



# **History of education**

## **in Egypt**

third year

**(Science and Mathematics Teacher Preparation Program in English)**

**Preparation**

**Department of Foundations of Education**

2022 - 2023

## **Vision of the Faculty of Education**

The Faculty of Education in Qena is distinguished in the fields of teaching, learning and educational research in a way that serves the community locally and regionally.

## **Message from the College of Education**

The Faculty of Education in Qena seeks to prepare distinguished graduates who are academically, professionally and morally qualified, capable of conducting educational studies and research that meet the requirements of the labor market using modern technologies, keeping pace with competitiveness locally and regionally in order to achieve sustainable development within the framework of the values of Egyptian society.

## **The strategic goals of the Faculty of Education**

- 1- Preparing an academically and professionally distinguished graduate who is committed to the ethics and morals of the profession.
- 2-Building a scientific research system in line with the international level.
- 3- Effective contribution to community service and the development of the local environment in order to achieve sustainable development.

The strategic goals of the Faculty of Education

- 4- Developing Faculty admission policies, systems and mechanisms.
- 5-Restructuring programs in accordance with national standard academic standards.
- 6-Improving the Faculty's infrastructure in accordance with standard specifications to achieve accreditation controls and standards.
- 7-Developing and enhancing students' abilities to practice activities within an ethical and healthy framework.
- 8-Raising the efficiency of human resources in the Faculty to achieve quality requirements.
- 9- Developing the Faculty 's research plan.
- 10-Internationalization of the scientific journal of the college.
  - Providing a supportive environment to increase research productivity for faculty members, assistant staff and researchers in the college.
- 11-Upgrading the ethics of scientific research in the college.
- 12- Activating community participation and environmental development in order to achieve sustainable development for the local community.
  - Developing and restructuring the units of a special nature in the college.
  - Integrated care for people with special needs to achieve empowerment for this group.

## **Chapter II**

### **Religious education and its development after the Islamic conquest**

#### **First: Education in the schools:**

Muslims were distinguished throughout their history by their extreme restriction to seeking knowledge - and this is not surprising - the Messenger - may God bless him and grant him peace - sat in the house of "Al-Arqam Ibn Abi Al-Arqam" explaining to them the systems and ideas of the new religion, then the Companions and all his students followed him in holding knowledge circles in mosques and homes. Scholars, palaces of princes and wealthy people, libraries and shopkeepers, although the most important cultural centers were mosques.

The development of educational thought and writings related to the history of education point to the interest in the lives of young people, and from expressing an opinion on what suits their perceptions and interests since the emergence of Islam and its spread in different countries. These institutes are represented in the schools, the gorges, the angles and the linkage.

As for the scribes, they represent the first stage of education, as they appear when the need arises, and their creation depends on the desire of parents and the availability of one of the memorizers of the Qur'an. They have taken their places in one of the corners of the mosque, or a mihrab of its warriors, or one of the rooms of the dwelling of the teacher of the book.

The enrollment of children in the book is not determined by a specific age, as it includes a limited number of students of different ages. It

brings together children of the age of five, and perhaps those who are twelve or more years old, as they receive their education, taking from the land of the book and perhaps from the castles, as a place to sit.

The curricula of the book mainly revolve around the main subject of memorizing the Holy Qur'an or parts of it, and the teaching of reading and writing revolves around this subject. And the only book that was in the hands of the children was the Holy Qur'an.

And the method of teaching has an individual character, because each pupil has an assignment commensurate with his level and ability. There are those who read "Alif B" and that read "Sura Al-Fatihah" and another read Surat Al-Tabarak.

The school day in the book usually begins with sunrise. It continues until the afternoon prayer, on all days of the week, except for Fridays of every week or religious holidays, which are usually a holiday.

The teacher of the book is a person who is usually a memorizer of the Noble Qur'an. In many cases, he is blind because parents usually direct their competent children to memorize the Noble Qur'an. In such a case, the teacher's dependence on his assistant is great, especially with regard to teaching writing. The teacher of the book often used one of his old students in his work and called him (the Corporal), and some teachers gave some of the officers something of what they earned from their wages.

These wages that the boys paid to the schoolteachers were not specific, but were left to the financial ability of the parents, and sometimes some poor and orphaned children were exempted from paying these school fees, and in general we can divide these expenses into two parts: one related to time. And a section related to the collection of the child himself.

### **The first section:**

It was paid by almost all the children, and it was something of cash, and it was paid weekly. It might be a piaster, two piasters, or more, and this might be accompanied by some gifts in kind, such as bread, eggs, etc. The students would give some money or gifts to the teacher on the occasions of holidays and seasons. In some cases, the father of the child would give the teacher his wages from agricultural crops such as wheat, corn and rice instead of paying the weekly or monthly money.

### **The second section:**

It was linked to the local custom of presenting something to the teacher of the book when he reached a specific surah or a specific place in the Qur'an - if the child had completed memorizing the Qur'an, for example, he would show generosity and generosity, and the students' gifts to their teacher would extend to some of the clothing, money and others according to the child's condition.

The teacher of the book is usually not free to teach the children, so he may work alongside that in other matters such as reciting the Qur'an in homes and in weddings and funerals. He may work as a farmer or work in the production of some agricultural implements and so on.

As for the view of the teachers of the schools, we cannot give a general judgment about them - but it can be noted that they were often more respected in the villages than they were in the cities. Perhaps this is due to the fact that he was considered one of the few educated people in the village, and the villagers usually look with appreciation for the memorization of the Qur'an, and even at the process of memorizing and memorizing it. In some cases, the teacher of the book was integrated into the private life of the people of his village, so they kept their contracts and jewelry with him, and he participated in settling disputes between the families of the village.

Teaching through the book was considered a finished stage for most children if they were especially poor children. They left after memorizing the Qur'an or teaching reading and writing professionalism or joining a profession. The book was considered the first stage in the traditional (religious) education system, after which the child could apply to join Al-Azhar or other schools Mosques in which there were studies, which represented the secondary or higher levels.

As for the management of schools, it was entrusted to the owners of the teachers - the state did not have a supervisory relationship or spending on it.

In light of the foregoing, we can say that learning in the book was based on (the principle of individual education), which modern education advocates, but the criticism directed at the book is the total reliance on (memorization and memorization), as the child had to memorize the Holy Qur'an where he memorizes He shorts the surah

first, then he memorizes a part (Ammah), then a part (Blessed), in order, then continues memorizing it until he memorizes some or all of it. Then the teacher teaches them these short surahs, so he recites them in front of him and repeats them with him several times until they memorize them by heart. In this way, it is taken not to care about explaining the meanings of the surahs that are memorized. Children used to memorize the method of repetition without understanding the meaning in order to be blessed with the Holy Qur'an and to spread the religious spirit and the spirit of righteousness and piety in the souls of young people. And teachers believe that childhood is the best time for automatic memorization and remembrance. This resulted in a lack of thinking and deduction. Despite all this, the child's life was full of mental activity, but at the same time it was devoid of elements of suspense. The teacher was not at that time wrong. This was the characteristic of education in the Middle Ages, where religion dominated the minds of educators, so that it affected to some extent. Great in teaching methods.

The motive for building mosques in the early days of Islam was not only religious purposes, but that was due to political and social reasons as well. They were used to hold meetings of Muslims as the scholars of interpretation and hadith took them as their headquarters. Since it was not possible to separate politics and religion, the mosque became a place for broadcasting important news related to In the public interest, then mosques were used after that as institutes of education, and at the forefront of these mosques (Al-Azhar Mosque), which was and still occupies this center to this day.

## **Second: Education at Al-Azhar:**

The Fatimids began building the Al-Azhar Mosque in 359 AH / 970 AD, and they officially finished building it in 361 AH / 972 AD. They aimed behind building it to be an official mosque for their state and a platform for their Shiite call. Six years after its construction, the first seminar was held in it when ( The judges (Abu al-Hasan Ali bin al-Nu'man) judged him by reading his father's summary of the loss of Ahl al-Bayt, which is called the book (The Shortcut.(

In the year 988 AD. The Fatimid Caliph (Al-Aziz Billah) paid a group of jurists what would suffice each of them with money and bread. He also ordered the construction of a house for them next to the Al-Azhar Mosque in exchange for them to give lessons after Friday prayers every week in the Al-Azhar Mosque.

There were many scientific councils in Al-Azhar Al-Sharif with the number of people, each according to his nature - the Ahl al-Bayt had a council, the elite and state sheikhs had a council, the public had a council, and those coming from other countries had a council. The palace served a council, and there was also a special council for women called (the Dawah Council), where the preacher taught them the principles and principles of the Shiite sect.

The first books that were studied at the Al-Azhar Mosque drew their sources from the Shiite sect, and the lessons of wisdom included research at the heart of the da'wah. Sports, logic and philosophy.



Severe centralization prevailed in the administration of Al-Azhar since its inception. The religious conditions of the Fatimids helped to establish the foundations of centralization - the goal was to spread the Shiite doctrine. Therefore, the Fatimid Caliph was the supreme chief and the grand imam and the owner of the decision-making in relation to the educational system assisted in that by the minister, the judge of judges and the advocate of preachers. The da'i of preachers in particular carried the greatest burden with regard to the sectarian vocation and the organization of education affairs. The small size of the educational institutions and their units at that time helped him in performing his task.

With the establishment of the Ayubid state (567-648 AH / 1171-1250 AD), attention shifted to the elimination of the Shiite sect, and Al-Azhar began studying jurisprudence according to the four sects, and led the interest of the Caliphs of Salah al-Din al-Ayyubi in the movement of establishing schools, until there were twenty-six schools, the most famous of which was (the Kamiliyah School) which he built. The Sultan (Al-Malik al-Kamil Muhammad) and these schools were concerned with teaching: interpretation - hadith - jurisprudence - theology - language - grammar - morphology - rhetoric - literature - philosophy, logic - astrology and astronomy - sports. .

At the time of the Ayyubids, Al-Azhar witnessed a change in the functional and educational structure, as each denomination assigned a sheikh who has full supervision over its students who follow its sect.

In the Mamluk era (648 - 922 AH / 1250 - 1517 AD), Al-Azhar regained its scientific status, as it quickly occupied the rank of (the mother school) or the great Islamic university, and it once again became a destination for those who wish to teach in it.

The Circassian Mamluk sultans have created a new position (the overseer of Al-Azhar), an administrative position whose occupant does not have the right to interfere in educational affairs. since its inception.

In the Ottoman era (922-1250 AH / 1571-1805 AD), cultural and intellectual life was neglected as well as economic life, and scholars preoccupied themselves with verbal aspects and abandoned the study of mental sciences, and a belief prevailed among them that it was forbidden to study them, rather they attributed infidelity to you who cares about it or studies it.

However, the method of teaching at Al-Azhar Mosque at that time was summarized in that the students used to sit in circles while the Sheikh teacher sat in front of a column of his own on a chair made of wood or leaf. His messenger then reads the lesson to his students, explaining the words of the book and its phrases in their books, and it was easy for them to know that they read what would be delivered to them before attending the lesson, so that they would be ready to understand and discuss what was thrown at them. He can usually answer. The student was focused on memorizing (the texts), which are focused summaries of science issues and explanations.

The study dates start in the morning, as this time was usually devoted to studying religious subjects such as jurisprudence, interpretation, hadith and others. As for the afternoon and post-Maghrib session, the subjects taught varied.

The Sheikh teacher did not care about the conditions of his students, such as diligence, laziness, attendance or absence from the lesson.

By asking the student he spoke to her in the book that he studied on his hand. If he answered, he wrote for him (a license), which is an unofficial certificate. Al-Azhar did not know anything else until 1872, mentioning in it what he had acquired of science and stamping it with his seal. This (licence) gave its owner the right to teach or give fatwas.

Since the Ottomans were taking a new path in managing the states affiliated to them, including Egypt, they intended to have a mediation between the sultans and the ruled peoples, so they divided the people into sects. Based on this, the matter took place in Al-Azhar in this way, so they appointed him (a general sheikh), who is considered a link and a link between the Ottoman Sultan and the men of Al-Azhar, and his position in relation to the Department of Education in Al-Azhar is an important and dangerous position. ruling and establishes religious rites in all parts of the country.

The Sheikh of Al-Azhar continued to seize the reins of Al-Azhar and gather power in his hands during the French campaign (1798-1801 AD / 1213-1216 AH). Not to make any changes in the administration of Al-Azhar or modifications in its systems that were in force before the advent of the campaign. The only new thing is that the practical results of the campaign made the voices rise calling for openness to the various intellectual currents and the call for innovation and renewal with the intention of mastery and intonation, after the Ottomans closed the door of ijtiḥād.

During Muhammed Ali's rule in Egypt (1805/1848 AD), the funds entrusted to Al-Azhar were confiscated, which caused severe damage to its sources of funding and thus harm - to his teachers and students. To the establishment of a modern educational system that goes hand in hand with the religious educational system, which created in Egypt a duality in education whose effects remained until recently.

The foundations upon which education was based at Al-Azhar at that time can be summarized as follows:

- 1- The study plans lacked any professional, theoretical or practical basis.
- 2- The teacher was not questioned if he missed his lesson.
- 3- There were no limited times to receive lessons.
- 4- There was no differentiation between the information received by those who are older than him.
- 5- The study plan focused on religious and linguistic sciences, and the method of memorization and memorization prevailed.

## **The reform movement in Al-Azhar**

الأسس التشريعية للإصلاح: Legislative foundations for reform:

It was only those who were aware of the competence to bear this grave responsibility. However, with the passage of time, Al-Azhar scholars and students tolerated this matter, which led to a large number of its teachers, and some of them became unfit for this dangerous task. This led to Sheikh (Mohammed Mustafa Al-Arousi), Sheikh of Al-Azhar Mosque (1868-1870 AD), submitting a memorandum to Khedive Ismail regarding the necessity of adopting the annual examination system so that the work of all students and teachers could be tracked, but this note was not able to see the role.

And Sheikh Muhammad al-Abbasy, the sheikh of al-Azhar, issued a law to test those who wanted to teach at al-Azhar in 1872 AD. The law stipulated the following:

- 1- An examination will be held in the house of the Sheikh of Al-Azhar Mosque, in the presence of six of his senior scholars.
- 2- The exam applicant is required to submit a recommendation certificate signed by eight scholars to prove his eligibility for the teaching profession.
- 3- The student is examined in eleven sciences, which are Usul - Fiqh - Tawheed - Hadith - Interpretation - Grammar - Syntax - Meanings - Statement - Badi' and Logic.
- 4- After the approval of the Sheikh of Al-Azhar on the student's exam, a known amount of each science based on his study is assigned to him, then he is given an opportunity for eleven days in which he prepares for the exam. From four o'clock in the evening

until four o'clock in the morning, the committee does not act except for prayer or dinner.

This law was the first phenomenon that emerged from Al-Azhar with the aim of reforming it, and this method that replaced the (licensing) pushed Al-Azhar students to earnestness and diligence and a desire to obtain material and moral appreciation.

Two laws were issued in 1885 and 1888, respectively, and it is noted that neither of them added anything new to the aforementioned law.

On 17/1/1895 CE / Rajab 21, 1312 AH, a new law was issued stipulating the limitation of the study period at Al-Azhar to twelve years. . The law also stipulated the formation of the (Al-Azhar Board of Directors) and it consists of five members, two of whom are government employees and three are scholars of Al-Azhar, with the aim of reforming its conditions.

It is noted that Khedive Abbas Helmy, when he issued his decision to form a board of directors for Al-Azhar, was influenced by a proposal made to him by Sheikh Muhammad Abdo, who convinced him that the goodness of the nation lies in reforming Al-Azhar, endowments and Sharia courts, all of which are related to religion. Khedive Abbas Helmy also approved the issuance of a law in 1896 AD based on the proposal of the Al-Azhar Board of Directors, and it stipulated the following:

- 1- It is not accepted to study at Al-Azhar who was less than fifteen years old after joining it without restriction or condition.
- 2- The applicant must have memorized at least half of the Noble Qur'an and have the full knowledge of reading and writing that would enable him to continue his studies without difficulties.

- 3- The duration of the study is determined to be no less than twelve years and not more than fifteen years for those who want to complete the study until its end.
- 4- The student who has been studying for eight years is granted a certificate of eligibility, and the student who has been studying for a period of twelve years is granted a certificate (international.)
- 5- It is permissible to appoint those who obtained a civil certificate to the positions of imam, rhetoric, preaching in mosques, and teaching in private primary offices. Also, those who obtained an international certificate have the right to teach at Al-Azhar University and all other similar religious institutes.
- 6- Paying attention to the method of teaching so that it does not depend on verbal and indoctrination.
- 7- They are not obligated to study modern subjects, but leave them entrusted to them, and therefore they did not have to take an exam in them.

In 1908, a law was issued to organize the stages of education at Al-Azhar, dividing it into three stages: primary, secondary and international. The duration of study for each of them is four years, and the age of admission to the primary stage is determined, as it is not less than ten years and not more than twenty years. Except in the exceptional cases in which the Al-Azhar Board of Directors decides to accept students who have certain characteristics if they are not over the age of twenty-five. It also made teaching modern subjects compulsory after they were optional, and the law specified the study plan so that each subject had its own faculty and set the dates for the start of classes. It also permitted the assignment of Al-Azhar scholars who work outside

when needed - and it also permitted the assignment of some teachers from Nazarat Al-Maaref to teach certain subjects.

Under this law, a Supreme Council of Al-Azhar was formed, consisting of the Sheikh of Al-Azhar as the head and six members. It is concerned with examining the budget and managing religious institutes, and setting for them the internal regulations regulating the study in them.

When this law began to be implemented, several difficulties were encountered in its application, and students and professors revolted against it. These disturbances resulted in stopping the work of it until another law was issued, which is Law No. 10 of 1911, which kept the division of Azhar education into three stages as it is, but it increased the duration of study with all A stage to five years. He also made a board of directors for each religious institute and specified the conditions for accepting students so that students of the first stage were accepted from among those aged between ten and twelve years.

This law also created a (Senior Scholars Commission), which is an academic body and consists of thirty scholars, each of whom has a special chair for teaching at Al-Azhar.

With the promulgation of Law No. 32 of 1923, the educational stages were increased to four stages: the primary, secondary and higher levels, and the specialization stage. The duration of the study for each of them was set at four years.



In November 1930, a law was issued bearing No. (49). The period of study at the secondary stage was increased to five years, and three new colleges were established, namely, the colleges of the Arabic language, the foundations of religion, and the Sharia. The law also specified the method for selecting the Sheikh of Al-Azhar from the Council of Senior Scholars. It also stipulated that the Sheikh of Al-Azhar is the actual executor of all laws, regulations and decisions related to the Al-Azhar Mosque and religious institutes. The Sheikh of Al-Azhar is affiliated with the organizational level from the administrative point of view (the Supreme Council of Al-Azhar) and is competent to consider the following matters:

- 1- Preparing a draft balance sheet for Al-Azhar Mosque and religious institutes.
- 2- Proposing the establishment of colleges and religious institutes.
- 3- Examining the draft laws regulating education.
- 4- Drafting the draft internal regulations regulating the educational operations of Al-Azhar Mosque and religious institutes.
- 5- Looking into all matters related to its employees, including appointment, transfer, promotion, termination of service, granting leave and disciplinary rules.
- 6- Developing certificate forms (primary - secondary - high.)
- 7- Accepting endowments, gifts and bequests.
- 8- Determining the subsidies granted to free religious institutes.
- 9- Advancement of the educational process to ensure an efficient increase in the level of performance.

In order to bring the religious sciences that were taught at Al-Azhar and the modern sciences that were taught outside, Law No. (26) for the year 1936 AD was issued, which led to making Al-Azhar an educational

system with integrated stages and parallel to the education system of the Ministry of Education, and the matter remained on that until the issuance of Law No. 103 of 1961.

This law was issued with the aim of graduating scholars who have obtained what can be obtained from the sciences of religion and are prepared with all possible reasons for knowledge and experience and for work and production in every field of work and production, so that all their craft or all their goods are not religion.

Based on this law, Al-Azhar was organized to include five bodies: the Supreme Council of Al-Azhar, the Islamic Research Academy, the Department of Culture and Islamic Missions, Al-Azhar University, and Al-Azhar institutes.

As for the Supreme Council of Al-Azhar, it consists of the Sheikh of Al-Azhar and he has his presidency, the deputy of Al-Azhar, the director of Al-Azhar University, the deans of the faculties of Al-Azhar University, four members of the Islamic Research Academy, one of the undersecretaries of ministries or assistant undersecretaries from each ministry in the endowments, education, justice, treasury, the director of culture and Islamic research, the director of religious institutes, and three Members with experience in university education and related public affairs, and at least one of them is a member of the Supreme Council of Universities.

It is noted that the competencies of the Supreme Council of Al-Azhar are the same as those defined by Law 49 of 1930, but Law 103 of 1961 stipulated that the Supreme Council of Al-Azhar should have a (secretary general) appointed by a republican decision. It also stipulated that the council would have a follow-up body headed by the Secretary-General.

As for the Islamic Research Academy, it has set its system in such a way that it is the supreme body for Islamic research and studies in everything related to this research and works on renewing Islamic culture and clarifying what is related to this research and assists in directing Islamic studies to the degrees of specialization and international (Masters - PhD) at Al-Azhar University and supervising them and participate in its exams.

As for Al-Azhar University, it specializes in everything related to higher education in Al-Azhar, and research related to this education or its consequences. Practical and professional that qualifies them to participate in all kinds of activity, production, leadership, medical ability, and calling to the path of God with wisdom and good exhortation.

Article 34 of the law stipulates the colleges included in the university, which are: College of Islamic Studies - College of Arab Studies - College of Transactions and Administration - College of Engineering and Industries - College of Agriculture - College of Medicine. With the

text on the permissibility of establishing other colleges whenever the need arises.

Taking care of the special character of Al-Azhar University, there are visions for it to be independent from other universities in Egypt, affiliated with the Presidency of the Republic.

As for Al-Azhar institutes, in order for the different faculties of the university to prepare students with a share of Islamic and Arab culture, in addition to the knowledge and experiences that allow them to continue their university studies, the system of secondary and primary institutes of Al-Azhar was established and the duration of study in preparatory institutes was four years and five in secondary institutes.

The law also stipulated the formation of a committee from Al-Azhar and the Ministry of Education to set curricula and plan study materials in Al-Azhar institutes. The two existing educational systems in Egypt: public education and Al-Azhar education, which benefits both systems and expands the scope of exchanging experiences between them and creates a kind of trust between them.

In accordance with Resolution No. 168 of 1975 AD, the departments and agencies affiliated with the General Administration of Al-Azhar Institutes were formed so that they became similar to their counterparts in public education and consisted of:

- 1- Academic Equivalency Committee.
- 2- Technical office.
- 3- Financial and administrative guidance.
- 4- Planning, follow-up and statistics.
- 5- Training.
- 6- Public affairs.
- 7- Financial affairs.
- 8- Youth care, nutrition and housing.
- 9- The General Administration of Primary Education.
- 10- General Administration of Preparatory Education.
- 11- General Administration of Secondary Education.
- 12- The General Administration of Technical and Private Education and the Role of Teachers.
- 13- The General Administration of Inspection of Religious and Arabic Sciences.
- 14- The General Administration of Inspection of Cultural Materials.

## **Chapter III**

### **Education in the Mamluk and Ottoman Era**

The nature of Egyptian society during the Mamluk and Ottoman era:

When the Mamluks (1250 - 1517 AD), and after them the Turks (1517 - 1798 AD) took over the reins of government in Egypt, they established a kind of feudal system that relied on the exploitation and enslavement of the people politically, economically and socially.

At that time, power was concentrated in the hands of three different bodies:

- 1- The Wali or Pasha, who was appointed by the Sultan of Turkey, and who represented him in Egypt.
- 2- The chiefs of the soldiers, who were originally among those who resided in Egypt after the Ottoman occupation, and their job was to maintain security and defend the country.
- 3- The Mamluks, who were appointed by the Sultan as local rulers of the districts. Their number reached twenty-four, and they were called the princes or the beys. These Mamluks were from Circassians and some Central Asian countries.

The Sultan was able to keep power in his hands by exploiting the conflict between these forces. It fought a violent struggle, resorting to deception and political assassination in most cases.

When the Ottoman Empire weakened, especially in the middle of the seventeenth century, the Mamluks returned to control the country's facilities and ruled it with iron and fire under their feudal system.

In economic terms, the ruling class won the country's wealth. This class continued to usurp everything that could fall under its hands, until it owned about two-thirds of the cultivated land. The people paid exorbitant taxes. These taxes were collected by force. And neglected agriculture, which is the main source of the country's wealth. People abandoned the land to remote places to get rid of the harsh conditions that surrounded the people under the unjust rule of the Mamluks.

It is really strange that the population of Egypt, which reached about 7 million people under the rule of the Pharaohs, decreased until it reached two and a half million people near the end of the eighteenth century.

Despite the dependence of Egypt's economy on the trade caravans that used to pass through it from east to west and vice versa, we find that it has suffered a lot of depression, for several reasons, including: the high taxes on the passage of goods through the land of Egypt, the large number of robberies on trade caravans, and the discovery of the Ras Al-Raja road the good one

As for the industry, it has deteriorated greatly. Sultan Selim I deported the skilled makers of Egypt to Istanbul. Only a few craftsmen remained in Cairo, who paid exorbitant taxes on their production. The Turkish soldiers were robbing the shops of these manufacturers to seize their goods.

In light of this economic and political situation, the movement of Sufism and the sheikhs of the paths that the people joined in large numbers appeared, until there was hardly a single individual who did not belong to a Sufi order from the paths that spread throughout the country. The people participated in the activities of these Sufi orders, such as birthdays, feasts, and celebrations. He was mentioned as compensation for the torture and abuse he had suffered at the hands of his Mamluk executioners.

As for the Egyptian society, it was composed of three main layers:

- 1- An aristocratic upper class of the Turks and the Mamluks, which consisted of a politically tyrannical and economically exploited minority.
- 2- A lower class of farmers, manufacturers, small traders and craftsmen, and it represented the vast majority of the people.
- 3- A middle class of some of the major merchants, religious scholars and sheikhs. The rich of the middle class were forced to show their loyalty to the governor and the Mamluks by offering gifts and money they collected from the people.



As for religious scholars and sheikhs of the roads, they had the greatest impact on both the rulers and the people.

The rulers have lured them to their side with the gifts and money bestowed upon them. On the other hand, these scholars controlled the people, and were able in most cases to calm them down whenever they revolted against the existing situation.

This is the image that the Egyptian society was in under the Ottoman occupation, and this is the framework in which the education system, which we will be exposed to now, was established.

Educational system:

The multiplication of the education system in that era, the system of society. There was a system of religious education for the class of scholars and sheikhs, a system of education for the Mamluk beys, and then a system of "professional apprenticeships" for the people.

In this regard, we will refer to each system separately:

### **1- Religious education:**

The books we referred to in the second chapter continued to function during this era. The "Kitab" was nothing but a small school with one class in which the children sat around the "faqih" - whom the corporal might help - in a semi-circle. The children went to the book at the age of six or seven, where they were learning to memorize the Qur'an. Only a slight care was given to writing and reading, as for arithmetic, there was

no presence in the curriculum of the book. The process of memorizing the Qur'an took three years. The jurist did not care about the meaning of the verses of the Qur'an or their linguistic structure, which are the areas to which the first attention in the curriculum should, in fact, be directed. The job of the jurist was to memorize the verses of the Noble Qur'an for children by heart.

After this period, the students would go to "Al-Qaba'i" to learn some information about weights and measures and write down accounts.

The financing of these books was based on gifts from the wealthy, and endowments set aside for this purpose. In some cases, catechetical schools performed their educational services under the auspices of a prominent figure who protected them with their influence and money.

The kotatib spread widely in Egypt, especially in Cairo, however, it was simple in furniture, few tools, and the students came to it in the morning and left at noon. Officially, the book was subject to a sub-district inspection, even though this inspection was limited to financial matters.

The jurist did a number of other jobs besides his original job, including giving private lessons in palaces and homes, and reciting the Qur'an in religious ceremonies and occasions.

In this way, the book performed an important function, which is to prepare the child to adapt to life in the Islamic society and become a citizen who can achieve the goals of this society.

Girls used to join the book when they were infancy, but their number was very few in the khateeb. As for most of the educated women, they were taught at home by private teachers and educators, and they learned to pray and memorize some verses of the Noble Qur'an. As for reading and writing, they were neglected for girls, however. Learn the art of knitting and needlework by private teachers.

It is known that women were not prohibited from attending lectures. Al-Jabarti mentions that women and girls were listening from behind a curtain to lectures on the noble hadith that Sheikh Mortada gave in the house of one of the princes.

Some students of the book joined Al-Azhar after remaining in the book until the age of fifteen or sixteen to learn to read, write and memorize the entire Qur'an.

Al-Azhar provided them with education, clothing and accommodation for free. At Al-Azhar, they studied the mental sciences and the transportation sciences that we referred to before, and there were no final exams at that time, rather the students were getting what is called a "leave" given to them by the professor.

The student would choose his teacher himself, and the reasons for choosing were many, there is a student who chooses a teacher because he is from his town, or he goes to his seminar with a group of his townspeople, or he goes to a professor who brings good luck like Sheikh Al-Farmawy.

The method of teaching at that time was very similar to the method that spread in the universities of Europe in the Middle Ages, which is submission to the church and the disappearance of scientific research, criticism and objective discussion.

Nevertheless, these European universities developed in the era of the Renaissance and Reformation in Europe, and the masters of science and philosophy such as Roger Bacon, Dante, and Wycliffe, who carried the torch of modern science, spread in the world the spirit of scientific research, went out to the world in those times. As for Al-Azhar, no such development occurred, and the traditional methods continued to dominate Al-Azhar.

Despite this, Al-Azhar was a bastion of public opinion, which made Al-Azhar scholars have a strong influence on people and political conditions, and this university was able to graduate some of the leading religious figures in the society of that era, such as Sheikh Ahmed Al-Damanhoury. This prompted the Turks and the Mamluks to encounter scholars and sheikhs in order to attract them to their side until they ensured their permanent control and influence, and this was the reason

for their attendance at Al-Azhar to listen to the lectures of these scholars. This led to the expansion of the influence of Al-Azhar men outside the religious and cultural sphere, to the extent that they were able to play an important role in public affairs and in transforming the course of affairs in Egypt, especially during the last thirty years of the eighteenth century. However, some of these scholars unfortunately managed to control the people whenever they revolted against the tyrannical rule of the Mamluks.

## **2- Teaching the “Mamluks” special:**

All this type of education aims at graduating a class of the military working to subject the people to their unjust rule. This education revolves around military training and martial arts known in the Middle Ages.

At a time when the Mamluks spent some of their money and endowments on religious education, we find that they provided their children and followers with a special education that would enable them to rule the country with iron and fire.

The Mamluks were living in castles with their followers. They used to buy these followers in childhood from Central Asia and bring them to Egypt. At this age, they are students of the jurist who teaches them the Noble Qur'an, writing and reading until adolescence. After that, they learn horsemanship and the use of weapons and martial arts, and they had to show their loyalty and obedience to their master, the Emir. After

completing this education, they join the lashes of this emir, and are promoted from one rank to another until the emir frees them from their bondage and grants them the title of “Emir.”

There were about 12 military barracks in the Citadel of Salah al-Din allocated to these Mamluks according to their nationalities.

### **3- Educating the general public:**

A small number of the people were able to enroll in the schools and schools attached to mosques, especially the Al-Azhar Mosque. However, the vast majority of the people did not receive any education. Their education was done through practice in the mind and the joints of craftsmen, artisans, and small traders. Thus, the number of illiterates increased in a society in which the child was abused, and he found nothing but slavery and independence from the Mamluk beys.

Thus, it is clear that each type of education served a specific purpose. Education in the forts of the Mamluks worked to prepare their children and followers for a specific job.

As for religious education, it worked to prepare a group of religious scholars and spiritual leaders of the nation.

The existence of this duality led to the consolidation of the foundations of feudalism in Egypt. The Turks and the Mamluks had complete control over the scholars, sheikhs, and professors of Al-Azhar, and thus these two classes took control of the common people who lived

in abject wilderness because of the heavy taxes that they paid to the Mamluks. The people remained in ignorance and intellectual and cultural isolation from the surrounding world cultures. If we look closely at the culture of the Egyptian society at that time, we will find that it is a religious and linguistic culture, revolving around the study of the Noble Qur'an, the Noble Hadith and the Arabic language.

It was natural for all of this to affect the curricula of religious schools and schools attached to mosques, especially Al-Azhar, and to give it a religious and linguistic character.

Although education in Egypt at the end of the eighteenth century was in complete agreement with the goals of the society in which it was raised, and although it served the needs of this society in terms of preparing spiritual leaders and clergymen, it did not work on the development of that society whose culture froze and was linked Both religious and linguistic directions without any trace of the scientific or technological aspect.

These factors led to the stagnation of Egypt's political, social, economic, cultural and intellectual life at a time when Europe was moving towards its modern renaissance and industrial revolution.

Egypt has maintained this intellectual stagnation until the French campaign came in 1798 AD, when Egypt suddenly found itself in front of the sweeping current of modern Western culture.

## **the fourth chapter**

### **The French campaign and its impact on education in Egypt**

#### **First: the French campaign:**

The French campaign against Egypt is considered one of the stages of the political and economic conflict between France and England in the late eighteenth and early nineteenth centuries.

Napoleon wanted to seize Egypt and establish himself in it in order to control the trade route to the east, and to weaken England's naval power in the Mediterranean. In July 1798, the French armies seized the city of Alexandria and then marched to Cairo and occupied the country. The Mamluks were defeated with a severe defeat, and they left the battlefield and fled to Upper Egypt, so that the defenseless people were alone facing the French invasion with their modern weapons. Napoleon resorted to the sheikhs and scholars of Al-Azhar as the spiritual leaders of the people to calm the people and obtain their support, and Napoleon announced that he came to fight the Mamluks and expel them from the country, and to establish a national popular rule to replace their tyrannical rule. Then he established local councils to administer the country in Cairo and the regions. The members of those councils were elected from among Al-Azhar scholars, sheikhs and notables. Napoleon used to consult them in his administration of the country, but he often subjugated them to serve his colonial purposes.



The French authorities organized and trained Moroccan forces and included them in the French army. They also included some Mamluk youths in the French armed forces, where they received modern military training. As for the Turks, it formed teams of them to maintain security in Cairo and its suburbs. It also recruited some Syrians to do translation work.

With the French campaign to Egypt came 120 of the most prominent scholars of France. They have conducted several important studies dealing with the historical, cultural, geographic, economic and agricultural aspects of Egypt. They published these studies in the reference known as "La Description de l'Egypte". Champollion also discovered one of these scientists, the Rosetta Stone, which revealed the ancient Egyptian writing. Napoleon also established the "Egyptian Institute". (L'Institut d'Egypt) Al-Jabarti was visited by that able historians and was able to give a detailed description of the departments of that institute and its library. He saw the practical devices that were used by French scientists.

Napoleon established two newspapers, the first literary and called (La Decade Egyptienne) and the second political, called (Courier d'Egypte). He also established a printing press, but its activity was limited to printing publications that the French authorities wanted to distribute to the people of the country.

Despite these actions, the French occupation was in fact an act of invasion and aggression, regardless of what the campaign leaders claimed at that time. The Egyptian people realized, from the first moment of the campaign, that the French rule did not differ in anything from the rule of the Turks and the Mamluks. Napoleon's pamphlets for the people were full of phrases of threat, punishment and repression for those who disobeyed his orders.

The French authorities also tried some Al-Azhar scholars and teachers, and this led to some teachers leaving Cairo and settling in the provinces.

And repeated incidents of looting by French soldiers of villages and shops.

Then came the famous October Revolution, which caused the French to appear who they really were. They put it down very violently. After the French fan crushed Cairo with their cannons. Napoleon ordered his knights to sweep the capital and enter Al-Azhar with their horses. Thus, the horses trampled the rehab of one of the houses of God for the first time. The severity of this crime was increased by the fact that the French used Al-Azhar as a stable for their horses. This incident left a black stain in the cultural history of the French in Egypt, and made the Egyptians lose all interest they had in the work of the French. They continued to resist the campaign until it left Egypt for good in 1801 AD after their defeat against the British and the Sultan's armies.

### **Cultural effects of the campaign:**

Educationally, the French were unable to open more than two schools to educate their children, and there was a tendency to establish a school for drawing, but the idea was not put into practice. The French set up a project to build a hospital and turn it into a medical school to train Egyptians, but this project was not implemented either.

The French did not try to reform education or propose some modifications to it. They described Egyptian education accurately and criticized it harshly, but they did not show how to reform or develop it.

Moreover, education in the schools and Al-Azhar has suffered greatly as a result of the occupation and the disturbances arising from the national movement in which teachers and students participated against the occupiers.

It is clear that the direct influence of the French, intellectual and educational, was weak during their short campaign against Egypt. Nevertheless, they left great cultural effects that were able to change the nature of Egyptian society, especially in the ages following the French campaign.

These cultural changes can be summarized as follows:

- 1- Egypt was suddenly exposed to advanced Western culture, martial arts, regular armies and modern military equipment, in addition to

Western sciences and technological progress, which prompted the rulers of Egypt in the following era to quote them as they are.

- 2- The Egyptian people saw how the Turks and the Mamluks saw the battle, and thus the body of these rulers was lost. The Egyptians realized that their stolen rights and freedoms could be snatched from the hands of tyrants by revolution over them and their authority.
- 3- The Egyptians began to feel their identity when they participated in the various councils, and they realized the value of autonomy and the importance of the people's rule by the people.
- 4- The people's participation in the revolution against the French occupation helped in the emergence of the national movement. The Egyptians began to feel a kind of national unity.
- 5- One of the most important international effects left by the French campaign is to draw the attention of the whole world to the importance of Egypt's strategic position between East and West, even before it was the "key to the Far East." Since that date, Egypt has become a coveted colonial power.

A large number of French writers and experts praised the French cultural impact in Egypt.

Monsieur Leopold Julien, head of the French secular mission in Egypt, said: "We must show our good intentions to the Egyptians who were accustomed to nothing but the ambitions of the colonialists... We must help Egypt to rise after the long struggle. There is no doubt that the only country that can do this work is France .... not France that occupied

this country, but it is France that gave birth to Voltaire and Jean-Jacques Rousseau, France that gave birth to Father Adrian .... France that gave birth to Marbet and Maspero and other scholars, philosophers and men of thought.

There is no doubt that Muhammad Ali relied on French experts to carry out his many reforms in Egypt.

## Chapter V

### The education system arose and modernized in Egypt

#### during the era of Muhammad Ali

##### **System philosophy and structure:**

Muhammad Ali was a soldier sent by the Ottoman Empire to participate in the evacuation of the French campaign from Egypt. After the evacuation of the French, he witnessed the struggle of three forces to control the reins of affairs, represented by the Mamluks, the Ottomans, and the English, but he was able to approach the popular forces until he convinced the people's leaders that he was the best person to rule their affairs if he took over the rule of the country. So they sent to the Ottoman sultan asking him to approve the appointment of Muhammad Ali as governor of Egypt. He responded to their request and issued a firman appointing him on July 8, 1805 AD.

Muhammad Ali aspired to the establishment of a great strong state. He believed that the greatness of France and England, their activity in the fields of science and industry, and their political and economic expansion, lie in the strength of their army and the goodness of their war system. Therefore, the man looked to them, taking their regime as a model to follow in building his state.

Muhammad on his way to building his state by establishing a strong army, and this in turn requires working to provide an educated elite and an organized administration to create such an army.

It was Napoleon's opinion from the beginning that perhaps the issue of education was the most important political issue - there would be no state with solid stability unless it had a teaching staff that teaches the young people clear established principles. If a child does not learn from an early age to be a republican, a Catholic monarchy, or a free sect, there will be no nation.

Since taking power, Napoleon realized the danger of the clergy and their powerful influence on the formation of the ideology of the French citizen - he also realized at the same time the danger of challenging the Catholic Church, as he wanted to gain the support of the peasants, most of whom were Catholics. Then he was forced to leave religious schools alone and set up a modern educational system independent of the traditional education system.

In 1806 AD, he issued a decree establishing the Imperial University, which is not a university in our modern sense, or as its name indicates, but rather a central ministry of education that supervises the administration of education in France. A firm central administration that works on providing individuals with a common measure of culture, preparing them for citizenship, and shaping the youth to achieve the state's goals and objectives.

Since that date, France has had two educational systems, one of which is religious, supervised by the church and independent of the state, and the other formal, supervised by the state and independent of the church, which is civil education.

It can be said that both of them are French.

What Napoleon did in France, Muhammad Ali did in Egypt. At the beginning of the nineteenth century. He found that religious education did not help him to achieve his goals, because the sciences that were taught at Al-Azhar were religious and linguistic sciences, and in this capacity they did not serve what he wanted from schools based on modern natural sciences dyed militarily in order to emulate the French schools of Napoleon, which were enjoying his admiration and interest. Also, Muhammad Ali was embarrassed or afraid to deal with these religious schools by organizing, reforming or modifying, as this might lead to arousing feelings, especially since religious scholars have for centuries monopolized the affairs of education in the country. They represent the educated elite, and it was natural for them to rise to defend the privileges in their hands, which depended to a large extent on those who enjoyed their influence in Egypt.

For all this, Muhammad Ali left the traditional education system alone and turned to the establishment of an educational system on the European pattern. He started it by establishing private (high) schools that the army needed for its graduates. He found himself heading at first to Al-Azhar, from which he derives the students of his high schools, but he soon discovered that he needed a kind A certain of the students with special preparation went to establish secondary (equipment) schools that would prepare the students for him in light of the needs of continuing studies in high schools, then establish (beginners) primary schools to supply him with the students needed for his modern secondary schools.



The first high school established by Muhammad Ali was the Engineer Khanna School in 1816 AD. Then he established the first preparatory school in 1825, which is the Kasr Al-Aini School, and then he established the first primary school in 1833 AD. This shows that Muhammad Ali started his educational system from top to bottom in the form of an inverted educational pyramid with its base up and its head down.

Many critics liken this system to an "inverted or inverted pyramid" by which they mean the idea of expanding higher education and limiting primary education. Educating the people in a narrow field, or in other words, that the government provides higher (special) education to a few people, instead of providing primary education (general) to the vast majority of the population, thus limiting its care to a minority of the people and insulting the majority of the people.

In fact, education in Egypt in the first half of the nineteenth century was due to the will of one man. Education was not the only one that was monopolized by the government. Rather, it monopolized all the country's facilities, the most important of which is its economic resources. In fact, the state's monopoly on education at that time was a necessity necessitated by the country's circumstances. The countries that are suffering from the spread of illiteracy and which are still rising to the first levels of civilization need a strong and enlightened (leadership) that directs the potential power in it to the path of civilization, and it can only do that if all the state's facilities work to spend from them on the

doors of economic, educational and military activity to the extent that each deserves Of which.

Monopoly is the way to this independence. The government in such societies is the only one who owns the money and the means, and it is the only one capable of training men and directing its people towards civilization.

The philosophy of the modern education system is also represented in the fact that the system, despite its formation according to European systems, was not proposed from these systems except in terms of (form). As for the content and spirit, it was borrowed from Al-Azhar. They were alone. Rather, they accompanied their books, as they carried with them the method of teaching, such as memorizing and memorizing. This was helped by the government's keen interest in schools and exams, and the students did not find anything better than memorizing to pass the exam, whether it was accompanied by understanding or not.

The goal of the educational system was limited to two practical goals: the country's great need for qualified employees - and to meet the schools' need of students. This does not mean that Muhammad Ali was denying the usefulness of education in promoting the country. He was suffering from people's turning away from many of his reforms, especially the schools he established, and he also knew that his use of foreigners in managing institutions is not what leads to the stability of these institutions and reforms and their penetration into the heart of Egyptian life, in addition to spending a lot of money on foreigners and employees in Egypt. And exposure to inaccuracy in choosing many of

them. And when disputes erupted between them in many cases, and Muhammad Ali knew that in dismissing foreigners from many establishments and replacing them by the people of the country, “the state’s money is preserved, in addition to the deficit that is caused by the government”.

Since the state’s final goal of education is to establish a reviving state and its means is a strong army equipped with the latest technical and military methods, the philosophy of the educational system has been militarized, not only in military schools, but militarized systems have been applied to students in high schools, secondary and primary, as modern schools have undergone in The first was the supervision of the Diwan of Jihadism until 1837 AD, and the military became a general pattern and a basic method that permeated every work in the field of education. And they perform the military salute as they were divided into arat and blocks, and among the disciples were the Bashjeweesh, the Jawish, the Ambashi, and the Nefer. Pupils with military rank have the authority to impose penalties on those who are next in rank, and the school punishment system is the same as that applied in the military corps, and it ranges from beatings with frogs, imprisonment in a dark room, isolation from colleagues and expulsion from school.

The philosophy of the educational system in the era of Muhammad Ali was based on intellectual foundations. Some might imagine that Muhammad Ali and his government focused on (physical education), but the reality is less than that - the interest in (mental education) was the focus of the philosophy that the educational system followed. The

mind transcends the body. Hence the interest in mental education in modern Egyptian schools, and education at that time focused on providing students with moral educational values, or what could be called moral literature or discipline. The more obedient and calm the student is, the more polite he is, the more the student is required to behave outside the school in a good manner. If he does not, he will be punished.

### **Higher Education:**

Muhammad Ali was rushing the renaissance in Egypt, so he took steps that lead to what he wanted without paving the way for it. He is prompted by the quick desire to reap the fruits of his cultivation. It was logical to take the natural and mathematical sciences as a means to achieve goals. Hence, the first thing that Muhammad Ali thought about was the establishment of high schools, led by the School of Engineering in 1816 AD until he was able to work on construction and construction, then a school for students in 1827 AD, he attached it to the military hospital in Abu Zaabal and attached to the hospital a garden for plants to grow medicinal plants, and he joined the School of Application, a school of pharmacy and then a school Maternity and veterinary school in Rashid in 1929 AD to treat cavalry horses and a school of agriculture in 1830 AD. And the School of Applied Chemistry in 1831 AD to prepare skilled work. And the Royal School of Administration for graduating government officials in the year 1834 AD. And the Metallurgical School in 1835. And Al-Asun School in 1835 AD. And the School of Accountancy in 1837 AD. And the Operations School in 1839, which is considered the first school of industrial education in its modern sense.

Muhammad Ali established several high military schools to serve the army and fleet necessary for Egypt's military progress. He established the Staff School in Khanka in 1825 AD, and the Infantry School in 1832 AD. Al-Sawary School in 1831 AD, and Al-Toubiya School in 1831 AD. The Military Music School. And Al-Bayadah School in 1832 AD. And the Naval School in Alexandria in 1833 AD.

### **Secondary education (preparatory):**

The objective of Muhammad Ali Preparatory Schools was to prepare students for private schools. And after he realized that the students who were drawn from Al-Azhar to enroll in its high schools suffer greatly from their academic progress as a result of their ignorance of foreign languages and as a result of the predominance of mathematical and natural sciences over the study curricula. Therefore, we see him heading towards the establishment of the first preparatory school in Qasr Al-Ainy in 1825 AD. The duration of the study was four years, where the student enrolled in the first year of the school year in the fourth year. In his second academic year, in the third year, then the second, and in the first year.

This regressive system was similar to what Napoleon followed in the French Lycée schools - and students from the Circassians, Kurds, Armenians, Arnaouts, Turks, Mamluk boys and Egyptians joined them.

The study subjects were Turkish, Arabic, Italian, arithmetic, geometry, drawing and calligraphy. Then Muhammad Ali established another preparatory school in Alexandria in 1837 AD.

### **Primary schools (beginners):**

Muhammad Ali's goal in establishing these schools is to prepare students for preparatory schools, spread the principles of science to the people, and educate and educate the children of the people. The first primary school was established in 1933 AD. The study plan focused on teaching young people reading, writing, arithmetic, morphology, grammar, religious duties, memorization of the Noble Qur'an, monotheism, geography, history, ethics and calligraphy.

The number of these schools reached sixty-seven schools in 1836 AD, and admission to them ranged between seven and twelve years of age, and the duration of study in them was three years, and the duration of the school day was nine hours.

These schools were subject to the supervision of Muhammad himself through the technicians who visit them to ascertain the extent to which the students benefit from science and the efforts made by the teachers, and the students' health and body hygiene and the conditions of the school in terms of building, furniture and tools. Then they write their reports and submit them to him.

These schools did not exist until 1836 AD. General regulation regulating work therein. It shows the rights and duties of those in charge of it. Therefore, in its management, it submitted to the orders of Muhammad Ali to the teachers, employees and students of each school.

These schools were greatly affected by what was going on in Al-Azhar. The students used to spend a long time memorizing the Holy Qur'an. The government also took care of monitoring the students' handwriting in terms of its goodness and quality. Books also formed the focus of the study, as the government sent its request from London in proportion to the mentality of the youngsters.

However, the association of the educational system with the political system eventually led, especially after the conclusion of the Treaty of London in 1840 AD, to a shrinkage in the size of education and its institutions. The primary school, like the high and preparatory schools, was hit by the crisis of governance, so it was hit in number so that it was canceled and only five schools remained, one in Cairo And four regions in Assiut, Minya, Beheira and Mit Ghamr.

### **Second: Means of modernizing education in the era of Muhamad Ali:**

When Muhammad Ali established his modern educational system, he used various means to achieve his goals, the most important of which was the use of foreigners and reliance on Western culture as a source to bring about the required change. At first he headed to Italy, where close ties between it and Egypt at that time date back to the Middle Ages, where Italian cities played the role of mediator between the East and the West. Therefore, it is natural that the Italian language occupies the forefront of education curricula. The first missions were also intended for Italy, but soon the direction of Muhammad moved towards France, which provided the Egyptian society with the various elements of cultural change.

With the passage of time, Muhammad realized the danger of increasing numbers of foreigners and seeking help from them. Many of them are ignorant of the national language - and they are ignorant of the purposes of Muhammad Ali and his government, and they may obstruct his projects intentionally or unintentionally, as Muhammad Ali did not trust them much and saw that they were working to achieve their own interests as they cost the state budget exorbitant money.

As a result of the foregoing, we find Mohammad Ali tending to send envoys to Europe, so that if its members returned to take on the task of carrying out the burdens of the Renaissance instead of foreigners, we find him sending his first missions (1809-1812 AD) to Italy, then in 1826 he sends a mission to France, which after two years amounted to forty-four envoys . Then the missions to France continued until they reached about sixty students, most of whom were farmers' sons in 1823 AD. In 1844 AD, the number of envoys to France reached 114 members. Muhammad Ali also sent his scientific delegations to Austria and England.

Mohammad Ali was not very much assisted by the envoys' culture, nationalities, and ages as much as he was occupied with quoting Western sciences and arts, even if the members of the missions returned to him, they were his help and support, he imitated them in the management of factories and schools and the administration of bureaus, and seated them in education councils and asked them to translate useful books, in other words he asked them - as it was a lot Among them really - the leadership of the modern renaissance in the country, and



Muhammad Ali's concern for the translation movement was a way to transfer the sciences of the West and to reap the fruits as quickly as we can see.

When the government of Muhammad Ali used foreigners to teach the Egyptians, it did not think of the textbook as a means of transmitting modern science, and relied on direct confrontation between the student and his foreign teacher, and left it to the teacher to deliver his lessons and the students to write what they heard, but soon the danger of this method appeared. The students are not able to follow the teacher, just as they transfer knowledge from him distorted, and at the same time they did not have a book in their hands to return to when needed. Thus, the need for the textbook was revealed and Muhammad Ali established the princely edition in Bulaq and took precise measures in printing books in implementation of the Publications Law issued on 13/6/1833 AD, which stipulates that it is not permissible to print any book unless an order is issued for its printing by Muhammad Ali personally specifying the numbers of numbers. Copies and distributed to the beneficiaries of it. It seems that the reason for issuing this law is that one of the teachers of the Art School in Bulaq, who was in Italy, called Belotti, wrote a book in which he addressed the Islamic religion as a challenge. When Muhammad became aware of this, he hastened to issue the Publications Law.

The textbook was not owned by the student - he had the right to use it. If he is transferred to a higher group, he is handed over to the school administration to be transferred to other students. The school office

always alerted the officials that they did not spend new books until the old books were used up and it was noted that each school had its own printing press to print school books.

In order for Muhammad to establish his educational system and in order to judge the extent of his efficiency, he took from the school examinations the aspects of weakness or strength in relation to the educational process or the efficiency of schools or the school administration or to stand on the progress made by the students. Aspects of weakness in the student are subject to punishment and imposition of penalties, and if the defect is in the teacher or the principal, the authorities replace it with other qualified people who are able to assume the educational responsibility. The assessment scores in the exams were stratified and not numerical. Students are arranged in descending order as follows: highest, high, middle, lower, and lower. It corresponds to: excellent, good, acceptable, weak, very weak. It may also be added "above the upper" and they are distinguished from their peers (and the "Tabla") and they are the ones who did not benefit anything in their academic life.

Pupils who are permitted to have a grade (below) or less than it for two consecutive years are expelled from their schools, although the School Board may give young students another opportunity to repeat. Dismissed students are not sent back to their country, lest other students emulate them. Rather, the government was a punishment for them, terrorizing others, and out of concern for what it spent on them, managing menial work for them. Medical students were appointed

nurses in hospitals, and veterinary students were appointed as politicians in the government's stables. Secondary school students are agricultural in Shubra Gardens, and high school students may be punished by returning them to preparatory schools.

## **Chapter six**

### **Education and its popular trends**

#### **In the second half of the nineteenth century until 1882 AD :**

It is clear that the educational movement that began to emerge during the first half of the nineteenth century was a reflection of the cultural developments taking place in the society of that era. It was natural for education to collapse after accepting the London Convention of 1840 and the demise of the utilitarian purpose for which the new schools were established.

This deterioration continued until the early sixties, before Egypt entered a new phase of its social and national growth, which was accompanied by greater interest in education and raising its level, and an attempt to spread it among the people.

In our treatment of the development of education in this period, we will first begin by presenting the social conditions that the country experienced during this period of its history, and then we will study education and its development to see what impact the national movement had on education in general and on the concept of popular education in particular

## **Egyptian society and its development**

It was not possible for a country whose people and budget were exhausted by war to regain its breath and continue its progress not long ago. There were attempts to reform and spread education between 1841 and 1848, but they failed and the country's political and economic conditions prevented them from achieving them.

### **political developments:**

From a political point of view, the rule during the reign of Abbas (1848-1854) was reactionary. The movement of progress and scientific renaissance that Muhammad Ali started and almost died out at the end of his days, continued its delay. Since there were no new projects or attempts to revive what was neglected, Egypt dispensed with most of the French experts who were familiar with the conditions of the country. And no sooner had this been done until they were replaced by British experts to undertake the project of paving the Cairo-Suez Road and establishing a railway between Cairo and Alexandria. If this period was distinguished by anything, it was that it did not allow or open the door for foreign intervention.

The state has always made every effort to bridge the budget deficit and balance it, while not allowing borrowing from abroad or granting foreigners any privileges inside the country.

Despite the fact that Said (1854 AD - 1863 AD) carried out some reforms in separate and different areas, he was characterized by hesitation in addition to his reactionary and stagnation. The rule in the era of Said, as it was in the era of Abbas, remained an absolute and short-sighted rule, which resulted in giving the privilege of digging the Suez Canal to Diplosps just because he was a friend of the “guardian” and his admiration and the admiration of his commanders for his skill in horse riding, and he left Egypt with a fixed debt to England that can be estimated About 3.2 million pounds sterling. Thus, Said opened the door for foreign intervention in Egypt through penetration or economic hierarchy.

As for the era of Ismail (1863 AD - 1879 AD), it is characterized by the re-emergence of the nationalist movement in the political field of the country, which demanded on the one hand the people’s political, economic and social rights, and on the other hand tried to prevent foreign interference and preserve the country’s independence.

The first thing that Ismail sought was to change the system of inheriting the throne from the largest member of the family of Muhammad Ali to the oldest of his sons. Ismail spent a lot of money in Astana, amounting to 3 million pounds, to achieve this. This was the beginning of Ismail's sinister series of debts, which were estimated at about 96 million pounds in his late days.

And then thought turned to the establishment of a representative constitutional system in the country. The Shura Council, which was established by Muhammad Ali and abolished shortly after, was reconstituted and did not exist during the days of Abbas and Saeed. It was called the Shura Council of Representatives, whose members were formally elected by Ismail from among the mayors and notables. At the same time, Ismail issued an order in 1878 AD to establish the Council of Supervisors and authorize it to be responsible for governance before the Shura Council. Tawfiq (1879 AD - 1896 AD), under the pressure of the nationalist movement, was unable to deviate from these political developments when he approved the Constitution of the year 1882 AD, and we see from this how Egypt transformed before the end of this period into a state with a constitutional and representative system.

But these popular gains, albeit limited, disappeared completely because of the foreign intervention that ended with Britain's occupation of the country. When the country's financial situation worsened because of Ismail's debts that Saeed had started, and Egypt stopped paying the installments of those debts, foreign countries began to intervene to protect their colonial interests. The settlement of this problem ended with the imposition of bilateral control by England and France on the Egyptian finances. Ismail resorted to the people to protect him from this foreign interference, but he was forced, under pressure and threats from England, to form a ministry in which an English member and a French member participated. In the face of the pressure of the national movement that emerged within the Shura Council of Representatives as a result of that, Ismail did not find any escape from dismissal of that ministry and the formation of a new ministry from the patriotic

elements, and he called on them to draft a constitution for the country. The European countries met all this with indignation and resentment, and they feared for the loss of their debts, so they kept putting pressure on the Sultan of Turkey until he issued an order to isolate Ismail and assign the position of the Egyptian Khedive to Tawfiq.

The national movement intensified during Tawfiq's rule after Egypt remained deprived of parliamentary life for two consecutive years and began to demand the formation of a parliament with full powers. After that, the House of Representatives met to approve the draft constitution, which gave the parliament the right to discuss and decide the state budget. England and France again intervened and instructed Tawfiq that he should retain the right to decide the budget only.

Thus, a dispute arose again between the Khedive and the members of the council, which led to the Urabi revolution and then Britain's occupation of Egypt under the pretext of maintaining security and order.

### **Country's economic situation:**

After the country's economic conditions deteriorated, Abbas closed most of the schools and factories that had remained since the era of Muhammad Ali. Likewise, Saeed did not care about reforming the country's conditions. The era of Abbas and Saeed is not distinguished from the economic point of view except by the two projects of connecting Cairo to Alexandria and Suez and the start of digging the Suez Canal. England was interested in the first project to facilitate its transportation between East and West. France took over the



implementation of the second project and looked forward to controlling Egypt again after the failure of Napoleon's attempt in 1798 AD.

During the reign of Saeed and Abbas, the tax pressure eased, and the monopolies of Muhammad Ali were abolished, and the farmers returned to owning the lands they were cultivating.

In the era of Ismail, unlike Abbas and Saeed, many large projects were undertaken and education received more attention than before. But all of these reforms have lost their value when compared to the bad results that Ismail's misbehavior brought to Egypt. His debts amounted to 96 million pounds, of which only 45 million pounds were received, and the rest was lost in lives and interests. Nevertheless, Ismail spent most of this money on his pleasures and trips in Europe, and his gifts and bribes to the Sublime Gate. The digging of the Suez Canal cost 18 million pounds, of which Egypt bore 16.8 million pounds, and the canal party alone cost 1.4 million pounds. In return for all that, Egypt owned only 45% of the company's shares with 15% of its net profits.

Ismail's financial misbehavior, his extravagance and recklessness led to the sale of those shares and the waiving of profits, and this ended up losing the opportunity for Egypt to preserve its political gains and even its independence.

With regard to agriculture, the cultivated land has reached about 4.8 million feddans, and efforts have focused on cotton cultivation. Nevertheless, the farmers suffered greatly from the harsh means of collecting taxes, which Ismail took to pay his debts.

As for the industry, it was delayed for many reasons. The factories of Muhammad Ali, which were reconstructed, were not as efficient as before. The trade agreement of England and Turkey in 1838 AD also helped open the Egyptian market for excellent and cheap foreign goods, which led to the deterioration of local industries, in addition to increasing Egypt's interest in cultivating only one crop. All of this led to making Egypt among the countries producing long-staple cotton, and the dependence of its entire economy on agriculture, and postponed thinking about industrializing the country, which caused delaying its economic growth for nearly a century.

### **social changes:**

From the social point of view, we find that the population of Egypt in this period reached about 6.8 million people in 1882 AD. New changes began to appear in Egyptian society. The Turkish aristocracy, which began to form since the days of Muhammad Ali, was firmly established. A group of citizens who owned land after the abolition of Muhammad Ali's monopolies and the distribution of land joined them. Together they formed a class with its own interests and nationalistic tendencies through which it sought to protect itself from foreign interference. In its affairs, it is from which most of the members of the parliaments of that era were.

In addition, the class of state employees and the educated began to increase in size as a natural result of the establishment and expansion of the modern education system on the European style. This middle class was concentrated in the cities, which subsequently increased in number. Through all these developments, the scholars and sheikhs regained the position they had lost during the era of Muhammad Ali, and they looked forward to reforming and developing the Al-Azhar educational system.

We must not fail to mention that contact with the West has increased significantly, which has changed the lives and means of Egyptians. The foreign privileges also helped the foreigners infiltrate the remote villages, which had the worst effect in terms of their control over all the country's facilities.

As a result of the aforementioned factors taken together, several different movements emerged, including: the national movement, the women's movement, the movement to spread education and provide it to the largest possible number of the nation's children, and the reform movement in Al-Azhar.

### **Education and its development**

#### **Education deterioration**

Between 1841 and 1863, education did not receive any significant attention. It was natural for this to happen in the wake of the collapse that afflicted the country in general after the signing of the Treaty of London.

In the last years of the rule of Muhammad Ali, some private schools were abolished, and the number of preparatory schools remained one as it was before, and the number of primary schools decreased from 50 schools to only 5 schools in order to ease the pressure on the preparatory school.

Abbas came after that and closed most of the schools that had survived from the days of Muhammad Ali, and he also abolished the military schools and built a school on their ruins that he called "Al-Maforuzah". While he summoned most of the missions that were abroad, he returned after a while and sent new ones.

During the reign of Said, the state of education worsened by abolishing the School Board and assigning the supervision of the remaining educational institutes to the Diwan of Jihadism. Said continued the policy of sending most of his missions to France, but they had little effect on directing or reforming education.

In general, this period can be viewed as a period of setback in education as a result of the fluctuation and confusion of its policy. She was canceling schools in order to open new schools in her place, and then soon she was dispensed with as well. The policy of sending missions fluctuated between continuing and limiting them several times. The supervision of education also fluctuated between the school offices and the jihadists, and both were subject to the wishes of the rulers who did not believe in the people's right to education. At a time when our

national or national education system shrank, the door was opened wide for foreign educational and missionary bodies to establish their schools in Egypt, which helped to increase the spread of Western culture in the country.

### **Popular and national trends in education until 1879 AD:**

Almost half a century has passed since Muhammad Ali came to power before Ismail took his place and began to make some conventions. In his general policy, Ismail followed the same steps as his grandfather and gave education some care. The school administration returned to the "Diwan al-Madras" whose head was to supervise the endowments, which were reorganized and began to spend from their money on religious education.

The number of booksellers in 1878 AD was nearly four times the number in 1863 AD.

Primary, secondary, higher, military and civic schools and some technical education schools were reopened.

It is noticeable in this period that attention was directed to reforming civil and religious education, and interest in free and foreign education increased. We will discuss each of them separately.

### **General or civic education:**

The purpose of establishing schools in the era of Ismail differed from what it was in the era of Muhammad Ali - for the benefit of supplying the army and government offices. In the year 1867 AD, military schools

were separated from civil schools and each type began to take its own form. In addition, attempts were made to provide general education for the people, aiming at the same time to prepare employees for government offices. One of the most important results of the emergence of the national movement, parliamentary life, and the demand to provide education for the people was that a committee was formed to reorganize education in Egypt and issued what is known as the Rajab 10 Regulations in 1284 AH (1868 AD), which is considered an important event in Egypt's educational history in the modern era. Among the most important of it:

A - Separating the military schools from the technical and civil schools and changing the utilitarian purpose for which the schools were established in the days of Muhammad Ali, which is to serve the army.

b- Drawing up and approving a plan to achieve good public education for the people under the supervision and control of the state, provided that this includes private offices and schools. This is the first time in the history of modern education in Egypt that the idea that the state must supervise all the princely and free educational institutes in them appears.

C - One of the important purposes of this regulation was to try to unify education in the first stage by reforming private and state offices and raising their level so that they could be entrusted with the task that primary schools could not do alone. He intended to spread the first education among the people.

In addition to the articles related to private offices and central (primary) schools, there were other articles related to preparatory and private schools, although the regulation did not refer to any amendment that we created.

In addition to these attempts to reform education, primary schools were established in the capitals of the districts, and the “external” system was introduced after it was internal and free of charge, and the school fees system was introduced for the able-bodied residents.

One of the results of the women's movement in Egypt was the interest in establishing girls' schools. The first of these schools was established in 1875 AD under the auspices of one of Ismail's wives. The success of this school encouraged the opening of a second school in 1876 AD. These schools were not subject to the educational system prevailing in boys' schools, but their curricula provided a type of education suitable for girls without a goal of employment.

A number of industrial schools, which had been started by Muhammad Ali, were reopened, and their goal was not related to serving the army, but it was self-contained and accepted primary school students who were not accepted into preparatory schools.

A school was also established for the study of Egyptian antiquities, another for law and administration, and a school for preparing teachers

known as the “House of Science.” It was attached to the Khedivial Library and accepted its students from among the students of Al-Azhar.

**The continuation of the popular trend from 1879 AD to 1882 AD:**

Ismail was forced to abdicate in favor of his son, Tawfiq, in 1879 AD. Tawfiq took over the rule of Egypt after a tumultuous era with political, economic and social changes, and he was indebted to the English to take over and stay in power.

His rule was accompanied by an increase in patriotic feeling and the demand for the need to reform education, which resulted in the formation of the Education Reform Committee known as the Knowledge Regulation Commission for the year 1880 AD. The committee submitted its report at the end of the same year.

And we believe that the most important thing that came in this report is the section on reforming popular education and the attempt to expand the establishment of kotatayeb so as to provide education for all the people. The recommendations of the committee in this matter can be summarized as follows:

A - Establishment of third-class offices in each village with a population ranging between 2000 to 5000 people, in which the Holy Qur’an, religion, reading, writing and arithmetic are taught.

B - Establishment of second-class offices in large villages and small towns whose population ranges between 5,000 and 10,000 people, in



which, in addition to the previous subjects, natural history, practical engineering and drawing are taught.

C - Establishing a primary school known as first-class schools according to the European system for every 10,000 population in the capitals of districts, governorates and cities.

D - For those who do not wish to attend secondary education, supplementary classes are established in which the study is directed in a technical direction (commercial, agricultural or industrial according to the environment.)

E - The committee suggested the establishment of councils in each governorate and directorate to supervise education in its district, with the imposition of local taxes on the people dedicated to education and placed at the disposal of this council. One of the most important suggestions was for these councils to bring together the three types of education so that the categorical students could enroll in primary schools. She also indicated the organization of complementary studies for the catechetical students who could then go out to practical life and earn a living.

The committee also suggested the establishment of a higher advisory council for education to assist the Knowledge Board in drawing up its general policy and the establishment of a committee to supervise higher education, provided that the Supervisory Board supervises foreign education, especially if the number of Egyptians in it exceeds 52% of its students. The committee has developed a project to prepare teachers in one school with two departments, one for the Arabic language and the other for preparing teachers for various other sciences. If these steps

were to take place, the education rate in Egypt today would not be lower than in any other country. Unfortunately, the country's financial confusion and the dangerous political events that eventually led to the British occupation of Egypt impeded the realization of these aspirations for nearly half a century. We must point out here that this committee and its legislatures were the main source of public education reforms starting in 1923.

### **Criticism and analysis**

The most important characteristic of this period, which is traditionally known as the period of the Caliphs of Muhammad Ali, is:

A - The re-emergence of the national movement that was intended to be eliminated in the first half of the nineteenth century.

B - The beginning of the emergence of parliamentary life in the country and the demand for its organization and the development of a regulation or a constitution for it.

C - Increasing the connection with the West, with its various sciences, and with the development of its new political, economic and social beliefs.

D - The existence of a wide movement of reform, after a period of reaction and deterioration that led to the implementation of many projects that, had it not been for the misconduct of the rulers, in addition to the British occupation, Egypt would have benefited fully from them.

The impact of all this on education is clear from two aspects: The first aspect is the separation of military schools from civilian schools, so that

each has its own goal. However, the objectives of these new schools remained as they were before:

A - Preparing students at each stage of education to move to the next stages.

B - Preparation of state employees.

The second aspect is related to popular education. The re-emergence of the nationalist movement had its effect in demanding the state to provide an appropriate amount of free compulsory education for the children of the entire nation. One of the direct effects of all this was the issuance of the Rajab 10 regulation, the project to organize knowledge.

With regard to these two regulations, it is worth pointing out that the 10 Rajab regulation was more democratic than the project of organizing knowledge. At the time when the regulation of 10 Rajab called for the necessity of unifying the khateeb and primary schools in one school to teach the first stage in which all children enrolled equally, we find that the commission for organizing knowledge has deviated from this democratic trend and from providing equal opportunities for education for students.

The 1880s project divided the education of the first stage into three types according to the geographical or residential distribution of the children. A child who goes to a third-class book cannot, in most cases, move to a larger town or village with a second-class book or an elementary school. It is also natural that education is not equal on the three levels of the schools. This means that there is no equal opportunity principle.

Although neither of these two projects has been implemented, they represent an important turning point in terms of the emergence of the idea of the state's responsibility to provide a kind of national popular education for all its children for the first time in the history of education in Egypt in the modern era.

Among the other educational effects of the national movement is the realization of the importance of education and its dissemination in the awareness and enlightenment of the people, and the emergence of some educators of the style of Rifai al-Tahtawi and Ali Mubarak, who had the greatest impact in drawing and directing educational policy in Egypt.

The national movement also encouraged the people to establish private books on which individuals or charitable bodies and other bodies spend from their own money to educate and enlighten the nation's children.

All this led to an increase in the number of private schools by 440%, and the number of students increased by 312%. It is worth noting the appearance of statistics on the number of girls enrolled in kottaib for the first time, as it reached 213 girls in 14 books.

We should not forget an important factor that helped pay attention to and spread popular education, which is the necessity for the nation's representatives to know how to write and read. This condition was mentioned in one of the articles of the bylaws for the election of the Shura Council of Representatives that were issued during this period.

In light of these developments, we find that Al-Azhar and its educational system have received more attention, and the first attempt to organize the study, the exam materials, and the method of appointing the teaching staff came into existence.

If we put aside the impact of popular and national trends on education, we find that we must refer to the Western impact on society in general and education in particular.

The increase in the connection with the West has had the most profound impact on political thought for those who understand the Western meaning of democracy, representative life, independence and the prevention of foreign interference from controlling the affairs of the country. In addition, the habits of many Egyptians of the educated upper and middle class have changed in terms of clothing, types of food and ways of eating it, the shape of homes in terms of buildings and furniture, mixing of the sexes, etc. ... etc.

Likewise, the foreign privileges, grants and gifts granted by the rulers without limits to the foreign communities and missionaries in Egypt had direct consequences on education. The number of foreigners increased from 3 thousand in 1836 AD to 68 thousand in 1878 AD, and they opened many schools to educate their children, but no sooner had they arrived in 1880 until 53% of the Egyptians were. It is most likely that this is what prompted the Knowledge Regulation Committee to demand the necessity of state supervision over foreign schools so as not to be a

reason for creating a kind of duality or duplication in the culture of society.

## **Chapter VII**

### **One of the pioneers of education in Egypt (1**

#### **Refa'i Rafe' al-Tahtawy:**

He is Mr. Rifai bin Badawi bin Ali bin Rafi', who was born in Tahta from the work of the district of Girga in 1801 AD, the year in which the French expelled from Egypt. His lineage goes back to his father's side to Al-Hussein bin Fatima Al-Zahra, the daughter of the Messenger of God - may God's prayers and peace be upon him.-

Rifai studied in Al-Azhar for a period of five years, during which he completed his lessons and became qualified to teach, so he studied at Al-Azhar..." Rifai was an excellent teacher since his first reign, and the students accepted him and benefited from him, and the sessions of his lessons in the two years following his graduation were always full of listeners from students and sheikhs."... .

Sheikh Al-Attar nominated his student Rifai as an imam for one of the new army divisions, then nominated him as an imam for the mission sent to France. The Sheikh went to Paris, and the intention was not to study in front of the mission, but he devoted himself to studying and collecting and learning the French language until he mastered it. His homeland, after he lived in a strange land, inevitably affected his values and trends, as he mingled with different peoples and customs unfamiliar to him. Patterns that had a significant impact on his life among his people. However, Tahtawi's stay in the capital of France did not affect

his beliefs the slightest. It did not change his Islamic morals and eastern customs, as mentioned by Ali Mubarak in his plans.

Among what al-Tahtawi wrote about French life, in his book “Talking al-Abriz in the Briefing of Baris,” he mentions his opinion of French women, who have ugly and heinous beliefs, such as some of them denying fate and destiny.

Rifai was appointed as a translator at the School of Medicine, then transferred to the School of Topology in Tora, where he translated in Engineering and Geography. Rifai suggested the establishment of a translation school to meet the country's need of translators and staff in order to dispense with foreigners. In 1835 AD, the translation school was established and its name was changed to the Al-alsun School. The study lasted five years, during which students translated books in history and literature, and valid translations were printed.

It is said that Sheikh Rifai had a good relationship with Muhammad Ali and his son Ibrahim, and when Ibrahim died and Abbas, who hated this relationship, took over, so he expelled him to Sudan and stayed there until Saeed came and returned to Cairo. It is also said that Ali Mubarak, upon his return from Europe during Abbas's rule, was harassed by the position occupied by Sheikh Rifai and greed for the position he would obtain until Abbas removed him. Saeed hated what Abbas did, so Sheikh Rifai returned to Cairo. And the Sheikh showered him with poems praising him and enumerating his good qualities and



noble exploits. Nevertheless, Saeed issued his orders in 1855 AD to abolish the school office and liquidate what is in it. It is said that Rifai had participated with Ibrahim Adham Bey in planning to educate all members of the people, but Saeed's preoccupation with the Suez Canal project and other projects such as reforming the army killed the planning, then Sheikh Rifai was appointed as superintendent of the military school in the castle and became Amirlaya, and he became called Rifai Bey instead of Sheikh Rifai .... And his nostalgia returned to the Al-Alsun school and its days, so he began to modify the curricula of the Military School until he created a pen for accounting and another for translation and some languages. He devoted himself to his work in an activity until he was entrusted with the supervision of the Royal Schools of Engineering and Architecture and the Inspection of the Buildings Department, then he supervised the translation and the revival and publication of old books. But the school was closed after five years of its establishment, i.e. the year 1861 AD, and Rifai returned to a life without work, after laying the building blocks of translation and publishing. What was the strongest love for the government of that era was the wilderness of the unemployed scholars.

With Khedive Ismail taking over, Rifai returned to work. He was over sixty years old. The translation pen was returned, and his spectacles were assigned to Rifai, who was also appointed as a member of the Schools Commission. Scientific literary social. Abdullah Fikri Bey joined the editing in it for Arabic sciences and literary arts, and Brokash, the overseer of the ancient Egyptian language school, was entrusted with history, Ismail Al-Falaki was entrusted with astronomy, Muhammad Qadri Effendi was entrusted with geography, ethics and beliefs, Ahmed

Effendi was entrusted with an explanation of botanical materials, and Sheikh Othman Maddokh. He was asked to supply the magazine with strange anecdotes, laughter, riddles, riddles and jokes... A book was attached to each issue of the magazine, such as the book “The Truths of the News in Description of the Seas” by Ali Mubarak Pasha, the book “Athar al-Afkar and Manthur al-Azhar” by Abdullah Fikri, and the book “Al-Saha”. The full and general grant” to Muhammad Badr, a teacher of internal diseases at the Medical School.....etc.

Rifai Bey's life ended in the year 1873 AD, after he lived a busy life enjoying good health and strong nerves until he suffered from the pain of the bladder cataract. And Egypt became popular, just as a great man gave it his knowledge and sincerity, which made it immortalize him in the record of the greats.

### **His views on education:**

Rifai al-Tahtawi held several positions related to educational and cultural issues, and they varied from teaching at the Khartoum Elementary and its principals to managing the Military School and graduating from the Military Staff Officers, and the Al-alsun School. It was the resource for state employees, which later turned into a school for teachers. The Arabic language was taught in schools, and he used to test the jurists and sheikhs in order to select the most qualified from them for teaching jobs. He used to visit schools to inspect the teachers' work and test their adequacy. He was of the opinion that teachers of the Arabic language from Al-Azhar should adopt new curricula in

education, receive new sciences and study new methods of education that would qualify them to carry out their work in government schools.

From the writings and writings of Rifai Bey, scholars extract his views on education as mentioned in his book, including:

-Clearing Al-Abriez in Barris' summary.

The faithful guide for girls and boys.

-Curricula of the Egyptian cores in the joys of modern literature.

1- In education and its meaning:

Al-Rifai defines education as the art of developing the sensory and mental organs, and the method of disciplining the human species, male or female, according to required principles, from which the boy benefits from a fixed form that he follows, adopts as a habit and becomes his constant, affair and queen.

In this definition, Rifai talks about that education is a process of growth and works to form suitable trends for the individual that affect his behavior and behavior. Rifai adds to this by saying that feeding the child is done in three ways. The first beating is feeding him with food in order to grow his body, the second beating is nourishing his character by accustoming him to desirable habits and temperaments, and the third beating is feeding his mind by teaching knowledge and the colors of science. Thus, Rifai combines physical, mental and moral education. He believes that the happy nation is the one that has been well-bred, so raising individuals in a good manner will lead to the advancement of the social body.

## 2- In the psyche of the student:

Rifa'i says that the guardian should contemplate the boy's condition to see what he is ready for from the deeds he is ready for, and so that he can direct him with good guidance. He does not carry him beyond what he is ready for. He believes that the correct education is the one that suits the child's readiness, so it works to exploit that willingness to take him by the hand until he matures.

Rifai believes that competition is a human trait that motivates the seeker of knowledge to strive hard to surpass peers, or equal them. And to read, and search for what they do of good, good, and appropriate, so that the peers can participate in it. He excels at the quality of his understanding and the accuracy of his eyesight. Competition, in his opinion, is a commendable jealousy and resentment. Marked in all the pure souls. Rafi' defends competition by saying... "It may have appeared from the first person that competition is the companion of greed, and the brother of envy, and that the one who adheres to it is not traversed in the lion's path, although there is none of these two flaws in it. It is competition to limit the credit to the owner, and not to specialize in his gains and talents, but merely to advance in knowledge, and enter with peers in the field of racing, so that each of them has the initiative to strive and catch up. This improves the condition of human knowledge, and reaches the degree of perfection".

Rifai believes that children differ in intelligence. And that unified education cannot equal them in intelligence. Because their intelligence varies according to their instinctual readiness. He believes that complete intelligence, if accompanied by rational education, would have been of great success. If accompanied by mediocre education, the result would be easy, and its owner would not reach the desired degree.

### 3- On the morals of the educated:

Al-Rifa'i considers that loathing is a despicable trait that children must get rid of, as it is the source of greed and greed. He believes that the child, male or female, from early childhood should teach religious beliefs that indicate the existence and unity of God, and believes that religious education goes hand in hand with raising the child's livelihood. It is not recommended by Rifai to reprimand the child if he violates the principles of etiquette at times. Rather, he does not reveal that he did it, this is the first time, and the second time, he scolds the child secretly, because if the reprimand and openness recurs, it leads to him being rude and it makes it easy for him to hear the blame for riding ugly.

Rifai respects the attributes of femininity in girls, which is the one that is exclusive to her rather than the man, and that she adorns with, which is an attribute of modesty, fear and apprehension.

### **4- In the stages of education and its objectives:**

#### **Rifai divides education into three stages:**

##### **A - Primary or elementary stage:**

It is a general stage in which the children of the poor and the rich participate, both boys and girls, and they study the Noble Qur'an, the principles of religion, reading, writing, arithmetic, principles of geometry and grammar. Rifai believes that if the artist learns and passes this stage successfully, he will be more capable and complete in his production. The teacher advises at this stage to take the shortest path in educating the boys so that they do not waste a long time, and they are in need of people to learn a profession from which they can earn.

### **B- High School:**

In it, students study all kinds of mathematical sciences, geography, history, logic, nature, chemistry, royal administration, and the arts of agriculture. composition, lectures, and some foreign languages. He believes that the government desires the people for this education, which would civilize the masses of the nation. The education of professions of all kinds shall be after completion of secondary education.

### **C - global stage:**

In higher education, scholars specialize and delve into a specific science, such as medicine, jurisprudence, geography, astronomy, and history. He believes that the number of higher education students should be limited. And it is not permissible to belong to it except for the owner of wealth and the left. So that it does not harm his devotion to the higher sciences in the Kingdom.

While Rifai sees the spread of primary education, we find him limiting and narrowing higher education. This may be correct, but what

we take for granted is that the criterion for this determination was the economic position, not the mental ability and willingness of the teachers.

5- On the relationship between the teacher and the student:

He sees that the relationship between the teacher and the student is based on love and sincerity, and Rifai says that the student calls for his teacher whenever he begins to read a lesson and repeat it or read it. And when he finished the lesson, he called for his teacher as well, as the teacher calls for the student. He insists that the teacher respects his students and guides them in the course of his sons. And to be passionate and sympathetic to them, patient with their estrangement and bad manners. The Qur'an teachers denounce the beating of their young students, as this is a departure from the Shariah limit. However, it allows the father to discipline him by hitting him. Teachers are advised to encourage children to learn, to accompany them with kindness and gentleness, and to allow them to play at times, and it will be beautiful and not tiring for them, so that they can rest from the troubles of the lesson.

And if this is the attitude of the teacher towards the learners. Rifai asks the educated to be polite with God and with the educators, humility and belief in them, and he believes that the educated should obey the teachers, listen to their words, and follow their advice.

6- In teaching methods:

A - That the learner begin with the most important, and consider that he should take science from its teachers, and beware of benefiting from books except in the science of hadith.

b - The student should not move from one knowledge to another until he judges it.

C - The benefit of argument and debate is stronger than the benefit of repetition.

D - Dividing the lesson into sections so that it is easy to memorize.

It is reported that after the inspection tours that he made, he found that the books in the students' hands were not valid, so he wrote new books, which some see as the first step towards the renaissance of textbooks in our educational history. France .

### **7- In developing Al-Azhar:**

Ibn al-Azhar was righteous in the institute in which he graduated, so he called for the introduction of modern sciences in it, saying that if the choice of Azhari scholars clung to modern sciences, they would have won the degree of perfection. And they joined the ranks of the oldest male stallions....and everyone who walked the path arrived. He says, "The course of behavior on the path of guidance and injury is dependent on the guardianship of this gang (meaning the sheikhs and students of Al-Azhar). We should add to what it is obligated to spread the honorable Sunnah and raise the flags of the noble Sharia, the knowledge of all



other civil human sciences, which have an entrance in the introduction of patriotism, from All that is praiseworthy for learning and teaching by the scholars of the Muhammadiyah nation, is one of the important matters”.

Rifai was keen to quote from the foreign schools in Egypt and abroad what he found to be applicable in the Egyptian schools, and he wrote a lot in the Kindergarten Schools about the news and activities of foreign schools.

#### **8- In women's education:**

Rifai saw that the woman is one of the most beautiful creations of God Almighty, and she is the companion of the man in creation, the one who helps him in managing his affairs, the guardian of his children, the watchful for taking care of their affairs, and the one who wipes with her hand their worries and pains, but she is distinguished from him by a tame and nicer body. It does not qualify her to share hard labor. And the structure of her body on tenderness and softness necessitates that she is gentler than a man, of course, and the thinnest footnote. If she deviated from that, her deviation was caused by the conditions of education and the environment.

In the opinion of Dr. Ahmed Badawy, Rifai was probably the first to call for the liberation of women from the bondage of ignorance in the modern era, and he supports his opinion by being guided by the book of Al-Tahtawi (The Trusted Guide), where he calls for the girl to obtain her share of knowledge, as the boy obtains for various things:

**First:** Education has a strong impact on the happiness of the marital home and good cohabitation with husbands. Learning creates proportion and homogeneity between the spouses, and makes the woman worthy of the man's participation in speaking and the exchange of opinion, and keeps her away from the absurdity of the mind and the recklessness that results from cohabiting with an ignorant woman with a woman like her. A woman has knowledge and knowledge, and her excellent culture is more beautiful than the qualities of perfection, and is more valuable to a man than beauty.

**Second:** A girl's etiquette and acquaintances greatly affect the morals of her children. If a young daughter sees her mother going to read books, control the affairs of the house, and engage in raising her children, she would like to imitate her in that, unlike if she saw her coming to her adornment and make-up, and wasting her time in jesting. And visits that are useless, as the girl grows up as a waste of her time, refusing to go to her house.

**Third:** The educated woman prepares the way for work. So she does the work that men do according to her strength and energy, if the situation prompts her to do so. This would distract her from unemployment. If her hand is empty of work, her tongue is occupied with falsehoods and her heart with desires. Work protects women from what is not appropriate. And bring her close to the women, for the woman who has no work spends her time in the conversation of her neighbours. And what they eat and drink, and wear, and furnish, and what they have and what they have.... Thus.

**Fourth:** Experience has ruled in many countries that the benefit of educating a girl is greater than its harm, and indeed that there is absolutely no harm in it.

**Fifthly:** He narrated in the books of hadiths many narrations about women, and in the time of the Messenger of God there were women who taught reading and writing to women, and among his wives - may God's prayers and peace be upon him - were those who read and wrote, such as Hafsa bint Omar. Aisha bint Abi Bakr - may God be pleased with them both - and other women of all ages.

It is mentioned that the Committee for Organizing Education in 1836 AD proposed working for girls' education in Egypt, and Rifai was one of the members of this committee, but the proposal was not implemented, because the society, its circumstances and mentality did not allow at that time to educate girls as the committee suggested, and it was sufficient to establish a school for midwives and midwives. Rifai did not remain silent about his opinion, so he defended him as a writer, speaker and official, demanding that girls learn to read, write and calculate, and what is appropriate for girls to learn from crafts such as sewing and embroidery.

This is how Rifai Bey Rafe' al-Tahtawi thought about education and its future. He believed in education, teaching and teachers, to the extent that he wrote in the book "The Trusted Guide" ..... "The best people who walk on earth are teachers."