EDUCATIONAL METHODS IN THE MIDDLE MAGHREB IN THE MIDDLE AGES (5AH-9AD)

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Abstract:

Since its integration into the Islamic Caliphate, the Middle Maghreb has witnessed historical developments in various fields, especially in the scientific domain. Numerous scientific and religious institutions were established to spread Islam and its various sciences in mosques, kuttab (Koranic schools), ribats (religious fortresses) and zawiyas (Islamic spiritual retreats). Towards the end of the Middle Ages, schools began to emerge, transforming cities into major centres of knowledge and becoming pioneers in the Islamic world, particularly the cities of Bejaia and Tlemcen. These cities attracted scholars and sheikhs from all over the world, making them a destination for those seeking knowledge. These scholars and sheikhs used different teaching methods, diversifying the subjects studied and the teachers. This begs the question: What were the methods used by educational institutions in the Middle Maghreb during the Middle Ages?

Based on this question, this study aims to identify the main methods used by educational institutions in the Middle Maghreb during the Middle Ages (5AH-9AD), which contributed to its cultural leadership. The study shows that these methods varied between narration, memorisation, dialogue and discussion, depending on the nature of the institutions and the diversity of the teachers.

Keywords: Middle Maghreb, education, methods, Middle Ages.

Introduction:

The Middle Maghreb has witnessed different civilisations in different fields due to the diversity of the states established in the region. This can be attributed to the Islamic conquests during the time of the conquerors, as well as the role of Islam and the Arabic language facilitated by subsequent migrations, such as the Hilalian migration. Since their inception, the states of the Middle Maghreb have been dedicated to spreading knowledge and culture, attracting scholars and creating the conditions for building civilisation in the region.

Scholars, sheikhs and teachers used different methods and strategies to achieve these goals.

Therefore, the central research question can be formulated as follows What were the methods and approaches used by educational institutions in the Middle Maghreb during the Middle Ages (5AH-9AH)?

In order to answer this question, the research will be carried out under the title: "Educational methods in the Middle Maghreb during the Middle Ages (5AH-9AH)". This topic is important because it examines the development of the scientific field in the Middle Maghreb during the period under study. It evaluates the methods and strategies used in education in the Middle Maghreb between the 5th and 9th centuries AD, with the aim of understanding their merits and using them in contemporary educational practices. The civilisation of the Middle Maghreb was characterised by scientific advances that left a unique imprint on subsequent civilisations. Societies and countries that aspire to development and cultural leadership must prioritise scientific aspects, strive to improve them, encourage engagement with them and reward creativity and innovation.

From this perspective, the research is driven by an intrinsic motivation and scientific reasons to explore the issues and questions related to educational methods in the Middle Maghreb.

The research aims to:

1.To explore the types of methods and strategies adopted by educational and religious institutions and their scholars in the Middle Maghreb during the Middle Ages in the practice of education and the dissemination of knowledge within the social framework.

2. To highlight the advantages and disadvantages of these methods followed by scholars and educational institutions that played a significant role in the flourishing of the Middle Maghreb and extended their influence to neighbouring countries. Furthermore, the evaluation of these methods aims to draw lessons for contemporary education.

3. To examine the impact of educational institutions, scholars and their students on neighbouring academic centres and their influence on the wider Islamic world.

To address the research problem and achieve these objectives, the historical research method will be used to investigate relevant events related to the topic.In addition, a descriptive method will be used to present educational methods in the

Middle Maghreb.Analytical techniques and inductive reasoning will be used to draw conclusions. The research is structured with an introduction that includes the problem, significance, objectives, reasons for choosing the topic and the research methodology.This is followed by a section defining the educational methods in the Middle Maghreb during the Middle Ages and their types.

Finally, the study concludes with the main findings and recommendations, which open up new horizons for the subject.

1. Definition of teaching methods:

Teaching methods or approaches have been defined in different ways and we will mention some of these definitions. Mohsen Atiya defined teaching methods as "planned procedures carried out by the teacher to help learners achieve specific goals. It includes all the techniques, tools and means used by the teacher during the learning process to achieve specific objectives"[1]. The book "Teaching Methods" states that teaching methods are "a set of planned procedures, practices and scientific activities carried out by the teacher in the classroom to convey information, facts and concepts to the learners"[2].

Al-Sufyani defined teaching methods as "a set of planned procedures that contribute to achieving specific goals by transferring knowledge and academic experiences to the learner, as well as developing desired values and attitudes within a specific period of time, using different methods that correspond to the nature of the goals, the level of the learners and their achievements"[3].

Based on the previous definitions, teaching methods can be defined as a collection of techniques, tools, procedures and skills used in the educational process to achieve its objectives.

The methods and approaches used to teach students in educational institutions in the Middle Maghreb have varied due to the diversity of curricula and subjects. They have evolved and flourished from one period to another, with the most famous method being rote learning. Teaching methods vary from teacher to teacher, as Ibn Khaldun noted: "Each famous Imam has a certain term in teaching that applies to all crafts[4]. When teaching children, people in Africa

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[1]- Mohsen Ali Attia: Modern Approaches and Teaching Methods, 1st edition, Amman, Dar Al-Manahij for Publishing and Distribution, 2013, p. 263.

[2]- Khalil Ibrahim Shir et al.: Teaching Methods, 1st edition, Amman, Dar Al-Manahij for Publishing and Distribution, 2014, p. 173.

[3]- Hilal Mohammed Ali Al-Sufiani: General Teaching Methods, Hadramout University, Yemen, 2020, p. 14.

[4]- Ibn Khaldun Abdul Rahman bin Muhammad Al-Hadrami (d. 808 AH): Book of Lessons and the Beginning and the Events in the Days of the Arabs, Persians, Berbers, and those who lived among them from the Great Sultan, revised by Soheil Zakar, Dar Al-Fikr for Printing, 1st edition, Beirut, Lebanon, 2000, vol. 1, p. 151.

used to mix the Qur'an with the Hadith and the study of laws, and they would teach them legal issues. However, they concentrated on the Qur'an and emphasised its memorisation. Their method of teaching the Quran was closer to the method used by the people of Andalusia[5].

2. Types of teaching methods:

In the educational process of the Middle Ages, there are several types of methods of transmitting knowledge and science, which vary according to the subject, its development and its different fields. In general, there are four main methods used in educational institutions, which we can summarise as follows:

A- Lecture method

The lecture method, also known as the recitation or dictation method[6], is mainly used in traditional schools (Kuttab). It is a traditional method where the teacher sits among the students in a supervisory position[7]. The teacher recites a part of the Quran to the students and the students write it down without discussion or analysis. This makes the student a vessel filled with information from the teacher without questioning or asking questions[8].

As mentioned earlier, this method was used in the Kuttab schools, where children learn the basics of Arabic, memorise the Quran and the sayings of the Prophet in a distinctive method called repetition. The teacher would dictate the lesson and the student would write it on a wooden board with a reed pen. The student would then erase what he had memorised and write it again until he had memorised everything he needed[9].

This method is based on listening, repetition and memorisation. The teacher delivers the lesson and explains it for the students to memorise without discussion. It is one of the oldest and most famous teaching methods[10]. This

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[5]- Ibn Khaldun: The Introduction, Dar Al-Qalam, 4th edition, Beirut, Lebanon, 1981, p. 243.

[6]- Al-Sama: It is the student's listening to his teacher through narration or dictation. See: Al-Qadi Ayyad: Al-Imla 'Ila Ma'rifat Asul Al-Riwayah wa Taqyid Al-Rawi, edited by Sayyid Ahmed Saqr, Dar Al-Turath, Cairo, n.d., p. 69.

[7]- Isma'il Samai: Aspects of Arab-Islamic Civilisation, University Press of Algeria, 2007, p. 301.

[8]- Abdelhamid Hajjiate: Abu Hamou Moussa Al-Zayani, National Publishing House, 2nd edition, Algeria, 1982, p. 160.

[9]- Kamal El-Sayed Abu Mustafa: Aspects of Social, Economic, Religious and Scientific Life in Morocco, Alexandria Centre, Egypt, 1996, p. 109.

[10]- Salima Ben Hassan: Types of knowledge and scholars in the Middle Maghreb during the time of the Almohads, Doctoral thesis, Batna University 1, Algeria, 2023/2024, p. 92.

method is called "presentation" because the reader presents what he recites to the teacher[11].

Listening is considered to be the earliest method of teaching and is the method used by the first generation of broadcasters. It is an extension of the process of hearing and performing. Therefore, the Hadith scholars were the first to use listening as a method of transmitting the noble Hadith. Listening is also considered the natural method of transmitting news and knowledge among people[12], and it is manifested in the student listening to his teacher, whether through direct conversation or dictation[13].

In this regard, Al-Ghbarini mentions a group of scholars from the central Maghreb region and their students who practised and learned by listening. For example, Sheikh Abu Zakaria Al-Zawawi (d. 1214 AD), who learned from Qadi Aba Sa'id Makhloof bin Jabarah (d. 1187 AD), Abu Uthman Sa'id bin Ali Al-Ansari Al-Balansi (d. 1256 AD), and the jurist Abdullah bin Ahmad bin Abi Al-Qasim (d. 1223 AD), who learned from Abdulhak Al-Ishbili[14]. Another example is Muhammad bin Marzouk Al-Khatib (d. 1380 A.D.), who also studied by this method[15].

Thus, the lecture method has been the basis of education since ancient times and is one of the most important methods, especially in the field of the transmitted sciences[16]. One of its advantages is that it trains the individual in memorisation and strengthens the learner's memory so that they can retrieve it when needed as a mental acquisition, although it has been criticised for making the learner a receptacle of knowledge without discussion and critical analysis to assess its validity.

Nevertheless, teaching methods in the central Maghreb region have diversified from one teacher to another, and each teacher has his own approach based on his scientific background and level, taking into account the level of the students, individual differences, the subject matter and the progression of the lesson from simple to complex. The optimal method in the initial stages of students' education is to impart knowledge to the learners.

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[11]- Abdel Raouf Zawari Ahmed: Scientific relations between the Middle Maghreb and the Hejaz during the 7th-9th centuries AH, doctoral thesis, University of El Oued, 2020/2021, p. 95.

[12]- The same reference, p. 94.

[13]- Osman bin Abdul Rahman bin Salah: Introduction of Ibn Salah, Knowledge of the Types of Hadith Sciences, edited by Noor Al-Din Ater, Al-Maktaba Al-Ilmiyya, Medina, Saudi Arabia, 1972, p. 132.

[14]- Al-Ghabrini Abu Al-Abbas Ahmed (d. 704 AH): Title of knowledge about the scholars known in the seventh century in Bejaïa, edited by Adel Nouiheb, Dar Al-Afak Al-Jadida, 2nd edition, Beirut, 1979, p. 61.

[15]- Abdul Rahman Al-Jilali: General History of Algeria, Algerian Publications Office, Algiers, n.d., p. 353.

[16]- Salima Ben Hassan: Same reference, p. 93.

B- The lecturing and explaining method:

The method of lecturing is defined as a teaching process through the delivery of lessons and lectures and the provision of explanations on the subject being taught. It relies entirely on the efforts of the teacher, who undertakes the preparation and thorough planning of the lesson before presenting it to the learners. The teacher gives the lecture, takes the responsibility of explaining it and the students are expected to listen attentively without engaging in discussion or expressing their opinions. The teacher is seen as the centre of the educational process and the transmitter of knowledge to the learners who are the recipients of the information.

Lecture and explanation is one of the most prominent traditional teaching methods. It is often used in the intermediate stages of education, especially in mosques, where learners have acquired important prior knowledge and have some capacity for comprehension and discussion. In this method, the sheikh usually reads or delegates one of the students to read, while the rest of the students listen and write down the information presented to them. The teacher then explains and corrects[17]. This method is particularly used in the field of Qur'anic studies and prophetic traditions, where students are taught the Holy Qur'an as a religious ritual and its interpretation, as well as the traditions of the Prophet Muhammad (peace be upon him), their explanation, and the extraction of their rulings and meanings.

This method was prevalent in most regions of the Islamic Maghreb, including during the era of the Almohad dynasty, where teachers and scholars relied on this method of teaching, following the example of their first teacher, Ibn Tumart, who explained the principles of the monotheistic creed through his books, including "A'z Ma Yatlub" (The Most Desired) and "Al-Murshidah" (The Guide) and "Al-Imamah" (The Leadership)[18].

The Gubrini mentioned some followers of this method, including Muhammad bin Hassan bin Maimoun Al-Qalai (d. 660 AH/1261 CE), who was a jurist, linguist and grammarian in Béjaïa, one of the cities of Algeria. He excelled in recitation and teaching, and all the grammatical and linguistic books

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[17]- Al-Qadi Ayyad: Al-Imla', same source, p. 70.
[18]- Najat Belabbas: Béjaïa and Tlemcen and their cultural and civilisational influence on the Islamic West from the fifth to the seventh century AH, Ph.D. thesis, Abi Bakr Belkaid University, Tlemcen, Algeria, 2017/2018, p. 130.

were read to him[19]. Abu Abdullah Muhammad Al-Sanhaji Al-Béjaoui (d. 628 AH/1230 CE) used to visit Abu Madyan Shuayb (d. 590 AH/1193 CE) to read the book "Al-Maqsid Al-Asna fi Sharh Asma Allah Al-Husna"[20] (The ultimate goal in explaining the beautiful names of Allah). Abu Al-Qasim bin Ajlan Al-Qaysi (d. 675 AH/1276 CE) used to sit for recitation and have the books read to him, and when the student opened the book, he would read it and if there were any contradictions, he would explain them[21].

During the Zayyanid dynasty, Ibn Marzouk Al-Khatib (d. 781 AH/1379 CE) taught using this method. He was known for reciting a famous book in religious and linguistic sciences, especially[22]. With the arrival of the Andalusians in Tlemcen during the Zayyanid dynasty, some changes occurred, in addition to the return of scholars from the Islamic East and Africa, such as Imam Imran Al-Mashdali in the eighth century AH, who introduced new materials in the initial stage of teaching children[23].

The objectives of this method are not determined by behavioural outcomes, but its results are assessed by tests that are aligned with the materials and lectures studied. It has several advantages, including:

- Learners become accustomed to passively receiving and accepting ideas without expressing their own opinions, which can lead to a lack of initiative in research, information transfer, intellectual laziness and lack of self-confidence.

- Weakness in research, analysis, synthesis and reasoning skills, as learners are limited to the ideas presented to them without analysing or connecting them.

- The method can be monotonous, leading to mental distraction, lack of concentration and rapid forgetting of information.

C- The dialogue and debate method:

This method is based on dialogue between the teacher and the learner or between the debaters in the form of questions and answers. It is therefore sometimes called the method of debate or discussion. It is based on oral dialogue between the teacher and the learner or debaters with the aim of achieving desired

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[19]- Ibn Salah: Same source, p. 33.
[20]- Al-Ghabrini: same source, p. 57.
[21]- The same source, p. 116.
[22]- Abdul Jalil Qaryan: Scientific interaction between the cities of Bejaïa and Tlemcen in the Middle Ages, New Ages Magazine, University of Oran, Algeria, 2013, issue 10, p. 269.
[23]- Abdul Aziz Filali: Tlemcen in the Zayyanid Era, Mawfum Publishing and Distribution, Algeria, 2011, vol. 2, p. 346.

facts and objectives. It is based on reasoning, analysis, observation, argument and evidence.

Tash Kobra Zadeh defined debate as the discriminating examination between two things and showing the truth[24]. In the classroom, the teacher supervises the students' research and provides them with the opportunity to access knowledge for the purpose of analysis and discussion. It is a dialogical method in which the teacher presents the lesson to the students, explains it and then opens the door for dialogue and discussion[25]. Pupils express their opinions and generate ideas which they support by presenting arguments and evidence. It is therefore considered one of the most effective methods of generating ideas and arriving at the truth through evidence. Ibn Khaldun sees it as one of the easiest ways to gain knowledge and it sharpens the tongue[26].

Debate is a teaching method adopted by teachers in the Middle Maghreb after it was introduced from Tunisia by the scholars Ibn Amran and Amran Al-Mashdali. It is used mainly in the later stages of education because students have a certain level of knowledge and argumentation skills, and they have strong arguments and evidence[27]. It has also been integrated into all teaching methods to encourage students to research and delve into different topics. Discussions can turn into formal debates, and one of the most famous is the debate of Al-Mahdi for the Al-Murabitun[28].

This method has been adopted by many scholars in the Middle Maghreb in their lectures because it plays a role in the development of their skills and the skills of their students. It reflects their high level of activity, progress and advancement. They rely on strong evidence, proofs and arguments to support the opinions that they discuss and that are debated among them. This method has been promoted by scholars because it gives students strength, confidence and the ability to defend their ideas and opinions while maintaining discipline and respect[29].

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[24]- Ahmed Tash Kabirizadeh bin Mustafa (d. 968 AH): The Key to Happiness and the Lantern of Sovereignty in the Topics of Sciences, Dar Al-Kutub Al-Haditha, Cairo, n.d., vol. 1, p. 555.

[25]- Abdul Aziz Filali: Same reference, vol. 2, p. 353.

[26]- Ibn Khaldun: Introduction, p. 743.

[27]- Al-Jadal: It is the knowledge of the etiquette of debate, which is conducted among the jurists and others. The chapter of debate should be wide in terms of response and acceptance, and the debater should be skilled in argument and response. See: Ibn Khaldun: Al-ʿIbar, vol. 3, p. 21.

[28]- Najat Belabbas: Same reference, p. 130.

[29]- Jamila Rajah: Contributions of Scholars of the Maghreb Al-Wustah in the Development of Arabic Grammar, Ph.D. Thesis in Arabic Literature, Mouloud Mammeri University, Tizi Ouzou, Algeria, 2015/2016, p. 261.

This method is considered to be an effective teaching method, and among the most famous scholars of this method are Abu al-Abbas Ahmad ibn Isa al-Ghumari and Abu al-Hasan Ali ibn Muhammad al-Zawawi (637 AH/1239 CE), who travelled to the East and excelled in debates[30]. Abu al-Hasan al-Harrali al-Tujibi (638 AH/1240 CE) was known for his memorisation and debating skills[31]. Abu Abdullah al-Sharif al-Tlemcani (771 AH/1370 CE) also taught with this method at the Tashfiniya school during the Zayyanid dynasty. When he went to Fez to teach, he found that they concentrated on memorising topics and books, unlike the scholars of Tlemcen who used debate and dialogue[32].

From this method, these scientific circles take the form of dialogue and debate, leaving room for students to ask questions[33]. As a result, unlike previous methods, the student becomes the centre of the teaching and learning process, while the teacher becomes only a guide and mentor. Thanks to this method, the Tlemcen scholars relied on research into scientific questions, especially in the field of intellectual sciences such as mathematics and logic. The student became the central nucleus for solving these problems, while the sheikh was content to guide the debate[34].

Education was compulsory in most countries of the Islamic Maghreb, including primary, secondary and higher education, and included both men and women.

In the Almohad dynasty, Caliph Abd al-Mu'min ibn Ali ordered that the creed of Ibn Tumart, known as "Al-Murshida", be taught and memorised[35]. He supervised compulsory education in the capital, Marrakech, and its suburbs[36]. Education was also free in the Kuttab schools and institutes, where scholars were trained to serve the state and its institutions[37].

Teachers used to treat students with flexibility, sometimes incorporating humour into the classroom, while at the same time maintaining strictness to ensure adherence to scholarly ethics. This is considered an effective teaching method, as illustrated by the saying of Ali, may Allah be pleased with him: "Do

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[30] - Al-Ghabrini: The same source, p. 143.
[31] - The same source, p. 151.
[32] - Abdul Rahman Al-Jilali: same source, vol. 2, p. 209.
[33] - Al-Targhi Abdullah Marrabat: Index of Maghrebian Scholars from the Beginning to the End of the Twelfth Century AH, Publications of the Faculty of Arts and Humanities, vol. 1, Tetouan, Morocco, 1999, p. 490.
[34] - Abdul Aziz Filali: Same reference, vol. 2, p. 353.
[35] - Mohamed Al-Mununi: Sciences, Literature and Arts in the Era of the Almohads, Dar Al-Maghrib, 2nd edition, Rabat, 1977, p. 16.
[36] - Ibn Bashkuwal (d. 578 AH/1183 CE): Kitab Al-Sillah, edited by Abu Al-Ala Al-Adawi, Library of Religious Culture, Cairo, 2008, p. 126.

not be too soft or you will be crushed, and do not be too hard or you will be broken."

This method has several advantages, including:

1. It encourages students to discuss, debate, be creative, analyse and reason.

2. Develops students' intellectual skills, courage, leadership and sense of responsibility.

3. Allow the teacher to assess the level of the students.

However, like other traditional methods, this approach has some disadvantages and negative aspects, such as:

1. Excessive discussion and debate can sometimes lead to digressions from the intended topic, scattering the students' thoughts.

2. It can diminish the role of the teacher and undermine their knowledge, leading to an abdication of responsibility.

3. It can allow certain participants to dominate the dialogue.

D- The narrative method:

The narrative[38] is a series of events told in long prose describing fictional or real characters and sequential events. It is the largest genre in terms of volume, variety of characters and variety of events[39].

The novel is one of the teaching methods that have been used since ancient times and are still used today. It is an effective method of narrating historical facts and events, especially in curricula that require the use of such teaching methods, such as religious, literary and humanities subjects like history. This narrative approach is also one of the methods used by Muslims to convey and interpret the Qur'an, and it was used by the Prophet Muhammad (peace be upon him) in many of his noble hadiths to teach the companions various behaviours, transactions and worship practices. In addition, this storytelling method is important for clarifying concepts and motivating learners, as well as for disseminating attitudes, modifying behaviour and promoting ethical conduct, especially among primary school children. Children enjoy listening to stories without getting bored because they appeal to their vivid imaginations. In addition, stories help to consolidate beliefs, instil values and morals, and integrate knowledge.

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[37]- Mohamed Al-Mununi: Same reference, p. 21.

[38]- Al-Riwayah (narration) in language, whether of hadith or poetry, is narration. So I am a narrator in water and poetry, as I narrate it. See: Ismail bin Ahmed Al-Jawhari: Taj Al-Lughah Al-Arabi Al-Hadith, Dar Al-Ilm Lil-Malayin, Beirut, 2nd edition, 1989, Vol. 6, p. 10.

[39]- Sawsan Baqeri: Modern Arabic Novel, Master's Thesis, Azad University, Karaj, Iran, 2010, p. 171.

Therefore, the current study focuses on activating the role of these digital stories in narrative style to enhance students' motivation to learn[40].

The narrative method takes more time because the narrator has to acquire knowledge and take responsibility for possible errors or distortions in his narrative[41].

In the central Maghreb, this method was used in religious and educational institutions. During the Almohad period, Abd al-Mu'min ibn Ali and his successors emphasised knowledge, scholarship and the establishment of many different religious and educational institutions[42]. Ibn Abi Zar described Abd al-Mu'min ibn Ali as eloquent, skilled in debate, an expert in the fundamentals of jurisprudence, a custodian of the hadiths of the Prophet Muhammad (pbuh), skilled in narration, and a participant in many religious and secular sciences. He excelled in grammar, language, literature, recitation, and had a strong memory of history and the lives of people[43].

His son, Abu Ya'qub Yusuf al-Mansur, was a guardian of the Qur'an, knowledgeable in hadith, jurisprudence and language, and a participant in many sciences. He had great respect for scholars, sought their opinions, contributed to the construction of mosques and schools, and provided salaries for scholars and students[44]. Abu Fares al-Malzuzi (d. 697 AH/1297 CE) praised Abu Ya'qub Yusuf al-Mansur in a poem, saying[45]:

He was a man of knowledge who loved to learn,

Always in the company of scholars and wise men.

He was the first to found schools,

And honoured those who studied in them.

He built many mosques and minarets,

With different and varied domes.

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[40]- Sami bin Fahd Al-Senaidi: The Impact of Using Digital Storytelling Techniques on the Development of Motivation and the Persistence of Learning Effects in Teaching Jurisprudence to Elementary School Students in the Kingdom of Saudi Arabia, College of Education Journal, University of Minufiya, Saudi Arabia, 2016, Issue 03, p. 142.

[41]- Abdul Raouf Zuari Ahmed: Same reference, p. 96.

[42]- Hamza Hamada: The Aesthetics of Sufi Symbolism in the Diwan of Abu Madyan Sha'ib, Master's Thesis, Kasdi Merbah University, Ouargla, 2007/2008, p. 21.

[43]- Ibn Abi Zar (d. 726 AH): Al-Anis Al-Mutrib bi-Rawd Al-Qirtas fi Akhbar Muluk Al-Maghrib wa-Tarikh Madinat Fas, edited by Abdelwahab bin Mansour, Dar Al-Mansour for Printing, Rabat, 1972, p. 267.

[44]- Ali Mohammed Al-Salabi: History of the Almoravids and Almohads, Dar Al-Ma'arif, 2nd edition, 2005, p. 353.

[45]- Abdul Aziz Al-Malzuzi (d. 668 AH/1298 CE): Nazm Al-Suluk fi al-Anbiya' wa-al-Khulafa' wa-al-Muluk, edited by Abdelwahab Al-Mansour, Royal Printing Press, 1st edition, Rabat, 1963, p. 58.

Similarly, Muhammad al-Nasir li-Din Allah bin al-Mansur al-Mu'ahidi (595-610 AH/1198-1213 CE) showed great interest in scholars, honouring and supporting them by providing them with books and writings[46].

The focus on intellectual life was dominant among the Banu Abd al-Wad dynasty since its establishment in the 7th century AH. They valued the religious sciences and taught them using the above-mentioned methods and scientific approaches because they were essential for governing societies.This led the rulers of the Zayyanid state to supervise their teaching[47].

Recognising the value of knowledge and its role in running the state, the rulers of the central Maghreb took care of all kinds of religious, literary and intellectual knowledge.They established institutions and centres to disseminate knowledge, making it accessible to all segments of society through mosques, zawiyas and other means. They diversified teaching methods, including narration, recitation and questioning.Education was made compulsory for both men and women, and it was free and available to all social classes.They sought the guidance and proximity of senior scholars. Not surprisingly, their society produced eminent scholars whose works and knowledge continue to enlighten and inspire.

Conclusion:

Based on the above, we can draw several conclusions, the most important of which are:

- The methods and approaches of education in the Central Maghreb region varied according to the diversity of scholars and educational levels. Some used the traditional didactic method, while others followed the method of dialogue, discussion, in-depth research, justification and encouraging students to think, reflect and produce. These methods relied on the efforts of both teachers and learners.

- Despite the advantages of the lecture method, which is a strategic method in education that provides learners with a wealth of accurate and precise knowledge after being examined and prepared by the teacher, it is not without its flaws. It places the teacher at the centre of the educational process, while the learner's role is limited to receiving information without engaging in discussion or expressing opinions. It focuses on the teacher's efforts, unlike the dialogue method, which places the learner at the centre of the educational process. This

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[46]- Ibn Abdul Malik Al-Marrakushi (d. 703 AH): Al-Dhayl wa-al-Takmilah li-Kutubay al-Mawsul wa-al-Silah, edited by Ihsan Abbas and Mohammed bin Sharifa, Dar Al-Thaqafa, Beirut, 1973, Vol. 6, Vol. 5, p. 321.

allows the learner to produce and create, making it a collaborative and participatory teaching method that relies on the efforts of both the teacher and the learner.

- Most teachers in the central Maghreb region during the Middle Ages were characterised by moderation and balance in the educational process. They combined strictness and leniency, avoiding extreme severity that would discourage students from learning and cause them to drop out of educational institutions. They also avoided negligence and indifference, ensuring that learners remained focused on the intended goals of the learning process.

- During the Middle Ages, the states of the central Maghreb worked to establish an important and diverse scientific movement, which flourished during the Zayyanid era. It became a scientific and cultural centre that attracted scholars and literary figures from different parts of the world.

- The academic life of students in the Maghreb was crowned by the granting of licences by scholars from Islamic countries. These licences served as recognition and appreciation of the students' efforts, and acknowledged their competence to move from the learning stage to teaching and other related fields, such as issuing religious edicts (fatwas), and so on.This tradition continued until the end of the Zayyanid dynasty.

- Scholars in the Islamic Maghreb, including the central region during the medieval period, established educational laws and followed diverse and integrated methods that regulated the relationship between the teacher and the learner in order to achieve the desired educational goals.

In conclusion, several recommendations can be made, such as:

- It is important not to abandon traditional teaching methods as they form the basis of education in the early stages of an individual's life, especially in the field of basic sciences.

- Traditional teaching methods cannot be abandoned.

Therefore, it is necessary to integrate them with modern methods in order to achieve the maximum desired goals in the educational learning process.

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[47]- Abdul Aziz Filali: Same reference, vol. 2, p. 435.

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