CHAPTER-II

HISTORY OF ISLAM

Islam was founded by Muhammad (full name: Muhammad Ibne Abdullah). Muhammad was born around 570 A.D. in Mecca which is now located in Saudi Arabia. Mecca was then the cultural and religious center of Arabia.

Around 35 Muhammad assumed the habit of going outside of Mecca to Mt. Hirah for meditation and contemplation. There was a cave there and he often went there for solitude. It was during one of the times of meditation that Muhammad said an angelic being appeared to him, calling him. This disturbed Muhammad (Qur'an 81:19-29) and he told his wife Khadija that he thought he had been visited by an evil Jinn. Jinn are supposed to be living beings like people, but not angels, who were created from fire and are invisible, yet dwell on the earth. A short time later, in the year 610 (believed to be the 26th of Ramadan), while in a cave on Mt. Hirah, Muhammad said that the angel Gabriel appeared to him and commanded him to recite (96:1-19). This recitation became the Qur'an. In these encounters with the angel Gabriel, sometimes he would see the angel, other times he would only hear him, and at others he only heard the sound of a bell through which the words of the angel came.

It became the mission of Muhammad to proclaim the truth of Islam, given to him by Allah, through the angel Gabriel. Muhammad called the people of his area to repent from their idol worship, to do
good, and to serve the one and true God, Allah. He taught that man is God's slave and it is his duty to submit to God and obey him. He said that the Day of Judgment was coming and that a man's works will be weighed on that day. Those whose good deeds outweigh their bad may, by Allah's grace, be saved and enter Paradise which is full of sensual pleasures. The unsaved go to hell. His first converts were his wife, Khadija, his cousin Ali, and his adopted son Zaid ibn Haritha. Soon afterwards, Abu Bakr also believed. In his first three years of proclaiming Islam, he had 40 converts.

In the year 620 Muhammad lost his beloved uncle Abu Talib (who never became a Muslim) and his wife Khadija. "After a few months Muhammad sought comfort by marrying the widow of one of the believers named Sawdah. He also later married Ayisha, the seven-year-old daughter of his friend Abu Bakr, who he took into his home three years later." According to Muslim historians, Muhammad had 12 wives when he died.

In 632, Muhammad delivers his last sermon, later falls ill, and dies in the presence of his favorite wife, Aisha, and her father, Abu-Bakr. He was buried in Medina in his own house. His father in law, Abu-Bakr, becomes Caliph, the religious leader of Islam. Today, there are about 1.2 billion Muslims worldwide.

After the death of Prophet Muhammad (SAS), two of Muhammad's (SAS) closest associates emerged in contention to lead the early Islamic world. The majority of early Muslims endorsed Abu Bakr, Muhammad's (SAS) close friend and father-in-law. However,
minority supported the appointment of Ali Ibn Abi Talib, the prophets (SAS) son-in-law and cousin. Ali’s cohorts wanted Muhammad’s (SAS) family, the Hasmites to retain leadership. Eventually however, Ali agreed to the selection of Abu Bakr, the first Caliph. Abu Bakr ruled for two years and died in 634. Umar ibn al khattab succeeded Bakr in accordance with his dying wishes. However Umar Al Khattab assassinated by a Persian slave four years later in 639. The 3rd khalifa Uthman ibn Affan ruled for a long period 12 years. Overseeing the rapid expansion of the Islamic empire, during his reign Affan empowered his own family, the Umayyad. Affan was assassinated in 656, but the Umayyad retained power while Ali hesitated to accept the Caliph position.

Ali ibn Abi Talib was eventually appointed the fourth Caliph. However in this period we can see the many changes. Affan’s cousin, Muawiyah ibn Abi Sufyan contested Ali’s leadership. Conflict ensued culminating in the assassination of Ali ibn Talib. After the Hazarat Ali the son of Ali Hazarat Hasan became the V Caliph of Muslim for a very short period just only for 6 months. After this the leadership of the Muslim or Islamic world passes to the Ummayyed family and afterwards Abbasids.

To know the correct picture of Islam it is necessary that we should glance at the history of Islam before the birth of Prophet. So we studied this chapter in two phases i.e. Arabia before the advent of the Last Prophet Muhammad (SAS) and second is the Believes and Worships of Islam.
So with both of the points we can assume the clear picture of my subject.

**ARABIA**

A place from where the Islam religion was completed, a place from where the last Prophet of Islam Hazarath Mohammed (S.A.S.) spent His life estimated preaching of Islam at the first time hence on the basis of that, this place was also called as the Cradle of Islam. This place is popularly known as Arabia. It is also popular because it is the Centre place of Islam. Because of the Holy Kaaba and Qibla of Muslims is situated.

According to Arabic Dictionary and the language, the meaning of Arab (Arabia) is The Desert (a sandy place). The another statement is they speak their Arabic language in a very fluent manner.

**GEOGRAPHICAL CONDITIONS**

Geographical conditions not only impacts on the History, but also on the history of mankind, civilizations and the evolution of the man. If we glance on the Globe (Map) of the World, we can see Arabia is situated to the South-West corner of Asia. Red Sea is situated in West and Syria is situated in the North, Iraq is situated in North-East of Arab country. Indian Ocean is situated in the extreme South of Arab.

Arabia is surrounded with water from all the three sides. So, it is also called as Arabian Peninsula. There were no big rivers apart from two rivers of Iraq i.e., Euphraties and Tigris. We can see some fountains. Low rainfall, dry and hot conditions, water flows in lower
regions of Arab after the rainfalls. They cultivate Wheat, Barley, Labiya, a kind of beans and vegetables, etc.

Arabia is divided into two major seasonal zones: 1). Summer Zone. 2). Winter Zone.

(1) Summer Zone: The water is available only in summer season and spreads all over Greenery.

(2) Winter Zone: The water and plantation is available in winter season only.

The impact of this seasonal changes can be seen in the life of Arabians especially, Bedovins (Vegabounds). They spent their lives in different seasonal zones or interchange the zones with accordance to the available of water and grains.

Arabia is also surrounded with Hilly Regions. The famous Hill of Arabs is called as ‘Jabalussirat’ which starts from Yemen and ends in Syria. It is impossible for man to lead their lives in stony and unfertile land, but, to Arabs it is easy in Hilly plains due to the fertile land, Gold Mine and Silver Mine.

The geographical condition of Arabs is very much affected to the human lives. So, we can see the population of Arab is divided into two major parts. One is Bedovins means Vegabounds. They didn’t settled down in one permanent place, they changed the places with their domestic animals in need of water and food.
PERMANENT SETTLEMENT

The population of Arab is settled down permanently in the plains and oasis, where the food and water can easily available. They were also called civilized people of Arabs.

There was a different opinion regarding the Race of Arabians.

1. It is said that the Arab Community is one of the organ of the "Semetic" Communities. Historians and the Genealogists had the difference of opinion regarding this matter, whether this classification is based on Racial based or Linguistic based. According to Some scholars the geneological order of Arbs linked with saam the son of Hazarat Nooh messenger of Allah.

RACIAL VIEW

Some scholars opined that the genealogical order link to the Hazarath Nooh (Messenger of Allah), saam and also assumed that all the human beings are the three childrens of the Nooh i.e. Saam, Haam and Yafat.

LINGUISTIC VIEW

The People of Arabs speak the Arabic Language, which is the language of (Semitic) Group. According to the Linguistic Scholars, the Arabic Language is the most developed and Modern Language of the Linguistic family of Saami (Semitic). The birth Place of the Original place of Semetic race is Arabia.¹
POLITICAL CONDITIONS

1) Tribal settlement

The Society of Arabs was based on Tribal system. Arabs were divided into many different tribes and each tribe has blood relation with the other tribe. So, it goes on through further. Hence the system is called as Paternal System and also maintains the good relations with that tribe from which their mother belongs. Every big tribe enjoys the power of liberty and self-control in all its affairs. The big tribes usually consist of five to six thousand (5,000) people. Sometimes, the number of population increased from 8,000 to 10,000. The social respect of the tribe was depends on the number of its population as well as the power and the strength of the tribe. So, they always tried in rising the number of population. They followed the two methods in this regards viz., 1) Natural, 2) Artificial.

1) Following by the system of polygamy and also a man can developed the physical relations with his bandi or kaneez means the submissive and obedient slave girls. Due to this physical relationship, the population increased. The another system of increasing the population was also known as the system of concubinage - means a man can buy the girls from the market as many as he pleased (serfdom). And also develop the physical relations with the ladies among war prisoners.

2) Artificial Relationship: This type of relationship was not purely based on blood relations, but this kind of relationship was based on Alliance - between one man and other one tribe to
3) Friendship - between man and man, tribe and tribe.

4) Contacts: Between man and man, tribe and tribes.

In all the above conditions the number of the population was also increased. All the men who belonged to any one of the relations like Alliance, Friendship, and Contacts were considered to that particular tribe. Due to this increase in number of tribes considered as powerful and greatest tribe among the Arabs.

**Formation of Tribe**

In Arabia the formation tribe is very important at that time the largest unit was Tribe, and the lowest unit was a person. Some persons who have blood relationship had made the Family and many families who were the close relations with each other. The combination of this type of families made one clan. Many clans grouped in one single unit i.e., called as Tribe. Each tribe has its own Sardar. It was a country without a systematic government. Each Tribe considered itself to be an independent sovereign unit. There was no law except the law of the Strongest. Looting and murdering of innocent and weak people was the order of the day. Life and property and also the honour were constantly in jeopardy. Tribes were always at daggers end with one another. Any common incident was enough to spark off a ferocious war. Indeed Bedonins from one tribe thought they had every right to kill the innocent people from other tribes.

(Prof. Joseph Hell writes in the Arab Civilisation P-10: “These struggles destroyed the sense of a national unity and developed an incurable particularism; each tribe deeming itself sufficient and
regarding the rest as its legitimate victims for murder, robbery and plunder.\textsuperscript{2}

**II. ECONOMIC CONDITIONS**

The Geographical condition puts on impact on the economic conditions of Arabians. So, the population of Arabia was divided into two parts namely,

1) **Bedoiuns** - Villagers lived in desentric regions migratory.

2) **Ahle Hizarath** - lived in Cities and towns, civilized, permanent settlement.

The economic system of both the population was also different like the social system.

(1) **Bedeuins**

They always migrated in the search of water, food and grass for the animals in different places of winter and Summer Zones. Stock breeding was the source of income. (Sheep, Goat and Camel) Camel was the important animal of Arabs, because of Milk, Wool and also sometimes meat. They used milk, meat and sometimes dates.

The another important source of income was looting, and it was called as "Razya". Instead of feeling guilty, they felt very proud after the looting. They looted the travelers, Carvans of Traders, etc.\textsuperscript{3}

They maintained peace only in the 4 months of Islam Calender (1) Muharam 1st Month. 2) Regjab 7th month, 3) Ziqad, 11th month, 4) Zilhajja 12th month.

The civilized Arabian maintains the relation with the Redoivns by some alliances on the basis of some conditions like, the Carvans of
Trader of civilized Arabian was safe during the passing of the regions of the Bedeuins, and they got the needy things from civilized Arabians or Carvans.

They spent their lives in a very simple manner and lived in the tents, made up of leather or Kambal (Blanket or the garment of wool). They used simple wooden utensils. They collected the water from the rain for their animals and stored in pits. Grasses, Prickly bushes and Shrubs were also used as food for the animals.

(2) Ahle Hizarath

The population of Arab which lived in the Oasis, cities, Phins was more civilized and settled permanently in one place, because of the easy availability of food and water. But, the Tribal System of towns and cities was similar as Bedeuins.

2. Economic System of Towns

The population of Arab learned the ways of livelihood. The main source of income was Trade and Craft, Agriculture and Wages.

Trade and Craft: The Arabs learnt the art of trade, before the birth of Prophet Mohammed (S.A.S.). The system of beef trade was prevailing, which was based on Barter System. Slowly the system changed into Currency System.

Earlier, the System of vending was practiced which means things putting on small trays and selling by the rounding in one area to another area. Slowly, it changed into markets, once or twice in a week. Later, the System of permanent shopping came in vogue.
When the System of markets started at different parts of the country, basically, the systems of markets started during Hajj around the area. At first, when markets started at one place, they continued about 15 days and eventually transferred to other places also sometimes, the markets transferred to the borders of the country, it allowed the neighbouring country traders to sell their commodities in that market keeping the idea of International Trading in Arab. Arab Traders sold their commodities in their neighbouring countries like, Syria, Yemen, Iraq, Iran, Abbysinia, etc.

There were two different trade routes of International Trade:-

1) Western Route, which connected the Makka from Yemen in South and from which it connects the India and Sri Lanka, etc. It connects the Syria and the Northern regions of Syria.

2) Eastern Routes: It starts from Abysinia in West and ends with the Iraq and Iran in East. Western route is the important route of International trading. Wealth and Prosperity comes under the Society of Arabia due to this International Trading, but one major bad element of this Trade was the System of Interest.

(B) Agriculture: Trade was the main occupation of Arabs, similarly agriculture was also regarded as the other occupation, but to the scarcity of water and infertile land, Agriculture was very difficult, in the regions of Oasis, Valleys plains, etc., the irrigation was impossible. Hence, they were cultivated Date, Fruits, Vegetables and Grains, Grapes, Barley (Sply in Madina) and also Sandalwood or Fragmented wood, etc.
Craft: This was also the main occupation of some people. All the craftmens were self-sufficient. Sometimes, it was exported to other countries. The important crafts like, Blacksmith, Cobbler, Carpenter, Goldsmith, Oil Makers and Wine Makers, etc.

The skill of Blacksmith and Winemakers are famous in Makka. The Yahodis of Madina are very much popular in the skill of making Gold ornaments and Weapons of war. They exported goods of leather, wine, perfumes, etc.

Wages: The poor people of Arabs worked as household slaves (Khadim) of rich people. Usually they were serfs or Kaneez (female slave). And also they worked as Shepherds. Our Prophet Mohammed (S.A.S.) also worked as Shepherd in his childhood at Makka.

Many pious ladies of Arab worked as Nursing mothers, means it was a custom in Arab that many poor ladies of a good family nourished the infants of others through their breast feeding. They also got good wages for their work. They were popularly known as Daai in Arab. Daai Halima is a Nursing Mother of Prophet Muhammed (S.A.S.)

Many labourers working under the big traders for their wages, sometimes the Serf (Slave) also worked in different kinds of work. Men, women and childrens were work as labourers in the Society of Arabs.

III. SOCIAL CONDITIONS

The Social life of the City tribes was well cultured than the Tribes of Bedeuins because of the economic prosperity. Many people
became wealthy, due to the success in the Trade and Commerce, Craft, Agriculture along with the Finance business in some cases. The status of life was very high of rich people.

Wealthy people too were lived in double-storied buildings and middle class people and poor people lived in the small houses with accordance to their status.

They used Milk, Butter, Meat, Grains and Dates in their food. Wheat was specially used by wealthy men, Barley and Corn were used by common people.

The attire of wealthy men were maintained. They used silk and fine cotton clothes, while rough cotton clothes and the dress of woollen clothes were used by common people.

The houses of rich people were decorated with many decorative pieces. They used the utensils, which were made up from wood and metal.

Camel riding was common in practice, but they also used horse, donkeys and a Mule with accordance to their status and money.

I. SIMILARITIES BETWEEN BEDEUINS and AHL-UL-HIZARATH:

Tribal Government and the Language, race, customs, unity between one tribe to another, truthfulness, generosity, politeness, loyalty, helping nature, co-operation between each other, respect, humanity, kindness, etc., were the most common qualities among the Bedeuins and the rest of Arabia (Ahl-ul-Hizarath). But slowly the good qualities among them slowly became an end.
The most common dis-qualities among the Bedeuins and the Ahl-ul-Hizarath were as follows - First of all due to the illiteracy and poverty, we can notice so many social and moral evils present in the society. They became very much fond of 3 W’s means the Wine, Women and Wealth. They buried their daughters alive 5* because of the fear of the Son-in-law. None seemed interested in the advancement of knowledge. A study of the remnants of their literature showed how limited was their knowledge, how low was their standard of culture and civilization, how saturated were their mind with the superstitions and blind beliefs, how barbarous and ferocious were their thoughts and customs and how was their moral standards.

It was a country without a government. Each tribe considered itself to be an independent sovereign unit. There was no law, except the law of the strongest. Looting, Murdering, Arson of innocent and weak people was the order of the day life, property and honour were always dangerous. They could hardly discriminate between pure and impure, lawful and unlawful. They reveled in Adultery and Gambling. They would marry their step-mothers after the death of their fathers.

**IV. RELIGIOUS CONDITIONS**

Arabia was the Trade Centre. So the people of different communities and countries visited Arabia by different routes. Due to the impact of different communities, we can notice the different types of beliefs in religion like idol worship, worship of nature, Yahudi (Jews) Christians.
The main evil of the religion of Arab was they actually forgot their own religion i.e., Deen-E-Ibrahimi. The basic teachings of this religion was Fasting Namaz (Prayer) and Haj. Only the fade picture of this teachings was their in the minds of Arabs. They were not followed completely the teachings like Fasting, Namaz and Hajj. The other two important teachings of Islam Tawhid (Unity of God, follower of one Almighty Allah) and Zakat (Poor due) were totally unpracticed. The originality of this religion remained only for the name sake. Due to the long duration between the Deen-E-Ibrahimi and the religion of Arabia, some of the people were followed the Deen-E-Ibrahimi were called as the 'Hanfa'. The picture of Idol Worship in the minds of Arabian comes from Syria.

Due to the remains of the Deen-E-Ibrahimi, Yahudi, Jesus, and Christianity, the picture of Prophethood was their in the minds of Arabians, but they didn't follow on it seriously.

The important idols like 'Habal', 'Huzza, 'Laat', etc., were the famous among the Arabs. They believed that, these idols are the only nearest way through which they can please their Gods.

Above all they even believed that they were the followers of the Deen-E-Ibrahimi.

In that benighted era, there was a territory where darkness lay even heavier than elsewhere. The neighbouring countries of Persia, Byzantium and Egypt possessed a grimmer of civilization and a faint light of learning. In such a dark age and benighted country, a man is
THE LIFE AND THE ACHIEVEMENTS OF PROPHET MOHAMMAD (S.A.S)

It was early in the morning of Monday, April 22, 571 A.D., that the Prophet Mohammad (S.A.S) was born in the Holy City of Makkah in Arabia. He belongs to Banu-Hashim Clan of the famous tribe of Quaraish, the Guardian of Holy Ka’aba and respected throughout the Arabian Peninsula.\textsuperscript{8}

At that time, Makkah was a City. State with a sort of democratic set-up. Abdul Muttalib, the Grand Father of the Prophet Muhammad (S.A.S) was the Chief of Makkah and He governed as such for nearly 59 years. Abdullah was the youngest son of Muttalib and was the father of Prophet Muhammad (S.A.S). He was only 25 years old that he fell ill and died at Madina, 350 miles North of Makkah. His wife Amina, was expecting a child at that time. And a few days after the death of His father, he was born. His grand father named him "Muhammad" (S.A.S). In Arabic word meaning "the praised one" and the world has seen that Muhammad (S.A.S) really became the most praised upon personality the world has ever known.

In those days the well-to-do people of Makkah used to send their babies away to be nursed by women in the country. Halima nursed and took care of this baby with such love and affection that the Prophet always remembered His foster-mother. He (S.A.S) showed great respect for her whenever she came to him. After four years, his mother took him under her own care. Two years later Aamina also
died. Thus, Muhammad (S.A.S) at the age of six was life without his father and mother. After that, His Grandfather took care of his grandson. But, he also died after two years at the age of Eighty-two.9

The responsibility of bringing up the child fell on the shoulders of his uncle, Abu Talib, the son of Abdul Muttalib. From this time on, for forty years, Abu Talib remained a constant companion and a pillar of strength to the Prophet. He was as loving as a father. He (S.A.S) always kept his nephew with him and never left him alone. The fortune of a family however declined after Abdul Muttalib and the leadership of Makkah was transferred to the rival clan of Banu Umayya, called in English as Omayyads.

He (S.A.S) was a boy of serious nature. He did not play with the boys of streets, kept himself aloof from idolatry and never took wine. His character was exemplary. He was simple human and straightforward, would never tell a lie or use dishonest means in anyways. Because of his honesty and truthfulness, he had earned the title of Siddiq (the truthful) and Amin (the trustworthy). During his boyhood, the Prophet Mohammad (S.A.S) worked for some times as a Shepherd boy. Then He (S.A.S) took to trade, which was his family profession. In this connection He (S.A.S) occasionally went on trade journeys to places as far as Syria and Yemen. In the beginning, He (S.A.S) was accompanied by his uncle in these journeys and later He (S.A.S) went alone. During such journeys, that a noble and wealthy women of Makkah was impressed by his character and honesty and offered herself to marry him.
There was a noble and wealthy woman in Makkah, named Khatija, she was perhaps the wealthiest woman in the City. According to the practice of those days, she used to send her merchandise to far off land and this merchandise of Khadija alone was equal to those of the collected merchandise of the rest of Quraish. On hearing the honestly of Prophet Muhammad (S.A.S). She once offered him to send her merchandise through him to Syria. The Prophet accepted the offer and went to Syria accompanied by the lady's slave Maisara. When prophet Muhammad (S.A.S) returned from Syria, with great profit. And she was so much impressed by the character of young Muhammad (S.A.S) that she offered herself to marry him. Prophet Muhammad (S.A.S) with the consent of his uncle agreed to the proposal and marriage was solemnized soon after in 595 A.D. He (S.A.S) was a Youngman of 25 years. Whereas, Khadija was 40 years old and a widow. She was a lady of noble character, and the people used to call her Tahira – which means in Arabic 'chaste and virtuous'. She proved to be very helping and loving wife. Prophet used to remember her even after her death. In 619 AD (Rajjab) Lunar month. He (S.A.S) has twelve wives.\textsuperscript{10,11}

The Prophet Mohammed was of average height, with thin, shoulder. Dark hair, slightly curled, flowed in a dense mass almost to his shoulders. His eyes were oval shaped. Great black, restless eyes shone out from under long heavy eyelashes. His nose was large, slightly aquiline. His teeth were well set, while in full beard framed
his manly face. His skin was clear and soft and his complexion red and white.12

The freely forgave the Quarish (Tribe) all the years of sorrow and cruel scored in which they had afflicted him and gave an amnesty to the whole population of Makka.

“He lifted women from the bondage in which Desert custom held them and preached general social justice.”13

“He (S.A.S.) created a spiritual nationality which blended people together of every tongue and of every race.”14

“Muhammad (S.A.S.) succeeded in Fastening upon He (S.A.S) people, and standing throughout the Middle East, a broader, cleaner, fresher more vigorous political and social ideal than that of the decredent Byzantine Empire.”15

For the first time in history made Universal human brotherhood a fact and principle of common law.16

**Diamond in a Heap of Stones:**

We may now look at the life and work of this noble man in the context not only of the Arabian Society, but also of the entire world as it stood in that period.

He is totally different from the people among whom he was born and passed his youth and early manhood and finally attained full stature. Even, his worst enemies never accuse him of telling a lie. He never uses obscene and abusive language. He has a charming personality and winning manners with which he captivates the hearts of those who come into contact with him. In His dealings with people,
He always follows the principles of justice and fair play. He remained engaged in trade and commerce for years, but He never entered into any dishonest transaction. Those who dealt with him in business had full confidence in his integrity. The entire nation called him ‘Al-Amin’ The Truthful and the Trustworthy. Even his enemies deposited their valuable belongings with him for safe custody.

He never touched alcohol and never indulged in gambling. He personified the highest culture and the most refined aesthetic outlook. Surrounded on all sides by cruelty, He helped orphans and widows. He was hospitable to travelers. He harmed none, rather, He suffered hardships for other's sakes. Living among those for whom war is bread and butter, he was such a lover of peace that his heart melted for them when they took up arms and cut each other's throats. He regards nothing in the heaven and the earth worth worshipping except the One True God.

In brief, the towering and radiant personality of this man, in the midst of such a benighted and dark environment, may be likened to a beacon-light illumining a pitch-dark night or to a diamond shining in a heap of dead stones.

**A Revolution Comes:**

After spending a great part of his life in such a pure and civilized manner, there comes a revolution in his being. He has had enough of the darkness and ignorance around him. He wants to swim clear of the horrible sea of corruption, immorality, idolatry and disorder which surround him. He finds society out of harmony with
his soul. He withdraws alone to the hills, spending days and nights in total seclusion and meditation. He fasts so that his soul and his heart may become still purer and nobler.

Suddenly his heart is illuminated with the Divine Light giving him the power he has yearned for. He comes out of the confinement of his cave, goes to the people, and addresses them thus:

Stop worshipping to the the idols like sham. No moral being, no star, no tree, no stone, no spirit is worthy of human worship. Therefore bow not your heads in worship before them. The entire universe with everything that it contains belongs to God Almighty. He alone is the Creator, the Nourisher, the Sustainer and consequently, the real Sovereign before Whom all should bow down and to whom all should pray and render obedience. Thus worship Him alone and obey only His commands.

Local and plunder, murder and rapine, injustice and cruelty - all the vices in which you indulge - are crimes in the eyes of God. Leave your evil ways. He hates them all. Speak the truth. Be just. Do not kill anyone. Do not rob anyone. Take your lawful share. Give what is due to others in a just manner.

"You are human beings and all human beings are equal in the eyes of God. None is born with the slur of shame on his face; nor has anyone come into the world with the mantle of honour hung around his neck. He alone is high and honoured who is God fearing and pious, true in words and deed. Distinctions of birth and race are no criteria of greatness and honour. One who fears God and does good
deeds is the noblest of human beings. One who does not love God and stepped in bad ways is doomed.”

“There is an appointed day after your death when you shall have to appear before your Lord. You shall be called to give account for all your deeds, good or bad, and you shall not be able to hide anything. The whole record of your life shall be an open book to Him. Your fate shall be determined by your good or bad actions. In the Court of the True Judge.”

“He who has them shall take his abode in the Heaven of eternal happiness, while he who is devoid of them shall be cast in the fire of Hell.”

This is the message with which He comes. The ignorant nation turns against Him. Abuse and stones are showered on His august person. Every conceivable torture and cruelty is perpetrated on Him and this continues not for a day or two but uninterruptedly for thirteen long troubles years. At last he goes on. But, he is not given respite even there.

**Why all that Enmity?**

One might ask: how is it that his nation became his sworn enemy? Was there any dispute about gold and silver or other worldly possession? Was it due to any blood feud? Did He ask for anything from them? No! The whole enmity was based on the fact that he had asked them to worship the One True God and to lead lives of righteousness, piety and goodness. He had inveighed against all distinctions of high and low, between human beings, and had
condemned the prejudices of tribe and race as sheer ignorance; and he wanted to change the whole structure of society which had been handed down to them from time immemorial.

Can anyone imagine a higher example of self sacrifice, fellow feeling and humanity than that a man may ruin his own happiness for the good of others, while those very people for whose betterment he is striving should stone him, abuse him, banish him and harass him even in his exile, and that, in spite of all this, he should continue striving for their well being."

**A Changed Mass at Forty - Why?**

For forty years he lived as an Arab among Arabs. During that long period he was not known as a statesman, a preacher or an orator. No one had heard him imparting gems of wisdom and knowledge as he began to do hereafter. He was never seen discoursing on metaphysics, ethics, law, politics, economics and sociology. Let alone being a great general, he was not even known as an ordinary soldier. He had uttered no word about God, the Angels, the Revealed books, the early Prophets, the bygone nations, the Day of Judgement, Life after Death, Hell and Heaven.

Although he possessed an excellent character and charming manners, and was highly cultured, there was nothing so striking about him which could make men expect something great and revolutionary from him in the future. He was known among his acquaintances as a sober, calm, gentle, law abiding citizen of good
nature. But when he came out of the cave with his Message he was transformed.

When he began preaching his Message, the whole of Arabia stood in awe and wonder and was bewitched by his wonderful eloquence and oratory. It was so impressive and persuasive that his worst enemies were afraid of hearing it, lest it should penetrate deep into their hearts or the very marrow of their beings and convert them from their old religion and culture. It was so unique that the whole legion of Arab poets, preachers and orators of the highest caliber failed to match it in beauty of language and splendour of diction when he threw the challenge to his opponents to produce even a single line like the ones he was reciting.

Along with this, he now appeared before his people as a unique philosopher, a wonderful reformer, a renowned moulder of culture and civilization, an illustrious politician, a great leader, a judge of the highest eminence and an incomparable general. This unlettered Bedouin, this desert dweller, spoke with learning and wisdom, the like of which none had said before and none could say after him.

He taught ethical canons and principles of culture. He formulated laws of social culture, economic organization, group conduct and international relations whose wisdom even eminent thinkers and scholars can grasp only after life-long research and vast experience of men and things. Their beauties, indeed unfold themselves progressively as man advances in theoretical knowledge and practical experience.
This silent and peace-loving trader who had never even handled a sword before turned suddenly into such a brave soldier that he was never known to retreat however fierce the battle. He became such a great general that he conquered the whole of Arabia in nine years. At a time when the weapons of war were primitive and the means of communication very poor. His military acumen and his ability to transmit the skills of war to a motley crowd of Arabs (who had no equipment worth the name) meant that within a few years he had overthrown the two most formidable military powers of the day and become the master of the greatest part of then known world.

The reserved and quiet man who, for fully forty years, never gave any indication of any political interest or activity, appeared suddenly on the stage of the world as such a great political reformer and statesman that, without the aid of media, he brought together under one banner, one law, one religion, one culture, one civilization and one form of government, the scattered inhabitants of a desert of twelve hundred thousand square miles. “A people who were warlike, ignorant, unruly, uncultured and plunged in internecine tribal warefare.”

He changed their modes of thought, their customs and their morals. He turned the uncouth into the cultured, the barbarous into the civilized, the evil doers and bad characters into pious God fearing and righteous persons. Their unruly and obstinate natures were transformed into models of obedience and submission to law and order. A nation which had not produced a single great...
name for centuries gave birth, under his influence and guidance, to thousands of noble souls who went forth to far off corners of the world to preach and teach the principles of religion, morals and civilization.

He accomplished this feat not through any worldly lure, oppression or cruelty, but by his humanity, his moral personality and his teaching. With his noble and gentle behaviour he befriended even his enemies. He captured the hearts of the people with his unbounded sympathy and human kindness. He ruled justly. He did not deviate from truth and righteousness. He did not oppress even his deadly enemies who were after his life, who had stoned him, who had turned him out of his native place, who had set the whole of Arabia against him.

Although he became the ruler of the country, he was so selfless and modest that he remained very simple and sparing in his habit. He lived poorly, as before, in his humble mud cottage. He slept on a mattress, wore coarse clothes, ate either the simplest food of the poor or went without food at all. He used to spend whole nights standing in prayer before his Lord. He felt not the least insult in working like a labourer. Till his last moments, there was not the slightest tinge of royal pomp or hauteur of the high and mighty in him.

He never sought any reward or profit for himself, nor left any property to his heirs. He dedicated his all to his Millah. He did not ask his adherents to earmark, anything for him or his descendants, so much so that he forbade his progeny to receive the benefit of poor-tax (Zakah).
His is the only example where all the excellences have been blended into one personality. He is a philosopher and a seer as well as a living embodiment of his own teachings. He is a great statesman as well as a military genius. He is a legislator and also a teacher of morals. He is a spiritual luminary as well as a religious guide. His vision penetrates every aspect of life. His orders and commandments cover a vast field from the regulation of international relations down to the habits of everyday life like eating, drinking and personal hygiene. On the foundations of his philosophy, he established a civilization and a culture without the slightest trace of a flaw, deficiency or incompetenness. Can anyone point to another example of such a perfect and all-round personality?17

**ISLAM**

**INTRODUCTION:**

Every religion of the world has been named either after its founder or after the community or nation in which it was born. For instance, Christianity takes its name from its Prophet Jesus Christ. Buddhism from its founder Gautama Buddha, Zorastranism from its founder Zoraster, and Judaism, the religion of the Jews from the name of the Inbe Judah (of the country of Judea), where it originated. The same is true of all other religions except Islam, which enjoys the unique distinction with any particular person or people or country. Nor is it the product of any human mind. It is a universal religion and its objectives is to create and cultivate in man the quality and attitude of Islam.
The word ‘Islam’ is derived from the Arabic root “SLM” or ‘Salaam’, which means, among other things, peace, purity, submission and obedience. In the religious sense, the word Islam means submission to the will of God and obedience to his Law. Thus Islam is a religion of peace, which is acquired by submitting one’s will to the will of the Supreme Creator, Allah.

Islam, in fact is an attributive title anyone who possesses this attribute whatever race, community, country or group, he belongs to is a Muslim.\footnote{18}

Some outsiders call our religion “Mohammedanism” and address the believers in Islam as “Mohammeditions”. The Muslims both reject and protest the use of these words. If our faith is classified as Mohammedanism and if we are called Moyhammedans, there will be seriously wrong implications. This misnominer implies that the religion takes its name after a mortal being, namely Muhammad (S.A.S) and that Islam is no more than another “ism” just like Judicism, Hinduism, Marxism, etc. Another wrong implication of this misnomer is that outsiders might think of the Muslims, whom they call Mohammadons, as worshippers of Mohammad (S.A.S) or as believers in him in the same way as Christians. For example, believe in Jesus. A further wrong implication is that the word Mohammedanism may mislead the outsider and makes him think that the religion was founded by Mohammed (S.A.S) and therefore takes its name after the founder. All these implications are seriously wrong or at best misleading. Islam is not just and -her “ism”. Muslims worship alone
Mohammad (S.A.S) was a mortal being commissioned by God to teach the word of God and lead an exemplary life. He (S.A.S) stands in history as the best model for men in pretty and perfection. Moreover, the Muslims and others do not believe that Islam was founded by Muhemmad (S.A.S), although it was restored by him in the last stage of religious evolution. The original founder of Islam is no other than God Himself, and the date of founding Islam goes back to the age of Adam (S.A.S).

The true name of the religion is Islam and those who follow it are Muslims. Contrary to popular misconceptions, Islam or Submission to the will of God, together with obedience to His Law, does not mean in any way loss of individual freedom or surrender to fatalism. Anyone who thinks or believes so has certainly failed to understand the true meaning of Islam and the concept of God in Islam.19

I will give you the best example for that concept, when the civilized people abide by the laws of their countries, they are considered sound citizens and honest members of their respective societies. Also responsible person say that such people lose their freedom by their obedience to the law. No rational being would think or believe for a moment that such law abiding people are fatalists and helpless. Similarly the person who submits to the will of God, which is a good will, and obeys the law of God, which is the best law, is a sound and honest person. It frees the mind from Superstitions and fills with truth. It frees the Soul from Sin and wrong and quickens it
with goodness and purity. It frees the self from variety and greed, from envy and tension, from fear and insecurity. It frees man from low desires, and unfold before him the beautiful horizons of goodness and excellence.

Because Islam means submission to the Good will of God and obedience to His Beneficial law and because this is the essence of the messages of all God-choosen Messengers, a Muslim accepts all the Prophets previous to Mohammad (S.A.S) without discrimination. Like Abraham Moses, Jesus and the rest of God’s messengers.

Finally the word Allah in Islam simply but most emphatically means the one and only Eternal God, Creator, Sovereign and Sustainer of the Universe.  

II. THE ARTICLES OF FAITH:

1) Tawhid (Unit of God):- The most fundamental and the most important teaching of Prophet Muhammad (S.A.S) is faith in the Unity of God. This is expressed in the primary Kalimah of Islam as “La ilaha illaAllah, Muhammadu Rasool Allah”. There is no deity except Allah Muhammad (S.A.S) is the Messenger of Allah.” This simple statement of the Muslims basic beliefs is the starting point for all that follows. From this expression of belief in the Oneness and Uniqueness of Allah and the Messengership of Muhammad Stem all of Islam’s concepts, attitudes, moral values and guidelines for human behaviour and relationships.

Thus the first part of this declaration, “La ilaha illa Allah” attests not only to the oneness and uniqueness of Allah, the deity it
signified, at the same time the oneness of the Lordship, the sovereignty and the authority in the Universe and this world. For when we affirm that there is no deity except the One Allah, we are actually stating that, as there is no other Creator, Sovereign and Sustainer of the Universe, this world and all that is in them, there can likewise be no other Ruler Law – Giver and Supreme authority for mankind.21

THE ANGEL:

The Prophet Muhammad (S.A.S) has further instructed us to have faith in the existence of God’s angels. This is the Second article of Islamic faith and is very important. They are hidden from the human eye and are mysterious. In order to purify belief in the Unit of God, and to clear it from the admixture of this second kind of unseen creatures, this particular article of faith has been expanded. They have no share in God’s divinity, they cannot deviate from His commands, even by the slightest fraction of an inch God employs them to administer His Kingdom, and they carry out His Orders exactly and accurately. They have no authority to do anything of their own accord, they cannot present to God any scheme conceived by themselves, they are not even authorized to intercede with God for any man.

Muhammad (S.A.S) Forbade us to worship angels, and to associate them with God in His divinity. He also informed us that they were the chosen creatures of God, free from sin. Moreover, He informed us that those angels of God surround us from all sides, are
attached to us, and are always in our company. They observe and note all our actions, good or bad. They preserve a complete record of every man's life. After death, when we shall be brought before God, they will present a full report of our life's work on earth, wherein we shall find everything correctly recorded, not a single movement left out, however insignificant and however carefully concealed it may be, we believed in their existence, only because God's true Messenger has informed us of it.22

2) FAITH IN THE BOOKS OF GOD:-

Belief in the reality of Allah's guidance to mankind in the form of revealed book or Scripture is another basic article of belief in Islam. Books which has been sent down to mankind through His Prophets.

God had revealed his books to His Prophet's before Muhammad (S.A.S) and these books were sent down in the same way as He sent down the Quaran to Muhammad (S.A.S). We have been informed of the names of some of these books, the Torah of Moses, Zabur (Psalms) of David, and the Injil (Gospel) of Jesus Christ.

Of the books we have been told, the books of Abraham are extinct and not traceable in existing world literature. David's Zabur, the Tarah and the Injil exist with the Jews in the Christians, but the Quaran informs us that people have changed and added to these books, and God's words have been mixed up with texts of their own making. This corruption and pollution of the Books has been so large and so evident that even the Jews and the Christians themselves admit that they do not possess their Original texts, and have only
their translations, which have been altered over many many centuries and are still being changed. On studying those books we find many passages and accounts which evidently cannot be from God. God's words and those of man are mixed together in those books and we have no means of knowing which portions are from God and which from man.

We have been commanded to believe in previously revealed Books only in the sense of admitting that, before the Quaran, God had also sent down books through His Prophets, that they were all from one and the same God, the same God who sent the Quaran and that the sending of the /Auran as a Divine Book, is not a new and strange event, but only confirms, restates and completes those divine instructions.

On the other hand belief in the Quaran should be of the nature that it is purely and absolutely God's own work, that it is perfectly true, that every word of it is preserved that everything mentioned therein is right, that it is the bounded duty of man to carry out in his life each and every command of it and that whatever be against it must be rejected.

1. THE MESSENGERS OF GOD (PROPHETS):

In Islam, the word "Prophet" (Nabi in Arabic) does not in any way signify one who prophesizes future events. Rather it denotes one who is very near to allah through the total surrender of his entire being to Him and who receives revelations from Him which constitutes a source of guidance for men.
The Quaran states that Allah sent a warrior and guide to every
people and it mentions the names of many of them like Adam, Noah
(Nuh), Abraham Ismail, Issac (Ishaq), Jacob Joseph (Yusuf), Moses
(Musa), david (Daood), Solomon( suliaman), John the Baptist (Yahiya),
and also the name of Yunus, Idris, Herd Iliya and Jesus and
Muhammad (S.A.S).

Tradition has it that the total number of prophets sent to
different peoples at different times is 1,24,000. All the Prophets of
God have been deputed by Him to teach the same straight path of
Islam Prophet Muhammad was the greatest among all the Prophet’s of
God.23

1. BELIEF IN LIFE AFTER DEATH:

The Fifth article of Islamic faith is belief in life after death.

The Prophet Muhammad (S.A.S) has directed us to believe in
resurrection after death and in the day of Judgement. The essential
ingredients of this belief, as taught to us by him, are as follows –

• That the life of this World and of all that is in it will come to an end
on an appointed day. Everything will be annihilated. That day is
called qiyamah, i.e., the Last Day.

• That all the human beings who have lived in the world since it’s
inception will then be restored to life and will be presented before
God, who will sit in judgement on that day. This is called Hashr
(Resurrection).

The true Muslim believes in the Last Day of Judgement. This
World will come to an end some day and the dead will rise to stand for
their final and fair trial. Everything we do in this world, every intention we have, every move we make, every though we entertain and every word we say, all are counted and kept in accurate records. On the day of Judgement they will be brought up, those who emerge successful in this Judgement will go to paradise and those who are condemned and deserve punishment will be sent to Hell – the abode of fire and torture.24

2. THE DIVINE DECREE:

The final article of faith in islam is belief in Allah’s Decree. This is known in Arabic as Qada wa Qadar meaning the “Mensure” what is ordained by Allah and His “Plan”.

Since the entire scheme and plan of creation is under the direction and control of the Almighty Creator and Sustainer, everything that is or that happens in the Universe from the smallest to the greatest event is governed by Allah’s will, an integral part of His eternal plan as things can take place without His ordaining it, nor is there sucha thing as a random chance event.

Belief in the Divine decree is thus a statement of belief in the meaningfulness and purposefulness of all that is and essential part of the Muslim’s sense of total trust, dependence and submission in relation to his Creator. We will have more to say concerning this. On these basic beliefs, then, the Islamic faith rests.

The Oneness of Allah (Allah):

- The scriptures revealed by Him for the guidance of mankind;
- Allah’s Messengers, the Prophets;
• The angels, His emissaries and acquaints:

• The Hereafter; the Day of Judgement, the resurrection, and the State of heaven and Hell; and

• Allah’s all-wise, all-powerful decree.

That way lies the road to success and salvation. The true Muslim believes that man must work out his Salvation through the guidance of God. This means that in order to attain salvation a person must combine faith in the action, belief and practice. Faith without action is as insufficient as action, belief and practice. Faith without action is as insufficient as action without. In other words, no one can attain salvation until his faith in God becomes dynamic in his life and his beliefs are. It shows that no one an act on behalf of another or intercede between him and God (See for example, the quaran 10:9-10: 18:30, 103:1-3).

These five articles make up the bedrock of Islam. One who believes in them enters the fold of Islam and becomes a Member of the Muslim community. But one does not become a complete Muslim one has to fully carry-out in practice the instructions given by Muhammad (S.A.S) as ordained by God. The first and foremost thing in this respect are the Ibodah – the primry duties which must be observed by eachand every person professing to belong to the Muslim community.

II. THE SPRIT OF IBGDAH OR WORSHIP:

The Central to the Islamic teachings and way of life are various obligatory acts of worship (Ibadat) which are often referred to as the “Five Pillars of Islam”. Those are:
1. The declaration of faith, "I bear witness that there is no deity except Allah and I bear witness that Muhammad (S.A.S) is the Messenger of Allah," (Shahadah).

2. The prescribed prayers (Salat) or (Namaz).

3. Fasting during the month of Ramzan.

4. The poor-due. (Takat).

5. The Pilgrimage to Makkah.

Ibadah is an Arabic word derived from 'Abd' (a slave) and it means submission. Allah is your master and you are his slave and whatever a slave does obedience to and for the pleasure of his Master is "Ibadah". Good dealing with your parents, relatives, friends, teachers, etc., is also one kind of Ibadah.

1. DECLARATION OF FAITH (SHAHADAH):

The first of the acts of worship is to believe with the want and declare with the tongue that there is no deity except Allah and that Muhammad is the Messenger of Allah. This is expressed in the words "Ashaduan la itaha illa Allah wa ashaduanna Muhammadan Rasool Allah" (I bear witness that there is no deity except Allah and I bear witness that Muhammad (S.A.S) is the Messenger of Allah).25

6. PRAYER: (Salat): The second act of worship which Islam prescribes is the performance of prayers (Salat) within certain established time periods five times a day.

Basically Salat consists of recitation from the Holy Quaran and glorification of Allah accompanied by various bodily postures. The five times of worship correspond to the five periods of the day day-break,
noon, afternoon, the close of day and night 1) Namaz-e-Fajar, 2) Zuhar, 3) Asar, 4) Mugrib, 5) Isha.

Salah is a multi-faceted act of worship, reminder to the Muslim of his relationship with his Creator.

This is achieved in part by the recitations from the Quran which are a part of every prayer. These brings to mind not only the basic Islamic teachings concerning Allah, man, the Universe and the Hereafter, but they also recall the Muslim to his obligation to Allah, to other people and to himself for as the Quran says. Salat restrains from shameful and unjust deeds” (29:45). It will be obvious that prayer once a week or even once or twice a day simply does not fulfill this purpose and is moreover only a partial and very inadequate expression of the human creature’s relationship with his sustainer who in the words of the Quran, is “nearer to him than his jugular vein (50:16)

In addition to this through the bodily postures of the prayer, which consist of standing, bowing, prostrating and sitting, repeated a specified number of times in each prayer, the Muslim expresses submission, humility and adoration of Allah Most High with his entire being. The heart which is filled with the love of Allah, the consciousness of its own crativity and Allah’s greatness and beneficence indeed has an urge to express all these feelings in physical as well as verbal form Islam provides the means of expression by salat. And to carry on these prayers in the early morning, when sleep is so attractive, during the busy daylight hours
preoccupied with work. And at night when one is tired and wants to relax or sleep – affirms the human beings total dependence on his creator and his position as His Slave. Salat is truly the complete expression of man's voluntary submission to Him. Salat is so important in maintaining this attitude of submission that it is obligatory even during any type of illness (certain modifications have been permitted to those who are ill, traveling or fighting in battle). An it is to be performed with strict concentration, attention, and presence of the heart, not simply as a mechanical, verbal and physical exercise.

A Muslim is required to pray at the prescribed times, wherever he may be – whether in Mosque, in his house, at work, or in any other clean environment indoors or outside – but it is preferable in Mosque with his fellow-Muslims if possible.

In such a congregational prayer, in which Muslims stands in straight rows shoulder to shoulder as one body united in the worship of Allah, the elements of discipline, orderliness, Brotherhood, equality and solidarity are very strongly exemplified.26

7. FASTING (Sawm):

Another Unique moral and spiritual characteristic of Islam is the prescribed institution of Fasting. Literally defined, fasting means to abstain “Completely” from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset. During this period, we eat not a grain of food nor drink a drop of water from dawn to dusk, no matter how delicious the dish or how hungry or thirsty we feel during the entire month of ramzadhan, the th of the
Islamic year. But the spiritual meaning of Islamic fasting is different
one it leads man the principle of sincere love, and His Grace. It
indoctrinates man in patience and unselfishness. It is an effective
lesson in applied Moderation and Will Power. It shows man a new
way of wise Savings and sound Budgetting and enables man to master
the art of Mature Adaptability. It grounds man in discipline and
Healthy survival when a person observes the regular course of fasting,
he relieves his stomach and releases his digestive system, he is indeed
incurring his body. It originates in man the real spirit of social
belongings of unity and Brotherhood of Equality before God as well as
before the Law.

On completion of the fast of Ramdhan,

The Special charity known as Sadqatu-U-Fitr (Charity of Fast
Breaking) must be distributed before the Namza-e-Eid.27

3) ZAKAH (Poor Due) The fourth obligation is Zakat and major pillar
of Islam. The Arabic word “Zakat”, which means purification, has
no actual and precise English equivalent, the term nearest to it in
meaning is “poor-due”. To the Quaranic word Zakah the meaning
is not just a form of charity or alms giving or lax or tithe. Nor is it
simply an expression of kindness; it is all of those combined and
much more. It is not merely a deduction of a certain percentage
from one’s property, but an abundant enrichment and spiritual
investment.

Zakah is annual amount in kind or coin which the Muslims
with means most distribute among the rightful beneficiaries.

52
Zakath does not only purify the property of the contributor but also purifies his heart from selfishness and greedy for wealth.

In addition to helping individuals who are in need or distress, Zakat funds may also be spent 'IN the cause of Allah', i.e., for the construction of Mosques, religions, schools and hospitals, etc.

Every Muslim, male or female, who at the end of the year as in possession of approximately fifteen dollars (2½ of total income) must give Zakat at the minimum rate of two and one half 2½ percent.

Zakat is not to be paid on property which is for personal use e.g., (Clothing, household furniture, crops planted for domestic consumption) Apart from this, Zakat is compulsory for Muslim property.

Muslim Society has much to gain from the institution of Zakat. It is the bounden duty of every well-to-do Muslim to help is lowly placed poor brothers (People). His wealth is not to be spend solely for his own comfort and luxury – there are rightful claimants on his wealth, and they are the nation’s widows and orphans, the poor and the invalid, those who have the ability but lack the means to get useful employment and those who have the talent, but not the money to acquire knowledge and become useful members of the community. He who does not recognize the call on his wealth of such members of his own community is indeed cruel. For those could be no greater cruelty than to fill one's own caffers while others die of hunger or suffer the agonies of unemployment. Islam is a sworn enemy of selfishness, greed and acquisitiveness. Here one shares one’s wealth with others
and helps them stand on their own feet and become productive members of Society.  

**HAJJ (Pilgrimage):**

Hajj that is, Pilgrimage to Mecca in Saudi Arabia – Constitutes the Fifty and the last of the act of Worship prescribed by Islam. Obligating once in a lifetime, upon Muslim, Male or female, who is mentally, financially and physically fit. Hajj takes place during the first days of the lunar month of Dhul-Hijjab, with its climax on the ninth of that month.

Mecca today stands at the site of a small house that the Prophet Abraham (S.A.S) built for the worship of Allah. Allah rewards him by calling it His own House and by making it the centre towards which all must face when saying prayers. This visit is not merely a courtesy call. This Pilgrimage has its rites and conditions to be fulfilled, which inculcate in us piety and goodness, when we undertake the pilgrimage, we are required to suppress our passions, refrain from blood-shed and be pure in word and deed. God promises rewards for our sincerity and submissiveness.

The Pilgrimage is, in a way the biggest of all ‘Ibadah”. For unless a man really loves God, he would never undertake such a long journey, leaving all his near and dear ones behind him, when he reaches the holy place, he finds the atmosphere filled with piety and godliness, and discuss topic of common interest, and in general create and refresh in themselves the faith that all Muslims are equal and deserve the love and sympathy of others, irrespective of their
Geographical or Cultural origin. Thus, the Pilgrimage unites the Muslims into one International Fraternity and Equality.29

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