

# An Analytical Overview of the Historical Development of Madrasah Education in the Medieval Muslim World

Dr. Md. Kamal Hossain

Professor, Dept. of Islamic History & Culture, Jagannath University, Dhaka

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## ABSTRACT

This paper thoroughly examines the historical development of Madrasah education in Islamic civilization. Islamic education and cultural institutions like madrasahs have a long history dating back to Hazrat Muhammad (S.A.W.S). Early in Islam, the Prophet Muhammad founded Darul Arqam, Suffa Residential Madrasah, and Darul Qurrah Madrasah, which spread Islamic knowledge. Throughout the early Islamic period, mosques became educational hubs for Madrasah education. In Basra and Kufa, pious Caliphs founded large Madrasahs. Madrasahs flourished under the Umayyad and Abbasid dynasties, and specialized educational facilities were built, ushering in the Islamic Golden Age. Philosophy, theology, arts, mathematics, astronomy, and medicine significantly contributed to global civilization during this time. The focus of the study then shifts to the Indian subcontinent, where the advent of Islam and Muslim authority resulted in profound cultural changes. Muslim emperors left their imprint throughout centuries, promoting religious instruction and shaping art, music, justice, architecture, and other facets of life. The Taj Mahal, Red Fort, and Qutab Minar symbolize this golden epoch. However, as the Mughal Empire declined and the East India Company rose, Western knowledge replaced Islamic study, causing Madrasah education to diminish. Using a qualitative research methodology, this study explores academic literature, historical accounts, and literary works to shed light on how Madrasah education expanded throughout Muslim society. It also clarifies the essential changes to the educational system and how they affected the Muslim community in India.

**Keywords:** Development, Madrasah, Medieval Period, Muslim World

## INTRODUCTION

A madrasah is a specialized educational institution established to educate Muslims and maintain Islamic cultural traditions. Education in the Madrasah may be extended back to the period of Hazrat Muhammad (S.A.W.S.), where it all began. After the Hizrat (the migration to Medina in 622 C.E.), he founded Darul Arqam at the base of Safa Hill in Makkah, Suffa Residential Madrasah, and Darul Qurrah Madrasah on the northeastern side of Masjid-e-Nabawi. Muhammad gave Ubada ibn as-Samit (R.) the responsibility of teaching the pupils who were enrolled in these institutions (S.A.W.S). In addition, nine other Medina mosques and Masjid-e-Nabawi operated as educational centres during that time. Hazrat Omar (R.) and Hazrat Ali (R.) are credited with founding important Madrasahs in the cities of Basra and Kufa during the reign of the Caliphs. Madrasah education was aggressively encouraged by the rulers of the Abbasid dynasty (750-1258), who followed the Umayyad dynasty (661-750) and utilized enormous mosques as Madrasahs. In addition to the Madrasahs housed within mosques, they also built standalone educational institutions. During this period, children's primary education at a mosque became obligatory. During the Islamic Golden Age, there was an increase in literacy, and the Caliphate was home to some of the highest literacy rates in the Middle Ages. The development of educational institutions known as maktab and madrasah was a critical factor in the medieval Islamic world's accomplishment of comparatively high rates of literacy (Makdisi, 1961). During this period, the contributions of these institutions to various subjects, including philosophy, theology, religion, fine arts, painting, mathematics, architecture, astronomy, and medicine, left an indelible mark on the development of world civilization.

One of the most remarkable occurrences in human history was the propagation and establishment of Islam and

the Muslim community on the Indian Subcontinent. It brought about a significant shift in the direction that India's history would take. Arabs and Turks arrived in India in the seventh century and brought many new traditions and institutions. The time frame under consideration, which began in the 10th century and ended in the middle of the 18th century, covers India's educational system before the establishment of British authority. For approximately six hundred fifty years, Muslims ruled India while it was a part of their empire. During this historical period, religious instruction became more widespread, the arts and music flourished, the land was organized, justice was administered, and beautiful architectural masterpieces such as the Taj Mahal, the Red Fort in Agra, and the Qutub Minar in Delhi were built. The Muslim era is frequently called the golden period because of the outstanding achievements made throughout the administration, architecture, handicrafts, and cottage industries. Before the advent of colonial rule in India, the principal locations for Muslim education were maktabas, mosques, khanqahs, madrasas, and private homes. All of these places were known as madrasas. When the East India Company came to power, the traditional method of Muslim education was very successful. The British East India Company became India's preeminent political force as the Mughal Empire fell into disrepair. In India, Christian missionaries have begun an aggressive campaign that represents a significant challenge to the religion of Islam. In addition, Islamic education was overlooked by Western education, which the government funded. This was done to Christianize the entire subcontinent. The violent retaliation by the British government on the Muslim community in the aftermath of the successful suppression of the uprising was illustrative of this anti-Muslim prejudice (Momen et al., 2024). British soldiers, frequently with the agreement of their superiors, engaged in acts of brutal retribution against ordinary Muslims and confiscated land from Muslim landlords. These atrocities were carried out against Muslims by British soldiers. Within the framework of these historical transitions, this paper investigates the evolution of the Madrasah educational system within the context of Muslim societies.

## METHODOLOGY

A qualitative methodology is used in this study to investigate the different facets of madrasah education. The method covers historical viewpoints and contemporary advancements, emphasizing the breadth and contextualizing knowledge related to madrasah traditions. An in-depth analysis of publications, academic papers, reports, and historical narratives offers a fundamental viewpoint on Madrasah learning systems. This comprises sources that show how these systems developed in the Muslim world of the Middle Ages. Narratives of the evolution of madrasahs and biographies of influential figures in Islamic education provide insights into the educational system's historical shifts and underlying ideas. Currently, developments in Madrasah education and contemporary scholarly opinions are accessed through trustworthy websites and internet sources. To find important concepts and patterns, data from various sources is subjected to thematic analysis. To understand Madrasah institutions comprehensively, topics like curriculum development, religious influence, and pedagogical alterations are grouped. Islamic ethical norms are closely adhered to throughout the study to guarantee that religious and cultural values are accurately and respectfully represented in data collection, analysis, and disclosure. The technique offers an enhanced perspective on Madrasah education by connecting traditional knowledge with contemporary scholarly perspectives. The subjects of Islamic studies and education greatly benefit from this all-encompassing approach.

## Meaning of Madrasah

The word madrasah, which comes from the Arabic alphanumeric phrase D-R-S, can be translated as "to learn" or "study." In its most basic sense, it refers to a location intended for educational purposes and is most commonly known as a school (Bloom & Blair, 2009). The term "madrasah" comes from Arabic and refers to various educational institutions, including primary and secondary schools and private, public, and parochial schools, independent of their affiliation with a particular religion (Jui, 2023). It can be said that the word "madrasah" in British English corresponds more nearly to the word "school" in American English. This means it can refer to educational institutions offering university-level or post-graduate education and elementary or secondary education. Students attending madrasahs in the early modern period of the Ottoman Empire were referred to as danişmends (Inalcik, 1973). Madrasahs during this period featured both elementary schools and more specialized institutions. Throughout history, the term "madrasah" has been used to refer to places of higher education that mainly concentrated on Islamic law and occasionally on other fields. On the other hand,

primary schools, often referred to as kuttab or maktab, were designated for younger students (Pedersen, 2012). The word for university in Arabic is "jami'ah (Zaman, 1985)."

The terms "madrasa" and "madrasah" are commonly used to refer to Islamic educational institutes in current English. These terminologies are used to designate historical madrasah organizations in the Muslim world. Madrasahs were specialized institutions where Islamic law and secondary courses were taught. Historians and researchers use this terminology. The structures that housed these educational establishments were frequently custom-designed with the institution's educational aim in mind and Islamic educational purposes (Momen, 2024). They are considered to have originated, or at the very least considerably expanded, during the eleventh century in the Iranian region under the direction of Vizier Nizam al-Mulk and later spread to other areas of the Islamic world. This is because, during this period, Iran was the centre of the Islamic world (Abaza, 2009).

### Historical Development of Madrasah in the Medieval Period

The word madrasah originates from an institution committed to disseminating Islamic cultural and academic knowledge. The development of madrasah education can be identified right back to the time of the Prophet Hazrat Muhammad (S.A.W.S), who, after the death of Hizrat, developed educational centres such as Darul Arqam at the base of Safa Peak in Makkah, Suffa Residential Madrasah, and Darul Qurrah Madrasah in the northeastern part of Masjid-e-Nabawi. Muhammad chose Ubada ibn al-Samit (R.) to be an instructor at one of the earliest madrasahs and attended one of these schools as a student (Ubadah ibn al-Samit (R.) was a companion of Muhammad and a well-respected chieftain of the Ansar tribes confederation, who participated in almost every battle during Muhammad's (S.A.W.S) era. His official title, according to Muslim scholarly tradition, was Ubadah bin Saamit al-Ansari al-Badri for his actions at the Battle of Badr. He served under the first three Rashidun caliphs in the Muslim conquest against the Byzantines). In addition, during this period, several of the mosques in Medina, notably Masjid-e-Nabawi, as well as nine other mosques, operated as schools for the local population. After that, during the reigns of Hazrat Omar (R) and Hazrat Ali (R), two gigantic madrasahs were founded, one in Basra and the other in Kufa, respectively. During the rule of the Umayyad dynasty, huge mosques were frequently converted into educational institutions known as madrasahs. The Abbasid authorities accorded education at madrasahs a lot of favour and support. In addition to carrying on the long-standing practice of using mosques as educational centers, they built madrasahs independent of mosques. During this period, attending primary school at a mosque was a requirement for pupils. This historical review provides valuable insights into the early roots of madrasah education and the growth of madrasah education throughout the Islamic world. Even though the existence of universities in the medieval Muslim world is a topic of discussion, there is evidence to suggest that Jami'at al-Qarawyn in Fes, Morocco, could be considered one of the earliest universities in the world. While other scholars have argued that this distinction belongs to the University of Al-Karaouine, also founded in 859 (John Esposito, 2004; Kettani, 1974). This historical backdrop provides evidence to support this claim. Fimah al-Fihri, the daughter of a wealthy businessman named Muhammad al-Fihri, was the one who initially established it. Another important stage in the evolution of educational institutions was reached in 959 with the founding of al-Azhar in the city of Cairo in Egypt. Nizam al-Mulk, a nobleman from the Seljuk dynasty, was instrumental in establishing official educational establishments for higher learning during the late Abbasid period (Brett, 2017; Creswell, 1952). He found the Madrasah Nizamiyyah, which was modelled after the informal majlis that existed at the time. As a result of Nizam al-Mulk's efforts, official madrasahs were able to be established in several Abbasid capitals (Pedersen, 2012). Al-Ghazali, an all-around scholar well-versed in various theological studies, was one of the most influential professors at Nizamiyyah (Tibawi, 1962).

During the Turkish Seljuk, Ayyubid, and Mamluk rule from the 11th to 16th centuries, numerous influential people from the Arab world founded madrasahs by leaving a religious bequest known as waqf (Berkey, 2014; Lapidus, 1984). These madrasahs acted as emblems of prestige and enabled the wealthy to carry on their riches and status from generation to generation. During the time of the Mamluks, when only people who had been freed from slavery were allowed to assume positions of authority, this was of utmost significance (Behrens-Abouseif, 2007). The relationship between mosques and schools extends back to Islamic history. In the beginning, education was carried out in the form of circles within mosque schools (Nakosteen, 1964). Sitting at the front of the process as Aristotle did, the instructor would be surrounded by students in ascending order of seniority. Throughout history, royal schools and bookshop schools, which doubled as libraries, joined mosque

schools as additional educational institutions (Hilgendorf, 2003). To preserve the sanctity of mosque worship, these learning spaces eventually gave rise to the concept of the madrasah, which translates to "the place for giving lessons (Hilgendorf, 2003)." Higher education was provided in Muslim universities such as Mustansiriyyah, one of the largest, and offered instruction in various fields related to Islamic knowledge (Makdisi, 1970). Mosque schools were largely focused on teaching the Quran and imparting core moral values. It is essential to recognize that the early contributions made by Muslims to the fields of science, philosophy, and other disciplines played a significant role in the development of thought and knowledge in Europe (Nakosteen, 1964). Their effect was seen well into the 17th century because Islamic scholars translated books into Latin, including those of medical giants such as Avicenna (Nasr, 1987). The establishment of Islamic institutions as essential contributors to the growth of higher education hubs in Europe is a well-established fact (Attas & Ashraf, 1979).

Madrasahs were first created in Morocco during the Marinid kingdom in the late 13th century. Some of the madrasahs that were founded during this time were the Saffarin Madrasah and the Bou Inania Madrasah (The Madrasa Bou Inania is a madrasa in Fes, Morocco, founded in AD 1350–56 by Abu Inan Faris. It is widely acknowledged as a high point of Marinid architecture and of historic Moroccan architecture generally.) (Parker, 1981). Various Islamic legal schools and Sufi organizations were able to benefit from the dissemination of information that was made possible by these institutions. This knowledge included the rational sciences, mathematics, astronomy, and more. Even though literacy increased significantly during the Islamic Golden Age, particularly in the major urban centers, madrasahs were not the principal centers for sophisticated scientific research (Street, 2008). Instead, scientific accomplishments were frequently pushed by prominent intellectuals with ties to royal courts. On the other hand, the construction of maktab and madrasah institutions substantially contributed to the relatively high literacy rates that prevailed in the Islamic world during the medieval era.

Several decades later, Muslim academic institutions such as madrasahs and masjids emerged as crucial in disseminating a broad range of knowledge among various Islamic legal schools and Sufi organizations, expanding their impact on towns and villages. These institutions played a role that included madrasahs and masjids. These institutions provided education in what was known as the "rational sciences," including topics such as mathematics, astronomy, astrology, geography, alchemy, philosophy, magic, and occultism, as well as religious teachings (Sabra, 1996). They were tailored to the curriculum of each institution.

In contrast to some of Islam's most well-known scientific accomplishments, which illustrious scholars frequently spearheaded under the patronage of royal courts, the madaris, or Islamic religious schools, did not play a role as centers for cutting-edge scientific investigation. However, they were an essential component in the promotion of literacy and the spread of information. Literacy rates in the Islamic Golden Age reached heights unrivaled in the Middle Ages and were comparable to those seen in ancient classical Athens but on a much larger scale (Andrew, 2008). These heights were achieved during the time of the Caliphate, characterized by a tremendous increase in literacy. The relatively high literacy rates characteristic of the Islamic world during the medieval period can be attributed, in significant part, to the creation of maktab and madrasah facilities (Burke III, 2009).

When evaluating the Ottoman madaris of the early modern era, it is important to examine the organizational structure and the division of knowledge. Knowledge was broken down into spiritual, intellectual, oral, and written stages by academics such as Taşkoproluzade (Inalcik, 1973). These stages included fields of study such as calligraphy, verbal sciences, cognitive sciences, and many more. In 1331, Znik became home to the first Ottoman madrasah, which was subsequently extended and improved upon by Suleyman. He constructed a hierarchy of madrasahs, including general and specialized ones, dedicated to arts and medicine, which significantly contributed to the Ottoman Empire's educational landscape until the empire's eventual demise (Inalcik, 1973).

Traditional Islamic schools, commonly known as madrasahs, offer two introductory courses of study: an if course that focuses on memorizing the Quran and a "lim" course that is aimed at nurturing individuals into being respected community members. Both of these courses are known to be offered in traditional Islamic schools. These schools emphasize providing students with a well-rounded education that includes the Arabic

language, the interpretation of the Quran (known as tafsir), Islamic law (known as shariah), Hadith (the sayings of the Prophet), reasoning (known as mantiq), and Muslim history. Hadiths were not widely studied in the Ottoman Empire until the time of Sultan Suleyman I (1494-1566), who is credited with being the driving force behind the expansion of this discipline (Inalcik, 1973). To meet the ever-evolving educational requirements of the populations they served, madrasahs, in addition to imparting religious knowledge, also provided advanced education in fields such as Arabic literature, natural sciences, world history, and other languages besides Arabic, such as English (Inalcik, 1973). The curriculum was expanded to include topics such as etiquette, various writing styles, grammar, syntax, poetry, composition, biological sciences, and political sciences.

Before the creation of madrasahs, primary education in Mediaeval Islamic times was carried out in schools referred to as 'kuttb' or 'maktab.' Even though their specific beginnings are obscured by historical fog, they rose to prominence during the early Abbasid period (the eighth and ninth centuries). Following the Arab-Muslim conquest of the region, it is thought that these elementary schools played a part in absorbing many cultural populations into the Islamic faith (Gilliot, 2017). Frequently, a maktab would be affiliated with a neighboring mosque to strengthen its educational and spiritual ties to the community (Gilliot, 2017).

Ibn Sina, a prominent historical person who was also an Islamic philosopher known in the West by the name Avicenna, penned a chapter in one of his works titled "The Role of the Teacher in the Training and Upbringing of Children." This chapter is attributed to Ibn Sina. During the 11th century, instructors working at Maktab schools would have used this chapter as a guidebook to help them do their jobs (Asimov & Bosworth, 1998). Ibn Sina was a proponent of the educational model known as group learning. He maintained that students learn best in communal settings due to several variables, including the significance of group discussions and debates and the merits of healthy competition and peer imitation (Asimov & Bosworth, 1998). Ibn Sina's work dives more into the curricular framework of a maktab school, characterising it as having two distinct levels of instruction. According to him, the average age for a child to begin their formal education in a maktab school is six years old, and they remain there until they reach the age of fourteen to complete their primary education. During this period, they were instructed in various topics, such as Islamic metaphysics, the Quran, Arabic language and literature, Islamic ethics, and practical skills. Ibn Sina describes the secondary education phase of maktab schooling as a specialization depending on individual interests and social standing. This was the case during this phase of maktab instruction. Students had the option to specialize in reading, manual skills, literature, preaching, medicine, geometry, trade and commerce, craftsmanship, or any other field that was congruent with their objectives once they reached the age of fourteen. Ibn Sina emphasized the significance of considering the student's psychological growth and personal preferences when selecting when they should graduate, drawing attention to the fact that this is a critical juncture in the student's educational experience (Asimov & Bosworth, 1998).

Originally, "madrasah" referred to a specialized institution of learning primarily focused on "religious studies or Islamic education," frequently removing philosophy and other secular disciplines from the curriculum (Huff, 2017). The term "Islamic education" refers, more particularly, to education carried out within a religious framework based on the injunctions found in the Qur'an. It is vital to highlight that "Islamic education" and "Muslim education" are not interchangeable, as Islamic education is centred on the notion of Tawhid, or monotheism, which develops epistemic unity (Baba & Zayed, 2015). Muslim education, on the other hand, is centred on the Qur'an and other religious texts (Hilgendorf, 2003). In the framework of Islam, the Quran is seen as the most essential pillar that underpins all fields of knowledge; this viewpoint is represented in many scholarly writings. Many madrasahs modified their courses of study to include Islamic subjects now known as "secular sciences," such as mathematics, logic, and philosophy. Some even went so far as to dabble in history, politics, ethics, music, metaphysics, medicine, astronomy, and chemistry (Alatas, 2006). The institution's founder usually chose the specific courses taught in a madrasah's curriculum; nonetheless, it was common practice to place an equal amount of emphasis on religious and scientific fields of study.

The number of madrasahs worldwide increased dramatically between 1155 and 1260. Notable examples include the University of al-Qarawiyyin, which was established in the 9th century, the famed al-Azhar University, which was established in the 10th century, the Nijamiyyah, which was established in the 11th century, and an assortment of madrasahs in Cairo, numbering 75, 51 in Damascus, and as many as 44 in Aleppo. Córdoba, Seville, Toledo, Granada (most notably the Madrasah of Granada), Murcia, Almeria,

Valencia, and Cádiz were only a few of the Andalusian towns that saw an increase in madrasah construction during the time of the Caliphate of Córdoba (Bell, 2008). The term "madaris" developed during the early modern period in the Ottoman Empire to embrace both lower and higher educational tiers, representing the concept of upward mobility in education. This occurred as a result of the expansion of the educational system. "Danişmends" was a term used to refer to students who pursued more advanced education after gaining proficiency in lower-level subjects (Inalcik, 1973).

Different schools of thought exist among academics regarding the historical evolution of educational institutions in the Islamic world, particularly regarding the equivalency of these institutions to medieval European universities. Arnold H. Green and Seyyed Hossein Nasr contend that the transformation of medieval madrasahs into universities began in the 10th century and continued for several centuries (Green, 1988; Nasr, 1987). This argument suggests that there were parallels between Islamic madrasahs and European colleges throughout the period in question. On the other hand, some researchers, such as George Makdisi, Toby Huff, and Norman Daniel, argue that the medieval Islamic world did not have an institution directly analogue to the medieval universities found in Europe. They highlight a distinction in the nature and purpose of the institutions they refer to (Daniel & Makdisi, 1984; Huff, 2017). To provide credence to this point of view, Darleen Pryds emphasizes that the establishment of madrasahs and European colleges in the Mediterranean region can be traced back to the patronage of local princes. The primary objective of these institutions was to educate administrators loyal to the reigning powers (Pryds, 2000). This stance highlights the distinctions in the origins and goals of different institutions and draws attention to those disparities. On the other hand, others within the academic world maintain that the idea of universities and many of their defining characteristics originated in Europe (de Ridder-Symoens, 1991; Sanz & Bergan, 2002; Verger, 1999). They argue that Europe is the only place in the world where the university, as a distinct category of educational establishment, can trace its origins.

In 859, Fatima al-Fihri built Al-Qarawyn University in Fez, Morocco, initially as a mosque (Kettani, 1974). This university is frequently cited as the earliest degree-granting institution in the world. Institutions such as Al-Qarawyn and Al-Azhar University were more substantial establishments encompassing many mosques, madrasahs, and other educational centers and conferring degrees at various academic levels (Alatas, 2006). In contrast, madrasah colleges may award degrees at different academic levels. Because these larger institutions offered a broader spectrum of academic study and functioned with autonomous faculties for various disciplines, they were labeled "Islamic universities (Burke III, 2009)." In a nutshell, the nature of educational institutions in the Islamic world and their historical development and evolution are the topics of scholarly discussion. Others point out the fundamental distinctions between Islamic madrasahs and medieval colleges in Europe, even though some claim similarities between the two types of institutions. The fact that Al-Qarawyn University is considered an "Islamic university" exemplifies the intricacies of the topic at hand.

Al-Azhar, one of the most important educational institutions in the world, was established in 975 in the Egyptian city of Cairo (Goddard, 2000). It was structured in the form of several faculties catering to diverse areas, including theological studies, Islamic law and jurisprudence, Arabic grammar, astronomy, early Islamic philosophy, and logic in Islamic philosophy, among others (Alatas, 2006).

In the second half of the nineteenth century, Egyptian Muslims first started attending schools considered part of the secular education system. This resulted in the beginning of attempts to modernize and improve the services offered by Al-Azhar, which gathered momentum in the latter half of the nineteenth century and the early decades of the twentieth century (Campo, 2009). The postgraduate degree in law that Al-Azhar bestowed was a significant accomplishment, and it was only granted after going through rigorous exams. An oral examination was a part of this process, and its purpose was to evaluate the uniqueness of the candidate's theses and the student's capacity to defend them against challenges raised in disputations effectively. Throughout its long history, the scope of Al-Azhar encompassed more than only Islamic studies (Makdisi, 1989). When Saladin was in power, eminent scholars such as 'Abd al-Laf al-Baghdad and Maimonides lectured at Al-Azhar on Islamic medicine, medicine, and astronomy during Saladin's reign (1137-1193) (Necipogulu, 1996). Nijamiyah University, established in Baghdad in 1091, was widely regarded as one of the most important universities in the world during the medieval period. It was another famous educational establishment that provided various academic programs (Black, 2011).

In addition, Mustansiriya University, founded by the Abbasid caliph al-Mustanir in 1227 and offered a variety of academic subjects, was available to its students. These fields of study included the likes of mathematics, the natural sciences, religious studies, and philosophy. By the 11th century, madrasahs had advanced to the point that they had dedicated facilities and full-time instructors, making instruction even more accessible (ARCHNET, 2020). Because they provided free education, these institutions were open to students from various backgrounds. In addition, the curriculum at these madrasahs covered the study of a variety of scientific disciplines, and it incorporated the works of great scholars such as Nasir al-Din al-Tusi, a prominent editor of Shi'i law, kalam philosophy, mathematics, and astrology (Brentjes, 2018).

Following the Muslim conquest of Makran, Sind, and the province of Multan in the years 712–713 A.D., the Islamic educational system debuted in India's territory. This event heralded the establishment of Arab settlements in the region, including the founding of new cities like Al-Mansura and Al-Baiza in Sind, which led to substantial socioeconomic transformations. These cities were located in Sind. Establishing Islamic administrative and political structures and educational institutions paved the way for individuals to ascend higher in the social hierarchy. People from lower castes converted to Islam and then started teaching their children and grandchildren about the culture of Islam (Husain & Islamia, 2005). After Muhammad bin Qasim's conquest of Sind in 712 AD, Mahmud Ghaznavi's invasion of Punjab in 1001 AD further boosted education in the region. This event occurred around three centuries later. Both of these kings had a strong commitment to fostering the intellectual and academic community in their respective realms, which resulted in the founding of many educational establishments. Even further, Mahmud Ghaznavi established a madrasah and selected Unsuri, a well-known Persian poet, to serve as a teacher there (Law, 1973).

After the early Umayyad conquest, a large number of Arab people moved to Sindh and settled there, making their homes in a variety of places. Musa bin Yaqub Thaqafi, a well-respected scholar who was known as "sayf al-sunnah-wa-najm al-shar'ah" (the sword of the sunnah and star of the law), was one of those who participated. In the townships of Aror and Bhakhar, he worked as a q, the title for a judge, and a khab for a sermon reader; his ancestors carried on this line of work for centuries (Maclean, 1989; Nadvi, 1970). One of his ancestors, Ali bin Hamid Kufi, translated an Arabic manuscript by Ismail bin Ali Thaqafi into Chachnama, a significant historical text (Habib, 1962). Ibn Battuta's travels took him to Sindh in 1333, where he met an Arab named Shayban (Hamilton, 1995). Shayban's family had held the position of khatib of Siwistan since 771; this position was passed down through generations. Thatta, a town in the region, maintained a vital study centre, having over 400 institutions and a tight association with Saiyid, a theology professor and a well-respected historian. The town flourished in areas such as theology, literary studies, and politics, and as a result, it managed to maintain its relevance over several centuries (Hamilton, 1995).

After the Umayyad conquest, Sindh received several Arab immigrants, although they did not establish themselves there permanently (Hamilton, 1995). Several influential individuals, like the conservative Shiite 'Atiyah b. Sa'd al-Awfi and Zaid b. Umar al-Tai made a momentary contribution to expanding Hadith literary studies. Lahore rose to prominence as a center of learning in the eleventh century, coinciding with the expansion of Ghaznavid rule in the Panjab region. The city was lauded for its many philosophers and spiritualists during this period (Ikram, 1991).

During the Ghaznavids (1163-1186), Lahore was essential to spreading urban civilization throughout the region. Khwrau Shah, a descendant of Sultan Mahmud, escaped to Lahore from Ghazna, further encouraging the establishment of the city as a key trading hub and a center of intelligence and literature. The conquest of Ghazna by the Ghuzz Turks between the years 1153 and 1154 prompted nobility from Ghazna and Khurasan to seek asylum in Lahore to escape foreign domination (Britannica, 224). These migrants included renowned philosophers, poets, artists, and wealthy merchants, which helped transform Lahore into a center for intellectual and artistic life. Al-Ghazzali's famed syllabi, which he developed for the Madrasa-i-Nizamiyah in Baghdad, eventually expanded throughout Iraq, Iran, and other Persian-speaking regions. These syllabi centered on the study of tafsir (the interpretation of the Quran), Hadith (the traditions of the Prophet Muhammad), and fiqh (Islamic law).

After taking Ghazna as his first capital in 1186, Sultan Muizuddin Muhammad bin Sam declared Lahore his second capital. He did this to ensure Lahore remained an important commercial and educational hub. The



Sultan inspired his regional lieutenants, who competed against one another to patronize scholars and talented individuals in their separate territories. For example, Malik Qutubuddin Aibek's appointment as Sipahsalar (military governor) of the areas beyond the Sutlej River in Haryana and Delhi in 1192 allowed him to make substantial contributions to the development of education in those areas (Wani & Kidwai, 2021). Muhammad Ghuri, the first Muslim monarch of Northern India, was also an advocate of education and was responsible for establishing madrassas, schools that taught Islamic doctrine (Jaffar, 1936). Qutubuddin Aibek, well-known for his fluency in Arabic and Persian languages, found madrassas and mosques in several different places and taught both traditional and modern topics in these institutions (Mahdavi et al., 2023). In the same way that churches did in medieval Europe, mosques functioned as hubs of religious and educational activity (Khan, 2004). Following the untimely passing of Qutubuddin Aibek in 1210, regional rulers proclaimed their independence and created their kingdoms, emphasizing education and intellectual pursuits.

In imitation of the great sultans of Iran and Central Asia, these new monarchs inspired the establishment of madrassas and the recruitment of intellectuals. To consolidate his authority across Sind and Punjab, Nasiruddin Qubacha made Uchh the seat of his government and established the Madrasa-i-Firuzi there. In November of 1227, Minhaj-i-Siraj was selected to fill the role of Principal. The Khalji kings Malik Muhammad Bakhtiyar Khalji and Sultan Ghiyasuddin Iwaz Khalji expanded their territories into Bihar and Bengal. They also constructed mosques and madrasas in the new towns they founded, which attracted well-known intellectuals. In the time of Sultan Shamsuddin Iltutmish, Delhi rose to prominence as a global metropolis and assumed its role as the administrative center of the Pargana, contributing to the founding of additional madrassas. By 1228, Iltutmish had successfully taken control of several sultanates, elevating the status of the Sultanate of Delhi to one of the highest in the Islamic world (Jackson, 2003). Madrasa-i-Nasirya, the largest madrasa in Delhi, was founded by him to provide for the educational requirements of his expanding metropolis.

Madrasa-I-Shaikh Bahauddin Zakaria and Madrasa-I-Qazi Qutb Uddin Kashani were two of the most known madrasas in Multan. Both of these institutions welcomed students from a wide range of countries. These madrasas were home to illustrious teachers and were essential to education development throughout their time. Iltutmish was followed as Sultan of Delhi by Ghiyasuddin Balban, who prioritized education and erected thanas (military outposts) along trade routes. Each thana featured mosques and madrasas, which contributed to the civilizing of the areas surrounding the thanas. By the 1300s, these thanas had developed into large townships, contributing to an overall improvement in the region's education and intellectual activity level (Husain & Islamia, 2005).

The last ruler of the Lodi dynasty, Ibrahim Lodi, fell, and the Mughal era began on the Indian Subcontinent. The Mughal monarchs' outstanding commitment to learning and intellectual pursuits signaled a dramatic change in the political and cultural climate of the area (Eraly, 2000). There were already several madrasas, or educational establishments, dispersed throughout India before the arrival of the Mughals. The Mughal Empire's founder, Zahir Uddin Muhammad Babur, was a devoted writer with a deep passion for literature and a conqueror (Momen & Hossain, 2022). His private library was a prized asset, demonstrating his love of reading and education. In his memoirs, Babur included scholars, musicians, poets, and kings and nobles from the lands he had conquered. The Public Works Department was also tasked with building madrasas and maktabas during his administration (Momen & Hossain, 2022). New madrasas were founded in Delhi, Agra, and other places during Humayun's reign, and Humayun's Tomb functioned as a well-known educational facility (Banerji, 1938). Humayun was an insatiable student who studied various topics, including geography, astronomy, literature, history, religion, reading, writing, and mathematics (Dasgupta, 1975). Another person who supported education was Sher Shah (1540–1545), who established madrasas and received training in various areas during his lifetime (Chaurasia, 2002). However, Islamic subjects dominated education, emphasizing the Qur'an and fundamental knowledge (Hanif, 2002).

The succeeding Mughal emperors were also voracious readers and supporters of education (Sarkar, 2020). Mainly Akbar had a significant influence on how education was shaped. He created multiple institutions that fostered intercultural understanding and encouraged education for Muslims and Hindus (Imamuddin, 1982). He increased the disciplines taught and modified the curricula to emphasize the value of a broad knowledge base (Ikram, 2020). In addition, Emperor Jahangir promoted education by restoring already-existing establishments and allocating the money of departed people who had no successors to the establishment and



upkeep of madrasas (Law, 1973). Despite being well-known for supporting the arts, Shah Jahan did not significantly advance education. But his son Dara Shikoh was a knowledgeable man who bridged the knowledge gap between Indian (Ikram, 2020) and Persian intellectuals by translating Sanskrit literature into Persian. Bernier, a French traveler, saw Indian activities but disregarded autonomous traditional educational establishments (Ray, 1984).

The final great Mughal emperor, Aurangzeb, was a brilliant scholar and an education advocate. He founded a large number of madrasas, gave intellectuals and students financial aid, and added a large number of volumes to the national library. Aurangzeb changed the curriculum to reflect real-world applications better while emphasizing both the quantity and quality of learning. By distributing Islamic concepts via madrasas and maktabas, he brought about a rebirth in education (Khan, 2001). Madrasah Firangi Mahal in Lucknow and Madrasah Rahimiyah in Delhi gained notoriety during his reign, profoundly altering the state of education. Even today, a pillar of madrasah education is the curriculum developed by Mulla Nizam al-Din SaKalwi of Firangi Mahal, known as Dars-i Nizami. The founder of Madrasah Rahimiyah's son, Shah Wali-Allah, was instrumental in expanding the study of hadith and the Qur'an (Khan, 2001). The Mughal rulers established a rich intellectual legacy that still impacts the Indian Subcontinent today, leaving a long-lasting legacy in education and culture. Alia Madrasah and Qawmi Madrasah systems dominate Islamic education in south Asia still now (Momen et al., 2023).

## CONCLUSION

The study contains an in-depth investigation of the development of madrasah education throughout the Islamic world, emphasizing the Indian subcontinent. It chronicles how madrasahs came to be during the lifetime of Hazrat Muhammad (S.A.W.S.) and highlights their significant contributions to a range of disciplines during the Middle Ages, including philosophy, theology, religion, fine arts, painting, mathematics, architecture, astronomy, and medicine. The Islamic Golden Age, when the Muslim world attained an astounding degree of literacy and made substantial contributions to various disciplines of knowledge, is also highlighted in the article, along with the effects of Islamic education and the thriving madrasahs during that time. During this time, madrasahs played a crucial role in conserving and bringing scientific and classical knowledge to Europe. The study also addresses how the onset of colonialism altered the educational scene, how Christian missionary activity increased, and how Islamic education was neglected when Britain ruled the Indian subcontinent. This historical background highlights the difficulties madrasah education faces in an evolving world. The evolution of madrasahs into all-encompassing educational establishments and their influence on the intellectual climate inside the Islamic world are also covered in this article. It talks about how Islamic education came to be and what they have contributed to various fields, including philosophy, mathematics, theology, and law. In a nutshell, this study provides a thorough historical analysis of the evolution of madrasah education, highlighting its significant impact on the corpus of knowledge and cultural legacy over the globe. It is an invaluable tool for comprehending Islamic education's intricate and varied background and its continuing influence on various academic disciplines.

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