

A Historiography of the Educational System of the Muslims during the Umayyad's and the Abbasid's Period

Muhammad Akhtar* & Khalid Jamil Rawat**

Abstract

The paper explores the key features, underlined principles and the contributing factors of the educational system of the Muslims during the Umayyad's and the Abbasid's period. The purpose of study is the proper understanding of the Islamic history to overcome the misinterpretations of the orthodox, as well as the modern mind about Islam and its education system. The overall strategy of the study is a qualitative research based on an extensive document analysis. The data, for this study, has been collected by self-administration from the approachable libraries to the researcher and the available resources there. The collected historical data has been analyzed to explore the significant features of education system of that period. The study identifies, institutions having permanent endowments for their promotion and support, prestigious social status of teachers, education in local language through a rigorous translation work, accumulation and involvement of the best brains of the time in the process of education, as some of the decisive factors behind the success of that system. The study recommends resurrection and rehabilitation of these factors for the improvement of education system in Pakistan.

Keywords: Historiography; System of Muslim education; Institutional structure; Enduring resources of institutions, Scholastic culture.

Introduction

Background

The existing system of education in Pakistan is a legacy of pre-partitioned British India. British rulers developed this system for their own political interests; they were not interested to make education universal because it had been already discovered that

* Muhammad Akhtar, Ph.D Research Scholar, Department of Education, Hamdard University, Karachi. Email: Email: akhtar_kang29@yahoo.com

** Dr. Khalid Jamil Rawat, Associate Professor, Iqra University, Karachi

among other effects of new education, it creates a desire for participation in the authority and work of government¹, which they would never want to see in Indians. British government maintained its interest in education to the extent that it was able to get a steady supply of clerks and subordinate servants for running the machinery of its administration.² This system of education had even much broader aims behind it. One of these was to keep the people away from their religion, socio-moral tradition and culture.³ The other was to inculcate the European manners in the form of dress, language, architecture and domestic furniture because they were expecting a large scale conversion to Christianity through this new education system in the subcontinent.⁴ When Pakistan came into existence, there was a need for introducing a new system of education with right aims and objectives and which could meet the individual and collective needs and aspirations of the people. But no government took it in a serious and business-like manner and even though a number of educational conferences were held, new educational policies were drawn but nothing substantial was done to shape a viable, vibrant and indigenous education system even after 66 years of independence.

Significance of the Study

The process of thinking demands awareness of our past experiences (and the expectations of our future). It is to this aspect of history that the English Philosopher, Collingwood, said:

*“Knowing yourself means knowing what you can do: and since nobody knows what he can do until he tries, the only clue to what man can do is what man has done. The value of history, then, is that it teaches what man has done and thus what man is.”*⁵

A historical study thus collects experiences of the past and passes them on to determine the course of our future action. The education system of the Muslims, over the centuries produced those philosophers, scientists, jurists, the men of letters and experts in every field of knowledge, who had made incredible contributions to art, literature, poetry, philosophy, medicine, astronomy, geography, physics, alchemy, mineralogy, politics, etc. These rich Muslims have contributions which made in the various branches of science served as a basis for the development of the modern science. None of these achievements would have been possible but for that devotion to learning and education which has characterized those people throughout the history. Thus system of

education developed by the Muslims especially during the Abbasids' period is worth close examination in order to get an insight from it for the development of our own system.

Research Question

The purpose of this study is to analyze authentic historical documents subject to scholarly methods of criticism to elucidate the fundamental pillars of the educational system of the Muslims during Umayyad and the Abbasids rule.

Subsidiary Questions

The study would also answer the following subsidiary questions through an in depth investigation and analysis of historical documents.

- How an infrastructure of educational institutions was developed for the education of various contemporary subjects of that time?
- What was the role of government in the administrative and financial affairs of educational institutions at that time?
- How a scholastic culture was transmitted to general public that was initially limited to the courts of rulers?
- What were the key constituents of the educational arrangements that remained common during the rule of both dynasties?

Methodology

The data, for this study, have been collected by self-administration from the approachable libraries and the available resources there. *Bait al-Hikmah* Research Institute (Central Library of Hamdard University) and Liaqat National Public Library have been used intensively. The study was started with the tertiary sources of data (encyclopedias) that further directed towards the books available on the subject of Muslim education. A number of foreign historians have been cited in the study to avoid the religious prejudices and to get an external reliability. These works further led towards the primitive historical and biographical works that have been taken as more reliable and primary sources of data in the study. Collection and analysis of the data have been manually administered. The approach provided by the famous philosophers of history has been applied in the study for historical understanding. An eclectic approach has been utilized to appreciate the phenomenon under consideration. A great care has been made in the collection of relevant data to avoid extraneous records. The

data have been analyzed through the process of triangulation for internal reliability.

Since the study is based on the analysis of historical works and documents to explore the education system of the Muslims, its ideological bases values and strengths, therefore comprehensive documental evidence was required, to serve this purpose and for the convenience of reader, resources have been listed as end notes adopting Turabian Style of formatting.

Review of Related Historical Literature

Muslim education of the first few decades consisted mainly of religious doctrine where mosques were the center of religious and educational activities. Mosques were the centers of religious education during the Prophet's life time and during the caliphates of his four companions. A large number of mosques were built and officials were appointed⁶ to impart education of religious nature during the caliphate of four companions. People started using mosques as a center of education for other subjects as well during the subsequent Muslim dynasties. Education of literary subjects⁷ as well as science subjects started in the mosques⁸ in addition to the Holy Quran and the Hadith. In fact these mosques served as educational institutions in addition to their other roles like political centers and courts of justice including their fundamental role as places of prayer. Till the establishment of first purposely built school (*Al-Nizamiyah*), during Abbasids' period, the mosques were the major place of education. *Jamia Al-Amr*, *Jamia Dimashq*, *Jamia Al-Mansoor* were the prestigious institutions where prominent scholars used to teach a number of educational circles⁹ of different subjects.

Education during Umayyad's period

The process of extension of education towards the other subjects started with the rise of Umayyad dynasty. The Umayyad set out to create a new culture by erecting great palaces, mosques, hospitals and other public buildings and by appointing non-Muslims at various administrative positions. The first attribute of Umayyad dynasty was that they modernized their government and the second was that they encouraged learning as signs of luxury and for amusement. Before this, teachers were not appointed or paid by the government; they used to work at their own. The first interference by the government in education was made when *Al-Qasas* (narration) was organized by Hazrat *Muaawia* to be used in favor of his function for which paid teachers were appointed in the

mosques. Mosques gradually became the core centers of educational activities. Literary studies were also pursued in mosques even poetry was studied there. It is reported that forty educational circles (*Zawiyahs*)¹⁰ were present in the mosque *Jamia Al-Amr*.

The other educational institution of the Muslims was the elementary school (*kuttab*).¹¹ *Kuttabs* were situated mostly in teacher's houses where the skills of reading and writing¹² were developed. The curriculum of these elementary schools was based upon Quran as a reading text book. Along with reading, the skill of writing a text was also developed there as a part of curriculum. These elementary schools existed in mosques as well.¹³

Palaces were also educational centers. Education had been carried out in the Royal palaces as well as the palaces of the leading figures of the society. The teacher there was called 'Muaddib' (tutor or preceptor).¹⁴ The word *Muaddib* was derived from the root *Adab* which includes both moral and intellectual qualities and therefore it was applied in this sense as the tutor has to promote both these qualities.

This type of home education was only for the children of dignitaries. The curriculum¹⁵ of palace education was usually drawn up by the fathers to suit their children. Many private houses were also used as schools in Muslim Territories where eminent scholars used to sit to lecture the seekers of knowledge.¹⁶ These houses were open to all seekers of knowledge.

Due to expansion in the territories under the control of the Muslims, many cities like Medina, Damascus, Kufa and Basra had great number of foreigners especially the mass of Iranian prisoners. Arabic was not the language of these foreigners. Due to intermarriage and intermingling with these foreigners a new and broken Arabic language had been started to develop.¹⁷ To learn pure Arabic language majority of the people in the cities and towns started making study circles round the native Bedouins and listening to them. But wealthy people such as princes as well as ambitious scholars went to *Al-Badiya* (Syrian Desert),¹⁸ which acted at that time as a sort of language school.¹⁹ In addition to correct language, these Bedouins were the experts of eloquence, good poetry and ancient history of the Arabs.²⁰ They transferred their knowledge to the audience who gathered round them.

The elementary education had been thoroughly established in Islam by the early Umayyad period.²¹ It kept on developing during Umayyad period; there are instances which show that some famous political figures were elementary school teachers²² during

the early days of their lives. Higher studies were perusing as well during this period, although the studies of religious and literary subjects were the main enterprise during this period and scientific subjects were not perused properly yet some records are available that proves the interest of some members of the ruling class in these subjects. *Muaawiyah's* grandson, *Khalid bin Yazeed* was deeply interested in medicine, astrology and alchemy.²³ He encouraged the translation of Greek scientific works into Arabic. During the same period some government officials like *Yahiya b. Khalid* were busy in arranging regular conferences for philosophers and the well-known figures in the religious studies for free discussions about topics mostly related with *Ilm al Kalam*.²⁴ It is reported that the courts of government officials were always full with men of science, poets, physicians and philosophers from every part of the civilized world and of various faiths and nationalities.²⁵ The highest credit that goes to the Umayyad dynasty is that they thoroughly developed a system of elementary education. This system of elementary education in turn provided the basis for further developments in different field of knowledge especially in the field of science during the later periods.

The intellectual output of the Umayyad period consisted largely of poetry and religious studies. The development of a pure Arabic language during this period proved the greatest achievement in perusing not only theological studies but also for the natural sciences. The Arabic language is particularly suitable for expression of scientific concepts and for developing them, because the language flows without connectives and is made up of 3,726 basic words, each containing three consonants. Differences in meaning are expressed by changing inflection and vowel sounds within the three consonants. One of the principle factors in the development of 'the exact sciences'²⁶ was the nature of the Arabic language which was served largely during this period.

Educational developments under Abbasid's rule

Abbasids took a full advantage of the prevailing elementary system of education and a richly developed Arabic language in grammar, lexicography, rhetoric and literature. The traditional Islamic schools (mosques) started functioning more extensively; study circles that were previously held in the mosques, started in private places as well and with more vigor. Poetry, exegesis, traditions, jurisprudence, astronomy and other science subjects were started to discuss in these circles. Abbasids had a keen desire to accumulate

the brains that were best in the literary and scientific culture at that time.²⁷

Royal Literary Circles²⁸ flourished during the Abbasid's period. These circles were highly prepared and only people of certain classes were admitted in. The literary circles had the highest status of all kind of meetings which flourished at that time and poetical contests, religious debates and literary conferences were often held there. Literary Circles in the true sense reached their height during this period, and regular meetings were arranged not only in the caliph's palaces but in the palaces of their ministers as well.²⁹

Abbasid's took a keen interest in the education of the princes, eminent scholars were employed for this job and they were generously paid and honored. The caliphs and dignitaries paid much attention to the tutors of their sons as well and significantly raised their social and financial status. They keenly encouraged learned people in general and presented them regular donations. Teachers were regularly paid from the public treasury, or mostly from the endowments assigned to the institutions. Scholars who organized private schools to teach advanced subjects also enjoyed a good financial position.

The first Islamic academy (*Bait al-Hikmah*) was founded in combination with a collection of books. Many libraries were founded by following this model in the later period initiated both by the state and individuals. Rooms were available for students who wanted to live in the library wing, and food was also presented to them. Realizing the intellectual aspect of the job of the librarian, learned men and distinguished scholars were selected for this post.³⁰

Through translators foreign knowledge was transferred from Greek, Syrian, Old Persian and Indian to Arabic language. Thus Arabic language became the vehicle for fresh and original work in science, especially in medicine, astronomy, alchemy (which was the beginning of the science of chemistry), geography, mathematics, and also in philosophy, history, ethics and literature. There is a large list of these translators who did this wonderful job.³¹ In *Bait al-Hikmah* the work of translation reached to its peak, which lasted roughly a hundred years, from 750 to 850 A.C.

To fulfill the need of having book producing service, a number of copyists in almost every considerable library were appointed. These copyists performed the work of the printing press. In *Bait al-Hikmah* a number of copyists were employed for this purpose.³² This resulted in the appearance of bookshops in the

markets. The booksellers were not only traders but usually men of letters and were providing an intellectual service as well. The booksellers were the people who copied the best books and placed them in the hands of the public at the average price. Consequently the bookshops³³ became the places of interest and daily gathering for the students and learned class of that society.

Great hospitals were built by Abbasids caliphs and a system of medical education was organized there in which after undergoing both theoretical and practical training students had to write a treatise (modern thesis) and upon the acceptance of that thesis a permit or diploma was granted to them by their professor to start practice medicine.³⁴ In the curative use of drugs some remarkable advances were also made and pharmacists, druggists and physicians had to pass an examination before starting practice. Each hospital had its own dispensary and special wards for women; some were also equipped with medical libraries.³⁵

The construction of observatories³⁶ as distinct scientific institutions, in which observation was carried out, and also as centers for teaching astronomy and related subjects was also a contribution of the Abbasids. Under patronage of the rulers distinguished scholars were appointed in these observatories that in turn played a role of scientific laboratories as well as of educational institutions of that time.

Up to the time of *Al-Mamoon* education was usually conducted in private establishments and it depended upon the generosity of the people and caliphs. He made it independent of casual gifts by creating permanent endowments³⁷ for its promotion and support. Endowments were arranged for the other educational institutions like mosques, libraries and hospitals as well.

Muslim students left their homes and dispersed in search of knowledge. In an age when travel was very hard they did not hesitate to undertake long journeys and traveled over three continents and returned home like bees loaded with honey, to impart the precious stores which they had accumulated to crowds of eager disciples.³⁸

The year 459 A.H. has a great importance in the history of Muslim education because it is related that in this year the first school *Al-Nizamiyah* of Baghdad was built by Seljuk wazir *Nizam al-Mulk* followed by a number of such schools in different parts of the Islamic World. Residential education was common to the Muslim students before and after the establishment of schools. Tuition was free and teachers received their salaries either directly from government treasury or from the resources of permanent

endowments arranged for these schools. Students were provided bread, meat, stationary and a daily allowance together with clothing and a room for residence.³⁹ A library with rare books treating of various sciences was so arranged in these schools that students could easily consult them.

Strict disciplinary rules⁴⁰ had to be followed by the students during their stay in the school. The supervision of the teachers in different matters was done vigilantly. This system of education developed a scholastic culture in the society and a scientific outlook emerged. Muslim scientists, who were the product of that system of education, not only devised new methods of observation, measurement and experiment of natural sciences but also founded some new disciplines of knowledge. Precisely saying; by founding such financially autonomous institutions, which provide free education of all subjects with ethical and cultural values without any distinction of poor or rich, and with an outlook of service to humanity and to gratify Allah that system of education produced such towering personalities in every walk of life that not only the Muslims but the whole world acknowledge their contributions.

Analysis, Discussion and Conclusion

The analysis of historical documents reveals the following five core principles of education on which education and its educational organization was based.

Principles of education

- i). Knowledge as religious duty: The first was the acquisition of knowledge as a religious duty of every Muslim. The performance of any religious duty in Islam is an act of worship. Both as a logical corollary and on the basis of a clear tradition of the Prophet, teaching also was in the same category.
- ii). Free and uncontrolled education: The second principle was that education should be free and uncontrolled. It, therefore, should be free from the control of the state. Government must not be permitted to use education for its purpose.
- iii). Islamic character of Education: The third principle was the Islamic character of knowledge. Both education and science which developed in Islamic civilization over the centuries were essentially Islamic in character, whatever may have been their historical origin.

- iv). Wholeness of Education (Education of Mind and Soul):
The fourth principle was that being related to holiness, hence wholeness; education should be concerned with the whole being of men and women whom it sought to educate. Its goal was not only the training of the human mind but that of the whole being of the person
- v). Volunteer efforts for education: The fifth principle was that education being religious duty, individuals should come forward voluntarily to further it. Many men holding high positions tried to find some time to teach at least a small number of students to claim the towering social status of a scholar. Caliphs, governors, rulers and men of means founded and endowed educational institutions to serve the cause.

Figure 1: Stages of Institutional Development

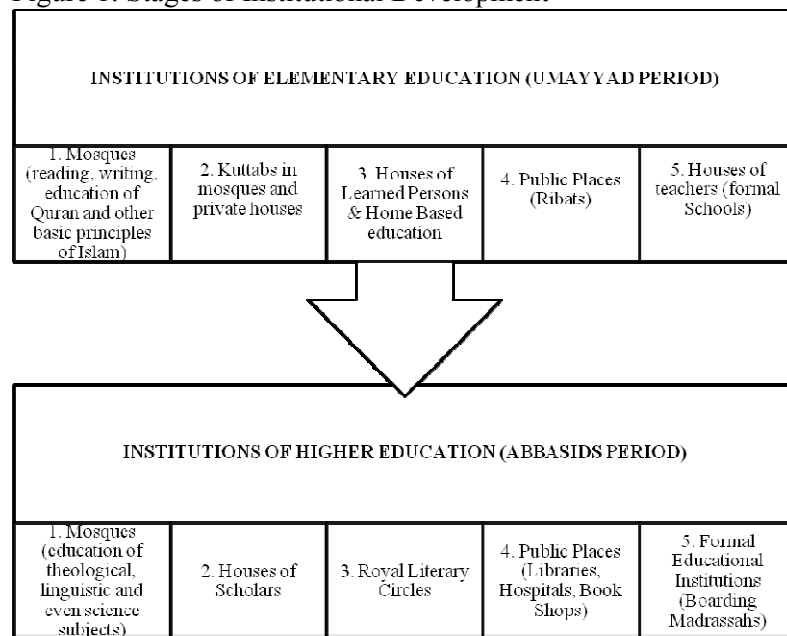


Table 1: Key Features of Education during each Period

	Umayyad's period	Abbasid's Period
Structure of Institutions	Informal Settings	Developed to Formal Madrasahs (Schools)
Control of	The Teacher In	Proper School Heads

Institutions	Charge	
Appointment of teacher	Mostly single-teacher schools, No significant involvement of government	No involvement of government in case of madrasahs
Teacher's Dress Code	Izar, qamees and a mantle wrapped about the shoulders	A distinctive black turban and Taylasan or Taylas
Stages of education	Primary Education	Primary and Higher Education
Nature of education	Mostly religious and linguistic	Contemporary subjects
Medium of Education	Local languages	Local languages
Status of elementary teachers	Low social and economic status	Status of elementary teacher improved
Status of teachers for higher studies	High	High
Status of Tutors (Royal)	Prestigious	Prestigious
Financial Resources of Institutions	Casual funds provided by Government or Private Donations	Arrangement for Enduring Resources at the time of establishment of institutions
Certificates of Education	No certificate was given till 300 A.H	Certificates (<i>Sama' & Ijazah</i>) were stated to be awarded
Provision of written learning material	No facility was there to buy written books. Students had to make their personal notes.	Book Shops were first time appeared in the market. Books were copied and sold there.

Table 2: Key Factors of the Education System and Their Impacts

<i>Modernization of Education</i>	<i>The Umayyad started to adopt the ways of living of non-Arab nations of that time. Members of the Royal families started studying other contemporary subjects. As a trickledown effect the trend of studying non-religious subjects was developed among common people.</i>
-----------------------------------	--

Education as a Sign of Luxury & Prominence	As the members of Royal family and other dignitaries started involving in literary activities, education became the route to join these activities and enjoy the same luxuries.
Development of Arabic Language	Umayyad's were very interested in the education of their princes. They sent them to Syrian desert to learn pure language from the native Bedouins. People from other well-off families also started sending their children for the same purpose. Thus <i>Al-Badiya</i> (The Syrian Desert) started serving as a language school.
Education in native language	As the Arabs were great admirers of their language, there was no division of language between the privileged class and the common people. Therefore education of ruling class as well as the ruled was in the same language.
Intense translation work	To provide education in native language, an intense work of translation was done. Works in foreign languages were translated into Arabic. Abbasids period is credited with this incredible work and it produced meaningfulness in education.
Institution of book production and provision	The bookshops appeared early under the Abbasid's period. The booksellers were used to copy the best books and placed them in the hands of the public at the average price. These bookshops started serving as the places of interest and daily gathering for the students and learned class of that society. In <i>Bait al-Hikmah</i> , a special wing for book production was established where a number of copyists and binders were appointed for this purpose.
Endowments for educational Institutions	The most incredible work done by Abbasids was the provision of permanent endowments to every newly established institution. Up to the time of Al-Mamoon, the financial resources of the institutions were dependent on the casual gifts of the well-off people of the society and the rulers. Al-Mamoon did not wish the education to depend upon the by chance generosity of the people and caliphs. He built permanent buildings for educational institutions on a large scale and made them independent of casual gifts by creating permanent endowments for their promotion and support.
Accumulation of best brains	Abbasids were very fond of accumulating the best brains of their time. They accumulated scholars and experts of different field of knowledge, irrespective of religion and creed, on attractive remunerations

Involvement of best brains in education	and laudable positions. This produced an atmosphere of scholarship and academic freedom in the society. Involvement of best brains in the process of education served the cause in the form of quality. Thus the system started producing those towering personalities that laid the foundations of different fields of knowledge.
Prestigious status of teachers	The prestigious social and economic status of teachers produced a sense of competition among scholars and attracted even ruling authorities who started to teach as honorary teachers in reputed institutions during their free time to enjoy the status of teachers.

Discussion

The discussion here encompasses the role of society and specifically the role of rulers in developing a viable system of education during that period.

As the whole doctrine of education was religious in nature; there was a drive in the society to learn and teach the principles of the new religion. Everyone was committed to serve for the transmission of knowledge voluntarily. Education was free and uncontrolled by the state. The environment in the society was quite encouraging for the promotion of knowledge but the credit of successive Umayyad and Abbasids governments is that they directed this move in the society towards other subjects as well and the education system of the Muslims, over the centuries produced those philosophers, scientists, jurists, the men of letters and experts in every field of knowledge, who had made incredible contributions to art, literature, poetry, philosophy, medicine, astronomy, geography, physics, alchemy, mineralogy, politics etc. These rich contributions which Muslims have made in the various branches of science served as a basis for the development of the modern science.

Despite the fact that the state had no say in the content of education yet due to the special interest of most of the rulers in education, state kept on providing facilities to education by building endowed institutions like schools, colleges, libraries, teaching and research hospitals, observatories etc. It was concerned with the provision of opportunities to unprivileged talented students by awarding generous donations to educational institutions for the support of these students. Thus a scholastic and

scientific culture was developed in the Muslim world where scholars stood even higher than the rulers.

It was due to the status and celebrity of a scholar in the society that some rulers tried to include themselves in the class of scholars. They accumulated scholars from far and wide in their courts to learn from them. Some dignitaries and government officials started to teach in their leisure hours. All this created remarkable tradition of academic freedom and independence.

On the other hand some of the rulers especially *Haroon al-Rasheed* and *al-Mamoon* were themselves scholars. Their vision was that a scholar was supported by the state, by his endowed institution to keep him devoted in academic pursuits. Their greatest contribution was the establishment of separate institutions for education. It was the paramount development by *al-Mamoon* that he made education free from the casual gifts and donations of the wealthy people. He ensured a permanent source of income for every institution at the time of its establishment. Permanent endowments were attached with the institutions in the form of pieces of lands, shops in the markets, orchards, houses etc. These endowments provided a permanent source of income to the institutions and a free of cost boarding education was offered to students.

The development of scholastic culture in the society was also due the use of scholarship as a sign of luxury by the caliphs. Books of ancient scientific and philosophical knowledge were collected from everywhere they found in the world. The caliphs sent their representatives to Rome, Armenia, Egypt, Syria, Cyprus and other places to collect these writings at any cost. In order to make the foreign scientific works easily understandable for the people an extensive translation work was done. The study of a science through the native language was far easier for them than through a foreign language. In the former case a full grasp over the subject could be easily acquired, and the additional labor of learning a foreign language was also not involved. In an atmosphere of academic freedom scholars arranged their personal libraries and scientists set up their personal observatories and laboratories with the generous support of the rulers and men of means. Thus a scientific attitude was developed in the society and reached such a maturity level that it started producing such unexampled persons who laid the foundations of new disciplines of knowledge both in religious studies and modern sciences. Thus within a short period of time the Muslims became the heirs to the

sciences of ancient civilizations from China to Alexandria and from India to Athens.

Conclusion

The study suggests some fundamental remedial measures in the theoretical bases for the system of education in Pakistan. The first and foremost proposition is to have a belief in education's true worth for socio-economic and human-centered development. The second and more important is to have a belief in education as a service not as a selling commodity. The practical measures that are suggested includes: making financially independent teaching and research Institutions specially at higher education level, accumulating and involving the best brains in the process of education by giving them incentives, elevating the social and economic status of school teachers by appointing deserving people through standardized and fair assessment and specifying a dignified dress code for them that can inspire the young children to come into this profession. Moreover for making education a meaningful activity for young children and to involve the maximum human potential of our population in national development, medium of teaching should be the national language.

Notes & References

- ¹ Lovat Frazer, *India under Cruzan and After* (London: William Heinemann, 1911), 188.
- ² A. R. Mallick, *British Policy and the Muslims in Bengal* (Dacca: Asiatic Society, 1961), 202
- ³ Fazlur Rahman, *New Education in the Making in Pakistan* (London: Cassell & Company, 1953), 21-22; See also Suresh Chandra Ghosh, *The History of Education in Modern India* (New Delhi: Orient Longman, 2000), 12.
- ⁴ Nirad C. Chaudhari, *The Autobiography of an Unknown Indian* (London: Macmillan, 1951), 180-181, I. H. Qureshi, *Education in Pakistan* (Karachi: University of Karachi, 1999), 54.
- ⁵ Fazlur Rahman, *New Education in the Making in Pakistan*, op.cit., 67.
- ⁶ Ahmad Shalaby, *History of Muslim Education* (Karachi: Indus Publications, 1979), 49; See also Syed Hussein Nasr, *Science and Civilization in Islam* (Lahore: Sohail Academy, 1983), 65.
- ⁷ Ibn al-Nadeem, *Al-Fehrist*, trans. M. Ishaq Bhatti (Lahore: Idara Siqafat Islamiah, 1969), 187-188.
- ⁸ S. M. Ziauddin Alavi, *Muslim Educational Thought in The Middle Ages* (New Delhi: Atlantic Publishers, 1988), 2-3.
- ⁹ Ahmad Shalaby, *History of Muslim Education*, op.cit., 51-52, Yâqût, *Muajam al-Udaba*, ed. D. S. Margoliouth, Volume I (London: Luzac & Co, 1923), 255.
- ¹⁰ Ibid., 52.
- ¹¹ *Encyclopedia of Religions and Ethics*, ed. James Hasting, Volume V (New York: Charles Scribner's Sons, 1974), 198.
- ¹² Al-Balazuri, *Fatooh al-Buldan*, trans. Syed Abu al-Khair Modudi, Volume II (Hyderabad Deccan: *Dar al-Tabaa* Jamia Usmania, 1932), 250.
- ¹³ Philip. K. Hitti, *The History of Arabs*, 7th edition (London: Macmillan, 1960), 408.
- ¹⁴ Arthur Stanley Tritton, *Muslim Education in The Middle Ages* (London: Luzac & Co, 1957), 1, at foot, Ahmad Shalaby, *History of Muslim Education*, op.cit., 24.
- ¹⁵ *Encyclopedia of Religions and Ethics*, op.cit., 200.
- ¹⁶ M. Sharif Khan, *Islamic Education* (Lahore: Republican Books, 1987), 20, Al-Ghazali, *Ahya al-Uloom al-Din*, trans. Maulana M. Ahsan Siddiqui, Volume I (Karachi: Dar al Ishaet, 1979), 19.
- ¹⁷ Ibn Khaldun, *Al-Muqaddimah*, trans. Maulana Saad Hasan Khan (Karachi: Mir Muhammad Kutab Khana, 1985), 521-522
- ¹⁸ Philip. K. Hitti, *The History of Arabs*, op.cit., 465; See also Ahmad Shalaby, *History of Muslim Education*, op.cit., 46.
- ¹⁹ *Encyclopedia of Islam*, ed. B. Lewis, Ch. Pellat, J. Schacht, Volume III (London: Luzac & Co, 1965), 111.
- ²⁰ Ibn al-Nadeem, *Al-Fehrist*, op.cit. 115-126.

-
- ²¹ Ibid., 199.
- ²² Abdul Latif Tibawi, *Islamic Education: its Traditions and Modernization into Arab National System* (London: Luzac & Company, 1972), 35.
- ²³ S. M. Ziauddin Alavi, *Muslim Educational Thought in the Middle Ages*, op.cit., 3.
- ²⁴ Jurji Zaidan, *Tareekh-e-Tamaddun Islam*, trans. Maulwi Abdul Halim Ansari, Volume II (Karachi: Sheikh Shaukat Ali & Sons, 1964), 142-143.
- ²⁵ Syed Ameer Ali, *A Short history of the Saracens* (London: Macmillan, 1951), 278.
- ²⁶ Syed Hussein Nasr, *Science and Civilization in Islam*, op.cit., 46.
- ²⁷ Reynolds. A. Nicholson, *A, Literary History of the Arabs*, 2nd edition (London: Cambridge University Press, 1930), 261, Hamilton Gibb, *Arabic Literature*, 2nd edition (New York: Oxford University Press, 1963), 90
- ²⁸ Ahmad Shalaby, *History of Muslim Education*, op.cit., 33
- ²⁹ Philip. K. Hitti, *The History of Arabs*, op.cit., 413.
- ³⁰ ibid., 566-567 & 615.
- ³¹ Arthur Stanley Tritton, *Muslim Education in The Middle Ages*, op.cit., 99
- ³² Ibn al-Nadeem, *Al-Fehrist*, op.cit., 248.
- ³³ Philip. K. Hitti, *The History of Arabs*, op.cit., 414; Syed Ameer Ali, *A Short history of the Saracens*, op.cit., 569; See also Hamilton Gibb, *Arabic Literature*, 2nd edition (New York: Oxford University Press, 1963), 76.
- ³⁴ *Encyclopedia of Religions and Ethics*, op.cit., 200, Syed Ameer Ali, *A Short history of the Saracens*, op.cit., 89.
- ³⁵ Syed Ameer Ali, *A Short history of the Saracens*, op.cit., 89.
- ³⁶ Edwin, P. Hoyt, *Arab Science: Discoveries and Contributions* (New York: Nashville, 1975), 75, Ibn al-Nadeem, *Al-Fehrist*, op.cit., 115-126, *Encyclopedia of Religions and Ethics*, op.cit., 199.
- ³⁷ Syed Ameer Ali, *A Short history of the Saracens*, op.cit., 274.
- ³⁸ De Lacy O'Leary, *How Greek Science Passed to The Arabs* (London: Routledge & Kegan Paul, 1951), 164; Reynolds. A. Nicholson, *A, Literary History of the Arabs*, op.cit., 281, Ibn Khaldun, *Al-Muqaddimah*, op.cit., 522.
- ³⁹ Ahmad Shalaby, *History of Muslim Education*, op.cit., 166.
- ⁴⁰ *Encyclopedia of Religions and Ethics*, op.cit., 204, Ahmad Shalaby, *History of Muslim Education*, op.cit., 151, Arthur Stanley Tritton, *Muslim Education in The Middle Ages*, op.cit., 18.