

ISLAMIC CIVILIZATION AND CULTURE IN INDONESIA AND SOUTHEAST ASIA

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ABSTRACT

Islamic civilization was actually known as a blend of many cultures, and it has ranged from North Africa to the Pacific Ocean. The Islamic Empire grew through conquest and made big advances in science, art and medicine. The Islamic religion has played a vital role in the empire with great attention on the aspect of Islamic monotheism. But Islamic civilization in the contemporary period and past is an amalgam of a wide and big variety of cultures, which is built up of polities and countries from Africa to the Western periphery of the Pacific Ocean, which came from Central Asia to Sub-Saharan Africa. The major factor of the Islamic empire is about the Islamic religion. By going back to the background in 622 CE the Byzantine Empire was indeed expanding in Constantinople (modern day Istanbul), which was led by the Byzantine emperor Heraclius (d. 641). As Heraclius was taking power in a place called Constantinople, a person called Muhammad ibn Abd Allah (c. 570–632 CE) started preaching to some radical Islamic monotheism in the West Arabic: Islam, the founder of the Islamic Empire was a great philosopher. This paper examines the spread and development of Islamic civilization and culture in Indonesia and Southeast Asia, exploring how Islam was introduced to the region through trade routes, Sufi missionaries, and cultural exchange. It further analyses the unique characteristics of Southeast Asian Islam, including its adaptation to local customs and traditions, the role of Islamic educational institutions, and the contributions of Islamic civilization to art, architecture, literature, and governance in the region. The study concludes that Indonesian and Southeast Asian Islam represents a distinctive synthesis of Islamic principles with indigenous cultural elements, demonstrating the dynamic and adaptive nature of Islamic civilization.

Keywords: Africa, Culture, Empire, Islamic, Monotheism and Periphery

Introduction

Prophet Muhammed was a great member of the middle clan of the high prestige in the Western Arabic, tribe of the tribe called al-Qurash, but some person among his family is a great opponents, and detractor, he is seeing the Holy prophet Muhammad was asked or commanded to leave Mecca and move to Medina, because of his

enemies that surrounded him, so he moved his families, community, and his followers to Medina al-munawara, the people of Medina welcomed him, and they bought a plot and build a mosque, with an apartment for him to live in the mosque became the original seat of the Islamic government.

In 632, the Holy prophet Muhammad died, and he was buried in his Holy mosque (Masjid- Al-Nabawiy al-sharif). Islam in Indonesia is the largest and popular religion in Indonesia with 87.06% of the Indonesia with population, but the most great gain for Islam in Sumtra was in the Minagkabau country, foreign Muslims had traded in Indonesia and China for numerous centuries, a Muslim tombstone in Eastern Java bears a date corresponding to 1082, but the substantial that exists only from the end of 13th century.

Indonesia's rich culture, and its significant aspect in the area of facilitating Indonesia's ascent to the pinnacle of global Islamic civilization. This research work intend to look at Islamic civilization and culture, the research methodology is a literature review approach. The researcher begins with a very vital exploration of Indonesia's historical background, which explains the emergence and evolution of Islam in Indonesia and southeast Asia.

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The result also explain or show that government also needs to play a vital role in developing a moderate religious education investing in educational system that teaches the values of peace, tolerance, and pluralism can create a younger generation that is more open to difference and better way to promote the message of peace in the Islamic world (Rohman, 2024), P.59-65)

The origin of Islamic culture and civilization can be traced back to migration of our Holy prophet Muhammad (SAW) from the Holy city Mecca AL-mukarama to al-medina AL-munawara, when he settled at Medina AL-munawara, when he settled at Medina he now established a culture that deals with the teaching and learning of the Holy Qur'an then the Holy Qur'an served as a constitution for the Muslim (Shariah, then the Holy prophet served as as a role model, peoples emulate him, because all his actions based on the teaching of the holy Qur'an. Almighty Allah loves virtues, and righteous action, and even non-Muslims real enjoyed certain rights and the were also invited to live in peace, harmony and tranquility in the city of Medina (Mohammad, 2017, P: 14) but the culture of a society only changes when its beliefs about the existence, Muslims and the values that regulate Life change.²

Regarding to the issue of an independence of culture, Ayatullah Murtado Mutahhari says:

“There is no culture in this world that has not benefited in no way whatsoever from another culture or cultures. However, the problem is about how a culture should benefit from other culture. In one instance, another culture or (The qualities of another) civilization is applied to one's own without altering them in any manner. However, in another instance, one feeds off another culture or civilization. Meaning, like a living being, one consumes and digests it and then creates a new being from it”

The Islamic culture can be understood as a second category it is known as a living cell.

According to Islamic history that the founder of Islamic civilization is the Holy prophet Muhammad (SAW), he received a revelation from almighty Allah for the period of 23 years in Mecca while 10 years in Medina, he laid down a solid foundation of a great and wonderful culture, nationalism and racism they create some manifestations of the civilization, but the issue of faith has been observed from the depths of lowliness to the

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height of honour, and power when the Holy prophet migrated from Mecca to Medina, he called peoples of Medina, he said, “There is no god but Allah, no body should worship anything except Allah, so that they may achieve felicity” The principle manifest itself in the formation of Islamic civilization, the Holy Qur’an and the prophetic tradition reject the notion due to race or social class: Allah says: “O mankind indeed we created you from a male and a female, and made you nations, and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most God-wary among you. Indeed Allah is all-knowing, all-aware (49:13).

In the period of pre-Islamic era peoples encountered a lot of racism, and social prejudice, but with the advent of Islam the Holy prophet treated peoples Muslims and non Muslims equally, he treated Arabs and non-Arabs, rich, poor, male female, Adult and child equally. This is Islamic civilization. In Islamic history the first revelation that was revealed to the Holy prophet when he was worship in the cave of Hira, was about the importance and significance of knowledge, the Holy Qur’an discussed about importance of knowledge. No any society or a community that can live without a code of law, before the advent of Islam there were also a law in the other cultures, and civilization.³

Methodology

The conduct of research needs a very good systematic approach which involves diligent planning and its logic execution as been planned, it involves different essential pre-define components such as objectives, population, conduct/technique, good outcome and statistical consideration. (Rakesh, 2016, P.640-645). these areas needs to be objectives, reliable, and in a repeatable format. When we are talking of methodology in research is served as an essential and vital aspect for any researcher, this is a descriptive review which focuses on various aspects of the methodology for conduct of Islamic civilization in Indonesia and Southeast Asia.

Research methodology a way for acquiring new knowledge in a systematically approach which involves good planning and good interventions for discovery or interpretation of the outcome reliability and validity (Prasad, 2013).

This descriptive review based on existing literature search, this review focuses on a specific aspects of the methodology for conduct of a research in Islamic civilization in Indonesia and Southeast Asia, the relevant keywords for literature search included, research” study design, study control, study population variable and sampling, development of Islamic civilization in region, spread of Islam in Java, Sumatra, role of sultanates and Islam kingdoms, historical manuscripts, social culture practices, Islamic learning, legal and ethical practices (Fiqh) modern or contemporary impact interaction of Islam with modernization and globalization in Indonesia and Southeast Asia.

Aims and Objectives of the Study

The aim and objectives of a good research need to be well known through, and it suppose to show a specific before starting of the study based on thorough literature search and inputs, from professional experience. Aims and objectives stake whether nature of problems is been formulated as a research question (Peat, 2005). So the method used in this research is qualitative descriptive data about the development of Indonesian.

Discussion

Development of Islamic civilization in the region overtime during the Dutch colonial period, the dynamics of sociocultural condition of Islamic civilization during the era were still underdeveloped due to the difficult

method of colonialism that they applied in Indonesia (Vina, R. and Erlina, 2023, P.104-115), the system that government adopted about Islamic civilization in Indonesia is so very difficult for the Indonesian, during the period of Dutch.⁴

Indeed there were three steps for Islamic da'wah during the Dutch colonial period, which involves, the transitional da'wah system between Hinduism and Islam the methodology used in Surau, and Islam, and Islamic boarding schools problems and challenges in the area of Education, politics, economy and religion or da'wah, there was an influential figures during Islamic civilization during the era of Dutch colonial period, which was involved by K.H Hasyim Asy'ari, prince Diponegoro, Tuanku Imam Bonjol, prince Antasari, and Teungku Cik Di Tiro. Indeed the Islam had entered Indonesia before Western nations around 13th century AD. Because of rapid development and growth of Islam in Indonesia led to series establishment of Islamic empires in Indonesia (Fatah, 2009, P.213-214)

It was only later in 1596 that Westerners, namely the Dutch, arrived in Indonesia with initial with the intention of developing a trading business, which aimed to obtain an expensive spices in Europe (Wafiyah, 2014, P. 271), is because Indonesia is a very rich country, most especially in area of spices, however, apart from trading, the Dutch also intended to instill their influence and power in Indonesia through coercion and pressure. They involve in the trade monopoly which is certainly very detrimental to the Indonesia people.

We all know that Islam is a religion of peace, but the attitude of the Dutch in that period was too bad, all their action is against the rules of the Islamic religion many or majority of the scholars and Haji who spearheaded the restrictions on the Muslims. When it started to succeed in controlling a several areas in Indonesia, the Dutch start to laid down the rules and regulations that limited the existence of Islamic education. This would certainly disrupt the development of Islamic religious activities and Islamic civilization at that period, the Indonesia is a country that is actual predominantly Muslims, in the Indonesia Muslims are many and has the highest population. The aims and objectives in this study is all about the history of the development of Islamic civilization (Islamic history).

Spread of Islamic in Java, Sumatra

The Sumatran centres of Islam had a very significance commercial ties which other parts of the region, but they were not closely involved in events outside their immediate neighbourhood. But by going back to the history Java on the other hand negligible distance between the Muslims powers of the Coastal Fringe and the established kingdoms of the interior allowed tension to develop.

In the 15th, 16th and 17th centuries constituted an extremely agitated period in Javanese history. The militant character of Coastal Islam was evident in the enforced western Java and also on Palembang in Southern Sumatra. But with the spread of Islam came an expansion of its power structure. The impact this expansion most especially form the area of political perspective, was an evident in fury with which Mataram, but the great Muslim kingdom of 17th century Java lashed out against the prince and Muslim notables of the Northern coast. But the advent of Islam to Indonesia is from India, which cause a lot of heterodox mystic sects of Sufism, the character of which was probably not foreign to the Javanese ascetics, but Sufi "Saint" (Wali), and a Javanese guru likely they honoured and respect themselves. The Javanese custom and tradition, y which small categories of disciples were actual initiated by a Islamic scholar into a great wisdom. But under Mataram's hegemony in the 17th century, Islam in Java was permitted to survive only on Javanese royal term Islam became acceptable

in Javanese eyes. Muslims official in the court of Mataram became well-reward and obedient servants of the rule. Islamic scholars studied the earlier genres of Javanese Literature, including the texts that deals with the nature of government according to the values of the “Hindu-Javanese”.

The role of Sultanates and Islam Kingdoms in cultural development

A sultanate is a form of government led by a sultan, who serves as the supreme ruler, and often combines both political, and religious authority. In the context of the Ottoman Empire, the sultanate was a central feature, reflecting the power dynamics within the empire, and shaping its governance. The sultan was not only a political leader but also a spiritual figure connecting governance with Islamic principles.

- ✓ The Ottoman sultanate was characterized by an absolute monarch, where the sultan held an extensive powers over political, military, and religious activities and affairs.
- ✓ Sultans often justified their rule through claims and rights of divine right and religious legitimacy, by elevating and promoting themselves as a great and noble defenders of Islam.
- ✓ The transition of power within the sultanate typically followed hereditary lines, although practices like fratricide were sometimes employed to eliminate rival claimants.
- ✓ The sultans need to play a vital role in cultural patronage, by directing to the flourishing of art. Architecture, and literature during the empire’s height.
- ✓ The decline of the sultanate in the 19th century led and resolved to reforms aimed at modernization but also sparked nationalist movements within the empire.

Sultan according to the Holy Qur’an it means, moral or spiritual authority; sometime it refers to the political or governmental power, and from 11th century it was known as a title by Muslims sovereigns, Mahmud of Ghazna (reigned AD 998-1030) in Islamic history he was the first ruler to be known as sultan by his contemporaries, and it happened under the authority of a popular person known as Seljuqs of Anatolia, and Iran later became a popular title, then it is well known on sovereigns by the caliph (titular head of the Muslim community) (Al-Lawati, 2025), the sultanate of Oman operates under the guidance of the basic statute of the state which functions and duties as its own law, and the current of this law was promulgated by sultan Haitham bin Tarik in 2021 through Royal Decree 6/2021 this legal document explain the sultan that is not only the leader of a nation, so the researcher want outline the five fundamental duties, as follows:

1. Preserving the independence and integrity of the country. So it was expect from any sultan to preserve the independence of this state or country, so that peoples can have freedom of election, and also protect the integrity of the country, the sultan should maintain absoluting integrity of the country, he should not allow the country to have any problem.
2. Safeguarding the rights and liberties of citizen. It is compulsory for the sultan to protect and safeguard the right of each citizens, he should not allow anything to affect his citizen, he should look at the fundamental human rights.
3. Guaranteeing the Rule of Law and directing the public policy of the state. The issue of legal framework and national direction it promotes and protects social, and economic stability, the role and functions of the sultan was administered by the council of ministers, which shows in governance structure with clear dichotomy of power

4. Presiding over the council of ministers. In the real context of Oman, the issue of a leadership of the governing council minister is reflected in his royal majesty, or His Royal highness which is the sultan, because the sultan is the one to served as a prime minister, that normally choose person to any position.

5. Promulgating laws Ratifying international Treaties and granting pardons. The concept of promulgation refers to, the formal process by which law or constitution are officially issued and made, he must served as a role model between his followers.

Historical Manuscripts, Architecture, or Institution

For the purpose of rediscovering, and analyzing the Islamic cultural and scientific heritage (Muhammad, 2018) there is a very wide range of subjects that real depend on contexts. Why manuscripts are very vital for a good researcher or in researching is a straightforward one. Many works or research works of Islamic literature in a greater sense not just meaning.⁵

This is very difficult for Muslims to have pride, but at least the physical survival of such Texts books despite the legacy of history leaves open the possibility that they one day be edited and published. And also, the extent of the Muslims written legacy is something for them to be proud of and grateful for.

But very unfortunately some Muslims have not valued the importance of religion as the way Jewish people valued their own religion. (Muhammad, 2018).

Manuscripts in their Historical context

By looking into their manuscripts in their historical context it served as a vehicles or tools for wisdom, knowledge and information, among the significance and the interest of the Islamic manuscripts has to do with the part they have played in the transmission of knowledge, in some countries before the advent of printing in the Muslim world texts were actual transmitted orally and in manuscripts, were not always take full account of implication.

Bu looking into the transmission of knowledge, without making a thorough study or a thorough research of the manuscripts tradition and the evidence it contains we can not trace in full the routes and the individual through which knowledge was actual transmitted in the tradition world of Islam. Like we have Ijaza, Sama's commentaries, translation, plaiagrimis etc. Can all be found in manuscripts, which served as forgeries the latter too may repay study if they are accomplished ones. An Ijaza here means a written authorization from a sheikh to his student to teach the text. But these are normally found at the end of the volume. Typical Ijaza inscriptions contain formula of praise, and blessings, followed by the writer's name, the students name the works in respects of which the authorization was given, and date, but however, the fact that a scribe or author has a particular nisba indicates that at some point he or she, for example if a manuscripts as been copied by some person.

Practical process involved in research on a text are:

Locating the extent texts by consulting bibliography, catalogues, and other sources.

By obtaining copies, an issue that text editors of old faced and has by no means disappeared is how to obtain copies of all the sources need.

A Persian manuscripts from the British library's India office library collection contains a treatise on Mu'ammayat, meaning riddles or enigmas in Literacy form, the author is well known as Abd al-Rahman Jami one of the most popular illustrious figures in Persian literature, he published a book that discussed about poetry, and prose on a vast range of subjects, is well known as holograph that explained that he is a good holographer

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or a good calligrapher in Nasta'liq script and there are some manuscripts written by Jami have survived. The peoples (al-Ummah) who received the revelation in the life time of the Holy prophet Muhammad (SAW) could not remain unaffected on the human level by either the central significance of the pen, but the Ummah which established Islamic civilization could no but live by the pen and its fruit in the form of the written words.⁶

Manuscripts were documented and written by some Muslims or by some minorities groups living with the Islamic world which contain knowledge of other civilizations and peoples. But as far as the Islamic heritage is concerned, the use of manuscripts written over the ages and surviving to this day cover nearly every aspect of Islamic thought and culture, (Hossein, 2025), but the significance of the oral tradition which complements the written text must not be forgotten in many areas.

A second category of manuscripts, and perhaps the second most numerous after works on the religious sciences, concerns language and literature. Islam and Africa, the role and contributions of manuscripts to the narrative, and how the new cyber world has become an area for those sources.⁷

The manuscripts tradition in Islam is as old as the issue of Faith is been considered as the earliest material sources on Islamic civilization, and Islamic Sciences. It is indubitable that the area, which subsequently became the federal republic of Nigeria, had been one of the earliest regions in West Africa which actual considered the number of Islamic manuscripts heritage written in both Arabic and Jami before the coming of an Europeans in the region.⁸ (Heba Allah, 2022).

The Michael Abbutt collection of Islamic manuscripts and printed books was donated to state library Victoria (SLV) in 2012 and comprises Qur'an and religious text.⁹ The various aspects of Indonesia's rich culture and its important or vital role in facilitating Indonesia's ascent to the pinnacle of global Islamic Civilization, the Researcher intend to discuss about it findings widely.

To motivate a very good understanding of Indonesia's unique potential as a global center of Islamic civilization the researcher start with a very careful exploration of Indonesia's historical analysis highlights.

The culture of Indonesia

(Indoneisa: Budaya Indoneisa) has been shaped by interplay of an indigenous customs, and diverse foreign influences. As the world's largest archepelagic country, it is home to over 600 ethnic groups, including Austronesian and Melanesian culture resulting to its rich traditions language, and customs, Indonesia is a melting pot of diversity, positioned a long an ancient trade routes between the far East. South Asia, and the middle East, the country has been absorbed cultural practices which has been influenced by Hinduism, Buddhism, Confucianism, Islam and Christianity. The influences has been created a complex cultural tapestry that often different from the original indigenous culture.

Like the fusion of Islam with Hinduism which involves Javanese Abangan belief, balinese dances have a stories about an ancients Buddhist and Hindu Kingdoms while Islamic art forms and architecture are present in Sumatra, especially in the Minangkabau and Arch regions. Traditional art, music and sport are combined in a martial art form called pencak Silat.

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The Western world has influenced Indonesia in Science, technology and modern entertainment such as television shows, film, and music, as well as political system and some problems.

India has a very good influence Indonesia songs and movies, the most popular in the Indian-rhythmical dangdut, which is often mixed with Arabic, Javanese and Malay Folk music (Lubang, 2022).

Social and Cultural Practice of Indonesia

Beyond it's a big profound social and cultural significance, the Merti Dusun ceremony also exerts a very vital impact on the local economy, both directly and indirectly (Imam, 2024). it serves as a powerful avenue for promoting tourism, showcasing the cultural potential and locally crafted products have a long been the community's sources.¹⁰

Through the Merti Dusun ceremony Batik Kayu (Wood Batik), a signature product of Krebet village in Bantul, has attracted a very wider audience and increased visitors to Krebet. Tourists not only purchase these wood batik products but also need the very unique experience of teaching and learning the batik kayu technique, methodology, and any other traditional art forms such as Folk.

Dance, Karawitan (Javanese gamelan music) Ketopark (traditional Javanese theater), and macapat (Javanese poetry). the government, particularly local authorities they valued and supports cultural tourism promotion and elevation through the popular person known as the merti Dusun, local government officials and members of the regional legislative council are also invited in the Merti Dusun ceremony, but they don't played a vital role in the Merti Dusun rituals, this contrasts with the SOTU rituals, the president and also the members of the house focused on a particular point, peoples were merely spectacular.

But in stark contrast, the community based treasuring practices, that as been explained by the Merti Dusun ceremony in rural Java emphasized on a serious action, on the issue of empowerment, and also local ownership, such as initiatives empower communities, caring, and cater for sustaintaing their cultural treasures, this lead to fosters a sense of responsibility, and cultural pride between the communities themselves, which arrive at to a sustainable preservation model to elevate and promoting Indonesian cultural treasure, their divergent focuses and approaches lead to contrasting impact, efforts prioritize political agendas.

Nearly all community members engage in Merti Dusun ceremonies according to their respective roles, from the planning for implementation, contribution of their labour, time and financial resources. With Musyawarah (community deliberation) led by the head of the Dusun (village hamlet) to planned a very comprehensive plan, with encompassing the division of the tasks, the involve in division of labour, responsibilities they established a financial contribution scheme to know the smooth execution of the responsibilities

Islamic Festival (Sekaten) Maulid Celebration

The researcher intend to explain the Islamic festival in Indonesia and Southeast¹¹ Asia, the Sekaten tradition at the Yogyakarta palace as a commemoration of Mawlid. The tradition has been alive and well in society (Animawan, 2021, P.12) Scinca the Demak kingdom. Initially, Islamic leader in Indonesia and Southeast Asia the leaders used traditional and religious¹² acculturation to attract people to gather as well as a means of learning, teaching and preaching to Indonesian (Adji, F.T 2008).

In it's Achievement the sekaten ceremony become a wonderful Javanese cultural identity in commemorating

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Islamic religions holidays. (Aritomang. 2000) In Indonesia the sekaten tradition and cultural is a tradition that lives and development in Society. (Dickson 2022)

Sekaten is not more a tribal identity, but in some years ago it serves as a tradition being practiced by some people in Indonesia and it's served as respect for the Islamic holiday.

Which was well known as the birthday of the holy prophet. (Frishkopf, 2022 p.61-99) There's a little adjustment in the area of practicing Media to the realm of ceremonies that occurs not only in the Sekaten (Golhahn et Al 2021, p. 229-246).

Tradition but also known in other traditions through a cultural approach this research intends to shows how Sekaten is a means of expressing the tradition of Yogyakarta. Society by its history meaning (Hendrawam, 2020) meaning and function, Sekaten corn live across the eyes with a dynamic forms and also changes in function (Hendrawam, 2020).

This article shows that Sekaten tradition can provide a line of cultural order that is followed and add head to buy the community in the eco-bio-cultural realm. (Hoekema, 2014, p.132-152). The resilience of javanese culture which is acculturated to the religion of the people who own it s can become a means to exit in various domain of the life (Muzammill, 2022, p.426), this article explain today's Sekaten tradition as it means of existence for rulers and society through culture. Javenes traditions institated by the palace (Iswanto 2019).

Educational and intellectual practice in the level of competition in the management of universities private higher educations are required to have a competitive goal that can increase the performance one of which is the presence of higher intellectual (Dian 20 15) capital which can provide adequate value for customers this article intends to evaluate and access the intellectual capital of the private universities at Kopertis and Indonesia Southeast Asia.

Indonesia is a state founded on the principles of panacasila, which includes Beliefs in the True oneness of God as the first of it's five tenets. (Mohammed, 2022), the belief is affirmed in an Article 29 of the 1945

Constitution which state on the true oneness of God and guarantees in paragraph the freedom of each citizens to embrace their respecting religion and belief as such Indonesia and the considered a religious nation state MD, 2007 how is States with religiously inclusive ideology in terms of the relationship between religion and the States

Conclusion

The people (al-Ummah) who received the revelation in the Life time of the holy prophet Muhammad (SAW) could not remain unaffected on the human level by either the Central significance of the pen but the ummah which established Islamic civilization could not but live by the pen and his fruits in form of the written words Through the merit Dusun ceremony batik kagu (Wood batik) a signature product of krebet village in Bantul has attracted a very wonderful audience and actual increased visitors to krebet. Tourist but not only purchase this would batik products with the aim of we discovering and analyzing the Islamic cultural and scientific heritage there is a very wide range or some subject that actual based on the text why the manuscripts are very important for a good researcher or in the area of a searching is a straightforward one many works or some research work or Islamic literature in a greater sense not just meaning. This is the very difficult for a Muslim to have a pride but at least the physical survival of those textbooks despite the legacy all history leaves open the possibility that the one day be edited and published by looking into their manuscript in their historical context it's serve as a vehicle or a tools for wisdom knowledge and information among the significant and

interest of the Islamic manuscripts has to do with the part they have played in the transmission of knowledge in some countries before the advent of printing in the Muslim words text where actual transmitted overly and in manuscripts were not always take full account of all the implication knowledge without cooking or making a thorough or a thorough research of the manuscripts tradition an the evidence it contains we cannot trace in full the routes and the individual through which knowledge was indeed transmitted in the traditional word of the Islam like we had an Ijazas Samas commentaries translation plagiarism etc can all be found in manuscript which Served as a forgeries the latter too many repay study if their accomplished ones. An Ijaza here means written authorization from sheikh to his students to teach the texts

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