
THE HISTORY OF ISLAMIC EDUCATION IN EGYPT

SEJARAH PENDIDIKAN ISLAM DI MESIR

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Abstract

Islamic education is a very important treasure to explore its ins and outs. The peak of the glory of Islam can be seen from its ability to rule various countries on earth. Including the Egyptian state that was once ruled by the Fathimid Daula. The victory of Islam in Egypt became something pautu to be proud of, because it has become a mecca of knowledge for other countries. Efforts to trace the history of Islamic education can stimulate the condition of Islamic education. The fall of Islam in Egypt became one of the factors driving Islamic scholars to act. Therefore, this paper will describe the history of Islamic education in Egypt. This paper is compiled in accordance with the data obtained in the form of library materials (library research) using descriptive-historical methods. Based on the study in this paper, it was obtained the development of Islamic civilization in Egypt and the decline experienced by Muslims in Egypt to move the hearts of Islamic thinkers.

Keywords: history, Islamic education, Egypt

Abstrak

Pendidikan Islam menjadi suatu khazanah yang sangat penting untuk ditelusuri seluk beluknya. Puncak kejayaan agama Islam dapat dilihat dari kemampuannya dalam memerintah berbagai negara di muka bumi. Termasuk negara Mesir yang pernah diperintah oleh Fathimiyah Daula. Kemenangan Islam di Mesir menjadi sesuatu yang pautu untuk dibanggakan, sebab telah menjadi kiblat pengetahuan bagi negara-negara lainnya. Upaya untuk menelusuri sejarah pendidikan Islam dapat menstimulasi kondisi pendidikan Islam. Jatuhnya Islam di Mesir menjadi salah satu faktor pendorong para cendekiawan Islam untuk bertindak. Maka dari itu, tulisan ini akan mendeskripsikan mengenai sejarah pendidikan Islam di Mesir. Tulisan ini disusun sesuai dengan data-data yang diperoleh berupa bahan pustaka (library research) dengan menggunakan metode deskriptif-historis. Berdasarkan kajian pada tulisan ini, diperoleh perkembangan peradaban Islam di Mesir serta kemerosotan yang dialami umat Islam di Mesir hingga menggerakkan hati para pemikir Islam.

Kata Kunci: sejarah, pendidikan Islam, Mesir

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INTRODUCTION

Islam has attained its pinnacle of glory, which is distinguished by its ability to rule over nearly every country on the planet. Including when Egypt was ruled by the Fathimiyah Daula, whose territory extended to North Africa, Sicily, and Syria. The development of science in the days of the Fathimiyah Daula was very rapid and even famous throughout the world.

When colonialism extended throughout the Islamic countries under their power, this victory became a setback. Also because the Fathimiyah Daulah was unable to fight the crusade in Egypt, it was replaced by the Ayyubid Daulah, led by Saladin, who was known to be famous on the battlefield (Sunanto, 2003: 154). Saladin retained the Fathimiyah dynasty's scientific institutions, but shifted his theological focus from Shia to Sunni (Hitti, 1970: 283).

The Mamalik dynasty conquered Egypt, yet Egypt's reputation as a center of scientific growth endures. Until the Burji Mamluks came to power, they despised knowledge and lived a life of luxury and excess. The Mamalik Empire came to an end when it was defeated by the Ottoman army. In 1798, Britain and Lebanon defeated the Ottoman Empire in World War I. As a result, the collapse of Islam in Egypt began there.

Egypt evolved from Ottoman authority and an Islamist society into a secular state in the 19th and 20th centuries. The beginning of this evolution was the reform of the government. This liberal elite was eventually overthrown and replaced by a generation of Arab nationalists who formed the military and socialist regime that has ruled Egypt to this day because they were unable to overcome several government dilemmas caused by foreign influences, which were marked by disputes between nationalist groups and Islamic political orientations.

A broad reform of Egypt's government and society aided the aggressive military administration. Muhammad Ali, Egypt's governor from 1805 to 1848, did not lead properly and instead consolidated his position as an independent and dictatorial ruler. With the support of military instructors from Italy and France, Muhammad Ali organized a new army, which was initially recruited from the peasant army. He created a new tax system by employing tax collectors with a set salary. The Mamluk family was annihilated, as were all other political forces. The ulama's power has also dwindled since agricultural tax rights and waqf have been abolished. The ulama' and Sufis lost their financial status.

The village's economic system was shattered by the new economic system. The local collectivity system was supplanted by government control and a private ownership arrangement. This abolition resulted in peasant disempowerment and fugitive status, as well as a succession of peasant revolts in Egypt between 1798 and 1812, in the 1820s, from 1846 to 1854, and from 1863 to 1865. The preachers, known as wali (wilaya) or Mahdi supporters, instill Sufi beliefs and eschatological hopes among the peasants. Several old associations were also disbanded, and state and individualist control supplanted portions of pre-nineteenth-century Egyptian society's corporate structures. While religious power must be split between the Sufi sheik and the Al-Azhar sheik, the appointment of a Sufi sheik weakens the ulama's position.

The succeeding regime was successful in turning these two parts of Islam into foes and in deepening the gap between ulama' (Islamic law graduates) and Sufism. Efforts to

manage Sufis became the responsibility of a government ministry between 1903 and 1905. Both the ulama and the Sufis are, in general, under government supervision.

Egypt became a cotton exporter as a result of Muhammad Ali's reforms, and the country became reliant on income from the international market (Ansary, 2009: 243). Egypt, on the other hand, became a British clothing importer. Egypt is in debt to various European banks and governments for importing luxury items, armaments, industrial machinery, and heavy equipment for the development of the railway network and the Suez Canal excavation. Egypt's financial dependence led to bankruptcy, as well as the ineffectiveness of foreign management administrative help. Colonial rule was foreshadowed by this administrative aid. Britain managed the Egyptian economy well from 1882 until the First World War, although this strategy was entirely for the advantage of the colonial administration. Britain enhanced agricultural output by building a rail network and irrigation systems.

The British government's authority to employ force, inequalities in many economic policies, the firing of Egyptian officials who were replaced by British officials, the neglect of education, and the exploitation of Egypt to expand the British empire in Sudan were all targets of growing enmity. Egypt's feudal and academic elites continued its resistance under British rule. The identity of this elite was expressed through two ideologies: Islamic modernity and Egyptian nationalism. The Egyptian intellectual group, like the Ottoman intelligence group, first espoused a modernist conception of Islam before moving on to a secular conception of an autonomous Egyptian society.

The fall of Muslims in Egypt, and even around the world, prompted Islamic scholars to act. In Egypt, Islamic scholars such as Jamaluddin al-Afgani, Muhammad Abduh, and Rasyid Rida began to consider ways to address the different issues that had arisen, one of which was to implement Muslim reforms. An important study in this paper will focus on the resurrection of Muslims in carrying out reforms.

Formulation of the problem: (1) What was the image of Islam in Egypt during the Middle Ages?; (2) Who are the reformers in Egypt, and what is the current state of Islamic modernization?; (3) What are the forces that help and hinder Egypt's modern Islamic world?

METHODS

This paper was compiled according to the data obtained in the form of library research both from books and from journals using a descriptive-historical method that focuses on 3 things, namely: the description of Islam in Egypt in the classical period, reformers and the form of modernization of Islam in Egypt, as well as the supporting and inhibiting factors of the modern Islamic world in Egypt.

RESULTS AND DISCUSSION

Islam in Egypt in the Classical Period

The Fatimid Dynasty's Reign

Following the Prophet's death, the Islamic world began to fracture. This is based on the dispute over who will succeed the Prophet as the next leader. Various factions or camps sprang up as a result of the separation. The Fatimids were one of them, and they

not only despised the Abbasids but also claimed the right to rule over the entire Islamic kingdom.

Ubaidillah Al Mahdi, who was accepted as the Imam of Al Mahdi in 910 AD, was the first caliph in the Fathimiyah. The Fathimiyah's first mission was to dispel the Muslim ummah's idea that they were descended from Fatima, the Prophet's daughter, and Ali Bin Abi Talib's wife. The Fatimids conquered Egypt and established Cairo as a new capital city (Sunanto, 2003: 142-143). The city of Cairo has founded on the 17th of Sha'ban 358 H/969 AD by Jawhar Al-Siqili, a Shi'a warlord from the Fathmiah dynasty (Yatim, 2008: 281). North Africa, Sicily, and Syria were all part of the Fatima dynasty's domain. After completing the city of Cairo, including her palace, Al-Siqili built the Al-Azhar mosque on the 17th of Ramadan 359 H. (970 AD). The name Al-Azhar is derived from the nickname Fathimiah, the Prophet Muhammad's daughter and the wife of 'Ali ibn Abi Talib (Hitti, 1970: 282). The Fathimiyah brought Shi'ite theology throughout Palestine, Syria, and the Hejaz when Al Azhar, which was initially merely a mosque, grew into a university (Ahmad, 1979: 109). The Fatimid period began with Al-Mu'izz, who instituted three primary policies: administrative reforms, economic development, and religious tolerance (Hitti, 1970: 282).

Science was becoming more widespread under the reign of Mustansir, the eighth caliph. There are 200,000 books in the state library. Egypt experienced a period of prosperity marked by brisk trade in all directions. Cairo has evolved into a global metropolis. Prosperity is a motivation for other countries around the world because of its intellectual character and spirit of tolerance. Churches were permitted to be built by both Christians and Jews. Some of them even rose to the position of governor (Sunanto, 2003: 145).

Imperial State of the Ayyubids

The Fathimiah dynasty began to encounter political unrest in the following time. Cairo, on the other hand, remains a significant and large city (Yatim, 2008: 283). The Fatimid dynasty was deposed by the Ayyubid dynasty, which was created by Salah Al-Din, a legendary Crusader and Islamic hero. He continued to support the Fathimiah dynasty's scientific institutes, but shifted his religious affiliation from Shia to Sunni (Hitti, 1970: 283).

Egypt's governing Sultan was Malikus Saleh Ayyubid. Malikus Salih Ayyubid died of sickness in 1249 AD. As a result, his consort, Sajaratud Dur, was given temporary rule (Sou'yb, 1978). His husband's son, Tauron Syah, was invited to seize the throne 80 days after Sajaratud Dur led. Tauron Shah, on the other hand, did not respect his stepmother and attempted to get rid of her. As a result, Sajaratud Dur enlisted the Mamluks' assistance, and a coup d'etat ensued, culminating in the assassination of Tauron Syah. Egypt's governing Sultan was Malikus Saleh Ayyubid. Malik Salih Ayyubid died of sickness in 1249 AD. As a result, his consort, Sajaratud Dur, was given a temporary rule. His husband's son, Tauron Syah, was invited to seize the throne 80 days after Sajaratud Dur led. Tauron Shah, on the other hand, did not respect his stepmother and attempted to get rid of her. As a result, Sajaratud Dur enlisted the Mamluks' assistance, and a coup d'etat ensued, culminating in the assassination of Tauron Syah. Sajaratud Dur stayed in control behind the scenes by accompanying her new husband (Ahmad, 1979: 180). The Mamluk

Daulah (Mamalik dynasty) Al-Bahriyah (1250-1383 AD) began with the reign of Izzuddin Aibak (Sunanto, 2003: 205).

The Mamalik Dynasty

Underneath the leadership of Babybars, this dynasty was able to preserve its seat of power from Mongol incursions and defeat the Mongol army at Ayn Jalut. As a result, Egypt was spared destruction (Yatim, 2008: 125). Although not the first sultan, Babybars (1260-1277 AD) can be said to be the true founder of this dynasty. At that time, Cairo became the only center of Islamic civilization that survived the Mongol attack. Babybars restored the city buildings, renovated Al-Azhar, and in 1261 AD invited the Abbasid descendants to continue his caliphate in Cairo. The city is getting uphill, many buildings were erected with beautiful architecture in its time, and the subsequent Mamalik dynasty. In the history of Islamic politics, the Mamluk dynasty introduced a new way. The sultan, or head of state, is chosen from among the best military officers, the most accomplished, and the most capable (Yatim, 2008: 284).

In terms of government, the Mamluk dynasty's triumph over the Mongols at 'Ayn Jalut inspired fresh optimism in the surrounding area, leading to requests for protection and declarations of loyalty to the dynasty, which resulted in the dynasty's territory expanding. In terms of trade, the Mamluk dynasty established trading links with France and Italy through expanding trade channels first established by the Fatimid dynasty in Egypt. Agricultural output has risen as well. The creation of transportation and communication networks between cities, both sea, and land, is critical to the success of this economic sector. In the sphere of science, Egypt became a haven for Baghdad scientists fleeing the Mongol invasion. Ibn Nafis, a distinguished doctor and a talented writer, was one of the great scientists of the Mamluk era. Abu Fida, a geographer and historian of the Mamluk era, was another scientist. Ibn Khaldun is a scientist who is comparable to Ibn Taimiyah. In articulating his opinions, Ibn Khaldun was primarily concerned with societal issues. Ibn Khaldun made an unmatched contribution to science (Sunanto, 2003: 209-219). Ibn Khaldun rose to the position of Supreme Court Chairman, which he maintained until his death in 1406 at the age of 74 (Raliby, 1963: 34).

The Sultan's outstanding personality and prestige, strong military unity, and stable, disturbance-free stability all vanished, and the Mamalik Dynasty began to crumble. Since the arrival of Circassian slaves known as the Mamluk Burji, who were for the first time under the direction of Qalawun, military unity has waned, particularly after the Mamluk Burji took authority. Many Burji Mamluk rulers had low morals and disliked science. The extravagance and extravagant habits of the rulers caused taxes to be raised. This resulted in people's morale declining and the country's economy was unstable. Since the determination of the Cape of Good Hope by Europe in 1498 AD, causing the Asia-Europe trade route through Egypt to decline in function (Hitti, 1970: 128). The introduction of protracted droughts and disease epidemics aggravates the situation.

The Ottoman Empire

The Ottoman Empire was one of the most powerful empires in the world. In a crucial battle outside the city of Cairo in 1517 AD, the Mamalik dynasty was defeated by Ottoman forces (Hitti, 1970: 128). Since then, the Ottoman empire has ruled Egypt's land.

Since then, Cairo has solely served as the Ottoman Empire's province capital (Yatim, 2008: 284). Even though it was once a part of the Ottoman Empire, Egypt has retained its political and cultural identity. Several local Mamluk military factions dominated Egypt during the Ottoman period. Egypt had bodies of ulema' and Sufi tariqats that had as much influence as most of the rest of the Ottoman Empire. During the 18th century, due to weak Ottoman control, competition between several Mamluk factions resulted in neglected irrigation, a decline in taxes and increased pastoralism and tribal autonomy. Egypt's ulema' and Sufi tariqats wielded as much power as the rest of the Ottoman Empire. Due to weak Ottoman administration in the 18th century, competition among Mamluk groups resulted in neglected irrigation, lower taxes, and expanded pastoralism and tribal autonomy. The decline of Ottoman power resulted in significant changes in Egypt's socioeconomic order. First, these conditions paved the way for Napoleon's invasion in 1798, then for British intervention, and finally for the appointment of Muhammad Ali as Egypt's administrator in 1805. Muhammad Ali had several international policies that he stuck to. He crushed the Wahhabi movement and consolidated Egypt's dominance over West Arabia and the Holy Cities of Mecca and Medina. He expanded Egypt's influence in Sudan and backed the Ottoman forces in the Greek independence conflicts. Muhammad Ali attacked Syria in 1831, putting the Ottoman empire in jeopardy (Lapidus, 2000: 102). During World War I (1914-1918), Britain ruled Egypt and Palestine, while France ruled Lebanon and Syria (Sou'yb, 1978: 315-317).

Egyptian Reformers and Islamic Modernization Forms.

The endeavour to adapt Islamic theological knowledge to current advances and technology is known as modernization or renewal of Islam. Thus, in Islam, renewal does not imply changing, diminishing, or adding to the text of the Qur'an and Hadith, but rather adjusting one's interpretation of both (Muttaqin, 2015: 26). The backwardness that Muslims from the West confronted led to the modernization of Islam. The Islamic world experienced tremendous scientific advancements in its early years. However, the Islamic world's splendor peaked in the 10th century, followed by a slump, and then plummeted for centuries (Rahman, 2017: 44).

Several figures and reformers in Egypt in the 19th century worked to reform Islamic education by (a) establishing a ministry of education and school education institutions; (b) sending Egyptian students to study in the West; (c) expanding access to education; (d) organizing the system and structure of educational institutions; (e) integrating the education curriculum; and (f) inventing new educational methods (Karo, 2020: 100). Several Islamic reformers in Egypt have undertaken the following reform efforts:

Muhammad Ali Pasha

Egypt's education modernization history is intertwined with the Islamic reform movement. However, historical awareness of Islamic rebirth dates back to Napoleon Bonaparte's trip to Egypt in 1798 AD. Muhammad Ali Pasha (1805-1848 AD) became aware of the backwardness and backwardness of Muslims in Egypt in comparison to the West as a result of the Napoleonic campaign.

Muhammad Ali was inspired by this to modernize Egypt in several domains, including the military (Ratnawati, 2018: 8). Muhammad Ali Pasha was an Egyptian reformer of Turkish heritage who was born in the Greek city of Kwal in 1765 and died in Egypt in 1849. He was born into an impoverished family. His parents worked as cigarette salespeople in the retail sector. Because of the financial constraints that they have, he is unable to attend school and is therefore not proficient in reading and writing (Rasid, 2013: 73).

Muhammad Ali Pasha is one of the reformers and pioneers of reform. According to Armando, the first reform was carried out in the military field, because with military strength he was able to maintain his power. However, progress in the military field will not be possible without the support of developing modern science and technology (Tambak, 2017: 130). To support the financing of the renewal of the armed forces, reforms in the economic field also receive serious attention, and modern science is also required for all of this.

The military sector, which covered disciplines related to the military sector, such as education, was one of the fields that became the focal point of its rejuvenation. Without the help of modern science, progress in this subject would not have been conceivable. For the first time in Egypt, Muhammad Ali Pasha established a ministry of education and science. He sent pupils to Europe, especially Paris, in addition to building schools. They were assigned the responsibility of translating European works into Arabic after they returned to Egypt, as well as teaching in Egyptian schools (Fauzi, 2017: 399). As a result, persons educated in the west are not the only ones who are familiar with fresh ideas from the west. Those who have never traveled abroad and do not speak a foreign language can also absorb new ideas and knowledge. As a result, persons educated in the west are not the only ones who are familiar with fresh ideas from the west. Those who have never traveled abroad and do not speak a foreign language can also absorb new ideas and knowledge (Arikarani, 2019: 92).

Rifa'ah Badawi at-Tahtawi

Tahtawi is the "founder" of the modernization of Egypt in the early period. In the renewal movement, Muhammad Ali Tahtawi played a significant role in the concrete realization of these great ideas. Tahtawi believes that if Muslims want to advance and be on par with Europe, they must master science and technology (Hanafi, 2016: 128). The most prominent at-Tahtawi reforms are that leaders must consult with scholars, sharia must be adapted to modern developments, Ulama must study philosophy and science, and education must be universal (Siregar, 2020: 271). The primary goal of education is to provide equal opportunity for men and women in the community. He believes that strengthening education should begin with equal learning opportunities for men and women, as women play a crucial role in education. Wives and housewives who are educated will be successful (Karo, 2020: 112). According to at-Tahtawi, the objective of education is not just to teach science, but also to build a feeling of self and patriotism (Habibi, 2018: 36).

Al Tahtawi's basic principle is that education should be divided into the following three parts. Basic education is the initial stage, in which children are taught the fundamental subjects of writing and reading, arithmetic, the Koran, religion, and

mathematics. Secondary education is the second level, which includes courses in literature, natural sciences, biology, foreign languages, and sciences and skills.

Higher education is the third stage, and its major goal is to prepare experts in diverse fields. In the teaching and learning process, Al-Tahtawi argues for the formation of love and affection between teachers and pupils, similar to a father and his child. Educators should be patient and compassionate when it comes to teaching and learning. Al-Tahtawi firmly condemns the use of violence, such as beatings, because it stunts pupils' development. Al-Tahtawi is particularly concerned about teaching methods that use a learning psychology approach, as evidenced by the above description (Fauzi, 2017: 339).

Jamaluddin al-Afghani

Afghani was a reformer known for his pan-Islamic beliefs (al-Jam'ah al-Islamiyah) and for his efforts to defend the Islamic world and free it from invaders (Khalilurrahman, 2012: 171). As a person who was educated in the teachings of Shia, he was well known as a Muslim philosopher. Al-Afghani tried to raise Muslim awareness of the threat of European domination and to oppose Muslim rulers who conspired with Christian intervention. He devoted his life to influencing rulers to modernize Islam. The main goal that Afghani wanted to achieve was to mobilize resistance against European powers. He desired the return of Islam's golden era the earlier. The struggle for independence, in Afghani's opinion, necessitates unity and power. Furthermore, Muslims must develop into a sophisticated scientific culture that is technologically skilled. The corrupt Muslim society needed to be reformed to restore Islam's golden age. Islamic reform is crucial, according to Al-Afghani, because it is the moral foundation for technical and scientific advances, as well as political cohesion and power.

In essence, he believes that Islam is well-suited to serve as the foundation for contemporary civilization. Islam is a religion of reason, and it allows people to utilize reason freely. He claims that the Qur'an must be understood rationally and that chances for reinterpretation (reinterpretation) by individuals in all eras must be made available. Al-Afghani argued that by emphasizing the rational interpretation of the Qur'an, Islam might become the foundation for a modern scientific society, just as it had been for medieval Muslim cultures based on religion (Lapidus, 2000: 110).

According to Munthoha et al., Afghani's pan-Islamism implied solidarity among all human beings in the international community. The spirit of battling colonialism by sticking to the principles of Islamic teachings as a stimulant is the theme of the battle that Afghani continues to spark at every opportunity (Nasbi, 2019: 74).

Nasution said that before at-Tahtawi's death, Jamaluddin al-Afghani came to Egypt with reform ideas. He firmly said that the door of ijihad is never closed and no one has the right to close it (Gunawan, 2019: 46). They must revert to the Qur'an and Sunnah to meet the problems of the era of Islamic academics. It is via ijihad that the core principles in these two sources must be given a new interpretation in light of present times. Al-Afghani sees Islam as a religion that is guided by reason, encourages active and responsible living, and is compatible with current science. He believes that Muslims' current mission is to modernize Islam and that believing in Islam is a prerequisite for modernity (Lapidus, 2000: 110).

Muhammad Abduh

Abduh was born in 1265 H/1849 AD to a well-educated family in a village in Egypt's Gharbiyyah province. Muhammad Abduh was a bright man, but he wasn't passionate about studying at first. Abduh developed a fondness for literature after studying with Sheikh Darwish. Abduh resumed his studies at al-Azar Egypt after finishing his studies with Darwish. Abduh met Jamaluddin al-Afghani throughout his studies, and he also studied with him. He was also the most devoted student (Fauzi, 2017: 395). For Abduh the main problem lies not in politics but religious attitudes: how, when Muslims adopt Western ways and Western values. Therefore, Abduh directed the reformulation of Islam, separating the essential from the non-essential, maintaining the fundamental aspects, and leaving the accidental aspects of the historical legacy of Islam. He defends the Qur'an and Hadith as divine guidance, but he claims that the mind is the most important factor in matters not covered by the Qur'an and Hadith (Lapidus, 2000: 111). Western orientalisks paid the most attention and debate to Muhammad Abduh, a reformer. This is since his ideas and Abduh's writings are apologetic in regards to issues such as politics, interpretation, monotheism, literature, and so on. Muhammad Abduh believes that development does not necessarily come through revolution or other comparable measures when it comes to modernization or renewal. However, it can also be accomplished by improving Muslims' way of thinking (Rahman, 2017: 44).

The renewal of Islamic education is a crucial problem that Muhammad Abduh must be concerned with throughout his life and work. Education, in his opinion, is quite vital, whereas science must be learned (Tambak, 2017: 132).

Modernizing Islamic education includes defining the aims, curriculum, and techniques of Islamic education, changing the Al-Azhar campus's educational system, and battling for the rights of women to obtain the same high-quality education as males. Muhammad Abduh has a tremendous desire to teach the younger generation of Muslims for them to be oriented to the present and future to attain the pinnacle of Islamic progress (Ratnawati, 2018: 18).

The necessity to free Muslim minds from the constraints of taqlid so that reason is not beholden to any authority is one of Muhammad Abduh's ideas for renewal. Purification, on the other hand, is a movement aimed at purifying Islamic doctrines. Third, reform within the scope of Islamic education by attempting to embrace modern sciences and providing non-rigid and static learning approaches (Khaerani, 2017; Khalil, 2014).

Rasyid Ridha

Sheikh Rasyid Rida was born in 1282 H/1865 AD in Qalmoun, Tharablis, Sham. He is a descendent of Sayyidina Husein bin Ali bin Abu Talib ra, a descendant of the descendants of the Prophet Muhammad. His family is well-known for its noble nature and for serving as a role model for mankind in terms of worship, knowledge, virtue, and self-preservation, as well as nobility in Allah's eyes. Rasyid Rida completed his studies and received the Alamiyah Diploma. Other students, particularly Egyptian pupils, were envious of Rashid Rida, who became Muhammad Abduh's favorite student (Fauzi, 2017: 396). Following Abduh's death, Rasyid Rida resumed the Islamic reform effort that he and his instructor had started. By continuing to print the Al-Manar magazine and the Qur'an interpretation of the same name, religious reform appears to have been accomplished.

Although traditional, Rasyid Rida's contribution to political system thought is becoming more full. This is due to their lack of command of the European language, which limits their thinking to the Western world (Fauzi, 2017: 397).

Rasyid Rida accomplished the following in order to carry out reform ideas: 1) To find pure Islam, one must return to the Qur'an and As-Sunnah; (2) Islamic teachings do not lead to static but dynamic; (3) Western civilization does not conflict with Islam, but is now derived from classical Islamic civilization; (4) Renewal also enters fiqh; (5) Rasyid Rida channeled his thoughts on renewal through the magazine he published called al-Manar. Students studying at al Azhar University read the magazine, which comes from all around the Islamic world. They return to their homeland after finishing their studies, carrying with them Rasyid Rida's thoughts of rejuvenation. As a result, the idea of rebirth spread throughout the Islamic world (Rasid, 2013: 107).

Rasyid Rida's basic notion is not dissimilar to that of his instructor, particularly at the outset of his renewal, which derives from a religious standpoint, the requirement for purity in Islamic teachings, both in terms of aqidah and in terms of practice. The Islamic ummah fled, according to Rasyid Rida, since they no longer adhered to the real teachings of Islam and their deeds diverged from the actual teachings of Islam. Aside from that, the causes that led to the fall of the Islamic ummah, such as fatalism's philosophy and incorrect tariqad or Sufism teachings, of which contributed to the Islamic ummah's backwardness and made it non-dynamic.

According to Rasyid Rida, science and technology do not clash with Islam, hence Muslims should understand modern Western civilization. This relates to Muhammad Abduh's (his teacher's) belief that science established in the West should be studied by Muslims for them to progress. He also claims that recovering modern Western knowledge involves reclaiming information that Muslims once possessed.

As a counterweight to Christian missionary schools, efforts are being undertaken in the realm of education, specifically the construction of Islamic schools with the primary goal of generating strong Muballig cadres. Under the name Madrasah al-Dakwah wa al-Irsyad, the school was founded in Cairo in 1892 (Fauzi, 2017: 400). Rida integrates the Western curriculum with the curriculum taught in traditional madrasas at this institution.

During 1900 and 1930, a central process characterized the changes carried out by Egyptian nationalist intellectuals. This has a favorable impact on the Egyptian region's nationalist outlook. The dramatic change in internal and regional situations in the years following the war created the groundwork for Egyptian influence in the years following the war. Egyptian territorial nationalism became the main nationalist viewpoint advocated by Egyptian intellectuals in the 1920s, as well as the fundamental inspiration for Egyptian political, institutional, and cultural life. After the 1919 Revolution, Egyptians influenced the development of many facets of Egyptian national life, including intellectual, economic, political, and linguistic advances, as well as the arts (Gershoni & Jankowski, 1986: 270).

Supporting and Dissuasive Factors in Egypt's Modern Islamic World

Thahir said that five factors led to the opening of the minds of Islamic leaders to make changes, namely: (a) the envoys who always read the realities of Western culture and kept in touch through translation; (b) the development of printing in the Islamic world, the spread of various classical varieties so that Muslims know the advanced culture

of the past; (c) education and teaching have made their generation have broad and correct knowledge; (d) many books have led the nation's children to master science; and (e) newspapers also play an important role in introducing Islamic concerns and principles into Islamic societies in the world (Afrizal, 2016: 8).

Suyoto, et al. discovered that three factors contributed to the emergence of modern thought: (a) the emergence of internal awareness of renewal as a result of the impact of Ibn Taimiyah's thoughts; (b) the birth of a new civilization from the West called the Renaissance (the golden age of the West) which gave rise to the central idea of modernization and rational-scientific thinking that gave birth to science and technology starting around the 16th century; and (c) the condition of Arab countries, such as Egypt and Turkey, which is very poor under the imperialism of European countries, especially France (Kalsum, 2014: 34). Nasution explained that the supporting factor in Egypt's modern Islamic world renewal was catching up with Muslims by reviving religious rational thought in the classical Islamic era with a strong emphasis on science and technology (Gunawan, 2019: 47-59). Radicalism is a barrier to the survival of modern Islamic civilization. Radicalism, with its features emphasizing violent actions in response to the various group phenomena, will have an impact on the difficulty of building Islamic civilization, but since Islamic civilization cannot be built with a hard attitude without making compromises on other parties, this will have an impact on the process (Syafaq, 2015: 473).

CONCLUSION

Based on the previous chapter's exposure to literature, it is concluded that the triumph of Islamic civilization in Egypt during the classical period was a triumph to be proud of because it became the mecca of knowledge in international countries. Starting with the Fathimiyah dynasty, the Ayyubid dynasty, the Mamalik dynasty, and the Ottoman dynasty, changes in the ruling dynasty did not affect the development of science in Egypt. Only when the Mamalik dynasty came to power, did the Burji Mamluks no longer like science and preferred luxury and extravagant lifestyles. The Mamalik Kingdom was defeated by the Ottoman army. In World War I, the Ottoman Empire was defeated by Britain and Lebanon, signaling the beginning of the decline of Islam in Egypt. The decline experienced by Muslims in Egypt and even around the world began to move Islamic thinkers. In Egypt itself, Islamic thinkers such as Muhammad Ali Pasha, Rifa'ah Badawi at-Tahtawi, Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Rida began to think about ways to overcome the various problems that occurred, one of which was by carrying out reforms among Muslims starting in the fields of military, politics, education, science, and technology as well as the purification movement.

Factors supporting Islamic renewal in Egypt include: (a) Muslim intellectuals being able to read the realities of Western culture; (b) the development of printing in the Islamic world allowing Muslims to learn about the advanced culture of the past; (c) education and teaching allowing Muslim scientists to have broad and correct knowledge; (d) books designed to allow the nation's children to master science; and (e) newspapers. The inhibiting factor for the existence of modern Islamic civilization is radicalism which emphasizes acts of violence in responding to the phenomenon of different groups.

The results of this work have an impact on government stakeholders who must always support the advancement of science. Furthermore, despite the need to free Muslims' minds from the shackles of taqlid so that reason is not subject to any authority, the Qur'an and Hadith are the primary sources.

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