

Finding An Analytical Issue of the Last Sermon of the Prophet Muhammad (Pbuh) Focusing the Human Rights, Justice, Morality and Social Reformation.

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Abstract: Any ism of a noble person develops on his activities, reforming power, thought, sermon etc. The famous persons remain alive in the world through their activities, ideas, and sermons also. Prophet Muhammad has been also memorized all over the world through his sermons in his whole life. His farewell sermon is a remarkable speech for humanity, civil liberty, rights of every race, geography, colour etc. Historically the final sermon of Prophet Muhammad occupies a notable place in the core concept of Islam. The content and the use of words in the sermon is not specific but general for mankind. It provides the equality, justice, morality etc. destroying the barrier of rich-poor, Arab-Non-Arab, etc. It is clear that the sermon is established multiple authentic sources. It is like a blue print created for humanity before establishing Magna Charta and UN Human Rights. The last Sermon of Prophet Muhammad (pbuh) is a spiritual wealth for mankind. The Sermon is holistic philosophy based on logical social science of modern humanity of the globe. It is beacon of light for human rights, justice and morality because of its every sentence provides the value and morality that is the core of Islam. In the context and its philosophy a large number of people and many sections of the world sensitised about their rights. The study will help the people to know about the philosophy in the last Sermon of Prophet Muhammad which may strengthen the historical research field for further researchers.

Keywords: Prophet Muhammad (pbuh), Final Sermons, Human Rights, Justice, Hajj.

I. Introduction:

Before death Prophet Muhammad delivered the sermon during the Hajj that was the last or farewell sermon of Prophet Muhammad (pbuh) that was delivered on 9th Dulhajj of Islamic calendar in the plain of Arafath. It was the final message to his present, absent, coming followers along with the signal of the end of his Prophetic Mission. The sermon was addressed to all mankind for all times, for all generations. By his brief speech he ruined economic exploitation, paganism, enslavement etc. by establishing modesty, equality, brotherhood, accountability etc. The sermon abolishes the limitations and boundaries of time and place and universalizes human rights, justice etc. More than one lac follower was present as witness of the historic moments. Muhammad (pbuh) delivered the speech as a prophet of God, but also as a leader, lawmaker and pioneer. Some authentic sources confirm that it was the last major Hajj participating by followers for him. Any sincere Muslim is familiar with final sermon or few parts of it because every sentence of the sermon is core of Islamic value and morality.

The sermon is recognized as final or 'farewell' in the sense of that there was a hint that Prophet Muhammad (pbuh) would be returning to his Lord, Allah very soon. Eventually he passed away just few months later of the historical moments. Today the noble speech of Prophet Muhammad (pbuh) has been continuing in present lectures, and possible means of communications. Prophet left this human world yet, his words still alive in our heart and soul. The sermon is like a treasure for Muslims. It bears the universal appeal in relevance with modern scope of morality and education. Thus, the sermon does ensure some core values and principles of Islamic thought that reflects the message of Islam.

Objectives and Questions of the Study: The brief essay of the present study searches the various sources of authenticity of the sermon and its importance in modern global world in relation with human rights, morality, justice, responsibility etc. Another notable purpose of the study is to highlight the beauty of sermon has been reflecting its messages to the mankind of present and future. The study is a manifestation of human rights, duties, moralities etc. The study focuses the ideology of Islam that is "revealed through the linguistic choices in the sermon and how the relationship between Muslim and non-Muslim in the broader socio-culture and political sense...." (5) The study also indicates few questions

like 1. How has the Islamic ideology been reflected in the sermon? 2. How will the use of language and greetings made by Prophet Muhammad (pbuh) be appreciated? 3. How will the relationship between Muslim and non-Muslim be flourished through the sermon?

II. Muhammad's (pbuh) Last or Farewell Sermon: (Sermon of Final Hajj): Last

sermon is a religious speech delivered by Prophet Muhammad (pbuh) on 9th of Dhul Hajj in 10th Hijri in the Wadi Uranah valley of Mount Arafat during Hajj (pilgrimage). The sermon bears a great value in Islam. It is regarded that at that time Prophet Muhammad (pbuh) delivered this historical speech in front more than one lack followers. The Messenger of Allah (pbuh) came to the bottom of the valley, and addressed the people saying:

"Hey, mankind; (followers) listen me (my speech), I don't know whether I will get together or not in this place with you. Verily your blood, your property is as sacred and inviolable as the sacredness of this day of yours, in this month of yours in this town of yours."

"Behold! Everything pertaining to the 'Days of Ignorance' (paganism) is under my feet completely abolished. Abolished are also the blood-revenges of the 'Days of Ignorance'. The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'ab al-Harith, ... And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of Abbas Abd al-Muttalib, for it is all abolished."

"O people, Fear Allah concerning woman! Verily you have taken them on the security of Allah, and intercourse with them has been lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing suitably." (2)

"Hey, mankind! Conscious about your inferiors, what you feed, get them feed same, get them wear, what you wear. Believer is he (from) whose hands and tongue others (honour,

wealth and life) are safe and secure; what he likes for himself, he likes the same for other. Believers are brothers like, be sincere! Be not engage in killing to each other. Hey, mankind! Debt must be returned, sustenance must be safe by you, the property which is not given with willingness (of someone) is not legal for other. Never be unjust to weak. Hey, mankind! Listen; there is no Prophet after me.”

“Hey, mankind! Allah say: I create you from a man (Adam) and a woman (Eve), and divided into many societies and groups so that you can know to each other; so, listen, there is no difference among men. No superiority of Arabians on non-Arabians, in the same way, no superiority of Black on White or no superiority of White on Black. He is most dignified (to Allah) among you who loves Allah (God) most. Hey, mankind! You must be in front of Allah with your activities. So, be sincere. “I have left among you the ‘Book of Allah’ (holy Quran) and if you fast to it, you would never go astray.” (2) And you would be asked about me (on the Day of Judgement)”

“O people, I am not succeeded by a Prophet and you are not succeeded by any nation. So, I recommend you to worship your Lord, to pray the five prayers, to fast Ramadan and to offer the Zakat of your provision willingly. I recommend you to perform the pilgrimage to the Sacred House of your Lord and to obey those who are in charge of you, then you will be awarded to enter the Paradise of your Lord.” (2)

“Hey, mankind; you who are present here, deliver the sermon to them who are not present.”

Then he asked the audience, “If I deliver the Message (sermons) of Allah to you.” All of them witnessed, “Yes, we will bear witness that you have conveyed (the Message), discharged (the ministry of Prophethood) and given wise (sincere) counsel.”

Then he (Allah’s Messenger) raised his forefinger towards the sky and pointing it at the people (said): “O Allah, bear witness.” saying that phrase thrice. The one who repeated the Prophet’s statements loudly at Arafat ground was Rabiah bin Umaiya bin Khalaf.” (2)

III. Reviewing, Explaining and General Observation on the Sermons: The farewell

pilgrimage of Prophet Muhammad is very significant in core of Islam on doubt. The year of 10th Hijri is very significant in many reasons. Firstly, in the year Prophet Muhammad delivered the sermon. Secondly, it was the first and final Hajj in his life. Thirdly, he passed away in the year. Fourthly, many deputations came into Islam with their tribes. The sermon is strongly set up in core of Islam by scrutiny of the collections of Hadith, history, biography etc. The content of the sermon is cooperative with the holy Quran. “.... Islam’s historical sources are being explore and scrutinized with ever more intensity, both positive and negative.” (3) There are six main Hadiths book which are regarded as Sihah Satta or ‘authentic’ in Islamic world. They are Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawood, Jami at-Tirmidhi, Sunan Ibn Majah and Sunan an-Nasai. Musnad E-Ahmad is another recognized work by imam Ahmed bin Hambal in Islamic world. The sermon is included in the authentic books. Though there are many secondary books which can’t earn the reputation like Sihah Satta. It is true that the longer versions of sermon are not available in a particular hadith book. Rather, only the biographies and the histories as secondary sources that have

established the longer version of the sermon through collection and unify the farewell statements declared by Muhammad mentioned separately in Sihah Satta (authentic primary sources). Let a glance on the issues mentioned in sermon partly and separately in Sihah Satta. "Only Sahih al-Bukhari and Musnad Ahmad mention the Prophet (pbuh) posing questions to the congregation about the month, day, city, etc. the other five collections do not mention those questions." (3) Secondly, "The reference to Jahiliyyah and the society's coming out of it is mentioned only in Sahih Muslim and Sunan Abu Dawood. The other five do not mention it." (3) The Quranic support of the issue mentioned here.

"Do they then seek after a judgement of Ignorance? But who, for a people whose faith is assured, can give better judgement than Allah?" (Al Maida-5/50) [1]

Next issue on freedom and giving up revenge of bloodshed "Abolition of all prior claims to blood revenge" is mentioned only in Sahih Muslim and Sunan Abu Dawood. The other five do not mentioned it." (s1) The holy Quran is at the side of the issue.

"... if any one saved a life, it would be as if he saved the life of the whole people"

(Al Maida-5/32) [1]

In same way, "the theme of riba (usually equated with interest) and its prohibition/abolition is mentioned in Sahih Muslim and Sunan Abu Dawood"(3) doing not mentioning in other five books. The holy Quran says about it.

"Those who devour usury will not stand except as stands one whom the Satan by his touch has driven to madness. That is because they say: "trade is like usury." But Allah has permitted trade and forbidden usury...." (Al Baqarah-2/275) [1]

If we study the gender-issue we will notice that "only three hadith collections (Sahih Muslim, Sunan Ibn Majah and Jami al-Tirmidhi) deal with it specifically. The longest coverage of gender issue occurs in Sunan Ibn Majah." (S1) The view from holy Quran on women rights is highly appreciative. A verse from the holy Quran is given here.

"From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, a determinate share."

(An Nisa-4/7) [1]

Abolishing racism, superiority of regional perspectives and colour are mentioned only in Musnad Ahmad. The same issue has been advocated in the holy Quran.

"O Mankind! We created you from a single pair of a male and a female, and made you into nations and tribes, that you may know each other, Verily the most honoured of you in the sight of Allah is he who is the most righteous of you." (Al Hujurat-49/13) [1]

Besides, "Except Jami al-Tirmidhi and Sunan an-Nasai, all the collection is about the Prophet asking the congregation to witness and spread his message to those who were absent." (3) And the issue of obedience to authority even if the authority is black slave "is mentioned only in Sahih Muslim." (3) The verse from the holy Quran about it is as following.

“Oh, you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you....” (An Nisa-4/59) [1]

If we study on the issue that Prophet Muhammad advised to follow two subjects to remain true path we will find “Even more notably, Sahih Muslim and Sunan ibn Majah only mention the Quran with in this context unlike many other hadith that mention two things: the Quran and Sunnah” (3)

Though Salat and Zakat are frequently mentioned in holy Quran “in the context of farewell sermon is mentioned in only one collection: Jami al-Tirmidhi.” (3) and overall “the theme affirming the importance of repaying debt and honouring promises and guarantees is mentioned only in Jami al-Tirmidhi. (3) The analysis in this section clears that the statements made by Prophet Muhammad (pbuh) in sermon were collected from the audience who were present that historic moments separately, partly in separate books which are regarded as authentic and primary. Here notable that it is not quite impossible to collect the different narrators from the attendants and unify the statements. Rather, it would not be an intellectual step if there had been single or very few reporters because it would be very difficult or impossible to describe authentically after hearing the verbal statement from Muhammad (pbuh). So, the authenticity of the sermon has been strongly established by picking up bits and pieces of narratives. At present the Muslim scholars agree that the sermon is the concise form of statements produced by Muhammad (pbuh) which had been included in Sihah Satta. We should observe the content of the sermon in the light of the only divine source of Islam, the holy Quran.

Logical and Scientific Knowledge: Though the Last Sermon of Prophet Muhammad does not indicate the scientific facts or scientific theories directly but provides some scientific principles like universal rights, equality, comprehensive rules, guidelines for social welfare, fair economic structure in society, morality that advocate the broad application of social science and human being in modern era. The importance of the Sermon lays on developing the principles of political science, ethics and influencing the ideas of good governance and moral leadership also. Besides, the declaration of the Sermon reminds the Message of one God, Allah that can be widely interpreted through knowledge and level of understanding.

Social Reformation: Justice is very essential for social reformation. When social problem on basis of injustice, vulgarity, superstition, ignorance, etc. are available and normal in a society, reformation in it is an urgent need. The Farewell Sermon advocated and finalized the social reformation though Prophet Muhammad (pbuh) totally engaged in reforming society from his age 40 years. Equality among Arab and non-Arab, white and black which is in his speech is a strong declaration for social reformation. Prophet's warning to men about women promoted the social reformation.

Reformation in Worshipping: In his farewell speech Muhammad (pbuh) boldly declined the Paganism and advocated once again to worship one God, Allah by five time prayer in a day and Islamic deeds. Prophet Muhammad (pbuh) warned to the present audience about Satan. The five pillars of Islam i.e. five times daily prayer, fasting in Ramadan, donating Zakat, and performing Hajj are mentioned in the Sermon. Moreover, he boldly reminded us 'The Day of Judgement' when all of us will have to present in front of the Creator, and we will be identified according to our deeds. Though Prophet Muhammad (pbuh) worked as a religious reformer from the day when he got the responsibility of Prophethood. Yet, a small part of Sermon acted as a religious reformer which is core of Islam.

Moral and Ethical Reformation: The enduring value of the Last Sermon in its moral and ethical impact in society. The manner of ethics and morality is produced in the Sermon. He boldly advised to return the goods to rightful owners. He also said "Hurt no one so that no one may hurt you." in the Sermon. The ethical guidance of the Sermon emphasis the holistic well-being including individual well-being.

Economic Conduct: The economic reformation of the Last Sermon centred around the interest free economy, distributing Zakat (alms of tax) etc. Though the issues were forwarded prior to the Sermon but once again Prophet Muhammad (pbuh) concisely delivered in the Sermon by saying "God has forbidden you to take usury (interest)." and "...

and offer Zakat (alms of tax)." The Prophet (pbuh) declared all outstanding interest from pre-Islamic age to be abolished. The Sermon reinforced economic reformation indirectly by promoting fair and just society.

Spirituality: Spirituality in Last Sermon is reproduced in its emphasis on connecting with God, Allah through righteous deeds, just, compassion, donating charity, kindness, worshiping, equality, etc. Besides, the Prophet (pbuh) warned about Satan by saying "beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, ..." The Sermon represents the blueprint for a spiritual life grounded in worshiping Allah alone by rejecting Paganism and all racism of pre-Islamic period.

Linguistic Analysis of the Content: Language is a powerful weapon to win heart and minds of others. This study brings out the gentleness of Prophet Muhammad that is reflected in his speech. He "used language to raise awareness of discrimination, racism, and unfairness and how He (pbuh) attempted to instill his ideology and themes in the minds of socio-politically oppressed people, particularly women." (5) Cohesiveness and coherence is represented in the words, phrases in the sermon. "... a close examination of the anaphoric relationships between the words 'O people' and their referents 'You' throughout the sermon reveals that all of the sermon's sentences are syntactically and semantically connected in a way that helps the audience..." (5) In the sermon the use of "... multiple

imperative phrases that must be followed by both the listeners and the broader public." (5) "Furthermore, the study found that the prophet's tremendous choice rhetorical and linguistic eloquence in placing words, phrases, sentences and other elements in their right contexts played a crucial part in expressing His intended meanings to His audience." (5) Besides, the use of words like 'your women', 'your deed', 'your right' etc. make the content more valuable and important for years.

IV. A Smart Source and Token of Human Rights: Focus is to need to understand and

recognize the human rights in Islamic perspective. In Islam human rights is not a matter of careless, rather there is a scale of preference on rights and its limitations. "Human Rights are conceived in the Islamic law as of divine origin, a divine dictate; just as the whole legal corpus of the Islamic law itself is." (4) Human rights in Islamic law may be in different categories. The types of the rights may be categorized as general rights for human being, based on life, property, dignity etc. rights for non-Muslims, rights specific to men and women, weak and vulnerable persons, for prisoner, for dead, for Allah and Prophet Muhammad (pbuh), for neighbours etc. "... all the various human rights to be identified in the address may be within or go beyond the modern conception of human rights" (4) The speech delivered in farewell Hajj by Muhammad (pbuh) is not against humanity and does not violate the human rights, rather, it can be memorized as a smart source human value and human rights. "The universalist Muslim jurists extrapolated from them universal human rights for all people around the world regardless of their religion and citizenship." (3)

V. Relation with UN-Human Right Charter: On 10th December in 1948 United Nations

adopted some principles on human rights through General Assembly for the globe. Later it became as Universal Declaration of Human Rights. It seems that the Farewell Sermon is rediscovered through UN Declaration of Universal Human Rights. "Whenever the human rights experts or human rights activists are narrating the history of the development of the human rights, the year 1948 is always referred to as the milestone period and the declaration as the landmark human rights pronouncements. Except in few places, however, the declaration is

almost a repetition of all the human rights declared in the farewell address of Prophet Muhammad (pbuh).” (4) So, it is clear that the farewell is the prior to the UN Human Rights Declaration.

Global Appeal: The global equality is noticed his speech and circumstances no doubt. It is dignified that “unlike other leaders, the Prophet (pbuh) is not surrounded by bodyguards when delivering a sermon, nor does He (pbuh) wear special clothing or have a special space to sit or walk in, and this simplicity and humility fully appropriates His messages about equality and makes His words more powerful and true.” (5) Truly, “... the Prophet (pbuh) addresses in his Farewell Sermon as a powerful leader to help the society of His audience, in particular, and all people all over the world, ...” (5) Moreover “according to the sermon, everyone is equal, and no one is greater than another except through devotion and good deeds, regardless of race, colour, or language. That is why the Sermon stands out among other sermons in terms of universality.” (5) Thus, it is clear that “... Prophet (pbuh) abolishes all forms of racial prejudice between Arabs and non-Arabs since then and establishes global laws, principles, and criteria available to people everywhere.” (5)

Findings and Key Lessons: Few key lessons we achieve from the last sermon of Muhammad (pbuh) such as 1. Staying safe distance from hurting others physically, verbally, emotionally, psychologically etc. 2. Stay away from usury. 3. Islam is free from racism and sects. 4. To be kind to women is an important part of Islam. 5. Every man has to produce himself in front of Allah on the Day of Judgement after death. 6. Paganism is prohibited in Islam. 7. Concept of Muslim brotherhood is created and established. 8. Equality, justice,

human rights etc. are focused. 8. Producing a road map of humankind, justice, well-being. 9. Providing responsibility. 10. Giving importance on Salah (prayer) and Zakat. 11. Repaying debt sincerely. 12. Being just to poor and weak. 13. Muhammad (pbuh) is the last and sealed Messenger. 14. Guidance for future generation. 15. Economic fairness. 16. Social harmony. 17. Promoting ethical issues. 18. Echoing scientific ideals of universality.

VI. Pragmatism, Implementation and Importance: If we notice the pre-Islamic period

in Arabian Peninsula it will be cleared that “... all types of racial discrimination against each other, particularly against woman” was normal in society. (5) “They oppress each other or even kill each other as a result of racial discrimination. What is more astonishing is that they used to bury female infants alive for their being just females.” (s3) From that ‘Ignorance’ or ‘Jaheliah’ nation of desert becomes a united developed country in light of Islam. Beyond Muslim the sermon is for mankind. “Prophet Muhammad (pbuh) gradually transformed the Arabs entire lives from discriminatory acts of all kinds to participation in a unified society enlivened by justice, equality, freedom security and peace over the course of 23 years.” (5) The Farewell Sermon takes an important part in Islam. “... the Prophet (pbuh) concluded his mission with the Farewell Sermon,” (5) The sermon “eradicated economic exploitation,

human servitude, paganism, transgression and all other systems” of that time. (s3) Though Prophet Muhammad (pbuh) delivered several sermons for his believers, the last speech had been witnessed by more than 1 lac followers. Values and morality in the perspective of Islamic view is highly connected with this lecture. It is like core and concise version of Islamic ideology. A vast number of individuals “... became close brothers, accepting the Prophet’s teachings and principles as outlined in the Farewell Sermon. They’ve also all around the world, spreading the word.” (5) It is not commonly recognized as single statement, rather, the sermon “is a composite of various statements made during the Hajj ceremony.” (3) At present, “... the Nigerian government, its agencies, and Nigerians in general learn, assimilate, and apply the Farewell Sermon’s teachings, norms, and principles, as they were extremely fit in fixing their problems...” (5) Muslim scholars imply the advices

of the sermon in their writings, lectures, programmes etc. Sincere Muslims also apply the messages from the sermon in their practical life. Prophet Muhammad (pbuh) taught that man and woman are the partners for each

other. He “improved the status of women during his lifetime. Several patriarchal practices that existed before the arrival of Islam were altered. Women were given a voice and a space to air their grievances and express their opinions.” (5)

VII. Conclusion:

In Arabic language Sermon is called Khutba (religious advices). Human rights may be flourished in any nationality or society, in same way in Islamic perspective the Human Rights is represented in the farewell Khutba of Muhammad (pbuh). The study represents Prophet Muhammad (pbuh) as “not only an anti-racist leader, but also a founder of human rights,” (5) The Prophet’s (pbuh) expert use the available media at the time added to the sermon’s effectiveness.” (5) But, matter of sorrow that Islamic philosophy’s morality and values now become the part of only theory. Common Muslims are indifferent about their religion, morality, values, humanity, etc. Every Muslim should perform Islam in accordance with real ideology of Islam. Then the true message of the Sermon will be recognized and will reach in its pragmatic atmosphere. Islam confirms about the right of labour, guest and even of the animals. The purpose of modern education is to acquire morality and social values in society and nation. Islam does not oppose it. There is emphasis on morality and values in Islamic ideology along with the last Khutba. Lastly, “the farewell address delivered by Prophet Muhammad (pbuh) is, thus, worthy of recognition and promotion as a Universal Human Rights declaration.” (4) The sermon is like “a very beautiful golden necklace around the neck of mankind’s history.” (5) The study suggests the other researchers to flourish complete analysis and explore other related potential areas of the context.

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