

Hajj

The Islamic
Pilgrimage

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HAJJ THE ISLAMIC PILGRIMAGE

Dr Irfan Jehangir



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P R O J E C T

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Hajj- the Islamic Pilgrimage

Hajj is one of the five duties of worship that a Muslim has to perform as a part of his observance of Islam. It is obligatory on every adult Muslim once in his lifetime if he is financially and physically capable to undertake this journey.

To go on a pilgrimage is a tradition in all religions. Human beings have through all times been searching for their origin, closeness to eternity, something that is holy for them. A place where the border between the earthly and the heavenly reality is thinner than any other place, a location that tells about the divine presence in the existence or a place that has a unique meaning in the life of individuals. Thus the goal is the most important on a pilgrimage; the path is only a means for arriving at the place.

The Quran explains:

“And pilgrimage to the house is duty upon mankind owed to God for whoever can find a way there” (Qur’an 3:97)

“And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], “Purify My House for those who perform Tawaf (circumambulation) and those who are staying [there] for worship and those who bow and prostrate [in prayer]. (2:125)

And [mention, O Muhammed], when We designated for Abraham the site of the House, [saying], “Do not associate anything with Me and purify My House for those who perform Tawaf (circumambulation)

and those who stand [in prayer] and those who bow and prostrate. And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass” (22: 25-27)

For the establishment of a system, centralized gatherings are very important. It is interesting to note that the Quran introduced a system of consultation, as stated in 42:38, and a gathering at a time in human history when the world was in the grip of kingships and the commoners were made to believe that the kings were “God’s gift to Mankind’ and when the divine right of Kings was commonly accepted. From the local congregation of prayers to the universal congregation of Hajj, Islam improvised human interaction with the purpose to establishing the just and fair Quranic system with a view to solving the problems for mankind.

One of the most important means to achieving this change is self reflection. Hajj is the universal gathering of the Islamic world, and is held in the centre of the world Kabba, in Makkah, so that solutions to their collective problems are sought in the light of the Quran. In this way this nation is able to see the benefits with their own eyes.

Quran further elucidates:

“Behold, the first House (of worship) established for mankind is the one at Bakkah (Makkah): it is full of blessing and a centre of guidance for the whole world” (3:96)

The Bible testifies that Jerusalem was built by Solomon more than four and a half centuries after Moses (see 1 Kings 6: 1), and that it was during his time that the worshippers of the One God began to pray towards it (1 Kings 8: 29-30). It is established by traditions from numerous sources which are undisputed throughout Arabia, however,

that the Kabba was constructed by Abraham who lived some eight or nine centuries before Moses. That the Kabba was older than the Temple of Jerusalem is beyond dispute.

The purpose of this centre has been mentioned as a source of guidance for all mankind and not doing mere ritualistic rounds of this house! Even during the pre-Islamic era - the Age of Ignorance in Arabia - this sanctuary enjoyed such veneration that even those who thirsted for each other's blood saw their enemies in the sacred territory but dare not attack them.

Martin Lings has rightly pointed out:

“It is not only a journey in space to the centre towards which one has always turned one's face in prayers, but also a journey in time far back beyond the missions of Muhammad, Jesus and Moses” (Martin Lings)

History of the Hajj

Four thousand years ago the valley of Mecca was a dry and uninhabited place. Islamic sources relate that Prophet Ibrahim (Abraham) was instructed to bring his wife, Hajira (Hagar) and their child Ismail to Arabia from Palestine under the command of God Almighty in contrast to the Christian belief that he did so to protect them from the jealousy of Ibrahim's first wife Sarah!.

Quran Quotes the event:

“Our Lord! I have made some of my offspring settle in a barren valley near Your Sacred House! Our Lord! I did so that they may establish Prayer. So make the hearts of people affectionately inclined

to them, and provide them with fruits for their sustenance that they may give thanks” (14:37)

God instructed Prophet Ibrahim to leave them on their own, and he did so, with some supplies of food and water. However the supplies quickly ran out and within a few days Hajira and Ismail were suffering from hunger and thirst. In her desperation Hajira ran up and down two hills called Safa and Marwa trying to see if she could spot any help in the distance. Finally she collapsed beside Ismail and prayed to God for deliverance.

Ismail struck his foot on the ground (or by an angel) and this caused a spring of water to gush forth from the earth. Hajira and Ismail were saved. Now they had a secure water supply they were able to trade water with passing nomads for food and supplies.

After a while the Prophet Ibrahim returned from Palestine to check on his family and was amazed to see them running a profitable well.

The story is given in considerable detail in Sahih al-Bukhari in a number of overlapping traditions in Book LV The Anbiya (Prophets), Chapter 9. Hadith number 583 states

Narrated Ibn Abbas

“Ibrahim brought Hajira and their son Ismail while she was suckling him, to a place near the Kabba ... During those days there was nobody in Makkah, nor was there any water ... he made them sit over there and placed near them a leather bag containing some dates, and a small skin bag containing some water, and set out homeward.

“Ismail’s mother followed him saying, ‘O Ibrahim! Where are you going, leaving us in this valley where there is no one’... She repeated that to him many times, but he did not look back at her. Then she

asked him, ‘Has God ordered you to do so?’ He said, ‘Yes!’ She said, ‘Then He will not neglect us’, and returned ... while Ibrahim proceeded onwards, and on reaching Thaniya where they could not see him ... raising both hands, Ibrahim invoked God saying the following prayers ‘O our Lord! I have made some of my offspring dwell in a valley without cultivation... in order... that they may offer prayer perfectly. So fill some hearts among men with love towards them, and provide them with fruits, so that they may give thanks.’ (14:37).

“Ismail’s mother went on suckling him and drinking from the water (she had). When the water in the skin had all been used up, she became thirsty and her child also became thirsty. She ... left him ... and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody.

Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Marwa mountain where she stood and started looking ... but she could not see anybody. She repeated that (running between Safa and Marwa) seven times.” Prophet Muhammad (PBUH) said ‘This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached Marwa (for the last time) ... she saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She ... started filling her skin bag with water with her hands ... Then she drank (water) and suckled her child.

The angel said to her, “Don’t be afraid of being neglected, for this is the House of God which will be built by this boy and his father, and

God never neglects His people” ... She lived (there) till some people from the tribe of Jurhum passed by her and her child ...They (had been) in the lower part of Makkah where they saw a bird that had the habit of flying around water ... They sent one or two messengers who discovered the source of water. So they all came (towards the water)... Ismail’s mother was sitting near the water. They asked her, “Do you allow us to stay with you?” She replied, “Yes, but you will have no right to possess the water.” They agreed to do that. She was pleased with the whole situation....”

The personality of Lady Hajira which emerges from the traditions narrated in Sahih Al-Bukhari is that of a woman of exceptional faith, love, fortitude, resolution and strength of character. Once she hears from Prophet Ibrahim that it is God’s command that she and her infant son should be left in the desert, she surrenders spontaneously and totally to what she believes to be God’s will, (saying) that she is “satisfied to be in the hands of God” who will never neglect her.

Once out of water she undertakes a massive search for help. Her refusal to give up, to keep running and looking and praying demonstrates her determination to fight for her beloved child’s life to the last bit of her own strength. Finally, her faith and effort are rewarded and Archangel Gabriel appears to guide her to the spring of Zamzam, which enables her not only to save her own and her son’s life, but also to attract the people of the tribe of Jurhum into becoming her companions and partners in creating a prosperous settlement.

She raises her son to become a God-conscious man, loved and admired for his many qualities, who becomes his father’s chosen partner in building the first House of God in Makkah. While Prophet Ibrahim is regarded by the Islamic tradition as God’s mighty Prophet

who was a 'Muslim' in every sense of the word, Lady Hajira is viewed as the staunch believer who became a pioneer leading the way to the establishment of a new civilisation.

Prophet Ibrahim was next instructed by God to build a House dedicated to him. Ibrahim and Ismail constructed a small stone structure - the Kabba or Cube - which was to be the gathering place for all who wished to strengthen their faith in God.

As the years passed Ismail was blessed with Prophethood and he gave the nomads of the desert the message of God.

After many centuries, Makkah became a thriving city thanks to its reliable water source, the well of Zam Zam. However, over next centuries, the people began to adopt polytheistic ideas, and worship spirits and many different gods. The house of the Prophet Ibrahim was used to store idols.

Finally, in the 7th century CE, God instructed the last Messenger Prophet Muhammed that he should restore the Kabba to its original purpose of the worship of God only and a source of guidance for all mankind.

In the year 628 CE the Prophet Muhammed set out on a journey with 1400 of his followers. This was the first pilgrimage in Islam, and would re-establish the original traditions of the Prophet Ibrahim.

The purpose of Hajj

Let's look at the aims and purpose of Hajj, spiritual aspects that the pilgrimage reminds us:

Once a year, Muslims of every ethnic group, colour, social status, and culture gather together in Mecca and stand before the Kabba praising God together in an amazing show of unity and uniformity.

During the Hajj the Pilgrims perform acts of worship and they renew their sense of purpose in the world. The slogan or the chant that every person performing the Hajj is:

“I am here now, O God, I am here, there is no partner unto You. I am here (with you). Definitely praise and glory is yours (for You). All Dominion belongs to you, you have no partner at all”.

This prayer, slogan, chant, message and expression captures the very essence of Hajj! A person performing hajj is essentially giving up all forms of authority, control and dominion with the aim of renewing his relationship with His creator.

The Prophet pbuh prescribed this prayer as the only prayer for hajj. He also mentioned that the essence of performing hajj is the sitting in the Arafat area. Both these aspects bring home the purpose of Hajj being to reflect on and contemplate the relationship that each individual has with his creator and what area does a person need to improve on.

The pilgrim is pouring his heart out when he declares I am here my lord with all my iniquities and weaknesses, with all my sins and inabilities, with all my heart and soul, with all my body and mind. I am here to give back the power and authority over my whole life-in all aspects to you-the aspects that I was obedient and the aspects that I was ignorant about- it all ceases now that I am in your presence and I renew my pledge with you, for here I am with all my heart to be your servant and to serve you alone-with no partners-worldly or heavenly, material or spiritual, imaginary or presumptuous. I

dissociate myself from all forms of idolatrous thoughts, views and actions-making the obedience sincere and exclusive to you!

The whole purpose of gathering everyone in a single sheet of unstitched cloth and making them sit on a hill is to reinvigorate the sense of refection in them. A person performing hajj and aspiring to benefit from it is required to willingly give up all claims of power and authority and restore them to their rightful owner-God Almighty. All forms of kingdoms, fiefdoms, rulers and kingship are melted away and a sense of equality, similarity and oneness of mankind is established. All forms of distinctions and discriminations that divide mankind and are a cause of much mischief on earth are all expected to be abandoned along with the glamorous clothing of all sorts.

A person performing this spiritual journey is expected to emigrate from a lifestyle of wantonness to a life of tranquillity and contentment. He is expected to learn the lessons of piety, sacrifice, struggle and kindness toward fellow humans. Hajj is not about completing a set of rituals in a defined manner but is a journey towards God our creator with a sense of commitment to change our lives for better. This is what Prophet pbuh said:

‘Whoever performs Hajj and does not commit any Rafath (obscenity) or Fusooq (transgression), he returns (free from sin) as the day his mother bore him’.”(Bukhari)

It is unfortunate that there are some people who turn these modes of worship into mere rituals. Circumambulation of the Kabba for instance or running between the hillocks of Safa and Marwa or performing other rites and rituals of Hajj do not have any deep meaning with such people.

Consequently, the conditions of their lives do not change for the better even after their Hajj. As for those pilgrims whose attitude, conduct, lifestyle, and relationship with their creator and His creation show a positive transformation after the pilgrimage, they are the ones who are blessed with the rewards of an accepted Hajj. Just as Salah (the daily prayer) prevents one from indecency and wrongdoing, and connects one to God, and Siyam (fasting) makes one more mindful God-conscious, so should Hajj reconnect one with one's creator. If these ends are not achieved through these modes of worship, then all the hardships endured in performing these acts of worship are at best a ritualistic performance of fruitless and soulless activities.

Take for example the stoning of Satan- the person has to remember the spiritual significance of pelting the stones at satan. After satan was humiliated on the day of Arafah, he will become even more determined to corrupt you, now that you're back home. So, just as you stoned Satan in those days, whenever you notice his whisperings/temptations coming to you back home, repeat that pelting in your mind: you chased him away on Mina, and you can do it again now too. This continuity of positive actions and steadfastness is what hajj should mean for its performer.

Muslim unity

Hajj is a beautiful scene of the unity of all believers regardless of their classes, backgrounds, cultures, or languages. It's a scene worth watching and feeling. Muslims from around the world, rich and poor, stand as one community wearing two pieces of white cloth, manifesting the fact that God only sees what is in the hearts. No one is higher in status in the sight of God except by virtue of good deeds.

Hajj unites the hearts and gathers them to obey god, be sincere to Him, follow His injunctions, and abide by His commands and prohibitions.

Hajj is a symbol of unity, because Hajj brings about a unique uniformity of clothing, deeds, rituals, direction faced by all and the places they visit. No one is made to feel better than anyone else, king or slave, rich or poor, are all the same. Everyone dressed in same simple yet elegant attire indistinguishable from each other!

Unity of feelings, unity of rituals,Unity in purpose, unity in action and Unity in words. *“People come from Adam, and Adam came from dust. No Arab is superior to a non-Arab and no white man is superior to a black man, except in terms of piety (taqwa).”* (Bukhari)

Connecting with the past

Hajj brings to mind the migration of Ibrahim, as well as the divine command to put his son for sacrifice. When Ibrahim showed full obedience and was ready to sacrifice, God sent a ram from paradise to be sacrificed instead of his son Ismail – the purpose was to test Ibrahim’s faith, and indeed the prophets are tested the most.

A sense of connection with the Prophets (peace be upon them) from our father Ibrahim who built the House, to Prophet Muhammed pbuh and his respect for the sanctity of Makkah. When the pilgrim visits the sacred places and performs the rituals, he remembers the visits of those pure Prophets to this sacred place.

Ibn ‘Abbaas said: We travelled with the Messenger of God pbuh between Makkah and Madenah, and we passed by a valley. He said, “What valley is this?” They said, “The valley of al-Azraq.” He said, “It is as if I can see Moses the Messenger of God putting his fingers

in his ears beseeching God, reciting the Talbiyah and passing through this valley.”

Then we travelled on until we came to a mountain pass. He said, “What mountain pass is this?” They said, “Harsha or Lift.” He said, “It is as if I can see Yonus (Jonah) on a red camel, wearing a woollen cloak, the reins of his camel made from fibres of date-palm, passing through this valley reciting the Talbiyah.” (Muslim 241)

How is Hajj Performed?

Hajj is the fifth pillar of Islam. It occurs in the month of Dhul Hijjah which is the twelfth month of the lunar calendar. It is the journey that every sane adult Muslim must undertake at least once in their lives if they can afford it and are physically able.

To carry out the pilgrimage you need to be in a state of Ihram, which is a special state of mental and physical purity. Pilgrims enter into the state of “ihram” that is aimed at shedding symbols of materialism, giving up worldly pleasures and focusing on the inner self over outward appearance.

Women forgo makeup and perfume and wear loose-fitting clothing and a head covering, while men dress in seamless, white terrycloth garments. The white garments are forbidden to contain any stitching — a restriction meant to emphasize the equality of all Muslims and prevent wealthier pilgrims from differentiating themselves with more elaborate garments.

Muslims are forbidden from engaging in sexual intercourse, cutting their hair or trimming nails while in ihram. It is also forbidden for pilgrims to argue, fight or lose their tempers during the hajj. Inevitably, though, the massive crowds and physical exhaustion of

the journey test pilgrims' patience and tolerance. Women must not cover their faces, even if they would do so in their home country. Men may not wear clothes with stitching. Bathing is allowed but scented soaps are frowned upon.

After donning the Ihram a person has to find a starting point for his hajj actions. You begin at a place just outside Mecca called the Miqat, or entry station to the Hajj.

There you bathe, put on the Ihram (the special white clothes), make the intention for Hajj and begin reciting the Talbiya Du'a (prayer).

Here is what the talbiya, or the declaration that a Hajji has to repeatedly make during the hajj.

Intention & Talbiyah



لبيك اللهم لبيك لبيك لا شريك لك لبيك إن الحمد
والنعمة لك والملك لا شريك لك

Labbayk, Allāhumma. Labbayk. Labbayk. Lā shareeka laka.

Labbayk. innal-hamda wan-n'imata laka wal-mulk. Lā shareekalak.

Here I am at Your service O Lord, here I am. Here I am You have no partners Here I am, Indeed all praise and the favour is Yours, and the dominion. You have no partners.

Then you go to the Masjid al Haram and walk around the Ka'ba seven times repeating du'as and prayers. This is called the Tawaf. Afterwards you should sip some Zam Zam water.

Zam Zam water is water from the Zam Zam well, the sacred well which opened in the desert to save Hajira and Ismail from dying of thirst.

Next you go to the walkway between the hills of Safa and Marwa and walk back and forth between them seven times.

This completes the Umra portion of the Hajj rituals and you can take off the Ihram and the restrictions are relaxed till the 8th day of the month.

Hajj Duties

Now make your intention for the Hajj and put on the Ihram garments again.

Travel to Mina on the 8th of Dhul Hijjah and remain there until Fajr (dawn) next morning.

The first day of Hajj

The Hajj traditionally begins in Mecca, with a smaller pilgrimage called the "umrah", which can be performed year-round. To perform the umrah, Muslims circle the Kabba counter-clockwise seven times while reciting supplications to God, then walk between the two hills travelled by Hagar. Mecca's Grand Mosque, the world's largest, encompasses the Kabba and the two hills.

The second day of Hajj

After spending the 8th of Dhul Hijjah night in the massive valley of Mina, where 160,000 tents are set up to house them, the pilgrims head to Mount Arafat, some 12 miles east of Mecca, for the pinnacle of the pilgrimage.

The Prophet Muhammed pbuh said that Hajj is Arafat, in reference to the day spent there and its importance. Pilgrims are packed shoulder to shoulder, with men and women reflecting on their relationship with their lord and their past, current and future life goals. Some can be seen openly weeping and praying.

Tens of thousands scale a hill called Jabal al-Rahma, or mountain of mercy, in Arafat. It is here where Muhammed pbuh delivered his final sermon, calling for equality and for Muslim unity. He reminded his followers of women's rights and that every life and property is sacred.

Around sunset, pilgrims head to an area called Muzdalifa, nine kilometers (5.5 miles) west of Arafat. Many walk, while others use buses. They spend the night there and pick up pebbles along the way that will be used in a symbolic stoning of the devil back in Mina, where Muslims believe the devil tried to talk Ibrahim out of submitting to God's will.

The final three days of Hajj

The last three days of the Hajj are marked by three events:

- 1) A final circling of the Kabba
- 2) Casting stones in Mina at satan and

3) Removing the ihram. Men often shave their heads at the end in a sign of renewal.

The final days of Hajj coincide with Eid al-Adha, or the festival of sacrifice, celebrated by Muslims around the world to commemorate Ibrahim's test of faith. During the three-day Eid, Muslims slaughter livestock and distribute the meat to the poor.

When a Muslim realizes the essence of Hajj as well as the rationales and secrets behind it, this qualifies him to perform a valid and accepted Hajj. This is similar to humbleness in prayer. A person who has greater humility in prayer, his prayer is more likely to be accepted. The same applies to Hajj. The more a pilgrim is aware of the essence, spirit and rationales behind the Hajj as well as the purposes for which it has been prescribed and, further, he utilizes this to reform his creed and behaviour, his Hajj will be more likely to be accepted and greatly rewarded and he will benefit more.

Nevertheless, no one will be able to achieve this unless he qualifies himself by actively seeking the secrets and rationale behind Hajj and reflecting on them. A Hajj pilgrim who does not attempt that ought to worry that his Hajj may amount to no more than a mixture of tourism and tiredness.

Here are some of the most important rationales and purposes behind Hajj that a pilgrim should realize:

The purpose of acts of worship is to draw man's attention to the privilege he has in the universe. That purpose is achieved by fully recognizing the Creator of the universe, having a spiritual journey towards Him, shedding off of all kinds of material pollutions from oneself, being illuminated with God's light, and being absorbed in

infinite joy as a result of affinity with God Who is Absolute Beauty and Infinite Perfection.

Many people then go to visit the Prophet's Mosque in Medina, but this is optional.

At the end of the Hajj, Muslims from all over the world celebrate the holiday known as the Eid ul Adha or Festival of the sacrifice.

This festival commemorates the obedience of the Prophet Ibrahim when he was ordered to sacrifice his son Ismail.

Ibrahim proved his love and devotion to God by showing his willingness to kill his beloved son if God so willed. It is this willingness to submit to the will of God that is commemorated by all Muslims.

Some Experiences of Hajj

Here are some excerpts from people who performed the hajj and expressed their experiences:

“It is difficult to capture the Hajj in text or visually since the Hajj is larger than any possible description. No book or photograph can ever give the Hajj its due. Even those who perform the Hajj can never fully comprehend it. From the first day of the Hajj one is swept away by the sheer motion and size of it and you find yourself moving at another level of your consciousness. As you perform one ritual after the other you slowly discover the rhythm of the universe. (Reem Al Faisal a journalist)



Ayman Yossri has captured the above scene from a film about Malcom X which had Arabic subtitles. It depicts men in Ihram and the subtitle reads “We were all nations of different colours and races believing in one God and one humanity.”

The Hajj emphasizes the concept of equality of mankind, Muslims dress in the same way and observe the same rituals for one purpose, which allows no superiority on the basis of race, gender or social status, only humility and devotion.

The many and varied nationalities of pilgrims was one of the most fascinating facets of Hajj. Especially where people are relaxed, they have time to chat and are all dressed in national costume. The Uzbeks in blue, the Turks in pink and the Africans in their multicoloured Hajj dresses. Many pilgrims wore their national costumes, Kazakhs with tall furry hats, the Malians in vibrant indigo, Indians in ‘shalwar qamis’ and the orderly South-East Asians with matching

flowers in their hijabs (the women of course!). ... The faces, stories (one Indian man told us he gave up his job to go on Hajj) and the parts of the earth these people had travelled from – was quite inspirational and captivating.

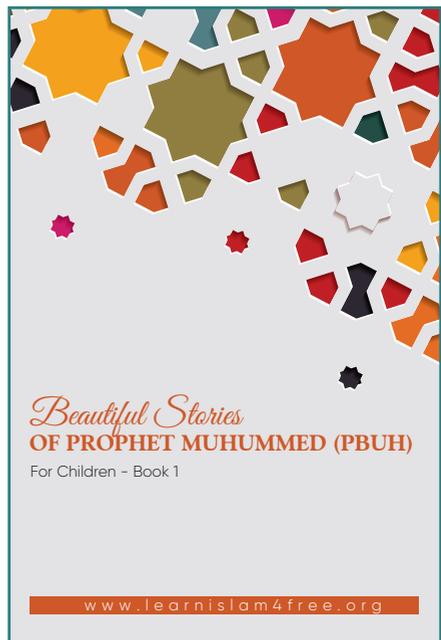
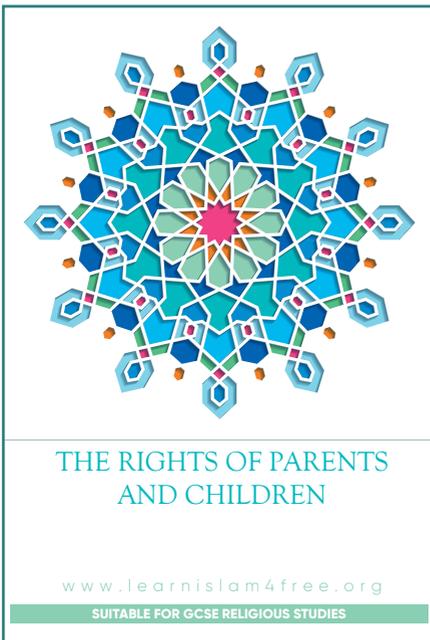
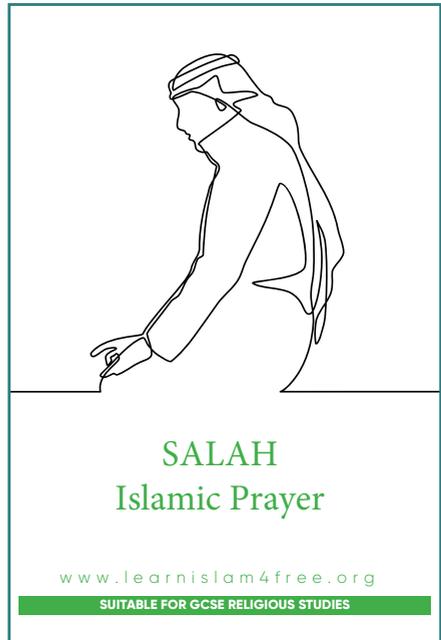
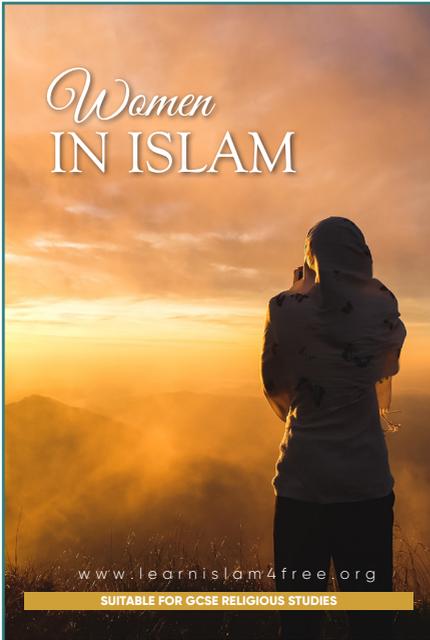
During Hajj, a pilgrim curbs his desires and inclinations by abstaining from anything that would violate his state of Ihram. Furthermore, he abstains from some things which are permissible, when he is not in the state of Ihram. A pilgrim exposes himself to a struggle and exhaustion in order to fulfil his goal of attaining patience and tolerance. However, even in the fulfilment of these commands prophet pbuh taught Gentleness, leniency and tranquillity when he stated:

The Prophet pbuh heard people harshly urge and beat camels upon leaving Muzdalifah, during hajj and he remarked:

“O people, be tranquil, because it is not hastiness that indicates righteousness.”

Even in the midst of the hassle of millions of people trying to complete all parts of the hajj duties, selflessness, sacrifice, gentleness and politeness stand out as the ultimate acts of piety and righteousness and not the rituals themselves-this is the message of Islam and indeed that of Hajj.

OTHER ESSENTIAL READINGS



Booklets

1. The Quran
2. The Book That Shook The World
3. World's First Written Constitution
4. The Sharia Law
5. The Purpose Of Life
6. The People Of The Book
7. What Is Islam?
8. The Concept Of God In Islam
9. Jesus In Quran
10. Did Jesus Predict Coming Of Muhammad?
11. Common Misconceptions About Islam
12. Is There A Creator?
13. Women In Islam
14. The Hijab
15. Scientific Miracles Mentioned In The Quran
16. Message To Mankind
17. Islam's Solution To Terrorism
18. Islam For The 21st Century
19. Muhammed pbuh The True Role Model
20. Muhammed pbuh As A Teacher
21. Morals And Manners Of Muhammed pbuh
22. Marriage-Relevance And Importance
23. For Those Who Reflect
24. Salah-Islamic Prayer
25. Fasting In Islam
26. Hajj-The Islamic Pilgrimage
27. Islam Has No Clergy
28. Islam Against Sectarianism
29. Concept Of Halal & Haram In Islam
30. What Is Bank Interest And Riba?
31. Is There Life After Death?
32. What Is Zakah?
33. Role Of Masjid And Imam
34. What Is Shahdah?
35. The Wakeup Call
36. Islam Against Racism
37. Remembrance Of God
38. The Book Of Prayers
39. Etiquettes In Islam
40. The Rights Of Parents And Children
41. Beautiful Stories Of Prophet Muhammed pbuh For Children - Book 1
42. Moral Stories For Children - Book 2
43. The Book Of Manners For Children - Book 3
44. Islam For Children
45. The New Muslim Book

