

The book of Prayers

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The book of prayers

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P R O J E C T

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THE BOOK OF PRAYERS

Our life in this world is characterized by fluctuating conditions and situations making us either happy or at times sad. There is no even keel always and no one experiences perpetual bliss or misery. Life by its very nature is a test-having as well as not having wealth is part of the test.

God says:

“He is the One that has created Life and Death in order to test who amongst you is best in conduct.” (Qur’an, 67:2)

Pleasant and favourable conditions demand us to be grateful and humble whilst the adverse conditions require us to be patient and to seek God’s help.

As Believers we ought to believe that every situation is a manifestation of the Will of God. What has passed us was not meant to befall us and what has befallen us was not meant to pass us. Assistance comes with patience, relief after affliction and ease after difficulty (Tirmidhi).

Our faith and belief is tested when we undergo difficulties and afflictions. These difficulties may be physical, emotional, financial and/or psychological. This is borne out by the following verse: *“Verily We will test you with some fear, hunger, and loss of wealth, life or the fruits (of your labour).”* (Qur’an, 2:155)

These adverse conditions may at times be upon an individual, a family, and a community or upon a large section of the Ummah as is the current case of Kashmir, Palestine, Syria, Afghanistan and Myanmar. Muslims believe in Islam and making supplication or Dua

to God Almighty is what is considered as a weapon in their hands to solve their problems. The problem however is that Dua for us has become just a ritual and not a final resort after all the options and the means have been exhausted. Dua, according to a Hadith, has the unique ability to change destiny (Tirmidhi).

All the Prophets (peace be upon them), as we find in Qur'an, resorted to supplications as their ultimate 'weapon' to solicit God's help when all their efforts would fail while reforming nations in their respective hostile environments.

A very poignant example of this is the incident of the Prophet Noah (peace be upon him). God Almighty mentions the incident in the following words,

"The people of Noah denied and they belied Our Servant and said, 'He is a madman' and threatened him. He therefore supplicated to his Lord (saying), 'I am overpowered! Assist me?' We therefore opened the gates of Heaven, with water flowing furiously. (And) We caused springs to gush out from the earth, so that the two waters met in a quantity that had been destined" (54:9-12)

The above verses in the original Arabic language are very powerful and conjure up an image of vast volumes of waters gushing forth profusely from both the earth and the skies until the earth was waterlogged. All those who had ridiculed the Messenger were drowned in that deluge.

We can safely say that the Prophets (peace be upon them), in discharging their responsibility of calling toward the path of the Creator, qualified for His assistance. And the action that motioned this assistance in favour of the Prophets (peace be upon them) was that of lifting their hands up in Dua.

At the time of the battle of Badr, with the future of Islam under threat, when a small ill equipped band of 313 Muslims faced an army of 1,000 well armed men, the Noble Messenger of God (peace be upon him) spent the entire night on the eve of the battle begging and supplicating unto God for His assistance and God Almighty the following day granted the greatest victory in the annals of Islamic history.

In another such incident, when Sultan Salah Al-din Ayyubi received news of the Crusader's ships sailing toward them with reinforcements, he retired to the masjid and spent the night in prayer, beseeching and begging God Almighty's assistance. In the Morning Prayer, he told a pious man,

"Please make Dua, so that the enemy ships left the shores carrying reinforcements." The person replied, "Don't fear, O Salah Al-Din. Verily the tears of the night have drowned the enemy ships." Short while later news was received that the ships had sunk.

Such is the power of Dua which has been rightfully referred to by scholars as the 'weapon' of a believer.

In a Hadith, it is mentioned that *'Dua is the essence of worship.'* (Musnad Ahmed & Tirmidhi)

In fact in another Hadith it is mentioned that, *'Dua is worship.'* (Sunan Abu Dawood)

If one ponders and reflects on the above Hadith one will realize that they are very clear, definite and absolute statements. How is it that we give so little attention to that described as both the 'essence' of worship as well as worship itself?

The reason for this is because we tend to look at the outward form of Dua which, when compared to other's acts of Ibaadah (worship) is 'less strenuous' and 'exertive' in terms of time, place, language and

physical exertion. While there are conducive and opportune moments when Duas are accepted in relation to the above there are no restrictions or specifications on the act of Dua. Dua can be made at any time, in any place, in any language, when a woman is in her menses and also in a state of ceremonial impurity.

Dua is the ultimate form of Abdiya (Bondsman-ship) in that it is an expression of one's total dependence on God Almighty knowing that every single condition — good or bad, happy or sad, benefit or loss, wealth or poverty — is exclusively in the hands of God Almighty and that He alone is the ultimate Causer of causes. With Him are the keys to His unlimited and unending treasures.

Dua is that act which 'connects' the slave to his Master. The slave lifts his hands as begging bowls in an expression of begging as a beggar does.

"O mankind! It is you who stand as beggars in your relation to God, and it is God Who is Free of all wants, worthy of all praise" (35:15)

In all humility, with an attentive heart, having full hope in his Creator, Maker, Sustainer and Cherisher, one attracts the gaze of the mercy of the Master Who feels shy in turning His slave away empty handed (Tirmidhi, Ahmed, Abu Dawood).

If it is not in the nature of a mother to turn her child away empty handed no matter how disobedient a child may be, how is it possible that the One who is the most merciful and who has placed mercy in the hearts of all mothers turns away His slave, empty handed?

How is it possible for the One Who becomes angry when His slaves do not supplicate to Him not to be happy when they do? (Sunan Ibn Majah)

Continuously turning to God Almighty in Dua is a sign of one's conviction in Him and the more one turns to Him, the more one's

faith increases. Dua is a condition of the heart and conversation with one's Maker in the language of one's choice. A Hadith says, Dua is a means of beseeching God Almighty for the fulfilment of all our needs no matter how mundane or insignificant it may be; or significant or catastrophic as facing overwhelming odds in the battlefield or severe form of illnesses (Tirmidhi).

In the vocabulary of Islam, there are no such words as impossible, unattainable and/or insurmountable. Dua in times of ease is gratifying and engenders humility while at the same time it serves as an assurance of our Duas being accepted in times of difficulty, according to Tirmidhi.

Dua in times of difficulty, accompanied by the shedding of tears is uplifting, invigorating and assuring. It cleanses; refreshes and provides solace and relief to a broken heart.

In current times as individuals we are faced with so many tribulations and internationally, the Ummah is faced with crises across the globe that, at times we cannot help but feel helpless, frustrated and depressed. In such times we have the choice of negotiating these hurdles all by ourselves or through voicing our dissent by petitioning the 'powers' that be or to utilize the most powerful 'weapon' at the disposal of every Believer — Dua, and stand up before God Almighty and to petition Him for His help as He alone is the one who has the power over everything and every situation.

Let us look at some of the most prominent prayers (Duas) that Prophet pbuh used to make and teach his companions:

'Aisha reported:

The Messenger of God liked comprehensive supplications or (Al-Jawami' - i.e., supplications with very few words but comprehensive in meanings), and discarded others. [Abu Dawud].

Anas reported:

The supplication most often recited by the Prophet was:

"Allahumma atina fid-dunya hasanatan, wa fil-akhirati hasanatan, wa qina 'adhab-annar (O our Lord! give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire)." (Bukhari)

'Abdullah bin Mas'ud reported:

The Prophet pbuh used to supplicate:

"Allahumma inni as'alukal-huda, wat-tuqa, wal-'afafa, wal-ghina (O God! I beseech You for guidance, piety, chastity and contentment)." [Muslim].

Dua For New Muslims:

Tariq bin Ashyam reported:

"Whenever a man entered the fold of Islam, the Prophet pbuh would show him how to perform Salah and then direct him to supplicate: "Allahumm-aghfir li, warhamni, wa-hdini, wa 'afini, warzuqni (O My Lord! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation)." [Muslim].

In another narration Tariq said: A man came to the Prophet and said to him: "O Messenger of God! What shall I say if I want to pray to my Lord?" He said,

"Say: 'Allahumma-ghfir li, warhamni, wa 'afini, warzuqni (My Lord! Forgive me, have mercy on me, protect me and provide me with sustenance).' Surely, this supplication is better for you in this life and in the Hereafter."

Direct Hearts to Obedience

The Messenger of God supplicated:

"Allahumma musarrifal-qulubi, sarrif qulubana 'ala ta'atika

(My Lord! Controller of the hearts, direct our hearts to Your obedience)." [Muslim].

Shahr bin Haushab reported:

I asked Umm Salamah "O Mother of the Believers! Which supplication did the Messenger of God pbuh make frequently when he was in your house?" She said: "He supplicated frequently:

'Ya muqallibal-qulubi, thabbit qalbi 'ala dinika

(O Controller of the hearts make my heart steadfast in Your way of life)." [Tirmidhi].

Abu Hurairah reported:

The Prophet pbuh said,

"Seek refuge in God against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies." (Bukhari)

Abu Hurairah reported:

The Messenger of God used to say:

"Allahumm-aslih li diniyalladhi huwa 'ismatu amri, wa aslih li dunyaya-llati fiha ma'ashi, wa aslih li akhirati-llati fiha ma'adi, waj'alil-hayata ziyadatan li fi kulli khair, waj'alil-mauta rahatan li min kulli sharrin

(My Lord, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil)." [Muslim].

'Ali reported:

The Messenger of God said to me, "*Recite: 'Allahumma-hdini wa saddidni*

(My Lord! Direct me to the Right Path and make me adhere to the Straight Path)." Another narration is: "*Allahumma inni as'aluk-alhuda was-sadad (I beg You for guidance and uprightness).*" [Muslim]

Anas reported:

The Messenger of God pbuh used to supplicate:

"Allahumma inni a'udhu bika minal-ajzi wal- kasali, wal-jubni wal-harami, wal-bukhli, wa a'udhu bika min 'adhabil- qabri, wa a'udhu bika min fitnatil-mahya wal-mamat

[My Lord! I seek refuge in You from helplessness, indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death]."

Another narration adds: "wa dala'id-daini wa ghalabatir-rijal (And from the burden of indebtedness and the tyranny of men)." [Muslim]

Abu Bakr reported:

I requested the Messenger of God pbuh to teach me a supplication which I could recite in my Salah (prayer). Thereupon he said,

"Recite: 'Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh- dhunuba illa Anta, faghfir li maghfiratan min 'indika, warhamni, innaka Antal-Ghafur-ur-Rahim

(My Lord! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate)." [Bukhari]

Abu Musa reported:

The Prophet pbuh used to supplicate:

"Allahumm-aghfir li khati'ati, wajahli, wa israfi fi amri, wa ma Anta a'lamu bihi minni. Allahumm-aghfir li jiddi wa hazli, wa khata'i wa 'amdi, wa kullu dhalika 'indi. Allahumm-aghfir li ma qaddamtu wa ma akhkhartu, wa ma asrartu, wa ma a'lantu, wa ma Anta a'lamu bihi minni. Antal-Muqaddimu, wa Antal-Mu'akhhiru; wa Anta 'ala kulli shai'in Qadir

(My Lord! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O God! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O God! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are

better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire and You are Omnipotent)." [Bukhari]

'Aisha reported:

The Prophet pbuh used to supplicate (in these words):

"Allahumma inni audhu bika min sharri ma 'amiltu, wa min sharri ma lam a'mal

(My Lord! I seek refuge in You from the evil of that which I have committed and the evil of that which I have omitted)." [Muslim]

'Abdullah bin 'Umar reported:

The Messenger of God pbuh used to supplicate thus:

"Allahumma inni a'udhu bika min zawali ni'matika, wa tahawwuli 'afiyatika, wa fuja'ati niqmatika, wa jami'i sakhatika

(My Lord! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You)." [Muslim].

Ibn 'Abbas reported:

The Messenger of God pbuh used to supplicate:

"Allahumma laka aslamtu, wa bika amantu, wa 'alaika tawakkaltu, wa ilaika anabtu, wa bika khasamtu, wa ilaika hakamtu. Faghfir li ma qaddamtu, wa ma akh-khartu, wa ma asrartu wa ma a'lantu, Antal-Muqaddimu, wa Antal-Mu'akhhiru, la ilaha illa Anta

(My Lord! to You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I contend my adversaries and from You I seek judgement. O God! Grant me forgiveness for the faults which I made in past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah, and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You)." Another narration adds: *"La hawla wa la quwwata illa billah (There is no strength to resist evil and no power to do good except through God)."* [Bukhari]

Refuge From Trials

'Aisha reported:

The Prophet pbuh used to supplicate:

"Allahumma inni a'udhu bika min fitnatin-nari, wa 'adhabin-nari, wa min sharril-ghina wal-faqri

(My Lord! I seek refuge in You from the trials and the torment of the Fire and from the evils of wealth and poverty)." [Abu Dawud]

Refuge From Undesirable!

Ziyad bin 'Ilaqah reported:

My uncle Qutbah bin Malik said that the Prophet pbuh used to supplicate:

"Allahumma inni a'udhu bika min munkaratil-akhlaqi, wal-a'mali, wal- ahwa'i

(My Lord! I seek refuge in You from undesirable manners, deeds, and aspirations)." [Tirmidhi].

Shakal bin Humaid reported:

I asked: "O Messenger of God, teach me a prayer." He said,

"Say: Allahumma inni a'udhu bika min sharri sam'i, wa min sharri basari, wa min sharri lisani, wa min sharri qalbi, wa min sharri maniyyi

(My Lord! I seek refuge in You from the evils of my hearing, the evils of my seeing, and the evils of my tongue; the evils of my heart and the evils of passions)." [Abu Dawud]

Abu Hurairah reported:

The Messenger of God pbuh used to supplicate:

"Allahumma inni a'udhu bika minal- ju'i, fa-innahu bi'sad-daji'u; wa a'udhu bika minal-khiyanati, fa- innaha bi'satil-bitanah'

[My Lord! I seek refuge in You from hunger; surely, it is the worst companion. And I seek refuge in You from treachery; surely, it is a bad inner trait]." [Abu Dawud].

Release from Debt!

'Ali reported:

A slave, who had made a contract with his master to pay for his freedom, came to me and said: "I am unable to fulfil my obligation, so help me." He said to him: "Shall I not teach you a supplication which the Messenger of God pbuh taught me? It will surely prove so effective that if you have a debt as large as a huge mountain, God

will surely pay it for you. Say: 'Allahumm-akfini bihalalika 'an haramika, wa aghnini bifadlika 'amman siwaka

(My Lord! Grant me enough of what You make lawful so that I may dispense with what You make unlawful, and enable me by Your Grace to dispense with all but You)." [Tirmidhi].

A Comprehensive Dua

Abu Umamah reported:

The Messenger of God pbuh made many supplications which we did not memorize. We said to him: "O Messenger of God! You have made many supplications of which we do not remember anything." He said, "Shall I tell you a comprehensive prayer? Say:

'Allahumma inni as'aluka min khairi ma sa'alaka minhu nabiiyyuka Muhammadun sallallahu 'alaihi wa sallam. Wa 'a'udhu bika min sharri mas-ta'adha minhu nabiiyyuka Muhammadun sallallahu 'alaihi wa sallam. Wa Antal-Musta'anu, wa 'alaikal-balaghu, wa la hawla wa la quwwata illa billah

(My Lord, I beg to You the good which Your Prophet Muhammed begged of You; and I seek refuge in You from the evil where from Your Prophet Muhammed sought refuge. You are the One from Whom help is sought and Yours is the responsibility to communicate (the truth). There is no power or strength except with God the Exalted, the Great." [Tirmidhi]

Ibn Mas'ud reported:

One of the supplications of the Messenger of God pbuh was: "Allahumma inni as'aluka mujibati rahmatika, wa 'aza'ima

maghfiratika, was-salamata min kulli ithmin, wal-ghanimata min kulli birrin, wal-fawza bil- jannati, wannajata mina-nar

(My Lord! I beg You for that which incites Your Mercy and the means of Your forgiveness, safety from every sin, the benefit from every good deed, success in attaining Jannah and deliverance from Fire)." [Al-Hakim].

Dua for Your Brother

Abud-Darda' reported:

I heard the Messenger of God pbuh saying, "*Whenever a Muslim supplicates for his brother in his absence, the angels say: 'May the same be for you too'.*" [Muslim]

Abud-Darda' reported:

The Messenger of God pbuh said,

"The supplication of a Muslim for his brother in his absence will certainly be answered. Every time he makes a supplication for good for his brother, the angel appointed for this particular task says: Ameen! May it be for you, too" [Muslim].

The narration of Muslim is:

"The supplication of a slave continues to be granted as long as he does not supplicate for a sinful thing or for something that would cut off the ties of kinship and he does not grow impatient." It was said: "O Messenger of God! What does growing impatient mean?" He said, "*It is one's saying: 'I supplicated again and again but I do not think that my prayer will be answered.'* Then he becomes frustrated (in such circumstances) and gives up supplication altogether."

Ubadah bin As-Samit said:

The Messenger of God pbuh said,

"Whenever a Muslim supplicates Allah, He accepts his supplication or averts any similar kind of trouble from him until he prays for something sinful or something that may break the ties of kinship." Upon this someone of the Companions said: "Then we shall supplicate plenty." The Messenger of God said, "God is more plentiful (in responding)." [Tirmidhi]

Ibn 'Abbas said:

The Messenger of God pbuh used to say when he was in distress:

"La ilaha illallahul-Azimul-Halim. La ilaha illallahu Rabbul-'Arshil-'Azim. La ilaha illallahu Rabbus-samawati, wa Rabbul-ardi, wa Rabbul-'Arshil- Karim.

(None has the right to be worshipped but God the Incomparably Great, the Compassionate. None has the right to be worshipped but God the Lord of the Mighty Throne. None has the right to be worshipped but God the Lord of the heavens, the Lord of the earth, and the Lord of the Honourable Throne)." [Bukhari]

Dua for Health:

Ayesha stated that when anyone among them had an illness, Prophet Muhammed pbuh used to rub the area of the pain reciting the following Dua:

"O Lord of the people, remove this pain and cure it, You are the one who cures and there is no one besides You who can cure, grant such a cure that no illness remains".

Aysha stated that when Prophet pbuh was ill, he used to recite the four Quls, blow on his hands and pass them over on the back and front. He also recited these Surahs, blew on his hands and passed them over his body during his fatal illness". (Bukhari, Muslim)

Dua for Insomnia:

"My Lord the stars have gone far away and the eyes are rested. You are Alive and Infinite, You do not slumber nor does sleep overtake You. Oh Alive and the Everlasting One, grant me rest tonight and let my eyes sleep (close)" (Hisnul Hasin)

Dua for Good/Bad Dreams:

On having a good dream, recite:

"Alhamdulillah" (All praise belong to God) and relate it to an intimate companion of understanding (So that the companion does not interpret the dream badly).

If a person has a bad dream, then gently spit three times over the left shoulder and turn to the other side or stand up to perform Salah reciting the following Dua three times:

"I seek refuge in God from the accursed Satan and from the evil of this dream" (Bukhari)

Wake up Dua:

"All praise belong to God, who gave us life back after taking it away (temporarily taking our souls out during sleep) and to Him will we be raised and returned". (Bukhari, Muslim)

Dua for entering New House/Own House:

"My Lord, I seek a good entry and a good exit. I enter and exit in the name of God and rely only on my Lord" (Muslim)

After this Dua greet the members of the household.

Jaabir narrates that Prophet pbuh stated that when a man enters his home and makes Dhikr (remembers God) and also makes Dhikr at meal times, then Satan says to his colleagues that the night cannot be spent in that house nor can they partake of the peoples food and if no Dhikr was made on entering the house, then Satan says to his colleagues that they have an opportunity to spend the night there and if no Dhikr was made at meal times, then Satan tells his colleagues that they will be able to stay there and also get food. (Mishkat)

Dua when Leaving the House:

"I depart with God's name, relying on Him. It is God alone who saves us and is the power and authority" (Tirmidhi)

It is stated in the hadith that if a person recites the above Dua and departs then there is an (unseen) proclamation that his need will be fulfilled and that he will be protected from any harm or injury. On hearing this Dua, the Satan goes away from the place and refrains from troubling the reciting person. (Tirmidhi)

Dua For Meals:

At the beginning of the meal recite:

"In the name of God and with the blessings of God I begin (eating)".
(Mustadrak)

On forgetting to recite Bismillah at the beginning, recite:

"In the name of God; the beginning and the end".

By not reciting Bismillah, Satan has an opportunity of partake in the food. (Mishkat)

After finishing Meals:

"All praise belongs to God, who fed us and quenched our thirst and made us amongst the Muslims". (Ibn Al Sunni)

Dua whilst Entering a Masjid:

"My Lord, open the doors of mercy for me". (Mishkat)

Whilst Leaving the Masjid:

"My Lord, I ask of you, Your Fadl (goodness) and Your Compassion."

When leaving the residence of the host:

"My Lord, grant him Your blessings in his sustenance, forgive him and have mercy on him" (Mishkat)

Duas for Wudhu (Ablution for Prayers)

At the beginning of making Wudhu

"I begin in the name of God, Most Merciful, Most Gracious" (Mus)

On completion of Wudhu:

"I testify that there is no one worthy of worship besides God. He is all by Himself and has no partner and I testify that Muhammed is the Messenger of God".

When breaking fast

"My Lord, I have fasted for You, believed in you and from the sustenance given by You, I break my fast". (Abu Dawood)

When in any difficult:

"My Lord, I hope for Your mercy, do not leave me for even the duration of an eye blink (duration) and improve my whole situation. Besides You there is none worthy of worship". (Hisnul Hasin)

Dua For the Night of Qadr (Power)

"My Lord, you are the Most Forgiving, and One who loves to forgive, please forgive me". (Tirmidhi)

Dua for Wedding Congratulations:

"May God grant you Barakah (blessings) and descend His blessings on both of you and make your union a source of goodness" (Ahmed)

When Looking in Mirror:

"My Lord, just as You have made my external features beautiful; make my character beautiful as well". (Hisnul Hasin)

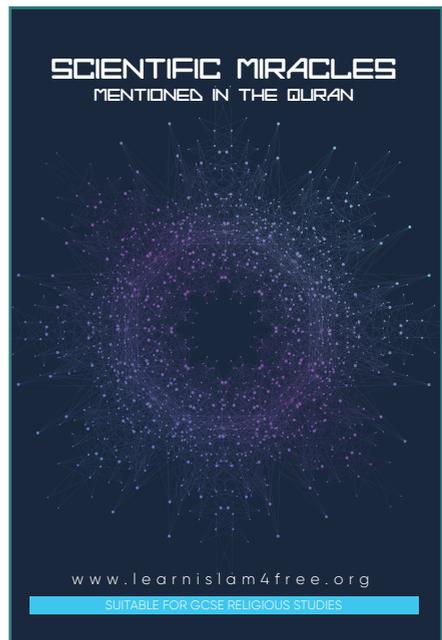
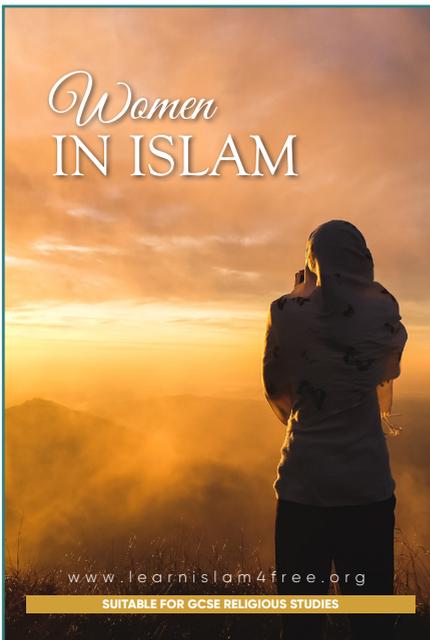
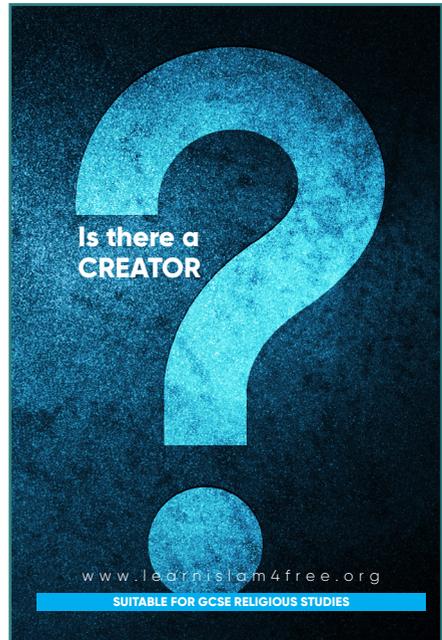
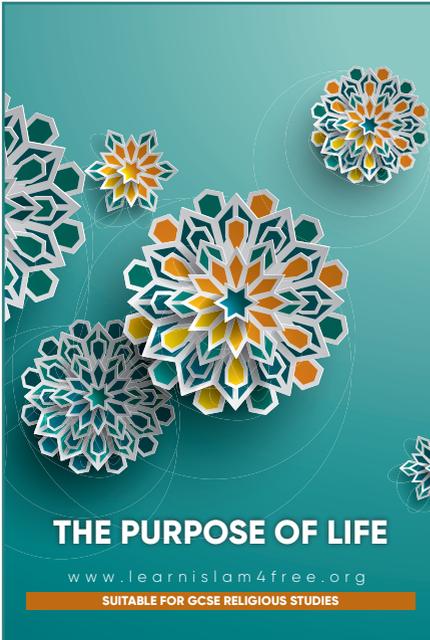
Dua is defined as any invocation or prayer addressed to God Almighty. It is the communication method that an individual can use at any time and in any state. God Almighty is so merciful that He hears our pleas regardless of what state we are in and in total disregard of what we have been doing in the past! The moment a person decides to call out to Him from the depths of his or her heart with absolute sincerity and love-God, the Most Merciful and the Most Beneficent responds and responds well!

Such a sincere and heartfelt plea has the power to change even the fate, while no action of ours ever can. It is the essence of Ibaadah or obedience to Almighty. With it we can never fail; without it, we can never succeed. In the proper scheme of things; Dua should be the first and the last resort of the believer. With all his plans and actions coming in between, Dua is our free and open conversation with our Lord, our Creator, our Sustainer and Master. God the All Knowing, the All Powerful, beautiful and perfect has promised us that he hears all pleas and responds to them:

“When My servants ask you about Me, tell them I am quite near; I hear and answer the call of the caller whenever he calls Me. Let them listen to My call and believe in Me; perhaps they will be guided aright” (2:186)

Let us all respond to the call of our creator and call out to Him for the reprieve and solace, peace and tranquillity, help and health and love and care- for He alone can provide and He alone is the power, the authority, the King the Lord and the only Master of all universe!

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
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