



THE MUSLIM WORLD
HOPE IN THE NEW MILLENNIUM

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❧ PREFACE ❧

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❧ INTRODUCTION ❧

In Islam, the term *Ummah* is synonymous with the modern term of nation. But the difference between nation and *Ummah* is that a nation is based on color, cast, language, common culture and territory while *Ummah* is a single element identity based on faith. The Holy Quran exhorts the Muslims saying that

you are the best nation among the people [provided] you command to righteousness and prohibit from evil.

In this light, it is the duty of every Muslim to attempt to act as a catalyst for good and deterrent for evil.

However, upon sociological analysis, one can conclude that a millennium is over, and the Muslim world is back to where it was in 1918, notwithstanding the fact that there are 54 or so Muslim states which are theoretically sovereign, but practically slaves to their own political interests. The century opened with the demise of the sick man of Europe but has ended on an even more bitter note for Muslims who at the moment are preoccupied with an intense feeling of frustration and failure.¹

The disintegration of the USSR has resulted in a uni-polar system. In addition, the chaos, instability and poor leadership in the Muslim countries have certainly made possible the development of the recent past. With the house in such a mess, and in the backdrop of this complex scenario the situational crises occurred everywhere in the Muslim world.

There are many areas of vulnerabilities and challenges for the Muslim world to be confronted with, in the 21st century. However, we need to focus on some of the most important challenges:

- Geo-political and economic importance of the Muslim *Ummah* and challenges faced by it
- Need for technological and educational advancement
- Socio-cultural tradition as a tool for the re-orientation of the Muslim *Ummah*
- Revival of Pan-Islamism

GEO-POLITICAL AND ECONOMIC IMPORTANCE OF THE MUSLIM WORLD AND CHALLENGES FACED BY IT

Today there are actually 54 Muslim countries. They are very strategically located, flanked by the Christian / Secular West on one side, and the Hindu / Buddhist on the East. We see that all these countries are spread over in at least five regions of three mostly populated continents, rich in history and civilization, contiguous and bound with Islamic faith.

Region 1

North Africa, known as the Magreb, consists of Egypt, Libya, Tunisia, Algeria, Morocco and Mauritania - 6 African states.

Region 2

This region comprises 2,762.058 square miles of which 4.5% land only is arable. There are 24 African countries although very backward and at lowest land of poverty, but very rich in mineral wealth.

Region 3

Middle East up to Pakistan having Afghanistan, Bahrain, Iran, Iraq, Jordan, Kuwait, Lebanon, Maldives, Oman, Palestine, Qatar, Saudi Arabia, Syria and Yemen - 15 Asian states.

Except Afghanistan, Iran and Pakistan, all countries are linguistically and culturally linked. The total population of Arabic speaking countries is 2.3 billion. These countries

have commercial links with almost all countries of the world, have proven oil and natural gas resources and are located in the Gulf region comprising almost 67% of the world's total resources. Saudi Arabia alone has 25% of the world's total resources. This region supplies 24.75 million barrels per day to the world market. Complete peace in the region is most important for the region particularly Pakistan, since the central Asian countries are vigorously waiting for passage of their merchandise via Afghanistan to parts of Pakistan. This region has 16 countries and a total area of 2,681,804 sq. miles.

Region 4

The South East Asia namely Bangladesh, Brunei, Indonesia, Malaysia - 4 states of Asia. Except Bangladesh all 3 countries have linguistic and central relations. Fertile lands have made this region exchange earning area. Malaysia's development in various economic spheres is exemplary. These countries have vast commercial relations with many of the countries of the world since many centuries. Total area is 935,593 sq. miles. Asia has 20 Muslim nations. Total area is 3,617,397 sq. miles and the population is 764,171,571.

Region 5

Includes Muslim states of Europe and Central Asia - we name it as Eurasia. It contains 10 states namely Albania, Bosnia, Muslim Cyprus, Turkey, Azerbaijan, Kazakhstan, Kyrgystan, Tajikistan, Turkemenistan and Uzbekistan.²

The Republics of former Soviet Union have freed themselves from the communist brutality and finally joined the *Ummah*, sharing the common religion of Islam. They are technologically self-sufficient. Turkey is another developed country of this region and is the only Muslim country which has membership in NATO and has cordial relations with USA, Russia, France, Germany and other European countries. Linguistically and culturally, these countries have good relations

with each other. More important point among these countries is that they are socially, culturally, ethnically and to an extent linguistically also homogeneous, since they come from the same stock.

To sum up, total area of the Muslim world, in these five regions, covers 11,962,086 sq. miles, average arable area of the world is 57,900,000 sq. miles and its population is 5,972,000,000, growing with an average of 1.6% per annum. Politically speaking there are 37 republics and 9 kingdoms. 6 countries are under military junta and 2 are under civil war. For name sake there are 37 republics governed under parliamentary system, but true democracy is in experimental stage only. The nine kingdoms run by the rulers and the members of the royal family, her democracy is obscure. However, in view of the God-given wealth of oil and gas, these rulers have the ambition to bring welfare to the citizens who could live a comfortable life without demanding their democratic rights. The six countries under military junta are run by dictators who awfully lack tolerance for demands relating to democracy or human values. As regard to human values, we are sorry to say that no country could boast for its record in this regard. Afghanistan and Somalia are under civil war but hopefully whenever the civil war is over they may join the republic brotherhood. Every fourth man of the globe is a Muslim. According to the statistical projections in 2020 AD, every third man on the globe will be a Muslim. This is good only when the means of production also tends to increase at par with the growth rate of the population. 67% of the world's demand of oil is met by the Muslim world, against which Saudi Arabia alone has 30% share in it. Likewise 41.8% of the world's demand for natural gas is being supplied by Muslim countries.³ The Muslim states, not only sustain the economies of the industrialized world rather they are so located that they can either cripple or ensure the continued flow of oil to the industrialized countries where life without this resource will come to a grinding halt.

The industrialized West plays a vital role in the economies of the Muslim states. The wars of the 21st century will not be fought with weapons they will be more of a conflict of ideologies and economic interests.⁴

Whether we realize it or not, we now live in a uni-polar world where the United States reigns supreme. For better or for worse, the new world order will be a world of America's making, as former President Bush said:

“Among the nations of the world only the United States of America has both the moral standing and the means to back it up. We are the only nation in the world that could assemble the forces of peace.”⁵

Thus, the US has achieved global leadership in almost all political, strategically cultural, social and economic spheres by gaining mastery over the latest 1990s invention of cyberspace. Having attained such a gigantic and dominating position in the world and its affairs, the US has to safeguard the interest of the Arab World by adopting proper procedures to make Israeli leaders come to terms with the Arabs on lines dictated by the UN Security Council. Once this Arab-Israeli conflict is over, the global politics shall determine the global economy, which is necessary for US determination to become the leader of the world and to reap the benefits of the ensuing boom. Otherwise there is every possibility for the Arabs to use oil as a weapon to settle all disputes once for all.

True and lasting peace in the world cannot be materialized until the Muslim Ummah steps forward for their economic and political reformation.

☞ TECHNOLOGICAL AND EDUCATIONAL ADVANCEMENT IN THE MUSLIM WORLD ☞

The 19th and 20th century has witnessed landslide technological advancement by the western countries. The period of ten years from the discovery of radium by Marie Curie in 1895 to Einstein's Relativity theory in 1905, brought a significant change in the notions and applications of science and thereby emerged the modern technology and electronics in the domain of scientific activities.⁶ In the last decade of the 20th century the introduction of the microprocessor by the USA has finally converted the world into a small village.

On the other hand, Muslim regions that claim some of the most modern and advanced refineries and petrochemical factories, have not yet designed and made a machine that can produce needles and pins. And in other regions, which can do so, the emphasis has been mostly on light industry which is generally oriented towards import situation. Not a single Muslim state can claim to be an industrial nation in the accepted sense of the world today.⁷ Worst of all, the Muslim world is totally dependant on others for sophisticated weapons of defense. In this light, spending should be carried out on technology oriented, enlightened education.⁸

In the contemporary socio-cultural era, technology is the key to economic development and education is the engine of technology. It is one of the requirements of socio-economic change.⁹ Education should be given the same priority as the defense of the country and revival of economy, because the very foundation of the Islamic Society is based on education.

☞ SOCIO-CULTURAL TRADITION AS A TOOL FOR THE RE-ORIENTATION OF THE UMMAH ☞

Islam is a strong monotheistic faith based on the Holy Quran

and Prophethood and is a way of life, with every activity, social, down to the smallest detail regulated by the Quranic perception. It is because Islam is a religion of peace and justice.

In this regard, a well known writer Samuel P. Huntington in his famous work, "The Clash of Civilization", identifies two significant points:

- i) For the purpose of self-identity, civilization, inclusive of cultural roots, is more important than national states in which people live and are seemingly divided.
- ii) That among the civilization divide of the world, Islam presents the most serious challenge to communism.

The conflicts of the 21st century will be more of ideologies and social values.¹⁰ The real competition would be at the land of two cultures and civilizations, one based upon Islamic values, and the other on values of materialism, nationalism and liberalism both economic and political.¹¹

❧ REVIVAL OF PAN-ISLAMISM ❧

Pan-Islamism or unification of Muslim *Ummah* is a unique as well as a universal phenomena, because in Islam there is unity with diversity, and variation that does not destroy uniqueness. There is nothing like Arab Islam, Pakistani Islam, Iranian Islam, or Turkish Islam. Within the Islamic universalism, there is unity but not uniformity.¹²

Muslims constitute one-fifth of the human race but being disorganized (OIC not working practically), politically powerless, technologically backward, militarily weak and yet endeavoring to maintain their separate ideological identity, they are already being looked upon with suspicion and as a lurking danger by the powers that be.¹³

The European nations are striving to stage a comeback, but not individually. They are joining hands as a union with a common currency and common commercial and military objectives. This is a collective effort on their part, not to rule over a large part of the world as they did two centuries ago, but only to survive with enough to eat, drink and be merry.¹⁴

The weakness and vulnerability of the Muslim world can be judged by the fact that, although it spends over \$30 billion on defense and has standing armed forces larger than the combined forces of NATO and WARSAW PACT, it has not been able to resist foreign aggression. It has not evolved a procedure to settle disputes between Muslim states through negotiations, conciliation, mediation and arbitration, nor has it secured agreement of its Muslim states not to resort to force or threat to force against Muslim countries.¹⁵

The charter of the OIC lacks a clear statement on the establishment of a system of collective security for the member states. Leaders of the Muslims countries should realize the importance of the formation of an organization which inculcates a sense of unification among the Muslim Ummah; moreover this organization should lead to have a well knit politico economic system. Although OIC member countries have the ability to become industrial nations utilize its resource and expand its abilities in a carefully designed action plan aimed at industrializing its member countries' economies. To do so, it is necessary to create new regional cooperation, organize action within the conference member countries and strengthen existing ones. Muslims will have to discover higher norms of cooperation without which they cannot progress collectively but can perish individually.

 **SUGGESTED MEASURES TO
PROMOTE WORLD PEACE** 

Despite a myriad of problems, there is a new confidence, an

air of assertion, an atmosphere of euphoria in the Muslim world. There is evidence of an attempt to assert the continuing validity of Islam in the context of the modern world. But despite the recent resurgence, which has generated new forces, the unity of the Muslim world, notwithstanding its political and economic potential, is far from being monolithic. The present state of cooperation in the economic field is minimal. There is no Muslim common market, no common currency, few joint ventures and little defense cooperation. The Muslims world produces primary products and is dependant on the industrialized West for machines and technology of every kind. But there is a consciousness of these weaknesses and there is some determination to find the remedies.

The Muslim world is fabulously rich and yet desperately poor. The solution lies in an equitable distribution of wealth. By 1985, half of the Arab surplus resources may exceed the global resources of gold and foreign exchange. Why should these non-oil producing countries in the Muslim world suffer from a chronic condition of resource deficit.¹⁶ The total resources of the Muslim world towards the end of 1976 amounted to about 55 million dollars of 22% of the total world resources, if only 10% of these resources were to be deposited with the Islamic Fund, it would be able to provide assistance to deficit Muslim countries. At present economic cooperation among Muslim states is almost non-existent. In 1975, the total trade of the Muslim countries amounted to about 100 billion dollars but trade among themselves amounted to only 12 billion dollars.¹⁷ Except for the Muslim world, all other global religions have reached some sort of economic integration - EEC for Europe, Central American Custom unions for Central Africa, Central American common market for Latin America, ASEAN for South East Asia and COMSCON for socialist East Europe. But a common market of the Muslim world is yet to emerge.

The two other major groupings namely, the NAM and the OIC, are mere platforms for social alliance rather than offering any sound workable programs for economic development or for bringing peace between the warring nations.

How can we succeed in overcoming these difficulties and constraints? Given the new circumstances resulting from the demise of the cold war, the issue of economic cooperation and integration has become the main focus of experts and researchers around the world. Although the issue of economic and trade cooperation occupies a priority on the OIC agenda since the sixth summit conference in Dakar 1991, member countries have not been successful in constructing a solid foundation for some noble objective. The OIC has to utilize its resources and expand its abilities in a carefully designed action plan aimed at industrializing the economies of its member countries.¹⁸

To do so it is necessary to create new regional economic cooperation organization within the conference member countries and strengthen the existing ones. In fact this idea reflects the current global trend, which is towards greater regionalization and integration of economies. In this regard, there should be a two-part action plan.

- a) A set of well thought out steps to strengthen the present regional economic organizations within the Muslim world
- b) Creation of new economic cooperation organizations to cover the rest of the Muslim countries

Having established the underlying principles of engagement at the international level, the operational goals of OIC should at least cover the following aspects:

1. To pursue a peaceful and productive co-existence with neighbors and the global community in a uni-

polar world order

2. To seek meaningful and productive collaboration with Muslim and non-Muslim countries in all fields based on mutual need and mutual capabilities
3. To practice our right to be developed and to emerge in any development pursuits without any unjustified obstacles
4. To ensure the right of self defense against aggressions
5. To uphold the right to be Muslim in its entirety, including the ritual and cultural practices¹⁹

Following suggestions merit consideration:

- a) The charter of the OIC should be made to provide for a confederation of the Islamic states. The supreme body of this confederation shall comprise the heads of the government of the member states. The supreme body shall have nothing to do with the internal affairs of any member state and shall only take up inter-state disputes for mediation.
- b) The confederation shall take up the cause of the Muslim anywhere in the world in the appropriate form on behalf of the *Ummah* and provide aid under International Law.

Therefore, the first geo-political consideration should be to maximize efforts and develop a pattern of economy on pragmatic planning that the means of production should also double in just 23 years to meet the needs of the ever increasing population. Development planning is awfully lacking in almost all Muslim countries, except Saudi Arabia, UAE, Kuwait, Oman, Turkey, Iran, Malaysia, Indonesia, Brunei, Khazakhstan, Azerbaijan. On the agricultural front, we have seen that average arable area is just 12.8%. The crop area has to be doubled and basically intensive cultivation methods should be adopted to maximize our volume of production.

Mechanization of agriculture will be most suitable for these countries to attain not only self-sufficiency but to export the surplus and earn foreign exchange.

The above-mentioned countries have the skill, infrastructure and manpower to exhilarate production of food grains as well as commercial crops. The recent industrial developments in Saudi Arabia is spectacular, where hundreds of industrial Big, Medium and Small units have sprung on the policy of diversification of economic activities. It results in saving of oil barrels and also saving the heavy foreign exchange on imports. Now the GDP ratio of export of oil and non-oil is 60:40 within a short period of ten years. By giving this example we want to impress upon other countries to follow this system in the development of their country. Two five year development plans will change the nature of the economy of any country and ever increasing pressure of population shall be absorbed systematically. Not only Saudi Arabia, but United Arab Emirates, Bahrain, Iran, Iraq, Nigeria, Algeria, Malaysia, Indonesia and Brunei Darussalam have adopted this diversification planning and are saving foreign exchange.

It is the internal conflicts in Muslim states that have made them, cynically, a zero on aggregate. The primary reason of internal conflicts is the near absence of a just social order in a large number of member states. There should be a well-knit system of government having a just social order based on the Medina model, which identifies true democracy and supremacy of equity and equality.

In order to have strong socio-cultural roots in an Islamic state the strength of the Islamic civilization should be built on the following premises:

- c) The tradition of knowledge acquisition and development to the level of excellence in all disciplines,

which will enable Muslim scholars to gain respect and lead the world

- d) The tradition of governance, which is effective – just and fair traditions
- e) Establishment of socio-cultural traditions, which is strong and able to maintain the security, stability, happiness and harmony of the society

❧ CONFRONTING AND DISMANTLING ANOMIC GROUPS AND THEIR DESTRUCTIVE IDEOLOGIES ❧

The advent of extremist and destructive forms of expression of frustration by select groups in the past century has tarnished the image of Islam which according to the Holy Prophet Muhammad ﷺ is “the middle path”. It is imperative that these groups, their ideologies, and their support infrastructure be dismantled at the basic level. This begins by educating the Muslim masses on the fundamental Islamic principles of patience, understanding God’s Plan on earth (His Methods of trials and tribulations), introspection etc. Allah Almighty says in His Noble Quran that

**taking one life is like destroying all of humanity and
saving one life is like saving all of humanity.**

Such essential principles of Islam must be inculcated in the Muslim heart and mind from a very tender age so that as an adult the Muslim can formulate a healthy worldview in which his or her contributions are positive and productive and not fatalistic and futile. Also at a materialistic level, it is important to not provide any financial and material resources to such groups and their supporters.

RESTORATION OF TRUE ISLAMIC DEMOCRACY IN SELF-PROCLAIMED MONARCHIES

It is also important to educate the Muslim masses on the political infrastructure of Islam, in that, when the Holy Prophet Muhammad ﷺ appointed Hazrat Abu Bakr Siddeeq (may Allah be pleased with him) as His successor, this was an indication that political leadership in Islam is not monarchical, but instead is one based on the ability to spiritually and justly take care of the needs of people through consultation, i.e. *Shura*. Dictatorship is completely outside the pale of Islam. It is important that the existing monarchies in the Muslim world today pay heed to this foundational principle of Islam.

JUDEO-CHRISTIAN-ISLAMIC INTERFAITH DIALOG TO PROMOTE UNDERSTANDING AMONG THE REVEALED RELIGIONS

Islam is an Abrahamic faith, the final revelation from God Almighty, in His series of Divine Messages on earth. Muslims believe in all of God's Prophets starting from Adam (may Allah be pleased with him), including Noah, Moses, Jesus and His final and most beloved Prophet Muhammad ﷺ, may God be pleased with them all His Prophets. Muslims consider their predecessor religions of Christianity and Judaism as sister religions and emphasis must be placed on the similarities between the Judeo-Christian-Islamic doctrines rather than highlighting the differences.

“Indeed the believers (the Muslims) and those among the Jews, the Christians, and the Sabeans who sincerely accept faith in Allah and the Last Day and do good deeds - their reward is with their Lord; and there shall be no fear upon them nor shall they grieve.”²⁰

Muslims must believe that all guidance is from Allah Almighty and if He wanted He could have created all of humanity as one people, but the differences, whether they are in the realm of belief or any other sphere are by His Design and that our goal should be to not make differences cause for division and hatred.

“... We have appointed for you all, a separate (*religious*) law and a way; and had Allah willed He could have made you one nation, but the purpose (*His will*) is to test you by what He has given you, therefore seek to surpass one another in good deeds...”²¹

Interfaith dialog must be encouraged with the goal of creating positive bonds and must be performed with honesty, sincerity, and proper etiquette.

 **PROMOTION OF THE SUFI DOCTRINE OF TOLERANCE
AND ACCEPTANCE TO FURTHER WORLD PEACE
AND HUMANITARIANISM** 

This is probably the most important and comprehensive solution to the present day crisis of the Muslims as it is severance from this inner path of Islam that has caused the current condition of the Muslims. The past century with its colonial structures and calculated moves has caused a destruction of the pristine *madrassa* system (and in the process tarnishing this very educational system) where sincere and devoted seekers of spiritual knowledge used to take from their Spiritual Masters continuing on the Prophetic tradition of *bai'ah* (spiritual contract). Western concepts of extremist individualism and cynical skepticism (very distinct from sincere quest to understand) have caused confusion in the minds of the Muslims casting a shadow on the pure path of trust and guidance that the Sufi Path offers. *Tasawwuf* as it is traditionally called, is the heart and soul of Islam and one that guides Muslims towards purification of one's thoughts

and actions. It is one that takes Muslims away from the victim mode and forces them to take on responsibility for their condition. This Path speaks of the ultimate goal in life being to seek the contentment and happiness of our Creator and to view all experiences in this light, either purifying or elevating one is spiritual status. With the view on the highest goal possible (i.e. Divine Contentment), all other aspects of life become secondary allowing the Muslim to practice increased tolerance towards one another both in the domestic sphere extending out to his or her public domain as he or she interacts with Muslims and non-Muslims alike. Tasawwuf teaches non-discrimination and emphasizes services to humanity, i.e. taking care of human needs regardless of color, or creed. As the Holy Prophet Muhammad (peace be upon Him) said in His final sermon:

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

❧ CULTURAL EXCHANGE PROGRAMS WITH THE WESTERN WORLD ❧

The Holy Prophet Muhammad ﷺ said to:

seek knowledge even if one has to travel to China.

This highlights the importance in Islam of learning from and about other cultures. In this light, it is instrumental for there to exist cultural exchange programs between the Muslim world and the west that will help bridge the gaps of understanding and eliminate stereotypes that emanate from none other than ignorance.

❧ CONCLUSION ❧

In short there is a desperate need for Islamic resurgence. In fact, Islamic resurgence stands for a reaffirmation of Islamic morality and rededication of the resources of the Ummah – material as well as human to the achievement of social justice and self-reliance. The Muslim *Ummah* should strive hard to rebuild their social and individual life in accordance with the ideas and principles of Islam.

The Muslim world should not restrict itself to its own social and political behavior. Instead there should be a pro-active role in the promotion of world peace. True Islamic democracy (i.e. *Shura* based) should be restored in the Muslim countries and the masses must participate fully in their social organizations. There must be increased interaction between the Muslim and non-Muslim world without any prejudiced opinions and presumptions. The Muslim countries should not protect any fanatic or aggressive group either by monetary help or ethical support. They must embrace new productive ideas of the world, either emerging from a Muslim group or non-Muslim theologian. Academic and cultural institutions must play a vital role in connection to promotion of humanitarian culture and vote for justice and peace in the world. Such measures would foster a better hope for the Muslim nation in the new millennium.



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About IECRC

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.

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

In order to achieve this vision, IECRC has several short term plans which are 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.*

We invite your feedback, help and support!

***Checks may be made payable to IECRC and mailed to:
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Prof. Dr. Mohammad Ahmed Qadri is the Founding Director of IECRC, Northern California. Dr. Qadri is a renowned scholar from Pakistan who taught at colleges there as well as the University of Karachi, Pakistan for over 20 years. He has expertise both in modern education as well as traditional Islamic sciences having completed the Dars-e-Nizami: An 18 year traditional Islamic course from Pakistan and has studied with scholars from Al-Azhar University, Cairo.

Dr. Qadri's goal at the IECRC is to foster and promote the light and love of our beloved Master, Prophet Muhammad (prayers and peace of Allah Almighty be upon Him) and service to humanity. IECRC also fosters love for the previous Messengers of the Abrahamic faiths – Prophet Jesus and Prophet Moses (peace be upon them both)



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