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Historical Impact of Madrasah of Arab Countries on Indian Madrasah Education

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INTRODUCTION

Indian Madrasah Education got a significant influence in terms of curriculum, pedagogy, and other systems. This article attempted to search the historical impact of the madrasah of Arab countries on Indian madrasah education. Education was highly valued in Islam, and as the religion spread among different cultures, education became an important means of establishing a common and unified social order. Awareness was split into three sections by the middle of the ninth century: Islamic sciences, metaphysical and natural sciences (Greek knowledge), and literary arts. The Islamic sciences, which stressed the study of the Quran (Islamic scripture) and the hadith (the Prophet Muhammad's (SM) sayings and traditions) and their analysis by leading scholars and theologians, were regarded as the most important, but Greek scholarship was also esteemed, though less virtuous.

The application of scientific knowledge to the construction of irrigation systems, architectural inventions, textiles, the iron and steel goods, earthenware, and leather products; the manufacturing of paper and gunpowder; the expansion of commerce; and the maintenance of a merchant navy were all priorities of early Muslim education. However, after the 11th century, religious interests dominated higher education, and the Islamic sciences rose to prominence. Educational policies

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promoting intellectual freedom and new learning were replaced by a closed system characterizable by the study of Greek knowledge in private, if at all, and the literary arts lost their importance as educational policies encouraging academic freedom and new learning were replaced by a closed system characterizable by the study of Greek knowledge in private, if at all. As educational policies promoting intellectual freedom and new learning were replaced by a closed structure marked by intolerance toward scientific advances, secular subjects, and artistic scholarship, Greek knowledge was learned in secret, if at all, and the literary arts lost their importance. Between around 1050 and 1250, this denominational structure spread throughout eastern Islam, from Transoxania (roughly modern-day Tajikistan, Uzbekistan, and southwest Kazakhstan) to Egypt, with about 75 schools in existence.

In the above context, this chapter describes the history of the spread of Islam worldwide in the modern world (Newby, 2004) and the formation of the modern Madrasah. This discussion will help to understand the future trend of Madrasah educational development in Bangladesh. It has been observed since the very early period of Islam that the Madrasah growth of Islam is connected. The prophet (SM) himself established Darul Arkam in Mecca and Ashabus Suffa in Madina. Muhammad (SM) was the instructor, and the students were some of his disciples, at the estate of Zaid bin Arkam near a hill called Safa, where the first madrasa was founded. After around five centuries, the Madrasah became more flourished in Baghdad¹ and Mosul of Iraq. The map of Bagdad in the 5th century shows the distribution of the Muslim population. To fulfil the educational need of the Muslims, the Madrasah education system took a new form after it changes the education of the prophet's time.

The Arab region has influenced the Madrasah of greater India, for example, Darse Nizami came into India from Tusi, however, in the British period a special type of Madrasah called Darul Uloom Deoband was also developed due to the high demand of education from the part of the Muslim population. In today's Bangladesh we have two types of Madrasah; Qawmi and Aliya Madrasah, Qawmi came from Indian Darul Uloom Deoband and Alia Madrasah came from the first Alia Madrasah established by the British government in Calcutta. From the historical analysis of the development of Madrasah, the objective of this chapter is to understand the future formation of Madrasah from the triangular demands such as the demand of Muslim education in Bangladesh from the Muslim population, the perspective of national and international needs.

The advent of Islam in Arab in the 7th Century with the Great Birth of the Prophet Muhammad (SM)

Muhammad bin Abdullah (570–10/632) The Prophet Muhammad and the last prophet of Islam was born in Mecca in the year 570 c.e. into the Hashimite clan of the tribe

¹ Baghdad (or Bagdad) is pronounced in Arabic Baghdād. It is the capital of Iraq. Its location is on the Tigris River about 330 miles (530 km) from the headwaters of the Persian Gulf, is in the heart of ancient Mesopotamia.

of Quraysh, the dominant group in the city. Little is known of his earliest life aside from what little is known from the Qur'a[^]n and found in the Sirah. His father died before he was born, and his mother, Aminah, also died shortly afterwards. Under the care of his uncle, Abu Talib, Muhammad (SM) not only learned the town's business of trade but also experienced what it was like to be an orphan and poor in a materialistic society. When he was twenty-five years old, he married a rich widow, Hazrat Khadijah, and attained a new measure of social status and wealth. His response was to contemplate the source of his good fortune, which he did in a series of annual retreats outside Mecca in a cave in Mount Hira in 610 c.e., when he was forty years old, he received his first revelation of the Qur'an on one of these retreats, during the month of Ramadan. Starting with the first five verses of the ninety-sixth Surah of the Qur'an (i.e. Surah Alaq), he received revelations from Allah through the Archangel Jibril for the rest of his life. As Muhammad (SM) began to preach his message of Islam, the Meccan oligarchy resisted his reforms, since it would have diminished their social and economic stranglehold on the Hijaz. He with a small band of his followers was forced to make the famous hijrah to the city of Madinah, where he was able to establish Islam politically as well as socially, but not without warfare with the Meccans and their Bedouin allies. In three significant battles, Badr, Uhud, and Khandaq, he led the Muslim forces to victory over the Meccan coalition, established religious dominance in the area, and, in 10/632, led the paradigm Farewell Pilgrimage that set the model for the hajj. He died after a short illness in 10/632 in Madinah in the arms of his favourite wife, Aishah. Little of Muhammad's (SM) life can be discussed here, but many materials can be found in the Sirah and hadiths, sources which only hint at the depth and greatness of his character.

Islam spread in Africa from Mecca

The infidels, frustrated in their attempts to make a compromise with the prophet, increased the levels of their persecution. The threat to life and property intensified. The poor Muslims were particularly insecure and vulnerable. Muhammad PBUH advised those Muslims who felt thus to emigrate to Abyssinia where the negus (najjashi), a noble king ruled. Eighty-three Muslims, not counting children, emigrated to Abyssinia in groups. The first group was often people. This was the first emigration (hijrah) of Muslims who had to leave their country for the sake of Allah.

A delegation of the Quraish consisting of 'Amr ibnul 'As and 'Abdullah bin Abu Rabi'ah went to the negus and tried to get the emigrant Muslims back.

They bribed the courtiers of the negus and made accusations against the Muslims to succeed in their mission. They alleged that the emigrants were apostates and followers of a new religion which no- one had heard of before. The Negus wanted to know the whole matter and called for the Muslims. He asked, " what is the new religion you follow which caused you to leave your country?"

Jafar bin abi Talib answered on behalf of the Muslims, " o king, we were in a state of ignorance and immorality, worshipping stones and idols, eating dead animals, committing all sorts of injustice, breaking natural ties, treating guests badly and the strong among us exploited the weak.

Then Allah sent us a prophet, one of our people, whose lineage, truthfulness, trustworthiness and honesty were well known to us. He called us to worship Allah alone and to renounce the stones, the idols which we and our ancestors used to worship. He commanded us to speak the truth, to honour our promises, to be helpful to our relations, to be good to our neighbours, to abstain from bloodshed, to avoid fornication. He commanded us not to give false witness, not to appropriate an orphan's property or falsely accuse a married woman. He ordered us not to associate anyone with Allah.

He commanded us to hold prayers, to fast, to pay zakah. We believed in him and what he brought to us from Allah, and we follow him in what he asked us to do and forbade us not to do. Thereupon, our people attacked us, treated us harshly and tried to take us back to the old immorality and worship[of idols. They made life intolerable for us in makkah, and we came to your country to seek protection to live in justice and peace.”

Hearing this, the Negus wanted to listen to part of the Quran which came down from Allah to the prophet. Jafar recited to him surah Maryam(mary), the 19th surah of the Quran. The Negus wept until his beard was wet, listening to the Quran. Then he said, “what you have just recited and that which was revealed to Moses must have both issued from the same source. Go forth into my kingdom; I shall not deport you at all.” Thus the spiteful efforts of the pagans against the Muslims were doomed to failure once again.

Islam in Madina after Emigration

The conclusion of the second covenant of al- Aqaba was another turning point in the history of the Islamic movement. The Muslims now had a place in which to take shelter, an ally in times of war and danger.

The unbelievers eventually came to know about the covenant after its conclusion. It had been done in secrecy so that the infidels could not have an opportunity to foil it. When they found out, they reacted in anger and resorted to torturing some of the people from Madinah. The prophet now changed the strategy of his work. For thirteen years he had tried his best to preach the message of Allah to the people of Makkah but the makkan soil was not fertile for this. Madinah provided him with the fresh, receptive ground in which to sow the seed of Islam and he planned to use this opportunity.

He commanded the Muslims of Makkah to start emigrating to Madinah and strengthen the bond with the Muslims there. The Muslims of Madinah is known as Ansar (helper) and those of Makkah as muhajirun (emigrants) in Islamic history. Following the command of the prophet, the makkan Muslims started moving to Madinah individually and in small groups. The unbelievers tried relentlessly to stop this and became even more malicious.

Think of the emigration! Muslims left their homes for the sake of Allah and his pleasure! At the moment of need, this was what was required of them. As

Muslims, we too must be ready to do the same for the sake of our faith. Life on this earth will have meaning and purpose only when we can attain this attitude.

After most of his companions had left for Madinah Muhammad (PBUH) waited for permission from Allah to emigrate himself. Abu Bakr, his closest friend, sought permission to leave for Madinah but stayed behind on the prophet's advice. 'Ali, the cousin of the prophet, also stayed behind. Abu Bakr was to accompany the prophet later on. He was very lucky.

The unbelievers now plotted to kill Muhammad (pbuh). Permission for him to migrate to Madinah had also come so Muhammad (PBUH) secretly left Makkah one night in 622 CE with Abu Bakr. A specially –formed group of unbelievers lay in wait around the prophet's house to kill him as he came out. 'Ali was left behind to sleep in the prophet's bed and the prophet quietly left, making the unbelievers look very foolish. In the morning, they found 'Ali in the prophet's bed and were dumbfounded.

The prophet and his companion Abu Bakr had left just before dawn and proceeded to a cave called Thawr, to the south of Makkah. They stayed in the cave for three days and Abu Bakr's servant brought them food in the evening. They left Thawr on the third day and started for Madinah.

The unbelievers, fooled by the guile of the prophet, now organized a thorough search on the road to Madinah and offered a prize of 100 camels for the capture of Muhammad (PBUH). One, Suraqah, was almost successful, but he failed when his horse fell three times in his pursuit to kill Muhammad (PBUH). In the end, he gave up his sinister aim, taking the falls as bad omens.

After a tiresome, exhausting and very difficult journey, the prophet, accompanied by Abu Bakr, reached Quba, a place near Madinah. They stayed there for two weeks and the prophet founded a mosque in Quba' were 'Ali and joined them.

The prophet entered Madinah and allowed his camel to kneel where it liked. It knelt first in a place which was owned by two orphans and got up only to kneel finally in front of the house of Abu Ayyub al Ansari which became the first residence of the prophet in Madinah.

The people of Madinah, who had anxiously awaited the arrival of Muhammad (PBUH), became very happy and excited when they found him among them. They gave him a hero's welcome.

The Hijrah of the prophet started a new chapter in the history of the Islamic movement. It has two sides: the sad and heart-breaking sense of leaving the beloved birthplace of one side, but a feeling of security and hope for the work of Islam freely than before on the other.

The Islamic calendar starts from the day of the Hijrah of Prophet Muhammad (PBUH) from Makkah to Madinah. The Hijrah was the beginning of a new role for the prophet

as a statesman and a ruler. With this ended his fifty-three years of life in Makkah, of which he had spent thirteen eventful years as the prophet of Allah.

Muhammad's (SM) arrival in Madinah was a memorable event for the people of the city. They felt elated and were jubilant because they had Allah's messenger among them. Madinah was known at that time as Yathrib. It came to be known as madinatun Nabi- the prophet's city – after Muhammad's (PBUH) arrival. Later it became simply Madinah – the city.

The makkan migrants added a new dimension to the life of Madinah. The city now had three communities: the Ansar (the helpers) of the tribes of Aws and khazaj, the Jews from the tribes of Qainuqa, nadir and quraizah and the migrants from Makkah. The migrants (Muhajirun) had to be absorbed by the local community of the Ansar.

The companions of the prophet had reached Madinah before Muhammad (PBUH) himself and were living with the Ansar as guests. With the arrival of the prophet, the situation became more settled/ the migrants (Muhajirun) had brought almost nothing with them.

The prophet's first task was to form a solid bond of faith and brotherhood between the Ansar and the muhajirun. He called a meeting of both communities and asked the Ansar to become brothers of the muhajirun. He also suggested that they should share their property and other belongings with their migrant brothers. The Ansar did as they were asked by the prophet. This was a rare event unmatched in human history; such was the powerful influence of Islam.

The Ansar practically shared their property with the muhajirun equally, based on shared faith. Muhammad (PBUH) became the leader of the city. With the cementing of the bond of brotherhood, he had virtually inaugurated the Islamic society. Madinah was now the capital of the Islamic community, the first Islamic state.

The Islamic State of Madinah knew no distinction between the ruler and his subjects. Every citizen belonged to Allah and enjoyed equal rights. Islam does not recognize any preference of one over another except based on piety (taqwa). "The noblest among you to Allah is the one who is the most virtuous," says the Quran. In the Islamic state of Madinah, there was no discrimination based on colour, class of descent.

After laying the foundations of the Islamic state, Allah's messenger took steps to secure its internal peace. A treaty with the Jews was signed, but the Jews did not live up to their pledge and later betrayed it.

The prophet now decided to construct a mosque in Madinah. Soon, work began at a place that was purchased from its orphan owners. This was the place where the prophet's camel had first knelt before it finally knelt in front of the house of Abu Ayyub al Ansari. The prophet's residence was built next to the mosque.

Muhammad (SM) himself took part in the construction as an ordinary labourer. It was difficult to identify him from other workers on the site. Muhammad (PBUH) never hesitated to do any ordinary work. He used to mend his clothes, repair his shoes, do the shopping and milk the goats. In this respect, he left for us a shining example.

Islam after the death of the Prophet

The reason for discussing the spread of Islam in this section is to make it clear that today's Madrasah Education was not developed in a vacuum; rather it is an outcome of the spread of Islam in the entire world with the help of the educational system and political system. However, the propagation of Islam dates back about 1,400 years. Following the prophet Muhammad's (SM) death, Muslim conquests resulted in the establishment of caliphates, which covered a large geographical region. Conversion to Islam was aided by missionary and religious efforts, especially those of imams, who intermarried with local peoples to spread religious teachings. The Islamic Golden Age resulted from the expansion of Islam from Mecca to the Indian, Atlantic, and Pacific Oceans, as well as the development of the Muslim world, thanks to these early caliphates and Muslim economics and trade. The spread of Islam was helped by trade in many parts of the world, especially by Indian merchants in Southeast Asia. (Hart, 2000)

Following the establishment of Muslim dynasties, empires such as the Umayyads, Abbasids, Fatimids, Mamluks, Seljukids, and Ayyubids became some of the world's largest and most powerful. In North Africa, the Ajuran and Adal Sultanates, as well as the prosperous Mali Dynasty, the Delhi, Deccan, and Bengal Sultanates, as well as the Mughal and Durrani Empires, and the Kingdom of Mysore and Nizam of Hyderabad in the Indian subcontinent, the Ghaznavids, Ghurids, Samanids, Timurids, and Safavids in Persia, and the Ottoman Empire in Anatoli. With far-reaching mercantile networks, travellers, scholars, hunters, mathematicians, doctors, and philosophers, the citizens of the Islamic world built various sophisticated centres of culture and scientists, all leading to the Islamic Golden Age. In the Indian subcontinent, Malaysia, Indonesia, and China, the Timurid Revival and Islamic expansion fostered cosmopolitan and eclectic Muslim cultures. (Kaviani et al., 2012)

Islam During Four Kaliphs of Islam

The four Kaliphs of Islam were Abu Bakr (632–634), Umar bin Khattab (634–644), Uthman bin Affan (644–656), Ali bin Abu Talib (656–661). One of the most powerful empires in world history was established within a century of the foundation of Islam on the Arabian Peninsula and its subsequent rapid expansion during the early Muslim conquests. Not much improved for the empire's subjects, who had formerly been subjects of the Byzantine and Sasanian Empires. The conquests were mostly carried out for strategic reasons, as fertile land and water were scarce in the Arabian Peninsula. As a result, genuine Islamization did not emerge until later decades. (Hart, 2000)

First of all, the Caliph Abu Bakr became the first leader of the Umma after the death of the Prophet Muhammad (SM). The Muslims of Medina settled the succession crisis after Muhammad's (SM) death (June 8, 632), by recognizing Abu Bakr as the first khalifaturasul Allah (deputy [or successor] of the Prophet of God, or Caliph). He crushed the tribal political and religious uprisings known as the riddah (political revolt, also translated as 'apostasy') during his reign (632–634), putting central Arabia under Muslim influence. The Muslim conquests of Iraq and Syria started during his reign, but it is uncertain if he was aware of these military incursions from the outset. Apart from political achievement, Abu Bakr (RA) did a great educational contribution which is well known as the compilation of the Holy Quran. However, after the deaths of some Quran reciters in the Battle of Yamama, Umar ibn al-Khattab (RA) (Abu Bakr's eventual successor as caliph) urged Abu Bakr (RA) to have the Quran written down, the first written compilation of the Quran is said to have taken place during Abu Bakr's (RA) caliphate.²

After the election as Caliph he gave the famous speech "I am elected not because I am the best of you. . . If I do my job thoroughly, follow me and help me. If I deviate from the right path to corruption, bring me back to the right path." He died in Medina and is buried next to the Prophet.

The second Caliph was Umar ibn al-Khab (RA) who was a powerful and prominent Muslim caliph in history. He was the prophet Muhammad's most senior friend. On August 23, 634, he succeeded Abu Bakr (RA) (632–634) as the second caliph of the Rashidun Caliphate. He was a renowned Muslim jurist whose pious and just disposition gained him the nickname Al-Farooq, which translates to the one who separates between right and wrong. Historians of early Islam often refer to him as Umar (RA) I, since a later Umayyad caliph, Umar II, had the same name. The caliphate grew at an incredible pace under Umar (RA), eventually reigning over the Sasanian Empire and more than two-thirds of the Byzantine Empire. In less than two years (642–644), his assaults on the Sasanian Empire culminated in the conquest of Persia. According to Jewish history, Umar (RA) lifted the Christian ban on Jews entering Jerusalem and allowing them to worship. In 644 CE, Umar was assassinated by the Persian Piruz Nahavandi (also known as 'Abu Lu'lu'ah in Arabic).

Umar (RA) used to live next to the needy and walked the streets every evening. He founded Bayt al-mal, the first welfare state, after consulting with the needy. The Bayt al-mal helped the poor, vulnerable, aged, orphans, widows, and disabled, both Muslim and non-Muslim. From the Rashidun Caliphate in the 7th century to the Umayyad period (661–750) and long into the Abbasid era, the Bayt al-mal lasted hundreds of years. He has provided a child benefit as well as pensions for the elderly and children.

Following Muhammad's death, Umar (RA) was the one who persuaded Medinan Muslims to recognize Abu Bakr (RA), a Meccan, as the caliph. He acted as Abu Bakr's secretary and chief advisor throughout his rule. Umar (RA) captured the

² (*Encyclopedia Britannica Online*, n.d.) URL: <https://www.britannica.com/place/Caliphate>

hearts of Bedouin tribes by emancipating all their captives and slaves seized during the Ridda wars after succeeding Abu Bakr (RA) as caliph. He put in place an effective administrative system to keep his vast domain together. One of the reasons for his firm control over his bureaucracy was the establishment of an efficient intelligence network. Governors were never named for more than two years by Umar (RA) because he feared they would amass too much local influence. For the sake of the Muslim religion, he fired his most influential general, Khalid ibn Walid (RA), because he wanted people to know that victory comes from Allah, and to fight the cult of personality that had developed around Khalid.

Umar (RA) used to keep a close eye on public affairs and prioritized the interests of the people through his leadership style. He declined to cut off the hands of bandits as the second caliph of Islam because he felt he had failed to fulfil his duty to offer decent opportunities to all of his subjects. His vision as the monarch of a vast empire was to ensure that everybody in his kingdom slept on a full stomach. Umar (RA) would be held liable for dereliction of duty if a puppy dies starving on the Euphrates River's banks. However, due to his citizen-friendly reign, he could expand the territory and establish good administration in the entire Khilafat.

Following the Caliphate of Umar (RA), the third Caliph Uthman (RA) contributed a lot to the history of Islam. The Islamic empire extended under the leadership of Uthman (RA) into Fars (modern-day Iran) in 650 and some parts of Khorsn (modern-day Afghanistan) in 651. By the 640s, the conquest of Armenia had begun. During his reign, there were widespread demonstrations and unrest, which culminated in an armed rebellion and his assassination. Uthman (RA) was an early convert to Islam who is said to have given away a large portion of his fortune. In 611, Uthman (RA) returned from a business trip to Syria to learn that Muhammad (SM) had announced his mission. Uthman (RA) agreed to convert to Islam after a conversation with his friend Abu Bakr (RA), and Abu Bakr (RA) accompanied him to Muhammad (SM), where he proclaimed his faith. After Ali, Zayd, and Abu Bakr, Uthman became the fourth male to convert to Islam. His conversion to Islam enraged his Banu Umayyah clan, who were staunch opponents of Muhammad's teachings. The Quran's text was standardized under his leadership, and variant collections were dismantled. He promoted many of his families to positions of power. A mutiny of soldiers led to his death in 656 as a result of popular discontent.

Last Caliph was Ali Ibn Abi Talib (RA). Ali (RA) was caliph between 656 and 661, during the First Fitna, one of Muslim history's most tumultuous periods. Biographical material is often skewed because the disputes in which Ali (RA) was involved were perpetuated in polemical sectarian historiography. Ali (RA) is revered as a writer and religious authority as well as a warrior and leader. Ali (RA) is credited with introducing a wide range of disciplines, from theology and exegesis to calligraphy and numerology, from law and mysticism to Arabic grammar and rhetoric. The Prophet Muhammad (SM) was described as the city of wisdom, and Ali (RA) was its gatekeeper. As a result, Muslims consider Ali as a major Islamic authority.

Islam During Umayyads (650–750 CE)

After the death of the fourth caliph, Ali, in 661 CE, Muawiya (602-680 CE), who had served as the governor of Syria under the Rashidun Caliphate, created the Umayyad Dynasty (661-750 CE), the first dynasty to hold the title of Caliphate. Muawiya was Uthman's cousin, and he refused to accept anything less than the execution of his kinsman's attackers. The Umayyads ruled efficiently and strongly established the Caliphate's political authority; rebellions were suppressed with ruthless force, and those who instigated uprisings were given no quarter. They ruled over a huge empire that included vast newly conquered regions such as North Africa (beyond Egypt), Spain, Transoxiana, portions of the Indian subcontinent, and numerous Mediterranean islands (but most of these were lost). Internal divisions and civil wars undermined their hold on the empire, and the Abbasids (reigned 750-1258 CE, a rival Arab faction claiming descent from the Prophet's uncle Abbas) overthrew them in 750 CE.

From the Atlantic Ocean to the Aral Sea, from the Atlas Mountains to the Hindu Kush, the Umayyad empire was bounded primarily by a mix of natural obstacles and well-organized states. Conversion to Islam represented the reaction of a tribal, pastoral community to the need for a greater structure for political and economic integration, a more prosperous state, and a more creative and encompassing moral vision to cope with the problems of a turbulent society, apart from the religious and spiritual reasons each person may have had. The first schools in the empire were founded by the caliphs of the Arab dynasty, which taught Arabic language and Islamic studies. They also started the ambitious project of constructing mosques in the empire, many of which, including the Umayyad Mosque in Damascus, are still considered among the most majestic mosques in the Islamic world today. At the end of the Umayyad era, Muslims made up less than 10% of the population in Iran, Iraq, Syria, Egypt, Tunisia, and Spain. Only the Arabian Peninsula had a higher percentage of Muslims in the population than this. Umayyad rule ended with Marwan's death but Abd al-Rahman carried on his family's hold on Spain.



Figure 1 The Umayyad Empire in 750 CE. (Taken from Wikipedia).

The Umayyads contributed significantly to the Islamic Empire in several ways. Many of their contributions were aimed at unifying the vast empire and the various civilizations that had become part of it. These included establishing a common currency, establishing Arabic as the empire's official language, and standardizing weights and measures. They also built some of the most sacred structures in Islamic history, such as Jerusalem's Dome of the Rock and Damascus' Umayyad Mosque.

Islam During the Abbasids (750-1258 CE)

The Abbasid caliphs were Arabs who descended from Abbas ibn Abd al-Muttalib, Muhammad's (SM) youngest uncle and a Banu Hashim clan member. Under their closer bloodline to Muhammad (SM), the Abbasids asserted to be the true successors of Muhammad (SM), replacing the Umayyad descendants of Banu Umayya. The Abbasid Caliphate was the prophet Muhammad's (SM) third successor caliphate. It was founded by a dynasty descended from Muhammad's (SM) uncle, Abbas ibn Abdul-Muttalib (566–653 CE), who is also the name of the dynasty. After overthrowing the Umayyad Caliphate in the Abbasid Revolution of 750 CE, they ruled as caliphs for the majority of the caliphate from their capital in Baghdad, modern-day Iraq (132 AH). The Abbasid Caliphate was based in Kufa, modern-day Iraq, at first, but in 762, caliph Al-Mansur founded Baghdad. During their Khilaphate, the focus of Islamic political and cultural life moved eastward from Syria to Iraq under the Abbasid caliphate (750–1258), which succeeded the Umayyads (661–750) in 750. Baghdad, the circular City of Peace (*madinat al-salam*), was created as the new capital in 762.

The first three centuries of Abbasid rule were a golden age, with Baghdad and Samarra serving as the Islamic world's intellectual and commercial capitals. During this time, a different style appeared, as well as new techniques, which spread across the Muslim world and had a significant impact on Islamic art and architecture. The Abbasid period was marked by a growing dependence on Persian bureaucrats to administer the territories, as well as an increase in non-Arab Muslims joining the ummah (Muslim community). The ruling elite started to accept Persian traditions, and they began to support artists and scholars. During the Golden Age of Islam, Baghdad became a centre of science, arts, philosophy, and innovation. Several capable Caliphs and their viziers had to work hard in the last half of the eighth century (750–800) to usher in the administrative changes required to maintain the order of the political difficulties caused by the empire's far-flung nature and limited communication across it. The dynasty's reputation and authority were established during this early period, particularly under the leadership of al-Mansur, Harun al-Rashid, and al-Ma'mun. (Kennedy, 2004)

Abbasid Khilafat was called the Islamic Golden Age because of its huge contribution in various fields of the state. The era from the Abbasid conquest of Baghdad in 750 CE to the Mongol conquest of Baghdad in 1258 CE. The ascension of the Abbasid Caliphate and the transfer of the capital from Damascus to Baghdad marked the beginning of the Islamic Golden Age in the middle of the eighth century. The Qur'anic injunctions and hadith, which emphasize the importance of knowledge, influenced them. The Abbasids championed the cause of knowledge and created the House of Wisdom in Baghdad, where many scholars tried to translate and compile all of the world's knowledge into Arabic. During this time, the Muslim world became an intellectual centre for science, philosophy, medicine, and education. Many ancient works would have been lost if they hadn't been translated into Arabic and Persian, which were then translated into Turkish, Hebrew, and Latin. During this time, the Muslim world was a melting pot of cultures, with wisdom from the Roman, Chinese, Indian, Persian, Egyptian, North African, Ancient Greek, and Medieval Greek civilizations being gathered, synthesized, and greatly advanced. The Caliphate's scientists were at the forefront of scientific advance in virtually every field of endeavour—in astronomy, alchemy, mathematics, medicine, optics, and so on.

Western Europe and the emergence of the Seljuks and Ottomans (950-1450)

From the eleventh to the fourteenth centuries, the Seljuqs were a Muslim dynasty of Oghuz Turkic descent that ruled parts of Central Asia and the Middle East. They established the 'Great Seljuk Empire,' which spanned Anatolia to Punjab and was the focus of the First Crusade. The once-mighty Seljuk Empire was weakened during the first two crusades by fighting among independent Seljuk principalities, gave way to the Ayyubid dynasty under Saladin, and eventually crumbled during the Mongol invasions. The Ottoman Empire eventually succeeded it, inheriting much of its cultural foundation. The dynasty was the first to establish Turkic authority in the Middle East. The Seljuks are considered the cultural forefathers of today's Western

Turks, who live in Azerbaijan, Turkey, and Turkmenistan. They are also known for their support of Persian culture, art, literature, and language.

The Seljuk Empire entered a period of decline and collapse after Maliq Shah's death in 1091. Imperial Seljuk families in Syria, Asia Minor, and Kerman started to break away from each other, while Seljuk princes in Persia fought for control of the Seljuk throne. Maliq Shah's five-year-old son Mahmud I succeeded him after his death, but he was deposed by his brother Berkyaruq in 1092. The Crusades began during Berkyaruq's reign, Palestine was lost to the Fatimids (who later lost it to the Crusaders), and the Assassins increased their destructive acts against the crumbling empire. Berkyaruq dealt with his rebellious brothers, Mohammed Tapar and Sanjar until he died in the 11th century. Berkyaruq died in 1104 after dealing with his rebellious brothers, Mohammed Tapar and Sanjar. Mohammed Tapar ruled the empire until 1118 when he died, and his son, Mahmud II, ruled until 1131 when he was deposed by Sanjar. Sanjar intervened to put down revolts by Qarakhanids in Transoxiana, Gurids in Afghanistan, and Qarluks in modern-day Kyrgyzstan during his reign. The nomadic Kara-Khitai's raided from the east and devastated the Eastern Qarakhanids, who were also important Seljuk vassals, while he was dealing with those rebels. Sanjar was routed by the Kara-Khitai at the Battle of Qatwan in 1141, and all of his Eastern provinces were lost up to the Sayhun River. At the Battle of Qatwan in 1141, Sanjar was defeated by Kara-Khitai, and he lost all of his Eastern provinces up to the River Sayhun. During the Oghuz Revolts in 1153, Sanjar's authority was weakened, and he was defeated. Sanjar was imprisoned by the Oghuz rebels, who then went on to plunder the cities and kill the amirs and governors. Sanjar managed to flee three years after Oghuz humiliated him, but he died a year later. The Seljuk Empire fell apart shortly after his death. The Iraqi Seljuks attempted to rebuild the Seljuk Empire after it fell apart, but they were weakened and crushed by the Khwarezmian Shah Alaeddin Takish, partially due to a lack of sultans and rebellious atabeghs.

Ottoman Empire: 1299 – 1924

Anatolia was split into a patchwork of autonomous states, the so-called Anatolian Beyliks after the Seljuk Sultanate of Rum fell apart in the 12th to 13th centuries. These Beyliks were ruled by Mongolians and their Iranian kingdom, the Ilkhanids, for the next several centuries. The Persian nature of the later Ottomans can be explained in this way. During this time, a formal Ottoman government was established, with institutions that would change dramatically throughout the empire's history. Ottoman rule started to spread across the Eastern Mediterranean and the Balkans a century after Osman I's death. Orhan, Osman's son, conquered Bursa in 1326 and established it as the Ottoman state's new capital. Byzantine rule over Northwestern Anatolia was lost with the fall of Bursa. In 1387, the Venetians were defeated and the important city of Thessaloniki was taken. The Ottoman Empire entered a long period of conquest and expansion during the 15th and 16th centuries, expanding its boundaries deep into Europe and North Africa. The Ottoman military's discipline and ingenuity drove conquests on land, and the Ottoman Navy helped this

expansion greatly at sea. In competition with Italian city-states in the Black, Aegean, and Mediterranean seas, and the Portuguese in the Red Sea and the Indian Ocean, the navy also challenged and defended crucial seagoing trade routes. Due to its control of the main overland trade routes between Europe and Asia, the state prospered economically.

In many ways, the Ottoman Empire's demise was precipitated by tensions between the Empire's various ethnic groups and the various governments' inability to address these tensions. Increased cultural rights, civil liberties, and a parliamentary system were introduced during the Tanzimat, but it was too late to reverse the nationalistic and secessionist tendencies that had already begun in the early nineteenth century.

Post-Ottoman Empire to the present

The Ottoman Empire was in a state of decline from the end of the 16th century onwards. (Katsikas, 2009) For 500 years, the Ottoman dynasty and state reigned supreme. Allegiance to the Ottoman house was the primary political allegiance, not only of the empire's Muslim subjects but also, to a lesser extent, of the empire's non-Muslim subject peoples. The idea of Ottomanism as a nationality in the European sense, on the other hand, is a product of liberal reformism in the nineteenth century. This was the notion of Ottoman identity and allegiance that encompassed all Ottoman subjects in a single Ottoman country inhabiting the Ottoman fatherland, regardless of religion or ethnic origin. The Islamic aspect of Turkish identity was still very strong during the Turkish War of Independence 1919-1922, and many of Kemal's followers felt that they were fighting for Islam from the unbeliever rather than Turkey from the foreigner. (Lewis, 1980)

However, in 1918, during the 1st World War, British, French and Italian forces took office, the division of the Ottoman Empire (30 October 1918-1 November 1922) was geopolitical. Several alliance agreements were scheduled to partition at the beginning of the First World War, especially after the Ottoman Empire had joined the Ottoman-German Alliance and the Sykes-Picot Agreement.³ Several new states have separated the large conglomeration of territories and populations which previously included the Ottoman Empire. Geopolitically, culturally and ideologically, the Ottoman Empire was the leading Islamic state. The Ottoman Empire was divided after the war and Western powers such as Britain and France were ruled over the Middle East and the modern Arab world was created as well as the Republic of Turkey. The Turk National Movement resisted the influence of these powers but

³ In order to specify their mutually agreed spheres of influence and control in the subsequent partitioning of the Ottoman Empire, the Sykes-Picot Treaty between France and the UK was signed in 1916 and agreed on by the Russian Empire and the Kingdom of Italy. The agreement was based on the assumption that the Triple Entente succeeded in defeating the Ottoman Empire during the First World War and was part of the secret agreements envisaging its split. The primary negotiations between Mark Sykes and François Georges-Picot, British and French diplomats, began with an agreed Memorandum of Understanding.

wasn't popular in the other post-Ottoman states until the swift post-World War II decolonization.

Islam in North Africa

Islam had a significant influence on North African society. It had an impact on their government, commerce, and education. Islam is a religion that originated in the Middle East in the early 600s CE. The Arabs started to extend their empire not long after the prophet Muhammad's death in 632 CE. In 647 CE, they raided northern Africa for the first time. They occupied a large portion of the country. In 665 CE, the Arabs raided once more. They occupied nearly all of North Africa this time, from Egypt to the Atlantic Ocean, including Morocco. For several years, they fought against the Byzantine Empire's forces as well as the local inhabitants (the Berbers). By the year 709 CE, the Arabs had strongly established control over all of northern Africa. Many northern Africans converted to Islam as a result of Arab rule. Northern Africa's society was profoundly influenced by Islam. Islam had a unifying impact on the government, society, architecture, and economics, despite the incorporation of certain local customs and values into the religion.

The Rise of Madrasah in Arab

The aforementioned history of the expansion of Islam in the world particularly in the Arab is explained elaborately to clarify that the spread of Islam did not only contribute to political expansion but also led to the development of many systems. For example, if the Islamic religious system had not spread in greater Arab, the Madrasa or the education system did not spread there. The origin of Muslim education can be traced back to the early days of Islam. For example, the Prophet Muhammad (SM) had to sit down among his companions, expound the orders of the Quran and instruct them in Islamic teaching. His majlis, or assembly, was destined to become the model for educational instruction for centuries to come. His mosque, where he regularly gathered his fellow Muslims, was not only the site of the Muslim world's first educational institute, but it also established a tradition for mosques to serve as learning centres. For decades the mosques took the lead among the locations in which education was concentrated. Prophet Mohammed also sent his message orally to his companions. In other words, his approach was designed to be accepted as a concept, by which his companions might have learned from him through his 'words from the mouth.' The students had to learn through their 'words of the mouth' from their professors. This is how knowledge was transmitted. This approach meant that nothing he or she had heard directly from the teacher in whose authority it was transferred was to be passed on to him or herself. (Ahmed, 1987) In course of time, the Muslims started to collect the speech of the Prophet from several pious gatherings which may be compared with the modern time regular classes.

Islamic Education in various forms in the past Arab

Very little is known in early Muslim times, particularly in terms of the organizational pattern of educational activity. At the beginning of all education, efforts were probably the transmission of the Quran, which was learned by an overly large number of Muslims by heart. Perhaps the first official educational institution was Daul Qurrah, which is said to have remained after the Battle of Badr on its migration to Madinah. It was even proposed that Suffah, an enclosure associated with the Prophet's Mosque in Madinah is indeed a regular 'residential school,' which is under the direct supervision of the Prophet, reading, writing, Muslim law, memorizing Quran chapters, tajwid and other Islamic sciences. Therefore, there is no doubt that the Prophet has spent a lot of time teaching. In addition to his normal sessions after his teaching prayer, the members of his community in or outside the mosque also asked him questions concerning beliefs and conduct. He also told his listeners to sit around him and repeat each of his lectures three times, as if he were a circle (halaqah). The Prophet and then Caliph Umar sent instructors to the tribes to teach the Quran. By the way, a meeting for the study of Islamic sciences was said to have been set up in Madinah. It is also noted that the hadith was propagated in a group of scholars. Of course, not every mosque was a place of teaching-learning. Some mosques had educational activities. There is also proof for the erection of special buildings for use as schools. The educational system of pre-madrasah was such that neither students nor teachers had an age limit. One could study as long as he wanted or start teaching if he was qualified and reasonable to the students as a teacher. (Ahmed, 1987)

Endowment and Waqaf to Support the Madrasah

Abbasid's most extraordinary job was to provide every newly-established institution with permanent resources which are called Waqaf. Until the time of al-Mamoon, institutions' financial resources depended on the casual donations of society's prosperous and ruling individuals. Al-Mamoon did not want education to rely on individuals and caliphs' fortunate bounty. He constructed permanent buildings for large-scale educational institutions and made them unrelated by developing permanent support and promotion resources for casual donations. (Akhtar & Rawat, 2014)

Not all pupils came from wealthy families. Few were inheriting much property. They could spend on hadeeth research. Many examples show that substantial sums of money have been invested to pursue knowledge. The solvent teachers used to financially help their competent students. Abu Hanifah, for instance, was a rich merchant who was not only gracious to his frequent students but also to others. The government often granted subsidies sometimes. Reciprocal assistance may have also played a part, including financial assistance. There are cases in which rich students have reportedly taken care of their poor classmates.

Higher education histories in the Medieval West rightly focus on institutions such as monasteries, cathedral schools and, more importantly, all universities. Higher

education was less formal and personal in the Islamic world of the late Middle Ages. The efforts of a student have deserved respect because of what he studied with and not the place or institution he studied. In his well-informed and extensively insightful assessment of the social history in Cairo in the late Middle Ages, Jonathan Berkey remains firmly at the forefront of that. Cairo was a good subject choice. Due to the current emphasis and the resultant flow of scholars to Cairo and partly to the abundant charitable contribution of the rich Mamluks to people and institutions it was in the Mamluk era an influx of scholarship and intellectual life. The intellectuals' memoirs and other texts, and the founding documents of the institutions, are a rich source that allows Berkey to build his book. Berkey's careful attention is paid to madrasahs among the institutions that are vital for the transmission of Islamic higher education in religion and law in Cairo. The Arabic term madrasa can only be translated into "school" with high risk, he is careful to point out. Many madrasahs made no provision for education, and religious and legal scholarship was and still was flourishing in non-madrasahs institutions. However, in Cairo, several madrasahs have provided support for the transmission of knowledge to academics and locations. (Berkey, 1992)

Education during Umayyad's period

With the rise of the Umayyad Dynasty, the process of extending education to other subjects began. By constructing large palaces, mosques, hospitals and other public buildings, and designating non-Muslims in different administrative roles, the Umayyad set out to establish new cultures. The first attribute of the Umayyad dynasty was the modernization of their administration, and the second was the support of luxury and entertainment learning. Before this, the government did not hire or pay teachers; they worked for themselves. The government's first meddling in education was when Hazrat Muaawia coordinated Al-Qasas (narration), which served as a paid instructor to the mosques. Gradually, Mosques became the core centre for learning. Also, literary studies in mosques were studied, even in poetry. Forty educational groups have been discovered to be present in the Jamia Al-Amr Mosque. (Yahyaei & Mahini, 2012)

The Muslims' other educational institution was a primary school. Kuttabs were mainly located in teachers' houses where reading and writing skills were acquired. The curriculum of these primary schools was based on the Quran as a textbook for reading. In addition to reading, the ability to write a text as part of the curriculum was developed there. In mosques, there were also these elementary schools. Educational centres were also palaces. In the Royal Palaces and the palaces of the most important figures of the society, education was conducted. The teacher was named "Muaddib" (tutor or preceptor). The term Muaddib was derived from the Adab root which comprises moral and intellectual qualities and has thus been applied in that way as both these qualities must be promoted by the teacher. (Akhtar & Rawat, 2014)

Only children of dignitaries received this kind of home education. The palace educational curriculum was traditionally prepared for the children by the fathers. Many private buildings have also served as schools on Muslim lands where

distinguished scholars have spoken to knowledge seekers. The apartments were open to all information seekers. As the Muslim territories expand, there were several foreigners, mainly Iranian prisoners in many towns such as Medina, Damascus, Kufa and Basra. These foreigners didn't speak Arabic. A new, fractured Arabic language had begun to emerge because of intermarriage and intermingling with these foreigners. The majority of residents in towns and cities began studying and listening to the native Bedouins in study circles to learn pure Arabic. But rich people like princes and ambitious scholars went to the Syrian Desert (Al-Badiya) which then acted as a kind of language school. Education in Islam in the early Umayyads was thoroughly founded. It continued to expand during Umayyad times; there are cases where some renowned political figures were primary school teachers in their early days. Higher investigations were also perused during that time, and the major undertaking during this time was the study of religious and literary topics, and the science subjects were not read correctly, but some documents are available that demonstrate the interest of certain members of the ruling class. (Akhtar & Rawat, 2014)

Educational developments under Abbasid's rule

Abbasids contributed a lot to the development of grammar, lexicography, rhetoric and literature and they took full advantage of the existing primary education system to richly develop the Arabic language. Traditional Islamic schools (mosques) started to operate more extensively;(Islam, 2017) earlier study circles in the mosques also began in private and vigorous locations. These circles discussed poetry, exegesis, rituals, jurisprudence, astronomy and other topics. Abbasids wanted to collect the finest brains in the literary and scientific culture at the time. During the Abbasid period, Royal Literary Circles prospered. These literary circles were heavily prepared and welcomed only persons of some classes. The literary circles were the largest of all manner of meetings that were flourishing at the time and often there were poetry competitions, religious discussions and literary conferences. During this time, literary circles reached their height and regular meetings were organized not only in the palaces of the caliphs but also in the palaces of ministers. Abbasid has a strong interest in the education of princes, distinguished scholars have been hired for this task. Caliphs and dignitaries paid great attention to their children's teachers and elevated their social and financial status considerably. They strongly supported and offered frequent donations to learned people in general. Teachers have been paid monthly by the public treasury or mainly by the institutions' funds. The financial situation was also excellent for scholars organizing private schools for the teaching of advanced subjects. (Akhtar & Rawat, 2014)

Muslim theology started to emerge when the Abbasid dynasty grew. Theology has reached the heart of its development. The four Sunni schools or the four schools of Islamic jurisprudence, the Hanafi, the Maliki, the Shaphi and the Hanbali, were now established as major theological masters. Every founder of these schools has his approach in which rituals and laws can be derived. For example, Imam Abu Hanifah's principal instruments for setting up his system have been opinion and analogy (qiyas).

He felt that he would research the real conditions and intelligently apply the Quranic spirit to solve any problem. (Hitti, 1970)

Baitul Hikmah and Darul-ilm have been scientific and research institutions where study and translation have been addressed by a group of scientists and translators in philosophy, mathematics, astronomy and medicine. The first Baitul Hikmah, which was most active during the reign of the Abbasid caliph, Mamun, was founded in the late second and early third century HA in Baghdad. Alexandria in Egypt, Antakia in Sham, Haran, Nasybieh, Jundishapur in Iran and Baitul Hikmah in Baghdad may be the most critical translation centres. (Yahyaee & Mahini, 2012)

Until the later time, Mamoon's education was typically held in private facilities and relied on citizens and caliphs' generosity. By establishing permanent funds for promotion and support, he made it independent of casual donations. Other schools such as mosques, libraries or hospitals were provided with funding. Muslim students went away from their houses and searched for understanding. At a very difficult time when travelling, they didn't hesitate to undertake long journeys and went on trips through three continents and came home like bees full of sweetness, to share with people of devoted followers the valuable shops they had amassed. In 459 A.H., Seljuk wazar Nizam al-Mulk, followed by a series of such schools in various parts of the Islamic world, built the first al-Nizamiyah school in Baghdad. Muslim pupils used residential schooling before and after schools were set up. The tuition was free and teachers were paid either directly from the treasury or permanent donations. Students had bread, poultry, clothes and a room for residency, as well as a daily allowance. A bookstore was so organized that students could easily consult them with rare books dealing with different sciences. (Akhtar & Rawat, 2014)

Madrasah in Modern Arab after 1926 CE

To make it clear that Madrasa was not developed in Arab all of a sudden, in the above sections, the entire history of the expansion of Islam and its education system is explained. Therefore, Madrasah education absorbed a wide range of geographical cultures, from ancient Iraq to the Arabian Peninsula, Egypt to the Maghreb, Moghul India to the Ottoman Empire. (Makdisi, 1981; Reetz, 2010) The 22 nations that make up the Arab region and which are all member states of the League of Arab States are The Hashemite Kingdom of Jordan, United Arab Emirates, Kingdom of Bahrain, Republic of Tunisia, Democratic and the Popular Republic of Algeria, the Republic of Djibouti, Kingdom of Saudi Arabia, Republic of Sudan, Arab Republic of Syria, Republic of Somalia, Republic of Iraq, Sultanate of Oman, State of Palestine, State of Qatar, Federal Islamic Republic of Comoros, State of Kuwait, Republic of Lebanon, Socialist People's Libyan Arab Republic, Arab Republic of Egypt, Kingdom of Morocco, Islamic Republic of Mauritania, and the Republic of Yemen. (Forest & Altbach, 2008, p. 419) In the following section the development of Madrasah in Saudi Arabia, Iraq and Egypt are discussed for a better understanding of the Arabian Peninsula. Apart from these countries, other countries have a history of higher education such as the Qarawiyyun in Fez and Zaytuna in Tunis. Great historian George Makdisi convincingly shows how some traditional characteristics of

contemporary universities – such as master’s and doctoral degrees, academic freedom safeguards, opening seminars, the wearing of robes and occupying ‘chairs’ – come from the madrasa education system. (Makdisi, 1981, 1990)

Madrasah in Saudi Arabia

The Saudi-Arab system of education is unique in several respects such as the Islamic Tarbîyah is highly stressed; which is very organized and has separate schools for boys and girls. Until 2002, the Ministry of Education was in charge of boys' education, while the General Directorate for Girls' Education was in charge of girls' education. These two bodies, though, have been combined since 2002, and all formal, state-run schools currently adopt the same curriculum. (Marghalani, 2017) Education of all Saudi citizens and children of Arabic speaking people who want to receive education, from children's school to high school included, is funded by the state, free of charge. Children between the ages of 6 and 12 are provided with elementary schools. To attend an intermediate school, a primary school certificate is needed and a secondary school certificate is required. Although education is not compulsory in Saudi Arabia there has been great growth at all levels of schooling in the past 50 years. The boys were privileged more than girls. Madrasat AlBanat AlAhliyah, the first private girl school, was set up in 1941 by Indonesian and Malawian immigrants who had visited Mecca for the first time as pilgrims but wanted to continue. The launch of girls' education by non-Saudis in Saudi Arabia suggests that the Meccans were not involved in their daughters' education at the time. (Rawaf & Simmons, 1991)

In 1932 a national educational system was developed based on Islam following the creation of the Kingdom of Saudi Arabia as a modern state. The Higher Committee of Educational Policy advocates education policies in Saudi Arabia and stipulates that education in the KSA is intended to reinforce the Islamic faith. (Marghalani, 2017) In Saudi Arabia, religious education is stressed at all stages of education. The country's educational goals emphasize the value of instilling a sense of patriotism and compliance, as well as the responsibility of spreading the word and protecting it against non-Muslims. The Qur'an, Tawhid (declaration of God's oneness), Tajwid (recitation), Tafsir (interpretation, commentary on the Qur'an), Hadith (record of the Prophet Muhammad's sayings and deeds), and Fiqh (Islamic law) are the major religious subjects taught in Saudi schools (Islamic jurisprudence). The majority of these subjects are now taught at the university level. In elementary school, religious subjects account for about 30% of weekly hours; in middle school, it's 24%; and in secondary school, it's around 35% for students in the Shari'a and Arabic branch and around 14% for those in the scientific and natural science branch. Islamic teachings are also highly influenced in history courses (history of Islamic culture, history of the Prophet's life and followers, history of Saudi Arabia, history of Islam) and Arabic literature classes. In university classes, the volume of religious instruction varies. Faith instruction and Arabic courses account for 40–45 per cent of teaching hours in departments such as literature, history, and administration. (Prokop, 2003)

In Saudi Arabia and other parts of the world, there has lately been considerable interest in the use of Islamic technologies to support the faith using computers. The Holy Quran and its scientific, Hadith, and its methodology, Fiqh and Islamic law generally were implementations and programmes. Led to Nevertheless, these computer programs and those designed specifically for the Noble Quran are still restricted and are concentrated on the direct use of IT techniques such as store, listen, scan etc., without employing more intricate techniques in the region. A Computerized Teaching Project of the Holy Quran (CTHQ) is launched to further strengthen these efforts. It aims at implementing sophisticated methodologies and methods to create a suitable environment for studying the Holy Quran and its sciences. Different sub-systems are independently built and then merged to create this environment. (Al-Hariri, 1987)

Madrasah in Iraq

Although modern Iraq was established on the three principles such as unity, freedom and socialism which is Arabism but not Islamism. Unlike the historical Islamic heritage, a new era started when in 1974 at Congress led by the Iraqi Ba'athist Party (the 8th Regional Conference) the role of education in the socialist transformation of Iraqi society was set forth by saying that the next five years (1975-1979) must focus comprehensively on the building of an education system in harmony with the principles and aims of the Revolution. A system that rears generations infused with the ideals of nationalist and socialist democracy and capable of realizing the ambitions of the Party. (Roy, 1993) However, the modern Iraqi education system is, the history of Madrasah in Iraq is very rich. Madrasah Mustansiriyyah and Nizamiyyah were two examples of ancient Madrasah. (Levy, 1928) The Madrasa was the education system developed in the Ottoman Empire (1534–17) for the Islamic School. In the eleventh century, the madrasa evolved as a hybrid system from the Mosque, still central to Islamic education. In Iraq, up to the mid-20th century in the Iraqi education system, kuttaab (another kind of madrasa), similar to first grade and second schools, prevailed. The katateeb (plural kuttaab form) was established principally to teach alphabets and to memorize certain verses of the Qur'an (Sacred Book of Muslims). Teachers of Katateeb followed very strict teaching guidelines. In instruction, as in the Coran, the Sun and Hadeeth (prophet Mohammed's traditions) and the early Islamic culture, both kateeb and madrasas were expected to follow Islamic philosophy. According to the Quran, Muslims are urged to learn in hundreds of verses through knowledge, thinking, and criticism. (Mohammed-Marzouk, 2012)

Madrasah in Egypt

The current education system in Egypt is an outcome of three cultural groups: British, secular westernized Egyptian, and Islamic traditional Egyptian. Kuttabs (Mezquita or Quranic schools), madrasas (religious schools) and Sufis were at the bottom of the Islamic education system (mystical orders). Within the conventional method of learning the Qur'an rest on memorization and rehearsal, this educational system does not emphasize experiments, problem-solving analyses or learning processes.

Education is envisioned as a process, including logical, moral and social aspects, that includes a whole person. The Arab/Muslim heritage has a universal orientation that embraces all Arabs and Muslims regardless of nationality. Egypt provided free education not only to Egyptians but also to students from other Muslim countries, beginning in 1922. At the same time, Egypt dispatched teachers and administrators to the rest of the Arab world, where they established and staffed numerous schools and universities.

However, the madrasa, a 'place of study' generally annexed with a mosque, supported by an or more charity endowments called awqaf (singular - waqf), and staffed by religious persons who were provided and sometimes lodged with awqaf funds has been the locus of all the formal education in the Islamic land since 1000.

A large madrasa may have hundreds of awqaf for the upkeep of construction, water fountains, lighting, stables, cash or food supplies for staff members, bread supplies for madrasa students and food supplies for the indigent, walking scholars and refugees. One of these Awqaf based institutions was the Al-Azhar University mosque which shaped the country's religious, educational, and cultural life from its founding in 972 until the contemporary era in the nineteenth century. (Gesink, 2006)

Education usually started in Egypt in a small Qur'an school known as the kuttab, where students memorized Qur'an passages. Few of those students would then attach themselves to a scholar at a regional centre such as the Ahmadi Mosque or a large urban madrasa to seek the comprehensive readings required to become a scholar in one of the four recognized Sunni legal schools. The nadir of higher education in northeastern Africa was Cairo's Al-Azhar madrasa, which opened in AD 972. It was one of the few Madaris to provide teaching at all levels and in all four Sunni legal schools. Madrasa was a very personal school. A religious scholar, who may also be a lawyer (mufti), a judge or a leader of the priesthood (imam) or who may be advisory to government, will sit down with the students in a circle, preferably. Either a text that he specialized in or one of the students asked for will be read by the scholar and comment on its phraseology and meaning. In Egypt, students memorize or recopy the text from the recitation of the scholar, often adding their remarks within the scope of the text. Not always were advanced students merely reproducing the knowledge they obtained. "Understanding," since the main role of a scholar was a transmitter and not exegete, may not necessarily have meant the capacity to understand and understand it. Instead, it has been shown that understanding was quoted or otherwise used in social contexts. Students were generally required to progress from the memory of the Qur'an and other religious texts to simple grammar or religious history treatises or principles, and to complex legal, philosophic, theological, theoretical or mystical texts or comments about them. these texts were often intended for the student. Ideally, it would be possible for the teaching scholar, through a letter listed on a chain of communication, that only those students who had learned a text, would be allowed to read it for others, allowing them to become the next links of the chain. (Gesink, 2006)

Al-Azhar created a large number of ulamas in the field, educated in theology, exegesis, case law, Hadith and al-Azhar morals. While they have graduated from the

same institution, Al-religious Azhar's perspective differs from one student to another. Al-Azhar teaches moderate Islam and wasatiyah according to graduate students. As mentioned in Chapter 3, graduates from Al-Azhar went to various fields following their return to their home country. Most returned as religious instructors and other participants entered administration, began business and became politicians. They can also attend competing camps with those who have entered politics. (Arjmand, 2017)

Impact of Madrasah of Arab on That of India

Madrasah education is indebted to the madrasah education of Arab in many ways. Such as the content, curriculum, instructional method and religious leadership. Islam spread in Arab through Madrasah and Mosque. Likewise, these two institutions have been flourished in the Indian sub-continent. Therefore, the intellectual development of many scholars of Indian has been influenced by the education system of Arabs.

CONCLUSION

In terms of curriculum, methodology, and other systems, Indian Madrasah Education had a substantial influence. Islamic sciences, metaphysical and natural sciences (Greek knowledge), and literary arts formed three distinct groups by the middle of the ninth century. A closed system characterised by the study of Greek knowledge in private was replaced with educational policies fostering intellectual freedom and fresh learning, and the literary arts lost their relevance as this system characterised by the study of Greek information in private was changed. In the absence of educational practices that encouraged intellectual freedom and new learning, Greek knowledge had to be obtained in secret, if at all; the literary arts also suffered as a result of a closed framework that was hostile to scientific discoveries, secular themes, and aesthetic studies. The Madrasah of Greater India has been inspired by the Arab region. A specific sort of Madrasah called Darul Uloom Deoband was developed during the British period due to the increased demand for education on the side of the Muslim community. The two types of Madrasah in Bangladesh today are known as Qawmi and Aliya Madrasah, with the former deriving from the Indian Darul Uloom Deoband and the latter from the British-established Aliya Madrasah in Calcutta.

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