

Education in Andalusia, its Types and Methods (From the Era of the Emirate until the Era of the Kings of the Sects)

Sedeck kacem

University oran1 –Ahmed Ben Bella (Algeria),
kacemsedeck@gmail.com

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Abstract:

One of the reasons of the development of civilization in Andalusia is the eagerness of the rules to encourage science and knowledge in various disciplines. They are keen to bring up their children in love with and work in science. In this regard, they have provided them with a platform that they can walk in accordance with the requirement of necessity and the best they can see, even though it was not very different from the methods on which the rest of the Islamic faith was going on.

Education in Andalusia was divided in the initial and higher stages. What characterized it was the fact that the people of Andalusia were able to educate their children and that they were keen to have a great deal of religious education. They created all the conditions that helped to build a society in which morality and science came together.

Keywords:

Education – Andalusia – scientists - Islamic civilization - Era of Caliphate.

الملخص:

إن من أسباب التطور الحضاري في الأندلس هو سهر حكامها على تشجيع العلوم والمعرفة في مختلف الاختصاصات، وحرصهم على تربية وتنشئة أبنائهم على حب العلم والعمل به، وقد سطوروا لهم في هذا السبيل منهاجا يسرون عليه وفق ما اقتضه الضرورة وحسب ما

رأوه الأمتل لهم رغم أنه كان لا يختلف كثيرا عن المناهج التي كانت تسير عليها باقي الأمصار الإسلامية، وكان لهذا الحرص والتشجيع أثره الإيجابي على الحياة العلمية في الأندلس الإسلامية وما عرفت به الأندلس من إبداع فكري وعلمي خاصة في القرنين الرابع والخامس الهجريين .

انقسم التعليم في الأندلس إلى مرحلتين الأولى أو الابتدائي والعالي والذي عرف بالثانوي أيضا، وما ميزه هو كثرة إقبال أهلها على تعليم أبناءهم منذ الصغر وحرصهم الدائم طيلة تواجدهم بها على أن يكون لهم قسطا وفيرا في هذا الجانب خاصة التعليم الديني الذي صاحب المرحلة الأولية منه، فقاموا بتوفير كل الظروف التي تساعد على بناء مجتمع تجتمع فيه الأخلاق والعلم معا، وقد وفقوا في ذلك إلى حد بعيد و الدليل على ذلك هو ما خلفه هؤلاء في من أمهات التصانيف في شتى فنون العلم والمعرفة التي لازلت تشهد على علو كعبهم ونبوغهم وسعة معارفهم، والعدد الهائل من فطاحلة العلماء الذين اشتهر صيتهم في مشارق الأرض ومغاربها من أمثال الشاعر والأديب ابن عبد ربه و الفقيه ابن حزم الظاهري وابن عبر البر الأندلسي.

Introduction:

Education is a significant aspect of the cultural life of Muslims due to its importance in guiding the religious and worldly lives, as it gives them the means to understand religion, know its laws, and organize his life in the light of those data. Through education, one progresses in society and occupies a prestigious position by participating in building his society and influencing other societies.¹ Thus, the people of Andalusia were very concerned with teaching and educating themselves and their children, and they were among the keenest people to fight illiteracy and ignorance, this is become commonly spread in spread in the middle of the Andalusian society. This is what Al-Maqri confirms in his book Nafh al-Tayyib, “As for the situation of the people of Andalusia in the arts of science, so the ignorant

¹ - Khazal Yassin Mustafa , Banu Umayya in Andalusia and their Role in Public Life (132-422 AH / 755-1030 AD), PhD thesis in Islamic History, College of Arts, University of Mosul, p. 96.

one whom God has not guided to knowledge strives to be distinguished by a craft.”²

- **The efforts of Andalusiarulers on education:**

Most of the historical sources that were used in writing this research paper, which are present in the index, praised the interest of most of the rulers of Andalusia in the matter of education seeking to create a distinguished and educated society with Arab and Islamic culture through their keenness to build schools and Quranic spaces ,they also attract scholars, jurists, writers from the Middle East and glorify the local scholars who had a trip to the oriental countries, and they were taught there by its senior scholars, applying their words, involving them to their councils, take their advice in matters of religion and the life, leave freedom to the public in this field, and it is no wonder that most of them were enlightened, appreciative of science and preoccupied with it.

The beginning of this interest was by the founder of their state, Abd al-Rahman al-Dakhil, whose reign formed a strong base for the Andalusian Islamic civilization. His fathers and grandsons followed in his footsteps, among them we mention Prince Hisham (172-180 AH / 788-986 AD) who had great agreement, as his reign is considered a decisive period in the field of education in Andalusia, with his interest in scholars and educators, giving them all the protection and support he could, and this support was not limited to Muslims only, but we find that he cared even of Ahel Dhemma (non-Muslims).In this regard, the author of “AkhbarMedgmou3a” mentions that he took a decision to generalize the Arabic language in the institutes of non-Muslims and make it the language of instruction in

² - Al-Maqri, Nafeh Al Tib min Ghosn Al-Andalus Al-Ratib Wa Dhikr Wazirha Lisan Al-Din Bin Al-Khatib, Part 1, investigated by Youssef Sheikh Muhammad Al-Baq’i, Dar Al-Fikr, I 1, 1419 AH /1998 AD, vol. 1, p. 181.

their institutes³, the same thing is said of Al-Hakam Al-Rabadhi, who was keen to spread education among his people by encouraging scholars and educators, especially those who returned from the East to establish lessons circles in the Cordoba Mosque to present their knowledge as he did with the scholar Abd al-Malik bin Habib, who was died (238 AH - 852 AD), when he brought him to Cordoba after returning from the East carrying the sciences and oriental literature, so he brought him to Cordoba, honored him and made him one of the Muftis in his emirate⁴.

In addition, during the time of Abd al-Rahman al-Awsat⁵, education spread especially the higher one with the emergence of a large number of scholars who returned from the East with much science and set up in their countries study circles which were fully occupied by Andalusian students of science like El fekih Yahya Ben Yahya El Leithi died (234 AH /848 AM)⁶. But the most careful of them was al-Hakam al-Mustansir by Allah ⁷, who was prompted by

³ Abd al-Muttalib Mustafa Rajab Mazhar, Dhimmis in Andalusia during the Umayyad Rule, Master's Thesis in History and Islamic Civilization, Yarmouk University 1999 AD, pp. 126-127_ Unknown author, News Group, pp. 120-121.

⁴ -Ibn Al-Fardi, tharikh ulama al-andalus(The History of the Scholars of Andalusia), investigation of Rouhia Abdul Rahman Al-Suwaifi, Dar Al-Kutub Al-Ilmiyya Beirut, 1st edition 1419 AH 1998 AD, translation No. 816, p. 221.

⁵ - Abd al-Rahman al-Awsat (206-238 AH /822-852AD): He is Prince Abd al-Rahman ibn al-Hakam ibn Hisham ibn Abd al-Rahman ibn Muawiyah al-Makani Abu al-Mutrif, known as Abd al-Rahman al-Awsat, and his ring was engraved by Abd al-Rahman, with the judgment of God satisfied. He was born in the year 176 AH. His mother is called Halawa. He assumed power after his father on Friday night in Dhu al-Hijjah of the year 200 AH, and his tenure was for thirty-one years (Ibn al-Fardi . Ibid, p 13. Ibn Udhara El Moghreb fi Akhbar Al Andalus oi Maghreb (Morocco in the news of Andalusia and Morocco), Volume 2, Investigated by J. S. Colan and Levy Provençal, House of Culture Beirut, 3rd edition, 1983, vol. 2.80-81.)

⁶ - Ibn Al-Fardi, ibid, translation No. 1556, p 431-423.

⁷ - Al-Hakam Al-Mustansir Billah (350-366 AH / 961-976 AD): He is Al-Hakam bin Abdul Rahman Al-Nassir Li-Din Allah, the second Umayyad Caliph in Andalusia. His reign was characterized by security and stability, and he was known for his inclination for science and knowledge, so Andalusia became during his reign one of the house light of

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the desire to educate the poor classes to set up twenty-seven schools in his capital, in which the ordinary people would study there without any fees to pay, and he was responsible for paying the teachers' salaries from his own pocket⁸.

This charitable deed was mentioned in Ibn Adhari's book "Al-Bayan Al-Maghrib fi Akhbar Al-Andalus and Al-Maghrib" who said, "...and among the benevolent deeds and good deeds of him is that he designated polite people to teach the weak and needy children of the Qur'an around the Al Jami Mosque and in every quarter of Cordoba, he pays them salaries and entrusts them with Ejtihad and advice seeking the pleasure of Allah Almighty. The number of these offices is twenty-seven, three of them are around the mosque, and the rest are in every quarter of the city.

Ibn Shakhees wrote some poetic lines in this respect:

The courtyard of the high mosque is adorned with its offices
for orphans in all its aspects.

If the surahs of the Qur'an were able to talk,
they call you the best who follow and recite them⁹

It was understood from the work of El Hakem that despite education was widely spread, it did not include all classes of Andalusian society. Rather, some groups of the poor were deprived of it, and they were not able to pay the expenses of education or transportation to the city of Cordoba, this prompted the ruling to establish a school in every district to make it accessible to everyone, and we see here that he has taken a new positive step (which is the direct intervention of the state in the affairs of education, and pushed the path of the cultural movement forward) because these Qur'anic primary schools had a great impact on the country's cultural future.

science and knowledge in the Islamic world. (Ibn Udhara. Ibid. C 2 p. 233_ Ibn al-Fardi .Ibid p. 15)

⁸ -- Reinhart Dozy, Muslims in Andalusia, translated by Hassan Habashi, Dar Al Masrya 1994, p. 67.

⁹ - Ibn Adhari al-Marrakchi op.cit, vol 2 , p. 240 -241

Andalusia gave birth to a huge number of scholars who were the fruit of this effort and this charitable work.

Without it, they would not have had the opportunity to enter the educational field¹⁰.

Even those who came to Cordoba benefited from education such as the monk Gerbert, he sat on the throne of the papacy in the name of Sylvestre II in the period between (390-394 AH / 999-1003 AD), it was studied in the books that were established by Al Hakem¹¹. As for the higher education, he took care of it, made salaries and granted land for the scholars who encouraged them to give their lessons in the Mosque of Cordoba or the Al-Zahra Mosque.

Al-Hajib Al-Mansour bin AbiAmer¹² imitated the successors of the Umayyad caliphs in taking care of education, especially secondary education, by his generosity and encouragement to scholars and bringing them closer to him, and by attracting them to the Mashariqah to his court such as Sa'id Al-Baghdadi.

The kings of the sects also paid attention to education and encouraged students and scholars, and they intensely competed among themselves until education became common among all people including all

¹⁰ Some historians, such as Rivera, are trying to underestimate the importance of this work, and he mentioned that it came spontaneously without any planning by Al Hakem when he was cured of his illness in order to approach Allah Almighty, he also mentioned that his encouragement to scholars was not for the sake of educating his people, but it was for his personal purpose in order to fill the gap due to the long reign of his father (Julian Rivera, *Islamic Education in Andalusia, its Islamic Origins and Western Influences*, translated by Taher Ahmed Makki, 2nd Edition, Dar Al Maaref 1994 AD, p. 16)

¹¹ Abdul Muttalib Mustafa Rajab Mazhar, *op.cit* p. 127.

¹² Al-Mansour bin Abi Amer: He is Abu Amer Muhammad bin Abi Hafs Abdullah bin Muhammad bin Abdullah bin Amer bin Abi Amer Muhammad bin Al-Waleed bin Yazid bin Abdul Malik, the Emir of Andalusia in the state of Hisham Al-Mu'ayyad Allah. He was so young as he arrived to Cordoba, he studied so that he became close from Al-Mustansir, he later appointed him on important trusts and their types, so he worked hard and excelled in everything he was in charge of, he became attached to Subh Umm Hisham, and he had the power to look into her money and her property. When the Al Hakem died, he became the only manager. He was called al-Mansur in the year 371 AH. He killed all his competitors, so all the countries of Andalusia were under his reign (Ibn Udharah *op.cit*. Monasr Al-Maaref 2 1985, / pp. 268-277).

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classes of society without exception. The example is the founder of the state of Bani Abbad, Muhammad bin Ismail bin Abbad (414-433 AH/1023-1042 AD), whom al-Humaidi said about him: “He is well known knowledgeable man, and scholar increasingly travels to him.”¹³

In addition to him is al-Mujahid al-Amiri (400-436 AH/1009-1044 AD), the companion of Dania, who was described by Ibn Hayyan as: “The young man of the princes of his age, and the author of the kings of his time because of his participation in linguistics and his excellence in the science of the Qur’an. He maintained this from his youth, and he was not distracted as being increasingly involved in both maritime and terrestrial wars until he became an independent net of knowledge.”¹⁴

Al-Muqtadir Billah bin Hood (438-474 AH/1076-1081 AD), the owner of Zaragoza, was famous for his mental sciences especially philosophy, mathematics and astronomy. He wrote a book on astronomy that gained great fame which he entitled “Al-Istikmaal” in which Musa ibn Maimonides said, “It deserves to be studied with the same care that the books of Euclid and the writings of the Almagest by Ptolemy.”¹⁵

Furthermore, al-Muzaffar ibn al-Aftas (427-461 AH/1045-1067 AD), who was famous for literature, Ibn Bassam al-Shantarini, the author of al-Thakhira, said about him, “He was the author of the kings of his time, undefended and undisputed. He also has a wonderful superior translated composition known as “The Book of Al-Muzaffar” in fifty volumes, it includes sciences, arts, biographies, examples, and news, and all that relates to the science of literature, it kept it eternal among people¹⁶.

¹³ Al-Hamidi, op.cit, p. 81.

¹⁴ - Ibn Bassam, Al-dakhira fi mahasin ah al-jazira , achieved by Ihsan Abbas, Dar Al-Thaqafa, Beirut, Lebanon, 1979 AD, Vol.1, Volume 3, p.23

¹⁵ Angel Genthais Palenthea, History of Andalusian Thought, investigated by Hussein Munis, Library of Religious Culture, d., p. 454-455_Ali bin Muhammad, op.cit, vol. 1, p. 101

¹⁶ Ibn Bassam ,op.cit .volume 2, vol. 2, pp. 640-641_Ibn Al-Abar, AL takmela (the supplement) , voll1, pp. 317-318.

Along this article, we try to shed light on educational life in Andalusia during the period from the Islamic conquest until the end of the fifth century AH by answering the following questions: How was the situation of education in Andalusia during the before mentioned period? What are the most important educational curricula and teaching methods used at the time? Did it compile with the standards followed in the Islamic world? What were its results and reflections?

- **Types of education and its curricula in Andalusia:**

Education began in Andalusia with small group of pious soldiers who knew how to read and write, and their goal was to spread the Islamic religion and its teachings among the inhabitants of the conquered countries hoping to win the approval of Allah in the afterlife¹⁷, when the number of those who converted to Islam increased, the feeling began to encourage the noble profession of education through giving gifts and rewards, which led to a large number of educated people to join it, especially when it became a paid profession by time¹⁸. The result of this turnout was the spread of educational schools, and the large number of people who wanted to learn the Arabic language, especially the Berbers and the indigenous people, to understand the teachings of their new religion.

Even the Dhimmis, Christians and Jews, have become fluent in the Arabic language and its rules, and they compose poems with it that sometimes surpass those organized by the Muslim Arabs themselves. This was confirmed by the Priest Albaro Al-Qurtubi in his letter which he wrote

¹⁷ Julian Rivera, op.cit. p. 34.

¹⁸ Education was initially free, but with time it became with money which led to a difference in the views of the Fiqh schools regarding the permissibility of taking the wages or not. There are those who forbade getting wages in the profession of teaching the Qur'an as it is a religious duty, but they permitted it with regard to other subjects. As for the second group, it is permissible to take the reward for teaching the Qur'an because it has become a profession before other subjects, and that is before the formation of the fiqh schools that found themselves compelled to allow it according to the prevailing traditions, but they see it as an obligation. And they call for it to be taught for free, and it considered receiving the wages forbidden in teaching the rest of the other subjects, but the two groups agree on the permissibility of accepting gifts and gifts, whether in connection with the teaching of the Qur'an or other subjects. The stage of higher education. (Julian Rivera, *ibid.*, p. 34_ Marwan Salim Abu Hawij, *Culture and Education in Andalusia from Ibn Abd Rabbo to Ibn Khaldun*, PhD thesis at Umm Al-Qura University, Makkah, 1984, p. 212)

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bemoaning and complaining to his people about what happened to them, he says:

“My brothers in religion find great pleasure in reading Arab poetry and their stories, and they study the doctrine of the people of religion and Muslim philosophers, not to respond to it and criticize it, but rather to acquire from that a beautiful and correct Arabic style... Alas, today the talented young Christians only know the language and literature of the Arabs and its ethics, they believe in it and they eagerly study it, they spend a lot of money in collecting its books... What a pain! The Christians have even forgotten their language, so you can hardly find among a thousand of them one who can write to a friend a letter without some errors. As for writing in the language of the Arabs, you will find a great number of them who are good at it in an elegant style, but rather they write Arab poetry more than the poetry of the Arabs themselves in terms of art and beauty.”¹⁹

We understand from this message the wide spread of the Arabic language and its culture in the Andalusian society including all classes and all sects as no other language competed with it in Andalusia as it was the language of the Qur’an and became the language of education in its primary and higher types, the language of administrative, and daily transactions. Thus, it was the duty of non-Muslims, Jews and Christians to master it and deal with it in their daily lives and even scientific and religious ones, which witnessed a remarkable development under the Islamic rule and allowed

¹⁹ Angel Genthais Palenthea . op.cit, pp. 485 -486.

them to participate effectively in the cultural life in Andalusia through their written works written in Arabic²⁰.

Education in Andalusia was divided into two parts: primary or primary education and higher education:

A- Primary or elementary education:

It is the primary stage of teaching, and it takes place in the khatateeb (Quranic primary schools) where children receive their first lessons, and this is for the public. As for the private, their parents entrusted some writers and scholars to teach their children in their homes.

The Andalusians were very keen on educating their children from a young age because at this age, he/she is more firmly established, and one of the common examples they have in this regard is “He who well educated his son at early age, he will be proud of him as being an adult.” It is also said²¹, "It only molds clay if it is wet."²²

As for the method of teaching in Andalusia, it was not much different from education in various parts of the Islamic world. The scholar and historian Ibn Khaldun addressed it in *The mukadima* and gave us important details that are useful to us in the process of scientific research, as he compared it with the rest of the methods used in various parts of the Islamic world.

Ibn Khaldun said: “...As for the people of Andalusia, their doctrine is to teach the Qur’an and the Book as it is, and this is what they take into account in education since the Qur’an was the origin, the foundation, and

²⁰ Abdul Muttalib Mustafa Rajab Mazhar, op.cit, pp. 118-119.

²¹ Muhammad bin Yaish, Imam Abu Omar Youssef bin Abd al-Bar, Moroccan Ministry of Awkaf, 1410 AH / 1990 AD, p. 58.

²² Muhammad bin Yaish, ibid, p. 58.

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the source of religion and science. Though they made it a basic principle in education, they did not rely only on it but also they taught their children poetry and rhetoric, and the of Arabic language rules, and improving their calligraphy, and the recitation of the book, and attaching the appendices of knowledge to the sentence if there is a support for teaching sciences, but they refrain from that because the document of education is interrupted in their horizons, and nothing happens in their hands except what happened from that first education, and it is sufficient for those who are guided by Allah Almighty, and readiness if the teacher is found.”²³

We conclude from this text that the priority in teaching was for the Holy Qur’an because it was the first curriculum for education, and it must precede all sciences to spread the teachings of the Islamic religion since childhood so that their hearts become filled with faith and its beliefs from the verses of the Qur’an. As we mentioned earlier, education in childhood is more firmly rooted in fear that the child falls into disobedience and misdeeds, and even if he leaves education in his early years, he knows well the correct teachings of the Islamic religion and differentiates between what the Sharia has permitted and forbidden.

As for the purpose of paying attention to poetry, which is the Diwan of the Arabs, recitation, and studying Arabic at an early age for children is to control the Arabic tongue, to understand the Holy Qur’an and its sciences, especially since their environment differs from that of the Orient due to the presence of a large number of European non-Arabs.

They also gave importance to calligraphy or writing, and teaching calligraphy for them was a law, it had special teachers who teach calligraphy as they teach other crafts²⁴, this is due to the Andalusian love

²³ Ibn Khaldun, *Al-mukadima*, investigated by Muhammad al-Iskandarani, second edition, 1419 AH/1998 CE). p. 494

²⁴ Ibn Khaldun, *ibid*, p. 493.

for books, their passion for collecting them, the intensity of taking care of them, and making sure that in the house of each of them there is a bookcase. This necessitated the emergence of several publishing houses and required a large number of good publishers.

This does not mean that all the people of Andalusia followed this method of teaching. For example, Ibn al-Arabi, who opposed this method, stated that the method that he followed during his scientific upbringing and which is drawn by his father is the best for him, so his beginning was, of course, with the Holy Qur'an which he was able to memorize at the age nine, then three teachers were appointed for him, the first to teach recitations, the second to teach him the Arabic language, and the third to teach him arithmetic or numerology and related astronomy until the age of sixteen where he matured and managed to understand many issues. According to him, the teaching hours are from morning until afternoon with the rotation of teachers.²⁵

This method was well received by Ibn Khaldun, but he did not opt for its application for the reason that he said: "Because the returns do not help with it, and it is bound to the conditions, what characterizes the returns from the progress of the study of the Qur'an favored in order to be blessed and rewarded, ; for the fear of what might the child be exposed to as the madness of youth from the ill acts and refrain from knowledge, so he misses Qur'an because as long as he is in the guardianship, he is submissive to the rule, and if he exceeds puberty and freed from bound of oppression, the winds of youth may swept him and throw him on the coast of unemployment, so they take advantage of the time of the guardianship and the bond of restriction to learn the Qur'an and does not go away without it."²⁶

The students, during their education, were sometimes beaten by their teachers in case they disobeyed memorization, or were absent from the

²⁵ Ibn Khaldun, *ibid*, p. 494.

²⁶ Ibn Khaldun, *ibid*, p. 494.

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lesson sessions at times. Therefore, it was necessary to set the job of the Muhtasib²⁷, who visits the katattib, to ensure the good treatment of the teacher to his students and punish him if he notices that he beats them severely and does not teach them Qur'an properly²⁸.

Since we mentioned that Islamic education was very close to each other, we cannot miss the opportunity without mentioning it in the rest of the regions:

1- Ifriquia (lower Maghreb):

Ibn Khaldun says: "In Africa, for example, they used to confuse their teaching of the Qur'an to children with hadith in most cases, studying the laws of sciences, teaching some of its issues, but their care for the Qur'an, the children's consideration of it, their standing on its different narrations and recitations is more than anything else, and their care of handwriting as well" In sum, their method of teaching the Qur'an is closer to the method of the people of Andalusia²⁹.

2- Morocco:

Ibn Khaldun says: "As for the people of Morocco, their method regarding children is to limit themselves to teaching the Qur'an only and supported with the study of drawing, its issues and the difference of the Qur'an memorizers. They do not mix it with anything in their education meetings neither from hadith, jurisprudence, poetry nor from the speech of the Arabs until to be examined or abandoned it."³⁰

3- Mashreq:

²⁷ Al-Muhtasib: He is the one who undertakes the Hesba plan which is a religious function in spreading good and forbidding evil, it is a duty on the one who is responsible for the affairs of the Muslims. they give it to the one who is up to it, it tries to control people to the interests of the public in the city such as preventing harassment in the streets, monitoring markets and fighting fraud, monitoring offices (Ibn Khaldun himself, pp. 215-216 and al-Maqri himself, vol. 1, p. 180)

²⁸ Essam El-Din Abdel-Raouf El-Foqi, History of Islamic Thought, p. 181.

²⁹ Ibn Khaldun, op.cit, p. 493.

³⁰ Ibid, p 494.

He wrote explaining: “As for the people of the East, they are confused with education as well... Their interest is in studying the Qur’an, the papers of science, and its laws in the time of the youth, and they do not integrate it with teaching of calligraphy, and they do not involve them in the offices of boys.”³¹

Ibn Khaldun makes a comparative study between these methods and says, “Education in the primary stage in Andalusia was more organized than the rest of the Islamic countries such as Morocco, for example. Poetry, recitation and studying Arabic at the beginning of their life so that they became more accurate, fluent and knowledgeable in the Arabic language”.³²

b- Higher or secondary education:

We highlighted the first stage of education in Andalusia, and the vast majority of boys were satisfied with this amount of learning, then turned to work, and to the concerns of practical life, but some of them wanted to acquire knowledge at higher levels than the primary stage, and the university mosques in Andalusia were the headquarters for them, It combined both worship and science as no private schools were established among the Andalusians except in the last times of their history in the era of Bani Al-Ahmar in Granada³³, but the mosque remained the place designated for study and a lighthouse for scientific and intellectual research. If not, it is then the professor’s own house especially when it comes to the sciences of the early pioneers such as philosophy and arithmetic which were taught in secret, this was shown by most of the sources that dealt with the history of Andalusia including Al-Maqri, the owner of Nafh Al-Tayyib, where he

³¹ Ibid, p 494.

³² Ibid, p 496.

³³ Muhammad Abdel Hamid Issa, History of Education in Andalusia, Dar Al-Fikr, Beirut, T. 1982, pp. 386-388.

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wrote: "However the people of Andalusia do not have schools to help them study sciences, they rather studied all the sciences in the mosques..."³⁴

Ibn Khaldun classifies these mosques into two categories: "If it is one of the great mosques that is under the authority of the Sultan and responsible for its imams therefore it is necessary to take his permission, and if it is a public mosque, it does not depend on permission, considering that Muftis and the teachers assume their full responsibility to not exceed what is not their task so the one who is being guided will remain with him and the one who is being guided will be misled by him."³⁵

In the mosques, lesson circles were held, and taught by a sheikh specialized in a branch of science, and his council was held at a specific time surrounded by students alternately. These seminars were held alternately, especially on Fridays as the author of the History of the Scholars of Andalusia mentioned: "...the science councils were held alternately."³⁶

One of the most famous mosques in Andalusia that witnessed a scientific movement and many students that is not seen before is the Mosque of Cordoba, which was at that time one of the most famous universities in the Islamic world. The rulers of Andalusia were very interested in it through the expansions that were made in it, or in terms of supervising it. During the reign of al-Mustansir, for example, a member of the ruling family, Prince al-Mundhir ibn Abd al-Rahman al-Nassir³⁷, was entrusted to supervise it and his teachers until Cordoba and its mosque became, in the Umayyad era and the following eras, an important scientific center and a landmark of Islamic culture that its people are proud of it over the rest of the Islamic

³⁴ Al-Maqri, op.cit, vol. 1, p. 181.

³⁵ Ibn Khaldun, op.cit, p. 220_ Julian Rivera, op.cit, p. 214

³⁶ Ibn Al-Fardi, op.cit, pg. 422.

³⁷ Muhammad Abdullah Anan, op.cit, p. 506.

cities. The two poetic lines that Ibn Ghalib wrote are the best evidence for that:

Four times Cordoba exceeds the other regions

The arch of the valley and its mosque

These are two, and al-Zahraa is a third

And knowledge is the greatest thing, and it is its fourth³⁸

In his circles, various sciences are studied from Alfiqh, hadith, Qur'anic studies from interpretation and other transmission or rational sciences, Among the names associated with these sciences, for example, Baqi bin Makhlad, Muhammad bin Wadah, Qasim bin Tabeth Al-Saraqusti, Qasim bin Asbagh Al-Bayan, and Abu Bakr bin Muawiyah Al-Qurashi, as Abu Ali Al-Qali, who is from the people of Baghdad, dictated a large group of strangers in the news of the ancient Arabs, their examples and their poetry, and Abu Bakr bin Al-Qoutiah taught grammar, and followed by the arrival Al-Baghdadi later, Abu Al-Hasan Al-Antaki taught reading, language and arithmetic, and other names emerged in other sciences who are not prominent than the previous ones³⁹.

Al-Hafiz Ibn Al-Fardi refers to some of these councils, he stated that in the year 366 AH / 976 AD there were several councils for knowledge in Cordoba. The council of Yahya bin Abdullah bin Yahya al-Laithi - who was studying al-Muwatta' - was one of the most human gatherings, except for what was in some of the councils of Yahya bin Malik bin Aid.⁴⁰

³⁸ Al-Maqri, op.cit, vol. 1, p. 153

³⁹ Reinhardt Dozy, op.cit, pp. 67-68.

⁴⁰ Yahya bin Malik bin A'id: (300-375 AH/912-985AD) made a trip to the East in the year 347 AH/958AD, during which he visited Iraq, Hijaz and Egypt. His country in the year 366 AH / 976 AD, he was studying in the mosque and a large number of students came to him, he said that he copied a large number of books in the East.

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He also mentions that the council of Muhammad bin Yahya bin Zakaria binYahya al-Tamimi, known as Ibn Bartal⁴¹, was for the gatherings he saw in Andalusia.⁴²

Thousands of students who were very fond of studying sciences, especially religious ones came to their lessons, and this mosque was able at times to suffice them from immigration, which was considered essential and blamed everyone who did not do it would be blamed according to the lack of his knowledge. The Sheikh also did not accept students in his circle except from those who he tested it and showed firm commitment, and the ability to be regular. He performs his task most of the time for free seeking the pleasure of Allah Almighty. The student had the freedom to choose the sheikh and the circle he would attend to meet his personal preferences and inclinations.⁴³

Some students were eager to meet the people of knowledge and benefit from them as they spent many years travelling between cities and even the countryside seeking it, and they were keen to benefit from the largest possible number of sheikhs, especially those who had come from the Orient, notably those who received their knowledge from senior scholars such as those authorized by the Imam Malik bin Anas, Al-Awza'i, Ibn Al-Arabi, or Al-Asma'i...., and others whose fame reached the east and west of the earth, they were keen to learn from the ones whose behaviors spring from qualities of science, and if they heard of this type of scholars they travelled to them in his village or countryside to write about him and what their heard as knowledge. Ibn Bashkwal told us about an old man who was visited by students in his house, they were more than forty students, they

⁴¹ Muhammad bin Yahya bin Zakaria, known as Ibn Bartal: (299-394 AH/ 911-1003 AD) is one of the competent scholars who traveled to the East in the year 341 AH / 952 AD. He visited Mecca, the Levant and Egypt and heard about them among the great scholars of the East such as Ibn Al-Dahhak and Ibn Al-Ward and Ibn Al-Haddad, the guardian of the district of Jian's district during the era of Al-Nassir li-Din Allah, immediately after his return from the East. 378-379)

⁴² Ibn Al-Fardi, op.cit, p. 379.

⁴³ Ibn Al-Fardi, op.cit, p. 379.

used to enter his house in November, December and January in a study circle, its floor was covered by woolcarpets, walls and pillows, and a brazier which is as tall as man in the middle of the circle study, it is filled with coal to keep everyone in the assembly warm. As they had finished studying, he brought for them considerable lamb meat with pure oil or milk with ghee or butter⁴⁴.

He also mentions that the students used to visit even some scholars who were in prison in order to take knowledge from them such as Ahmed bin Faraj Al-Jiani, nicknamed Abu Omar, who was prominent in linguistics and poetry. He wrote the book “Al Hadaik” “The Gardens” in which he opposed the book “Al-Zahra” by Ibn David Al-Asbahani. This scholar has suffered seriously because of a colloquial word that he said and was transmitted with reference to him, He was harmed in his body and imprisoned in Bejjan, he stayed in prison for years, and he had poems and letters in prison to the Caliph Al-Hakam bin Abdul Rahman Al-Nassir the religion of Allah, but they did not reach him in what he mentioned.⁴⁵

This novel, which was brought by Ibn Bashkwal, indicates the scientific spirit and the scientific tolerance that prevailed in Andalusia, it also indicates that prisons were also a space for science and knowledge as it witnessed the establishment of several seminars for the lesson and the birth of several books such as “The Bird’s Book” written by Al-Ramadi, he described in it every known bird, he wrote it during his arrest by the Al Hakem when he ordered to arrest poets known by complaints.

When the student finishes listening to his sheikh and attends with him all sessions, he obtains Ijazza “permission” from his sheikh, and this word is mentioned in the translation books such as he permitted me this book, or he permitted me all his narrations, he studied all his books, and he can narrate that book of the Sheikh which he taught him, and this is what we currently call the testimony.

⁴⁴ Ibn Bashakwal, op cit, p. 75.

⁴⁵ Ibid. p6-7.

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Students in higher education primarily accepted studying religious and linguistic sciences or studying the news of nations, then turned to rational sciences⁴⁶, they depended a lot on memorization, i.e. memory, so they memorized books such as Al-Sahih, Al-Aghani, Al-Ain, Al-Mutanabbi's, Al-Muwatta', Al-Mudawwanah, AL Mostakhradja and others by heart from beginning to end, what is impressive and strange, they stop by full stops and commas. Ibn Bashkwal mentions that it is possible to find figs or grape sellers in the Cordoba market who can narrate the book of the meanings of the Qur'an by Abu Jaafar ibn al-Nahhas from their memory without having the book being in front of them.⁴⁷

It is mentioned in the translation of Ibrahim bin Muhammad bin Shantiz, he says: "He used to hear the books of Zohed and superpowers, and he summarised Mudawana and Mostakhrajah, he used to memorize them clearly. And presented issues without holding a book, he did not advance or delay an issue, and he drank cashews"⁴⁸ .⁴⁹

Among those who were addicted to drinking cashews was Abdullah bin Ibrahim bin Al-Hajjaj Al-Katami, Ibn Bashkwal said about him: "He drank cashews for memorization, he benefited from it and instilled in him a sharpness in his character."⁵⁰

The advantages of education in Andalusia:

⁴⁶ Julian Rivera, op.cit, p. 45

⁴⁷ Ibn Bashkwal, op.cit, translation No. 670 - Julian Rivera, ibid, p.47

⁴⁸ Cashew: It is a drink extracted from the fruits of an Indian tree, and this fruit is in the shape of a heart. It is taken in a special way and is believed to help strengthen memory. This drink was common in Baghdad to strengthen memory, then it moved to Andalusia for the same purpose, imitation of what they were doing, and from those who were addicted to drinking cashews Abdullah bin Ibrahim bin Al-Hajjaj Al-Katami, about whom Ibn Bashkwal said: "Drinking cashews for preservation, he benefited from it and instilled in him a sharpness in his character.- Ibn Bashkwal, ibid , translation No. 658 p390 - Julian Rivera, ibid, p.47 48)

⁴⁹ Ibn Bashkwal, ibid, translation No. 204_ Ibn Al-Abar, op.cit, translation No. 836_ Julian Rivera, op.cit, p. 48.

⁵⁰ Ibn Bashkwal, ibid, vol 1, translation No. 658, p. 390.

What characterizes education in Andalusia is the wide spread among people, being free in higher education, and the freedom of scientific life. The latter was not linked to techniques that restrict the student's freedom to choose his professors and scholars or impose a certain type of science on him. Moreover, the institutions were not subject to direct governmental control, but rather they served their scientific purposes and the controls of education in its various stages through the same cultural growth that emerged from the foundations of the original Islamic civilization on the one hand, and from the requirements of development in the frameworks that are designated in this way, on the other hand.

Therefore, scholars and students were not connected to a government that they sought its jobs and submitted to its management, but rather they are linked to science with sincere intention to Allahin the most general. Thus, scholars had an influence on country policy in many eras, and the situation of education remained like this throughout the rule of the Umayyads, the rulers of the sects, the Almoravids, and the Almohads after them.

Scientific freedom provided the opportunity for men and women to seek knowledge on an equal scale of different ages, races and religions. Actually, women used to listen to the speeches of the Caliphs and the Faqihs; they learned Fiqh, Quran interpretation, language and poetry. What the Andalusian translation books had provided us of women's translations is bright evidence which remains a remarkable in the history of the Islamic civilization. They were among the famous scholars, faqihs, hadith scholars, poets and writers who copied the Qur'an and science books, and they influenced the country policy.

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