

Transformation of Islamic Education: Journey of Islamic Education from Prophet to Umayyad and Abbasid

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Abstract: *This research examines the transformation of Islamic education from the time of the Prophet Muhammad to the Umayyad and Abbasid caliphs. This study explores the changes and developments in the system, curriculum, and methodology of Islamic education in that historical period. This study uses a qualitative type with a library research approach, analyzing primary and secondary sources, including Islamic texts, historical records, and scientific works. Data collection techniques were carried out through literature searches using online databases. Data analysis in this study was carried out by reading and understanding the contents of the relevant literature. The transformation of Islamic education from the time of the Prophet to the Umayyad and Abbasid Caliphates represented significant changes in educational approaches, curricula, and facilities. This development reflects the high appreciation of science, the dissemination of knowledge through bookstores and literary salons, as well as the critical role of the clergy as educators and intellectual leaders in Islamic society.*

Keywords: Educational Transformation, Educational Journey, Islamic Education, History of Islamic Education.

Introduction

The spread of Islam to the world is closely related to Islamic religious education. This statement is historically seen in the space of Islam across the globe. As a vehicle for the spread of Islam, there are at least three perspectives on Islamic education (Ikhwan, 2021b). *First*, Islamic education is understood and developed based on the basic teachings and values of the Al-Quran and As-Sunnah, or Islamic education, whose educational theory is from sources- the primary source of Islam (Qurṭubī & Bewley, 2003). *Second*, Islamic education or Islamic religious education teaches about Islam or its teachings and values so that it becomes a guideline for a person's life and attitude (Reetz, 2010).

From this understanding, Islamic education can take the form of 1) A practice by individuals or institutions to help individuals or groups develop Islamic teachings and values. 2) everyone who has or has influence in growing Islamic teachings and values in one institution. Third, Islamic education is the process and practice of organising Islamic education, or education that takes place and develops in the historical reality of Islamic society. In this sense, Islamic education in historical fact contains two possibilities. This means that Islamic education can actually be appropriate and/or have gaps in relation to Islamic ideals.

Education is a field that continues to be a topic of discussion in discussion forums and various studies, both in terms of history and its development to date. This is very reasonable, considering that education is the primary key to improving the quality of human life in all aspects. (Bali, M. M. E. I., & Holilah, 2021). However, this cannot be separated from the history of Islamic education, which brings the history of education, especially Islamic education (Ridwan & Ikhwan, 2021).

History certainly has a long development, from the past or classical to the present or modern times. The classical period is the beginning of the history of Islamic civilisation. According to Syalabi, the history of Islamic culture began with the sending of the Prophet Muhammad sallallaahu 'alaihi wasallam as an apostle. Of course, this was marked by the revelation of the first time, precisely on the 17th of Ramadan, 610 AD. From this history, it can be said that the early history of Islamic civilisation began, namely during the Prophet's period in Mecca (Ismail, 2017).

As a historical reality, Islamic education is described as a dynamic that reveals various changes resulting from adjustments to the sociological background of Muslim society. Since its birth (the time of Rasulullah Saw), Islamic education has undergone various changes and developments, starting from the organising institutions, curriculum (learning materials), methods, and evaluation procedures. This illustrates how the Muslim community pays excellent attention to realising an ideal educational model, even though it is sometimes filled with nuances of sectarianism and/or political interests (Ikhwan et al., 2019);(Rahman et al., 2020);(Anwar, 2022).

The transformation of Islamic religious education refers to changes and developments in systems, methods and approaches in Islamic religious education from time to time. Some crucial points in the transformation of Islamic religious education include The Early Period

of Islam: In the early days of Islam, religious instruction was more focused on direct teaching from the Prophet Muhammad to his companions. Education is carried out through the oral transmission of the Qur'an, Hadith, and religious values. Education in this context mainly focuses on character building and a basic understanding of religion.

The development of Islamic education can be seen from the development of Islamic educational thought, materials, methods, types and educational institutions that have appeared both at the beginning of classical Islamic education and the present. This is because people are aware that education is a priceless asset.

Method

In this study, the type of method used is a literature study. The approach used in this literature study is a descriptive-analytical approach, in which researchers collect and analyze data from written sources relevant to the research topic. The data used in this study are secondary, namely existing data obtained from previously published sources. Data sources include scientific journals, books, and electronic information sources like online databases.

Data collection techniques were done through literature searches using online databases. Relevant data were then identified, selected, and accessed for later analysis. Data analysis in this study was carried out by reading and understanding the contents of the relevant literature. The researcher keeps research notes to record essential findings and identify patterns or themes that emerge in the literature that has been reviewed. Using the literature study method, this research relies on analysing existing secondary data to gain a deeper understanding of the research topic under study (Ikhwan, 2021a).

Result and Discussion

Concept of Classical Islamic Education

The concept of this classic period provides an opportunity to question: when and for how long. Is it in the Muslim world or Western writers? This is because Western writers identified the 7th to 12/13th centuries AD as the dark ages (Lapidus, 2014), while Muslim writers identified it as the golden age (*al-Bashar al-dzahabi*). To get clarity on time limits, Harun Nasution classifies Islamic history into three periods: The classical period starts from 650 to 1250 AD, from the birth of Islam to

the destruction of Baghdad (b) the middle period from 1250 to 1800 AD, from Baghdad was destroyed until the emergence of new ideas. Renewal in Egypt and (c) the modern period, from 1800 AD to the present.

In the classical era, Islamic educationists used the term "*al-maddah*" to refer to the concept of curriculum. At that time, the curriculum was often interpreted as subjects to be taught to students or students at a certain level. Religious studies played a central role in the curriculum of formal educational institutions, with issues such as Hadith, interpretation, fiqh, and *da'wah* rhetoric considered important in classical Islamic education) (Muhammedi, 2016).

The classical Islamic education mentioned here is different from modern education. In contemporary education, as in aspects of the national education curriculum in Indonesia, the curriculum is determined by the government with specific standards, which include several components, namely objectives, content, organisation, and strategy (Wiles, 2009). These definitions and elements are hard to find in works -classical Islamic educational literature. Therefore, in the context of this article, classical Islamic education and curriculum are understood as a collection of subjects taught in the process of classical Islamic education.

Islamic Education at the time of the Prophet and Khulafa Al-Rasyidin

At the time of Rasulullah SAW., Islamic education was carried out to strengthen the principles of Islamic teachings. In Mecca during the Prophet's time, education focused more on the foundation of aqidah to strengthen faith and belief in Allah's oneness amidst idol worship and efforts to change the Quraysh infidel traditions. Nata described that the teaching material of the Prophet in Mecca included: Religious education, Education *aqliyah* and science, Moral and character education, physical education and health (Nata, 2022);(Anwar & Tobroni, 2023).

At the time of the Prophet in Mecca, Islamic religious education was focused on learning the Koran and al-Hadith, emphasising aqidah and Islamic religious principles. This is because, at that time, it was important to instil true belief in Allah as the One and Only God (monotheism) (Jumala, 2019). This belief needs to be firmly instilled in Muslims as resistance to the belief of polytheism in the Quraysh. Rasulullah taught and instilled this strong belief in the hearts of Muslims so that they could face great pressure and obstacles from the Quraysh. By strengthening monotheism in their beliefs, Muslims

succeeded in going through critical times involving threats, pressure, obstacles, distractions, and tremendous torture from the Quraysh infidels.

The tradition that developed at that time was an oral tradition, in which they received and memorised poems from their predecessors and teachers. At that time, the practice of writing and reading was still not well known. Only a few friends who could read and write, such as Umar bin Khattab, Ali bin Abi Talib, Usman bin Affan, Abu Ubaidah bin Jarrah, Talhah, Yazid bin Abu Sufyan, Abu Hudaifah bin Utbah, Abu Sufyan bin Harb, Muawiyah bin Abu Sufyan, and others.

However, most of the Prophet's companions were still unfamiliar with reading and writing skills and relied more on memorising and oral traditions. The Prophet used these two abilities optimally according to the potential possessed by his companions. For those with solid memorisation skills, the Prophet taught the Qur'an verses revealed to him to memorise and recite regularly. Meanwhile, for those who have the ability to read and write, the Prophet encouraged the writing of the verses of the Qur'an. Companions wrote poems of the Koran on palm leaves, animal skins, and other materials.

When the Prophet finished receiving the revelation, he recited the verse in its entirety in front of his companions. To then order his friends to memorise it as best as possible and collect the scribe to write it down and record the verse as best as possible. Then he arranged the arrangement of the Quran (Huda, 2016). During the time of the Prophet in Mecca, Islamic education focused on teaching the Qur'an, emphasising faith. The teaching method used is dictation and memorisation. The Prophet recited or dictated the verses of the Qur'an that were revealed to him, and the companions memorised the verses. Further, the scribes of the Prophet wrote the poetry of the Qur'an (Iskandar & Najmuddin, 2013).

After migrating to Medina, the Prophet built the Prophet's Mosque as a centre for Islamic education. The Prophet taught religion in one of the corners of the mosque called Suffah. However, it does not rule out the possibility that teaching is also done outside the mosque. The material of Islamic education in Madinah emphasises the social teachings of society, law, defence of peace, morals, and character as a continuation of the learning of monotheism taught in Mecca.

The method of Islamic education during the Prophet's time in Medina did not change. These methods include *Iqra'* (reading), *imla'* (writing), memorisation, and the most important is the exemplary

method which is the key to the success of the Prophet in spreading Islamic teachings. In addition, the question-and-answer method was also used when a dialogue occurred between the Prophet and his companions.

In Medina, Islamic education learning materials were expanded by adding reading and writing skills. Rasulullah once ordered the prisoners of war of Badr, the majority of whom came from the Quraysh tribe, to teach reading and writing skills to Muslims who did not yet have this ability. This action was carried out as ransom for their status as prisoners of war. This illustrates that during the time of the Prophet, education was carried out not only through teaching the Koran and Islamic principles. In this context, at the time of the Prophet, there were Islamic religious teachings and reading and writing lessons delivered by non-Muslim teachers (Chaeruddin, 2013).

When Daulât Islâmiyyah developed, and Muslims succeeded in conquering non-Arab territories under the leadership of Caliph Umar bin Khaththab, the number of followers of Islam became composed of Arabs and non-Arabs. This condition creates challenges for non-Arab Muslims in reading and understanding the Qur'an. Therefore, it is essential to provide knowledge of Arabic and all its aspects. Since then, Islamic education has involved learning Arabic parallel to learning the Qur'an (Nasution, 2018).

Al-Qur'an teaching teachers try to make various efforts to facilitate learning the Qur'an for non-Arabic Muslims. These efforts include the following: *First*, they develop a suitable method of reciting the Qur'an, which then results in the knowledge of recitation of the Qur'an (Supriyadi et al., 2019). *Second*, they researched various variations of how to read the Qur'an (*qirâ'at*), which developed at that time, intending to determine the correct reading by the writing contained in the manuscripts. This is what then gave birth to the science of *Qira'at* and produced *Qirâ'ât Sab'ah*. *Third*, they provide vowel signs (*syakal*) in the musaf of the Qur'an to make it easier for those who are just learning al-Qur'an. *Fourth*, they explain the Koran verses, which gave birth to the science of interpretation. Initially, the science of performance was based on the explanations they received from the Prophet but later developed into arrangement using reason and the rules of the Arabic language.

Therefore, the development of Islamic education from the time of the Prophet to Khulafa Al-Rasyidun experienced significant progress. One of the most striking changes is the rapid increase in learning Arabic, which aims to make it easier for people who have recently embraced Islam (non-Arabs) to read and understand the Qur'an.

Islamic Education During the Umayyad Dynasty

Education is currently done by *kuttâb*, who are in teachers' homes. In addition to teaching the Qur'an and the principles of Islamic teachings, reading and writing are presently taught (Akhtar & Rawat, 2018). Salabi stated: "Teaching writing and reading is done by teachers in their respective homes -each. They may have prepared a room in their house to receive students who want to learn to write and read. *Kuttâb*, most of these types are independent and separate from other classes to teach the Qur'an and the central teachings of Islam (Solichin, 2008).

From the explanation above, it can be concluded that at the beginning of the Islamic period, there were two types of *kuttâb*, namely *kuttâb*, which taught reading and writing, and *kuttâb*, which led the Qur'an and the principles of Islamic teachings. Salabi explained that there were two types of *kuttâb* for the following reasons: The teaching of reading and writing was carried out by the infidel dhimmi and prisoners of war of Badr who could not teach the Qur'an and Islamic education. Meanwhile, Muslims who already can read and write ignore teaching reading and writing.

At this time, the teachers have the right approach to teaching. When a child showed intelligence, the teacher would send him to a *kuttâb* which taught reading and writing. After learning to read and write, the child is sent to a *kuttâb* which teaches the Qur'an and the principles of Islamic teachings. Ibn Battuta cites that teachers teach writing not using the Qur'an but poetry and other books. They didn't want to inscribe the verses of the Koran on the stones to protect their sanctity. After the children finished writing lessons, they went to a place to study the Qur'an (Suryadi, 2012).

Ibn Khaldun explained that special rules for teaching writing in the East exist. Writing lessons have their teacher. Teachers inscribed on the stones as examples for their students. Therefore, it can be concluded that in the early days of Islam, there were *kuttâbs* that focused on learning to read and write. However, according to Salabi, *kuttâb*, specifically teaching the Qur'an, appeared at the end of the first century Hijriyyah and the beginning of the second century. Although at that time, this type of *kuttâb* was not widely known.

Islamic Education During the Abbasid Dynasty

During the Abbasid dynasty, Islamic educational institutions began to be classified based on the age level of students. Some of the emerging educational institutions are as follows:

First, kuttāb: This educational institution is a continuation of the previous *kuttāb* but with material that was expanded according to the development of science at that time. The *kuttāb* educational institution is a development of the last *kuttāb* institution. At that time, the *kuttāb* institution continued to develop along with the progress of science. The learning material taught in *kuttāb* has also experienced expansion and adjustment to the times.

The *kuttāb* institute at that time did not only focus on essential learning such as reading, writing, and memorising the Qur'an. However, this institution also provides broader teaching in various fields of science. Learning materials taught in *kuttāb* cover scientific disciplines such as religious science, Arabic, mathematics, science, history, and different other areas considered relevant and essential for the development of science at that time. Expansion of learning material in *kuttāb* This reflects a response to the needs and demands of an increasingly complex era. This institution seeks to provide comprehensive education and prepare young people to face changes and challenges in various aspects of life (Junaedi et al., 2023).

With the expansion of learning materials in *kuttāb*, it is hoped that students can gain a deeper understanding and broader skills in various fields of science. This aims to prepare them to become educated, knowledgeable, and able to adapt to the times. Thus, the *kuttāb* educational institution at that time became a learning centre that not only taught aspects of religion or the Qur'an but also covered various fields of knowledge relevant to society's needs at that time (Rahayu et al., 2020).

Second, palace schools: This school was held in the royal palace, and the subject matter was similar to *kuttāb* but also covered the social and cultural sciences needed to continue education to the next level or for a career in the caliph government. Education at this palace was motivated by the idea that education must prepare students to carry out their duties when they become adults. Caliphs and other officials try to provide an environment that knows their children so that they can carry out these tasks. Famous teachers were invited and assigned to educate the children in the palace. The teaching approach at the palace differed from that at the *kuttāb*, where parents designed and planned lessons according to their goals. Teachers who taught at the palace were called *muaddib*, and they taught according to the intentions and wishes of the student's parents.

Third, mosque: Since the beginning of Islam, the mosque has functioned as a place of worship and as an educational institution, such as the suffah educational institution found around the Prophet's Mosque. During the Abbasid period, especially during the reign of Harun al-Rasyid, the mosque developed as an educational institution with more diverse teaching models and materials. Mosques are considered a place of worship and are used for education. The famous mosque at that time was Masjid al-Mansur, and several other mosques that became knowledge centres for Muslims worldwide. The development of the mosque as an educational institution is becoming more critical in line with the progress of the Muslim community, which demands the use of the mosque in a more complex manner. Currently, there are two types of mosques: Jami' mosques, which are used for Friday prayers, and ordinary mosques (Islam, 2017). In Baghdad alone, there were six Jami' mosques and hundreds of normal mosques in the eleventh century. Jami' and ordinary mosques function as places of worship and education with *halaqah-halaqah*, *majlis-majlis*, and *zawiyah*.

Fourth, masjid khan: The Khan Mosque is a mosque equipped with dormitories in the vicinity that are allocated for those seeking knowledge from various cities. The development of the Khan Mosque was rapid in the 10th century. One example is Badr bin Hasanawaih al-Kurdi, a governor who built around 3,000 Khan mosques in the jurisdiction of Adud al-Daulah. Scholars such as Abu Ishak, who teaches at the Nizhamiyah Madrasah in Baghdad (Mahmudah, 2021), are also active in the Khan mosque, with around ten to twenty students learning from them. Another example is a khan built by a merchant named Di'lij bin Ahmad in Suwaiqat Ghalib near the grave of Suraij, a famous jurist. This Khan was then given as a waqaf for the followers of Syafi'i in the 5th century.

Fifth, bookstores: A high appreciation for knowledge led to establishing bookstores, book copiers, and book distributors in major Islamic cities such as Baghdad, Cordova, Cairo, and Damascus. The merchants who own these bookstores are not only trading books for financial gain, but they are also poets who are intelligent and enthusiastic about science. They choose and buy quality books to trade simultaneously for their reading and learning needs. These bookstores are often visited by scientists, poets, and seekers of knowledge, who then have discussions and questions and answers about various fields of science that are developing at that time.

Sixth, salon-salon sastra: Literary salons that developed around knowledgeable caliphs became meeting places for learning and

exchanging ideas about literature and science. This literary majlis or salon began to appear at the time of Caliph al-Rasyidin as a means to discuss and solve people's problems. Initially, the place for this discussion was inside the mosque. However, during the time of the Umayyad Caliph, the site for this literary majlis/salon was moved to the palace. The caliphs invited those deemed competent to the court for discussion and deliberation. At the time of the Abbasid Caliph, literary salons were held as prestigious and festive events, often used as a competitive arena for scholars to show their abilities so that they were increasingly famous.

Seventh, houses of scholars: The houses of the scholars have always been centres of Islamic education learning because many students come from far away to gain knowledge from prominent teachers (Algeriani & Mohadi, 2017). These scholars give lessons in their homes for specific reasons, for example, because they cannot impart their knowledge in the mosque. Meanwhile, the claimants of expertise are very interested and strongly desire to gain the knowledge these scholars possess. Some examples of scholars who use their homes as teaching places are al-Ghazali, who did not teach at the *Nizhamiyah Madrasah* because he chose to live as a Sufi, so he gave teachings at his home. Ali Ibn Muhammad al-Fashihi also taught at his home after being fired from the *Nizhamiyah Madrasah* because he was accused of being a Shia. Their popularity and knowledge still attract many students who study at their homes (Akhtar & Rawat, 2018).

In conclusion, during the Abbasid dynasty, various Islamic educational institutions were classified according to the age level of the students. Among them is the *Kuttâb*, which experienced material development; the palace schools, which provided social and cultural education in addition to the *Kuttâb* material; the mosque, which became the centre of Suffah education and developed into a diverse teaching place; the Khan mosque, which was equipped with a dormitory for those seeking knowledge, shops -bookstores as a centre for the circulation and learning of knowledge, literary salons around the caliphs that became intellectual meeting places, as well as scholars' houses that became learning centres for students who came from various locations. All these educational institutions played an essential role in the development of knowledge and the spread of knowledge in the Muslim community at that time (Mahroes, 2015).

According to Makdisi, Madrasa has three stages of development: the mosque stage, the Khan mosque stage, and the madrasa stage. At the mosque stage, the mosque functions as a place of worship and an

educational institution. In Baghdad, there are thousands of such mosques. The second stage is the Khan mosque, where students live in hostels around the mosque. The third stage is the madrasah, which combines education in the mosque and the Khan mosque. Madrasas consist of study rooms, dormitories, and mosques. Prime Minister Nizham al-Muluk is known as the founder and developer of a complete madrasa (Ifendi, 2020).

The emergence of madrasas was caused by increased students' interest in learning, so mosques were no longer sufficient. In addition, learning activities at the mosque make it crowded and disturb people who worship. Therefore, education was transferred to madrasas. This change occurred directly without going through the Khan mosque stage. According to Salabi, a modified mosque with study rooms and dormitories for students is called a madrasah (Intan, 2018).

Several theories explain the motives for the emergence of madrasas historically and sociologically. These motives include spreading Sunni teachings to counter Shiite teachings, producing Sunni teachers, and forming groups of Sunni workers who play a role in government. The establishment of madrasas also has an economic motivation to provide government personnel and political goals, namely sectarian education and political indoctrination (Muqoyyidin, 2016).

The pattern of education during the Abbasid period was divided into four, namely *madrasasal-fuqahâ wa al-muhadditsîn* (madrasah of jurisprudence and hadith experts), *madrasah al-sûfiyyah* (madrasah sufi), *madrasah al-falâsifah wa al-ulûm al-thabî'iyah* (madrasah philosophy and natural sciences), and *madrasah al-ushûliyyîn wa 'ilm al-kalâm* (Madrasah for ushul and kalam experts). Religious and political currents influence learning materials in madrasas. Hence, the learning methods tend to be doctrinal and closed, with little room for students to think freely and rationally. The methods commonly used in madrasas are lectures (*iqra'*) and dictates (*imla'*).

The Organisation of Classical Islamic Education Curriculum

In the classical period, the organisation of the curriculum in Islamic education was based on distinctive principles and values that were upheld in the Islamic scientific tradition according to the era; the classical Islamic education curriculum emphasised the development of understanding and practice of religious teachings. The classical Islamic education curriculum generally consists of several main fields of study. One of his main focuses is the Qur'an, which is considered the primary source and guide in the life of a Muslim. Students study reading,

memorising, and interpreting the Qur'an to gain a deep understanding of religious teachings. Education on Hadith, namely the sayings, deeds and agreements of the Prophet Muhammad, is also an essential part of the curriculum. Students study collections of hadiths and understand how these hadiths are applied in everyday life.

The development of Islamic education is always related to the socio-political context, culture, and community needs. In the early period of Islam, spreading belief and faith in Allah was important. The Messenger of Allah educated his people with the correct indoctrination and *aqidah*, especially in the oneness of Allah, bearing in mind that the people at that time had polytheistic tendencies and worshipped idols. The teaching of monotheism is necessary to strengthen the beliefs of Muslims as a community that has just emerged amidst strong beliefs at that time.

The Prophet also taught equality, rights and obligations among mankind. This teaching was important because, at that time, Arab society recognised a system of social stratification, differential treatment, privileges and privileges between the nobility, lower class and slaves. The principles of equality and equality function as an ideology of liberation for the weak from the domination of the aristocracy and rich merchants.

At that time, the focus of Islamic education was: 1) Muslim unity; 2) brotherhood at various levels, including brotherhood between humans, fellow citizens, and fellow Muslims; 3) equality of rights and obligations between the Muslim community and citizens; 4) equal treatment before the law; 5) deliberation and democracy. The principles of Islamic education are the primary basis for establishing and developing an advanced and civilised Muslim society. From the description above, it can be seen that the Prophet was intelligent and had futuristic sensitivity and insight in dealing with changing times. He offers a competitive, adaptive, and futuristic curriculum.

Developing an Islamic education curriculum is increasingly important when Muslims appear as a cosmopolitan society and control the world. Not only scientists and scholars but also rulers and Muslim society as a whole showed an interest in Islamic education and the advancement of science. Scholars and intellectuals carry out in-depth research, discoveries, and intensive teaching in various fields of science. The palace rulers showed their concern for science by establishing complete educational facilities. Meanwhile, the Muslim community as a whole shows high enthusiasm and passion in seeking knowledge.

This condition has led to spectacular scientific developments, both in the religious sciences and general sciences, through intensive teaching and studies in various scientific fields. This made Muslims a world community that was unmatched by other communities or nations at that time. Thus, it can be concluded that the organisation of the Islamic education curriculum constantly adapts to social, political and cultural needs. Rasulullah has a futuristic vision in designing a competitive and adaptive curriculum to face the challenges of the times. Then, with the emergence of a cosmopolitan Muslim society that acts as a world leader, the importance of Islamic education is increasing. Scholars, rulers, and Muslim society as a whole paid great attention to education and the advancement of science. This resulted in extraordinary scientific developments and made Muslims a superior community at that time.

Conclusion

Islamic Religious Education significantly transformed from the Prophet's time to the Umayyad and Abbasid Caliphates. During the early days of Islam, education focused on instilling belief and faith in Allah, teaching monotheism, and improving reading and writing skills. Rasulullah SAW was important in developing a curriculum emphasising unity, brotherhood, equality, social, economic, cultural, and defence and security aspects. Furthermore, Islamic education was rapidly developed during the Umayyad and Abbasid Caliphates. Bookstores, book copiers, and book distributors are important places to expand knowledge access. The bookshop owner merchants traded books and became passionate poets in science. These bookstores became a place for discussion and exchange of ideas for scientists, poets, and seekers of knowledge.

In addition, literary salons also became essential places for meetings and discussions on literature and science. The caliphs invited scholars and scholars to the palace for discussions and deliberations. These salons became a competition arena for scholars to show their abilities and increase their popularity and knowledge. Overall, the transformation of Islamic education from the time of the Prophet to the Umayyad and Abbasid Caliphates reflects a significant change in the approach, curriculum, and educational facilities. This development reflects a high appreciation for knowledge, the dissemination of knowledge through bookstores and literary salons, and the critical role of scholars as educators and intellectual leaders in Islamic society.

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