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The impact of schools during the era of Nour al-Din Mahmoud Zengi and the factors of their success in achieving their goals (541-569 AH / 1146-1174 AD)

BELLAMACHE Nacer 1
University Of Algiers 2
belhamud47@gmail.com

bachar kouider 1
University Of Algiers 2
brahim. 4713@yahoo.com

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BELLAMACHE Nacer

Abstract

The important role played by the Zengid state in the Islamic phase of history (541 AH/1146 AD) is highlighted throughout the Arab East as a starting point for establishing the progress of unity among the Islamic forces, adding more resistance to the Crusader forces, thanks to Sultan Nur al-Din Mahmoud Zengi, who shone among the Atabegs in history. The Islamic state is the founder of the Zengid state, which favored the Crusaders and the Fatimids and united the Levant and Egypt under the banner of the Sunni doctrine. The Zengid state was not active in political aspects, but rather the history of this state recorded a great and prosperous renaissance in the fields of civilization and in the scientific field in particular.

The Zengid state witnessed the spread of Small schools that had a clear and significant impact with the rest of the institutions within a reform plan based on spreading knowledge by continuing to spread people from the darkness of ignorance to the light of knowledge and certainty. These schools had an influence as the Zengid state witnessed a slight prosperity in order to diversify the fields.

Keywords. teacher, Nouraniya, Zanki, Renaissance, scientific.

1. Introduction

The period of the rule of the just King Nour al-Din Zengi was full of urban and educational achievements. He made great efforts to establish the Sunni doctrine and reduce the intensity of the sectarian and sectarian conflict between Sunnis and Shiites. He established a number of schools and granted endowments to them to educate students and teach them the sciences of Sharia, and other sciences such as medicine and engineering.¹

The many brilliant achievements achieved by Nur al-Din Mahmoud formed the pillars of the nation's renaissance, such that he served the Islamic sciences vigorously and spread them just as the regime of King Tusi (408-485 AH) did in his regular schools during the period of the great Seljuks. It is noteworthy and noteworthy that Nur al-Din achieved these achievements under circumstances Extremely difficult, represented by the Shiite intellectual invasion that controlled most of the minds of the people of the Levant on the one hand, and on the other hand a constant state of war with the Frankish invaders.

Through this article, we aim to answer the following problem: What is the impact of the Nuri schools during the era of Nour al-Din Mahmoud Zengi, and what are the factors for their success in achieving their goals?

2. The influence of the teacher Al-Nuriyya during the era of Nour al-Din Mahmoud Zengi :

The impact of educational institutions, especially schools, was clear and significant in guiding society, and they worked with the rest of the institutions within a reform plan that combined three things: namely, interest in Islamic sciences with the aim of refuting heresies and revealing the true religion, and the second is scientific through spreading knowledge and transporting people from the darkness of ignorance and illiteracy to the light of knowledge. Certainty and the third of these matters is reforming society.

2.1. The impact of the Nouri schools on Sharia sciences:

The scientific renaissance in the Nouri era included various sciences, including Sharia sciences, which received a large share of attention. It includes readings, interpretation, hadith, jurisprudence and its principles, then language sciences and literature. This matter is consistent with the scholars' arrangement of the sciences according to their importance. They arranged them into Sharia sciences and other sciences that serve and clarify them. In this area, Imam Al-Mawardi, who died (405 AH/1058 AD), believed that the best sciences are the religious sciences, as he said: "It is not possible to know all the sciences." A way...it is necessary to devote attention to knowing the most important of them, and paying attention to the first and best of them, the first and best of the sciences, the science of religion, because by knowing it people are guided and by ignorance of it they go astray, as it is not valid to perform an act of worship whose doer is ignorant of the qualities of its performance, and does not know the conditions of its parts."²

This is also the opinion of Ibn Jama'ah when he said: "If there are many lessons, the most honorable is presented, then the most noble, and the most important, then the most important. Then the interpretation of the Qur'an is presented, then the hadith, then the foundations of religion, then the foundations of jurisprudence, then the doctrine, then disagreement, grammar, or debate."³ Sharia sciences include many branches, the most important of which are:

- **Science of the Qur'an:** Qur'anic recitations were active in the Nouri era. They were among the subjects taught in mosques and schools. A number of recitation scholars emerged who included a journey of students of knowledge from countries of the Islamic world. They had important works on recitations, and we will discuss them with the scholars who emerged.
- **The science of interpretation:** It is known for understanding the Book of God revealed to His Prophet Muhammad, may God bless him and grant him peace, and explaining its meanings, and extracting its rulings and wisdom, and deriving that from the science of language, grammar, morphology, the science of rhetoric, the principles of jurisprudence, and readings. It requires knowledge of the reasons for revelation, abrogation, and abrogation.⁴ Eminent scholars appeared in the Levant during the prosperous Nuri era, who became prominent in the science of interpretation and compiled wonderful works in it, until the interpretation movement became active at that time, and it was a basic subject taught in mosques and in some of the schools that were established in the Levant.
- **The science of hadith:** The science of hadith flourished in the Zengid era to the point that this era can be considered one of the golden ages of hadith studies and composition, as the first hadith house in Islam was established, which was Dar al-Hadith al-Nuriyya in Damascus. As we mentioned previously about the most important schools established by Nur al-Din, perhaps one of the most prominent factors of interest in the science of hadith, its study, and writing about it in this era was the interest of the just King Nur al-Din Mahmoud himself in this science. It was reported that he was interested in studying the noble hadith and understanding it.⁵ He was so keen on this knowledge that he wrote a book on the virtues of jihad and its hadiths while he was in Damascus. Interest in the science of hadith was also one of the forms of guidance imposed by the Crusader presence on studies in that period. Al-Hafiz bin Asakir, who died in the year 571 AH/1176 AD, participated in this field. He collected forty hadiths on the virtues of jihad in one volume and dedicated it to King Nour al-Din Mahmoud.⁶ Also, Tahir bin Nasrallah bin Jahbal, who died in the year 596 AH/1199 AD, in turn wrote a book for Nur al-Din Mahmoud al-Zangi on the virtue of jihad.⁷ Because Nour al-Din himself was passionate about jihad, he wrote a book about it with his pen.⁸
- **Jurisprudence and its foundations:** Scholars in the Nouri era worked to collect the works of those who came before them, each according to the school of thought to which he belonged, from the four Sunni schools of thought: Hanafi, Shafi'i, Hanbali, and Maliki. They preferred between the narrations and came out with rulings, and based their fatwas on various issues and branches from the principles of their imams, their rules, and their fatwas.⁹

2.2. The impact of the Nouri schools on the prosperity of linguistic and literary sciences :

Linguistic and literary sciences were among the sciences to which scholars in the Zengid era paid great attention, as they were one of the most important subjects of study in many educational centers in this era, as well as the large number of those interested in teaching and classifying them. What called for great interest in this branch of science was its strong connection with the Islamic sciences. We saw at the beginning of this topic how scholars arranged the sciences according to their importance and honor, as they placed the Sharia sciences in the first place, then they placed the linguistic and literary sciences in the rank immediately following them. Language, grammar, morphology, rhetoric, criticism, and literature are all necessary for a clear understanding of the Sharia sciences.

Arabic sciences are specific to the Islamic religion and its people, and “knowing it is necessary for the people of Sharia law, since all the legal rulings are taken from the Qur’an and Sunnah, which are in the Arabic language, and they were transmitted from the Companions and Successors, who were Arabs, and its problems were explained from their languages. It is necessary to know the sciences related to this language for whoever wants knowledge.” Islamic Law”.¹⁰

Arabic sciences and literature received great attention from Nur al-Din Zengi, in particular, as he established schools, libraries, and mosques in his country. He also loved poetry and calligraphy and encouraged writers and poets to produce literary works. The rulers and princes of the Zengid state were also keen to choose scholars in this field to assume positions in writing and creation, and they were They recruit for these jobs those who are well-known and highly respected in these sciences, and a large group of linguists, grammarians, and writers gathered in the Zengid cities during that period, and eminent scholars emerged from them who left an important legacy in Arabic sciences and literature, in its various branches, the most important of which are: language, grammar, and morphology. Rhetoric, literary criticism, literature, prosody and rhyme.¹¹

2.3. The impact of the Nouri schools on the prosperity of social sciences :

Interest in social studies increased during the Zengid era, especially in the fields of historical and geographical studies, as a large number of historians emerged in this era whose interests varied in the various forms of historical writings. This influence also appeared in the writings of travelers who visited the region and described the general conditions in which they lived. The Muslims were on the side of the Crusaders in it, and they were also interested in defining the countries and their plans. Because of the Crusader presence there, the Zinjid region became the center of political, economic and intellectual interest in the Islamic world, as that country represented the center of Islamic vigilance in confronting the Crusader aggression in the region, in addition to attracting many leaders of this country. Among the distinguished scholars from all Islamic regions, which had an impact on the development and activity of science, and the most prominent efforts made in the fields of historical and geographical studies in this era were represented in history, geography, and travel.¹²

2.4. The impact of the Nouri schools on the flourishing of experimental sciences :

In addition to the contributions made by the Nuri schools to the advancement of theoretical sciences such as religious sciences, literature, and history, they dealt with the experimental scientific aspects, and contributed greatly to them, as those curricula included arithmetic, algebra, geometry, science, medicine, pharmacy, and other sciences known in that era, which were taught by some of the elite of the educated. That day.¹³ The jurists also used to study arithmetic and algebra, due to their need for it in the science of religious duties.¹⁴ Anyone who wanted to study the pure sciences and practice them had to return to some of the original sources that the Levant knew in that era, such as "Al-Fusul by Ibn Qirat," "The Issues of Hunayn Ibn Ishaq," "The Dhakhira of Thabit Ibn Qurra," and the book "Al-Mansouri and Al-Hawi" by Muhammad. Ibn Zakaria, the book "The Law" on Medicine by Abu Ali Ibn Sina, and other scientific books.¹⁵

However, many of the scholars of the Levant did not stop at these sources and study them, but rather added to them the knowledge they created and created in it. Sultan Nur al-Din Mahmoud took care to bring books and scientific references in all branches of knowledge to the Levant and endow them in the scientific centers in his state. The building of the great Al-Nuri "Bimaristan" in Damascus, or where a large number of medical books were stored.¹⁶ This helped in the progress of medicine, which was taught theoretically and practically in "practical practices" that were more like colleges of medicine. Some scholars of the Nuri state also had a great interest in collecting and collecting books, including "Muwafaq al-Din Ibn al-Mutran," who died with medical books and other books in his treasury. It contains approximately ten thousand volumes other than the one he copied.¹⁷

Among those who excelled in the pure sciences in this era was "Al-Samawal bin Yahya Al-Maghribi" - he was a Jew and converted to Islam and a good Muslim - he came to the East and settled in Aleppo, and he excelled in the mathematical sciences and mastered its principles, benefits and anecdotes. He was a true mathematician and engineer, and he wrote works on that, including: the book "The right-angled triangle." He excelled in representing and shaping it, counting its shapes and the amount of the area of each shape, and wrote a platform in the area of the bodies of different gems to extract the amount of their unknowns. He wrote books on medicine. He died in the year 570 AH/1174 AD.¹⁸

2.5. The impact of the Nouri schools on renewal and reform :

The spread of educational institutions, especially schools during the era of Sultan Nur al-Din Mahmoud, their diversity, and the attention they received from the ruling class had a clear and significant impact in directing society and worked with the rest of the institutions in society within a comprehensive reform plan.¹⁹ It targeted the following:

- Transferring people from the darkness of ignorance and illiteracy to the light of knowledge and certainty.²⁰ Nur al-Din Mahmoud realized that the state of ignorance and backwardness that was prevalent in society would stand in the way of his reform plan, just as it had stood in the way of the rulers who preceded him.

Therefore, his interest in the field of education and its institutions was very clear, as he allocated endowments to schools and placed the greatest scholars in each school for teaching and prepared the places. For housing students coming to these schools, as we saw previously.

- The schools focused mainly on the emerging generations, aiming, through guidance and counseling, to prepare these generations in a correct Islamic manner.²¹ This is because preparing famous scholars in their specializations led to the graduation of high-level students who served the state and society in general and the Nour al-Din Mahmud plan in particular.
- These schools aimed to provide a cadre of employees and professionals in line with the state's plan to reform society and be a building tool within society.
- Educational institutions, especially schools, aimed to raise the Muslim masses to a level of awareness consistent with the goals of Islam and the internal and external challenges that society was facing.
- Educational centers, including schools, focused on spreading the Islamic spirit and worked to dry up teachings alien to the Islamic religion, those teachings that left deep traces in people's beliefs, customs, and political and social positions.
- In addition to combating illiteracy, the Nuri educational institutions targeted the abrogation of morals, values, and doctrine.²² Since education in these institutions was for all Muslims, including workers, farmers, and merchants, Nur al-Din Mahmud's plan was based on education and reform in a way that included all classes of society, regardless of their differences and diversity.
- What distinguished educational institutions during the era of Nour al-Din Mahmud was that they were not limited to institutions adopted by the state only, but rather that they were a collective activity whose features became clear through the competition of ministers, leaders, and rich men and women to spend their money in building schools and educational institutions and providing opportunities for all members of society. Among these is the Mujahideen School, whose founder was Prince Mujahid al-Din Abu al-Fawaris Bazzan bin Yamin bin Ali bin Muhammad al-Jalali al-Kurdi, one of the leaders of the army in the Levant in the state of Nur al-Din and before him.²³ Likewise, the hadith houses were built by Nur al-Din's deputy Majd al-Din Ibn al-Day'a (565 AH/1170 AD), one of which was a hadith house in Aleppo. The other house was built by Ismat al-Din Khatun (d. 581 AH/1185 AD), the mother of King al-Salih Ismail bin Nur al-Din Mahmud.²⁴

This feature contributed significantly and clearly to the spread of these educational institutions and their absorption of the largest number of members of society, gradually eliminating the prevailing state of ignorance in society, and significantly increasing the number of learners.

- The state of integration in the educational fields, with its men, institutions, and programs, led to the state of Nour al-Din Mahmud being an important scientific and intellectual center in the sixth century AH, as thousands of scholars and students flocked to it from all parts of the earth.²⁵
- The most prominent impact of this educational and pedagogical activity, which was taking place under the supervision of the Zengid state, was to change the old structure

of society within its state and replace it with a new generation through which the Islamic spirit was manifested among the bodies and individuals of society and directed their activities in all fields of life.²⁶

This was clearly evident, especially in the political, administrative and military leaders that surrounded Nour al-Din Mahmoud, as these leaders were distinguished by their ideological commitment in all their activities and practices.²⁷

Educational institutions, including schools that spread widely during the reign of Nur al-Din Mahmoud, worked to prepare people for greater tasks that occupied a large part of Nur al-Din's plan, which was the war against the Crusaders. He was certain that he was unable to fight this war and come up with a fruitful result in such an ignorant and incoherent society. He did not have the characteristics that would qualify him to confront the dangers that were facing the nation at that time. He was aiming for his comprehensive reform plan, a large part of which was education, to prepare society in a way that would enable it to play its role in that critical stage. Nour al-Din and those with him who supervised the process of advancement within society realized that the pride and strength of the nation lies in its adherence to its religion and its work according to its book and the Sunnah of its Prophet, may God bless him and grant him peace, and that the first generation of this nation did not defeat its enemies except by the strength of belief, and that the defeats that befell the Muslims in the face of campaigns The Crusaders were a natural result and inevitable result of the ideological deviation and intellectual corruption that afflicted the nation.²⁸

Thus, Sultan Nur al-Din Mahmud had diagnosed the defect that Islamic society was suffering from at that time, which was the cause of the loss of Muslim lands and successive losses to the Crusaders. Therefore, he embarked on an integrated plan aimed at eliminating the defects that existed within society in order to achieve its goals.

3. Factors for the success of Al-Nouri schools in achieving their goals :

Sultan Nour began spreading the Sunni doctrine in the Levant after seizing Aleppo following the martyrdom of his father, Imad al-Din Zengi, in Rabi' al-Akhir in the year (541 AH/1146 AD). He took this city as a base to launch towards achieving this great goal, so his rule extended to the center of the Levant when he was able to Control of Damascus in the year (549 AH / 1154 AD), then his state expanded after his armies went to conquer Egypt and settled there in the year (564 AH / 1169 AD). In the Levant and Egypt, Sultan Nur al-Din Mahmoud made great political efforts, accompanied at the same time by important intellectual steps to enable According to the doctrine of the Sunnis and the community.²⁹

One of the most important factors that helped the Nouriyya School succeed in achieving its goals is that his efforts came after the efforts of the regular schools, whose activity began to diminish and shrink, due to their falling into the empowerment of the Shafi'i doctrine only, which led to the outbreak of sectarian strife between the Shafi'i school of thought on the one hand and the rest of the Sunni schools of thought on the other hand. Sultan Nur al-Din avoided the negatives that the regimes had fallen into, and benefited from the positive results they achieved, most notably the graduation

of a new generation of preachers who shouldered the task of calling for the Sunni doctrine and supporting it. Sultan Nur al-Din benefited from a large number of these scholars who graduated from Systematics.³⁰

Among the things that encouraged scholars to emigrate to the Levant during this period, and it is known that Sultan Nur al-Din Mahmud himself was a scholar before he was a ruler, knowledgeable in jurisprudence according to the doctrine of Imam Abu Hanifa, and all doctrines according to him are equal, so he was not fanatical about a particular doctrine, but rather fairness was his nature in everything.³¹ Then scholars from all Sunni sects gathered around him, and they found encouragement from him, good care, and extensive endowments that he bestowed upon those who practice knowledge and its learners, until the Levant became the turning point in the Sunni intellectual movement, and Sultan Nour al-Din Mahmoud was able to intelligently invest in the talents of the prominent scholars of his time and seek their help in supporting Sunni doctrine, so he built Dar Al-Hadith in Damascus for Al-Hafiz Ali bin Asakir, and he did the same with Al-Qutb Al-Naysaburi, who was assigned to teach in several schools in Aleppo and Damascus.³²

The personality of Sultan Nur ad-Din Mahmoud was one of the most important factors that helped achieve the success of the Nuri schools. One of his most prominent qualities was that he had absolute confidence in scholars and did not allow anyone to harm any of them through backbiting or gossip. Thus, the status of scholars increased in elevation, and they became trusted and appreciated by the majority of Muslims. He was also keen to attend knowledge gatherings and gather scholars with him for research and consideration.³³

The ascetics were also the object of his care and appreciation. He brought them close to him, brought them closer to his council, and celebrated them, provided that they were committed to the principles of the religion and performed its rituals. If some of them appeared to deviate from the correct doctrine, we would blame him. He said, "We protect the roads from a thief and a bandit, and the harm that will come from them is close. Do we preserve the religion and prevent anything that contradicts it, which is the basic principle? He was not lenient in deterring innovators and deceivers in the religion, regardless of their status. He mentioned that a man was in Damascus known as "Yusuf bin Adam," who used to practice asceticism and asceticism, so his followers increased and he showed some similitude. News of him reached Sultan Nour al-Din Mahmoud, so he brought him, mounted him on a donkey, and ordered him to be slapped and paraded around. He was gathered in the city and called out: "This is the reward for whoever shows heresy in religion." Then he was exiled from the city.³⁴

One of the factors that facilitated the success of the Nuri schools is that Sultan Nur al-Din Mahmud was just and keen to achieve justice among his subjects. He would personally sit in the House of Justice in Damascus to look into the matters of the subjects and uncover their injustices. He would order the presence of judges and jurists and order the removal of the veil and the gatekeeper so that the weak and the strong, the poor and the rich could reach him. Then the truth becomes clear to him, and God expresses on his tongue what is in accordance with the Sharia, and he asks the jurists about the ambiguous matters he is asking about, and nothing is done in his

gathering except pure Sharia.³⁵ He was one of the best kings in conduct and the most just in his rule, to the point that he did not leave any tax, tax, or tithe in any of his countries without releasing them all.³⁶

4. CONCLUSION

After Sultan Nur al-Din Mahmoud Zengi came to power and unified and annexed Damascus in the year (549 AH/1154 AD) and conquered Egypt in the year (564 AH/1169 AD), he worked to consolidate the doctrine of the Sunnis and combat the Shiite Fatimid thought, and set his sights on a comprehensive reform plan to spread knowledge to eliminate ignorance. And backwardness. Nur al-Din Mahmoud realized that the state of ignorance and backwardness that prevailed in society would stand in the way of his reform plan, just as it had stood in the way of the rulers who preceded him. Therefore, his interest in the field of education and its institutions was very clear, as he allocated endowments to schools and appointed the greatest scholars to teach in each school and prepared him. Places to accommodate students coming to these schools in order to prepare the younger generations in a correct Islamic manner.

The state of integration in the educational fields, with its men, institutions, and programs, led to the state of Nur al-Din Mahmoud being an important scientific and intellectual center in the sixth century AH/eleventh century AD, as thousands of scholars and students flocked to it from all over the world, and it was the most prominent impact of this educational and pedagogical activity that it established. The Atabeg state, led by Sultan Nur ad-Din Mahmoud Zengi, was to replace the old structure of society within its state and replace it with a new generation through which the Islamic spirit was evident among the bodies and individuals of society and directed their activities in all fields of life.

The personality of Sultan Nur ad-Din Mahmoud was one of the most important factors that helped achieve the success of the Nuri schools. One of his most prominent qualities was that he had absolute confidence in scholars and did not allow anyone to harm any of them through backbiting or gossip. Thus, the status of scholars increased, and they became trusted and appreciated by the majority of Muslims. He was also keen to attend knowledge gatherings and gather scholars with him for research and consideration.

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