



Islam Against Racism

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CONTENTS

Islam Against Racism	2
Racist Ideology	4
A Global Issue	5
Where does Racism Happen?	7
Islamic Perspective on Race	8
Prejudice Within Muslims	14
How Islam Rid Racism	17

Islam Against Racism

Racism is the practice of discriminating against people based on their race, national or ethnic background. Although old prejudices often live on, most people will agree that racism is unacceptable.

Someone who practices racism is called a racist. Racism comes from the idea that the different races are intrinsically different. Its racism when a white person discriminates against a black person, just as its racism if a Japanese person discriminates against a German person. Any and every person who holds such prejudicial view about any other person or group would classify as a racist.

The origin of the root word "race" is not clear. Linguists generally agree that it came to the English language from Middle French, but there is no such agreement on how it came into Latin-based languages, generally. A recent proposal is that it derives from the Arabic ra's, which means "head, beginning, origin" or the Hebrew rosh, which has a similar meaning.

Racism is the belief that a particular race is superior or inferior to another, that a person's social and moral traits are predetermined by his or her inborn biological characteristics. Racial separatism is the belief, most of the time based on racism, that different races should remain segregated and apart from one another.

Racism has existed throughout human history. It may be defined as the hatred of one person by another — or the belief that another person is less than human — because of skin colour, language, customs, place of birth or any factor that supposedly reveals the basic nature of that person. It has influenced wars, slavery, the formation of nations, and legal codes.

During the past 500-1000 years, racism on the part of Western powers toward non-Westerners has had a far more significant impact

on history than any other form of racism (such as racism among Western groups or among Easterners, such as Asians, Africans, and others). The most notorious example of racism by the West has been slavery, particularly the enslavement of Africans in the New World (slavery itself dates back thousands of years). This enslavement was accomplished because of the racist belief that Black Africans were less fully human than white Europeans and their descendants.

This belief was not "automatic": that is, Africans were not originally considered inferior. When Portuguese sailors first explored Africa in the 15th and 16th centuries, they came upon empires and cities as advanced as their own, and they considered Africans to be serious rivals. Over time, though, as African civilizations failed to match the technological advances of Europe, and the major European powers began to plunder the continent and forcibly remove its inhabitants to work as slave labourers in new colonies across the Atlantic, Africans came to be seen as a deficient "species," as "savages."

To an important extent, this view was necessary to justify the slave trade at a time when Western culture had begun to promote individual rights and human equality. The willingness of some Africans to sell other Africans to European slave traders also led to claims of savagery, based on the false belief that the "dark people" were all kinsmen, all part of one society — as opposed to many different, sometimes warring nations.

All of these arguments are based on a false understanding of race; in fact, contemporary scientists are not agreed on whether race is a valid way to classify people. What may seem to be significant "racial" differences to some people — skin colour, hair, facial shape — are not of much scientific significance. In fact, genetic differences within a so-called race may be greater than those between races. One philosopher writes: "There are few genetic characteristics to be found in the population of England that are not found in similar proportions in Zaire or in China....those differences that most deeply affect us in

our dealings with each other are not to any significant degree biologically determined."

Racist Ideology

The ideology underlying racist practices often includes the idea that humans can be subdivided into distinct groups that are different due to their social behaviour and their innate capacities as well as the idea that they can be ranked as inferior or superior. Historical examples of institutional racism include the Holocaust, the apartheid regime in South Africa, slavery and segregation in the United States, and slavery in Latin America. Racism was also an aspect of the social organization of many colonial states and empires.

While the concepts of race and ethnicity are considered to be separate in contemporary social science, the two terms have a long history of equivalence in both popular usage and older social science literature. "Ethnicity" is often used in a sense close to one traditionally attributed to "race": the division of human groups based on qualities assumed to be essential or innate to the group (e.g. shared ancestry or shared behaviour).

Therefore, racism and racial discrimination are often used to describe discrimination on an ethnic or cultural basis, independent of whether these differences are described as racial. According to a United Nations convention on racial discrimination, there is no distinction between the terms "racial" and "ethnic" discrimination.

The UN convention further concludes that superiority based on racial differentiation is scientifically false, morally condemnable, socially unjust and dangerous, and there is no justification for racial

discrimination, anywhere, in theory or in practice. [*International Convention on the Elimination of All Forms of Racial Discrimination*". Office of the United Nations High Commissioner for Human Rights. Retrieved December 23, 2011.]

A Global Issue

Sociologists, in general, recognize "race" as a social construct. This means that, although the concepts of race and racism are based on observable biological characteristics, any conclusions drawn about race on the basis of those observations are heavily influenced by cultural ideologies. Racism, as an ideology, exists in a society at both the individual and institutional level.

While much of the research and work on racism during the last half-century or so has concentrated on "white racism" in the Western world, historical accounts of race-based social practices can be found across the globe. Thus, racism can be broadly defined to encompass individual and group prejudices and acts of discrimination that result in material and cultural advantages conferred on a majority or a dominant social group.

So-called "white racism" focuses on societies in which white populations are the majority or the dominant social group. In studies of these majority white societies, the aggregate of material and cultural advantages is usually termed "white privilege".

Some sociologists also argue that, particularly in the West where racism is often negatively sanctioned in society, racism has changed from being a blatant to a more covert expression of racial prejudice. The "newer" (more hidden and less easily detectable) forms of racism—which can be considered embedded in social processes and structures—are more difficult to explore as well as challenge. It has been suggested that, while in many countries overt or explicit racism

has become increasingly taboo, even among those who display egalitarian explicit attitudes, an implicit or aversive racism is still maintained subconsciously.

This process has been studied extensively in social psychology as implicit associations and implicit attitudes, a component of implicit cognition. Implicit attitudes are evaluations that occur without conscious awareness towards an attitude object or the self. These evaluations are generally either favourable or unfavourable. They come about from various influences in the individual experience. Implicit attitudes are not consciously identified (or they are inaccurately identified) traces of past experience that mediate favourable or unfavourable feeling, thought, or action towards social objects. These thoughts, feelings or actions have an influence on behaviour of which the individual may not be aware.

Therefore, subconscious racism can influence our visual processing and how our minds work when we are subliminally exposed to faces of different colours. In thinking about crime, for example, social psychologist Jennifer L. Eberhardt (2004) of Stanford University holds that, "blackness is so associated with crime you're ready to pick out these crime objects." Such exposures influence our minds and they can cause subconscious racism in our behaviour towards other people or even towards objects. Thus, racist thoughts and actions can arise from stereotypes and fears of which we are not aware.

The current scenario created by the world media hype about Muslims being labelled as terrorists is a classical example of this wide spread stereotyping and acceptable discrimination of a whole community based on their religion. The same crime when committed by a Caucasian or a nonmuslim will be labelled as a crime or blamed on his being mentally unwell whereas if the culprit belongs to a Muslim

community then he is not only named by his religion but the bias in presenting him as a Muslim instead of just another criminal is clearly visible and apparent to one and all!

Where does Racism Happen?

Racism can happen just about anywhere. Research indicates that the places where racism is experienced most frequently include in the neighbourhood, shops, and in the workplace. It can emerge in other spaces such as on public transport, sporting events or at schools.

Expressions of racism can also be found in media. This happens when, for example, racial groups are represented in an unfair or negative light in news reports or commentary. Many regard the lack of cultural diversity represented in media as another form of racism.

In recent years, racism has become a particular problem online. Whether it is offensive comments on social media, inflammatory memes or hateful videos shared online, cyber-racism has had a significant impact on the growth of racist attitudes. Those spreading racist messages can often do so with the benefit of anonymity. Racism causes harm to those who are on the receiving end. It hurts individuals, communities and our society at large.

Studies show that experiencing racism has profound effects on people's health and welfare. The effects can include feelings of sadness and anger, even anxiety and depression. The regular experience of racism can lead to people withdrawing from work or study, and diminish their quality of life.

It can also hurt people's freedom and dignity. Those who endure racism can be made to feel they have less freedom, or are second-class citizens. In a diverse country such as UK, the effects of racism aren't confined to individuals. It has the potential to affect all of us. Racial hostility creates a society where people don't trust and respect each other. It challenges our society's values of equality and fairness.

Islamic Perspective on Race

The guiding principle of Islam is the single origin and unity of all mankind. The Quran clarifies:

“Human beings, We created you all from a single male and a female, and made you into nations and tribes so that you may know one another. Verily the noblest of you in the sight of God is the most God-fearing of you. Surely God is All-Knowing, All-Aware. (49:13)

In this verse the whole of mankind has been addressed to reform it of the great evil that has always been causing universal disruption in the world, that is, the prejudices due to race, colour, language, country, and nationality. On account of these prejudices man in every age has generally been discarding humanity and drawing around himself some small circles and regarding those born within those circles as his own people and those outside them as others. These circles have been drawn on the basis of accidental birth and not on rational and moral grounds.

In some cases their basis is the accident of being born in a particular family, tribe, or race, and in some particular geographical region, or in a nation having a particular colour or speaking a particular language. Then the discrimination between one's own people and others is not only confined to this that those who are looked upon as one's own people are shown greater love and cooperation than

others, but this discrimination has assumed the worst forms of hatred, enmity, contempt and tyranny.

New philosophies have been propounded for it, new religions invented, new codes of law made and new moral principles framed; so much so that nations and empires have made this distinction a permanent way of life with them and practiced it for centuries. The Jews on this very basis regarded the children of Israel as the chosen people of God and even in the practice of their religious rites looked upon the non-Jews as inferior to the Jews in rights and rank.

This very discrimination gave birth to class distinctions (varnashrama) among the Hindus according to which superiority of the Brahmins was established, all other human beings came to be regarded as inferior and unclean and the shudras cast into the depths of disgrace and degradation.

Every person can see for himself even in this 21st century what atrocities have been committed against the people in Africa and America on account of the distinction between the white and the black. The treatment that the Europeans meted out to the Red Indian race in America and to the weak nations of Asia and Africa had the same concept underlying it. They thought that the rights and property and honour of all those who had been born outside the frontiers of their own land and nation were lawful for them and they had the right to plunder and take them as their slaves and exterminate them if need be.

The worst examples of how the nationalism of the western nations has turned one nation against the others and made it their bloodthirsty enemy have been seen in the wars of the recent past and are being seen even in the present time. In particular, if what was manifested by the racism of the Nazi Germany and the concept of the superiority of the Nordic race in the last World War is kept in view. One can easily judge how stupendous and devastating is the error for whose reform this verse of the Quran was revealed.

In this brief verse, God has drawn the attention of all mankind to three cardinal truths:

- (1) The origin of all of you is one and the same. Your whole species has sprung up from one man and one woman. All your races that are found in the world today are, in fact, the branches of one initial race that started with one mother and one father. In this process of creation there is no basis whatsoever for the divisions and distinctions in which you have involved yourselves because of your false notions.

One God alone is your Creator. Different men have not been created by different gods. You have been made from one and the same substance. It is not that some men have been made from some pure and superior substance and some other men from some impure and inferior substance. You have been created in one and the same way; it is not also so that different men have been created in different ways. And you are the offspring of the same parents; it is not that in the beginning there were many human couples which gave birth to different populations in the different regions of the world.

- (2) In spite of being one in origin, it was natural that you should be divided into nations and tribes. Obviously, all the men on the earth could not belong to one and the same family. With the spread of the race it was inevitable that countless families should arise, and then tribes and nations should emerge from the families. Similarly, it was inevitable that after settling in different regions of the earth, there should be differences of colours, features, languages and ways of living among the people, and it was also natural that those living in the same region should be closer in affinity and those living in remote regions not so close.

But this natural difference never demanded that distinctions of inequality, of high and low, of noble and mean, should be established on its basis, that one race should claim superiority over the other, the people of one colour should look down upon the people of other colours, and that one nation should take preference over the other without any reason. The Creator had divided the human communities into nations and tribes for that was a natural way of cooperation and distinction between them.

In this way alone could a fraternity, a brotherhood, a tribe and a nation combine to give birth to a common way of life and to cooperate with each other in the affairs of the world. But it was all due to satanic ignorance that the differences among mankind created by God to be a means of recognition, were turned into a means of mutual boasting and hatred, which led mankind to every kind of injustice and tyranny.

(3) The only basis of superiority and excellence that there is, or can be, between man and man is that of moral excellence. As regards birth, all men are equal, for their Creator is One, their substance of creation is one, and their way of creation is one, and they are descended from the same parents. Moreover, a person born in a particular country, nation, or clan is just accidental. Therefore, there is no rational ground on account of which one person may be regarded as superior to the other. The only quality that gives one person edge over the other is his or her superior moral conduct and to be more God-conscious, a greater avoider of evils, and a follower of the ways of piety and righteousness. Such a man, whether he belongs to any race, any nation and any country, is valuable and worthy on account of his personal merit. And the one who is reverse of him in character is in any case an inferior person whether he is black or white, born in the east or the west.

These same truths that have been stated in this brief verse of the Quran have been explained in greater detail by the Prophet (peace be upon him) in his addresses and traditions. In the speech that he made on the conquest of Makkah, after going round the Kabah, he said:

“Thank God Who has removed from you the blemish of ignorance and its arrogance. O people, men are divided into classes: the pious and righteous, which are honourable in the sight of God, and the sinful and vicious, who are contemptible in the sight of God, whereas all men are the children of Adam and Adam had been created by God from clay”. (Bayhaqi, Tirmidhi).

On the occasion of the Farewell Pilgrimage, in the midst of the Tashriq days, he addressed the people, and said:

“O people, be aware: your God is One. No Arab has any superiority over a non-Arab, and no non-Arab any superiority over an Arab, and no white one has any superiority over a black one, and no black one any superiority over a white one, except on the basis of taqwa (piety). The most honourable among you in the sight of God is he who is the most pious and righteous of you. Say if I have conveyed the Message to you? And the great congregation of the people responded, saying: Yes, you have, O Messenger of God. Thereupon the Prophet (peace be upon him) said: Then let the one who is present convey it to those who are absent”. (Bayhaqi).

In a Hadith he has said:

“You are all the children of Adam, and Adam was created from the dust. Let the people give up boasting of their ancestors, otherwise

they will stand more degraded than a mean insect in the sight of God". (Bazzar).

In another Hadith the Prophet (peace be upon him) said:

"God will not inquire about your lineage on the Day of Resurrection. The most honourable in the sight of God is he who is most pious". (Ibn Jarir).

In still another Hadith he said:

"God does not look at your outward appearances and your possessions but He sees your hearts and your deeds" (Muslim)

These teachings have not remained confined to mere words only but Islam has practically established a universal brotherhood of the believers on the basis, which does not allow any distinction on account of colour, race, language, country and nationality which is free from every concept of high and low, clean and unclean, mean and noble, which admits all human beings with equal rights, whether they belong to any race and nation, any land or region.

Even the opponents of Islam have to admit that no precedent is found in any religion and any system of the success with which the principle of human equality and unity has been given practical shape in the Muslim society, nor has it ever been found. Islam is the only religion which has welded and combined innumerable races and communities scattered in all corners of the earth into one universal Ummah (Community).

Prejudice Within Muslims

Islam is the most anti-racist and anti-prejudicial way of life. Islamic history testifies to the openness Muslims have shown towards people of different cultures and religions. Within their own ranks, sincere and practicing Muslims have always kept their hearts and minds open to their brethren, no matter what their background.

Yet, there is a problem in the Ummah today. Prejudices are not the problems of others. They have become the very sad reality amongst a number of Muslims as well.

'I never considered a non-Arab equal to me,' a sister once remarked. 'I know it's wrong, but in the place I grew up in, that was how we grew up thinking.' She had grown up in a country considered "Islamic"!

This is not just on the level of small minority Muslim communities in non-Muslim lands. It is also a problem in "Islamic" countries as well. Years of nationalism in theory and practice have diminished the powerful universality Muslims cherished in their societies.

In this connection, a misunderstanding also needs to be removed. In the case of marriage, the importance that Islamic law gives to kufu (likeness of status) has been taken by some people in the sense that some brotherhoods are noble and some mean, and matrimonial relations between them are objectionable. But this, in fact, is a wrong idea. According to the Islamic law, any Muslim man can marry any Muslim woman, outside the familial relations disallowed. Sadly Muslim communities indulge in discrimination on the basis of a person belonging to one or the other social classes and families to the extent that they would not intermarry in certain families and tribes!

This is the worst disobedience and breach of God's commands and the Sunnah of Prophet pbuh.

The standards of high and low that the people have set up of their own accord are not acceptable to and approved by God. May be that the one who has been regarded as a man of high rank in the world is declared as the lowest of the low in the final judgment of God, and maybe that the one who has been looked upon as a very low person here, attains to a very high rank there.

The real importance is not of the status of the world but of the honour and respect that one will receive from God.

We know the Prophet married women across ethnic lines, and therefore, in Islam, there is no ethnic bar to marriage. He also made it very clear, in his last sermon, that superiority in Islam is not based on blackness, whiteness, Arabness or the lack of it.

Contrast this with, for instance, the Hindu caste system, under which inter-caste marriage is prohibited. Sadly, such Hindu notions still influence a number of ignorant Muslims in South Asia who will not, for instance, marry outside if they are Syed (claim lineage to the Prophet), Sheikh (a business community) or across tribal lines if they come from the "Khans," "Moghuls" or "Jats".

While some Muslims may justify this as simply a measure to ensure compatibility between husband and wife, it is absolutely incorrect from an Islamic point of view to discriminate upright Muslims on this basis.

Prophet pbuh warned against such discrimination and casteism in the following hadith:

Prophet (peace be upon him) said:

“If there comes to you one whose religious commitment and character pleases you, then marry [your female relative who is under

your care] to him, for if you do not do that, there will be chaos on earth and much corruption.” (Tirmidhi 1084)

We can see this chaos in the form of struggles that people find themselves in by not having access to God conscious people in their own families or classes and they not being willing to marry the righteous men or women from families, tribes and groups considered by them in their self styled and ignorant presumptions as inferior!

Abu Hurairah related that the Prophet pbuh said:

“Men choose women for four reasons: for their money, for their rank, for their beauty and for their Deen (way of life), but marry for Deen and you will succeed” (Bukhari, Muslim).

This of course, applies to women as well. However, Deen or Islamic way of life it seems is not always foremost in the minds of many people. In fact, it's probably the last factor on too many Muslims' list. This is why the priorities must be set right in order to benefit from our decisions in the long run.

Laws and customs are the other areas of prejudice within the Muslim communities sadly!

There are a number of countries in the Muslim world, in which racism and prejudice are in full swing and justified by laws or social norms and customs. These seek to exclude and shun “others” on the basis of ethnicity and in some cases, race.

For instance, in certain countries, it is not permissible for children to study at a post-secondary level, even if their parents have been living or working in the country for a number of years. This is usually because of their national origin.

In other countries, discrimination is used to exclude those who are not the original inhabitants of the land from citizenship.

Discrimination extends to the field of employment as well. In some "Muslim" countries, workers of one national origin are paid less than others although they may excel in their skills, education, and experience. It has been noted that a white or black person carrying an American and European passport gets better pay than a person of Asian origin carrying the same passport. Written and unwritten laws in some Arab countries prohibit Arab women from marrying a non-Arab and the list of prejudices and discriminations go on and on!

How Islam Rid Racism

When Prophet pbuh conquered Makkah he said:

"This day, there is no vengeance against you and you are all free." "This day" he proclaimed, "I trample under my feet all distinctions of superiority between man and man, all hatred between man and man." (Bukhari)

Prophet pbuh destroyed all idols of prejudice, discrimination injustice and racial rancour. The principles of universal brotherhood and doctrine of the equality of mankind which he proclaimed represents one very great contribution of Muhummed pbuh to the social uplift of humanity. All great religions have preached the same doctrine but the prophet of Islam had put this theory into actual practice and its value will be fully recognized, perhaps centuries hence, when international consciousness being awakened, racial prejudices may disappear and greater brotherhood of humanity come into existence.

Miss. Sarojini Naidu speaking about this aspect of Islam says,

"It was the first religion that preached and practiced democracy; for in the mosque, when the minaret is sounded and the worshipers are gathered together, the democracy of Islam is embodied five times a

day when the peasant and the king kneel side by side and proclaim, God alone is great." The great poetess of India continues, "I have been struck over and over again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian and Indian and a Turk in London, it matters not that Egypt is the motherland of one and India is the motherland of another."

When the Quran speaks of doing good (Ehsaan in Quranic language), it actually places it next to worship itself (examples include 2/83, 4/36, 6/151 and 17/23). Interestingly, there are no racial or even religious boundaries and distinctions when it comes to doing good. One is to help parents, the poor, the orphans, travellers and neighbours, regardless of their race, colour, ethnicity or religion!

The Quran is even stronger in its emphasis of the fraternity of humanity. It uses the phrase "ummatan wahida" (one nation – Chapter 2 Verse 213) to describe the essence of humanity. This is our natural state, to be one nation comprising all of humanity.

Prophet pbuh had definitively stated in a hadith in the Abu Dawood collection:

"He is not one of us who calls for Asabiyyah (tribalism/nationalism) or who fights for Asabiyyah, or who dies for Asabiyyah."

The Quran goes one step further and declares that God has dignified the children of Adam, all human beings in the world, with blessed provisions such as reason, intelligence, and empathy.

"We have certainly honoured the children of Adam and carried them on the land and sea and provided good things for them, and We favoured them over much of what We created, with decisive preference" (17:70)

The Quran goes on to explain that the difference of cultures and languages is a sign of God's power of creation and artistry and something that should be celebrated as it is desired but God.

Therefore multiculturalism is not something to be tolerated but it calls for celebration as it is assign of God's mercy and compassion:

"Among His signs is the creation of the heavens and the earth and the diversity of your languages and your colours. Verily, in that are signs for people of knowledge" (30:22)

Prophet pbuh said:

"A man might say to another man, 'I am nobler than you,' yet no one is nobler except by his God consciousness" (al-Adab al-Mufrad)

"O people, God has removed the slogans of ignorance from you and the exaltation of its forefathers. The people are only two kinds: either a righteous, God-fearing believer dignified to God, or a wicked, miserable sinner insignificant to God. The people are all the children of Adam and Adam was created from dust. God said: O people, We have created you male and female and made you into nations and tribes that you may know one another. Verily, the most noble to God is the most righteous of you. (49:13)" (Tirmidhi)

Every year, during the Hajj, the world witnesses the wonderful spectacle of this international Exhibition of Islam in levelling all distinctions of race, colour and rank. Not only the Europeans, the African, the Arabian, the Persian, the Indians, the Chinese all meet together in Medina as members of one divine family, but they are clad in one dress every person in two simple pieces of white seamless cloth, one piece round the loin the other piece over the shoulders, bare head without pomp or ceremony, repeating

"Here am I O God; at thy command; thou art one and alone; Here am I."

Thus there remains nothing to differentiate the high from the low and every pilgrim carries home the impression of the international significance of Islam.

In the opinion of Prof. Hurgronje

"The league of nations founded by prophet of Islam put the principle of international unity of human brotherhood on such Universal foundations as to show candle to other nations." In the words of same Professor "the fact is that no nation of the world can show a parallel to what Islam has done the realization of the idea of the League of Nations."

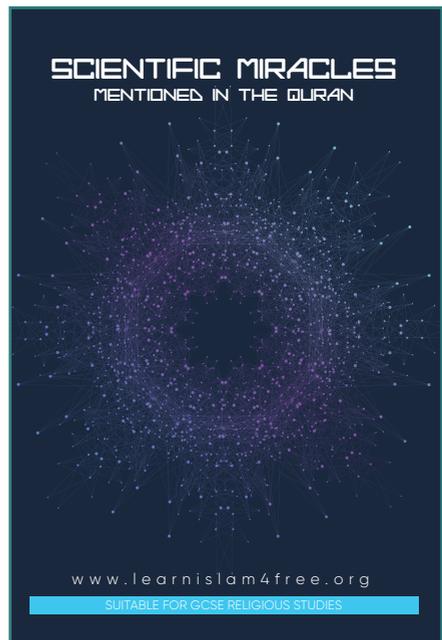
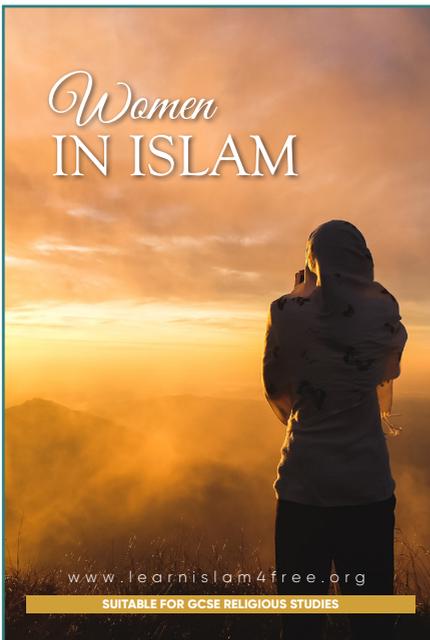
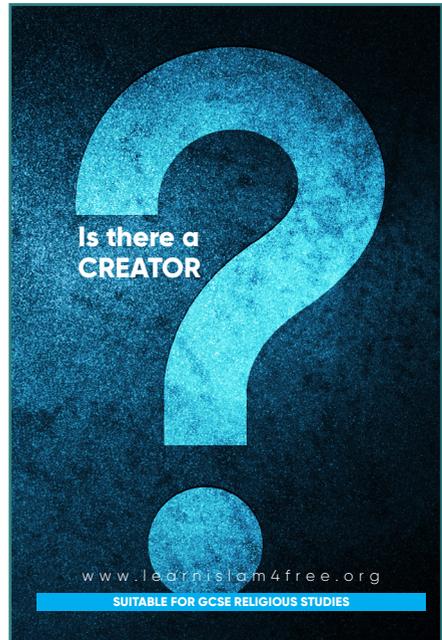
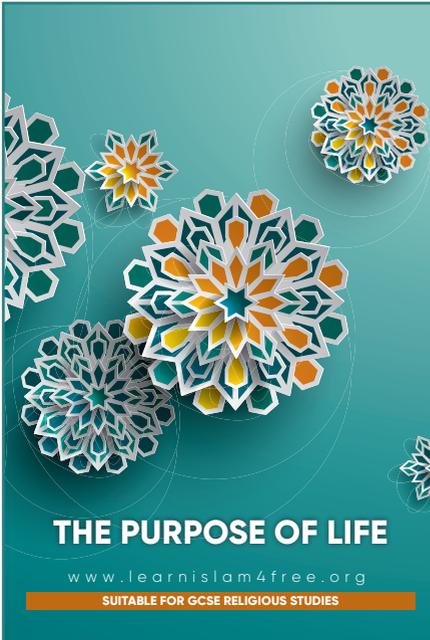
Islam established a true universal brotherhood and the Prophet pbuh made sure of rooting out racism from its very bud and core! The Prophet pbuh would rebuke his companions if they ever denigrated people because of their race, lineage, or status. In one well-known incident, he sternly criticized his companion Abu Dharr for disrespecting Bilal because he was of African descent and had dark skin colour.

He brilliantly negated racism in his following saying:

"Whoever is slow to good deeds will not be hastened by his lineage"
(Muslim 2699)

There is no goodness in racism and the mere race of a person can bring no goodness to any individual on its own-this is the message of Islam for any racist bigot anywhere in the world!

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

