CLASSIFICATIONS OF THE LINE & ORDER OF ISLAMIC TRADITION & CULTURE:

7.1 Hadith Literature (Prophetic Tradition)
7.2 Deversified Culture & Tradition of Islam
7.3 The Traditional prayers systems of the Muslims of the world
7.4 The Muhammadian Festivals
7.5 The hajj culture or pilgrimage to Mecca
7.6 Islamic art & architecture
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7.9 Other Traditions of Islam

7.10 GRAPHICAL PERCENTAGE RESPONSE ON ISLAMIC TRADITIONS AND THEIR IMPACT.
INTRODUCTION

Culture and tradition may be said as a set of values, faith, beliefs, norms, manners, way of life, order of living process, salient line of features, customs, conventions and main characteristics of a nation or nations, civilizations or civilized people.

In order to prepare a list of the main line & order of Islamic tradition & Culture the researcher has consulted various references and held discussions and took interviews with a good number of persons who were considered either well versed in Islamic Theology or noted educationists / Scholars / thinkers/ Socio-religious stalwarts / writers of high profile / representative personality of the Muslim society or like that, with the help of his questionnaire, prepared for the purpose. Further, attempts have been made to standardize the same through proper selection of noted personalities who have or claim to have significant awareness of the Islamic culture & education of the Muslim world particularly with reference to Indian context. In this way the following main categories have been made and their classifications have been listed hereunder with a concise description of the each type together with their prominent features and glimpses.

(1) PROPHETIC TRADITION : The line and order of Prophet Muhammad's sayings and words collected and compiled in the form of "HADITH" (also called in Eng. Tradition) 'As SEHA AS SETTA" and its impact on the Muslims / the followers of Islam

(2) CULTURAL TRADITION : The line & order of tradition & culture of different sects, communities, races, regional & national people, divisions, groups, organisations and of such many other categories of people of the Muhammadan or Islamic folk.

(3) The TRADITIONAL PRAYER SYSTEMS of the Muslims of the world.

(4) The Mohammedan or ISLAMIC FESTIVALS

(5) The HAJJ CULTURE or the Pilgrimage & Congregation at Makka Mukarrama and Madina Monowara of Saudi Arabia.
7.1 : SHORT DESCRIPTION OF ISLAMIC TRADITION & CULTURE
HIGHLIGHTS OF ISLAMIC TRADITIONS & CULTURES :

(1) HADITH LITERATURE (PROPHETIC TRADITION) :

After the Canonical book the Holy Qur'an, the Prophetic Traditions known as Hadith' (pl. Ahadith) left tremendous impact on the Muslim world. Hadith whose plural form is 'Ahadith' is derived from the Arabic word 'Hadasa' meant to narrate. The Sayings of Prophet Muhammad and his words and messages which were later on collected and compiled in the form of books are called 'Hadith'. There are such six 'Hadith' which is known in Arabic as 'As-Seha as Settah'. They are as follows : (1) Hadith of Imam Bukhari (compiler) (2) Muslim's Sahi Hadith (3) Tirmiji Shariff (4) Senane Abu Dawood (5) Senane Ibn Nesaye (6) Senane Ibn Maja.

These six compiled canonical books contain as many as six lac of sayings, orders, directions, words, prohibitions and advice of prophet Muhammad which he said or did and which any one of his companions either heard or knew or saw or witnessed or evidenced; were collected from them and compiled in the book forms. These books and prophet Muhammad's sayings are greatly venerated by the Muslims throughout the world from his time since now. The
Muslims respect them as next to the Quran. Out of the aforesaid six 'Hadith' the first two are considered as genuine or 'Sahih' and others are sometimes called 'ingenuine' or 'zaif' or weak because of the 'weakened chain of narrators' or because non-availability of trustworthy narrator or 'Rawi' or 'chain'.

The Quran and the Hadith give the guidelines of proper ways of living in this world to the Muslims. Pious Muslims follow these scriptures and path. The Quran and the Hadith have laid enormous impact on the Muslims of the world. Throughout the whole range of activities of the Muslim's lives they are guided by the ways and means as stipulated in the Ahadith and The Quran.

7.2. DIVERSIFIED CULTURE & TRADITION OF ISLAM

Like all religious and religious people such as Buddhism, Christianity, followers of Islam or Muhammad were also divided into various sects in the course of time after the demise of prophet Muhammad (SM). Due to various reasons the Muslim Community were divided into many sects, groups, Communities, Organisations etc such as:

SHIA, SUNNI, MUTAZILITE, KHAREJITE, ISMAILITE, FATIMIDE UMAYYADS, ABBASIDES, SUFI SECT, HANAFITE, SHAFITE HAMBALITE, AHMADIA, QUADRIA, MUJADDE DIA, NAKSHA BANDIA, etc. Besides these, Muslim population and Communities of different countries and provinces of the world also took their regional cultures and identities such as Kurdish, Habshi, Persians, Moroccans, Algerians, Uzbek, Taziks, Baluchis, Indonesians, Keniyans, Kashmiris, Malaysians, Palestinians, Jordanians, Afghans, Kabulis Syrians, Egyptians, Arabians, Yemenites, Pakistanis, Indians, Bengalees and numerous other national Muslims of different Countries and Muslim folk of different provinces. They have been characterised by some distinctive cultural phenomena besides the central Islamic traditions and cultures.

It is not necessary to see in details of all these sectarian cultures & traditions. Only in Indian context and particularly in Bengal, the Islamic culture and tradition have been deeply rooted through the four religious orders such as Quadria, Hanafia, Muzaddedia and Nakshabandia. Besides, some Muslims
of Bengal form a Community in the name of 'Tablig' who train others regarding the futility of this flitting world and teach them to follow the complete code of Islam including that of offering five time prayers everyday. According to them and also it is the teaching of Islam that every Muslim will offer five time prayers everyday besides others such as the Juma prayer, the Janaja, prayer', Tarabi Prayer and prayers in Idul Fitr and Idul Azha. The ways and methods of offering prayer to God or Allah have its own peculiarities and discriminating aspects in comparison with other religious systems. Besides the teachings of Islam, a cultural trend of the country or province where the Muslims live in large number or groups is seen in their socio cultural activities.

It is also not necessary to go in details or to see in details the characteristic features of different sects of the Muslim or various Communities, nations and Islamic organisations. Only of a few of the same who constitute significant characteristics, short descriptions have been given hereunder, of those and those others which are generally found in Indian Context.

SHIA SECT : According to this sect of people the authority of caliphate, after the end of the periods of four pious caliphs Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman and Hazrat Ali, popularly known as khulafae Rashedin' — devolved upon the sons of Hazrat Ali, Imam Hassan and Imam Hussain who were the members of 'Ahle Bayet and sons of Fatima (Ra) daughter of prophet Muhammed (SM). But after the assasination of Hazrat Ali, Muawia occupied the throne of caliphate as he was considered more wise in comparis-on with others. The followers of Hazrat Ali who are also known as Alids opined that caliphate or Khilafat should always come to the members of the family of prophet Muhammad generally known as 'Ahle Bayet' as because men's decision or election can not claim as infallible. They argue that there always exists the possibility of fallibility if we elect / or select a person as a caliph. So without going to this controversy, they always favoured that the authority of caliphate or khilafat or imamat should devolve upon the members of the House of Religion, Ahle Bayet or Prophet Muhammad's family. According to this view, they honoured Hazrat Ali (R.) as next to Prophet Muhammad and were deep supporters of Imam Hassan and Imam Hussain whose claims were over thrown and they exclaim and burst into tears and fury when Imam Hussain and his all
family members were brutally killed at 'Karbala' (excepting one child) at the side of Euphrates in Iraq by the son of Muawia, Yazid who was a usurper to the throne according to the 'Shite' people.

"The tragedy of karbala and the 'massacre of Ahle Bayet' will awaken the sympathy of the coldest readers in any climate" — says Gibbon. From this event the Muslim world was formally divided into two major sects 'Shia' and 'Sunni'.

The Shites perform all religious rituals like other Muslims excepting that they honour most Ali (R) and his sons Imam Hassan & Imam Husain. They observe the day of 10th Muharram 'Ashura' (When the tragedy of karbela happened) with more pantomime and 'mock fighting' festivity & gathering than the Sunnis. Their tradition and culture, to some extent varied from others after that event of tragedy at Karbela whereas the Sunni Muslims observe the day in fasting, reading the holy Quran & bestowing to poor. Now in India and Bengal the Sunni 'Muslims also organise 'Pantomime' or 'mockfighting' on 10th of Muharram and go in procession with the cry 'Hay Husain' 'Hay Hussain' and religious minded Sunni Muslims also go on or maintain fasting on that day and also two preceding days of the 'Ashura' or 10th of Muharram of the Islamic Calendar or Hijira year.

SUNNI SECT : Generally those who follow the ideals of prophet Muhammad are called 'Sunni'. The sunnis argue that while electing or selecting 'caliph' or 'Imam' — his education, piousness, personality and other qualities should be taken into consideration. It is not suffice that he should have the blood connection of 'Ahle Bayet' or House of Prophet Mhammad only.

Sunni Sect of the Muslims cited exemple of the Pious Caliph Hazrat 'Abu Bakr' who was an embodiment of such qualities and who was elected & selected as the 1st pious caliph and who got due approval of Prophet Muhammod (SM) himself. This sect follow prophet Mohammad's teachings more and his practices. In Saudi Arabia, India Sunni Sect of the Muslim constitute the majority part in comparison with Shia which constitute the majority in Iran and such other countries.
The SHIA & SUNNI both the sects have their alike cultural tradition which are common among the Muslims or followers of Islam with some clear and distinct variations or differences. In Najaf of Iraq where the mausoleum of Hazral Ali and at karbela in Iraq, the SHIA Muslims assemble in larger numbers in comparison with Sunnis and show their veneration and offer prayers.

Actually what is very significant is that SHIA doctrine and arguments are based on religious devotion to 'Ahle Bayet' or House of prophet Muhammad and his descendant coming from Fatema, (R) Ali, (R) & Hassan, (R) and Imam Hussain. Wheras the Sunni Sect gave predominantly & preeminently more veneration to prophet Muhammad and there after to any Imam or Caliph who was or were more qualified in all respects in comparison with the members of 'Ahle Bayet' or House of prophet Muhammad.

The author of this research paper however asks this question if any one or if any Muslim supports caliph Yazid, son of Muawia, and then greatly follows prophet's sayings including that of his Hadith or religious scriptures — would he get prophet Mohammad's support as a true Muslim, had he been alive? The answer will be certainly no — although he could have forgiven. Because Yazid who assumed the throne or caliphate after his father Muawia without admitting the same in favour of the 'Alids' — brutally killed all the members of the family of Imam Hassan and Hussain at Karbela which type of brutality and horrendous cruelty the world has rarely witnessed. Had prophet Muhammad (SM) been alive and had he seen such type of massacre of his family members by the so called 'Sunni Sect' — what would be his words? Nothing can be worse than this. Whoever may be the person or Muslim one can not admit this. No prayer or devotion car ransom or compensate this type of brutal killings or wholesale massacre. No prayer or Namaj can overcome this sin, or give atonement or salvation to one guilty of such crimes.

Hence arose the cultural conflict and this conflict is continuing ever since and the western war mongers and war monsters are again successful in arousing this deadly conflict between the SHIA & SUNNI sects in Iraq which claimed millions and milions of Muslim lives including lives of thousands of little children. The meaning of Islam is peace and this peace is being disturbed by
the cultural conflicts or traditional conflicts at least to some extent besides other causes.

What is predominantly and pre-eminently needed is tolerance & non-violence, selflessness, sagacity, forgiving, fortitude, patience, generosity, manliness, humanism abandoning of fundamentalism & extremism, banishment or forsaking of jealousy and revenge or vindictiveness — all these common but great virtues are needed to be practised for getting rid of this critical conflict leading to bloodshed. But what is more evident that the Muslims of both these two sects, instead of succumbing to these great paths of virtues, engaging themselves to brotherly fighting & killing more and more.

Islamic culture & tradition is again in conflict with modern trends and tendencies. Here the Buddhists, and Hindus are more successful than the Muslims. The Buddhists follow the path of 'non-violence' as advocated by Buddha — the great teacher. Again a nation can not get total development without following or adopting modern technologies, inventions, scientific devices. Of Course there lies some bad or pernicious elements of modern trends and cultures but through filtration many of these can be adopted by the Muslims failing which the Muslims will lag behind in the field of music, songs, drama, recitation, art and craft and in many other such socio-cultural fields. For the fuller development of the Muslim societies including that of modern science and technology they should have access to all these fields.

In India and Bengal and also in many Societies of the Muslims in different countries of the world, many Muslims believe in superstitious beliefs, prejudice or prejudices, biased notions, misconceptions of different religious ideologies and their orthodox or obstinate attitude, non-flexibility, non accessibility to modern trends and tendencies hindering their material progress and prosperity. The author of this paper asks one humble question if the so called religious minded people do not want to give any importance to this earthly life what is the utility or significance of this practical and real life on the earth? Why shall we live in this world? The consideration of the 'hereafter life' or 'Akherat' and religious practices and prayers thereof should not be the only motto in the life.
7.3. THE TRADITIONAL PRAYER SYSTEMS OF THE MUSLIMS OF THE WORLD:

The Muslims of the world follow a prayer system which are commonly alike, with little variations throughout the world. It is the general religious rule, code or shariat that every adult Muslim will offer five times prayer in a wholoday and night besides performing other works and other 'namaj' or prayer if any such as the 'Juma' prayer on every friday and others such as prayers if any like 'Namaji. Janaja, (prayer offered for a dead man for his burial), 'Prayer for Idul fitr', Idul Azha, Prayer for 'Lailatul Barat', Lailatal Qudr'etc. Generally before the Commencement of a 'prayer' or 'namaj' an invocation' by a muazzin with a few Arabic lines through intonation and loudly is given and which reaches to the ear of surrounding Muslims through microphone and they assemble to start the said prayer fixed for a certain time in a Mosque or in a clean place.

These prayers excepting the 'Juma' prayer on Friday, 'Namaj i Janaja', Prayer at Idul Fitr festival, Idul Azha Festival, Juma etc — other everyday prayers can be offered individually at home or any sacred place. But according to Islamic tradition & culture more importance is given and more virtues can be derived if these prayers are offered through gathering or 'jamat' or congregation.

Every congregational prayer is conducted by an 'Imam' and everyone has to sit or stand behind him in nice rows and have to follow him in the systems of standing up, upholding hands, folding knees and bowing down to his front by keeping his forehead in touch with the earth. After the end of every prayer or namaj, a type of special invocational utterings are done by folding hands through which the Muslims intend to have some thing from 'God' or Allah or pray for fulfilment of their objectives or atonment of sins or granting of paradise or jannat to them after death or to their dead relatives / parents etc.

This system of prayer or offering prayers is seen among the Muslim Community all over the world. This line of tradition and culture of the Muslims
has its uniqueness and peculiarities. No Muslim is allowed to perform any prayer whose body or dress is marked with any type of 'filth' or impurity or having no cap on his head or in bare head. The females generally do not use cap but they have to give a covering of their head with their Sarees or 'Orna' or Salwar Kamiz and both male & females have to perform ablutions before coming to offer prayer.

Muslim women folk is generally not allowed to perform 'Namaj e Janaja' or 'Juma' or friday prayer. But now in some parts of our country Muslim women folk are coming out and offering prayers at Idul Fitr & Jdul Azha Festival. In Kashmir and some other places of the world Muslim women folk also assemble to perform juma prayer in Masjid or Mosque on Friday.

This system of prayer or namaj is approved by 'Shariat' or religious code and throughout the world this traditional religious culture is observed by the Muslims with some little variations.

The author of this paper has observed this order or line of tradition and religious culture in the Islamic world. Throughout a country, a town, a city, a society or community of the Mahammadan people, this line of Islamic tradition is observed. Some samples of the same may be added later or and he is not in a position to make any critical comment in this regard though he wishes to do so while going to describe about the complete religious code of Muslim lives.

7.4. THE MUHAMMADAN FESTIVALS :

Among the Mahammadan festivals or ceremonies which the Muslims observe throughout the world the following are the most important besides other cultural ceremonies, religious festivals, condolence congregation and such type of other religious jubilations or festivals or 'Dharma Sabha'. Besides the undernoted international red letter days of the Muslims there are some other memorable days whose observances are done by Muslims of different regions of the world.
(i) Muharram (Ashura 10th of Muharram)
(ii) Fateha Doajdahm
(iii) Fateha Yazdahm
(iv) Idul Fitr
(v) Idul Azha / Zoha
(vi) Lailatul Barat / Shabebarat
(vii) Lailatul Qadr / Shabe Qadr
(viii) Akheri Chahar Shamba &
(ix) Ramazan

The Haj festival or pilgrimage to 'Kaba' of Mecca and also to Medina in Saudi Arabia, which will be dealt with separately later on has been omitted here.

(i) **Muharram** (Ashura 10th of Muharram) : Muharram is the name of a month which is actually the beginning month of the Hejira calendar or era. In this month the tragedy of karbela happened in 690 AD at karbela in Iraq. The tragic event that happened in this month is as follows:

The grandson of prophet Muhammad i.e. the son of his daughter Fatima (R) Imam Husain with all his family members including that of his elder brother Imam Hassan's family members were going towards Kufa from Medina on the invitation of the inhabitants of Kufa. Imam Hussain happened to be at Karbela near the Euphrates, a desert land, erroneously following a way which misled him and his family members. The hostility started previously regarding the throne of caliphate between Yazid — the son of caliph Muawia and Imam Hossain-gandson of Prophet Muhammad (SM). So when the news of Imam Hussain's 'Kafela' or caravan proceeding towards Kufa reached to the ear of Yazid — the son of caliph Muawia, he sent an army under the leadership of Ubaidullah, who encamped near Euphrates blocking the way to the water of Euphrates. While on the other hand Imam Hussain had to camp with his family members at Karbela, a place not far away from the Euphrates. At this
desert land all the family members of Imam Hussain & Hassan (RA) became very much thirsty and did not find any water to quench their thirst other than the water of Euphrates which was but blocked by the armed soldiers of Yazid who assumed the throne of Damascus after his father. In order to recover the water of Euphrates to quench thirst of the family members of Imam Hussain & Hassan many attempts were made, but all failed. So the hostility resulted in unequal fighting and skirmish, onslaught by armed soldiers and an-armed civilians. All the family members of Imam Hussain & Hassan (RA) were brutally and marcellously killed. In stead of water, they received thrown spear-headed spears which pierced their heart, face, head and body. At the last of this unequal fighting Hussain (RA) ultimately recovered the Euphates with his chivalrous heroism, but while going to drink the water of Euphrates to quench his thirst, all the faces of his beloved ones, kith & kin appeared in his vision and eyes. So without drinking the water, he came out of the bank of the river. Euphrates and while he was moving almost mad in thundering shock and grief he was beheaded by Shimar — the heartless man of brutal & inhuman nature, Yazid.

'The tragedy of Karbela' says Gibbon "will awaken the sympathy of the coldest readers" in any climate or weather and this type of massacre the world has rare witnessed.

From this tragic event the Muslim world is formally divided into two major sects 'SHIA' & 'SUNNI'. And as this event of great massacre happened on the 10th of Muharram — this day is observed by the Muslims throughout the world in due solemnity and religious fervour.

Every year on this day since the tragedy happened, all the Muslims of the world particularly young male members come out of their homes, take lathis, sticks, go on in processions beating drums, carry on 'Tazia' (mock coffin of dead body of Hussain), assemble in a certain place, divide thimselves among certain groups and then engage themselves in mock fighting or pantomime fighting, exclaim with sorrows and grief "Hay Hussain, "Hay Hussain" and exhibit their religious devotion. Whereas the pious Muslim both male and females go on in fasting on this day and the previous two days,
recite the Quran and give offering and foods to poor people to show charity, offer special prayer and in this way observe this day in religious fervour and devotion.

(ii) **Fatea Doazdaham** : This festival is observed by the Muslims on the day of the birth (advent) and demise of prophet Muhammad (SM). On 12th Rabiu'l Awal of the Hijira era on Monday in 570 A.D., he was born in the lap of mother Amina and his father Abdullah died before his birth. Need not necessary to give in details his biography and only in a nut shell a glimpse of the same can be seen.

After the death of Abdullah, his father, the responsibility of his upbring devolved upon his grand father Abdul Muttalib. His mother died when he was at the age of six and later Abdul Mattalib also died. The orphan boy Muhammad then came under the care of his uncle Abu Taleb. Abu Taleb sometimes would take him to far place for his trade and once it so happened that on his way to Syria he met a monk named 'Bahira' who recognised the young boy and warned his uncle Abu Talab to take care and caution of the boy who will face many enemies and who will be a 'Messenger of God' or 'Rasul' according to the symptoms he found and predictions of religious scripture that resembled with all similarities and symptoms with Muhammad. On this journey and throughout his way he found a portion of a cloud was giving shade on them because of the miraculous power of the dormant boy.

Abu Taleb took much care of him but in course of time the boy became grown up and his reputation spread far and wide and he married a rich lady named Khadija whose business he looked after.

At the age of forty he received his prophethood 'Nabuat' through meditation in the cave of Hira where the Heavenly Angel Gabriel embraced him, transmitted knowledge and reading skill into him.

Later throughout his life time he engaged himself in spreading 'paigam' or 'message of peace or Islam' and fought many battles such as the battle of Badr, battle of Uhad, battle of Khandak or trench, launched Khaibar expedition,
Taef expedition to defeat the infidels, heathen or pagan Arabs, non-believers and enemies of Islam. His 'Islam' soon spread far and wide, though for this he had to undergo indescribable sorrows, sufferings and troubles and pains. Throughout his life time since his prophethood he received revelations or divine message for his work of spreading 'paigam'.

At the age of sixty three prophet Muhammad died on the same date 12th Rabiul Awal, Monday on which he was born and his death happened due to slow poisonous effect of food eaten by him which was given treacherously by a Jewish woman to him during his expedition at khaibar and before his demise he had completed his last pilgrimage ('last hajj) to Mecca' and delivered his last momentous lectures / sermons which he addressed to his millions and millions followers at Arafat Maidan and which are considered as highly significant in all respects.

The date of his advent and demise is observed by all the Muslims of the world in due religious fervour, odour and solemnity and on this day 'Milad Un-Nabi' festival or religious ('shava') ceremony is organised in all parts of the world where Muslims live including that of India and in West Bengal. In rural or in Semi-urban Bengal Muslims organise different kinds of programmes and religious ceremonies and perform cultural activities including prayers, recitation of Gazals and recitation from the holy Quran. This line of culture & tradition is found in India and Bengal also.

(iii) Fateha Yazdaham : This is commemorated and observed by the Muslims as a great memorial day on which the greatest of the Muslim Saints, Hazrat 'Abdul Quadir Jilani — the great was born. He was a great Sufi or Saint with astonishing miraculous powers and whose biography is studied by all Muslims with great devotion and care. The Muslims of the World including that of India and Bengal observe this day with religious zeal and enthusiasm like that of Fatea Doazdahm.

(iv) 'Idul Fitr : 'Idul Fitr is another great festival of the Muslims which is observed after a month of fasting and which is popularly known as Ramjan'. Muslims of the world wearing Pazama (trouser) kurta, Panjabi and wearing a
cap go to mosque or maidan or in any open clean place to offer prayer for Idul Fitr. The word 'Fitr' means a charity of offerings for the poor, destitute & orphans which every affluent Muslim has to give away according to the system prescribed by the 'Shariat' or religious code of life. Millions and millions of Muslims assemble at 'Idgah' on this day, stand in lines and offer prayer of 'two rakats', making their face to the ('Kibla') Kaba House of Mecca (Baitu'l Allah) shouting by 'Allah Akbar' six times in two turns. Throughout the world this sight is seen on the day of Idul Fitr which is a significant system of Islamic culture and tradition after a whole month of rigorous fasting in day time and breaking the 'fast' at every evening (Magreb) with a colourful 'Iftar' — a term which is otherwise known as 'Iftar party' in India and Bengal.

(v) Idu’z Zoha or Idul Azha popularly known as 'Baqarah 'Id' is another important Mohammadan festival. About two months after the observance of 'Idul Fitr' — Idu'l Azha or Idu’z Zoha or 'Baqarah E'id' is observed in splendour through the sacrifical slaughter of cow, goat, camel, 'dumba' by the affluent Muslims, after offering two 'rakats' of prayer of the fore-told type. The total meat which is found after the slaughter of an animal is distributed into three divisions; one for the poor, one for the relatives and other portion for the giver and his family members.

This tradition among the Muslims is continuing for thousands of years since its inception which also occurred thousands of years ago, the eventual history of which goes like this:

Hazrat 'Abraham' (in Arabic Ibrahim) (A'S) one night was asked by (God) Allah to prove his faithfulness, fidelity, love and devotion to Him by sacrificing his most beloved one, little child (son-Ismail 'A'S) to Him and he dreamt an aweful dream (to prove the same) that he is going to sacrifice his beloved son Ismail ('A'S) in the name of Allah. He later on told the same to his wife 'Hajera' who in spite of her great love for her son, who was an embodiment of their hearts, agreed to give him in sacrifical slaughter in the name God (Allah).
While he was taking away his son Ismail ('As) making him wearing with a new fine dress, towards a hilly side, with a big sharf knife for sacrificial slaughter, satan allured them about what was going to happen, but none of them were provoked by his allurement and Ibrahim was committed to do that. Ibrahim brought him and made him to lie by a hill side. When his son Ismail ('As) knew he consoled and advised his father to keep his eyes shut, with tied cloth and then use the sharf knife to cut his throat, otherwise out of affection, he would fail to cut his throat or behead him. Ibrahim ('As) then did so and now he started cutting his throat using his almost power with that sharf knife. But God's grace revealed, a 'dumba' was replaced and it was cut and when he kept off his tied cloth from his eyes and opened his eyes he found Ismail ('As) is remaining alive at the side and a 'dumba' has been killed at his place which was replaced by God.

From that event the Muslims of the world follow the line of sacrificing animal on the occasion of Iduz Zoha festival and at least once a year the Muslims all over the world, whatever kind of poor he is, eat red meat through cooking, with the help of meat, which he gets, after the slaughter of four footed animal and distribution of the same meat on the occasion of 'Iduz Zoha festival.

(vi) Laylatul Barat (Shabebarat) (Night of fortune) : Unlike other festivals, this is observed through the whole night beginning from the evening ending in down. This night is called as the night of fortune and the Muslims believe that God allots or determines one's fortune in this night. Pious or religious minded Muslims spend this night through special prayer and recitation of the holy Quran. They believe that God grants one's prayer or fulfil his cherished objectives in this night if one's prayer is accepted by God and if rejected his fortune may fum otherwise or he can become misfortunate. So throughout the night Muslims of the world engage themselves to devotional prayer in clean dress and they want from their God to fulfill their wills so that their fortunes may get favour. Young children decorate their homes in lighting candles and they engage them in different kinds of camp firing. Pious Muslims also visit the graves and graveyard of their deceased kith and kin and seek pardon for them so that their hereafter life may be in peace of paradise.
(vii) **Lyiatul Qadr of Sabe Qadr** : This festival is also observed on the 27th Ramjan of the Hijra era or calendar in night. Literally it means 'the night of power' and in the holy Quran it is said that this night is better than thousands of months, in which the angels appear on the earth in response to their lord to assess the activities of man. Peace prevails throughout the night and the Muslims engage themselves in special prayer like the previous night.

(viii) **Akheri Chahar Shamba** : Literally means the last wednesday which signifies that no Wednesday came in the life of prophet Muhammad (SM) after this, in the last week in which he died on 12th Rabiul Awal of the Islamic calendar year (AD 632). On this Wednesday he became cured from disease for the last time only to die on next Monday, which is observed by the Muslims with due religious fervour like the previous one all over the world including that of India.

(ix) **The Month of Ramazan (Ramadhan)** is considered as a month of fasting and the Muslims follow their Lunar Calendar and keep fasting the whole day time of the total Ramazan month and exercise rigorous restraint of not taking food and water including the restraint of not uttering bad words, restraint of sex, eye vision of bad elements or such many others. Only in the evening of every 'Roja' or fasting 'Iftar' is taken with various kinds of fruits & delicious food. 'Tarabi prayer' continues for about an hour every night before the commencement of night prayer during the whole 'Ramazan' (Ramadhan) month and this tradition is continuing in India also.

7.5. **THE HAJJ CULTURE OR PILGRIMAGE TO MECCA :**

At the end of the month of Zul Haj of the Islamic lunar calendar, religious minded Muslims from all over the world start their journey through airways or by ship or by other means to visit 'Kaba' (or Baitullah) of Makka Mokarrama in Saudi Arabia and also Madina Monowara. This pilgrimage has both historical and international significance and the congregation at Mecca Mokarrama & Madina Monowara is considered as the largest or biggest
gathering in the world. Millions and millions of Muslims from different directions and parts of the world assemble at Mecca to perform 'hajj' and they accomplish a good number of religious rituals to complete their 'hajj' or pilgrimage. Millions and millions of 'haji' or pilgrims circumumbulate 'the kaba' thrice, kiss the 'Black stone' 'Hajare Aswad' (symbolical of man's sins) and perform prayers in the great mosque of Kaba. Pilgrims also erect their camps at 'Arafat maidan' which has historic and religious significance for its holding capacity of multitudinous pilgrims. Prophet Mohammad (SM) himself performed his pilgrimage to Mecca several times since his ouster from his motherland or birth place Mecca which he regained and revisited. The last sermon he delivered to the multitudinous people of Arafat has significant religious and historical importance and impact on the Muslim 'Umma' or Community popularly known to the Muslims as "Al-Jumatul Bida" in which he addressed to all the Muslims to follow righteous path and said that he has completed his task as entrusted by God, in conveying the 'paigam' — the message of peace or Islam to them. There after he departed from this world in 632 AD. (12th Rabiul Awal).

Generally there are two or three main parts of the accomplishment of this traditional pilgrimage. One part is done in Mecca which includes circumumbulating of Kaba, kissing of 'Black stone' (Hajare Aswad) and performing of prayer at the Kaba Mosque. The second part is to visit Medina where lies graves and graveyard of prominent Muslim religious personalities including that of Prophet Mahammad and the third part is to assemble at Mina to participate in symbolical throwing of stones at the three erected altars 'of Satan'. Previously Muslim Haji or pilgrims used to throw stones at one altar which represented 'satan' but incourse of time, the number of pilgrims increased to such a great extent, that the Saudi Government, erected three altars to avoid uncontrollable gathering in the symbolic & ceremonial throwing of stones to the 'satanic alter'. But inspite of this often it so happens that many devout Muslims die in trampede. The pilgrims also visit the cave of Hira and Mina where Prophet Mohammad (SM) often spent many hours in meditation. The pilgrims also perform "Umra hajj" which is otherwise known as "Substitute hajj or pilgrimage" which they accomplish for others on their behalf.
This cultural and religious tradition is continuing since the time of prophet Muhammad (SM) and this Islamic tradition has laid enormous impact on the Muslims all over the world including than of India. Every year a good number of Muslims of India perform pilgrimage to Mecca and after coming back therefrom they become known to people as 'Haji' like all others. The pilgrimage to Mecca and the congregation around and within the Kaba which has hundred entries – has laid great impact on the Muslims and for every affluent Muslim, accomplishment of 'haj' is considered as one of the five basic religious duties. A picture may be enclosed here to have a glimpse of the Congregational Scenario of Makka Mukarrama.

7.6. ISLAMIC ART & ARCHITECTURE : Islamic civilization has its own specific designs of monumental minarets, buildings, mosques, palaces, edifices, mausoleums and tombs : The art and architecture which they developed have its own distinctive characteristics and peculiarities. As Islam does not approve sculptural figures of human body on marble, mud or wooden figure of the same, they channelised their energies towards other arts and architecture. Unlike Hindu, Buddhist or Christian traditions — their artistic faculties were cultivated in such arena other than the creation of human figures on sculpture, stone, wood or mud. Again, besides the handicraft items or craft they decorated monumental buildings, minarets, mosques, palaces, edifices, mausoleums and tombs with a variety of artistic designs which arouse our curiosity and susceptibilities. Their artistic skilfulness is found on the construction works of bricks, walls, pillars, doors, windows, minarets and tombs. For this purpose they greatly cultivated Arabesques or Islamic calligraphy, floral decorations, border designs and embroideries of olive brances, leaves and flowers which present replica of their artistic skilfulness.

In Indian sub-continent (besides other parts of the world) numerous samples and components are there which constitute specimens of Islamic art and architecture. Mention may be made here of the Taj Mahal, The Red Fort, The Kutub Minar, The Charminar of Hyderabad and many more architectural buildings of world heritage. These also are standing as the embodiments of
Hindu-Muslim amity fraternity and communal integrity. The historical & architectural importance of these monuments and monumental edifices is unquestionable. The sultans of Delhi and the Mughal rulers in particular built these which exhibit Composite ideas of Hindu Muslim art and architecture. The Persian style of art and architecture together with the blend of Hindu culture found place in them. The Persian and Byzantine sources of architecture together with the Turkish and Mongol culture and their influence is also visible in the these works of art and architectural monuments.

However it is true that the Islamic culture brought the art and architecture of minarets & tombs. The Hindu and the Greek architectures were rather devoid of such typical designs. The Mughal rulers as well as Sultans of Delhi established an stable empire like that of the Maurya, Kushana and the Guptas and constituted favourable environment for creating such art and architecture.

It is worth mentioning here that recently the Red Fort of Delhi has been declared as a "World Heritage Site" by UNESCO and it has won the title as such leaving behind forty five important edifices of the world. The Taj has already earned international encomium or fame and its beauty has yet not been diminished since its creation by the great Mughal Emperor Shahjahan on the grave of her beloved wife Momtaz Mahal.

Many of the designers and builders of these tombs and monumental buildings were brought from Shiraj of Persia and central Asia. The masons who were engaged in their construction had their high skills and efficiency in construction work and engraving art.

There exist a lot of such architectural monuments, buildings and relics in different parts of the world. In Malaysia, Indonesia, Spain, Saudi Arabia and in towns & cities like Jerusalem, Cordova, Granada, Kualalampur we find a lot of examples of such Islamic architecture.
7.7. ISLAMIC CALLIGRAPHY:

Islamic calligraphy is considered as one of the finest arts, man has ever produced. Unlike other religious cultures, Islamic education does not approve art of sculptures and hence their energies were devoted to this type of art. In every mosque, minaret manuscript of Arabic & Persian language we find this art' which is otherwise known as artistic presentation of writing in the form of memoirs, epitaph, inscriptions, memorial & dedicational marbles, plates, tyles. The Quranic verses and quotations are found written in calligraphic style on such things or such other places.

Arabic or Islamic Calligraphy or Arabesque is considered as one of the finest specimens of art or artistic productions which are found in different important places, monuments, mausoleums, tombs, palaces edifices, mosques and Institutions of the world as well as India. They attract visitors' attention and arouse curiosity about the producers' devotion and artistic skill. From the Spanish civilization up to India, China, Malaysia, Indonesia and many other countries of the world where a large number of Muslims live or ruled, built such monumental buildings which contain specimens of Islamic or Arabic calligraphic writing which attract our attention. In Cordova, Granada of Spain where the Islamic civilization once flourished contained many of such specimens.

Besides other countries, in our country in Delhi, Agra, Jaunpur, Ajmer, Bidar we find many specimens of Islamic calligraphy and in different manuscripts. The manuscripts which are preserved in the custody of the Asiatic Society are pertaining many such calligraphical sketches or writings. Many of these manuscripts belong to the period of the Mughals and Delhi Sultanate.

Islamic calligraphy or Arabesque is divided into seven distinct categories such as Taliq, Nastaliq, Tughra, Kufic, Thulus Shikasta etc.

Islamic or Arabic calligraphy has a traditional order which has been cultivated from time immemorial and is continuing even since. Some specimens of it can easily draw our attention.
7.8. MADRASAH EDUCATION SYSTEM AND ITS CULTURE :

Madrasah education system and its culture is considered as another line and order of Islamic culture and tradition. This type of education system spread far and wide during the medieval period when the Islamic civilization spread throughout the world. In Indian subcontinent Madrasah education system was introduced during the period of Delhi Sultanate and the Mughal rulers who ruled over India for about four hundred years. Madrasah is considered as a higher education centre in Islamic education whereas Maktab as primary level education. In Madrasah a comprehensive curriculum is followed covering a wider field of Islamic theology, jurisprudence, Hadith (tradition), the Quranic verses and its interpretation, Islamic code of life and such other subjects.

Most of the Madrasahs in our country or in other parts of the world, have been established at the adjoining areas of a Mosque or Masjid. In Madrasah both male and females can study though the females' entry was restricted for sometime into these Madrasahs of our country.

The Madrash education system is closely connected with the socio-cultural life of the Muslims, and in our country this education system has penetrated deep into our social systems side by side with modern schools and colleges.

But in our country this Madrasah is of three kinds, one is Govt. recognised, equivalent to Madhyamik standard and is called High Madrasah, one is called Senior Madrasah, some of which of is H.S. standard and some of Degree level standard and other type is totally self financed and religious in character where only Islamic religious scriptures like the Quran, Hadith, jurisprudence, Islamic code of life, systems of offering prayer of different kinds — are taught. These Madrasahs are generally centred and run by Maulavis, Ulemas and well versed persons in theology, Whereas High Madrasahs and Senior Mudrasahs have some Govt. Control with regard to appointment of teachers and in construction of curriculum and finance.

Madrasah culture and Madrasah education has a good impact in our subcontinent and in our country. In Bengal a lot of these types of Madrasahs
are found which play a good influencing role in rural and also in some places of urban areas. Numerous people belonging to Muslim Community are connected with this system who also organise "Dharma Sava" or "Isale Sawab" in their societies where large number of religious minded people assemble wearing white trouser and Panjabi with cap on their head and listen to sermons or lectures popularly known as 'fatwa' addressed before the audience by these 'Maulavis' or 'Ulemas'. At the closing periods of winter and beginning of Autumn this cultural tradition is found in Bengal.

Among the important Madrasahs of the medieval and modern periods in our country and in West Bengal mention may be made of 'Madrasahi Firoz Sahi', Darul Ulum, Nadwalul Ulama of U.P., Calcutta Madrasah, (founded by Warren Hastings in 1780), Madrasah of Furfura and Senior Madrasah of Basirhat founded by 'Allama Ruhul Amin (R.A.) etc.

The Degrees which the senior Madrasahs offer are known as 'Alim', 'Fazil, 'Kamil' and 'Title' which is otherwise known as 'Momtazul Muhaddethin' or 'Mumtazul Fuqaha'.

9. OTHER TRADITIONS IF ISLAM

(i) RELIGIOUS RITUALS OF ISLAM :

A Muslim's life is governed by some Islamic religious rituals. When a Muslim child is born his or her birth is commemorated with a religious ritual which is known as 'Akika'. To make his / her life safe another life of an animal like cow, goat or such other permissible animal is 'sacrificed' or slaughtered and its meat is given away to the poors and neighbours. Affluent Muslims Commemorate the ceremony with a 'feast' of religious nature where they invite the neighbours, their relatives, kith and kin who participate in this 'eating ceremony' and thereby bless the child.

Another ritual is observed for a male child of a Muslim family, when he just grows to be a little child of two to five years or like that, i.e. the cutting off the front part skin of male child's penis and thereby to make him true Muslim. Muslims also observe this ceremony with grand fervour.
The 'marriage' of a Muslim man or woman or boy or girl is also governed with a religious system. The 'Nikah' is completed with the exchange of a 'Denmohar' a price of certain fixed high amount which a bridegroom has to give the bride or promise to give and there after with the acceptance or admittance utterances from both side 'thrice' regarding the occurrence of the marriage which should be clearly heard by the Marriage Registrar and other three witnesses including those who remain present there. Both the bridegroom and the bride have to wear dresses as approved by the shariat and generally this 'marriage part' is conducted by a Maulavi who also conduct special prayers for the completion of the process followed by distribution of sweets and grand meal.

When a Muslim dies his dead body is bathed by soap and water by his relatives and a white cloth named as 'Kafan' is covered (his dead body) mixed with scent (Atr) The process of seeing the dead body's face lasts for some hours then his coffin is carried by four or more parsons keeping it on the 'khatia' followed by a procession and then it is kept on a open place, generally before a mosque. Then 'janajah' prayer is conducted by a Mulavi or an Imam of a Mosque and a declaration is given on his part for condoning the 'deadman' if he makes any wrong or hurts other in his life time. From his son or successor there a declaration is given of paying any debt if the dead man ever takes or borrows in his life time from any one but failed to repay the same. After completing the 'janaja' prayer which is participated by a large number of Muslims, particularly by the relatives, kith and kin of the deceased man, his dead body is brought to a grave known in Bengali as 'kabar'. The coffin is then put into the 'kabar' or grave over which a fench of bamboo is placed followed by mud and soils which are poured on it and every one who remains there take some soils and place it on the grave or 'kabar' with the utterences "Minha Khalaknakum wa fiha Nuidukum wa Minha Nukhrejukum Taratan Okhra" "which means" from where I / we created you, and into it I / we are returning you and therefrom I / we will take you out once again" for judgement. At the time of descending the coffin or putting it into the 'kabr' (grave) another utterence is made known as 'Bismillaha wa fi Sabi Lillahe wa 'Ala Millate Rasullah" which means "In the name of God and in the way of God and according to the proceess of (Rasul Allah) messenger of God, (Prophet
Muhammad SM), this dead body is being buried. On the (fortieth) 40th day after the death of one, if the family to which he belonged becomes affluent, arranges a ceremony named as 'kalma khani' or 'Lac Kalma' and a special prayer known as 'Swabresani' is made and thereafter 'eating part' is completed by all which is arranged by the family of the deceased one, for the 'magferat' or peace of the soul of the deceased.

These traditions and culture are continuing in all parts of the world including that of India and the Muslims follow these rituals as approved by the religious system of ('shariat') principles.

(ii). THE SUFI & MYSTIC CULTURES OF ISLAM :

In Islam Sufiism or mysticism has added a different dimension of Islamic tradition and culture. Though Islam does not approve 'Brahmachariyya' or 'Bairagya' or 'hermitship discarding family life' — it has trends which imply to completely devote oneself / himself to way of God or Allah through meditation & prayer. Thus ascetic life or asceticism has found place in Islam which leads one to meditation or contemplation of ethereal world through which divine enlightenment can be attained. The prophets, saints and saintly personages have spent much time through such devotional meditation or prayer.

The Sufi Sect of Islam follow this path. They are intoxicated in devotion or meditation through their prayer system popularly known as 'Namaj' (Salat) and thereby try to come in close affinitiy or proximety with the creator or His messenger prophet Muhammad (SM) In practical life these Sufi persons or saints or saintly personages are more humble and deal with soft pleasing manners with all and through their pleasing manners and advices everybody is charmed or impressed. In fact the spread of Islam in Indian subcontinent happened due to such sufi or saintly personages popularly known as 'Pir' or 'Wali'. The 'Pir Awlia Chronicles' can give us a lot of their activities and information in this regard.
A number of poets of the Islamic world have also composed a good number of poems in this connection and not only their compositions were based on 'mysticism' but also they themselves lead ascetic life with their longings to see or visit the 'grave yard' of prophet Muhammad — the messenger of God, at their old age. But their 'old age' and physical condition became a bar of their craving and hence they try to send their message to the pilgrims to convey the same who are going to visit prophet Muhammad's grave — the messenger of God and an embodiment of His (Lord's) entity. Such a poet was Hassan bin Thabit and also Ibnu'l Farid whose 'Khamriya' or 'Wine songs' are famous in this regard.

The Sufi Sect of Islam played magical role and for their benevolence, charity and amity many oppressed Hindus were converted into Islam. In India great sufis or saints were Khaza Moinuddin Chisti, Hazrat Nizamuddin and many others and in Bengal the names of Fateh Ali Shah, Boo 'Ali, Maula 'Ali', Hazrat Abu Bakr Siddiki, Almorshed Al-Qadiri, Shah Ahmadullah Gazi (popularly known as Ekdil Shah), Pir Gorachand and many other names are there who earned fames as sufi saints (Pir) and people flocked to them and other saintly personages known as 'Awlia'. A large number of people both Hindus and Muslims pay honour to them and assemble at their mausoleums or tombs, pray to God through them for the fulfilment of their cherished desires and in India as well as in Bengal, people observe 'Urush' or 'religious festival' on the occasion of their birth anniversary.

(iii). ISLAMIC CODE OF LIFE & DRESS SYSTEM :

Islamic theology has given a complete code of life. From the rising up from bed at the early morning up to going to bed in the night for sleep daily activities of a Muslim are pre-fixed with some religious utterances or religious conventions. When one Muslim meets other he utters "As salamo 'Alaykum" means peace be on you while the other responds with "Wa Alaykum as salam" — also peace be on you. Some times they greet with holding hands and greet with "hugging" — which is a distinctive greeting system in
comparison with other cultures. When a Muslim takes meal he utters "Bismillahe Rahmaaner Rahim" i.e. In the name of God, (I am taking this meal.) When he completes his eating he utters "Al ham do lillahel Laji 'Aatamani wa Saakani wa Zaalani minal Muslimin" — means "All praise is to God, Who has given me this meal and drink and who has made me one among the believers". When a Muslim hears the death news of another Muslim and recognises his name and identity he utters "Inna Lillahe wa Inna Ilayhe Rajeun" means "verily for God and verily to Him we will return". A true Muslim has to perform prescribed five time prayers and every prayer is to be completed with clean dress preceding an ablution. When a Muslim goes to lavatory for urinal or natural work he utters "Allah humma Inni Awoojobakaminal Khubse Wal Khabaese" Oh God! I seek for refuge to you from all filthy things". When a Muslim goes on travelling he takes the name of God and relies on Him and makes such Arabic utterence as "Inni tuwakkalto 'Ala Allah". Faithful Muslims give away a portion of their money to the poor as 'Jakat a system introduced by Islam. The dress system is also more traditional than pragmatic.

The author of this paper is of opinion that the above Islamic code of life is good. But in addition to the above, there are at lot of such religious usage or practices which make our modern pragmatic life more machine oriented or methodical which create practical or pragmatic or natural disadvantages. The dress system is good but in this modern world which is full of works and which constitute so many critical circumstances, the dress system should be more pragmatic or realistic in nature to cope with realistic or pragmatic disadvantages or problems becaue excessive loose Pajama, Kurta, Panjabi, Burkha etc. are not conducive in this world of heavy engagements, works and crowds besides the religious occasions or places. Again the religious code of life is good but when one one has to utter "an utterance" after yawning or getting up from bed or before going to toilet or in the beginning of so many works, this system makes a Muslim "an instrument" or "very mechanical" rather than natural which is disadvantageous and sometimes force to be given up, due to 'heavy works" / heavy engagements or hurriedness.
(iv). 'URUS' RELIGIOUS GATHERING ('DHARMA SABHA'), 'ISALE SAWAB', 'TABLIGUE' etc.

In rural areas of Bengal, Bangladesh, Pakistan, India and in many other countries and also in semi-urban areas of these countries Muslim Ulemas, Maulavis, Maulanas and religious minded people arrange religious gatherings or Dharma Sava, Urus, Isale Sawab, Tabligue Gathering etc. Generally near any mausoleum of a saint (Pir), Urus is arranged where large number of Muslim and non-Muslim devotees, disciples gather and participate in the said Urus or religious occasion and participate in discussions. Many persons come there and pray to God to fulfil their cherished desires. Such an example is found in the urus of Ajmer in India 'at the darga' or near the tomb of great saint Pir Khaja Moinuddin Chisti. Besides the Urus festivals, Muslims attend in religious occasions and in 'Dharma Sabha' or 'Isale Sawab' a special type of religious function generally arranged in winter seasons in Bengal and in Indian subcontinent and other parts of the world which exhibit their religious zeal and enthusiasm. A typical religious organisation is seen which is known as Tabligue where second largest congregation is seen, generally when it is organised country wise. This organisation generally preach for religion, observance of religious bindings and for hereafter life (Akherat). They generally do not care for earthly life and engage themselves in daily five time prayer and other religious orders.

* MODERN TRENDS AND TENDENCIES IN ISLAMIC TRADITION :

Islamic world or the Muslim world has been greatly influenced by the modern trends and tendencies of human civilization and with the advancement of human civilization and human learning the Islamic world or the Muslim world can not remain silent or static. The Muslims of the world are sceptic in this regard and they are divided into progressive, conservative, sceptic, fundamentalist, religious, modern and such other groups including educated, half educated, highly educated, illiterate, orthodox and political decision maker groups. Besides they live in different countries and belong to different nations demarcated by different geographical boundaries and these national cultures or cultural spectrum have received or have influenced each others and thereby a
synthetic culture has been created and this may be termed with clarity and precision as a cultural synthesis'.

For example India had its own ancient cultures on which the Islamic onslaught happened with their separate system of culture and after some decades these separate cultures continue to co-exist side by side besides the cultural conflict or cultural synthesis. Islam spread on Iraq and Iran where there were Mesopotamian and Zorastrian culture, so the influence of each other is inevitable.

Islamic countries (OIC) are being governed by either monarchy or democratic or presidential or military form of Governments. All these countries have their all sorts of modern organisations, institutions, system of Administration, Commerce, Industries, Transport, Educational Institutions, cities towns, metropolis and many other departments & systems of modern lines. But in these countries as well as in India Muslim Society is divided into many social stratas and their status are the media of their classification. So, as there exists Muslim intelligentsia, so also found conservative groups with prejudices and superstitious beliefs which hinder their progress and prosperity.

The explosion of information technology, rapid industrial and technological development, advancement of urban civilization and urban culture, medium of communicational systems, institutional developments of society, new adminstrational, judicial, organisational and official system and many other common new developmental phenomena, rapid change of society and social set up, influx of variety of cultures and traditions of different nations and communities have brought together to a cultural and traditional synthesis. This cultural or traditional synthesis have given every community, religious people or nation some common cause for development. So within the cultural or traditional conflict some composite tradition or cultural phenomena are found among all classes of people in modern times including that of the Muslims. These are the modern trends and tendencies which are playing the roles of defeating a particular trend or tendency of culture & tradition and making a synthetic texture. So in the modern world many Muslims are following ways of life and living which common people do. Here the overwhelming impact of a particular culture or tradition is diminishing. Every country or state of
the world are following common systems for attaining Common objectives with little variations or emphasis.

With the advancement of science and technology the old landmarks and traditional thinking are being radically replaced by new norms with regard to social, cultural, traditional, political and economic ideologies and side by side aspirations among the nations of the world are also changing, Man's spectacular conquest of space, nuclear energy, time and distance has changed the world. Judged against this background the world has been divided into three categories, developed countries, developing countries and under developed countries. This process of change is called the process of modernisation.

Modernisation is a process which brings desired changes. It involves not only the changes in the material culture of a nation but also in its belief or value system and the way of life as a whole. Though modernization is a process which causes desired type of changes in social structures, a society may or may not adopt modern investigations, innovative etc. Some of the Muslim Societies have retained their old traditional outlook instead of accepting modern social sciences, innovations, findings and investigations and such other scientific and technological phenomena. This is causing the hinderance to their progress and prosperity.
SUMMARY OF ISLAMIC TRADITION

Tradition is a set of long established beliefs or faith, doctrines, culture, values, conventions, code of life and customs, practices and social norms and such other allied phenomena which are transmitted from generation to generation and are accepted by people and approved or governed by religious laws. Actually Islamic traditions are found all over the world and all the Muslims of the world are more or less influenced by these traditions or cultural orders. But as no work has so far been made to identify or specify the Islamic traditions or to enumerate them, this very project has been taken here and has been translated into reality together with a brief discussion about each of these traditional orders. The following line of cultural order or traditions have been selected and described here after taking into consideration through investigations into numerous source materials, expert advices and findings from our data and opinions which were available through the application of our questionnaire to our sample population. Our findings of the ISLAMIC TRADITION are as follows:

Islamic tradition
1. Prophetic Traditions
2. Diversified Culture
3. The Traditional Prayer Systems
4. The Muhammadan Festivals
5. The Hajj Culture or Pilgrimage to Mecca Kukararama & Madina Monowara.
6. Islamic Art & Architecture
7. Islamic Calligraphy
8. Madrasah Education system & Madrasah Culture
9. Sufism, Mysticism & Spiritualism
10. Religious fair, festival, congregation, gathering, dharmasava, religious seminaties etc.
11. Religious Rituals of Islam
12. Islamic code of life & dress system.
1. Islamic Traditions have Educational Impact

Statistics shows that Islamic traditions have had an impact on education specially at sociological stand point.
2. Sayings of Prophet Mahammad (SM) Hadith) known as tradition also — is a cultural wealth

Generally in the Muslim world, Sayings of Prophet Mahammad known as Hadith, Compiled in Six canonical books are honoured as next to the Quran. This view is corroborated in the present statistical data and diagram where we find that 98% of the population sample agreed on this viewpoint.

Prophepic tradition known as Hadith has been identified as a tradition of Islam. From the Asiatic Society's coll. of ms. named al-Jam 'Baynas Sahihayn and other collections, we have identified this tradition. See P-35, 68 serial 311 & 312 works of this theis for further reference.
3. Sayings of Prophet Muhammad laid impact on Islamic education.

Prophet Muhammad's sayings have a great impact on Islamic education. The same has been corroborated by the opinions of the sample population and miraculously cent percent of them have admitted the same. None went against the view or differed or disagreed on the above statement and this is seen according to our present statistics and diagram.

The tradition has been identified with reference to Asiatic Society's ms. al-Jam Baynas Sahihayn Call. No. 185 See Ref. P-35 of this thesis.
4. Islamic cultural tradition and values are multifaceted.

It is observed from the bar diagram or figures that Islamic cultural tradition and values are in diversified mode.

It is observed from the bar diagram or figures that Islamic cultural tradition and values are in diversified mode.
5. The sayings of the scriptures of Islam and the order of the lives of the prophets have an effect on Islamic tradition.

The above statement or viewpoint has been admitted by more than fifty percent people of our sample population folk. But it is evident that twenty percent disagreed on the above views and the same number abstained from giving their opinions and they remained sceptic or susceptible on the issue as is seen from the above statistical diagram.
6. The prayer systems of the Muslims known as Namaz and its order is an important tradition.

The prayer systems of the Muslim known as Namaz have been admitted by sixty percent as a Tradition while ten percent disagreed on the question. Though thirty percent abstained from making any positive or negative statement, it has been approved by the majority that the prayer systems of the Muslim known as Namaz — is a tradition of Islam.

It has been identified as a tradition with ref. to our data opinions received through the application of our questionnaire item(s) 7 & 8 of our thesis P-303.
7. The Namaz or the Traditional prayer systems of the Muslim have educational impact.

Whether the traditional prayer systems of the Muslims have educational impact was surveyed and from our statistical data it was approved by sixty five percent whereas twenty seven percent were suspicious. Eight percent vehemently refuted the view of positive educational impact of prayers. Hence though the matter is approved by the majority, it is rather questionable.

It has already been identified as a tradition. For further ref. see our questionnaire item no.(s) 7 & 8 of P-303 of this thesis.
8. In the present world of heavy engagements it is practically possible to offer prayer five times or more every day.

This is a very burning question among the Muslim population of the present day world whether it is possible to offer five times prayer or more in a day. Only forty five percent gave their opinions in its favour. As fifty five percent are remaining as rest population, it indicates majority are of opinion, that practically it is not possible in this present world of heavy engagement, to offer prayer five times or more in a day.
9. The festivals or religious festivals of the Muslims in all is an important tradition.

The religious festivals of the Muslims have been admitted as a tradition by 98% according to our statistics. A feeble 2% is susceptible on this viewpoint which can be easily ignored.
10. Yearly pilgrimage to Macca Mokarrama is an important tradition of Islam.

Yearly pilgrimage to Mecca Mokarrama has been widely accepted as an important tradition (97%). The present statistical diagram shows only three percent are doubtful on this issue, which is not at all significant so far as our statistics are concerned.
11. The pilgrimage to Mecca Mokarrma and Modina Monowarah has educational impact.

Whether the pilgrimage to Mecca Mokarrma and Modina Monowarah has had educational impact was put in question. Fifty percent gave their opinions in its favour while ten percent disagreed and forty percent are suspicious and thats why they gave their opinions on this issue as “undecided”. So the issue is not unquestionable, though it has educational impact — as admitted by fifty percent, according to our collected data.
It is undeniable that Islamic calligraphy and art constitute, a special tradition of Islam. More than ninety percent widely accepted Islamic architecture, calligraphy and art — as a tradition. Only eight percent varied which is insignificant.

See Ref. manuscript (calligraphy) Tafsiru'l Q'uran Le Ibn Arabi Call no. 73 (in the collection of the A.S., Ms. Raudatu'l Muttaqin call No. 612, Ms. call no. 30, 294 etc. Also see Sanders E and Ors. "Documents .... in kufic characters ... of Ghazni etc." — see P-203 of this thesis.
13. This Islamic architecture and architectural art have much educational significance.

Whether Islamic architecture and architectural art have educational significance — was put in question. Our statistics and diagram show that ninety six percent agreed. Only four percent varied. So we can evidently say that Islamic architecture and architectural art have educational bearing.

See Ref. periodical collection of the A.S. entitled "Annual Bibliography of Islamic Art and Archaeology" Jerusalem 1937. Ars Orientalis (The art of Islam and the East). Michigan, the University 1966 etc.
14. Madrasah education and madrasah culture has its educational impact.

Curiously enough our present statistical data and diagram show that only thirty percent admitted that Madrasah education and Madrasah culture has its educational impact whereas sixty percent are found doubtful. Ten percent rejected the view outright.

Madrasah Education system and its culture have been regarded as a tradition of Islam vide Ref. P-19 & P-310 of this thesis. The data collected with the help of our questionnaire to our sample population recognise and admit the same as a tradition.
15. The religious rituals and code of life of the Muslim and Islamic conventions may be cited as a tradition.

The above statement is corroborated by seventy five percent whereas five percent gave their contrary view point. Twenty percent are hesitant or doubtful, hence the religious rituals and code of life of the Muslim and their conventions have been admitted as a tradition by sharp majority.
Sufiism and Mysticism have been admitted as a separate tradition by fifty percent whereas ten percent rejected this as a tradition. Forty percent can not decide its status as a tradition. Hence it is significant.

See Ref. Abdul Mukhtadir Cat. of Ar & Persian Mss. in O.P.L. at Bakipur Vol XIV, Vol XVI P-121 of this thesis.
17. The use of very loose trouser, purda, panjabi etc. & borkha (veil used by a certain portion of Muslim women) in places other than the religious occasions have pragmatic utility.

Whether very loose trousers, panjabi, borkha, veil and such dresses have pragmatic utility was put to question. Only forty percent agreed whereas ten percent rejected this view and the remaining fifty percent are doubtful. Hence it can be mentioned here with precision that these types of dresses have not much pragmatic utility other than the religious occasion. This is evident in our data & diagram.
18. Religious fair, religious congregation or gathering (dharma sava), yearly festival in the premises of the tombs and mausobums of saintly persons are considered as another tradition.

The above mentioned religious occurrences have been admitted as a tradition by eighty percent. Only ten percent opposed and ten percent were indifferent. So the above have already been established as a separate tradition as is evidenced according to our data, statistics & diagram.

Gathering of people at the mausoleums of saintly and historical persons and religious festivals in such premises are considered as a tradition. This has been identified as such with Ref. to our questionnaire data See P-305, 206 item no. 38) and source like books on the subjects written by Layard F.P. See P-109 of this thesis (item No. 107, 108 etc.)
19. The tradition of urns, religious fairs, religious seminaries etc have its educational impact.

Whether urns, religious fairs, religious seminaries have educational impact is put to question. Our available statistics, data show that seventy percent admitted the same. Only remaining total thirty percent opined otherwise.
20. In India or in the world most of the people are now following a synthetic order of culture.

Whether in modern times most of the people in India or in the world are now following a synthetic culture — is put on question. Only twelve percent supported it and eight percent opposed it. Eighty percent could not decide. In spite of that it can be said that a trend of following synthetic culture — can not be ruled out.
21. Culture free and tradition free wide and intensive cultivation and research in the field of knowledge, science and technology which have brought ultra modern developments in the modern world—are seen in the Muslim world.

![Bar chart showing the percentage of agreement and disagreement with the statement.]

Actually majority of the sample population opined not in favour of above statement. It indicates the Muslims are susceptible or they procrastinate to adopt culture-free or tradition-free wide and intensive cultivation and research in the field of science and technology. The above views are remaining hotly disputed among the Muslim folk. This view is found according to our available data & statistics. Actually massive development in any field pre-determines and pre-supposes through cultivation irrespective of any ism, culture or tradition.
22. Liberties and rights have been admitted in Islam for Muslim women which have also been admitted by the majority of the Muslims and clerics.

Actually our available data and statistics show that though Islam provided liberties and rights to Muslim women majority of the Muslims and clerics practically denied the same. Only eight percent admitted in favour, twenty two percent opposed and seventy percent were confused. It indicates that the same have not been admitted in favour of Muslim women.