

Methods of education in Andalusia in the fifth century AH / 11th century AD

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ABSTRACT

This humble research deals with the methods of education in Andalusia in the era of the states of the sects (422-483 / 1031-1091), as the best way to achieve the desired goals and achieve the best results as soon as possible and the least effort and cost, making the educational process easy, smooth and enjoyable All of this has positive, productive and constructive results.

In other words, the methods of education in Andalusia in the era of the states of the sects of the components of the basic curriculum, as the objectives and content of any curriculum cannot achieve what I want through them only by the teacher and the methods used in teaching.

On this basis, the methods of education are an integral part of the educational curriculum, they represent the most important means to make the educational situation effective, it is the link between the learner and the curriculum.

Hence, we will explain in this study the modest concept of the methods used in education during the period under discussion, and the importance of these methods, and the most important types, in an attempt to identify the most important methods and methods used by teachers to transfer what is in their books and information from which they benefit people and students of science, it serves as a link between the teacher and the components of the curriculum in order to reach the objectives of this study.

Introduction:

Our glorious Islamic history has witnessed many aspects of cultural creativity, which are the most worthy of study and research, and which would illuminate many of the dark corners of the history of Islamic civilization in Andalusia. Through their long history, the Muslims have had an honorable activity in the various fields of civilization. From this great activity, a great civilization has contributed to the advancement of humanity for the better.

The Andalusians in this activity share a vast and undeniable effort undeniable, where the era of the states of the sects in the fifth century AH / tenth century, despite the political chaos that took place in Andalusia, the prosperity of civilization, especially in the scientific and urban aspects.

Since the field of science is the bright face of the Islamic civilization in Andalusia, and reflected the virtue and creativity, and were in the position of giving and participating in the construction of human civilization, for all this has deepened desire and established the tendency in the soul to research and study in this important civilizational field, And educational and educational methods followed by scientists and the elderly in the teaching of children at that time, through which it can achieve the goals of education with the least effort and the fastest time.

There is no doubt that the Andalusians have contributed to the transfer of their wonderful civilization to Europe, and that it has hit a large share in the fields of knowledge in general. Thanks to God Almighty, this is due to the educational system and the methods used in this regard, and to the interest of Andalusians to seek knowledge, and encourage rulers to scientists, teachers and learners on the other.

Al-Maqri described in his biography (2/179, 1968) the interest of the kings of the sects

(422-483h / 1031-1091) by science, saying: "And dispersed in the country, and was in the dispersion of a meeting on the blessings of the nobility of the slaves, as they died the market of science, and waited in Almathobp on the scattered and regulated, , And the poet and the Philistine specialist King Flani, and none of them but to do his best in Makarem. We have adopted the descriptive historical approach based on the narrative of historical facts, linking them, discussing them and analyzing them in order to draw conclusions, in order to draw a clear historical picture. It is through reference to the most important historical sources and references.

The concept of teaching methods:

There are two meanings of the term (methods of education), meaning narrowness: it is meant to convey information, and a broad meaning is comprehensive: the acquisition of information plus views, etc.

In the broad sense, the methods of education are considered to be part of the basic curriculum. The objectives and content of any curriculum can only be achieved through the teacher and the ways in which he or she teaches it.

The importance of teaching methods:

The importance of the methods of education in Andalusia in the 5th / 11th century (the era of the states of the sects) is an important part of the educational curriculum. It is the most important means of making the educational situation effective. It is the link between the learner and the curriculum. Education is from two parties, one student and the other party is the teacher and the school book. The method of teaching is the link between the two parties. The curriculum does not come into force unless there is a good method. "(1).

The diversity of methods of education is one of the guidance of the Prophet (2), was chosen from the best and best ways, and made a statement, and witness the impact in the minds of learners, used in each position the appropriate way, was the right of the first teacher, has indicated educational methods recently all what he saw (3) in the ways of education, and stressed the importance of the success of the educational process. The method of teaching can be considered as a link between the learner and the components of the curriculum, and the way in this form includes educational attitudes organized by the teacher, and the method followed by the teacher in it. Educational methods can gather the minds of learners to be motivated to receive information and ideas that are intended to convey the best of the self, the most solid of information, and closer to understanding and reason.(4).

Teaching Methods:

First: Hearing and spelling:

This is one of the most widely used educational methods in education, and has been in use since the beginning of education.

1- Hearing:

It was one of the most common methods used in education in Andalusia during the period under study. It is perhaps one of the main ways of teaching. It is divided into dictation and modernization. This method is also known as diction and modernization. The teacher gives information and knowledge and guides the students as they listen to him. The teacher is the person who possesses the knowledge, and the learners are waiting for him to cast some of what he has, he alone bears the burden of work, the learners listen, and the method is based on the word spoken by the teacher (6). In the hadeeth of al-Sharif on the authority of Ibn Abbas (7) he said: The Messenger of Allah (8): "You hear hear from you and hear from those who heard of you" (9). The use of this method is still common today, with attempts to dispense with it and replace it with other modern methods, especially with the use of technology in education and

the development of methods of communicating information and knowledge to the student. The style of diction is based on two things: presentation, and news, by which a basic idea is explained or explained to students. The style of diction is therefore a presentation technique that is primarily concerned with clarification and interpretation, and may often use the news or storytelling.

The Islamic education, including in Andalusia in the fifth century AH / 11th century AD (era of the kings of the sects) in this method is the teacher of humanity (8) used this method in many situations, it was if an incident or a new thing is written in his companions, This is the way to attract listeners and draw attention to what he says, facial expressions and hands and tone of voice and the use of questioning and suspense and forms of appeal, was the Messenger of God (9) "The speeches reddened his eyes, and increased his voice, and intensified his anger, even as if he was an army saying: : "I sent the clock and Cahin, and pinned between his fingers: index finger and Walu Sterile ". (10) Muslim scholars and their advocates have used this method and still use it in the Friday and Eid sermons, in addition to its use in education and advocacy through lectures, lessons, seminars and conferences which are still today. The modernists have been concerned about this method. (11), And the lack of this skill, or shortening the student in which leads to not benefit from the lesson, "does not benefit the man by saying, although he is eloquent with poor listening" (12).

It is also educational principles that teachers advised students to achieve the skill of good listening, not interfering with the teacher at the diction, as the student had already knowledge of the content mentioned by the teacher recently talked to him or told the news has taught him, (13) do not share it (14), and Abdul Rahman The son of Ibrahim bin 'Atab bin Mohsen (of the people of Cordoba and died in 531 AH), "insist on the contracts to the people, keep listening, sitting for them all day, and between the two tribes, and his age, and heard from him parents and children, Amer ibn Amrus al-Hajri (of the people of Cordoba, and the residence of Toledo and died after 433 e) "was sitting in his mosque for Ruwa And he knows his pension within the day and then goes to his mosque dinner, perhaps villages on him or else wrote "(15). They continued to hear from their early studies at an early age. It is said, for example, that the son of Mariouel ibn Jarrah, son of Hatem, died (420 AH / 1029 AD), began to listen and was only eleven years old.

- Dictation:

What is meant by spelling is that a scholar should sit around his disciples with barbarians and hakroutis. The world will speak of what God has opened up from science and the students write and he will become a book and call it the dictates and the amalites. The illiterates are what the students write behind their teacher, whether he speaks from his memorization or from a book. . And because of the importance of this method, Allaah has sworn by His main instruments, namely, the pen, as it says in the verse: "(16).

In the case of the dictator, the teacher adjusts every word he says, and the student restricts every word he calls (17). It is a method similar to reading, but more inclined to say from memory, where the teacher fills the student with what he knows of science. "I read on Abu Marwan al-Ta'abi said: I read on the father of Hassan bin Omar al-Harani in Egypt, he said to us on the day of the Prophet, peace and blessings be upon him, Hamza bin Mohammed al-Kanani "(18). Most probably, these teachers did not practice education, but hear the Koran and read them, as taken from them talk. In Cordoba, Ahmad ibn Muhammad ibn Abdullah al-Talmeneqi (340-429) lived and read the people with it, in the name of Allah, and heard the hadith, and the imam committed himself to the mosque of fun. Then he went out to the hole and toured it and the people took advantage of his knowledge. And on the authority of Thabet ibn Muhammad al-Jarjani (died 431 e) that he "hope for Andalusia a book in explaining the book of camel for glass" (19), and told Abu Marwan medical on his return to Cordoba that "my hope, and met him in the Board of dictation created a lot" (20). Al-Haytham ibn Ahmad ibn Abi Ghaleb ibn al-Haytham "dictated a person's hair, a second beard, and a third beard, all improvised without interruption." As quoted by Ahmed bin Mohammed bin Omar ... Ibn al-Qaisi of the people of Valencia (537-614) that "he took from Abi Hassan bin grace, and learn Arabic, and it is under the books of languages and literature" (21).

Al-Musta'mili invited the Sheikh, his parents and the Muslims in the first lecture, and addressed the teacher, saying: May God have mercy on you, as well as the teacher who begins his speech by supplication to the students and seal it, and the cadres and the poems and stories to go to the boredom and the condemnation of the students. As "it is desirable to be the dictator in the case of dictation on the most complete body and the best accessories, and pledges himself before reforming the things that are included at the lecturers of the approvers and violators" (22). Other literatures are

very careful about the date of the lesson from both the student and the sheikh, as one of them said after agreeing with the students on a date to study science "" If I die thirsty, I love me to be contrary to an appointment. "

It is confirmed by the elders of this method in the cognitive construction of the learner since his youth, that the young were learning the basics of reading and writing, the student goes to the teacher and with the board, so the teacher of the book, which teaches the Koran dictates to boys as they write and then remember, A book in the hands of a professor or to be from his memory until some books were called illiteracy. As they were keen to sit young boy in the boards of dictation early, as narrated from Muhammad ibn Ishaq said: "I saw Abu Salamah bin Abdul Rahman takes the hand of the boy from the book and go to the house Vimli talk and write to him" (23).

Since the religion of Islam the religion of order, (24) and the Prophet (p) most, was Imam Malik - may God have mercy on him –(25) when the students came to ask him The sheikh said to them(26) "The Shaykh says to you, do you want to talk or matters? (27)If the Prophet (peace and blessings of Allaah be upon him) did not recite the hadeeth of the Messenger of Allaah (peace and blessings of Allaah be upon him) (28) Sitting on that podium only if it happened about the Messenger of Allah (29).

We conclude from the above that dictation and hearing are similar in the case of diction from the teacher, and differ in the case of the learner. In the hearing the learner hears and memorizes, and in dictation the learner hears and writes every word he hears from the teacher. It is noted that this method is still used at present in the scientific lessons in the mosques some students listen without writing, others write what he hears from the teacher.

Second: Reading (reading):

And it is one of the most famous methods of education in the fields of religious and literary sciences, and its content to read the teacher from the book, and the student hears of it, and may read the teacher of his conservation, the student may read the teacher a book preserved by the teacher or acquire the original (30), and considers booty that reading was a means of teaching and novel A scientific work is not often produced by the professor himself.

The methods mentioned above (hearing, dictation and tyranny) of the methods developed and spread in the Islamic world, do you see the Andalusians adopted such methods? Were they limited to it?

The use of texts, see the spread of these methods in Andalusia also, in the fifth century AH, and adoption in addition to other methods will be presented in the folds of research.

From Ahmad bin Malik bin Ghalib bin Said bin Abdul Rahman Al - Tajibi of the people of Abt

(Died after 630 AH) and was known to Ibn al-Saqqah, that he "issued to the poets and the hearing and the education" (31), and Mohammed bin Harith al-Khashani, one of the judges of Cordoba, that "Tqfh Kairouan ... And Andalusia and a year and twelve years, heard from the son of Ayman, Asghb, and Ahmed bin worship, ... "(32). It was narrated from Sulayman ibn Harb (403-474) that he was attending his council "three thousand men to hear" (33).

Among the people known as Huseyin bin Muhammad bin Hussein bin Ali bin Areeb al-Ansari, from the people of Tartousa, where he "issued to the readers of the Koran in his country, and the preacher at the university, and also read Zaragoza in the Council of Sheikh, Ibn al-Warraq, and then moved to al-Murrayah and read with her mosque. Jaafar ibn Yahya ibn Ibrahim of the people of the city of Dania (died 540 AH) "Adiba poet poet ... I read in Arabic and literature" (34).

These methods (dictation, listening and reading) have been criticized in the form of Ayad Ibn Musa Ibn Ayyad (479-544), in the introduction to his book "(35)

He saw the latecomers being lenient in taking and performing in order to make them even more perverse, and they did not fear him. He found the sheikh who heard about him and his wailing, and the people were burdened with the hardships of the journey to him, and they turned away from him and his presence because he did not keep his speech. Whoever speaks with him, or tomorrow will weigh his sleep, or think about his affairs, so that he can not understand what he has heard. Perhaps the read-out book has never been read, and there is no knowledge of it except in his repentance, or some of the lenient elders. He came to leave him from a deep country, and only to find the impact of the claim of the interview and correction, and take the Sheikh Yates Perhaps the Senate has attended a boy who has not yet understood the generality of his mother's words, and they are ready to listen to the health of his hearing if he has fulfilled four days and protesting the hadeeth of Mahmud ibn al-Rabee ' The Prophet (p) is in the face of me, and I am four years old and not in the mind of Mahmoud, this is the answer to his mind for everything that was of his order or around him "(36).

And this is what was narrated from Muhammad bin Khalifa bin Abdul-Jabbar ... Balawi of the people of Cordoba, who left the Haj year (348 e / 960 m) and heard in Mecca, and then went to Andalusia and required discipline by the Koran "and then was not brought anything but books He heard it, and I have been informed that the events overlooked by the book of Muhammad bin Al-Hussein Al-Barghalani ascetic Sheikh Abu Bakr bin Abi Dunya, he mentioned that he heard, and thought Mohammed bin Ajari, and was bringing the book and then copied them, and the weak line does not evaluate the spelling.(37).

Such as these critical texts, paint a picture of a group of teachers who exploited the people's interest in science and thirst for it, so they exploited their ignorance by providing incorrect science and uncontrolled books because they took laziness, they did not bear the responsibility of the lofty message that the community entrusted them with the secretariat of carrying(38). This criticism also includes a bold attitude to those who took the face of the talk in which Mahmoud bin said The spring is the mind of the Messenger of God (39) and four years old, and then assumed that the son of four years can be reasonable to hear what the talk, let the boys at this age to hear, and adopted that hearing, while the judge says Ayad "he did not understand "He said, as if he wanted to say that the fourth-year-old age is not appropriate to enter the child with the circles of scientists(40), which is approaching the facts of modern psychology, which saw that the sixth or fifth and a half age is appropriate to enter primary schools today. Judge Ayyad refuses to automatically abide by the texts, without turning them on the rest of her face to understand and circulate them, and their relevance to reality.

It is clear to us that the method of reading is to hold the teacher book and read it, and students write copies, or that the student from the group to read in the presence of the professor and other students writing, and the professor to correct reading and provide the proper logic of the words and the correct positions for the stop and start.

It may come to the reader's mind that the teachers were limited to such methods, as if the learner is a machine that allows to memorize, dictate or write, or corresponds to the copy of the book, including the Sheikh, but the reality of education and teachers in Andalusia - and through the few texts available in our hands, Methods in teaching and dealing daily with students What we believe with the ability of teachers to diversify their methods, and create interaction between them and their students, except the previous methods used teachers.

Third: Discussion and Dialogue:

The dialogue is the language: "Interrogation and dialogue: responsiveness, and dialogue, which is reviewed by the speech" (41) and is defined as: audit in speech, and experiments with the required of the spaciousness of the chest and permissibility of the soul ... civilized civilized dealings with all ideas and views. It is educationally and educationally defined as: to ask the teacher about what he wants to teach, if the student failed or answered without what he wants to teach him corrected or gave him the science by the answer (42). It is said: the teacher's dependence on his education on the question and answer between him and the learners, or between the learner and another learner under his supervision and guidance, based on the tendency of learners to survey and knowledge, and to achieve the very education of what they should learn. In the Qur'an and the Sunnah, the method of dialogue with disbelievers and the statement of truth and religion is used as in the verse: (43) In this Surah, a dialogue with the disbelievers is provided by the Prophet (p). Each of his religion is determined in the followings, and in the Holy Quran, the verses of a Qur'anic dialogue with the people of the Book calls upon them to say the truth and not to conceal it and to wear it with falsehood as stated in Surat Al-Imran. (P). (44), and it was also ordered and urged by the Holy Quran in the verse: (45).

It is a matter for the learner to be careful to ask the scholars about what he does not know, for Allaah is a person who does not know by reference to them in all events, including an amendment to the scholars and a recommendation to them.

The Prophet (peace be upon him) said: "While I am the companion of the Prophet (p), there is nothing between me and him except the afterlife of the nomads." Said: "O Mu'ath," I said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said to you: Do you know what the right of God to his slaves, I said: Allah and His Messenger know, he said: the right of God to his slaves to worship him and do not involve anything, then walked an hour, and then said: (Muaz bin Jabal), I said: Do you Do you know what is the right of worshipers to God if they do, I said: Allah and His Messenger know, he said: the right of slaves to God that does not torment them "(47).

The Holy Quran decided such a method from the learner, but rather encouraged him. The Almighty said: (48). In this verse, the learner is urged to start asking the question, Blink or understand what I shape. There is no evidence of the importance of this method from the words of the Prophet Muhammad (p) in the Hadith: (It is Jibril

Atakm teaches you the things of your religion) (49). When Jibril asked him about Islam, faith, and charity, even though Jibril was asked, he said that the question is self-teaching. The Prophet (p) used this method very much, so the follower of the Prophet's Hadiths (50) finds this clear. This indicates the importance of this method in education. He used to ask his companions sometimes to teach them a matter of science or to decide others, He said: "The bankrupt of my nation will come on the Day of Judgment with prayer, fasting and zakat, and he will come and curse this, and throw this, and eat this money, and shed this blood, and hit it." This, this is given of his advantages, and this of his advantages, if you enjoy the benefits before spending what he took from their sins and I put on him and then put in the fire (51).

(p) asked his companions to ask them to remind them of an order in which there may be forms, or to warn them of mistakes that may occur, through the use of the question and answer method, and linking it to a common familiar order, where it sharpens the souls to that, as it remains in the self, because In which the use of actual simulation and logic, a method that enables a person to distinguish between truth and falsehood by reason and sensory observation, not by minors or by blind tradition.

(444 AH / 1026 CE), he said that he "introduced to Andalusia a new method in the study of pre-Islamic poetry, which is to read the student poem and then ask the professor about the meanings of the words, he will explain the adopted On a list of meanings, have been extracted from the Arabic dictionaries "(52). In this method, the teacher relies on his or her education on the question and answer between the teacher and the learner, or between the learner and another learner under his supervision and guidance, based on the tendency of the learners to survey and knowledge, and to achieve the very purpose of teaching what they should learn.(53)

In this way, it is clear that this method is mentioned in the Qur'aan and Sunnah in several places. The method of teaching by dialogue and asking questions is to use the question and the thrill of the answer and the information to be communicated to the learner.(54).

Fourth: The debate:

Andalusians defined another style of education as the style of debate. The texts do not explain exactly what they are meant to be, but some believe that the debate is often between professors and some. (278 AH), "Ibn Abd al-Hakim had to agree and debate" (Yahya ibn Zakaria ibn Sulaiman of Cordoba origin (died in 315 AH) "was the jurisprudent in matters, And he was in a meeting with him to hear from him and his

debate, and he was most in the public and private "(55), Abdullah bin Badis al-Homsabi of the people of the island of Shaker, and the residence of Valencia (died in 622 e) , And to Fez, and returned to Valencia, and met him mosque mosque, and looked at him in the hospital of Abu Hamid al-Ghazali, and other "(56).

And in the language: beholder: his counterpart became, and behold the light of flan, he made his counterpart (57). From the above, is it correct to conclude that the debate means discussing the peer of certain scientific issues with the presence of an expert, is the teacher, or it means discussion by question and answer?

Perhaps the report on Abdullah bin Ahmed bin Othman (died in 417 AH) illustrates part of the concept of the debate, it was "begins the debate with the mention of God Almighty, and prayer on Muhammad (p) and then narrated the Hadith and the Hadith and the three and the exhortation, and then begins to ask issues other than the book which They were corresponding to him "(58).

The debates were often encouraged by kings and princes and held in their hands, especially among the sons of slaves in Sevilla, who spoke in literature and poetry, and built the pharaohs in Badajos, especially in the era of Muzaffar, the scientific and literary interests and author of the encyclopedia known in his name (59) and like the sons of Hood in Zaragoza, especially in the custody of the competent natural world and his trusted son the sports world, and not forget the tiles of Mu'tasim ibn Samadah,(60) which was witnessing the color of the debates in the hands of Mutassim. The scholars of the scholars were rewarded with the honor and care of those kings and princes.

We conclude that the debate posed questions and discussed them, and these issues from the lesson book or from another book raised by the Sheikh, for educational and educational purposes, perhaps the most important training of his students to defend their views on the issues presented.

Fifth: Lecture:

It seems that the lecture was the method of teachers who studied in the high school stages, for example, the famous grammarian, when he spoke for two hours about the zebra question in grammar, and about other issues that the students put in his hands. And what was mentioned about the jurisprudent Abi Ayoub bin illiteracy, as it was: "He has literature present by the sea if the storm" (61).

Scientists have identified rules and principles for the legitimacy of the debate, including:

1. Intention of intention: The intention is to search for and follow the truth. As the debate knows the facts, and shows the truth, it must be done and satisfied, they said: "Science is dead, revived demand, if living demand, it is weak strength lesson, if strong lesson is obscured, show it by analogy, if appeared in the debate, it is futile, ". The debate when it has achieved its objectives, and that I want to other than the love of controversy and appearance and the adoption of opinion, and transcendence on others was futile and harmful useless, may turn into a quarrel and a rupture and rivalry may not end.(62)

2 - look at the other party's words with equity: to search it and extract the right from it and the statement of falsehood and his answer under the pretext and proof, do not be arrogant about the right if it is found in the other counterpart, some of them said to the other: "Speak if I was useful, and that I was wrong beneficiary, That the killing was benign, and that the killing was a martyr "(63). Some of the hadeeths indicate that the imam is guided by this. Imam al-Aajri (may Allaah have mercy on him) said: "Let him know that my debates are not the equivalent of those who seek the truth, and they are not an oppositional debate." In the debate, all learners benefit, because those who have suffered have benefited, and those who have sinned have benefited,(64) and this means of this means, the world or the learner should not correspond to each one, (65) but it must look at the situation of the viewer, if the purpose of truth and truth His intention was not to stop it.(66).

Ibn Abed al-Barr (may Allaah have mercy on him) said under the section of what is hating the debate, the debate and the mirrors: "The entire antiquities in this section are narrated from the Prophet (p) but they are mentioned in the prohibition of controversy and the mirrors in the Qur'an ... Because it is a knowledge that needs to be answered by the branches on the assets of the need for that, and not beliefs as well, because God Almighty is not described by the group - the Sunnis - except what he described himself or described by the Messenger of God "(67).

It turns out that the debate is a way to start the matter, asking the question from the student to the professor, and then begins to answer the question, indicating all aspects and aspects of the student and the consequences. Or that the professor himself assumes the question as if directed to him, and then begins to answer this question.

It appears from the above that the selection of scientists to the best methods and methods of education shows the proficiency that must be for every Muslim, as well as

each teacher, and if teachers adhere to this principle to make the process of education more effective and quality.

Sixth: Leave:

(The meaning of the leave in the words of the Arabs is taken from the passport of water, which is driven by money from cattle and plowing, it is said: I caught up, so I was allowed to drink water for your land and cattle ... Also asked science asks the world to permit his knowledge Vizgh him and the student Mstziz and the world is clear).

And leave many types, the first: to authorize the appointment of a certain, such as saying: "I have completed the book or what I have included Vhrsti this", the highest types of leave.

The second is to allow a person in a particular place, such as to say, "I have given you all my possessions or all my purses."

The third is that it is permissible for a person not to be appointed by the general public, such as to do the following: "It is permissible for the Muslims, or is it permissible for everyone, or is it permissible for anyone who knows my time. The sign of Abu Muhammad Ibn Sa'id al-Andalusi was given to all who entered Cordoba from the scholars." And like the judge Faqih Ibn Rushd, who authorized his knowledge and books to all Muslims in the year 520 e)(68).

Fourth: Leave for the unknown or unknown. Such as to say that it is permissible for Muhammad ibn Khaled al-Dimashqi, and there is a large group of people who share this name and proportion, and then to know the metaphor for them, which is a corrupt leave.

The fifth is the holiday for the non-Muslim and the young child. He differed in its permissibility and the example of saying that it is permissible for a person to be born to a woman.(69).

Sixth: A vacation, unless he learns or receives a summary after the narration of the metaphor to him if he hears it. It was narrated from Abu al-Walid Yunus bin Mghith Al-Qurtubi that he asked the vacation with all that he narrated it to its date and what he narrated after that, so he refrained from doing so, so the owner was angry and some of his companions said to him: "This is what I give you unless he takes it." Ayad said: This is true.(70)

Seventh: Leave the metaphor such that the Sheikh says: "I have completed my Majazzati" or I have allowed you to tell me what happened to me, and differed in the validity and most likely accept (71).

And there are conditions for the leave, including what Imam Malik bin Anas, may God have mercy on him, that is to be a branch identical to the original, and thus be informed of the knowledge of what he tells him confidence in his religion and his story, and the third to be Almstziz of the science does not put science only when his family (72).

The leave may be submitted orally or in writing. And the oral oldest era and the first to be given by Abu Hurayrah to Bishr bin Mahtak, where he said: Books on Abu Hurayrah book, when I wanted to Afarqah said, O Abu Hurayrah I wrote about you a book about your mouse? He said, "Yes. As for the written leave, the sheikh explains what the student is permitted to do or allows him to divorce. Here, the sheikh determines the date of his birth, his country and the names of his sheikhs, and what should be told about him in general.

And the leave was originally placed as a guarantee for the student's knowledge and his ability to transfer this science and was with modern and then moved to other sciences, but with the changing conditions and development of time lost this lofty goal and became like chaos and randomness and courtesy without concern the skill of the holder in science or superiority in it, Of the scholars, so Abu Dhar Al-Harawi said: "If the holiday is valid for the journey is canceled" (73).

Abu al-Abbas, Walid ibn Bakr al-Sarqsti, wrote a book that he called "the waqf in the validity of the saying on the holiday." In his book, he mentioned clear signs of some of the corrupt holidays that he does not care about and does not pay attention to.(74)

It is worth mentioning that we are talking about the methods of education when Andalusians to point out that the Andalusians were drawn to reveal the modern scientific method in the education of blind, which is called the method of "Braille", the Andalusians in the fifth century AH / atheist ten, The kings of the sects use it to teach the competent children. In this way, Ibn Hazm al-Andalusi says: "The duty of the taxpayer is between the right and his victory to the maximum of what is estimated. My grandfather Ahmed bin Muhammad bin Abdul-Wareth, may God have mercy on him, told me that his father had pictures of his father. , The letters of the spelling of the crime of Kim and then touch it T-stop images on his mind and sense, and touch

their structures and do things of them even make up the line and how the book reads in trading insults himself, and lifted him so great pangs "(75).

Thus, we find that the Andalusians were the first to discover this important method or method of education that cannot be dispensed with, no matter how few, and in every human society.(76).

Conclusion:

At the end of this research we try to examine the effects of this study and the results of scientific results, which is the purpose and the requirement of this effort ..

It is true that the subject of the methods of education in Andalusia in the fifth century AH / 11th century, the era of the kings of the sects, reveals to us an important fact is the ability of this nation to give generously in the fields of different human civilization in the darkest circumstances and the most difficult positions, The kings of the communities The Andalusian community was facing two wars at once, a war by the Christians in the north, and a war at home represented in the military and political conflict between the kings of the sects. But these kings, despite the darkness and turmoil of the political and military conditions that characterized their era, but they were two races in the field of civilization and scientific life.

If we refer to the mention of the achievements of Andalusian scientists in the fifth century AH / 11th century (the era of the kings of the sects) of scientific achievements, we stood on the fact that important and great, that the Andalusians proved through their scientific activity at the time of scientific capabilities wide ways of different sections of knowledge and personal Andalusian science proved itself and its ability to build its scientific entity and give it the distinctive Andalusian character.

Perhaps one of the greatest achievements reached by the Andalusians in this age is their invention or invention of the educational method or the educational method in the education of blind, which is attributed in modern times to the European world, "Bray" Andalusians knew that means by making alphabets of special paste , And then take the blind student in touch so as to be able to read them and know what is meant by them.

The Andalusians in the 5th / 11th century were of great civilization, civilization and intellectual advancement.

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