

Education in Palestine from the Islamic Conquest to the End of Umayyad State

Dr. Mohammad Fayyad Al -Azzi

Abstract

This study sheds light on education in Palestine area during early Islamic era, The study talked about some sciences which was known pre- Islamic period, like philosophy, mathematics, nature sciences and music. After Islamic conquest Palestine allot of Muslims people immigrated to it to teach the new Muslims the principles of new Religion. Also, The study focus on the main factors that courage on Education prosperity in Palestine area during early Islamic era like; The Islamic Faith, Migration of many of the Sahaba (who were with Prophet Mohammad) to Palestine, The position of Jerusalem and its geographic location, Caliphs encouraging knowledge and science. Rather than, During this period appeared some of education centers in Palestine area such as; 1- Katateeb (it 's like primary schools now). 2- Mosques, which spread in most of Palestine area during early Islamic period.

First: the Borders of Palestine

After most of the greatest Syria was conquered, the land was divided into administrative units to facilitate management. This division took place following the Caliph Omar bin al-Khattab's visit to Al Golan heights at 18 AH / 639 AD, where he divided the greatest Syria into four Junds(solders "sections)", namely: Jordan, Palestine, Homs ,and Damascus¹.

Palestine was the geographical area located in the southwest corner of the greatest Syria, extending its borders from Rafah in the south, to Lajjun in the north and Jaffa from the west to Jericho in the east². The borders start from the north of Caesarea on the Mediterranean coast³ towards the south-east to the slope of the Jordan Valley, then to the south of Bait She'an and continues to the edge of the Jordan River. After (Fasayel), it retreats from the river to the west, but heads south where it meets with the western shore of the Dead Sea, then heads to the center of Wadi Araba leaving the South Mountains of the east of the Jordan bounded within Jund Damascus⁴. When we examine the southern borders, we'll notice that they extend from Rafah in the west to Ayla in the east, with Ayla being outside Jund Palestine area⁵, where the axis of Wadi Araba meets with the axis of Rafah-Ayla. This means that Jund Palestine is bounded By Jund Jordan from the north and Jund Damascus from the east.

Second: Education in Palestine area before Islam

The scientific movement emerged in Palestine area before Islam .In the year (212 AD), Bishop Alexander founded a Christian bookstore in Jerusalem similar in structure to the Pagan Library of Alexandria⁶.

¹ Saleh al-Ali, al Kabael al- Arabia fe Bilad- al Sham (the Arab tribes in greatest Syria), Dirasat magazine, Volume XIV, Number IV, University of Jordan, 1987, p. 33.

² Ibin Hawqal, Mohammed bin Ali (d 356 AH / 965 AD), Sorat al- Ared(image of the earth), Dar al-Hayat library publications, Beirut, Lebanon ,p157- 158. Alostokhri, Ibrahim bin Mohammed (d. 321 AH / 933 AD) al Masalik wa al Mamalik, (tract and kingdoms), achievement: Mohammed Jaber **Abd El al** , review **Shafiq Girbal**, the Ministry of Culture and National Guidance, the United Arab Republic, p. 56.

³ See: Ibn Khrdazbh, Ubaid Allah bin Abdullah,(272H- 885 A.D) Masalik al Mamalik ,Dar Sader, Beirut, Lebanon,Leiden 1889 ,p. 78. Ibn al-Faqih, al Buldan,(The countries) , p. 153. Abbas,Tareekh Bilad al- Sham(the history of the greatest Syria), p349- 351

⁴ Abbas, Ibid , p349- 351. See: Salloum, Intisar Rasheed, al- ahameyah al-Eqtesadeh wa al- Zeraeah Fe Janob Bilad- Alsham fe al- Aser al-Abasi al- Awal wa al-Thani(the Economic and Agricultural Importance of the Southern greatest Syria in the first and second Abbasid era), Master thesis, Yarmouk University, 2001, p. 31..

⁵ See: Ibn Khrdazbh, Ibid, p. 81

⁶ al Khairi, Faisal, moden filesteeneyah,(Palestinian cities), Arab Media Center, Giza - Egyptian, i, p 651.

Theology and philosophy schools were established, notably the School of Caesarea, which was founded in 230 AD. This library alone contained 30 thousand books⁷. This school was famous for its teachers and students who came from all over the Roman Empire, since its inception. This popular school have graduated many great and notable Bishops⁸.

Gaza has also received scientific prestige in Roman times. The bishop of Caesarea, St. Basil explained in his writings for young people (in his era) the importance of reading books written by pagan authors⁹.

One of the greatest scholars of Palestine before Islam was the historian and mathematician¹⁰ Suzumans, who was born in (Batail), one of Gaza's villages as he mentioned. Other figures have emerged and claimed prominent positions in the Byzantine Empire, such as: Caesarean Procopius, who was born in the city of Caesarea between 490 and 500 AD. He studied law, then traveled to Constantinople where he worked as a lawyer. Afterwards, he became a secretary and legal adviser of the Byzantine commander, (Balissar), the greatest commander of the Roman Emperor, Justinian. Subsequently, he became a member of the Senate and the governor of the city of Constantinople about the year 527 AD¹¹.

It is clear from the foregoing that there was a significant scientific movement in Palestine that contained scholars, scientific, and educational centers even before the Islamic conquest, and that the cities of Caesarea, Jerusalem, and Gaza formed scientific centers during that era.

Third: Education Prosperity Factors in the Greatest Syria from the Islamic Conquest to the End of Umayyad State

Islam has shown great interest in education since the beginning of the Islamic Dawa. In Mecca, the Muslims focused on teaching the Koran and the principles of the new religion in Dar al-Arqam bin Abi al-Arqam¹², which became the first house of education in that time. Later, when the Prophet, peace be upon him, emigrated from Mecca to Medina, the mosque became a place for education and the most important educational institution. It was a place of prayer and education¹³. Afterwards, Al Sahaba carried what they have learned from the Prophet, peace be upon him, to the people, and spread education to the villages that have recently converted to Islam, including tribes that converted to Islam in the desert and on a large scale¹⁴. After the Islamic conquests, the Caliphs sent teachers from al-Sahaba to all the regions and armies in order to teach the new religion to the tribes. The new cities that were established for the fighter in the conquered countries became centers of intellectual and cultural life, and by the end the second century AH / eighth century AD, these cities managed to outline the main Arab-Islamic culture¹⁵. Education in the era of the Sahaba was limited to reading and interpreting the Koran, homilies, and stories¹⁶.

Several factors have contributed to the prosperity of the scientific movement in the greatest Syria including Palestine area after the Islamic conquest, namely:

⁷ Al Debs, Amotran yousef, Tareekh Soria(Archbishop Joseph, the history of Syria), 9 chapters .1889 chapter 4, p. 59. Alexander Stepthqic, Tareekh al-Ketab(history of book), the first section, translated by Mohammad Arnaout, the Ministry of Culture - Jordan, edition 1. 2013, p136- 137. .

⁸ Al Khairi Ibid, p. 63 - 65.

⁹ Alexander, Ibid. p. 151 - 152

¹⁰ Al Debs, Ibid, chapter 4, p.301 - 302

¹¹ See: al Debs, Ibid, p. 456. Joseph, Naseem, Tareekh Al- empratoria al- Byzantiah (history of the Byzantine Empire) (284-1453A.D), University youth Foundation, Alexandria, 1984, p. 77 - , al Khairi, Ibid, p. 72

¹² See: al-Tabari, Mohammad bin Gareer (310 H / 922 A.D), Tareekh al Rusul wa alMolok(messengers and kings history) .12 chapters, achievement: Abou al Fadl Ibrahim, Dar al Ma'aref, edition 2, chapter 11, p. 513. Muhailbi, Bader Hamad, Al-fiker al- tarbawi fe al- Iislam(Introduction to Educational Thought in Islam), Maktabet al Falah, Kuwait - Hawali, edition 5.2005, p. 17.

¹³ Muhailbi, Ibid, p. 18.

¹⁴ Abu Jablah. Amer Jad Allah, Tareekh al- tarbiah wa al-taleem fe sader al- Islam(the history of education in the beginning of Islam), Jordan, Sahab, edition 1.1998, p. 5.

¹⁵ Abu Jablah, Ibid. p.5

¹⁶ Ghawanmeh, Yousef Darwish, al- hayah al-elmeh wa al- thakafeh fe al- Ordon fe al- aser al- Islami,(scientific and cultura l life in Jordan during the Islamic era), Dar Hisham for Publishing and Distribution, Irbid - Jordan, edition 1, p. 12.

1-The Islamic Faith

The Islamic faith has contributed to the emergence and flourishing of the scientific movement, since it was the first to call for and encourage science. The first verse of the Koran that was revealed to the Prophet encourages education, said God Almighty: (Recite in the name of your Lord who created - * Created man from a clinging substance. * Recite, and your Lord is the most Generous - * Who taught by the pen - * Taught man that which he knew not).¹⁷

Moreover, Sunnah has also encouraged science and learning, Abu Darda has narrated: "I heard the Messenger of Allah (peace be upon him) say: (He who walks a road seeking knowledge, will be reward by God with a path to paradise. Angels put down their wings for the seeker of knowledge to show their satisfaction of his deed...).¹⁸

2- Migration of many of the Sahaba to Palestine

The senior Sahaba have contributed to the revitalization of the scientific movement in the greatest Syria and Palestine area after the migration .History books have mentioned that 10,000 Sahaba migrated to the greatest Syria¹⁹. Some of them settled in Palestine and died there, including: Aws bin Shaddad²⁰, Bashir bin Aqraba al-Juhani²¹, Obada bin Al Samit²², and Wathilah bin al-Asqa'a²³. Caliph Omar bin al-Khattab kept sending teachers to Palestine to educate the people. These teachers included, Abdul Rahman bin Ghanam²⁴ who met Moath bin Jabal and narrated from him²⁵.

3- The position of Jerusalem and its geographic location

Jerusalem was the spiritual capital of the people of the Levant in general, and to Muslims especially, since the Muslim conquest of the Levant. God Almighty has said in the Holy Koran: "Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing"²⁶. This verse indicates that Jerusalem and its environs are blessed lands. Jerusalem is considered to be the first Qiblah and the third holiest shrine. The Prophet Muhammad, peace be upon him, and all Muslims used to direct their prayers towards it before the migration and after it for a period of six months.²⁷

In addition to the religious status of Jerusalem, the geographical location, mild climate, and resources were attraction factors for people to settle in it.²⁸

4-Caliphs encouraging knowledge and science

In that period, Caliphs contributed to the support of the scientific movement in the greatest Syria including Palestine. Within the educational approach, the Caliph Omar bin al-Khattab wrote to the governors of the Junds urging them to focus on the villages as well as the cities, to establish a mosque in every city, and make sure mosques are not assigned to certain tribes only.

¹⁷ Surat al- Alaq, verses 1 – 5(Holy Koran)

¹⁸ Ibn' Asakir, Ali bin al-Hasan ibn (d. 571 H / 1175 A.D)Tareekh Demashq(History of Damascus) 80 chapters. achievement: Umar bin Gharamah, Dar al Fajer for printing, publishing, and distribution.1995, chapter 25, p 247.

¹⁹ Ibn ' Asakir, Ibid., chapter 1, p. 327. al Wafi, Sumayah Bint Mohammed Faraj, education in Bilad- al Sham during the Umayyad era, Master thesis, Umm al Qura University, Saudi Arabia, 2009, p. 52.

²⁰ Ibn al-Atheer, Muhammad ibn Muhammad ibn al-Shaibani (d. 630 AH / 1232 A.D), Asad al Ghaba fe Ma'rifat al Sahaba,(lions of forest to knowledge of al- Sahaba) .8 chapters , reviewed by: Ali Mohamed - Adel Ahmed Abdul Mawjoud, Dar Al Kutob al Ilmyah,edition 1.1994 m. chapter 1, p.324.

²¹ Ibn al-Atheer, Ibid, chapter 1, p. 388

²² Ibn al-Atheer, Ibid, chapter 3, p. 158

²³ Ibn al-Atheer, Ibid, chapter 5, p. 399

²⁴ Abdul Rahman bin Ghanam (d. 78 AH / 687 AD) Imam Sheikh of the people of Palestine. Al Thahabi, A'alam al Nobala(characters of Nobles)'15 chapters, chapter 5, p. 10.

²⁵ Ibn Saad, Mohammed bin Saad (d. 230 AH / 844 A.D), al Tabaqat al Kubrah(largest ranks),8 chapters, Ihsan Abbas, Dar Sader - Beirut, edition 1. 1968, part 4, p. 421.

²⁶ Surat al Isra'a, verse 1(Holy Koran)

²⁷ Al Tabari, Ibid, chapter 12, p. 417

²⁸ Al Maqdisi, Mohammed bin Ahmed Al Bashari (d. 375 AH / 985 AD), Ahsan Al Taqaseem fee Ma'rifat Al Aqaleem,(the best of Provinces) Leiden, Dar Sader, Beirut, Cairo Madbouly library, edition 3.1991, p. 166.

The governors of the Junds adhered to the teachings of Caliph Omar and his approach for a long time²⁹. This means that the education campaign was inclusive of all categories of Muslims in the greatest Syria. When the governor of the greatest Syria, Yazeed bin Abi Sufyan sensed that the Junds of the greatest Syria require teachers, he sent a letter to the Caliph Omar bin al-Khattab, saying: "The people of the greatest Syria have multiplied and filled the towns, and they require someone to teach them the Koran and their religion". He asked the Caliph for teachers to do the job, thus the Caliph sent three teachers, namely: Moath bin Jabal, Obada bin al-Samit, and Abu al-Darda. The Caliph Omar asked the said teachers to make Homs their starting point, because people in the greatest Syria are different, and then he demonstrated the course of action and notified his teachers that some of their predecessors followed the method of memorization, so if they, the said teachers, saw that this method fits, they ought to use it on a number of people, and if the people accepted it, one of them should stay there while the second heads to Damascus and the third to Palestine. Obada bin al-Samit remained in Homs, Abu al-Darda went to Damascus while Moath bin Jabal headed to Palestine. And after Moath's death, Obada bin al-Samit took his place until he also died.³⁰

The two Caliphs, Omar bin al-Khattab and Othman bin Affan, may Allah be pleased with them, used to pay monthly salaries to teachers from the house of money (State Treasury)³¹. Medina had three teachers who used to educate youth, and the Caliph Omar bin al-Khattab used to pay each teacher a sum of fifteen dirhams each month³². The Caliph used to walk through the Medina markets and examine the passers, and if he came upon any who does not know how to read and write, he would send him to the teachers³³. This confirms that the state has adopted education in all its regions and since its early days, contrary to what was said by some historians that "the Caliphate State did not support education, and teachers did not receive salaries from the state, but only received gifts".³⁴

In this period, there was no separation between education, judiciary, and military leadership after the conquests process. Therefore, education was one of the tasks of the governors and lords. Caliph Omar bin al-Khattab made it clear to the people of the Junds that he did not send governors to whip their backs and collect their money, but to teach them their religion³⁵. The Caliph was keen to develop the educational side with all its phases, thus he asked the Roman prisoners after the Islamic conquests to teach people how to read³⁶, and after the establishment of the Umayyad state, Caliph Muawiyah and his son Yazeed decided to leave the Syriac and Christian schools that were scattered in the greatest Syria open to do their educational purposes³⁷. One manifestation of the caliphs encouraging education could be seen when the Caliph Walid bin Abdul Malik joined a man and woman in marriage after he asked the man to memorize the Holy Koran³⁸.

²⁹ Ibn' Asakir, Ibid, chapter 2, p. 322

³⁰ Ibn Saad, Ibid, chapter 2, p. 356. Ibn Atheer, Ibid, chapter 3, p. 158. See: al Thahabi, , Shams al-Din Mohammed bin Ahmed (d : 748 H / 1347 AD) Tareekh al-Islam (the history of Islam).15 chapters, Bashir Awad Ma'rrouf, Dar Al Gharb al Islami,edition 1. 2003, chapter 2, S228.

³¹ Ibn al Jaozi , Serat Omar bin al-Khattab(the virtues of Omar bin al-Khattab), p. 105. Abbas, Ibid, p. 397.

³² Ibn' Asakir, Ibid, chapter 24, p. 35.

³³ See: Ali , Jawad .al Mufasal fe tareekh al- Arab,(the detailed in Arab history before Islam)4th editon, 20 chapters , part 15, p. 166

³⁴ Mo'nis, Hussein, al Masajed (mosques), Silsilat alam al Ma'rifah, the National Council for Culture, Arts and Literature, Kuwait.1981, p.35- 36.

³⁵ Al Tabari, Ibid, chapter 4, p. 204. Ibn al Jaozi, Omar ibn al-Khattab, p. 94.

³⁶ Al Balathori, Ahmed bin Yahya bin Jaber (d. 279 AH / 892 AD) Fattouh al Boldan(conquests of countries) edition.1 Omar bin al-Khattab, Reviewed by: Radwan Mohammed Radwan, Dar al Kutub al Ilmiyah, Beirut, Lebanon, 1983, p. 147. Qudaamah bin Jaafar (d : 329 AH / 940 AD), al Kharaj wa senaat al ketabah (al Kharaj and writing industry) explained and commented on by: Mohammed Hussein al-Zubaidi, the Ministry of Culture and Information, the Republic of Iraq 1981, p. 302. Mahameed, Mohammed Hatem, Derasat fe tareekh al qods al thakafi (studies in the cultural history of Jerusalem in the Middle Ages), Dar Ward al Ordoniyah for publication and distribution, the National Library,edition 1.2009, p. 39 .

³⁷ Malukah Abyad, education and culture, p. 94.

³⁸ Al-Jahed, Omar bin Baher, (d. 255 AH / 868 A.D) al bayan wa atabyeen 4 chapters ,(Signifying statement, achievement : Abd al Salam Haron, edition 4, Beirut, chapter 2, p. 203.

Caliph Omar bin Abdul Aziz was also keen to spread knowledge in remote areas, as he sent Yazeed bin Abdul Malik³⁹ and al-Harith bin Mohammed⁴⁰ to the desert to teach Sunnah to the people, and he paid them (the two teachers) an adequate livelihood. However, Yazeed accepted the Caliph's offer while al-Harith rejected it⁴¹. Caliph Omar bin Abdul Aziz has also requested the governors of the Junds to order the people of Fiqh and knowledge (scholars and clergymen) to spread their knowledge in their mosques⁴². The spread of education reached prisons, as with every man sent to prison, Caliph Omar bin Abdul Aziz would assign a teacher to teach the Koran and prayer to said prisoner, and both the prisoner and the teacher were paid three dirhams per day. No prisoner was allowed to leave prison without memorizing the Koran⁴³. This shows the Caliph's realization of the importance of education in reforming the individual and the society. Caliph Omar bin Abdul Aziz had special bonuses, grants, and awards for scholars. He has once wrote to the Governor of Homs to look for those who locked themselves in mosques to teach people, and pay each of them a sum of a hundred dinars from the house of money⁴⁴. It is unlikely that this fair Caliph would only include scholars recruited in Homs with such grants without other scholars of other Junds. Caliph Omar bin Abdul Aziz was famous of writing to the governor to pay livelihood to students so they can focus on their study⁴⁵. This shows that the Koranic schools and mosques in the Junds were the first education centers in Islam.

Fourth: Educational centers in Palestine

The educational centers is considered as attraction point to scholars and students from various countries and lands. In this period, there was a variety of educational centers in Palestine, which can be divided into two main centers: Katateeb and mosques.

1- Katateeb (this kind of centers interesting in teaching children)

In this period, two types of Katateeb appeared: reading and writing Katateeb and Koranic Katateeb.

A- Reading and writing schools

Schools were common before the advent of Islam, and when Muslims conquered the greatest Syria, they found Katateeb that taught boys to read and write. These Katateeb were run by the Christians of the greatest Syria, but Muslims did not resort to oppose its existence, and these schools remained as it was before the Islamic conquests. Some Muslim boys enrolled in some of these Katateeb for education, evidenced by the words of Adham bin Mahraz al-Bahili that he was the first child to be born in Homs and the first child to be born with a board of wood in hand⁴⁶. Adham went to Katateeb then fought in the Battle of Siffin as well⁴⁷. If Siffin occurred in (37 AH / 652 AD), then Adham must have been born around 18 AH / 639 AD which means that Adham went to Katateeb between the end of Omar bin al-Khattab's reign and the beginning of Othman's.

³⁹ Yazeed bin malek: a judge in Damascus succession Hisham bin Abd al Malek, see: Ibn 'Asakir, Ibid, 11, p. 506.

⁴⁰ Al-Harith bin Mohammed al-Ash'ari, had been a judge for Damascus in succession Hisham also . Ibn'Asakir, Ibid,chapter 11, p. 160. See: Ibn Abd al-Hakam, Mohammed bin Abdullah (d. 262 AH / 875 AD), Seerat Omer bin Abd al Aziz, (biography and the virtues of Omar bin Abd al Aziz), p. 92.

⁴¹ Ibn Abd al-Hakam, Ibid , edition 2.1954, p. 167. Ibn'Asakir, Ibid, chapter 11, p. 510.

⁴² Ibn Abed al- Hakam Ibid, p. 80.

⁴³ AL asfahani, Ali Bin Al Hussein (d: 356 AH / 966 AD) al- agany,(the song) Dar al-feker (thought house) for printing and publishing 24 chapters. chapter 6, 317.

⁴⁴ Al Fasawi, Yakob bin Sufyan, (d: 277 AH / 890) al- maarefah wa al tareekh,(knowledge and history) 3 chapters ,achievement: Akram Zia-Omari, the letter Foundation, Beirut, chapter 2.1981, chapter 1, p. 118.

⁴⁵ Al Ketani ,Atrateeb al- edaryah(administrative formalities), chapter 1, p. 395.

⁴⁶ Ibin Mandoor', Makram Mohammed (d 711 AH / 1311 AD), lesan al- Arab15 vole, House issued - Beirut, edition 3.1414 e. chapter 1, p . 699

⁴⁷ . Ibn' Asakir, Ibid chapter 7, p. 464

Other narration suggests that Iyas bin Muawiya⁴⁸ was taught in the Katateeb of the greatest Syria as a youngster. This school had Christian and Muslim children and was owned by a Christian⁴⁹, and based on what we know of the allocation of private placements in churches to teach children to read and write, we can say that the churches in Palestine were not exempt from this habit. However, we do not have evidence to prove that churches in Palestine did teach children to read and write. After the Muslim conquest of the greatest Syria, many people emerged to handle the role of education, which was not restricted to men, but Muslim women took part in this mission. Umm al-Darda used to teach some of the Muslim children to read and write, evidenced by the words of Abed Rabbo Bin Sulaiman⁵⁰: (Umm al-Darda wrote in my tablet when she was teaching me “Seek knowledge while young, and use it when you grow older, for each will harvest what he has planted whether it’s good or bad”)⁵¹. Perhaps Umm al-Darda was teaching Abed Rabbo bin Suleiman in her home although she used to visit Jerusalem repeatedly to teach and learn. During her late age, she used to stay six months in Damascus then another six months in Jerusalem⁵², Ibrahim bin Abi Abla said: “I saw Umm al-Darda sitting with the poor women in Jerusalem⁵³”. It is understood from the words of Adham bin Mahraz and Abed Rabbo bin Suleiman that the student in the process of going to the schools used to carry a small board of wood on their shoulders to learn font and writing, and perhaps using the board as a mean of education was due to the lack of paper during that period

B-Koranic Katateeb

Primary schools are considered the first to teach boys to read and write. In the beginning, student learned the Koran in addition to the Arabic language and grammar, since they are essential requirements to understand the Koran and its meaning⁵⁴. Examples of this kind of Katateeb like Attaf al-Mualem's(teacher) Kuttatb⁵⁵. (singular of Katateeb) Education in the Katateeb used to focus on core subjects in the curriculum, religious ones in particular, like the Koran, by selecting some of the verses to be a material for education and interpretation, as well as some supporting sciences, like: Arabic language, the Hadith, the stories of the Prophets, and arithmetic⁵⁶. This plan, which is based on teaching Koran to children at this age was prevalent in the Muslim Orient and in all the regions, without exception, evidenced by the words of Ibn Khaldun: “Teaching Koran to children is the religious slogan followed by the Muslims in all the regions. It stems from their belief in the role of the Qur'an in the consolidation of faith in the hearts of Muslims”. The Koran is the origin of Education, says Ibn Khaldun, because it is the foundation of any further sciences, since education at a young age lodges in the mind of the student at this age⁵⁷, hence the saying: “Learning at a young age is like inscription on the stone”

Teaching the Koran at this stage was not limited to boys, girls had some access to education as well. It was narrated that the Caliph al-Walid saw a teacher teaching a number of boys, including a bondmaid, “What is this bondmaid doing here?” al-Walid asked, “I am teaching her the Koran” the teacher replied, “Let her teacher be younger than her” the Caliph ordered⁵⁸. This may indicate the presence of young girls in boy’s Katateeb, yet in limited number. It also shows that there were no Katateeb for girls at this stage as for boys.

⁴⁸. Eyas bin Muawiya: Judge of Basra, he came Damascus in the days of Caliph Abd al Malik and then the Caliph Omar bin Abd al Aziz. Ibn' Asakir, Ibid, chapter 10, p. 10

⁴⁹ Ibn' Asakir, Ibid, chapter 10, p. 14.

⁵⁰ Abed Rabbo bin Sulaiman: of the people of Jerusalem, narrated from Abdullah bin Mohareaz one of Palestine Scholars. See: Ibn ' Asakir, Ibid, chapter 25, p. 8, chapter 30, p. 19.

⁵¹ Ibn'a Asakir, Ibid, chapter 55, p 49. al Thahabi, tareekh al Islam, chapter 6, p. 616.

⁵². al Thahabi, Ibid, chapter 2, p. 1025

⁵³ Ibn' Asakir, Ibid, chapter 70, p. 159

⁵⁴. See: Malaka Abyad, , Ibid, p. 262

⁵⁵. Ibn' Asakir, Ibid, chapter 40, p. 365

⁵⁶. Hussein, Mohammed, al hayat al elmeah fe al dawlah al Eslameah (scientific life in the Islamic state), agency publications, Kuwait - Fahad al-Salem Street, p. 33.

⁵⁷ See: Ibn Khaldun, al- Ebar(lessons), chapter 1, p. 740.

⁵⁸ Al-Jahed, Ibid, chapter 2, p. 331.

The Caliph Omar bin Abdul Aziz asked the teacher not to over burden children at a young age by engaging them in the interpretation of the word of God, as he wrote to his workers: “Do not let teachers encourage the boys to go into the interpretation of the Koran if they sensed that the boys are sharp-witted⁵⁹”. Al-Jahith has explained the basic materials that must be taught to boys in schools, including, as he said: “do not occupy the boys with grammar. Just teach them enough to produce an intelligible and comprehensible speech and writing, anything further will distract the boys from more important subjects, like narrating sound news, proverbs, and valuable words, as well as arithmetic and creative writing⁶⁰”.

What al-Jahith have mentioned above corresponds with the age of education for boys at this age, because overburdening a child with grammar in a manner than exceeds his mental capacity will go to waste. This also applies to arithmetic .Engineering and surveying are not essential for the child at this age. One manifestation of the interest in Katateeb during the early Islamic period is the spread of Katateeb in the reign of Omar bin al-Khattab⁶¹. In his reign, every country under his rule had a mosque, the imams used to read the Koran, and boys were taught in Katateeb , but this was not it. During the reign of Caliph al-Walid, he assigned educators and care takers for orphans with monthly allowances⁶².

It appears that the education of boys remained attached to mosques, evidenced by the words of traveler Ibn Jubayr when he described the Umayyad Mosque in Damascus: “The northern corridor had corners built on a terraces⁶³, which were platforms for teachers⁶⁴).The teachers in these Katateeb were professionals who adopted teaching as their craft, some of them took teaching as the main craft, as others practiced it as a side craft to be able to do work more and provide for themselves and their families. This took place because primary education, which is based on teaching font, reading, writing, and some other principles, did not require a great amount of knowledge. So primary teachers were not required to possess great knowledge. This task was simply assigned to whomever found in himself the ability to teach children⁶⁵. What applies to the Umayyad Mosque in Damascus also applied to all major mosques in the greatest Syria. One of the famous teachers in these schools during the Umayyad period was Qusaybah bin Dhu'aybal-Khuzai from Palestine⁶⁶.

Second: the Mosques:

Mosques were built in each country and city that was reached by Islam. Caliph Omar ibn al-Khattab gave this matter the bulk of his attention. He sent to his governors in the conquered regions to build mosques in each country reached by Islam. This costume was continued by Caliph Uth man bin Affan who sent to the governor of the greatest Syria at the time, Muawiyah, asking him to build mosques and enlarge the ones built during the reign of Omar bin al-Khattab⁶⁷. Some of mosques that were built in Jund Palestine and took part in the educational process are the following:

1-Caliph Omar bin al-Khattab mosque

This mosque is perhaps the first mosque built in Palestine after the conquering of Jerusalem.

⁵⁹ Ibn Abed al-hakam, Ibid, chapter, p. 106. Atwan, Hussein,Majmoat al- rasyel al- Umawia(collection of Umayyad messages), chapter 2, p. 202. The Wiz boy Koran: after he learned the whole and knew and well done, and it was called the day the boy sealed the Qur'an: This is a day cleverness. Ibin Mandoor' Ibid, chapter 10, p. 40. Ibid, chapter 2, p. 202.

⁶⁰ Al-Jahed, Omar bin baher (d. 255 AH / 868 AD).4 chapters , al- rasyel(messages), achievement : Abdul Salam Haron, Dar al jeel, Beirut, edition 1.1991, chapter 3, p 37- 38 . Ahmad Chalabi, tareekh al tarbia al Islamiah (the history of Islamic education), Cairo, Egyptian Renaissance Library, edition 7, 1980.p 55, 56. Dradkah. Saleh, ,tareekh al hadarah al islamiah (Islamic Civilization), p. 94.

⁶¹ Ibn Hazim, Ali bin Ahmed Andalusian (d. 456 AH / 1063 A.D)al- fasel fe al- melal wa al- ahwa wa al- nehal(chapter in boredom and passions).5 chapters, Dar knowledge, Beirut 1983, chapter 2, p. 78.

⁶² Thahabee, the history of Islam, chapter 4, p. 1182

⁶³ Terrace: a high place in the mosque above the ground. See how much arm: son perspective, the tongue of the Arabs, vole 1, p. 523.

⁶⁴ Ibn Jubair, Mohammed bin Ahmad (d. 614 AH / 1217 AD)Rehlat(trip) Ibn Jubair, house and library Al Helal, Beirut, Lebanon, Heritage Committee, 1981. P 208, Wafi, Ibid, p. 61.

⁶⁵ Ali,al- Ibid .chapter 15, p. 300.

⁶⁶ Ibn' Asakir, Ibid, chapter 49, p. 257. Al thahabi, Tareekh, chapter 2, p. 988.

⁶⁷ Al-Balathuri, Ibid, p. 135.

After the Caliph visit to the Church of the Holy Sepulchre in Jerusalem, and when the prayer time was due, Patriarch Sophronius (Patriarch of Jerusalem) asked the Caliph Omar to pray in the church, however the Caliph rejected the offer fearing that the church might be taken over by Muslims and converted into a mosque later under the pretext that the Caliph Omar prayed in it. Afterwards, the Caliph drew a niche to the east, then prayed along with the soldiers with him. Then this niche was turned into a mosque, and was named "The Caliph Omar bin al-Khattab mosque"⁶⁸. And perhaps the Caliph Omar contributed himself in the building of this mosque during his stay in Jerusalem, which lasted for ten days⁶⁹. It appears that this mosque maintained its position during the Umayyad era. It has been mentioned by the traveler Bishop Arculfus, who visited Jerusalem during Muawiyah's reign in 51 AH / 670 AD. And said: (... and the mosque is built of wood planks and tree trunks, has a square shape, and can accommodate three thousand men⁷⁰). Some historians believe that the mosque was destroyed at the end of the first century AH / seventh century AD, because mosques in that time was built of wood, bricks, and other materials that cannot tolerate weather factors for long, and are thus easily destructible with time⁷¹.

2-Al-Aqsa Mosque

The Al-Aqsa Mosque had a particularly prominent role in the scientific, educational, and cultural life in Palestine during the Rashidi and the Umayyad eras. The mosque was a major center of learning. Among those who took it upon themselves to take over the mission of education in the Al-Aqsa Mosque were Abdul Rahman bin Ghanam, who was sent by Caliph Omar bin al-Khattab to Palestine to teach people⁷², Shaddad bin Aws⁷³, Walid bin Abdul Rahman Al Jarashi⁷⁴, who was the first to establish study in Palestine⁷⁵, Abu Rehanaal-Azdi⁷⁶, Abu Dhar al-Ghafari, Obada bin al-Samit, and others⁷⁷. During the Umayyad era, the Caliphs contributed to the advancement of the scientific movement in the Al-Aqsa Mosque, as exemplified by their care and appreciation of scholars, e.g. Muslim scholar Umm al-Darda⁷⁸, who, in her final years, used to spend six months in Damascus mosque and another six months Al-Aqsa Mosque to teach people. The Caliph Abdul Malik bin Marwan during his frequent visits to Jerusalem used to accompany her from Dome of the Rock to the Al-Aqsa Mosque, while she was leaning on his arm, until she arrives to the ranks of women in the mosque and then returns to pray with the people⁷⁹.

We understand from the previous that Umm al-Darda and her women company used to attend lectures in the Al-Aqsa Mosque, and she must be teaching some of the knowledge she received from her husband Abu al-Darda. It is worth mentioning herein that Umm al-Darda used to learn with men, until Abu Darda said to her: "Go join the ranks of women!"⁸⁰. This indicates the presence of women in the major mosque s like Al Aqsa Mosque for prayer, teaching, and learning.

⁶⁸ Al-- Mohtadi, Abla, Jerusalem, history and civilization, p. 82. Kennedy, the Arab Fotouh(the Arab conquests), p. 133.

⁶⁹ Waqidi, Mohammed bin Omar bin Waked, (d. 207 AH / 822 AD) Fattouh al Sham(Conquest of greatest Syria) 2 chapters, Dar scientific books, edition 1, 1997. Chapter 1, p. 233.

⁷⁰ Arculf, The Travels In The Holy Land, P2-3

⁷¹ Al- mohtadi, Ibid, p. 83.

⁷² Ibn' Asakir, Ibid, chapter 35, p. 511. al-Thahabi, Aalam al nobala, chapter 5, p. 10.

⁷³ Shaddad bin Aws: the virtuous companions and scholars, Jerusalem Inn. And it has a following. Year 58 AH / 677 AD died See: Ibn' Asakir, Ibid, chapter 22, p. 404. al-thahabi, Aalam al nobala 4, p 84- 87.

⁷⁴ Relative to the city of Jerash, Yemen cities of Mecca on the road. See: Yakot al Hamwi, Mojam al Boldan(Lexicon countries), chapter 2, p126- 127

⁷⁵ Walid bin Abdul Rahman Aljurashi: of the people of Homs, Damascus and housing was the abscess schwing in the days of Caliph Hisham bin Abdul Malik. See: Ibn Asakir, Ibid, chapter 63, p. 158.

⁷⁶ Shimon Abu Rehana Azdi: Sahabi saw the opening and took Damascus housing and then Jerusalem, and was Qasa holy house. See: Ibn Asakir, Ibid, chapter 3, p. 194. p. 198

⁷⁷ Obadah bin al Samit: the authors Jalil, the first judge of Palestine in the succession of Omar ibn al-Khattab, died in Jerusalem in 34 H / 654 AD. Ibn' Asakir, Ibid, chapter 26, p. 175, p. 183.

⁷⁸ Or Darda: Hjimh was an orphan in stone Abu Darda, an Abu Darda second wife. Al Thahabi, aalam al nobala, chapter 2, 1025, p.

⁷⁹ Thahabi. Aalam al nobala, chapter 2, 1025, p.

⁸⁰ Ibn' Asakir, . Ibid, chapter 70, p. 151. Al thahabi, Aalam al nobala, chapter 5, p. 159.

The Caliph Abdul Malik bin Marwan used to encourage the dissemination of scholarship[and knowledge, evidenced by the words of Al Zuhari: (I heard Abdul Malik bin Marwan in Jerusalem telling people that science and knowledge will soon be left off this earth, then he asked the people to show and teach any knowledge they possess⁸¹). Caliph Walid bin Abdul Malik walked on his father's footsteps and cared for Al-Aqsa Mosque. He reconstructed the mosque and rebuilt what was destroyed⁸². He also used to hand scholars like Abraham bin Abla, one of Palestine' scholars, silver coins to distribute them among the teachers of Koran in Al-Aqsa Mosque⁸³. Abu al-Darda, the teacher in the city of Damascus, used to travel to Jerusalem every now and then to teach and learn as well⁸⁴. It's perhaps interesting that Khalid bin Yazeed bin Muawiya bin Abi Sufyan used to give lessons in Al-Aqsa Mosque, and that the Omar bin Abdul Aziz before becoming the Caliph asked Khalid bin Yazid a question in the hall of Al-Aqsa Mosque and listened to his answer⁸⁵. The presence of these two men, who are originally from Damascus, in Al-Aqsa Mosque to learn and teach demonstrates the scientific and educational status of the Al-Aqsa Mosque, which exceeded the status of any mosque in the greats Syria

3- Marwani Prayer Hall in Jerusalem:

This prayer hall, which is located in the south-eastern corner of the Al-Aqsa mosque under the ground level of the Al-Aqsa Mosque, is attributed to Caliph Marwan bin al-Hakam (64 H - 65 H / 683-684 AD). It is a settlement area of about (3850) square meters. This hall was originally a ground water tank built by the Roman Emperor, Hadrian, in the second century AD. It was built along with a stone fence around the existing Al-Aqsa Mosque⁸⁶. This tank was turned, during the reign of Marwan bin al-Hakam, to a prayer hall, and was named the Marwani prayer hall. This hall continued to exist until the time of the Crusades⁸⁷. In addition to these mosques, there were other mosques in Caesarea and Ashkelon , Abraham al Khaleel mosque in Hebron , the White Mosque in the center of al-Ramle city, which was built by the governor of Palestine, Sulaiman bin Abdul Malik after assuming the Emirate of Palestine in 92 AH / 771 AD. After the death of Caliph Abdul Malik bin Suleiman, the construction of the mosque was completed, but not under the old scheme. It is well-known that all these mosques played a significant role in education in Palestine during that period.

⁸¹ Ibn' Asakir,. Ibid, chapter. 37, p. 139.

⁸² Maqdisi, Fadael Beat al Maqedis (the virtues of Jerusalem), p. 185.

⁸³ Ibn' Asakir,. Ibid, chapter. 63, p. 176.

⁸⁴ Ibn al Jawzi, Abdul Rahman bin Ali (d. 597 AH / 1200 AD), al-koussas wa Almozakrean,(novelisters) Dar Omayya edition – Riyadh,1983, p 89.

⁸⁵ Ibn' Asakir,. Ibid, chapter 34, p. 394

⁸⁶ Najem, Raef Youssef, Madkhal le al madena al moqadasa (the entrance of the Holy City, the year of the Islamic Conference to Jerusalem, Amman, Jordan.2004, p. 30.

⁸⁷ Najem, Ibid , p. 31.