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**The scientific status of Bejaia after the fall of Qal'at Bani
Hammad (the castle) During BC 5-6 AH / 11-12 AD**

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Abstract :

The discussion of scientific life in Bejaia is a discourse of the emergence of the first metropolis overlooking the sea and a radioactive center in the central Maghreb, in which it played an influential role in establishing science and attracting scholars, thinkers, and craftsmen in specific, as well as the fact that Morocco was at disarray as a direct consequence of the destabilization operations that destroyed it following the invasion of the Banu Hilal of the Islamic Maghreb. Bejaia Al-Hammadiyah is the second foundation of the Hammadi state, while the initial one laid the groundwork for the second once its role became a subsidiary. The Hammadid era was dedicated to encouraging the manifestations of civilization, and therefore this period was a stage of growth, radiation, and cultivation of Arab cultural, political, and social thought, as even the Hammadi state was capable of advancing science and knowledge as well as provide opportunities for scholars, poets, and writers to enrich their intellectual growth. Through knowledge itself and people, culture, as well as the arts, the kings of Qal'at Bani Hammad and Bejaia established a magnificent renaissance from which intellectual, religious, and political movements were born, whose impact stretched to the countries of the East and the Islamic Maghreb.

It should be acknowledged that, since most historical sources are passive, it is impossible to draw a complete picture of the manifestations of intellectual life in the castle, due to being unable to perceive specialized sources in this field. If any are available, they are translations of flags or simple references about educational institutions in books of encyclopedias. Therefore, we worked hard to create a picture of cultural and scientific life through it, including mosques, houses of scholars, corners, and books in addition to libraries

Keywords:scientific life; Bejaia; to the Hammadi state; Scholars

The first axis: educational institutions:

The word (read) was the first word revealed in the Noble Qur'an, and knowledge and education were encouraged by true Islam: **{Read in the name of your Lord who created, He created man from a clot ۞ Read, and your Lord is the Most Gracious ۞ He who taught with the pen}** (The Holy Prophet, may .¹) God's blessings and peace be upon him, became more interested in knowledge and learning as a result of this divine call, and he urged Muslims to uphold knowledge and actively seek it by saying, may God's prayers and peace be upon him: "Seeking knowledge is obligatory for every Muslim, male and female." On the authority of Abu Darda, may God be pleased with him, he said: I heard the Messenger of God, may God's prayers and peace be upon him, say: Whoever follows a path seeking knowledge in it, God will make a path easy for him to heaven, and that the angels lower their wings for the seeker of knowledge in satisfaction with what he does, and that the scholar seeks forgiveness for him from whoever is in the heavens and whoever is on earth, even the whales in Water, and the scholar's preference over the worshiper is like the moon's preference over all the planets, and that scholars are the heirs of the prophets, and it is believed that the prophets left neither dinars nor dirhams behind, but rather wisdom, which brings good fortune to the one who inherits it. Several hadeeths and laws encourage people to seek knowledge. ²

Muslims are particularly interested in learning, so they needed a place to study. As a result, the mosque was the first Islamic educational institution in history, serving vital religious and scientific purposes in addition to housing books, study areas, and homes of experts.

First requirement: Mosques:

Due to the close relationship between education and Islam, especially that of God Almighty, mosques are regarded as the religion's first educational institutions. But, the mosques of God dwelt in God and the last day, and the establishment of prayer, and the zakat is not, and it is not. This is to the great honor of those who established it. ³ The almighty God said: **{The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are expected to be on true guidance}** and also said: **{ We have seen thee [O Prophet] often turn thy face towards heaven [for guidance]: and now We shall indeed make thee turn in prayer in a direction which will fulfill thy desire. Turn, then, thy face towards the Inviolable House of Worship; and wherever you all may be, turn your faces towards it [in**

prayer]. And, verily, those who have been vouchsafed revelation aforetime know well that this [commandment] comes in truth from their Sustainer, and God is not unaware of what they do. }⁴ Mosques were founded on the worship of God Almighty and His monotheistic, which makes it the center of Muslims' lives just as it was a hub for political, religious, and social life (And [know] that all worship is due to God [alone]: hence, do not invoke anyone side by side with God! }⁵

Since the time of the Prophet, may God grant him peace and blessings, it has also held knowledge circles and has continued to do so in order to impart the teachings of the Islamic faith, including its interpretation, justification, and clarification of its tenets and regulations.

Moreover, it served as the location for carrying out legal proceedings, housing Muslim funds, and a venue for gatherings and other activities that took place in the mosque, highlighting its significance and place in Muslims' daily life.⁶ And he made it a place of worship, multiplying the reward and increasing the rewards, and he informed us of that on the tongues of his messengers and prophets, kindly to his servants and facilitating the paths of happiness for them⁷.

The Hammadi state, regardless of whether it was in the Qal'at Bani Hammad or Bejaia, took care of building many of them from the commencement of its foundation, and the castle's architectural style played a prominent role as it influenced Almohad Caliphate. Due to the importance created by the mosque, the caliphs and sultans sought to construct many of them, and the sultans of the Maghreb countries took the same approach in carrying out the construction process⁸, and the minaret of the Citadel Mosque is considered the model from which the Almohads derived their minarets⁹.

As a result of the castle's development, this architectural progress is naturally reflected in the second metropolis, because the transfer of knowledge and the overall external pressure reflected a beneficial effect on educational attainment in Bejaia. There are two types of mosques deriving from this: public mosques that are not affiliated with the state and are built by the people and the wealthy, as well as private mosques that are built by the state and are known as school mosques, and their leaders were the most knowledgeable people on urbanization in general and mosques in particular. Since it has a wonderful marble mast¹⁰, and it attracted many scholars and students of knowledge, as it taught various jurisprudential and literal sciences, and its fame remained during the Almohad and Hafsi era¹¹.

second requirement: Al-Katateeb

They are considered one of the oldest and most important cultural media after the mosques and religion schools that contributed to the dissemination of Islamic sciences and knowledge in particular ¹².

Maghrebian countries experienced the emergence of these libraries early on, when Muslims first set foot on Maghreb soil, settled, and constructed their houses and mosques. Conditions and reality compelled them to teach their children, therefore they wrote the books in order to accomplish this. It is also predicated on their reading and memorizing the Book of God, whether it is all or part of it, in addition to the necessity know the rules of writing and reading and even some religious principles related to prayer, fasting, and pilgrimage, with a little bit of linguistic sciences, grammar, and arithmetic fundamentals ¹³.

Ibn Sahnun concentrated on the early stages of education and the sciences provided to children in his book, Literature for teachers, and categorized these sciences into compulsory courses, such as memorizing the Qur'an, its grammar, drawing, design, and comprehending its meanings and correctly reading it. In terms of optional subjects, he considered that the teacher should not force students to learn them unless the parent specifies otherwise. These subjects include arithmetic, poetry, Arab news and events, calligraphy, and so forth¹⁴.

Ibn Sahnoun reported to readers that the importance of writers in the Islamic Maghreb exceeded that of educators or instructors since Moroccans sought to elect teachers to educate their children ¹⁵Al Qabsi summarized the conditions for us ¹⁶. He stated, "He should be a magnificent teacher, rather than one who is hostile, gloomy, angry, or unsophisticated. He should be gentle with the guys without being too soft. The literature for boys should be devoted to their advantage." ¹⁷

The above educational approach was followed in the countries of the Islamic Maghreb in its early stages, with books and mosques, and perhaps an introduction and delay of the sentences of the sciences that are taught appeared, but the countries of the Maghreb, in general, begin with memorizing and caring for the Qur'an, and it remained present in Bejaia, initially limited to teaching children the Holy Qur'an and memorizing it, as was the case. It took place in the castle, but when the Andalusian community moved to Bejaia, they brought new teaching techniques based on fusing the Qur'an's instruction with hadith and the study of jurisprudence and linguistic sciences. As a result, the Bejai children now possess a respectable educational level that qualifies them to pursue further studies and delve deeper into their fields, as well as the ability to engage in scientific life¹⁸.

Third requirement: religious corners (Zawaya):

The verb "zawa," which means "to take a corner," and the verbs "zawya" and "zuwa," which mean to move away and isolate, are the roots of the language's singular, "zawiya," which is used in language books. ¹⁹ In other words, it is a seclusion in its place and away from the hustle and bustle of urbanization in search

of calm and stillness that help in meditation and spiritual exercise, and are suitable for the atmosphere of remembrance and worship, and it is one of the Islamic functions for which it was found ²⁰.

Thomas claims that the zawiya is, in general, a religious and free school of hospitality and that for these two descriptions, it is comparable to the medieval monastery. This is in accordance with Muhammad Nassib ²¹. The word corner is from the verb 'zawa', i.e. plural, because in its rows gather poor people and students of knowledge, and money is collected in legitimate ways in order to finance it and spread its system ²².

Semantically: it is called the corner and means the shelter of the Sufis and the poor, and the non-educational mosque does not have a pulpit, as stated in the intermediate dictionary. A storehouse for books, collections, and manuscripts, as well as providing great services to the students who live there ²³.

Its beginnings, many historians and academics argue that the zawiya was once a ribat that changed over time into a zawiya. Instead, it has evolved into a scientific institution where scholars congregate to learn and write important books and messages in a variety of disciplines. After the jihad, some of these ties fell into disuse, and some Sufis left to found centers similar to it where they could seek knowledge, fight ignorance, and provide shelter for the stationed. Among the reasons that inspired the idea of establishing the zawiya ²⁴ is the desire of the Sufi sheikh, the educator, to meet with his disciples and students, which is not possible for him in Rabat, where there are various segments of society ²⁵, so the zawiyas were spreading. In abundance in the state of Bani Hammad, especially Qal'at Bani Hammad ²⁶, and it played an important educational role, as it was in addition to the mosque the fertile place for the flourishing of all sciences ²⁷, in addition to the castle and mosques ²⁸. The fact that it worked to promote religious sciences and encourage Qur'anic memorization demonstrates its significance in the advancement of science.

Fourth requirement: Libraries:

Libraries are not locations for teaching study programs created in accordance with the accepted norms; rather, they are among the different cultural facilities that house important literature. Mosques contained public libraries for the instruction of Muslim children, hence libraries emerged in Islam together with the creation of mosques. Treaties, letters, documents, and libraries were all related to mosques ²⁹ and spread in mosques, schools, and corners to be a reference for students and scholars and for reproduction, and this proves the intense interest of Muslims in books, authorship, and their attachment to libraries that were built according to a

special style and a specific building that contributed to adult learning and young people's upbringing, while other names were linked to libraries such as **House of Wisdom, Dar Al-Kutub, Dar Al-Ilm Bookcase.**

There were two types of public libraries in Bani Hammad Castle, which were vividly expressed in the Al-Manar Mosque Library, which was a library rich of literature brought to it from the Maghreb, the East, and Spain, as well as transferred from the instruction of imams and jurists of the mosque.³⁰.

The second type of library is depicted by the private library, and if we consider it private, it's due to the fact that it belongs to certain individuals who established it for their benefit and profit, and mostly from their own funds, except that it was semi-public, so some of them allowed it to all people, and others established it to their friends or scholars, researchers, and those they trusted, and several others expressly forbids this aside from oneself and their entourage.

Many people hid their books from knowledge seekers or mosques so that worshipers may read them, as is seen from some of the tragedies and fatwas³¹.

The second axis: the sciences spread in Bejaia

Without a doubt, there are two major categories of sciences: those whose origins are due to the legitimacy of the Book and the Sunnah, which are legislated for us by God and His Messenger, and those whose subsequent sciences are required to complete them. The first category, also known as transmission or legitimacy sciences, includes those disciplines that have been transmitted from their predecessors and do not allow for innovation or invention and the task of the researcher is to explain them, interpret them, present them well, and reveal aspects of ambiguity in them³².

The sciences of each of these two types grow out into additional sub-sciences, while the latter, in some cases, branch out once more into branches³³.

First requirement: Transmission (religious) sciences:

In the Islamic Maghreb countries in general and the Hammadi state in particular, sciences were extremely popular, and they were extremely attentive to all the disciplines that had The Islamic religion has a connection to this science and a yearning for comprehension³⁴, and Ibn Khaldun defined the transmitted sciences as: "The sciences of the status that are all attributed to the news of the legal originator, and there is no room for the mind except to append the branches of its issues to the fundamentals because the successive incidental particles do not fall under Total transmission as soon as it is established and needs to be joined by analogy... The basis of all these transmission sciences is the legitimacy of the Book and the Sunnah... and related sciences that prepare them for benefit, then the sciences of the Arabic language follow³⁵, They are

additionally portrayed in the law and its history, reading science, hadith, Arabic language sciences, and poetry.

First section: Qur'an studies:

The Noble Qur'an, that God Almighty chose to send down to His Messenger Muhammad, may God's prayers and peace be upon him, is the first legal document for Muslims, so they cared about its reading, recitation, intonation, and interpretation. They also wrote numerous books and works in the area of Quranic studies and were eager to impart their knowledge by teaching others to memorize, read, and intonate it. ³⁶Applying the saying of the Messenger, peace and blessings be upon him: "The best of you is he who learns the Qur'an and teaches it," ³⁷ and this hadith of the Prophet was an incentive to teach the Holy Qur'an, and al-Qabisi mentioned in the book evidence of his keenness to teach boys the Holy Qur'an, in his saying: "As for teaching the female the Qur'an and knowledge, it is good and one of her interests ³⁸."

Al-Suyuti listed several sciences that are related to the Holy Qur'an, including: "Knowing the reason for its revelation; recognizing the appropriateness between the verses; commas; the science of obvious parallels; the science of ambiguities; the secrets of openings; the endings of the surahs; the Meccan; the Madinah; understanding the first thing that was revealed; knowing how it was revealed; an explanation of who collected it; knowing its interpretation; knowledge of its names, knowledge of what occurred other than the words of Hijaz, knowledge of its rulings..."³⁹

The study of reciting, which Ibn Khaldun characterized as "The Qur'an is the word of God revealed to His Prophet, written between the two covers of the Qur'an, and it is prevalent among the people," is the first Qur'anic science to garner attention from Muslims.

Nevertheless, a few of the Companions recounted it on the delegation of the Messenger, may God have mercy and grant him peace, in various ways with regard to some of the words and the use of the letters in their effectiveness. This was passed down and became famous until seven particular ways became well-known.⁴⁰

Because of this, the study of reciting also refers to the correct pronunciation of the Holy Qur'an. ⁴¹, and it had precedence in its appearance compared to other sciences, such as interpretation and jurisprudence, knowing that it is one of the most important and useful sciences.

The scholars of the Islamic Maghreb in general, and the intellectuals of the Citadel and Bejaia in particular, concentrated on studying this field due to its importance. "The presenter of the readings, the skilled reciter, and the expert of grammar." ⁴² Omar Al-Dani's book "Al-Tayseer" was summarized in an eloquent manner ⁴³, Good recitation ⁴⁴, honest reading, as he revived the night of the twenty-seventh of Ramadan, people wanted to stand behind him with the sincerity of his reading ⁴⁵, and Muhammad bin Mazi Al-Qala'i retired from his family and lived in the castle in a secluded and rugged place in the mountain ⁴⁶. He built mosques in this place, and there was the Great Mosque ⁴⁷, which he taught Ahmed bin Al-Taher Al-Ansari, the ruler of Marwan Al-Hamdani ⁴⁸.

Second section: Hadith studies:

Muslims placed a high value on hadith as the second source of Islamic law after the Holy Qur'an and established rules for its narration in order to prevent false hadiths. According to Ibn Khaldun, hadith are numerous and diverse because among them are those that are examined in their abrogated and abrogated forms and whose occurrence is demonstrated in our Sharia of the barriers of ascription and is alleviating them by taking into account.”⁴⁹ As for Al-Sama'ani, he says about the science of hadith: “Know, may God grant you success, that the study of hadith is the most honorable of studies after knowledge of the Book of God Almighty, since the rulings are clear on it and derived from it, and God Almighty honors our Prophet, peace be upon him.”

Furthermore, it consists of this knowledge is from the words of the Messenger⁵⁰, may God's prayers and peace be upon him, and his reports and these reports must be transmitted, and they are not known except with the correct chain of transmission from trustworthy and reliable people, and for this, I set several conditions for accepting the hadith, which are thirteen adjectives and conditions⁵¹.

Given the significance of the respectable hadith, the scholars—among them—paid close attention to it. Abu Abdullah Muhammad bin Samghan al-Qal'i was one of the important figures in this art. He excelled in the study of hadith. It has to do with the justice and modernization of several Maghrebian nations.⁵² Abu Abdullah Muhammad ibn Ahmad al-Qal'i⁵³.

Third section: Jurisprudence studies (Fiqh):

Jurisprudence or Fiqh is the language of knowledge and understanding of something, and it refers to dexterity and discernment, and perhaps the Holy Qur'an was the best expression of it when God Almighty said in His Holy Book on the tongue of Moses, peace be upon him: **(Said [Moses]: "O my Sustainer! Open up my heart [to Thy light], and loosen the knot from my tongue so that they might fully understand my speech,)** That is, they understand it,⁵⁴ Thus jurisprudence is a term for knowledge in Arabic, and a jurist or scholar is knowledgeable in a variety of subjects.

Idiomatically, it is knowledge of scholarly decisions that has been obtained by their thorough supporting evidence. Abd al-Rahman Ibn Khaldun defines this area as "the knowledge of the rules of God Almighty in the activities of those tasked with obligation, caution, enmity, and permissibility, which are selected from the Book and the Sunnah and what the Lawgiver put up to know them from the proof," Even though there are differences between them, it is deemed

to have jurisprudence if the judgements are drawn from those facts; the righteous forebears did the same.⁵⁵

Following the jurisprudential power grab that occurred after the rejection of Hammad (d. 419 AH / 1028), the jurisprudential studies started to flourish and flourish, and for the majority of this decade, the Maliki school was more widely accepted in the countries of the Islamic Maghreb. The Islamic Maghreb witnessed a struggle between the Sunnis and the Shiites. This was the reason for the spread of the Maliki School of Thought⁵⁶.

This does not imply that there were no other schools of jurisprudence; on the contrary, they existed, albeit to a lesser degree, as we shall see.

The earliest jurists of the city of the castle, whose founder Hammad bin Belkin died (419 AH / 1028 AD), who studied at Kairouan, borrowed its sheikhs' jurisprudence and perused the volumes of controversy written by Ibn Al-Khatib (d. The traditional sciences are the first desired field of study.⁵⁷, and among the scholars who have emerged in jurisprudence is Abu al-Fadl Yusuf bin Muhammad, known as Ibn al-Nahawi (Died 513 AH / 1119 AD)⁵⁸. The castle, as he was superior and distinguished in Maliki jurisprudence, knowing the fundamentals of religion, tended to look and ijihad⁵⁹, and among the scholars who also had jurisprudential contributions, Abu Abdullah Muhammad bin Ali bin Hammad bin Isa bin Abi Bakr Al-Sunhaji, read in the city of Qal'at Bani Hammad and is considered one of the great imams, and the jurist⁶⁰ Abu Al-Abbas Ahmed bin Muhammad bin Ubaidullah Al-Ma'afari⁶¹, and Abu Abdullah Muhammad bin Samghan Al-Qal'i, the jurist and judge⁶², and among them also Abu Muhammad Abdullah Muhammad bin Omar bin Ubadah Al-Qal'i (169 AH / 1270 AD) . Consideration and guidance"⁶³, and the jurist Abu Abdullah Muhammad bin Abi Bakr Al-Mansur Al-Qalai (d. 670 AH / 1271 AD) and was knowledgeable of the provisions of the conditions and documents, and Abu Abdullah⁶⁴ Muhammad bin Samghan Al-Qalai and the jurist judge⁶⁵, and Muhammad bin Yusuf Al-Senussi Al-Qalai, as well as more than fifty issues relating to the meaning of the castle, are included in the jurists' remarks⁶⁶.

Second requirement: Rational Sciences:

The scholars in the two cities were not just interested in religious sciences; they also made significant contributions to and valuable studies in the rational sciences, which helped them gain widespread recognition and become well-known throughout the Maghrib and the East. In order for us to understand his viewpoint, his consideration, and his search for the accuracy of error in it since he is a thoughtless human being, he thinks and directs his human comprehension to its topics, issues, and areas of its sprouts as well as the direction of its instruction⁶⁷.

First section: Mathematics:

Its branches include the science of arithmetic⁶⁸, algebra, and assumptions, which are known as mathematics today⁶⁹. Scholars have emerged in mathematics, especially the science of arithmetic, which is taught in mosques and institutes of the castle,⁷⁰ and among them is Ali bin Masum bin Abi Dhar Al-Qal'i, born (489 AH / 994 AD), he grew up and learned in the castle of Bani

Hammad, then he left the East, where He settled in Iraq and took from its jurists, then moved to Khorasan. He was a sea of reckoning. He died in the city of Qurayn, It is well-known because it was credited to many academics in the year (551 AH / 1056 AD) ⁷¹.

The science of impositions, which Ibn Khaldun defines as specializing in understanding the impositions of inheritance and combining the reasonable and the transmitter in order to arrive at inheritance rights in a correct and certain manner, also attracted eminent thinkers. ⁷² Among those who excelled in this science was Muhammad bin Ali bin Al-Hassan bin Ali bin Abi Ali Al-Qalai. He has a book entitled: Clarification of the ambiguous in the science of imposition ⁷³. He also has many works that have benefited many then traveled to Yemen and died there ⁷⁴.

Second section: History and Geography:

The science of history, according to Ibn Khaldun, "makes us aware of the conditions of the former countries in their morals, the prophets in their walks, and the rulers in their states and their politics." ⁷⁵ He praised him for his merit, saying: "Know that the art of history is an art that is rich in doctrine, full of benefits, and honorable in purpose ⁷⁶."

A group of historians, including Abu Abdullah Muhammad bin Ali bin Issa bin Abi Bakr Al-Sunhaji, were aware of the castle and Bejaia. Al-Nabzah Al-Muhtajah in the News of Sanhaja and The Kings of Banu Ubaid and their Biography are two of his most well-known works in this field, both of which he translated. His tutor Abd al-Haqq al-book Ishbili's "Knowledge of the Advantages of Rulings," which he had read, was then explained ⁷⁷, then he wrote articles on literature, poetry, and dhikr ⁷⁸.

Ina al'rusyn la rsm wla ɥalalun

*Fa' onɥor laysa li sahli wa
al ɣabali*

*Wa qasro bilaratin ⁷⁹ awda al
zamanou bihi*

*Fa ayna ma šada minhu
sadata el uwali*

*Wa ma rusumu al manari el
aana maɥilatun*

*Lakinaha khabarun yajri
bihi al maɥalu*

As for geography:

The primary purpose of travel to the Maghreb countries are to visit the holy sites in order to conduct the Hajj or to seek knowledge. Many tourists

visited the castle in Bejaia as a result of its advantageous geographic location both before and after the devastation.

Third section: Medicine and Pharmacy:

Although one of these two industries cannot exist without the other, they were interdependent during the Islamic era. Speaking of it, because of its significance to people's lives, the Bani Hammad Castle saw advancements in the field of medicine, one of which was the rise of senior physicians, among them: Abu Al-Jaafar bin Ali Al-Badukh (d. Single and compound medicines, in addition to his keen understanding of illnesses and their treatment, as he combined medicine and pharmacy), who died in the castle.⁸⁰.

According to Bejaia's historian, Al-Ghabrini, medical science study on the rules of theory and practical ⁸¹reasoning, which made it a destination for students in medical sciences. Many historians have calculated that the castle and Bejaia had many medicines from that, which Al-Idrisi referred to in the course of his saying, and in this city, Many black scorpions kill instantly, and the people of the castle guard against it and protect themselves from its harm, ⁸²and they drink the Coriander plant for ⁸³. Based on several historians and geographers, many medicinal plants were available that were important in chemical and pharmacological studies ⁸⁴.

Third requirement: Biographies of the most important scholars from the castle and their role in scientific life in Bejaia:

Discussing scientific life in an era of Islamic times, it is said that the level of a city's scientific advancement is determined by the amount to which its academics have enriched this element through influence, whether through teaching in the scientific area. Let's start with the historian and the scholar: "The contributions of intellectuals of Qala'i ancestry who resided in Bejaia contributed to the intellectual and scientific renaissance during the seventh century AH, the century (11 AD)"

First section: Abu Muhammad bin Muhammad bin Omar bin Ubadah Al-Qal'i (d. 669-1270 AD):

Abu Al-Abbas Al-Ghabrini ⁸⁵reported: "...from the castle of Bani Hammad, I realized him studying in the Great Mosque in the morning in the Council of Judges from him, and he was a memorizer of the high disagreement and the Maliki school of thought, good looking and guidance, memorizing history, remembering a good body of hadith, and he was consulting and witnessing debts, and the

presidency ended with him and he was late for him, wanting to be late ⁸⁶. Al-Ghabrini states that "And his reading, may God have compassion on him, was at Bejaia where he met the sheikhs," and he adds that "He heard about him and took from him, and the first to start reading jurisprudence from him ⁸⁷"

His method of teaching:

He appreciated knowledge and its followers, and he preferred to start his council meetings with circles before reading jurisprudence, hadith, and narrative. He died on the severance of the world and abandoned it, and he immersed himself in other activities. ⁸⁸.

His status in Bejaia: He was highly regarded in Bejaia, where conferences of princes to discuss social issues were only held in his presence and contained the popular vernacular. ⁸⁹.

Second section: Abu Abd Muhammad bin Ali bin Hammad bin Abi Issa bin Abi Bakr Al-Sunhaji (d. 8 62 AH / 1230 AD) :

Specifically, his name is Abu Abdullah Muhammad bin Ali bin Hammad bin Issa Al-Senhaji. He was raised at Burj Hamra Al-Bouira, where he was born. He is at the moment studying and learning in Bani Hammad's castle. He relocated to Bejaia after completing his initial training in a few religious studies and a few Arabic language sciences. ⁹⁰ To increase and delve more into the various arts of transmission and mentality, and in this city Ibn Hammad studied the most prominent sheikhs and scholars of Bejaia and the Islamic Maghreb in that period, such as:

- Sufi jurist Abu Madin Shuaib Al-Andalusi.
- Imam Abi Ali Al-Musili, known as Ibn Hammad Al-Saghir and many other scholars and jurists ⁹¹. Thus, in the second half of the sixth century A.H., Ibn Hammad traveled through the majority of the cities and metropolises in the Islamic Maghreb and Andalusia with the intention of enhancing, accompanying, and copying the function of the voyage in pursuing knowledge. The lone scholar, Abu Abdullah Mahmoud bin Ali bin Hammad bin Isa bin Abi Bakr Al-Sunhaji, read at his homeland in the castle and was greeted by Sheikh Abu Madin, may God be pleased with him. It was present in knowledge and reading.

Third section: Abu Abdullah Muhammad bin Muhammad bin Abi Bakr Al-Mansur Al-Qalai: 660 AH / 1265 AD

Accurately, his name is Abu Abdullah Muhammad bin Muhammad al-Mansur al-Qalai. He was educated and brought up at the Bani Hammad castle before relocating and settling in Bejaia. He is a scholar of mathematics, a Maliki jurist, and well-versed in religious duties, knowledge, and practice ⁹².

Al-Ghabrini said: No one in Bejaia at the time wanted to read this knowledge, so he read it to him even though he meant to read it himself from the country. He had a way in the chores listed at the end of the vicinity. ⁹³.

His status:

This judge was an expert in a particular field of science, and people from all over the world came to him to learn from him because of this. ⁹⁴.

Fourth section: Abu al-Abbas Ahmad bin Muhammad bin Abdullah al-Ma'afari : (s.7 AH)

He is known as Ahmed bin Muhammad bin Abdullah Al-Ma'afari ⁹⁵, Abu Al-Abbas. He grew up in the castle of Bani Hammad and studied there under the authority of his father at the end of the sixth century. Then he moved after that to Bejaia, as usual for students to complete their studies, and there he continued his learning and met the best scholars needed and observed I'tikaaf with them for many years, then they authorized him and sat down. For reading and narration in the Great Mosque of Bejaia, where he read a lot, and everyone who took from him described him with care and mastery in the readings, and he was not limited to teaching, but he completed a brief authorship on the book Al-Tayseer by Ibn Amr Al-Dani, and he was an eloquent narrator in which he demonstrated the strength of his knowledge and the quality of his understanding ⁹⁶.

He was interested in Fiqh, the study of reciting, and the sciences of language, then he moved to Bejaia and settled there, so he took knowledge in it from Abi Zakaria Al-Zawawi, where he took over the rhetoric in the Kasbah Mosque, and he read it and was famous for the melody of recitation even if it was the night of the twenty-seventh of Ramadan, the mosque was filled with worshipers to hear it, and he stayed there until he passed away He has a summary of the Book of Facilitation in the Seven Readings of Abi Amr and Othman Ibn Saeed Al-Dani.

His status:

The Grand Mosque in Bejaia, and he read a variety of manners to him. Each of them was known for his excellence and skill, and he was renowned for his harshness when it came to only awarding licenses to those who truly deserved

them⁹⁷. By mentioning it, a scholar read it and benefited from it a lot, and everyone who learned from it is described as a master, know-how, and the quality of the narration, and it was not tolerated in his approval in any way and it is not possible except after attaining it, and whoever wins his approval has achieved the ultimate goal, and reached the highest rank, and I did not realize what I realized the students were proud of meeting him and reading from him⁹⁸. ”of authorship, including his abbreviation of the book “Al-Tayseer” by Abi Amr Al-⁹⁹Dani¹⁰⁰.

A number of students and distinguished teachers - may God be pleased with them - graduated from his hands¹⁰¹.

Fifth section: AH Abu Abdullah Muhammad bin Al-Hassan bin Ali bin Maymoon Al-Qal'i : (673 AH / 1271 AD)

He is Muhammad bin Al-Hassan bin Ali bin Maymoon Al-Tamimi Al-Qal'i, a linguist, grammarian, writer, poet, adept at conjugation, contributor in jurisprudence, and participant in history. His grandfather was from Qalaat Bani Hammad, known as Ibn Maymoon, who practiced the profession of the judiciary there. He grew up in Algeria and read in it. At that time, He relocated to the city of Bejaia as a settler and continued his higher education, which allowed him to excel in many linguistic sciences, gain recognition in grammar and literature, and sit as a teacher. Notable students and their relatives attended his lesson, and Al-Ghabrini gives us a wealth of general information about our translator, saying: “I needed him for a long time and¹⁰² I took from him what He was ten years old, and I benefited a lot from him. I read a number of maqamat and poems to him.¹⁰³

His status:

The evidence of Al-Ghabrini elucidates for us the significant scholastic position that Muhammad al-Tamimi al-Baja'i has as the translator. On the other hand, it also emphasizes how eager researchers and seekers of knowledge are to draw from the sources of scholarship and science, as well as how eager they are to learn from the sheikhs, as al-Ghabrini and others were to do.¹⁰⁴ Al-Ghabrini said of him: "It was In Arabic (Bari'a), a thorough introduction to its three arts: grammar, language, and literature, and he had a lesson attended by the students, their eminent and prophets, in which he conducted the various studies in interpretation, hadith, verses of the strange, etc. He had many students and friends, and all the grammatical, linguistic, and literary books were read to him¹⁰⁵. ”

The Place in the Science of Syntax, Looking intently of Sight in the Revision of the Law, and Publication of the Hidden in the Problems of Abi Ali, It is on the Clarification of Abu Al-Hassan Bin Ahmed Bin Abd Al-Ghaffar Al-

Farsi, one of the imams of Arabic science, who died in the year 377 AH, left us a group of books, all of which were lost and only their titles reached us ¹⁰⁶

This scholar, who specialized in grammar and language, contributed through his teaching efforts as well as the publications he left behind, which were notified of student need for them. in which... The books referred to here are not his publications, but rather his book holdings, indicating that he possessed a substantial library that satisfied his and his students' demands.¹⁰⁷

Sixth section: Abu Abdullah Muhammad bin Abdullah bin Muhammad Al-Ma'afari Al-Qal'i, known as Ibn Al-Kharraz:

he is one of Bejaia scholars of the seventh century AH who originally belonged to Bani Hammad Castle, was taught in Bani Hammad Castle by a group of sheikhs, including Abi Al-Hassan Ali Bin Muhammad Othman Al-Tamimi, Abi Al-Hassan Ali Bin Shukr Bin Omar Al-Qalai and Abu Abdullah Muhammad Bin Abdul Aziz Bin Muhammad, Known as Ibn al-Ghafra, and Abu Abdullah Muhammad ibn Abd al-Muti, known as Ibn al-Ramah and others, then he moved after that to Bejaia, settled in and read it benefited people from it and he was known for his righteousness, he was famous for his good recitation of what people wanted to do, especially in Ramadan, he worked as a preacher two mosques, Great Mosque and the Kasbah Mosque, especially the latter ¹⁰⁸

His status

After moving to Bejaia, as usual for students, he continued his education there, and he met the best scholars and adhered to them and retired with them for many years. He sat to teach in the two greatest mosques in Bejaia and the Kasbah Mosque ¹⁰⁹.

Seventh section: Hasan bin Ali bin Muhammad al-Mesili Abu Ali : (570 AH / 1185 AD)

His ancestry is from the town of M'sila. In the year 580 AH/1185 AD, he proceeded to the city of Bejaia, where he passed away. He was a Malikite lawyer, speaker, and memorizer. He assumed control of Bejaia's court until the Banu Ghania invaded, captured it, and forced him to swear allegiance. He refused, retired from the judiciary, and expressed interest in lecturing in its mosques. He left comments on a number of texts cited by Al-Ghabrini, including The Remembrance in the Fundamentals of Religion, the light in responding to the denial of analogy, and thinking about what the surahs and verses include in terms of principles and goals, and it is a book in which he followed the approach of Abu

Hamid al-Ghazali in his book Al-Ihya in the way of presenting and analyzing issues until he was called Abu Hamid al-Saghir, and he said In it al- Ghabrini: “ his words about him are better than the words of Abu Hamid, and he converted to Islam instead of his words about him on his mistakes with the knowledge of the intelligible and the transmitted, and the knowledge of the apparent and the hidden. people to take care of him and give them preference ¹¹⁰. ”

His status:

His appointment to the judiciary, a position that is only given to those with the capacity for knowledge, demonstrates the status of the scholar. His mission, however, was not restricted to this field; he also taught in mosques and his books gained widespread popularity, which is proof of the importance of writings through style. even the name Abu Hamed Al-Saghir has adhered to ¹¹¹.

Eighth section: Yusuf bin Muhammad bin Yusuf, known as Ibn al-Nahwi (513 AH / 1119 AD):

He is Youssef bin Muhammad bin Youssef Abu Al-Fadl, known as Ibn Al-Nahwi Al-Tauzri Al -Hammadi, a jurist, fundamentalist, diligent, speaker, and linguist who arranges poetry inclined to research and consideration. His origin is from Tozeur in Tunisia. He lived in Tlemcen for a while and visited Morocco . In the Middle Maghreb, he took himself there with austerity, not coarse wool, and he resided there until he died ¹¹².

Ibn Al-Nahwi was notable for his extensive journeys throughout Morocco, during which he lived in the Hammadi state's palace, Bejaia, Al-Ziriya in Mahdia, and Al-Murabitia in Marrakech's main squares. Ibn Dabbous irritated him, so he prayed for him. A canker struck him in the head and spread to a ring, and he passed away as a result ¹¹³. Abu al-Fadl was greatly influenced by al-Ghazali in his research on beliefs, Sufism, and others, so he used to support him and spread his books wherever he went ¹¹⁴.

Following his travels through Morocco, Abu al-Fadl returned to the castle of Bani Hammad, where he took up teaching and reading and greatly benefited the community. During the time he lived there, a group of scholars from the sixth century graduated under his tutelage, including Abu Imran Musa al-Sunhaji Abu Abdullah Muhammad al-Ramamy al-Faqih, the head of the fatwa in Fez, and Muhammad bin Makhlouf.

His status:

IPoetry, as well as the disciplines of religion, law, speech, and others, were areas in which Ibn al-Nahwi excelled. The passage from the Breakthrough of the Crisis, one of the most well-known poems about him that have come to us, was carefully crafted by both his contemporaries and those who came after him¹¹⁵. Ibn al-Nahwi lived as a teacher and worshiper in the castle of Bani Hammad for more than thirteen years. It was a strong factor in the flourishing of jurisprudence studies. The best scholars graduated from his hands, including those who stayed in the castle and some of them traveled.

Due to his devotion to the ideas of al-Ghazali, Abu al-Fadl, also known as Ibn al-Nahawi, was given the name of the new thinking, which will be open to everything new. The future will revenge him, and his mausoleum is still being constructed on the castle that was destroyed at the end of it¹¹⁶.

His work:

Al-Tadkirah in the Sciences of Religion, Al-Ghabrini said about it: "It is a good book.

2- Al-Nibras in response to the analogy denier. It is a good book, according to what I was informed about it; I did not see it, but I am quite interested in it, remarked Al-Ghabrini.

He has a book called "Thinking About What the Surahs and verses contain Concepts and Goals" that discuss the science of memory. According to Al-Ghabrini, it is a wonderful book in which he followed Abu Hamid's example from the Book of Life and in which Abu Hamid al-Saghir was mentioned ¹¹⁷.

Conclusion:

Castle of Bani Hammad maintained a rich cultural heritage. We identified numerous foundations that supported the castle's ability to create a cultural environment that fostered intellectual growth and civilizational improvement throughout that time. These foundations include:

The religious factor: depicted by Islam, which is regarded as the greatest source of motivation to seek knowledge, as well as the political efforts of political stability, the establishment of security in the castle, and the role of the Hammadi princes who gave generously to knowledge and its people, as they encouraged scholars and brought them closer to the courts of their rule, which had an impact on cultural, the scientific and social development.

Due also to the human component of the castle's occupants, which was grafted with elements from Andalusia, Kairouan, and even Sicily, in its stage of intellectual recuperation. After serving as a foundation, the castle's function was reduced, which was caused by political circumstances.

The flourishing of scientific life and the rise of intermarriage between other metropolises were both influenced by the advantageous locations that each of the castle and Bejaia enjoyed. commercial, including professors, estates, and businesspeople.

It was well-known for the castle and was well-liked by a significant collection of scholars, writers, poets, and athletes. The Hammadi culture was first developed in the fortress and afterward in Bejaia, according to them.

We should also note that the Hammadi culture did not cling to the castle; rather, its inhabitants understood the value and necessity of cultural exchange with other peoples and nations. As a result, they forged connections, influenced others' thoughts, and allowed themselves to be influenced by those thoughts, helping to build both the Islamic civilization and the rest of the world.

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