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Educational Renewal During Muhammad Ali Period and Its Impact on The Al-Azhar Educational Institution

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Abstract

This article describes Muhammad Ali's educational endeavors since he came to power in 1805. Muhammad Ali built schools and brought in European teachers to teach, and he aimed to take advantage of scientific developments in European countries to create a modern Egypt. By conducting a literature study and a qualitative approach, we analyze the sources obtained and describe them historically using a qualitative approach. Muhammad Ali had strong ambitions to become the sole ruler of the Middle East and his descendants. For this reason, a strong army is needed for this ambition. A strong military cannot come without medicine, chemistry, physics, civil engineering, and language education. His efforts succeeded brilliantly after experiencing obstacles almost on par with all European countries. However, this effort is detrimental to Islamic Education and Al-Azhar by building schools that sometimes do not follow Islamic teachings and rule out Arabic as the language of the Koran. Even so, public Education did not continue and run as it should because Western countries stopped Muhammad Ali's ambition to build a modern state. After all, the interests of the West and Russia were disrupted.

Kata kunci:

Pendidikan Islam,
Al-Azhar;
Pembaharuan
Pendidikan;
Muhammad Ali,

Abstrak

Artikel ini menjelaskan upaya Muhammad Ali dalam Pendidikan sejak dia berkuasa pada tahun 1805. Muhammad Ali membangun sekolah dan mendatangkan guru-guru Eropa untuk mengajar, dan dia bertujuan untuk memanfaatkan perkembangan ilmu pengetahuan melalui negara-negara Eropa untuk menciptakan Mesir modern. Dengan melakukan studi literatur dan pendekatan kualitatif, kami menganalisis sumber-sumber yang diperoleh dan mendeskripsikannya dengan pendekatan kualitatif secara historikal. Muhammad Ali memiliki ambisi yang kuat untuk menjadi satu-satunya penguasa Timur Tengah beserta keturunannya. Untuk itu diperlukan pasukan yang kuat demi ambisi tersebut. Militer yang kuat tidak bisa datang begitu saja tanpa pendidikan dalam berbagai bidang seperti kedokteran, kimia, fisika, teknik sipil, dan bahasa. Usahanya berhasil gemilang setelah mengalami berbagai kendala yang hampir setara dengan semua negara Eropa. Namun upaya tersebut merugikan Pendidikan Islam dan Al-Azhar dengan dibangunnya sekolah-sekolah yang terkadang tidak sesuai dengan ajaran Islam dan mengesampingkan bahasa Arab sebagai bahasa Alquran. Meski begitu, pendidikan umum tidak berlanjut dan berjalan sebagaimana mestinya karena negara-negara Barat menghentikan ambisi Muhammad Ali untuk membangun negara modern disebabkan kemaslahatan Barat dan Rusia terganggu.

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INTRODUCTION

Most writers, the scientific community, and Muslims see that Muhammad Ali's brilliant success in reforming Education was a true enlightenment. Educational reforms have brought Egypt to overall progress and rooted it in the society's culture (Tignor, 1986). Muhammad Ali is the father of educational reform in Egypt who deserves praise and is an example for reformers who come next (Ali, 2023). Likewise, most previous writers only described the positive side of Muhammad Ali's reforms, which had succeeded in bringing Egypt on par with Western Education in a short time, without providing an overview of the background and motivation for Muhammad Ali's educational reforms which were then unsustainable and not yet able to bring Egypt on board the Western locomotive, even though these reforms came from the same source (Sayyid-Marsot, 1984a). *Therefore, this article aims to provide an overview of the background of the educational reform carried out by Muhammad Ali from a different perspective and dimension than the previous article. Glorious educational reform was achieved quickly and then suddenly disappeared without leaving much of a trace.*

This writing provides an overview of Muhammad Ali's modernization qualitatively with the aim of military development, but experts sent from the West have interfered with the education curriculum in Egypt by marginalizing Islamic religious Education and its institutions such as al-Azhar (Pollard, 2003). *Most of the existing writings do not yet provide a comprehensive picture of the impact of Muhammad Ali's educational reform on religious education and al-Azhar institutions Colonialism in Education has occurred, especially in Egypt, which has become a model in other Islamic worlds.* Muhammad Ali's educational reform was stopped because it conflicted with Western interests, which did not want military domination of regions in the Middle East (Hopkins & Saad, 2004; PAN, 2013). Meanwhile, Education at Al-Azhar University experienced a setback because Muhammad Ali Pasha had drained the waqf assets owned by this institution to construct and develop general Education, which supported military interests. Education becomes a spear aimed at the side of colonial countries where it destroys individuals and groups and falsifies and distorts history (Abir, 1977).

On the other hand, they also replace it with military occupation, which proved useless in various parts of the world (El Khachab, 2021). In writing this article, we have reviewed several books and articles, including those compiled by Dobrowolska, Agnieszka, and Khaled Fahmy. Muhammad 'Ali Pasha and His Sabil: A Guide to the Permanent Exhibition in the Sabil Muhammad 'Ali Pasha in al-Aqqadin, Cairo. This book discusses historical objects and manuscripts left by Muhammad Ali Pasha, which provide clues to the activities, politics, Education, and military he had done in Egypt during his reign. Another book that is also used as a primary source is a book compiled by Sayyid-Marsot, Afaf Lutfi (Sayyid-Marsot, 1984b). Egypt in the Reign of Muhammad Ali This book describes Muhammad Ali's policies in various dimensions, including education policies that support building a strong military to continue to rule and expand. Muhammad Ali carried out reforms in various fields of Education, including

engineering, medicine, chemistry, social sciences, and those related to the military, genetics, biology, and agriculture. Another primary source is a book written by Turekulova Zhuldyz, entitled "Cultural And Civilization Processor In Egypt In The XIX Century". This book discusses the leap of civilization in Egypt during the time of Muhammad Ali Pasha, which achieved what Western European nations achieved relative to specific goals in a short time. One of the secondary sources comes from an article written by Twum, Cliff Asante. "Egyptian under Mohammed Ali. This article describes a lot about Muhammad Ali's career. When he was in Egypt, he was a tax collector and managed to sit in the seat of the Egyptian government, which was independent of the policies of the leading country, namely the Ottoman Empire.

The focus of the discussion of this article is Muhammad Ali's steps in carrying out reforms, why he carried out reforms, and what happened to Islamic Education with Westernization. What is the role of European education experts in regulating the curriculum and schools in Egypt, thereby marginalizing al-Azhar educational institutions? How could the reforms carried out by Muhammad Ali stagnate, which previously had been parallel to the reforms carried out by Western Europe in a relative way? Previous research only describes the development process of Muhammad Ali's educational reform in various fields and does not discuss the stagnation of the sustainability of Muhammad Ali's Education. We want to prove in this article that Muhammad Ali Pasha was not the true father of Egyptian educational reform because the reforms carried out were not rooted and sustainable only for personal and family ambitions. *However, Muhammad Ali has brought instant progress in all fields and has left a negative impact on Islamic religious education in Egypt. A strong will with personal ambition in a dictatorial manner can bring short-lived progress.*

METHOD

In discussing this issue, the author uses the literary method by collecting documents, books, and journals and conducting a study of available sources with a descriptive analysis theory approach, where descriptive research is a form of research that aims to describe the policies of the rulers that were carried out during the past. Then, along with its impacts, such as Muhammad Ali Pasha's policies, politics, Education, and the economy. This discussion includes characteristics, changes, interactions, and similarities and differences between educational policies. The historical approach is also carried out in line with the literary method by collecting research sources thoroughly and verifying, which provides an interpretation of the changes due to Muhammad Ali Pasha's policies. The qualitative approach focuses on education development in the Arab world, which began during the time of Muhammad Ali (1804-1849) and his reform movement. We also analyze the impact of policies carried out by Muhammad Ali on an ongoing basis. Then, the results are presented descriptively, according to what is described in the book Muhammad 'Ali Pasha and his Sabil: A Guide to the Permanent Exhibition in the Sabil Muhammad 'Ali Pasha in al-Aqqadin, written by Fahmi Khalid (Dobrowolska & Fahmy, 2004). Another book that discusses the policies proclaimed by

Muhammad Ali when he reigned in Egypt is the renewal of Education towards the West with compulsory Education for villagers, which is later expected to build military strength that would make Egypt equal to Britain, France, and Russia (Sayyid-Marsot, 1984b). In this way, Muhammad Ali established a government that was independent and separate from the Ottoman Turks but only under the symbolic rule of this kingdom (Fatarib, Meirison, Saharudin, Bahar, & Karimullah, 2023) Guang Pan discusses This in an article in the journal "Journal of Middle Eastern and Islamic Studies (in Asia)" (Pan, 2013). The discussion of this article focuses on Muhammad Ali's motives and their impact on continuing Education.

RESULT AND DISCUSSION

RESULT

By examining the realities of Muslim countries today, it becomes clear to contemplative researchers that the foreign colonialists succeeded in achieving their goals by deforming the Arab and Islamic identities of "colonial" countries - intellectually - that walked along the lines of Westernization, secularization, and rejection of religion, Arab and Islamic identity. Undoubtedly, Education was the invaders' first line of attack. Through this Education, they penetrate the consciences of the members of society and strike at their core. During this research, we will try to trace the most important Westernization of Islamic civilization, starting with the first attempt of the enemy of the nation: Spread the seeds of secularization and Westernization and put an end to the gloomy picture that our government has achieved, so that the nation's hopes cannot use its past as a starting point for a better future (Sukmadinata, 2005, p. 17). The military invader is still despised, and the warriors of the past sacrificed their lives for a small price to drive it from their country. The behavior and ideas of its members remain rejected and constantly criticized. Therefore, the invaders replaced the methods of intellectual invasion and Westernization, which might be uttered and spread by people of the same skin color and who spoke fluent Arabic, but they had sharp and dangerous minds and thoughts (Zhuldyz, 2014). Muhammad Ali was an ambitious soldier, very determined and energetic, comprehensive cunning and cunning, who did not care much about the balance of permissible and forbidden and the red lines imposed by the Sharia towards the ruler's policies and his plan in managing the country's affairs. Closer to tyranny and tyranny than to justice and good politics. All these qualities made Muhammad Ali a project for a new emperor or a classic dictator on the lines of Timur, or Selim I. Fate helped him ascend to the State of Egypt, which has a dangerous strategic location and significant natural and human resources and an era in which the Ottoman Empire suffers from a rapid and successive decline in front of its historical opponents. Muhammad Ali began to draw the features of his excellent expansion project in Western Europe and Russia. It was not Muhammad Ali's dream when he appointed Egypt an ordinary governor, who spent a year or several years and then left Egypt to move to a new mandate. Still, Muhammad Ali realized early on that Egypt was qualified to become a base for an empire For him and his children. He may succeed in Egypt in what the

Ottoman sultan in Istanbul did not succeed in modernizing the State and saving it from falling (Hamzah, 2007).

The State is at the Service of the Military Force.

This is the motto of Muhammad Ali's Renaissance project and its only title, which the people who most admire and defend Muhammad Ali's experience cannot deny. Muhammad Ali had special projects in the Renaissance of Education, industry, trade, agriculture, domestic and foreign policy¹³ and administrative arrangements, but all for one purpose and to serve one goal: the Formation of a strong army capable of implementing the Pasha's expansionist plans and moving in all directions, by land and sea, and deterring all opponents that stand in the way of implementing these ambitious imperial ideas of the Pasha (Muhammad & Bahri, 2022).

Educational experience and conditional advancement

Education before Muhammad Ali was limited to religious Education and through a single institution, Al-Azhar. Education during the Mamluk era was prosperous and active in many areas, attested to by the great abundance of scholars and specialists in the fields of knowledge and various urban activities. Still, with the entry of Egypt under the rule of the Ottomans, the number of science began to decline And extinguish after attention shifted from Egypt, the capital of the Mamluk state, to Astana, the capital of the Ottoman state, and Egypt lost its position and leadership after it became just a state that is widely seen as a basket of grain for the State with its abundant agricultural lands and the water of its famous Nile. Thus, Education declined, and backwardness and ignorance spread. Centers dried up Creativity and cultural radiation in Egypt (GhaneaBassiri, 2020). The sciences taught in Al-Azhar or the major mosques were divided into three sections: mental, religious, and linguistic sciences, and language and religion studies accounted for most of the time allotted for the study, to the extent that it is rare to find among the scholars of that era a person with knowledge of mathematics, philosophy, geography or sciences, chemistry or medicine, and other mental sciences (Khairunisa, Zulmuqim, & Masyudi, 2023). In dealing with the historian Al-Jabarti of the intellectual and religious life in Egypt, you find him exposed to two main phenomena: the deterioration of intelligent life in both parts of the religious sciences and the rational sciences due to sectarian stagnation (Behrens-Abouseif, 2006).

The deviations appeared in religious life, the practice of belief, and the spread of myths and heresies.

Given the nature of the goals that Muhammad Ali sought to achieve, and for which he set out to modernize and develop Education in Egypt, and given his haste to reap the fruits of this modernization, his experience in advancing Education was exciting and unprecedented, as it was inverted and reversed the natural norms of construction, Formation, and graduation!! He followed the inverted pyramid theory!! His interest began at the top, and over time, he moved towards the base, violating all known systems and methods in the East and West in Education and school and cultural foundation, the effects of which will appear with the passage of time and the entry into force of the idea.

Education in the era of Muhammad Ali did not aim at enlightening the people or creating a conscious generation of people but rather aimed at responding quickly to the demands of the army. The Formation of the large, strong army necessitated many things, such as the presence of military men trained in modern systems, the company of human doctors, veterinarians, and engineers who take care of the army and supply it with modern weapons, and thus we find that Muhammad linked education policy to his military system and his grand plan to build a modern state.

This fierce Westernization attack on the education system in the Arab-Islamic world began in the early 19th century, since the modern State's founding in Egypt during Muhammad Ali's reign. He started with a scholarship policy, which he followed by sending young, vulnerable students to study in Europe, a center for the seduction of passions. From there, the secular path began to enter the education arena. Starting from Egypt, which will be an example for other Muslim Arab countries (Fahmī, 2003).

Muhammad Ali worked hard to establish civic schools that some consider a civic education renaissance. But that comes at the expense of Religious Education and Al-Azhar. According to Muhammad Ali, the number of primary schools reached sixty-six: forty in Lower Egypt and twenty-six in Upper Egypt. Special schools or colleges include schools of medicine, engineering, veterinary medicine, agriculture, languages, and schools of the military for the top ranks, cavalry, and infantry, as well as schools of music, arts, and industry. The Egyptian State at that time had about ten thousand students attending these schools (Hunter, 1999). Among the essential secondary schools established in this field, Muhammad Ali founded the Faculty of Medicine on the advice of the French doctor Clout Bey, whom Muhammad Ali recruited. To become the doctor and chief surgeon of the Egyptian army, he suggested to Muhammad Ali to establish a medical school in which Egyptian students would join. It was founded in 1827 AD in Abi Zaabal. A school attached to it was found to teach French, as the teaching staff at the medical school consisted of French professors and some Italians ("Muhammad Ali and the Egyptians," 1990). He also founded The Faculty of Veterinary Medicine was started at Rashid in AD 1828. It was attached two years later to the Faculty of Human Medicine at Abi Zaabal, and its director was French (Twum, 2021). To support a strong military, he founded technical schools. These include agricultural and technical schools. As for the agricultural schools, the most important are the Agricultural School in Shubra al-Khaima, whose studies began in 1833 AD, and the Agricultural School in Nabaruh, which was founded in 1836 AD.

The teaching staff at this school were members of the agricultural mission who returned from Europe, including Youssef Effendi, who took over the management of the Nabroh Agricultural School (Fabbe, 2019). Muhammad Ali paid particular attention to them, and the last technical school founded during Muhammad Ali's reign was the Bulaq School in 1834 AD, organized by the Technical School in Paris. The School of Engineers in Al-Qanatir Al-Khairiya and the School of Metals in Old Cairo merged (AlSayyad, 2011).

The most important thing is the educational output he founded Industrial Schools. The most important of these schools was the Arts and Crafts School, founded in AD 1837 to graduate skilled artisans. Schools of Chemistry were established in ancient Egypt to study the chemical industry. The School of Metals was founded in 1834 AD to research everything related to the metallurgical industry. As for the Al-Ahsun School, Muhammad Ali ordered it to be established in 1835 AD with the name Translation School, and then the name was changed to Al-Ahsun School, which studied languages in Turkey and England. This civic Education created a duality in culture and thought in Egypt, mainly since Muhammad Ali chose modern school graduates for government jobs and high office. In contrast, the role of Al-Azhar graduates is limited to educational jobs, which are now looked down upon and do not guarantee employment for certificate holders (Geyikdağı et al., 2020).

The reader can imagine Muhammad Ali's attention to Civil Education, where most of his teachers were foreigners from France and Italy when Al-Azhar was neglected. In contrast, Muhammad Ali and the sons of the heir to the throne after him deliberately limited and deliberately marginalized Al-Azhar's role from Education and political life to the fullest; those conditions were summed up in a speech by Khedive Abbas Helmy, in which he said he defined Al-Azhar's role: "The first thing that the government and I ask for is that calm prevails in Al-Azhar and riots are far from it so that its ulema and students do not work except by accepting religious sciences that are useful away from deviations of beliefs and riots, because it is a religious school first of all (Fahmy, 1998). What is essential for the government of Al-Azhar is the security inside. And I ask you, O clerics, to avoid rioting and urge my fellow clerics and students to do so. He threatened Anyone who tried to sow riots with words or through newspapers and responded to them would be expelled from Al-Azhar. That is the wish of Muhammad Ali's family so that the scholars who are the nation's backbone and the driving force behind it work by only receiving practical religious knowledge from Al-Azhar (Dodwell, 2011). Meanwhile, most of the costs for the renewal carried out by Muhammad Ali came from the assets of the Al-Azhar waqf, which made Al-Azhar bankrupt and helpless. Ultimately, al-Azhar only expects donations from the community, neighboring countries, and Muslims.

This is the case of Al-Azhar; this is Muhammad Ali, a Muslim leader who wants to advance Egypt on Islamic foundations and an Islamic basis. Then he has another, more effective way ahead of him, namely running Al-Azhar - the bastion of knowledge, not only for Egypt but for the entire Islamic world - by returning it to the gleaming image that Islamic institutions had during the Renaissance, where they taught science law and secular science simultaneously. It is hoped that al-Azhar will give birth to Muslim doctors, engineers, mathematicians, astronomers, physicists, and chemists who teach science to Europe in the total dark ages where it lives; the countries of the Islamic world as a whole lack specialists in these sciences that Al-Azhar needs to carry out its mission. This is done with care to avoid getting caught up in moral decay (Fahmy, 1998, pp. 1805-1848). So they specialize in various sciences and return to study for the students in their

Islamic environment so that young people continue to maintain their Islam and acquire knowledge that shakes off their scientific backwardness and returns to them a sense of knowledge that has been lost from Muslims during the long period of their existence backwardness (Rivlin, 2013). But the main goal that Muhammad Ali sought through this policy was to make Egypt part of Europe, as his son Ismail used to say after he came to power, regardless of what might have happened in changing the moral values that distinguished Islamic society from other peoples. This happened when envoys from the West returned to their country after experiencing total Westernization, especially in Education, who had given up their religion (Houghton, 2019).

The number sent by Muhammad Ali Pasha to Europe in his time amounted to 319 students, who provided a living of 224 thousand Egyptian pounds, a significant amount at that time. Luxurious palaces could be rented for as little as a pound and a half, and upon their return, these students assumed essential positions in public and public administration (Sayyid-Marsot, 1984b). They were able to change the face of Egyptian society at all levels and areas of life. They also contributed to a complete change in society's doctrinal and intellectual structure. They and their students who came after them were in precisely the condition Muhammad Ali Pasha and his advisors wanted. Nothing is more accurate than what Lord Cromer described the intellectual penetration of such a mission when he said: The youth who received their Education in England and Europe lost their cultural and spiritual connection with their homeland, and at the same time, they did not can be part of the country that gave them its culture, so they sway in the middle, torn to pieces" (Aharoni, 2007, pp. 1805-1848). And this is what happened to the mission members that Muhammad Ali sent to Europe. We can see this clearly by reading several pages of Sheikh Rifa'a al-Tahtawi's book: "Tahlees al-Abriz fi Talkis Baris," which he wrote after returning from France, in which he praised French life with all its vocabulary. From the way of thinking, Education, relationships between individuals, even eating and drinking habits, and how to put plates and eat with a fork and knife, which reveals the extent of Al-Tahtawi's smallness when he set foot in this country (Hauser & Ali, 2012).

Rifa'a al-Tahtawi - the Azharite cleric supposed to be the imam of Muhammad Ali's mission, preacher to his members, and guide so they would not fall down the slippery slope of passion in France has returned with a sharp mind. , as she calls in her book "The Faithful Guide in Raising Girls and Boys" for women's exit into Education without establishing controls for this exit, in addition to laying the first seeds for women's employment, arguing that education "allows her to work without supervision. Women conform with their strength and energy to engage in men's work. Protecting women from what is improper and bringing them closer to the true virtues is indispensable. If unemployment is reprehensible to men, then it is highly displeasing to women its claim (Fahmi, 2003). The most dangerous thing Muhammad Ali gave Egypt during this period was this: He laid the first seeds for this kind of Westernized Education, which began to bear fruit in the Ismail era. Al-Tahtawi preached in his last days when the mind was ready to accept such a move.

Discussion

Reverend Dunlop and His New Steps

Then, events accelerated, and the British occupation of Egypt took place. Lord Cromer appointed the missionary chaplain, Douglas Dunlop, to the post of adviser to the Egyptian Ministry of Education, which controlled the Ministry's full powers. We can expect what will happen with the affairs of the Ministry of Education in Muslim countries. When one of the missionaries and ministers of the occupied lands became its leader, Dunlop was able to formulate an educational policy by the Western Christian spirit of the time. (Fahmī, 2003) Thus, a curriculum was developed that broke the link between the Islamic nation and its ancient religion so that Islamic history was distorted. Religious studies are neglected except to the narrowest extent. Islam was redefined to destroy the idol worship that was glorified during the Jahiliyyah and forbade girl killing, drinking alcohol, gambling, and plundering robbery. Only his role ends with the elimination of these things (Dobrowolska & Fahmy, 2004).

Dunlop relied on its policies to develop Education and Westernization on its policies. The famous English adage "slow but sure effect" dealt a fatal blow to Al-Azhar education, the backbone of Egyptian Education at the time. Dunlop's bad plan was to leave Al-Azhar because the situation was deteriorating and support non-civilian schools. -the religion that does not teach religion. He did not include it in their curriculum plans except for a few fragments and entrusted important jobs, high positions, and social status to Civil Education alums. Al-Azhar Alumni will not get a decent life except by working very hard in fields that are not so important and, even then, with low salaries that are not enough to eat and pay for their families. This was obtained after studying Education for twenty-one years ("X. Administrative Change," 1967). After four years of study, the public school graduate was appointed to government offices and ministries and received a hefty salary.

He lived a decent life in the capital, Cairo, was married, and had the advantage of buying property and land. At a time when Al-Azhar graduates live on a meager living, they are given jobs that do not promise the slightest future. There is no doubt that this is a lousy situation for Al-Azhar graduates! This guarantees that people will turn away from Al-Azhar and Religious Education in general to civil schools, ensuring that holders of a civil school diploma will get a prestigious position among members of society who view wealth and status as everything (Sayyid-Marsot, 1984b).

Dunlop's Policy on Westernization in Egypt

He worked to reduce Arabic, Islam, and Al-Azhar, including his persecution of Azhari Arabic **teachers**, and restrained him: he spread the banner of English and its people. He Fully mastered all matters of Education, and thus, he can eliminate the influence of the Arabic language. He went so far as to teach all the sciences, such as mathematics, history, chemistry, geography, and drawing, in English and severely restricted Arabic. He proceeded to eradicate the belief of young Muslims in the Koran. His doctrine was, as he used to say: "When will the Qur'an and the city of Mecca disappear from the lands of the Arabs? then we can see the Arabs gradually treading on

the path of civilization." Dunlop used to travel every summer to England and then return at the start of the school year with many English teachers holding certificates of eligibility. The Arabs, with various accusations, aroused hatred, hatred, and general ridicule against this greatness (with faith and fighting spirit), and they pricked up the spirit of patriotism in youth To eliminate their confidence and threat as invaders (*Marcus Simaika*, 2017).

They portray the Egyptians and Arabs as semi-civilized and persecuting any young man who simultaneously shows inclination or affection towards religion or country. Any Egyptian professor is prohibited from speaking about Egyptian history or Islamic history. Dunlop also encouraged the spreading foreign schools according to political goals following the same colonial Westernization trends. They must destroy the national entity and corrupt its morale. Despite the dismissal of "Dunlop" and the appointment of Saad Zaghloul as Minister of Education under public pressure on Lord "Cromer," absolute power remained in the hands of "Dunlop"; As agreed by the Ministry of the plan he made with the principal and senior employees after contacting him personally and receiving his orders and instructions before they wrote their official report, which prompted "Edward Lambert" as principal. Law said in his report: "The employee in the actual management of the Ministry of Education is Douglas Dunlop (Maman & Falah, 2018).

Dunlop has withdrawn several university books for reference because they discuss Arab-Islamic values. It was inconsistent with his goals from a religious and political point of view, namely by including the rules and pillars of Islam, accompanied by verses and hadiths that regulate love for the motherland, cooperation, and reconciliation of differences (Panza & Williamson, 2015). Writing verses and hadiths is something that is prohibited.

To denounce these books, Dunlop declared that they were inadequate for the needs of Education and instructed several teachers loyal to him to write alternative books for them, which included some of La Fontaine's fables in sick phrases and antagonistic style. Sheikh Hamza Fathalla struggles to thwart his opinion; Dunlop announced that reading books should be abstract and free from anything prejudiced against religion, even though such a way has come out of the Islamic faith.

College Brings Scholars and Experts Together

The work of the scholars and scholars who subscribe to the ideas of Saint-Simon, the founder of French socialism, is one of the most prominent contributions to this field. With the return of Rifa'a al-Tahtawi from his educational mission in France, Muhammad Ali entrusted him with establishing the Al-Asun School in 1836 in Azbakia, where he received his supervision. After that, special military schools were established, such as staff, infantry, cavalry, and artillery schools, all of which were found before the establishment of schools in 1836/1837, operational (arts and industry) in 1839, and the School of Administrative Law in 1840, besides the School of Pharmacy and Medicine. He stopped when private schools were affected by the decline and degradation of Education in 1841 when there was no need for a massive army after the Treaty of London

1840/1841, and there was no need for what was needed to build up this military and army in terms of economy, administration, and Education activities. The doors of the naval factories and armories were closed, and many military officers were laid off (Prunier, 1992, pp. 1820–1885). All forms of Education and their branches have stagnated and disappeared.

The beginning of the collapse of the educational system

The march of Muhammad Ali was not completed, and the educational system with which he concluded his reign collapsed. The 1830s it was the beginning of the collapse of Education during the reign of Muhammad Ali when the campaigns launched by Muhammad Ali Al-Shaham exhausted the country's economic, financial, and human resources, which the country desperately needed. Financial resources, especially for spending on schools and improving educational conditions, and many students who were studying military subjects were withdrawn from the study without completing their studies because of their need in the wars of the Levant, those wars that ended with the alliance between Russia, Austria, Prussia, and England with the Ottoman Empire against Muhammad Ali. Some of his refusal to withdraw from the Levant and the matter concluded in 1841 with the Treaty of London.

Obstacles and Negatives Resulting from the London Treaty

After the signing of this treaty, life began in Egypt on the cultural and political level with changes. It also ended the conflict between the Ottoman Sultan and Muhammad Ali. According to this treaty, the rule in the family of Muhammad Ali became hereditary. As a result, he lost all the territories he conquered during his wars, which the Egyptians also sacrificed. It has a lot of lives and money, and according to it, Muhammad Ali was forced to reduce the number of the army and not exceed the number of soldiers from 18,000 after their number reached 250,000 to 300,000.

CONCLUSION

The essential research findings in this article are Muhammad Ali Pasha's primary goal in developing Education was to serve his political and military goals and pursue his dream of establishing an Arab empire that would submit to his rule. Over time, it would replace the Ottoman Empire, but Egyptian society benefited from the education system imposed by Muhammad Ali Pasha without his intention of doing so. As for the rest of the options, "Building an economic system," "building military power," and "expanding political boundaries" were some of the main objectives of educational construction during the reign of Muhammad Ali Pasha.

Strong leadership with definite goals, even if carried out by a dictator, can change the face of the country and education in a short time. However, reform must start from raising public awareness with education that goes through a long process accompanied by strong leadership so that sustainable progress can be realized. Muhammad Ali's reform experience can be a contribution to Muslim countries so they can achieve success in various fields. Along with the cessation of Muhammad Ali's military purposes due to

Western and Russian concerns, Education experienced a decline along with al-Azhar, whose endowment assets had been drained by Muhammad Ali Pasha for Public Education. Good Education starts from the basic levels of society with full awareness and the goal of national progress. It comes from the desire of the community together with the government for progress. It does not involve much interference from outside parties who intervene totally and change the structure and education system that is not by the culture of the community. Further research can be carried out on educational stagnation after Muhammad Ali Pasha.

The analysis is limited to the problem of Muhammad Ali's Westernization, its influence on religious Education at Al-Azhar University, and the causes of educational stagnation after the expansion failure due to conflicting interests with Russia, England, and France.

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