatment in the light of Quran and Sunnah
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