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The Adoption and Impact of Islamic Teaching Methods on Foreign Educational Practices during the 9th to 12th Centuries

الباحث الأول

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Abstract:

This study aims to present the shift and impact of Islamic teaching techniques and methodologies on foreign educational practices during the golden age of Islam (9-12 century). The researchers presented proof of the influence of Islamic education on European educational systems using their inclusiveness, multidisciplinary courses, and critical thinking emphasis—which defines Islamic education—showing that the roots of foreign teaching approaches are Islamic teaching methods. Emphasizing its advantages to the preservation and transmission of knowledge, the evolution of scientific thought, and the support of cultural interaction, it also stressed the value of Islamic education as a link between ancient and modern intellectual traditions. The researchers came to discover that Islamic education had a significant impact on world intellectual traditions by means of the construction of institutions like schools and libraries, the transliteration of ancient works, and the contributions of thinkers like Al-Khwarizmi, Avicenna, and Averroés. Like Toledo and Sicily, many areas of Europe saw the route for the European Renaissance and the Scientific Revolution opened by the dissemination of Islamic knowledge. Moreover, the spread of Islamic and indigenous knowledge systems generated several teaching strategies and cultural practices all throughout Asia and Africa. Notwithstanding the impact of Islamic teaching methods, it faced several difficulties including political instability, religious conservatism, and rote learning-based educational restrictions.

Keywords: (Islamic teaching methods, foreign educational practices, cultural change).

الملخص

يهدف البحث الى اثبات انتقال وتأثير تقنيات وأساليب التعليم الإسلامي على الأساليب التعليمية الأجنبية من القرن التاسع إلى القرن الثاني عشر ميلادي، وهي فترة تُعرف باسم «العصر الذهبي للإسلام» حيث قدم الباحثان أدلة على تأثير التعليم الإسلامي (أي ان اصل طرائق التدريس الاجنبية هي طرائق تدريس إسلامية) ، الذي يتميز بشموليته، ومناهجه متعددة التخصصات، وتركيزه على التفكير النقدي، على الأنظمة التعليمية الأوروبية. كذلك أكد على أهمية التعليم الإسلامي كحلقة وصل بين التقاليد الفكرية القديمة والمعاصرة، مع تسليط الضوء على مساهماته في الحفاظ على المعرفة ونقلها، ونمو التفكير العلمي، وتعزيز التفاعل الثقافي. استنتج الباحثان أن التعليم الإسلامي كان له تأثير كبير على التقاليد الفكرية العالمية من خلال إنشاء مؤسسات مثل المدارس والمكتبات، وترجمة الأعمال القديمة، ومساهمة علماء مثل الخوارزمي وابن سينا وابن رشد. لقد مهد طريق نقل المعرفة الإسلامية نحو النهضة الأوروبية والثورة العلمية في مناطق كثيرة في أوروبا مثل طليطلة وصقلية، وكذلك في آسيا وأفريقيا، أدى انتقال نظم المعرفة الإسلامية والمحلية إلى تشكيل أساليب تعليمية وتقاليد ثقافية متميزة. على الرغم من تأثير طرائق التدريس الإسلامي، فإنه واجه عدة عوائق مثل عدم الاستقرار السياسي، والتشدد الديني، والقيود التربوية مثل التعلم عن ظهر قلب.

الكلمات المفتاحية: (أساليب التعليم الإسلامي، الممارسات التعليمية الأجنبية، التغيير الحضاري).

1. Theoretical Background

1.1 The research problem

Often referred to as the “Golden Age of Islam,” the nine- and twelve-century era was a turning point in the evolution of knowledge and information flow. During this period the Islamic world became a brilliant example of study, creativity, and cultural exchange with an impact on educational practices well beyond its bounds. This paper investigates the acceptance and impact of Islamic teaching methods on foreign educational practices over this crucial period, so providing light on how Islamic pedagogical approaches, institutions, and scholarly traditions affected the intellectual environments of Europe, Asia, and Africa. This paper intends to demonstrate the long-term consequences of Islamic education on world pedagogical practices by means of historical background, major tactics, and information transmission. Science, philosophy, medicine, and the arts advanced significantly in the Islamic world between the ninth and the twelfth centuries. Strong educational commitment defined this age since the Islamic emphasis on the search of knowledge (ilm) as a religious and moral obligation drove one toward this goal. The Quran and Hadiths, the basic sources of Islamic teachings, underline the need of knowledge diffusion, critical thinking, and study. For example, the Quran emphasizes for the need of reading and education:

Read in the name of your Lord who created (Quran 96:1).

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ سورة العلق (١).

Islamic education developed throughout this period from religious studies to include mathematics, astronomy, medicine, philosophy, and literature. This comprehensive approach to learning was institutionalized via the development of madrasas (educational institutions), libraries, and learning centers like as the House of Wisdom. (Bayt al-Hikma) in Baghdad. These universities became intellectual hotspots, drawing experts from many cultural and theological backgrounds. The translation effort, which comprised the systematic translation of Greek, Roman, Persian, and

Indian writings into Arabic, significantly expanded the Islamic educational system and made it easier to preserve and transmit classical knowledge. Islamic education has a far-reaching impact outside the Islamic world. Islamic teaching techniques and scholastic traditions were brought to Europe, Central Asia, South Asia, and Africa via commerce, diplomacy, and conquest. This cross-cultural interchange had a significant influence on the growth of educational methods in these countries, providing the groundwork for the Renaissance and Scientific Revolution in Europe. By exploring the adoption and adaption of Islamic teaching techniques in foreign settings, this article tries to reveal the interconnection of global intellectual traditions and the essential role played by Islamic education in creating the contemporary world. The study piece seeks to address a lack of comprehensive understanding regarding how Islamic teaching approaches were integrated and adapted by Western educational systems during the ninth and twelfth centuries. Although the significant effect of Islamic education on global intellectual traditions is recognized, the techniques and practices behind this cross-cultural interaction have not been well investigated. This entails exploring the challenges associated with incorporating Islamic teaching methodologies into diverse educational settings. The study's goal is to shed light on these aspects in order to better understand the long-term consequences of Islamic education on contemporary global educational practices.

1.2 The Research Question

The researchers addressed main question: How did Islamic teaching methods influence foreign educational practices during the 9th to 12th centuries? the study will explore the following sub-questions:

1. What were the features of Islamic teaching methods during this period?
2. How the Islamic knowledge transmitted to foreign regions?
3. What were the mechanisms of adoption?

4. What effect did Islamic educational system have on the development of educational institutions and pedagogical practices in (Europe, Asia, and Africa)?

5. What were the long-term consequences of this intellectual exchange on global education and knowledge systems?

This paper aims to provide a comprehensive understanding of the historical and cultural significance of Islamic education and its enduring influence on global pedagogical practices.

1.3 Historical Context and Scope

Between the ninth and twelfth centuries, the Islamic world saw substantial political, cultural, and intellectual transformation. The Abbasid Caliphate (750-1258 CE), based in Baghdad, was instrumental in cultivating a culture of scholarship and creativity. Under the patronage of caliphs like Harun al-Rashid (r. 786-809) and Al-Ma'mun (r. 813-833), the Islamic world became a melting pot of ideas, with intellectuals from many theological and cultural backgrounds working together to improve knowledge. Throughout this century, works by Greek thinkers such as Aristotle and Plato as well as Indian and Persian masterpieces were translated into Arabic, hence driving the translating movement. These translations not only maintained received knowledge but also prepared the ground for more intellectual investigation.

Unlike monastic institutions in medieval Europe, which were mostly focused on religious education, the Islamic educational system was well-known for its emphasis on critical thinking and inclusion of Islamic madrasas offered a wide curriculum incorporating both religious and secular sciences. Students were advised to participate in independent research as well as in conversation (munazara), therefore fostering intellectual curiosity and creativity. Among the most well-known philosophers of the day, Al-Khwarizmi (the inventor of algebra), Avicenna (Ibn Sina), and Averroes (Ibn Rushd) established in part this teaching approach.

Effect of Islamic education outside of the Islamic domain. Islamic knowledge and ideas travelled the globe via commerce routes including the Mediterranean and the Silk Road. Arabic book translations into Latin allowed one to transmit ancient wisdom to the West during Europe's 12th century Renaissance. Cities like Toledo in Spain and Palermo in Sicily were centers of translation and learning as Christian, Jewish, and Muslim intellectuals worked to translate and study Islamic works. Likewise, the introduction of Islam generated new educational institutions and pedagogical strategies included into local customs all throughout Central and South Asia.

1.4 Methodology

This paper investigates how cultural elements—such as educational policies—transverse from one civilization to another based on the conceptual framework of cultural diffusion. One could observe the spread of Islamic ideas to other nations as a kind of cultural contact pushed by trade, diplomacy, and conquest. Using these concepts in other settings was not a passive process; rather, it required deliberate adaptation and reinterpretation to fit local needs and standards. This approach aims to investigate how Islamic education affected international educational policies and the elements either supporting or opposing this process.

2. Literature Review

2.1 Historical Context of Islamic Education

Sometimes referred to as the Golden Age of Islam, the 9th to 12th century were a time of unparalleled intellectual and cultural expansion inside the Islamic sphere. Driven by a profound dedication to knowledge and education, this era saw tremendous advances in science, philosophy, medicine, and the arts. Emphasizing the significance of learning as both a spiritual and intellectual activity, Islamic education over this period was basically grounded in Islam's religious and cultural traditions. Emphasizing its basic features, institutions, and approaches as well as the elements behind the spread

and influence of Islamic education, this section investigates the historical background of the topic.

2.2 The Foundations of Islamic Education

The Quran and Hadiths, which underline the value of knowledge (ilm) and its search as a religious obligation, help one to understand the roots of Islamic education. The Quran constantly exhorts Muslims to learn and consider nature to help them to understand Allah's creation. For example, the Quran says:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿٣٩:٩﴾.

“Are those who know equal to those who do not know?” (Quran 39:9),

Al-Hassan (2001) stresses the need of intellectual research and education. Likewise, the Hadiths—sayings and deeds of the Prophet Muhammad—include multiple references to the need of learning. One well-known Hadith says, “Seek knowledge from the cradle to the grave” (Al-Bukhari, n.d., as reported in Tibawi, 1972, p. 15), emphasizing the lifelong aspect of education in Islam.

The early Islamic society prioritized reading and education, especially religious teaching. The Quran was the fundamental text of study, and its memorization and recitation were essential to Islamic education. But the range of instruction soon expanded to encompass grammar, poetry, history, and fiqh as well. This large program mirrored the whole nature of Islamic education, which aimed to advance both religious and worldly knowledge (Makdisi, 1981).

2.3 The Rise of Islamic Educational Institutions

From the ninth to the twelfth century, Islamic education revolved mostly on the founding of official educational institutions. Among the most important establishments was the madrasa, a college or school providing instruction in a range of subjects. Starting in the ninth century, the madrasa system spread over the Islamic world mostly under the auspices of the Abbasid Caliphate. Supported by endowments

(waqf), which gave them financial stability and independence, madrasas were sometimes connected to mosques (Saliba, 2007).

Two divisions made out the madrasa curriculum: rational sciences (ulum al-aql) and religious sciences (ulum al-din). While the rational sciences addressed fields including mathematics, astronomy, medicine, and philosophy, the religious sciences contained Quranic studies, Hadith, jurisprudence, and theology. This dual curriculum gave students a comprehensive education that equipped them for both religious and secular careers and reflected the Islamic view in the compatibility of religion and reason (Guntas, 1998).

Established in Baghdad by Seljuk vizier Nizam al-Mulk in 1065, the Nizamiyya Madrasa was among the most famous madrasas of the day. Inspired other Islamic educational institutions and attracted scholars from all throughout the Muslim world, the Nizamiyya Madrasa It was particularly well-known for its emphasis on law and theology and for helping Sunni orthodoxy to develop (Makdisi, 1981).

Apart from madrasas, other establishments contributed to increase Islamic knowledge. Important hubs of inquiry and study were libraries such Baghdad's House of Wisdom (Bayt al-Hikma). Founded under the Abbasid caliph Harun al-Rashid (r. 786–809), the House of Wisdom prospered under his successor, Al-Ma'mun (r. 813–833). It engaged professionals to translate books and manuscripts it held, including works by Greek, Persian, and Indian authors, into Arabic. Expert from different religious and cultural backgrounds worked to increase knowledge in disciplines including mathematics, astronomy, and medicine in the House of Wisdom, which grew to be a hive of intellectual activity (Saliba, 2007).

2.4 The Role of Scholars and Patronage

From the ninth to the twelfth century, the expansion of Islamic education was closely correlated with the support of kings and nobles. Recognizing the importance

of knowledge in preserving the stability and wealth of their own territories, Caliphs, sultans, and wealthy traders provided financial support for academics, libraries, and educational institutions. Often driven by a mix of religious devotion and political pragmatism, this patronage sought to justify rulers' authority and foster societal unity by encouraging learning (Gutas, 1998).

The Abbasid caliph Al-Ma'mun was a strong advocate of Arabic translation of Greek and Persian texts. Al-Ma'mun established the House of Wisdom and sent scholars to translate among others works by Aristotle, Plato, Euclid, and Ptolemy. These translations not only retained conventional wisdom but also set the stage for next intellectual exploration. Al-Ma'mun's financing for research came from a more general effort to progress the rational sciences and reconcile Islamic faith with Greek philosophy (Saliba, 2007).

Scholars also played an important role in the advancement of Islamic education. Many of the most prominent academics throughout this time period were polymaths, meaning they contributed significantly to numerous disciplines of knowledge. For example, Al-Khwarizmi (c. 780-850), sometimes known as the founder of algebra, made seminal contributions to mathematics and astronomy. His publications, such as "The Compendious Book on Calculation by Completion and Balancing", presented algebraic notions that were eventually conveyed to Europe and had a great influence on the evolution of mathematics (Al-Hassan, 2001).

Avicenna (Ibn Sina, 980-1037), a great scholar, wrote the Canon of Medicine, which became a standard medical treatise in both the Islamic world and Europe. Avicenna's work combined Greek, Persian, and Indian medical knowledge, introducing novel ideas in anatomy, physiology, and pharmacology. Similarly, Averroes (Ibn Rushd, 1126-1198) was a philosopher and jurist whose comments on Aristotle affected both Islamic and European ideas. His focus on the compatibility of reason and religion challenged established theological perspectives and helped to build scholasti-

cism in medieval Europe. (Guntas, 1998).

2.5 Pedagogical Methods and Curriculum

From the ninth to the twelve century, Islamic education stood out for its extensive curriculum and varied instructional strategies. Learning the Quran and Hadith by memory was one of the most important techniques. Students had to learn important portions of the Quran as well as foundational legal and theological literature. Founded in the oral tradition of early Islam, this memorization emphasis was seen as a means of preserving and disseminating knowledge (Tibowicz, 1972).

Apart from learning by heart, Islamic education encouraged debate and critical thinking. A common feature of madrasa education, “munazara” (scholarly disputation) was a method whereby students disputed intellectual, legal, and theological concerns. This approach forced students to interact with other points of view and raise their analytical and persuasive skills. Using debate as a teaching tool reflected the Muslim conviction on the need of intellectual curiosity and the search of truth (Makdisi, 1981).

Reflecting the whole nature of Islamic knowledge, the Islamic education curriculum was broad and multidisciplinary. Apart from religious studies, pupils received instruction in other subjects including mathematics, astronomy, medicine, philosophy, and literature. This extensive program was meant to generate well-rounded people able to serve both secular and religious society. For instance, although the study of astronomy was vital for determining the times of prayer and the direction of Mecca, the study of mathematics was regarded as fundamental for understanding the Quranic idea of mizan (balance and proportion) (Saliba, 2007).

2.6 The Impact of Islamic Education on Society

Islamic society and beyond were much influenced by the expansion of Islamic

knowledge from the ninth to the twelfth century. With people from all backgrounds able to acquire knowledge and skills that would help them better their social and economic situation, education was considered as a means of social mobility. The emphasis on education also helped to produce a literate and knowledgeable population, which was needed for the government of the massive Islamic empires (Gutas, 1998). Islamic education also greatly helped to preserve and disseminate knowledge. Maintaining the accessibility and preservation of ancient information to Islamic scholars, the translating endeavor covered Greek, Persian, and Indian literature into Arabic. Translating Arabic works into Latin finally brought this knowledge to Europe, sparking the Scientific Revolution and the Renaissance (Saliba, 2007).

2.7 Key Islamic Teaching Methods

From the ninth to the twelfth century, Islamic education was distinguished by highly grounded in Islam's religious and cultural values inventive and integrative teaching methods. These strategies were developed not only to provide knowledge but also to encourage moral integrity, critical thinking, and a lifetime of study enthusiasm. Reflecting the evolving nature of Islamic intellectual traditions, the various and flexible educational approaches applied in Islamic education reflected their own. The basic teaching strategies used in Islamic education over this period—memorization, discussion (munazara), mentoring, and memorization—as well as the use of a multidisciplinary curriculum—are investigated in this part. These techniques had a long-lasting impact on educational methods in the Islamic world and abroad as well as helping define the intellectual and cultural achievements of the Islamic Golden Age.

In Islamic education, memorizing—especially of the Quran and Hadith—was a common instructional tool. Islam's central holy book, the Quran, was seen to be the one best source of knowledge and guidance. Learning the Quran was a means of preserving and spreading divine wisdom as much as a religious obligation. Beginning

early in life, students were sometimes advised to memorize the entire Quran, a process called as hifz. Early Islamic oral tradition, in which the Quran was spoken before being recorded, developed this method. Memorizing was seen as a way to absorb Islamic teachings and develop a close relationship with the divine (Tibowitz, 1972). Apart from the Quran, students also acquired fundamental Hadiths with useful guidance on several spheres. Beyond religious literature, students were required to study important works in jurisprudence (fiqh), grammar, and poetry, therefore stressing memory in all spheres. In a society when written resources were not always available, this kind of learning was quite effective in maintaining knowledge (Makdisi, 1981).

Apart from the Quran, students also acquired fundamental Hadiths with useful guidance on several spheres. Beyond religious literature, students were required to study important works in jurisprudence (fiqh), grammar, and poetry, therefore stressing memory in all spheres. In a society where written resources were not always accessible, this type of learning proved rather effective in maintaining knowledge (Makdisi, 1981). Adoption of munazara as a teaching method reflected Islamic ideas on the need of challenging ideas and pursuing knowledge. It challenged students to investigate many points of view, go deeply into the subject, and improve their analytical and persuasive skills. At madrasas, where students were trained to be scholars and jurists competent to handle challenging legal and theological issues, this technique was especially common (Gutas, 1998). Since the munazara custom encouraged intellectual openness and tolerance, it became more and more significant culturally. Participating in public debates, intellectuals from diverse schools of thought and religious backgrounds add to the vibrant intellectual life of the Islamic world (Saliba, 2007).

Mentoring was another essential teaching tool in Islamic education since it encouraged intellectual traditions and facilitated knowledge passing on. Within Islamic civilization, the interaction between a teacher (ustadh) and a student (tilmīdh) was considered holy. Teachers owed not only for dispensing knowledge but also for help-

ing pupils grow morally and intellectually. Originally grounded on the idea of *isnad*, or chain of transmission, the mentoring approach assured the accuracy and validity of knowledge. Students would study under a certain teacher learning from their behavior and example in addition to their lectures for many years. This close interaction let students participate in discussions with their teachers, ask questions, and seek answers, so producing a customized and immersive learning environment. When practical instruction and hands-on experience were required, the mentoring system also helped to transmit specific knowledge in fields including medicine, astronomy, and philosophy (Al-Hassan, 2001). Emphasizing mentoring helped to preserve intellectual traditions since many students went on to be teachers themselves and passed on the knowledge they had gained to the next generation.

The curriculum of Islamic education was yet another special feature of its teaching approaches. Unlike many medieval educational institutions, which focused only on religious instruction, Islamic education adopted a wide and multidisciplinary approach to learning. From the curriculum two primary branches emerged: religious sciences (*ulum al-din*) and logical sciences (*ulum al-aql*). Whereas the rational sciences covered fields including mathematics, astronomy, medicine, and philosophy, the religious sciences included Quranic studies, Hadith, jurisprudence, and theology. Reflecting the Islamic perspective in the concord of religion and reason, this dual curriculum gave students a well-rounded education ready for both religious and secular jobs (Makdisi, 1981). Although the rational sciences were regarded as a tool for investigating the natural world and grasping Allah's creation, the study of the religious sciences was important for grasping the concepts and practices of Islam. Together, these two sources of knowledge distinguishes Islamic education and accentuates its intellectual complexity and depth.

Especially imaginative and greatly impacting the evolution of scientific concepts was the education in rational sciences. Building on the knowledge of past civiliza-

tions, Islamic academics added innovative ideas and techniques to subjects such mathematics, astronomy, and medicine, therefore making major contributions. Sometimes regarded as the father of algebra, Al-Khwarizmi (c. 780–850) invented the idea of algorithms and methodical ways for equation solving, hence laying the groundwork for contemporary mathematics (Al-Hassan, 2001). With his “Canon of Medicine,” which grew to be a famous medical treatise in both the Islamic world and Europe, Avicenna (Ibn Sina, 980-1037) also made revolutionary contributions to medicine. These courses were taught combining theoretical knowledge with practical experience. Encouragement of students to do experiments, record observations, and solve issues helped to foster a culture of inquiry and creativity. The emphasis on the rational sciences challenges conventional wisdom of knowledge and promotes a more empirical and evidence-based method of learning, therefore influencing society more broadly (Saliba, 2007).

Apart from the intellectual development, Islamic education focused on moral and ethical advancement. Teachers were expected to show their students the values of integrity, humility, and compassion, therefore serving as examples. Including both intellectual and moral aspects, Islamic education revolved mostly on adab, or good behavior. Pupils were urged to approach their studies with integrity and humility, to respect their teachers and peers, and to apply their knowledge to help society. The Islamic perspective that knowledge should be sought not only for its own benefit but also to help mankind motivated this concentration on moral education. One unique feature of Islamic education was its whole approach to learning—that which combined moral and intellectual development (Tibowicz, 1972).

Moreover flexible and inclusive were the instructional approaches applied in Islamic education. Men, women, and members of different ethnic and religious groups could all benefit from Islamic education; it was not limited to any one socioeconomic level or gender. Although men predominated in formal education, there were notable

anomalies including the female scholar Fatima al-Fihri, who founded the University of al-Qarawiyyin in Fez, Morocco, in 859 CE. Considered as one of the oldest institutions worldwide, this one has been crucial in the Islamic world's knowledge-exchanging process (Makdisi, 1981). The method applied to children with different learning needs proved the integration of Islamic education. Encouragement of teachers to modify their instruction to fit their students' aptitudes and interests helped everyone to grow and learn. The success of Islamic teaching methods was much enhanced by this tailored approach to education, which also helped to widely disseminate knowledge.

Islamic teaching methods affected educational methods all throughout Europe, Asia, and Africa. Critical in returning classical knowledge to the West and creating the foundation for the European Renaissance, the translocation of Arabic works into Latin during the 12th century Renaissance in the Middle Ages helped to bring about this process. European intellectuals embraced and modified Islamic teaching strategies including discussion and the mixing of religious and secular knowledge, which helped to shape scholasticism and the university system (Gutas, 1998). Likewise, the spread of Islam in South Asia, Central Asia, and Southeast Asia brought with it fresh educational institutions and teaching approaches mixed with local customs and helped these nations' intellectual and cultural development.

2.8 Transmission of Knowledge to Europe

A turning point with significant influence on the intellectual and cultural growth of the Western world was the arrival of Islamic knowledge to Europe in the ninth and twelfth centuries. Mostly through the translation of Arabic books into Latin, the building of cultural and intellectual hubs in locations like Spain and Sicily, and the contributions of Muslim, Jewish, and Christian scholars working together to close the distance between Islamic and European intellectual traditions, this exchange of knowledge occurred. Representing a turning point in Western thinking, the spread of

knowledge from the Islamic world to Europe set the stage for the European Renaissance and the Scientific Revolution (Haskins, 1927).

One of the main places Islamic knowledge disseminated throughout Europe was Toledo, Spain. After the Christian reconquest of Toledo in 1085, the city became a cultural melting pot as Muslim, Jewish, and Christian scholars worked to translate Arabic works into Latin. Key in this endeavor was the Toledo School of Translators, established under the sponsorship of Archbishop Raymond of Toledo. Academics include Gerard of Cremona (1114–1187) translated texts from Arabic into Latin including philosophy, mathematics, medicine, and astronomy. Among the most important texts translated were Avicenna's "Canon of Medicine" and "Al-Khwarizmi's The Compendious Book on Calculation by Completion and Balancing," which introduced algebra to Europe. It turned became a fundamental book for European medical students (Burnett, 2001). Along with preserving ancient knowledge, these translations brought fresh ideas and methodologies developed by Islamic scholars.

Another crucial center for the dissemination of Islamic knowledge throughout Europe was Sicily. Under the Norman kings' authority in the 12th century, Sicily developed into a vibrant intellectual and cultural center where Arabic, Greek, and Latin cultures entwined. Scholars from all over the Mediterranean were drawn to King Roger II's (r. 1130–1154) court and grandson Frederick II's (r. 1198–1250) translations of Arabic manuscripts, so disseminating Islamic knowledge. By translating the writings of Averroes (Ibn Rushd) and other Islamic scholars, intellectuals such as Michael Scot (1175–1232) significantly helped to bring Aristotelian concepts to Europe. European intellectual life was greatly influenced by translations produced in Sicily, most especially in the fields of philosophy and natural science (Abulafia, 1988).

Along with translating literature, the spread of Islamic knowledge to Europe involved institutional frameworks and adoption of Islamic teaching methods. Scholasticism developed in medieval Europe under the influence of the Islamic emphasis

on critical thought and argument, best shown by the munazara (scholastic debate) approach. Medieval European education was unique in that it included scholasticism, which sought to balance religion and reason by logical analysis and debate. Newly founded European institutions modeled themselves on the framework of Islamic madrasas, which emphasized a broad, multidisciplinary curriculum. Among the earliest establishments to adopt these principles were the University of Bologna, founded in 1088 and the University of Paris, created in the 12th century, therefore laying the foundation for the present university system (Makdisi, 1981).

Islamic knowledge has a broad impact on Europe impacting academics as well as science, technology, and culture. Arabic numerals, for instance, revolutionized European mathematics by streamlining calculations and enabling the creation of intricate mathematical techniques. European scholars participated greatly in the Age of Discovery and recognized Islamic astrological achievements including the building of the astrolabe. As seen by the absorption of Islamic materials and forms into Gothic architecture and the effect of Arabic literature on European storytelling traditions, the cultural interaction between the Islamic world and Europe also benefited European art, architecture, and literature (Huff, 1993).

2.9 Influence on Asian Educational Practices

From the ninth to the twelfth century, Islamic education spread over Asia, significantly and permanently influencing the intellectual traditions and educational practices of the area. Islam had a rich learning legacy that was absorbed into local cultures and belief systems as it expanded over Central Asia, South Asia, and Southeast Asia. New institutions, original curricula, and a flowering of intellectual and cultural exchange resulted from this blending of Islamic and indigenous educational systems. The construction of madrasas and the mixing of Islamic and indigenous knowledge systems highlight the worth of Islamic education throughout Asia as well as the contributions

made by scholars who were crucial in creating the intellectual scene of the region (Eaton, 1993).

Among the most clear ways that Islamic education has helped Asia is the construction of madrasas, which served as centers of learning and research. Major intellectual centers attracting people from all throughout the Islamic world, central Asian cities like Bukhara and Samarkand grew to be. These madrasas provided a curriculum covering mathematics, astronomy, and medicine together with Islamic religious study. Designed in Samarkand in the fifteenth century, the famous example of combining Islamic and scientific knowledge is the Ulugh Beg Madrasa. Constructed by Timurid king Ulugh Beg, the observatory of the madrasa evolved into a center for astronomical study and advanced science (Starr, 2013). In South Asia, too, the expansion of madrasas considerably contributed to disseminate Islamic knowledge. Comprising a madrasa, the Qutb Minar complex in Delhi served as a center for both religious and secular education and drew intellectuals from all around the area (Asher, 1992).

Combining Islamic and indigenous knowledge systems set apart Asian Islamic education as well. Islam first emerged in Southeast Asia alongside the modification of Islamic ideas to fit local cultural conditions. For instance, Islamic education was mixed with conventional forms of instruction in the Malay Archipelago, such the pondok system, in which students lived and studied under a teacher in a communal setting. This approach emphasized learning of Islamic law and memorizing of the Quran, but it also included local languages and customs. Combining Islamic and indigenous knowledge systems encouraged Islam to flourish in the region and produced a unique intellectual heritage (Azra, 2006).

Scholars raised in the Islamic religion made major contributions to define Asian educational policies. Scholar from Central Asia Al-Biruni (973–1048) made significant contributions to geography, astronomy, and mathematics. Al-Biruni's work on the measuring of the Earth's circumference and his study of Indian civilization and

religion show the multidisciplinary character of Islamic education and its emphasis on the search of knowledge (Kennedy, 1975). Islamic knowledge and education were greatly advanced in South Asia under the Mughal Empire. Under Mughal sponsorship, madrasas and libraries helped to distribute knowledge and foster a vibrant intellectual culture. The influence of Islamic education on Asian educational practices went beyond the development of institutions and scholar contributions to encompass the development of new pedagogical approaches and curriculum. Scholars such as Akbar's court historian Abul Fazl (1551–1602) helped to integrate Islamic and Indian knowledge systems, generating works that represented the cultural and intellectual diversity of the region. Asian environments embraced and changed the emphasis on critical thinking and debate that defined Islamic education. The practice of *munazara*—scholarly debate—was incorporated into madrasa curricula in Central Asia, hence fostering an intellectual curiosity and discourse culture. Combining Islamic and Hindu educational traditions in South Asia produced a unique curriculum including secular and religious fields. This multifarious style of education shaped the intellectual and cultural expansion of the region (Eaton, 1993).

2.10 Impact on African Educational Systems

From the ninth to the twelfth century, particularly in North and West Africa, where Islam became the main intellectual and cultural force, Islamic education had a major influence on African educational establishments. Growing Islam throughout the Swahili Coast and the Sahara Desert made it simpler to build educational institutions, combine Islamic and indigenous knowledge systems, and foster a vibrant intellectual culture. The establishment of madrasas, the use of Arabic as a scholarly language, and the contributions of African intellectuals who significantly helped to disseminate knowledge set Islamic education apart in Africa. Emphasizing its part in shaping the intellectual and cultural milieu of Africa, this part looks at how Islamic education af-

fects educational institutions there (Hunwick, 1997).

The building of madrasas and other educational facilities was one of the most significant gifts Islamic knowledge made to Africa. Rising as major intellectual hubs gathering scholars from all over the Islamic world, North African cities including Fez, Cairo, and Timbuktu developed. Established in 859 CE by Fatima al-Fihri, the University of al-Qarawiyyin in Fez is among the oldest establishments in the world and has significantly helped Islamic knowledge to flourish. Drawing students from all throughout Africa and beyond, the university's program included Quranic studies, law, language, and the scientific sciences. abun nasr, 1987. Under the Mali Empire, Timbuktu, in West Africa, developed as a hub of Islamic knowledge (13th–16th century). One of Timbuktu's most well-known establishments, the Sankore Madrasa evolved into a center for learning Islamic law, theology, and astronomy from the manuscripts kept in Timbuktu's libraries provide insightful analysis of the intellectual achievements of African scholars and the blending of Islamic and indigenous knowledge systems (Saad, 1983).

Another unique feature of Islamic education in Africa was the academic language used— Arabic. For intellectuals, Arabic served as a language franca that helped ideas to travel across the Islamic globe. Arabic script was used to write native languages as Hausa and Fulfulde in West Africa, hence producing a rich literary legacy. Originally emerging as a means of disseminating Islamic knowledge as well as expressing local cultural and intellectual traditions, the Ajami script—which expresses African languages using Arabic letters—developed (Brenner 2001). Using Arabic also enables African intellectuals engage with the wider Islamic intellectual legacy and serve to forward Islamic philosophy. For example, Islamic law was shaped in part by the writings of prominent West African historian and jurist Ahmad Baba (1556–1627), which were extensively consulted throughout the Islamic world.

Mixing Islamic and indigenous knowledge systems was a necessary part of Islamic

education in Africa. Customized to match local cultural conditions in different parts of Africa, Islamic education generates a special combination of Islamic and traditional practices. For example, Swahili Islamic culture on the Swahili Coast emerged from Islamic teaching combined with native Bantu customs. Combining Arabic and Bantu components, the Swahili language developed as a means of transmitting Islamic knowledge and expressing local cultural identity (Pouwels, 1987). In West Africa, too, the mix of Islamic and traditional African educational methods generated a special curriculum mixing secular and religious domains. This all-encompassing approach of education molded the intellectual and cultural growth of the region (Brenner, 2001).

African academics significantly and broadly advanced Islamic education. Scholars in North Africa like Ibn Khaldun (1332–1406) made pioneering contributions to the fields of history, sociology, and economics. Still a vital source for social sciences research, the “Muqaddimah” of Ibn Khaldun, a foundational book in the philosophy of history, is Islamic knowledge was greatly disseminated and Islamic reform movements in West Africa were developed in great part by intellectuals such as Usman dan Fodio (1754–1817). Published on Islamic law and theology, Usman dan Fodio’s works were much sought upon, hence fostering intellectual and political development in the region (Hiskett, 1973).

2.11 Comparative Analysis of Islamic and Foreign Educational Practices

Unlike contemporaneous foreign educational approaches, most famously in Europe, Asia, and Africa, Islamic education blossomed between the 9th and 12th centuries. Islamic education stood out during this period for its openness, multidisciplinary curriculum, and emphasis on critical thinking, therefore separating it from more strict and occasionally religiously restrictive schools in Europe and other countries. Emphasizing the unique features of Islamic education and its influence on world intellectual traditions, this part offers a relative analysis of Islamic and foreign educational

approaches. (Makdisi, 1981)

The extent and inclusion of the curriculum marked one of the most obvious differences between Islamic and European educational systems during this age. Into its madrasas and centers of study, Islamic education blended religious and secular knowledge including courses in mathematics, astronomy, medicine, and philosophy. Founded on the Islamic conviction in the unity of knowledge and the harmony of religion with reason, this multidisciplinary approach By contrast, early Middle Ages European education was generally limited to monastic and cathedral establishments, which focused mostly on religious teaching and the study of Latin literature. Reflecting the Church's impact on European intellectual life, these institutions' limited courses occasionally lacked secular topics (Haskins, 1927). The Islamic focus on a comprehensive and complete education served to generate a dynamic intellectual culture, therefore encouraging major advancement in philosophy, science, and medicine.

Still another crucial distinction was the way Islamic and Western classrooms taught their subjects. Reflecting the "munazara" approach—scholarly disputation—Islamic education emphasized critical analysis and argument. Islamic madrasas encouraged its pupils to engage in scheduled debates on theological, legal, and philosophical subjects, therefore promoting intellectual curiosity and dialogue. This approach contrasted with more strict and totalitarian European education, which focused on rote memorization and passive knowledge absorption. Especially by means of the writings of intellectuals such as Thomas Aquinas, who aimed to harmonize faith and reason with concepts borrowed from Islamic philosophy, the Islamic tradition of debate and critical thought molded the formation of scholasticism in medieval Europe (Gutas, 1998).

Because of its inclusivity, Islamic education set itself apart from other systems. Reflecting Islamic doctrine of equality before Allah, Islamic educational institutions welcomed students from all social, ethnic, and religious backgrounds. As shown by the contributions of intellectuals like Fatima al-Fihri, who founded the University of

al-Qarawiyyin in Fez, women also participated significantly in Islamic education. European education during this period was largely for men, primarily those from the clergy or aristocracy. Formal education throughout Europe excluded women and non-elite groups, therefore restricting the range and diversity of intellectual activity (Huff, 1993).

Another unique feature of Islamic education, most especially in Asia and Africa, was the merging of Islamic and indigenous knowledge systems. Islamic education was adapted to local cultural conditions in Central Asia, South Asia, and the Swahili Coast, therefore producing a unique mix of Islamic and indigenous customs. For instance, the Ajami script—which combines Arabic letters with native languages—helped to spread Islamic knowledge as well as to express local cultural identity in West Africa (Brenner 2001). This integration of knowledge systems against the more inflexible and hierarchical systems of European education, which sometimes excluded local customs and expertise, contrasts them.

Notwithstanding these differences, Islamic and foreign teaching strategies shared certain parallels. The development of European intellectual traditions depends critically on the arrival of Islamic knowledge from Arabic literature translated into Latin. Translocated and examined at European institutions, the writings of Islamic scholars including Al-Khwarizmi, Avicenna, and Averroes helped shape the Renaissance and Scientific Revolution. Likewise, the establishment of madrasas all throughout Asia and Africa provided a paradigm for the growth of educational institutions in these nations, therefore fostering an intellectual culture and interaction.

2.12 Long-Term Legacy of Islamic Education

Particularly from the 9th to the 12th century, Islamic education had a long-lasting effect that affected not only the Islamic world but also intellectual traditions all around. The history of education and intellectual thought has been permanently changed by the

contributions made by Islamic academics, the building of educational institutions, and the dissemination of knowledge to Europe, Asia, and Africa. Emphasizing its part in creating modern educational systems, scientific successes, and cultural exchange, this part looks at the long-term impact of Islamic education (Makdisi, 1981).

The capacity of Islamic education to retain and share traditional knowledge is among its most significant legacies. Islamic scholars in the Abbasid Caliphate started a massive translation effort during the European Dark Ages, when most of Greece and Rome's classical knowledge was lost or discounted. Arabic translations of Aristotle, Plato, Euclid, and Ptolemy's writings were extensively consulted in Islamic schools including Baghdad's House of Wisdom. After Arabic texts were translated into Latin, most famously at Toledo and Sicily, this preservation of ancient knowledge was then brought back to Europe. Providing the intellectual underpinning for developments in science, philosophy, and the arts, these translations were integral in the European Renaissance (Gutas, 1998).

Likewise, the whole quality of Islamic education has had a long-lasting effect. Islamic scholars studied philosophy, mathematics, medicine, and science in addition to their religion. This all-encompassing approach to education affected the development of modern colleges, which adopted a concept of combining secular and religious knowledge. Often regarded as the oldest degree-grading university in the world, the University of al-Qarawiyyin in Fez was founded in 859 CE and shows the continuing influence of Islamic educational establishments (Abun-Nasr, 1987). The emphasis on critical thinking and debate in Islamic education also resulted in scholasticism in medieval Europe, when thinkers such as Thomas Aquinas tried to balance religion and reason using strategies borrowed from Islamic philosophy (Huff, 1993).

Global intellectual traditions have been permanently changed by the contributions of Islamic thinkers to many spheres of knowledge. Mathematically, authors such as Al-Khwarizmi (c. 780–850) developed algebraic ideas still taught today. Modern

algebra was founded by his book “The Compendious Book on Calculation by Completion and Balancing” which has had a major influence on European mathematics (Berggren, 1986). For decades, Avicenna’s (Ibn Sina, 980–1037) Canon of Medicine shaped medical education and practice as well as established a famous medical treatise throughout the Islamic world and Europe. Modern astronomy and navigation were developed in part by the astronomical writings of intellectuals including Al-Battani (c. 858–929) and Ulugh Beg (1394–1449), hence facilitating the Age of Discovery (Saliba, 2007).

The intellectual and cultural interactions Islamic education facilitated also show its influence. As Islam grew to Central Asia, South Asia, and Southeast Asia, new educational institutions and pedagogical strategies mixed into local customs emerged. In West Africa, the establishment of madrasas and the Ajami script’s use to write local languages helped to transmit Islamic knowledge as well as to express local cultural identity (Brenner, 2001). Likewise on the Swahili Coast, the blending of Islamic and Bantu customs produced a unique Swahili Islamic culture that still exists today.

2.13 Challenges and Criticisms

Islamic education from the ninth to the twelfth century was not without challenges and criticism even if it greatly added to global intellectual traditions. Political unrest, religious conservatism, and educational approach restrictions were among the domestic and foreign influences generating these challenges. This part looks at the major challenges and criticisms Islamic education faced during this age, therefore offering a fair assessment of its advantages and shortcomings. (-Makdisi, 1981).

Among the main challenges facing Islamic education was political unrest. The fall in official financing for educational institutions followed from the dissolution of the Abbasid Caliphate and the founding of regional kingdoms. Although cities like Baghdad, Cairo, and Cordoba were important hubs of learning, occasionally the lack

of a consolidated administrative power interfered with academic activities. For instance, the House of Wisdom was burned and several manuscripts were lost during the Mongol invasion of Baghdad in 1258, therefore severely compromising Islamic intellectual life (Hodgson, 1974). Likewise in North Africa and Spain, the collapse of the Umayyad Caliphate and the birth of smaller, rival kingdoms often upset the continuity of educational institutions.

Religious conservatism also hampered the growth of Islamic education. While Islamic education was usually comprehensive and multidisciplinary, there were times when religious authorities attempted to limit the study of certain areas, notably philosophy and scientific sciences. experts such as Al-Farabi (c. 872-950) and Averroes (Ibn Rushd, 1126-1198), who attempted to combine Greek philosophy with Islamic theology, sometimes faced opposition from traditional religious experts. Some of their publications were prohibited or burnt, and they were persecuted for their beliefs (Gutas, 1998). This conflict between rational inquiry and religious dogma often slowed the advancement of scientific and philosophical thinking in the Islamic world.

Another criticism leveled about Islamic education during this era was its emphasis on memorization and rote learning. While memorizing of the Quran and Hadith was an important aspect of Islamic education, detractors claim that it often sacrificed critical thinking and creativity. The stress on memory was especially strong in religious studies, where pupils were forced to repeat significant chunks of the Quran and Hadith without fully comprehending their meaning or context. This method of learning, although successful in conserving religious texts, sometimes impeded the development of analytical and interpretative abilities (Tibawi, 1972).

During this time, Islamic education was also criticized for excluding some people from formal education. While Islamic education was more inclusive than its European equivalents, it remained predominantly male-dominated. Women, while playing an important role in information transfer, were often barred from official educational

settings. Notable outliers that defied the trend were Fatima al-Fihri, who founded the University of al-Qarawiyyin, (Ahmed, 1992). Likewise, non-Muslims—who were usually welcome—were occasionally excluded from some educational possibilities, particularly in more conservative areas.

Though in many respects advantageous, the merging of Islamic and indigenous knowledge systems brought challenges. Adaptation of Islamic education to local cultural circumstances has led to conflicts between Islamic and indigenous traditions in Africa, South Asia, and Central Asia. For instance, the spread of Islam and the growth of madrasas occasionally hampered traditional African educational systems in West Africa, effectively erasing local knowledge (Brenner, 2001). Comparably, on the Swahili Coast, the blending of Islamic and Bantu customs occasionally resulted in the diluting of both, therefore reducing the intellectual and cultural diversity. (Pouwels 1987).

Notwithstanding these issues and criticism, Islamic education from the ninth to the twelfth century made a major contribution to world intellectual traditions. Important features of Islamic education were the preservation and dissemination of traditional knowledge, the development of multidisciplinary curricula, and the emphasis on critical thinking and debate. However, the difficulties brought forth by political upheaval, religious conservatism, and constrained educational approaches draw attention to the complexity and conflicts of this age.

Conclusion:

From the ninth to the twelve century, acceptance and influence of Islamic teaching approaches on foreign educational practices marked a turning point in the history of world education. Renowned for its emphasis on critical thinking, diversity of course, and tolerance, Islamic education enabled intellectual traditions flourish all throughout Europe, Asia, and Africa. Islamic education linked ancient and modern intellectual

traditions by means of madrasas and libraries, the preservation and translating of classical knowledge, and the contributions of thinkers as Al-Khwarizmi, Avicenna, and Averroes. Its impact went well beyond the Islamic domain; it set the groundwork for the European Renaissance, the Scientific Revolution, and contemporary universities.

The historical background of Islamic education reveals a dynamic and adaptable system that combined religious and secular information and so stimulate intellectual curiosity and creativity by means of this mix. The expansion of Islamic knowledge to Europe via translation activities in sites including Toledo and Sicily as well as to Asia and Africa via trade and cultural interaction reflects the interconnection of world intellectual traditions. Modern education shows the legacy of Islamic education in its ongoing relevance by means of critical thinking, multidisciplinary learning, and the integration of many knowledge systems.

Still, Islamic education was not without difficulties and detractors. Its progress was much constrained by political uncertainty, religious conservatism, and the shortcomings of rote memorization among other educational approaches. Notwithstanding these obstacles, the long-lasting influence of Islamic education on world intellectual traditions underlines its value as the driver behind advancements in science and culture.

All things considered, studying Islamic education from the ninth to the twelfth century offers essential fresh ideas on how knowledge may cut over national and cultural barriers. Its legacy reminds us of the need of critical thinking, inclusivity, and knowledge acquisition as means of enhancing understanding and development in a society more linked by the day. Analyzing the successes and difficulties of Islamic education will enable us to appreciate its importance in relation to modern educational strategies and in helping to expand world intellectual traditions.

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