

## *Significance of Education in Islam and its Evolution during Caliphate Period*

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### **Abstract**

To impart education is the chief aim of the Prophet (SAW) as proclaimed by Him (SAW). Muslims throughout the history have taken measures regarding education both at state level and individual level. From the era of the Prophet (SAW) and His descendant Caliphs (Khulfa e Rashideen) till the times of Umayyads, Abbassids, Fatimids as well as Ottoman Caliphates, the emphasis can be seen on development of educational fields and institutions. From primary education to the higher education, the education system is not divided strictly into religious and secular in Islamic History. The Mosque remained as the mother of all types of education among Muslims. The history of madaris (schools) begins from Suffa which was established in Masjid e Nabvi. This article intends to describe the significance of education in Islam on one hand and highlight the work of the Muslims for evolution of education and learning both at individual and state level inspite of political differences throughout different caliphates on the other.

**Key Words:** Knowledge, Education, Islamic civilization, Sunnah, Caliphate, Masjid, Madaris,

### **Significance on Education in Islam**

Islam since its beginning has laid great stress on getting education. The Holy Quran and the teachings of the Prophet Muhammad (SAW) as well as His life (Sunnah) are clearly indicative of the importance of education and learning. The knowledge is discussed in more than eight hundred verses in the Book of Allah. The Quran and Hadith comprise two essential vehicles of information and instruction for Muslims and are sources of information, learning, and training a strict commitment and a focal piece of conviction. Muslims accept that Allah is the factual owner and basic source of knowledge who uncovers whatsoever He wants to whosoever He wants. He chose Adam (AS) to uncover the knowledge which was a mystery for the other creations in the beginning of this world. The second Surah of the Quran named as Al-Baqrah (the cow) states:

“And He (Allah) taught Adam all the names. Then He presented them to the angels, and said: Inform Me of the names of these, if thou art truthful.” [The Quran (2:31)]

It is accepted by the Muslims that the concepts of knowledge and learning through perusing, composing, and educating, are available in the Holy Quran from the beginning verses (Aayaat) uncovered to the Prophet Muhammad (SAW). The beginning five verses of chapter (surah) Al-Alaq (the Clot) were conveyed as the first message of Almighty Allah to the Prophet Muhammad (SAW) by the Angel Jibrael (AS):

“Recite in the name of thy Lord who created. He created man from a clinging substance. Recite and thy Lord is the most Generous. He taught man by the pen. He taught man what he did not know”. [The Quran (96:1–5)]

The significance of education is over and again accentuated in different chapters (Surahs) of the Holy Book, for example, "God will lift up those of you who accept and the individuals who have knowledge to high degrees" [The Quran (58:11)], "O my Lord! Increment me in knowledge" [The Quran (20:114)], and "As God has taught him, so let him write" [The Quran (2:282)].

The verses like above are a source of encouragement for the Muslims as they feel it their heavenly duty to make progress toward education and learning. Education in Islam is not confined to memorization of some words, phrases, sentences or essays. It is the complete understanding of man and his relation to society under the guidelines provided by the Allah Almighty in the Holy Quran. It provides guidance to an individual as well as the society about living a healthy life as an ultimate source of knowledge. At the time when the Holy Quran was revealed, the Arabs were leading a life in which there was little concern for knowledge and learning. Usually, people were unable to read and write, but a rich oral custom was adopted by them to perform their business largely depended on trade and live stock. They had sharp memory. A very few people were able to read and write. But with the revelation of the Holy Quran in the 7<sup>th</sup> century (CE), the Holy Prophet (SAW) focused on having it in written form. The companions also showed great interest in learning, writing and understanding of the Words of Almighty. Most of the Muslims of that time made it their life aim to comprehend the Holy Quran. In case of any ambiguity, they discuss and matter with one and other and if their confusion is not removed, they rushed to the Holy Prophet (SAW) and seek guidance from Him. In this way, the early Muslims preserved the words and meanings of the Holy Quran and the Sunnah of the Prophet (SAW) and provided the upcoming generations with the solid foundations of knowledge.

The interpretation of Allah's direction on education and learning is depicted by the lifestyle and teachings of the Holy Prophet (SAW). The words and actions of the Prophet (SAW) encouraged the followers to seek knowledge and exhibited his desire for education and learning. Several saying of the Prophet (SAW) are evident of the importance of getting knowledge, i.e. “it is a commitment for each Muslim to look for knowledge”. Plenty of hadiths of the Prophet (SAW) depict how much he weighed knowledge and learning and urged Muslims to grow their mindset regarding getting

education by investigating and gaining it from different countries, societies and human advancements. Jonathan Berkey (2014, p. 3) expresses that it is significant to understand that quest for knowledge and learning was a movement consistently deserving of approval and consolation in the early Muslim writings in spite of the fact that questions are connected to the genuineness of some Hadiths. Likewise, from the Muslim points of view, what is important is that the Prophet (SAW) not just urged the quest for education and training in principle yet practically speaking moreover. After the Battle of Badr (2 AH), those who were literate among the infidel prisoners of war were given the proposal to earn their liberty by educating and enabling ten Muslim children to read and write. (Wright 1992, p. 141)

Abu Abbas Muhammad bin Yazeed al Mubarrad (d. 284AH) portrays that the Messenger of Allah esteemed educational training just as proposing that proficiency among the Muslims of Madina at that time when oral tradition for transmission and preserving of knowledge was followed by the people and writing was not esteemed as much. (al-Mubarrad 1892, p. 171)

The Prophet (SAW) organized teaching workshops in the mosque established in Madina (in present-day Saudi Arabia) after migration from Makkah. All things were considered, individuals went fundamentally to the Prophet (SAW) to become familiar with the importance of the Quranic stanzas (Aayaats) and to get guidance on strict customs and commitments, matters relating to the development of Islamic society and state in Madina. The Muslims believed that to get education is one of their primary obligations as they get guidance from the Holy Quran and its emphasis on education and learning. Moreover, the Prophet's (SAW) declaration that He (SAW) was bestowed with Prophet-hood as a Teacher, was a source of inspiration for them.

Therefore, Muslims based upon this soul of affection for getting education and training of different sorts and comprehending new learning skills, they had the opportunity to make numerous focuses of human advancement so finding new ways of knowledge beneficial for human beings. Contemporary education along with religious education was also provided by the institutions typically mosques and madaris by the 5<sup>th</sup> century (AH), (Grunebaum 1970, p. 506; Hillenbrand 1986, p. 1130). As for as general population was considered, craftsmanship (Hiraaf) as was one of the basic element of education system was adopted. (Arkoun 2006, p. 181) As will be examined beneath, the mosque filled in as the foundation of training and realized another soul in the quest for knowledge and learning.

### **Development of Primary Education System**

As this has been mentioned above how the Holy Quran and the Prophet's (SAW) saying as well as His deeds encouraged the Muslims to get education and get skilled, the triumphs of the Muslims and the rapid expansion of Muslim state also compelled them to improve financial, political and managerial setup which required a large number of learned men.

The primary education of the Muslims during the early Caliphate period seems to have been extremely basic and of foundational nature. Students were enabled to read and write. Teaching of

the Holy Quran was compulsory. Moral and courageous stories were taught to the students and the habit of reading was developed in them.

Umar bin al-Khattab (RA) [caliphate: 634–644 CE], the second Caliph after the Prophet (SAW) is considered to be the pioneer who introduced reforms in primary education of the Muslim children. Primary focus of education was to prepare the students for practical life. They were taught how to use good poetry and idiomatic verse in their conversation and writing. They were also skilled in the art of swimming and horse-riding. The focus of such adopted educational activity indicates that the students were groomed academically and physically. It indicates that the caliphate realized the importance of learning the art of swimming and horse-riding for the students as it was essential for the Muslim victories in different wars across the world. The sayings of the Prophet (SAW) regarding appraisal of horses and horse-riding are also indicative of the fact that it was given importance even in the Prophet's (SAW) lifetime. He (SAW) urged the fellow Muslims to gain proficiency in horse-riding and spearing. This urge is indicative of the need of fighting abilities at that time.

A chapter named 'Fazail ul Khayl' (In praise of horses) can be found in *al-Iqd alfareed*, by Bin Abdul Rabih (d. 328 AH). (Bin Abdul Rabih 2006, p. 109). It is quite clear that the Prophet's (SAW) order towards horse-riding was obeyed by His ancestors, and they made it a compulsory part of cadets training. It is also of great importance to note it was not possible to learn horse-riding and swimming without the access to horses and availability sufficient water. Both these things were not easily accessible everywhere especially for youngsters and adolescents at their beginning time of learning.

Moreover, the proposed educational program of Umar bin al-Khattab (RA) also reflected a few rituals of Arab civilization and tradition. Arabs had great love and adoration for poetry, moral and courageous stories. To educate the cadets morally, these were included in the syllabus. From the books of Muslim history, traces are found regarding moral behavior and conduct of the Muslim caliphs towards their people. Masoodi's (d. 346 AH) *Muruj al-Dhahab* is indicative of the day to day routine of Muawiyah (RA). It reflects that it was his habit to spend time at night among his advisors and ministers. It included his special advisors, renowned religious scholars, confident individuals from the house of law. They agenda would have been to talk about the governors' and officer's behavior with commoners, political situation and position of law and order within the caliphate and at borders. (Masoodi 1938, p. 32) It indicates caliphs concern for the state on one side and his love and passion for the heroic activities, moral stories and scholarly dialogue on the other. Such scholarly conversations provided caliph's palace a unique scholarly prestige pulled researchers and scholars from different fields of life towards it.

During Umayyad caliphate, a typical kind of basic educational foundation was laid. On this foundation education was provided to the students at primary level. New unified terms regarding education related fields, people and subjects were introduced. Kuttab (pl. katatib) for primary school, maktab (pl. makatib) for high school, halqah (pl. halaqaat) for a small group of learners,

zaviyah (pl. zawaya) for relatively large group of learners and majlis (pl. majalis) for meetings by sitting in yards were adopted.

At the beginning, these term were used frequently without any bifurcation to denote all sorts of educational gathering and meetings, but with the passage of time, the terms kuttab and maktab were solely attributed to primary education and other terms were coined to describe different sorts of education.

During the Umayyad period (41-132 AH), the foundations of kuttab and maktab emerged and they had their active presence with optimal effects during the beginning years of Abbasid period (132-656 AH). Ahmad Amin states about educational foundations during the Abbasid caliphate. He narrates that kuttab was the primary teacher for the youngsters. He talks about two kinds of kuttabs. One was devoted to religious education; i.e. teaching the Holy Quran and Sunnah, while the other was the language and science teacher. (Hitti, 1959, p. 178) Teaching of the Holy Quran was frequently associated with kuttab and maktab. The educational plan of kuttab was of basic nature and usually designed, formulated and taught by a single teacher. Subsequently, it was easy to be executed at any place, weather it was mosque or a private house or a library or a palace. The curriculum of religious kuttab comprise: correct recitation, understanding and comprehension of the Quranic verses which could be taught to the students under the specific amount of time under special conditions and circumstances.

Jurji Zayadan, in his book History of Islamic Civilization states that the first Quran lessons comprised the reading of the text without errors. The kuttabs who sought after a non-Quran course mostly trained kids perusing, composing, handwriting, language and syntax, verse, and arithmetic. Jurji Zayadan (1994, p. 625)

Ahmad Amin states that a few educators used to teach the students, and did not charge a penny as fee, considering it a holy obligation. Clearly, this liberality, which reflected a feeling of devout blessing of time and information, was likewise significant in expanding little youngsters' entrance to the class of kuttabs, especially for those belong to financially poor families. During the Mamluks period and the last Ottoman Empire times in Cairo, building of a sabeel-kuttab, i.e., an open water point correspondingly, was seen a devout demonstration. The term sabeel (pl. subul) signifies way or street. It was a water fountain which was open gracefully as a beneficent demonstration in the Islamic traditions especially post 12<sup>th</sup> century (CE).The sabeel could likewise be connected to mosques and madaris. Principally, it was the fountain from where the parched bystander would get a chance to quench his thirst Doris Behrens Abouseif (1989, p. 16). It was not necessarily available in every Muslim city. It was established, primarily, in the urban communities like Cairo, Fez and Istanbul. Williams says that offering free drinking water was seen as an extraordinarily good cause, and comparably offering free education and training to little youngsters in the kuttab, especially when less teachers and instructive spots were accessible, should likewise have been seen as a demonstration of incredible devotion.

It is an important to find out the reason why the Quranic and non-Quranic instruction was separated by the early kuttabs. Such detachment and way to deal with basic training depended on various reasons. To start with, certain kuttab instructors needed sufficient information on the Quran. Clearly, they feared committing errors in showing the Quran, for which they had an extraordinary strict dedication and individual regard. Along these lines, they liked to instruct non-Quran subjects. Furthermore, copies of the Quranic text were not accessible in incredible amount, and few out of every odd family unit and each instructor had an individual duplicate. This was another key motivation behind why a few educators, regardless of whether they wished, couldn't show the Quran. Thirdly, there were Christians, Jews and other non-Muslims who were working as Kuttabs along with the Muslim instructors.

Explorers and historians like Ibn-e-Jubayr (d. 613 AH) and Ibn-e-Batutah, (d. AH), share an indistinguishable explanation with regards to why Kuttabs were partitioned among Quran and non-Quran instruction in their travelogues. Ibn-e-Jubayr while talking about the condition of basic education system in Damascus, states that child's education comprised: Hifz-e-Quran (remembrance of the Quran), composing, verse, and comparable subjects. He at that point includes that educators were showing perusing and composing through verse and other non-Quranic messages. The explanation behind this methodology was that instructors and students would need to compose sections of the Quran and afterward erase and rethink of them, yet the cancellation of Quranic stanzas was seen improper. Moreover, instructors frequently expected that students, because of their naughtiness as being children, would not treat the Quranic text with proper esteem. A likewise explanation is provided by Ibn-e-Batutah (Batutah, I. 2000, p. 315). He expresses that it was not possible for the youngsters to compose without committing mistakes and the teachers didn't want the Quranic verses to be erased. So the teaching of the Holy Quran was made orally and other non-Quranic texts like poetry were taught in written form.

He further states that the meetings or educating halqahs of the Quran were kept isolated from the halqahs of perusing and composing to make students psychologically aware of the importance and difference of both types. According to Bin-e-Jubayr, this division as a rich custom since educators of the Quran and instructors of perusing and composing could have mastery over their subjects and it also indicated their commitment to the subject. (Jubayr 1907, p. 245)

### **Development of Higher Education System**

The evolution of higher education system in Islamic history is generally associated with madrasa. Higher education got its composed form and shape and a hierarchical framework with the rise of madaris. Students who got their primary education from Kuttabs and maktabas advanced toward madaris, where they started to seek after the answers of their educational queries in a sorted out and organized way. From the basic perspective, madaris are normally connected to a mosque, ideally to a jamia masjid where Juma (Friday prayer) is held, and offer convenience and classes as a housing complex close to it. It allowed the students to attend their classes in madrasa and go to the adjacent mosque to offer obligatory prayers.

In spite of the ascent of madaris, the position of the mosque as the basic educational institute remained intact. In fact, mosque and madrassa were hardly separated in the early history of Islam. It was due to physical closeness of the two spots as well as educational stature of both of them. If this situation is visualized, it is imperative to note that the higher education was not only provided inside the madaris only. The position of mosque as an educational institute remained acknowledged in first centuries of Islamic history. The prominent scholars used to sit on the floor of the renowned mosques usually encircled by the learners. This type of study with minor difference in style was called halqah, majlis and zawayah. Learners from different parts of the world used to come to such halqahs to quench the thirst of their knowledge. The lectures of the scholars were often penned down by the learners. All the subjects of the time including, the Arabic language, sentence structure, Hadith, fiqh, history etc were taught in the prominent mosques. All of the four schools of thought of Sunni Muslims got their emergence from such halqahs, majalis or zawayahs. The learners studying in this type of system were afterwards called by the name of the scholars. So the halqahs were given the name of school of thought. (Zayadan 1994, p. 625)

Imam Muhammad al-Baqir (d. 125 AH) and his son, Imam Jafar al-Sadiq (d. 148 AH), the two prominent Imams of the Shia school of thought (fiqh Jafaria is attributed to Imam Jafar al-Sadiq) were known for the profundity and expansiveness of their insight. There were a large number of students in the halqah of Imam Jafar al-Sadiq not only from Shia school of thought but also from Sunni school of thought. The Imam Abu Hanifa (Imam-e-Azam) also attended the halaqah of Imam Jafar al-Sadiq. Donaldson alluding to the occurrence of scholarly discussions calls the halaqah of Imam Jafar al-Sadiq as similar to the school of Socrates. (Donaldson 1933, p. 132) It is easy to find out that lecture method for mainly used for education and learning. The scholar used to deliver the lecture and learners used to take notes of it. It used to be followed by scholarly discussions and conversations. Such gathering discussions and conversations were as an exchange, wherein thoughts and ideas were investigated, addressed, and talked about. Such exchanges were the scholarly soul of early Muslim teaching and learning system. It was the reason for loftiness of knowledge at that time. As pointed out earlier that the students from different schools of thought were getting education from Imam Jafar al-Sadiq. It also indicates that the students of that time were not supporters of a particular school of statute. The schools were not established for this purpose. Scholars and Researchers were regarded for their insight. This soul of the quest for knowledge and learning was the essential inspiration for the students related to the different parts of the world to accumulate around notable researchers of that age.

The object of these educational halqahs and majalis was to increase and widen the quest for knowledge and wisdom for students rather than oppressing their thoughts or capturing their psyches. The Socratic discussion in al-Sadiq's discussion is its example. A large number of students and researchers, around nine hundred researcher in the mosque of Kufah alone according to Shaybi, are a proof to it. (Shaybi 1974, p. 181) A large number of his followers took significant scholarly and academic jobs in Muslim state. Although Abu Hanifah (d.150 AH) has difference of opinion with al-Sadiq on specific matters, he regarded him as his honorable teacher and the best

contemporary researcher. Abu Abdullah Shams al-Din Muhammad al-Dhahabi (d. 748 AH), narrates a quotation of Abu Hanifah's in which he says, "I haven't met a scholar more learned than Jafar bin Muhammad." (al-Dahabi 1954, p. 166) The relationship of difference of opinion and respect for knowledge and wisdom as in the case of Abu Hanifah regarding al-Sadiq is an exhibition the scholarly profundity and soul of the early Islamic history. The students' vision was broadened by the great teachers by their knowledge from diversified sources. In Kufah, Hanafi school of thought was headed by Abu Hanifah. He was the first perspective, after his teacher Hammad bin abi Sulayman who died in 120AH, for the kufi school of thought according to Joseph Schacht. Friday prayer used to be addressed by him in central mosque of Kufah. (Schacht 1986, p.123) In the same way, the Sunni Maliki school of thought was established in Madina by Malik bin Anas (d. 179). So, in the early Islamic history, it was a custom for the Muslim students to get higher education in the field of their interest from the renowned scholars and researchers who used to teach sitting in their respective famous mosques.

Truly, under the Abbasid caliphate, a significant move in the improvement of composed advanced education and exploration began. Abu Muslim Khurasani (b. 102 AH) paved the way for Abbasids to the ascent of Muslim caliphate by leading a revolt against the Ummayyads. Khalid bin Barmak, the first prominent figure of Barmak family in Muslim history was appointed by Abu Muslim as an officer in the military. Khalid invaded Kufah and vanquished the Umayyads there. He helped Abu al-Abbas Abdullah bin Muhammad al-Saffah to come out of his concealing spot and aided him to become the new caliph. (Ghubar 1957, p. 64) This move made his position very high in the eyes of al-Saffah, the first caliph of Abbasid's family. (Caliphate 132–36 AH) Subsequently, the Barmaks enjoyed the status of most trustworthy family during the Abbasid caliphate (132–656 AH).

The great knowledge friendly move of translation of Greek knowledge into Arabic language exercised by the Abbasid caliphs is greatly indebted to the interest and urge of the Barmak family. It opened new avenues of knowledge and wisdom.

The first three generation of Baramak family drove the advancement of regulatory and scholarly issues of the Abbasid caliphate. The first caliph al-Saffah and his replacement Abu Jafar Abdullah al-Mansoor (caliphate: 754–75CE) were guided by Khalid Barmak himself. At the point when al-Mansoor established the city of Baghdad in 762CE, Khalid established the structural framework for the city and prompted the caliph how to manufacture the new Capital. (al-Tabari 1996, p. 4916) Similarly, Haroon al-Rashid (caliphate: 786–809CE) named Yahya, child of Khalid bin Barmak, as his minister. It was because of his efforts that major translation works of that time from Greek, Hindi and Persian into Arabic were made. It revolutionized the higher education system at that time. It helped knowledge sharing from different civilizations and languages in different fields. Yahya has his interest in cosmology and medicine. He composed on cosmology. He also translated a Hindi book on medication into Arabic. Musa, the son of Yahya, was also fond of translation works. (Ghubar 1957, p. 87)



New fields of scientific and analytical research opened after these translation activities. For instance, al-Ma'mun showed great interest in the field of astronomy. In 214 AH, he established the structure of observatories on two sites, first on Mount Qasyun in Damascus and second on Shammasiyah in Baghdad. (Zaydan 1993) These observatories left a scientific convention even when gone fragmented after the death of al-Ma'mun for the later installments by the Fatimids.

The conspicuous early mosques, which became significant scholarly focuses, incorporate al-Zaytunah in Tunis, Tunisia (established in 731CE), al-Qarawiyyin in Fes, Morocco (established in 859CE), and al-Azhar in Cairo, Egypt (established by the Fatimid caliphate in 970CE). Among all mosques of the early time of Islam, as Zaydan states that al-Azhar was the most well known mosque for its role as a center of higher studies and research. It was a dream for the students from all over the Muslim world to get admission in Al-Azhar. (Zaydan 1993, p. 625)

The tradition of education and learning in Fatimids' caliphate held two kinds of instructive customs: open talks and lessons (khutbas) for all and unique talks for Ismaili converts. These unique talks were called majalis al-hikmah.

Friday sermons in mosques were normally the main source of the general talks or lessons inside and outside Cairo. Majalis al-hikmah could occur at anyplace, from a private gathering between a preacher (daee) and his devotee. The caliph himself or one of his daees predominantly his minister of religious affairs and law specialist used to hold customary majalis in the al-Azhar mosque. The high officials of government and dignitaries used to attend such educational workshops which could occur each Monday and Thursday. (Bearman et al. 1986, p. 1032).

Shirzai states that Ismaili daees used to present each talk to the Imam before presenting it to general society. It was the privilege of Imam to make necessary amendments in talk. (Shirazi 1950, p. 7) The talks of both kinds whether for ordinary people or for special ones, secured a wide scope of topics and were fundamentally expected to teach, bring issues to light among, and share information with, the focused on people. Wilfred Madelung (1986, p. 1031)

In Kitab-ul-Mawaiz wal-Itibar bi-Dhikr ul-Khitat wa al-Athar, al-Maqrizi (d.1441CE) depicts one of the Fatimids established Dar ul-Ilm (House of Knowledge), which filled in as a foundation of sciences. Its chief aim was to focus scientific research. Al-Hakim bi-Amr Allah (caliphate: 996–1021CE), a Fatimid caliph, established the Dar al-Ilm and initiated it on 10<sup>th</sup> Jamadi ul-Aakhir 395 AH. The researchers from a wide range of subjects such as the Quran, Hadith, stargazing, reasoning, philology, statute, and medication were in Dar al-Ilm. The caliph gave researchers all kinds of books, stationary and required essentials. (al-Maqrizi 1987, p. 458) The Dar al-Ilm could not stand with time, yet al-Azhar advanced into an all around organized college. Al-Azhar is one of the most acknowledged and well-known educational institute in the Sunni Muslim world even today.

### **Curriculum of Higher Education**

Higher Education was available in various subjects during the middle ages in Muslim communities. The classification of knowledge was made by early Muslim researchers according to the scope and relationships of various subjects with one another. Al-Farabi (d. 950CE) and Ibn Khaldoon (d. 1406CE) are prominent among many other Muslim researchers who presented their particular classifications of knowledge. Al-Farabi's classification of different forms of knowledge is presented in his popular work, *Ihsa ul-Uloom*, while Bin Khaldoon's in his *al-Muqaddimah*.

Al-Farabi divides knowledge into various classes and subclasses following the Aristotelian model. This model not only defines the substance and relationship of knowledge with each other but also defines their attributes, capacity and inclination beyond common intellect. Apart from many similarities, al-Farabi contrasts from Aristotle on one significant point. Aristotle classifies knowledge into two overall hypothetical and viable sections, while al-Farabi considers them as two components of individual sciences. Al-Farabi classifies the commonly acknowledged sciences of his time into five primary classes in *Ihsa ul-Uloom*:

- ilm ul-lisaan (study of language)
- ilm ul-mantiq (study of rationale)
- ilm ul-ta'aleem (study of arithmetic)
- ilm ul-tabiiyah wa ilm-e-ilahi (studies of nature and power)
- ilm ul-madani (study of political science or sociology) (al-Farabi 1994, p. 92)

Ibn Khaldoon adopts a more extensive point of view in classification of knowledge. His classification technique bears close resemblance to that of al-Farabi. He divides sciences into two classes in his *al-Muqaddimah*:

- Common sciences (*uloom e tabiiyah*), additionally called levelheaded sciences (*uloom e aqliyyah*) or the studies of knowledge and reasoning (*al-ulooml-ul-hikmiyah al-falsafiyah*)
- Strict sciences, otherwise called the transmitted sciences. (*al-uloom al-naqliyyah*)

He describes that regular sciences are those sciences that man acquires by using insight, perception and faculties of thought (*fikr*). At this point, he further divides it into classes of: rationale, material science, mysticism, and the investigation of estimations and presents an itemized conversation on every one of these sciences and their subclasses. (Ibn-e-Khaldoon 2005, vol. 2, p. 358)

*Uloom e aqlia* (rational sciences) and *uloom e naqlia* (transmitted) are distinctively classified by Ibn Khaldoon. He is of the view that *uloom e naqlia* can be obtained from those only who created and build them up. (Ibn-e-Khaldoon 2005, vol. 2, p. 358) The Quran and the Sunnah of the Prophet Muhammad (SAW) are example of *uloom e naqlia*. The study of Arabic language, the studies of Hadith, exegetics, recitation, Fiqh (Islamic law), and philosophy are the significant subclasses of the Quran and the Sunnah. Every one of these sciences involves further subclasses, for example, *usool ul fiqh* for Fiqh, and the study of *rijal* (storytellers) for Hadith. Grammar and composition

are part and parcel for studying of a language. Ibn Khaldoon is of the view that divine revelation is the basis of all parts of uloom e naqlia. (Ibn-e-Khaldoon 2005, vol. 2, p.360)

It is imperative to note that Al-Farabi and Ibn Khaldoon classify the branches of science as an academic whole they don't isolate them into singular classes. They depict the relationship among various branches of knowledge. As a teaching methodology, these models offer an interdisciplinary educational program and way to deal with sciences.

A custom of higher education in Muslim history is the convention of graduation and instructing licenses. A student was authorized to teach after graduation. Such authorization and graduation purely depended on the effective fulfillment of a course of study. Students were examined in their respective field of study by individual teachers as well as madrassa authorities if the course was conducted in madrassah before giving authorization (ijazah). Ijazah was not confined to a singular type. At first, ijazah or teaching license was given to transmit Hadith fundamentally. With the course of time, additional licenses were granted for legitimate assessment (al-ijazah lil-ifta) and law teaching (al-ijazah li-tadrees). (Makdisi 1981, p. 270) These licenses can be compared with the modern day degrees of universities at postgraduate and doctoral level.

## Conclusion

The article has discussed the importance of knowledge in Islam and evolution of education systems from primary education to higher education in Muslim history. From the era of the Prophet (SAW), great importance is given to education. Extraordinary emphasis of Muslim caliphs from different ages, origins and intellectual schools of thought on education has been investigated. Mosque has been the basic institute of education and learning throughout the course of history.

The article has investigated and exhibited how the custom and establishment of mosque training gave Muslims kids a strong educational platform. Its educational and instructional role began since the establishment of Masjid d Nabvi during the Prophet's (SAW) lifetime to the improvement of further developed and refined types of educational institutes in later periods. The mosque held the later developed educational institutions like kuttabs and madrasshs as the mother foundation and its scholarly and instructive character since the commencement.

The reason behind the separation of Quranic and non-Quranic education has been discussed in the article. The non-Quran schools were held independently from the Quran schools. The primary educational programs and the syllabus at of primary education which was dependent greatly to the teacher's choice have been explained. During the middle age, higher education prospered a lot in Muslim countries. The development of social sciences as well as natural sciences was the priority of the Caliphs and their advisors. The translations studies were done and books of various subjects from different languages were translated to Arabic language. The designed courses for education were comprehensive, thought provoking and open for various fields of study. Such courses flourished on both inside and outside the mosques and madaris. The chief quality of Muslim educational systems of that era was the encouragement to scholarly debate and open discussion. It

reminds the past educational tradition of the glorious Greek period. Its impact was that students from all over the world and from all religions took admission in Muslim educational institutes and got education in their desired fields without any discrimination. At the end, the article highlights the salient forms of curriculum of higher education and the process of awarding degrees to the graduates.

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