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Islamic Oreint's Ordinary Schools and their Impact on Intellectual Life (5th - 6th AH)

Abstract

The establishment of Al –Nidhmai schools which its name associated with Al Nidham Al-Mulk the vizier of the Seljuk Empire in the second half of the fifth century. It was not a passing scientific event, but rather a number of prominent scientific incidents that occurred in the Islamic Orient through the wide scientific fame, in addition, they contributed to emerge an elite of scientific and religious leaders who had a prominent role in enriching the scientific movement with many works. Ordinary schools received direct attention by vizier of Nidham Al-Mulk, who provided them with the reasons for their longevity of many Religious endowments, contributed to important transformations and effects in the fields of intellectual and social life. He made it to be famous for scholars, jurists, and scholars, they were referred to it from the different Islamic regions.

Keywords: Nidham Al-Mulk, Ordinary Schools, Intellectual Life, Religious Endowments, Shafi'ii, Al-Nazir.

The Problem

The problem is to shed light on the reasons that prompted the Seljuk establishing Ordinary schools, as well as attracting the most prominent scientific and religious figures to Ordinary schools, is it a politician? or motive of the first impulse to establish that movement.

Objectives of Research

Reaching real results regarding the main goal of establishing Ordinary schools through the most prominent characters who worked there as a teacher, reader or speaker, as well as relating to the most important scientific positions that obtained by scholars.

Hypotheses of Research

Here we ask some questions, including.

1. What is the method used by the Nidham Al-Mulk law to establish Ordinary schools, and how did it choose the characters that work in these schools?
2. What is the method used by the Nidham Al-Mulk 's law in determining the scientific

material from which it can be obtained in Ordinary schools?

Importance of Research

Highlighting the role of prosperity of educational institutions and the developing of the scientific life of any country, as its development depends on the people's degree of advancement and their scientific and cultural side. As well as showing the personality of this vizier who adopted the establishment of Ordinary schools in order to grow the scientific movement and raise the level of people, this contributes to their advancement and their civilization development.

Procedures of Research

The nature of the study divided into five sections. The first section revolves around the association of establishing these schools with the Nidham Al-Mulk, and the basic qualities that he qualified entitled to conduct important scientific role, while the second section was concerned with studying the distribution of Ordinary schools in the country's eastern regions, and its most important teachers. The third section focused on choosing professors,

teachers and the regulations which adopted for most importantly, the ethical and scientific. The fourth sections concerned with studying the curricula that used to teach, while the last section dealt with the role of these Ordinary schools in the intellectual and social life.

Literature Review

Through our review of many scientific studies, we have not yet reached that who have dealt with the study of this character and the schools that he established in a scientific academic study.

Most Important References

The research relied on a number of sources led by Ibn al-Atheer's book (Al-Kamil Fi Al-Tarikh 630 AH), (Al-Muntazamat Fi Al-Watan's History by Al-Juzi 597 AH) and other books that used as a basis for determining the extent of their compatibility or intersection with the facts of history.

Introduction

1- The founding of the Seljuk's vizier Nidham Al-Mulk 's schools (Ordinary Schools) in the second half of the fifth century AH, eleventh century CE, was not a passing scientific event, but rather a number of prominent scientific incidents of Islamic East through the fame of Ordinary schools, according to vizier 's interest on the part of the Nidham Al-Mulk, which was represented by providing the reasons for its sustainability, and for the endowment. These schools have contributed to the creation of important transformations and effects in the fields of intellectual and social life. The importance of this research relate in filling a gap represented by the absence of important studies of the intellectual and social transformations that these schools brought about in the Islamic world at that time. We dealt with the number of these schools, their locations and the most prominent teaching staff, then the administrative jobs and the scientific ranks. Also, we discussed the conditions for appointing teachers, the seminars and the curricula that presented to students. Then, we conclude this research by discussing the role of these schools in intellectual life, and we did not address the Ordinary school in Baghdad due to the existence of an academic study that dealt with it in detail, and we have made in this study the descriptive and statistical approach in an attempt to properly enumerate and memorize topic aspects and this is why our research focuses on obtaining information from only authentic references.

Reasons for Establishing Al –Nidhmai

The emergence of Al –Nidhmai was associated with the Nidham Al-Mulk 's Seljuk's Vizier (408-485 AH) (1), who assumed the position of the ministry during the reign of Sultan Alb Arslan the Seljuk (455-465 AH) (2) and his son Malakshah (465-485 AH) (3). The king had political, military, administrative, and cultural capabilities, so he had the first role in consolidating the pillars of the Seljuk state (4), and for this reason the Seljuk monarchs appreciated his views and gave his hand in running the state (5), and this was clear of David Bin Mika'el Bin Seljuk to His son Sultan Alp Arslan (455-465 AH) (he took him as a father and did not against him) (6). Likewise, Sultan Malakshah (465-485 AH) said to the Nidham Al-Mulk 's, "I referred all big and small matters to you, so you are the father..." (7), and his surname (Atabek) i.e. the father-prince (the educator), and the Nidham Al-Mulk showed great skill and ability in the country (8).

Apart from the military and political achievements achieved by the Nidham Al-Mulk, it showed great interest in religious and cultural aspects, and among its most prominent achievements in this field for establishment of a number of schools in the various regions of the state, which were called Ordinary schools in relation to him (9). The historical sources did not explicitly and clearly state the reasons that prompted the Nidham Al-Mulk of establishing these schools, and it is more likely that the reason claimed by the Nidham Al-Mulk for these schools undertake the revival of religious sciences and the spread of Islamic culture. Otherwise, how do we explain the approval of the Seljuk sultans who were adhering to the Hanafi school at the time in which the Nidham Al-Mulk was Shafi'i school, for the establishment of schools contrary to their beliefs? The evidence that supports what we dealt, for what Al-Qazwini mentioned (10), that the Nidham Al-Mulk, after the ministry taking over the role, asked Sultan Alp Arslan to take care of students, and urged him to establish schools. But through our review of the biography of the Ordinary school of the king (11), it can be said that the motives for the establishment of Ordinary schools do not match the goal. The Nidham Al-Mulk, through these schools, sought to strengthen his Shafi'i doctrine, spread it, and protect his believers (12), which is motivated by his upbringing in religion, in addition to the fact that he lived in the period of his predecessor, the Dean of King Al-Kandari Al-Hanafi, to take the position of the ministry (13). Al-Kandari was very intolerant of his doctrine and was restricted to the believers of other doctrines, especially the Shafi'i and Ash'ari (14), he forced many of its leaders and their followers to leave and evacuate from their

homelands, the believers of the Hanafi school were appreciated and supported (15), and he also witnessed the actions of the Al Karamiyah (16) against the Hanafis and Shafi'is from Khurasani's people (17), through the rapid emergence of the Ismaili division and the expansion of its influence in the East and the region (18). all of this was contemporary undergone with the Nidham Al-Mulk, it certainly left an trail on himself that pushed him to fanaticism to his doctrine, to support and strengthen him (19), his efforts were concentrated in two tracks, the first, the use of brutality way with the believers of other doctrine and suppressing their movements (20), the second track, It was represented in the cultural and intellectual aspect, as it set out to establish cultural and scientific centers through what he spread of the ideas of the Shafi'i school of thought, this procedure represented the establishment of the ordinary schools, and their financially and morally support. (21). As the affiliation of these schools was limited to the believers of the Shafi'i school of thought, the contract or book of endowment of these schools indicated that they were originally endowed with the owners of al-Shafi'i and branch (22), and they were conducted for teachers of ordinaryities and their students, which made them occupy a prominent scientific and social position (23). This is what encouraged some believers of other schools to convert to the Shafi'i school in order to teach or study in it (24), and this is what the Nidham Al-Mulk was aiming for, which did not hesitate to spend large sums to achieve its goal (25). In addition to these reasons, it seems that the another role wanted to perform Ordinary schools, represented by facing the Al-Azhar Mosque in Cairo, which is for the Fatimid doctrine, and we do not exclude either that the Nidham Al-Mulk was looking in establishing these schools for personal glories. who said, "I want to connect myself on the transport row, for the Messenger of God (God bless Him and grant Him salvation) (26). Regardless of the reasons that prompted the Nidham Al-Mulk to build these schools, the question that arises here is, Did the Nidham Al-Mulk consider that Ordinary schools would affect the conflict between the Islamic doctrines? that we will show it in the following pages.

Al – Nidhami Schools in The Eastern Regions

The establishing of schools is one of the features of the development of the intellectual movement in the Islamic Orient, as many eastern regions testified the establishment of a number of schools before the era of Vizier Nidham Al-Mulk (408-485 AH) (27), these schools have fame and scientific and literary appreciation, for they graduated as elite group of scholars, the

jurists and writers. Dr. Naji Maarouf has mentioned (28), that it is possible to mark more than thirty single-denominational schools in the East that were established before the Ordinary schools, we can mention more than this number of schools that were built at the time of the construction of the Ordinary schools or shortly after, and from among those schools are Hassan Al-Qurashi School in Neyshabur, which was built before the year 349 AH and bears the name of its founder, Ibn Hayyan Al-Tamimi School in Neyshabur, which was built in 354 AH, and the Al-Bayhaqiya school, and Al-Sa'diya School in Neyshabur (29). Also, Dr. Naji Maarouf (30) gave a list of the names of the schools that were built before the Ordinary schools, their locations, and their most prominent teachers. What is important to us in this research is to get to know the schools that the Vizier Seljuk (Nidham Al-Mulk) established in a number of eastern provinces, which can be considered an extension and continuation of the pre-Ordinary schoolatization stage thanks to the scientific and religious fame that these schools overwhelmed their contemporary schools (31) nine Ordinary schools, including six in the Ordinary schools of Balkh, Ordinary schools of Neyshabur, Ordinary schools of Herat, Ordinary schools of Isfahan, Ordinary schools of Merv, Ordinary schools of Tabaristan, and three in Iraq, Ordinary schools of Baghdad, Ordinary schools of Basra and Ordinary schools of Al-Mosul., as Ordinary schools of Ibn Omar (32). Dr. Naji Maarouf made it ten Ordinary schools, six of which are in the cities of the East, and four in Iraq, and in this research we were able to find signs that confirm the existence of two Ordinary schools that Al-Subky or others interested in studying the Ordinary schools that did not mention. Ordinary schools of Khuzestan by Ibn Al-Atheer (33) referred to when mentioning the incidents in the year (563 AH), Yusef al-Dimashqi, the teacher of Ordinary schools in Khuzestan, passed away", he was a teacher in Ordinary schools of Baghdad in the year 545 AH (34). As for the other Ordinary schools, it is in the city of Tous (35), and this reference to the regime of Tous raises a question, Why did it not gain the attention and fame of the Ordinary schools of Baghdad and Neyshabur, even though it is located in the city of Tous, the birthplace of the vizier Nidham Al-Mulk. Thus, the number of Ordinary schools will be twelve, of which eight are in the cities of the East, and four are in Iraq. In order to understand the role that these schools act in the Islamic East in intellectual life, it is necessary to review their location and their most prominent teachers.

1- Ordinary schools of Neyshabur, The importance of Neyshabur and its political, social and scientific standing increased during the era of the Seljuks, as Sultan Tughrulbak took it as a

center of his rule after conquering it in 429 AH and rebuilding it (36). The transfer of the center of Seljuk rule after Tugharbek to the city of Isfahan did not affect the scientific and social position of the city of Neyshabur. After the Nidham Al-Mulk assumed the ministry during the reign of Sultan Alp Arslan (455-465 AH), and he was the owner of the idea of establishing the Ordinary school in this city (37). The sources did not refer to the year of the founding of Ordinary school of Neyshabur, only saying that it was established with a signal from Vizier Nidham Al-Mulk (38), and Professor Naji Maarouf (39) stated that this Ordinary school was established within the year 450 AH based on what was mentioned in the translation of the jurist Abi Al-Maali Abd Al-Mulk Al-Juwaini, the first teacher Ordinary school of Neyshabur, who died in the year 478 AH, as it was mentioned in it that he had studied in Ordinary school of Neyshabur for thirty years (40), and we do not support him with what he mentioned. After the killing of his predecessor, the Dean of the Al-Kandari (41), as the strife between the Hanafi and Shafi'is in Neyshabur has been ended, and the Nidham Al-Mulk worked to return those who were deported from the Shafi'is to Neyshabur, including Al-Juwayni (42). Ibn Khallikan stated (43) that Al-Juwayni returned to Neyshabur, the first state of Sultan Alp Arslan (455-465 AH) and the Ministry of Nidham Al-Mulk (on or after the year 456 AH), so he built the Ordinary school for him in Neyshabur, and accordingly, what Dr. Naji said is known that Ordinary school of Neyshabur was built in 450 AH and does not coincide with historical accounts that confirm that Nidham Al-Mulk took over the ministry in the year 456 AH, and therefore it is likely that the Ordinary school of Neyshabur in the year 456 AH, and thus it is older than the Ordinary school of Baghdad, which was built in 457 AH and completed construction in 459 AH (44).

The Ordinary school of Neyshabur has an important scientific and religious status, as a group of senior jurists and scholars whose names shone in all regions of the country took over teaching there, and some of them taught the Ordinary school of Baghdad (45). The most prominent teachers who taught in it are.

A - Imam of the Two Holy Mosques, Abu Al-Maali Abd Al-Mulk Bin Abdullah Bin Yusuf Al-Juwayni Al-Shafi'i (487 AH)

He was born in the year 417 AH in the village of Juwen, one of the villages of Neyshabur (46), he informed Islamic jurisprudence in his youth at by his father and took over the teaching in the place of his father when he was twenty years old (47), then he traveled to Baghdad and then to the Hijaz, and he stayed in Makkah for four years studying and

issuing advisory opinions and he led the pray of the Two Holy Mosques. (Imam of the Two Holy Mosques) (48). Then he returned to Neyshabur after the Nidham Al-Mulk assumed the position of the ministry and the end of the strife between the Shafi'is and the Hanbalis, Nidham Al-Mulk made the Ordinary school of Neyshabur Ordinary school and took over the teaching there (49), and Ibn al-Jawzi (50) mentioned that he was attending his study of three hundred students, and a group of jurists graduated to it so that a part of them took over Teaching during his life, and the king's Ordinary school has delegated to him the school glasses and supervision of its endowments (51).

B - Abu Al-Qasim Yusef Bin Ali Bin Jabara Al-Hudhali (465 AH)

He was one of the famous reciters sent by Nizam to Malak to teach in Ordinary school of Neyshabur and he was studying grammar, morphology, and speech. He has a book, (Al-Kamil), and he made it a collector of recited methods and known readings (52).

C - Abu Hamid Muhammad Bin Muhammad Al-Tusi Al-Ghazali (505 AH)

Al-Ghazali was born in the city of Tous in the year 450 AH. His father used to spin wool and sell it in his shop, and after his death he recommended it and his brother Ahmed to a friend, so he taught them the line and taught them, and because of the lack of living, he advised them to go to school to acquire knowledge and sustenance, and this is an indication that the schools in that period were Al-Ghazali traveled to Neyshabur, which was confirmed by the Al-Ghazali, "We attended school to seek jurisprudence and to collect sustenance." (53) Then Al-Ghazali traveled to Neyshabur and then the Imam of the Two Holy Mosques Al-Juwayni was required in the order of the city (54), then the Nidham Al-Mulk delegated him the teaching with the Ordinary school of Baghdad, then he returned to Neyshabur to teach with its Ordinary school at the request of Nidham Al-Mulk, then he left his job and took a school for him next to his house (55), and he has many books, the most famous of which is the book (Reviving the Sciences of Religion) (56).

D - Abdul Wahid Bin Abdul Karim Bin Hawazen Al-Qushayri, Nicknamed Professor (514 AH)

One of the jurists of Neyshabur was described as a Shafi'i imam, an interpreter and an author, called, (Corner of Islam), born in 418 AH, and he taught in Ordinary schools of

Neyshabur and Baghdad, and his study was limited to answering issues and narrating the news and stories of the predecessors and sheikhs without going into the method (57), and it was a cause of sedition. Between the Hanbalis and Shafi'is in Baghdad, which prompted Nidham Al-Mulk to return it to Neyshabur in order to relieve sedition, and he remained there to teach the until his death in 514 AH (58).

It is worth noting that the sources did not give a description of the Ordinary school of Neyshabur, but it can be concluded from the information contained in the translation of one of its students, Ali Bin Muhammad Bin Ali Abu Al-Hasan Al-Tabari, known "Kiya Al-Harrasi", in which he stated (59) One of the attendant stairs of the Ordinary school of Neyshabur for seven times and seventy Marqah." (60), This means that the building of this school was of two classes or more.

Al –Nidhmai Schools of Merv

The Ordinary school in the city of Merv is one of the scientific edifices that contributed to the movement of intellectual revival in the countries of the Islamic East, and the name of this school is associated with the name of its founder, the Seljuk Vizier Nidham Al-Mulk (61), and the sources did not indicate its location in the city of Merv, nor to the date of its construction, but by informing us about The translation of its first teacher, Abu Al-Mudhafar Mansur Bin Muhammad Bin Abdul-Jabbar Al-Samani Al-Mervazi who converted from the Hanafi school of thought to the Shafi'i school, and as a result of his transformation, a fitnah occurred between the Hanafi school and the Shafi'i school that pushed him to leave Merv, then he returned to it after the calm conditions in 468 AH, and Nizam honored him The king introduced him to his peers (62), and perhaps he built this school for him, and that is why it can be said that the building of this school was after the year 468 AH. Most of the jurists and scholars (63) of the Samani studied in this Ordinary school.

A - Abu Al-Muzaffar Mansour Bin Muhammad Al-Mervazi Al-Samaani (489 A.H.)

He was a Hanafi, then he turned to the Shafi'i, and his father was one of the imams of the Hanafis. His conversion to the Shafi'i caused a strife in the city of Merv, and he left it to Tus (64), then to Neyshabur, and they honored him and held the dhikr council with its Ordinary school, then he returned to Merv after the sedition had subsided and he took over the teaching in its ordinaryity after its construction And it has several classifications, including, The

Book of Evidence, and The Book of Amali in Hadith (65).

B - Abu Bakr Muhammad Bin Abi Al-Muzaffar Mansur Al-Samani (510 AH)

He was born in the year 466 AH and was a jurist at the hands of his father Abu Al-Mudhafar Al-Samaani and he was called the Crown of Islam (66), and he occupied a great position among the scholars of his time among the Shafi'is, and his father was proud of him, and if he was asked about anything in the language he says ask my son Muhammad I know from me in the language, and he succeeded father's teaching (67).

C - Asaad Bin Muhammad Abi Nasr Abu Al-Fath Al-Muhani (527 AH)

He was proficient in jurisprudence. Abu Saad Al-Samani said "My father instructed him to teach the Ordinary school of in Merv, so he took it over and agreed upon by a group." Then he came to Iraq and studied the Nidhammyat Baghdad (68).

D - Abdullah Bin Maymun Bin Abdullah Al-Malkani (551 AH)

He was described as the owner of Qariyah, the guardian of the district in the city of Abyur and its environs (69), and he understood him at the hand of Abu Bakr Al-Samaani. Abu Saad Al-Samaani said about him, "he had become my deputy in the Ordinary school of Merv." 551 H. (70).

Al –Nidhmai School of Hurat

The sources did not mention the date of building this Ordinary school, but it can be concluded from what Ibn Al-Jawzi (71) mentioned about the incidents of 486 AH, when describing the strife that occurred in the town of Bushanj, a suburb of Hurat (72). It was built before 486 AH, and we can also conclude that this Ordinary school is located in the town of Bushanj, and it seems that the regime of the king wanted to consolidate the Shafi'i school there and established this Ordinary school, based on what was mentioned by Vizier Nidham Al-Mulk against Abu Aamer Mahmoud Bin al-Qasim Al-Harawi, one of the senior imams of the Shafi'i school in Herat by saying, "Had it not been for this imam in this town (Herat), we would have had a business threatening them." (73) This is an indication that the position of the Shafi'is in Herat was weak, so the establishment of this Ordinary school came in support of him. Teaching in it, including.

A - Abu Bakr Muhammad Bin Ali Bin Hamid Al-Shaashi (485 AH)

He was born in the year 397 AH and he is one of the sheikhs of the Shafi'i's. He settled at the beginning of his life in the city of Ghazni, then Vizier of Nidham Al-Mulk summoned him to Herat to teach with its Ordinary school, and he remained there until his death in 485 AH (74).

B - Abu Saeed Muhammad Bin Yahya Bin Mansour Al-Nisaburi (548 AH)

He is one of the Shafi'i jurists, who was described by Ibn Khallakan (75) as a master of later scholars. He understood him through a group of them, including Abu Hamid al-Ghazali, and Abu Al-Muzaffar Ahmad Bin Muhammad al-Khawafi, who excelled in Shafi'i jurisprudence, and was classified in the disagreement, and he has many works, including the book of the ocean in Sharh Al-Wasit, as relief in matters of dispute (76).

C - Abu Hafs Muhammad Bin Ali Bin Muhammad al-Tabari (550 AH)

He is one of the scholars coming to Herat. He was born in Amal from Tabaristan, then he settled in Herat, and he taught in its ordinaryities until his death in the year 550 AH (77).

Al -Nidhmai Schools of Balkh

The city of Balkh was not strange to the vizier Nidham Al-Mulk, for he worked in this city before his contact with the Seljuks, as he worked in its office, and it is mentioned that the regime of the king contacted the service of Ali Bin Shazan, who was dependent on him in Balkh (78). In the cities of Khorasan, however, the sources did not mention the date of construction of this Ordinary school, but it can be determined from the translation of one of its teachers, Abu Ali Al-Hassan Bin Ali Al-Wakshi (79) Al-Balkhi, who died in the year 471 AH, in which he stated, "The Ordinary school of the king was mentioned and he was told that Bukriya Wakshi is a sheikh This is a journey of knowledge, so he summoned him and read him the Sunnahs of Abi Dawood, so Al-Wakhshi said, and I did not go and suffered humiliation and hardship, and returned to Wakshi, and no one knew my destiny, so I said I would die and my memory would not spread and no one would have mercy on me. The text that shows that Al- Wakshi was a sheikh when the school was built and took over teaching there (80), and that Al-Wakhshi died in the year 471 AH. Therefore, it is likely that the construction of this Ordinary school will be between the years 465-470 AH. The sources mentioned a number

of teachers' Ordinary school of Balkh, the most prominent were.

A - Abu Hafs Omar Bin Ahmed Bin Al-Laith Al-Talqani

He was one of the jurists who taught the Ordinary schools of Balkh, and he had attained his understanding of Ghazni at the hands of Abu Khalq al-Salami al-Tabari, and that his scientific title in Ordinary school of Balkh is (teaching assistant) (81).

B - Abdullah Bin Taher Bin Muhammed Bin Shafour Al-Tamimi (488 AH)

He is from (Isfraen), one of the villages of Khorasan, he taught the Ordinary school of Balkh, and was described as being proficient in branches, origins, and disagreement (82).

Al -Nidhmai Schools of Isfahan

The political and scientific status of the city of Isfahan increased after it became a center for the rule of the princes Buyid (334-447 AH), and because of the presence of vizier s from the people of knowledge and literature such as Al-Saheb Bin Abbad (d. 385 AH) (83), it became a gathering place for virtues, writers, and scholars, and a center for the exchange and cross-fertilization of ideas and beliefs. (84), And it preserved its position during the era of the Seljuks, especially during the era of the powerful sultans (Tughrul Bey, Alp Arslan, Malakshah), and their able vizier, Nidham Al-Mulk, so buildings, palaces and buildings (85) were built in them, and among them the Ordinary school that Nidham Al-Mulk built and conducted The teachers, and most of them are from the Al-Khunadi family (86), and the presence of such teachers who had studied in Baghdad, made this Ordinary school one of the prominent scientific and sectarian bases, and to consolidate its scholarly position, a library full of large numbers of precious and rare books and works was attached to it (87). Al-Mafrukhi Al-Isfahani (88) gave a wonderful description of the order of Isfahan when he mentioned the works carried out by Nidham Al-Mulk in this city, saying, "He ordered the building of a school adjacent to its mosque for the Shafi'i's jurists, so that I built the best of what was seen in the form, structure, workmanship, shop and house First, and on its edge is a brilliant lighthouse, the situation is clear in origin and branch, three souls ascend to its top in three steps, and no one sees its owner until he is above it, and the amount of loss and exploits that was decided to buy it for the endowment on it is ten thousand dinars. "This description indicates the immensity of it. The

building and its splendor, in addition to the size of the endowments of this school, but the flame of the regime of Isfahan diminished after the death of its founder, even though it continued to play its scientific role thanks to the imports of its endowments and its exploits (89), and then the breath of this ordinaryity subsided after the Mongols invaded the city of Isfahan in 632 AH and destroyed its buildings and raped its endowments (90), and for this reason Ibn Battuta (91) did not mention it when visiting Isfahan in the year 727 AH. The sources mentioned a number of jurists and scholars who taught in them, including.

A - Muhammad Bin Thabit Bin Al-Hassan Al-Khajandi (483 A.H.)

He is from the town of Khajandeh (92), he was summoned by Nidham Al-Mulk to teach the Ordinary school of Isfahan, and he is one of the most prominent scholars who studied jurisprudence and fundamentals, and he is the first teacher of this Ordinary school and the leader of Shafi'iism in Isfahan (93), and the leadership of the Shafi'is and the leadership of the Ordinary school of with the hand of the Al-Khunadi family (94).

B - Al-Hassan Bin Salman Bin Abdullah Al-Isfahani (525 A.H.)

He taught the Ordinary school of Isfahan, then took over the district of Khuzestan, then moved to teach the Ordinary school of Baghdad (95).

C - Abu Sa'id Ahmad Bin Muhammad Bin Thabit Al-Khajandi (530 AH)

He was taught by his father, Muhammad Bin Thabit, until he excelled in the doctrine, and became the leader of the Shafi'is in Isfahan, and he taught in its Ordinary school (96).

D - Al-Hassan Bin Muhammad Bin Al-Hassan Bin Ahmed Al-Warkani (555 AH)

He taught in Ordinary school of Isfahan on behalf of the children of Al-Khunadi, and was described as a brilliant theoretician familiar with language and literature (97).

Al –Nidhmai Schools of Tabaristan

Despite the scarcity of information about this ordinaryity, but through some references that were mentioned in the translation of one of the jurists in Tabaristan, we can infer the existence of Al –Nidhmai school in Tabaristan, as it came in the translation of Abu Al-Mahasin Abd al-Wahid

Bin Ismail Bin Ahmed Bin Muhammad Al-Rawyani, who died in the year 502 AH. "A teacher of the Ordinary school of of Tabaristan... The Ordinary school of the king was very venerable to him, and he is Shafi'i" (98), and the sources that we have at hand did not provide us with information about the teachers of this Ordinary school.

Al –Nidhmai Schools of Khuzestan

The sources in our hands did not provide us with adequate information about this Ordinary school, except for what Ibn al-Atheer (99) mentioned when he mentioned the incidents of the year (563 AH) by saying, "And in it [meaning 563 AH] Yusef Al-Dimashqi, teacher of Ordinary school, died in Khuzestan." Yusef al-Dimashqi had taken over before this teaching in the Ordinary schools of Baghdad (100).

Al –Nidhmai Schools of Tous

Al-Dhahabi (101) was singled out for referring to this Ordinary school in passing, even though it is located in the city of Tous, the birthplace of the vizier Nidham Al-Mulk, and it seems that this school did not receive the attention of the Seljuk vizier nor did teachers of high degrees study in it, so its reputation did not spread in the horizons, nor was it covered by the sources.

Thus, the number of Ordinary schools in the cities of the Islamic East is eight, in addition to four Ordinary schools in Iraq, one in Baghdad and the other in Basra, the third in Mosul (102), and the fourth in the island of Ibn Omar, and this last one was referred to by the author of the book Al-Rawdatain (103) when talking about the vizier Regime of the king by saying, "As for his characteristics and his standing, there is no limit to them, and his schools in the world are famous. No country was empty of anything of it even the island of Ibn Omar, which is in a corner of the land that does not care about it. He built a large and good school in it, which is now known as the School of Radhi Al-Din." An explicit reference to the existence of this Ordinary school and its continuation until the middle of the seventh century AH, because the author of the book died in 665 AH, and it is strange that Ibn al-Atheer, who died in the year 630 AH, did not mention it and he was from the island of Ibn Omar?

It seems that a number of princes or vizier s have imitated the Seljuk vizier Nidham Al-Mulk and have established other schools in different locations of the Islamic Arab state that bore the name Ordinary school, including, Ordinary school of Aleppo, which was mentioned when talking about one of its pioneers, Sheikh Shams al-Din al-Khaburi (104), but the sources Which in our hands did not mention its founder, as well as

the Ordinary of Khwarazm and its founder Nidham Al-Mulk Masoud Bin Ali, who died in the year 596 AH, who is the Tukush vizier Khwarizmi Sultan (105).

From the foregoing, we find that Ordinary schools were distributed in many cities of the Islamic East, and despite the role played by these schools, it seems that they did not rise to the rank and position of the Ordinary school in Baghdad in terms of fame, prestige and number of students, and perhaps the reason for this is the interest The direct regime of the king, with the Ordinary school of Baghdad, the capital of the caliphate, as many endowments and large salaries were allocated to it for its teachers and students.

Selection of Professors and Teachers

Ordinary schools were distinguished from other scientific centers by setting special controls for those who undertake the task of teaching in them, and these controls or conditions were focused on the scientific, ethical, and sectarian aspects, and the appointment of teachers in the Ordinary schools was linked to the person of the Seljuk vizier Nidham Al-Mulk. The texts supporting that the appointment of teachers was limited to this vizier. After choosing the teacher, he issues a decree, or a publication of appointment (106). For example, Ibn al-Atheer (107) mentioned in the events of 483 AH what he read, "In this year Imam Abu Abdullah al-Tabari presented Baghdad in Muharram with a pamphlet from Nidham Al-Mulk by undertaking the teaching of the Ordinary school. Then another publication was issued by the jurist Abu Muhammad Abd al-Wahhab al-Shirazi to teach in the same Ordinary school (108), and after the death of the vizier Nidham Al-Mulk, the powers of appointing teachers were transferred to the Seljuk Sultan Sanjar (513-552 AH), or to Al-Muayyad Bin Nidham Al-Mulk as the son of the owner of the endowment (109). Al-Subky (110) quoted a text in which he stated, "In the year 517 AH, Ibn Al-Baqerhi arrived with the book of Sultan Sanjar to hand over the Ordinary school to him, and he answered that, and the jurists rose up on him and did not flee, and he continued to study with it until the happiest Al-Muhani came with the book of the Sultan, so he removed and settled the happiest." And it is an indication that the appointment of teachers during this period was by decree of the Seljuk Sultan, and often the decree or publication of appointment began with an introduction praising the virtues of the teacher, his knowledge, the reason for choosing him, and the greatness of the task he was assigned to, and this is what we notice in the decree appointing Judge Muhyiddin Muhammad Bin Fadlan He was a teacher in the Ordinary school of of Baghdad in the year 614

AH, as it was stated in his introduction, "The most deserving of the one overflowing the envelopes of graces, and he attracted his hyena to the place of mention and the progress of the foot is the one who traveled in the districts of virtues in his morning, and his knowledge spread in the world and his lamp blossom... The vision of reliance in delegating teaching to the Ordinary school has confidence in his fulfillment and independence... and he entrusted him, as long as God raised him, to consider the endowments of the aforementioned school in its entirety and to approve what the standing stipulated in its banks and its paths, quietly to his sufficiency and steadfastly to his repayment and his trust, and to draw for him to present the piety of God.... and to explain his chest to the learners..., and not to exaggerate the understanding of the beginner and not neglect to remind the finished "(111).

As for the conditions for appointing teachers, it can be said that there are two basic conditions that must be met in those who are chosen to teach by Ordinary schools, and they are:

1- Scientific

Teaching in Ordinary schools was limited to people of high scholarly standing and who had reached high ranks in science (112), as the Shafi'i Sheikh Abu Bakr al-Khunandi was chosen to teach in Ordinary schools of al-Isfahan (113), and Imam al-Haramayn al-Juwayni and Abu Hamid al-Ghazali were chosen to teach in Ordinary school of Neyshabur (114), And the Shafi'i Sheikh Abu Bakr al-Shaashi (115), refers to the importance of the position of teaching in the Ordinary schools, and often the Nidham Al-Mulk invites those who want to teach to his council and conducts for him something like what is called at the present time as (the interview), so he takes an exam for him in the presence of jurists and scholars, and he states that Al-Ghazali had attended the Council of the King's Order and was the focus of the travels of scholars and the destination of the imams and eloquents, so Al-Ghazali signed matters requiring his highness to meet with imams, compete with opponents and debate stallions, so he chose him to teach the Nidhamyat Baghdad (116)a.

2-Shafia

Belonging to the Shafi'i school of thought is one of the conditions for appointment to the Ordinary schoolt, as the sources did not indicate that a man who was not Shafi'i taught in these schools, and for this reason, the Nidham Al-Mulk has suspended all the Ordinary schools of on the Shafi'i origin and branch, and a condition in the properties confiscated to be on the owners of the

Shafi'i. There were many high-ranking scholars and jurists who were forbidden to teach in it because they were not Shafi'is, and this condition was a reason for suspending a number of teachers and keeping them away from teaching in ordinaryities, so he mentioned that the jurist Ali Bin Muhammad al-Tabari, known as (Kiya Al-Harasi) He is one of the senior Shafi'is and a teacher of Ordinary schools of Baghdad, who was isolated from teaching because of his accusation of esotericism and he ended up imprisoned, until some scholars and jurists testified of his innocence of that and he was released (117), and it seems that the high status and privileges enjoyed by the teachers of the Ordinary schools of led some of the followers of other schools to convert To the Shafi'i, he mentioned that Abu Al-Mudhaffar Mansur Bin Muhammad al-Samani al-Marzawi had shifted from the Hanafi to the Shafi'i in order to obtain the teaching position in the Ordinary school of of Merv (118), and so did Abu Bakr Muhammad Bin Yahya Bin al-Mudhaffar, known as Ibn Hur Al-Salami, who died in 639 AH) (119) As for the Ordinary students, they are also required to enter these schools to be Shafi'i.

In addition to these two conditions, the one who is chosen to teach by nazyat must have high moral and social qualities, and a life free from any defect, and if it is found otherwise, he is dismissed from teaching. He married her, then he denied, then confessed (120). Thus, we find that belonging to Ordinary schools is conditional on these controls, and the sources did not indicate that any of them were excluded.

The natiyyat teachers enjoyed a prominent social position thanks to the respect and great care shown by the Nidham Al-Mulk for them. Ibn al-Jawzi mentioned (121) Nidham Al-Mulk, as Abu al-Qasim al-Qushayri, a teacher of Ordinary school of Neyshabur, and Abu Al-Maali Al-Juwayni, an Ordinary school of Neyshabur, it stand for them, in addition to that respect, they were given large salaries, so Ibn Jubair mentioned (122) "These schools have great endowments and the properties of his confinement that form the jurists and teachers in them, and they run with them on the students." It seems that the appointment of teachers in the Ordinary schools was accompanied by some beautiful decrees, so Al-Subki mentioned (123) That the teacher, upon his inauguration, it is surrounded by the jurists, teachers, scholars, and notables, and this is an indication of the elevation of the rank of teachers of Ordinary schools.

The Scientific Ranks of the Ordinary Schools

Al -Nidhmai schools were established under the auspices and supervision of the Vizier, Nidham Al-Mulk, and for this it can be said that

they assumed the status of semi-formal institutions, so every school had an administrative apparatus that took charge of managing the school, supervising its endowments, and a scientific and educational apparatus that handled scientific affairs and teaching, and historical sources listed the names of a number of administrative and scientific functions of which,

1 - The Administrative Apparatus

A- The principal task is to supervise the status of business in the school as well as to manage its endowments.

B - Inheritance Trustee (124)

It seems that he was in charge of counting the school's endowments, including real estate, losses, and libraries, and following up on their imports.

C- The Book Keeper (125)

His task is to supervise the bookcase, arrange and maintain its indexes.

2- Faculty

A- Professor

This scientific title was mentioned in the translation of a number of jurists who taught in the Ordinary schools, including Abu Al-Qasim Al-Qushayri, one of the Ordinary school of in Baghdad (126), and in the translation of Abd Al-Wahid Bin Abdul Karim Bin Hawazen, the teacher of Ordinary schools of Neyshabur (127), and others, and it seems that this title is the highest in the ranks. Scientific studies in Ordinary schools, which was mentioned by Al-Kanooji (128) when talking about the method of choosing a professor, saying "So he chooses the most knowledgeable and the most pious, and whoever has reached a high stage of fame and authorship, he will have the subject matter unchallenged.

B- Teacher

This position was mentioned in the translation of everyone who taught in Ordinary schools, as well as in the publications and decrees of appointing teachers.

C- The Deputy

It seems that the position of the deputy does not exceed two things, the first is to give lessons in the absence of the original teacher, and the second is the deputy headmaster of the

school, and we have a text for each of the two matters to support it, as this saying was mentioned in the translation of Masoud Bin Muhammad al-Nisaburi "He studied in Ordinary school of Neyshabur on behalf of" (129). It was reported that Asaad Al-Muhani was appointed as a teacher in the Ordinary school of, and he was late to join it, so Aba Al-Fath Bin Burhan stood on his behalf until he came, and gave lessons one day (130), while it was reported that Al-Hassan Bin Saad Al-Khunji was acting on behalf of Abi Nasr, the grandson of Vizier of Nidham Al-Mulk in school headmasters (131), and from this we suggest that the one who holds the position of deputy was taking over the two tasks, as he is the deputy headmaster of the school, and at the same time he gives the lecture in the absence of the original teacher, and accordingly he should be of the scholarly stature that qualifies him to take on this task.

D- Demonstrator

This scientific title was mentioned in many of the biographies of the personalities who worked in Ordinary schools as an assistant to the original teacher, repeating the lesson in his hands (132), and a number of texts referred to this position, including what Muhammad Bin Taqi Al-Din Al-Ayyubi said, and for a group of teaching assistants and jurists mention the lessons "(133), and in the translation of Muhammad Bin Abi Al-Fotouh Abu Al-Maali (621 AH), he said, "He learned him in the Ordinary school until he excelled in disagreement and jurisprudence, and he became one of the instructors." (134).

It is reported that Ahmad ibn al-Laith Al-Talqani was a lecturer in the Ordinary school of Balkh (135), and he came in the translation of Dawood Bin Ibrahim Al-Jaili that he was one of the instructors in the Ordinary school (136), and the best one to explain the duty of the teacher is the text that Ibn Battuta mentioned (137) when describing one of the lessons he attended and said, (And sit down The teacher is in a small wooden dome on a chair... and on his right and left are two lecturers who repeat everything he says...), and it seems that the term (teaching assistant) known to us at the present time is taken from this title, and in addition to these jobs, references have been made to the existence of a job. (Supervisor) (138), but his responsibility has not been determined, and it seems that he was in charge of supervising the course of work in the Ordinary school, and the extent of the implementation of the conditions of the endowment.

Lesson Seminars

The picture drawn by the historical narratives of the lessons in the mosques or the schools that preceded the establishment of the Ordinary school and even after it was a circle in which the students met around their sheikh or their professor, and since the number of students enrolled in the Ordinary school was large (139), the method of giving lectures and lessons and sitting students differed so he mentioned Ibn Battuta (140) "The teacher was sitting on a chair on which the rugs were dressed in black (he took it off) and on his right and left are two repeaters who repeat everything he said," while Ibn Jubair (141) described what he saw in the lesson session when he attended a session in which Radhi al-Din al-Qazwini Sheikh The Shafi'i and the Ordinary school of teacher of Baghdad gave a lecture and said, "We attended a session at the aforementioned school [Ordinary school] at the end of the afternoon prayer... Then the pulpit went up and the readers took the reading in front of it on the chairs placed, and they were eager, and they came with admiring and embarrassing tones. A sermon of calmness and dignity, and he acted in two thousand of the sciences from the interpretation of the Book of God Almighty, and the narration of the hadith of His Messenger (r) and speaking of its meanings... and a patch was given to him in it, so he collected it as a sentence in his hand and he answered each one of it until he finished it, and the evening came and the gathering parted ".

Academic Curricula

When we looked at the books and contracts for endowment of the Ordinary schools, we found that they were endowment for the owners of the Shafi'is in origin and branch, as well as the properties endowed for them were stipulated that they be on the owners of the Shafi'i (142), and therefore the first academic subjects that are taught in the Ordinary schools of is Shafi'i jurisprudence (143), Hadith and interpretation, He taught readings, grammar, and literature. Ibn Jubayr (144) gave a beautiful description of the study of readings, saying, "After the teacher ascends the pulpit, the readers begin to recite, and their number is more than twenty readers, so they extract the two or three verses from the Qur'an, and they recite it in a manner of exhilaration and suspense. Another sect recited a second verse on their number... "There were lectures on grammar and morphology, which were given by specialized teachers. For example, the jurist Yusuf Bin Ali Bin Jabara al-Hudhali taught grammar in Ordinary school of Neyshabur (145), and Abdullah Bin Tahir Bin Shafour taught the origins, branches and disagreement in Ordinary school of Balkh (146),

and Muhammad Bin Thabit al-Khajnadi was a teacher of jurisprudence in Ordinary school of Isfahan (147), and thus the study subjects were concentrated in the sciences of religion, and language, meaning transport sciences, and mental sciences such as medicine and mathematics were neglected and this confirms that the Ordinary school.

The Role of Al – Nidhami Schools in Intellectual and Social Life

The Ordinary schools remained one of the most prominent scientific and religious centers in the Islamic East, as their teachers were among the most prominent Shafi'i scholars in standing and jurisprudence (148), and what helped to raise the status of Ordinary schools was the great interest shown by the Vizier Nidham Al-Mulk in them, his love for science and his appreciation for scholars, stating that he used to spend most of his time with them, and he was told that these people distracted you from many interests, so he said, "These are the beauty of this world and the hereafter, and if I had carry them on my head, I would not have begrudging them" (149). Through this, the social status of the Nidhamyaat teachers increased, and senior figures emerged from them who embraced the Islamic library with many works, most notably Abu Hamid al-Ghazali, author of the book *Revival Sciences of Religion*, and the teacher of Ordinary school of Neyshabur (150), and those who were licensed from Ordinary schools had the highest scientific ranks (151), and they became an important tributary of the administrative apparatus in the state, especially the position of the judiciary because of its proximity to their specialization (152).

The scientific fame that the Ordinary schools obtained, and the privileges it offered to teachers and students, made it the focus of the attention of scholars and jurists to compete for this high position. They used to go to these schools from various Islamic regions, and the number of their students increased, so Al-Subki mentioned (153) that he number of Ordinary school of Neyshabur students in the days of its professor, Imam of the Two Holy Mosques Juwayni, who died in the year (478 AH), was three hundred students.

The role of the Ordinary schools was not limited to the scientific aspect, but witnessed the convening of councils of preaching, counseling, and scientific and philosophical debates, and Ibn Katheer transmitted (154) One of the debates that took place between the Sheikh of the Hanafis and the Ordinary school of teacher of Baghdad, Majd al-Din Yahya ibn al-Rabee ', on the issue of the necessity of zakat in the money of the orphan and the insane. Al-Hanafi began to infer that it was not obligatory, so the teacher of Ordinary school Shafi'i object, and each of them

was very good at what he mentioned. Then the Hanafi was deposed (155), and in view of this picture of the debates, did the regime of the king think that there is a negative role that these organizations will play? It is mentioned that many debates were used to nullify beliefs contrary to the Shafi'i, so the discussions intensified and ended outside the school into bloody conflicts and intense conflict between the teams, as a preaching council held by Abu Nasr al-Qushayri in Baghdad's Ordinary school of caused the Hanafis to disparage a strife between the two parties, and it did not subside until after the establishment of the regime. The king deported al-Qushayri from Baghdad (156), while the regularity of Isfahan, in which the teaching of the al-Khunjari family was teaching, caused a strife between the Shafi'is and the Hanafis in which many people were killed (157). In addition to this role, the regular schools contributed to the state of scientific stagnation by focusing on religious sciences and neglecting other mental sciences.

Conclusion

The search resulted in a set of results, the most important of which are:

1. The main motives behind the establishment of these schools are to spread and support the Shafi'i school, and to protect its followers at the expense of other Islamic schools.
2. The Nidham Al-Mulk worked to create all the reasons for the continuation and permanence of these schools by allocating the great endowments whose revenues were used to cover the expenses of teachers and students, as these endowments contributed to a large extent in the continuation of these schools in their activity until late in the life of the Arab Islamic state.
3. The sources that dealt with these schools mentioned the existence of ten Ordinary schools, while the researcher revealed the existence of two other Ordinary schools, (Ordinary schools of Khuzestan and Ordinary school of Tous), thus the number is twelve, of which eight are in the cities of the Islamic East and four in Iraq.
4. The appointment of teachers in natiyat was restricted to the person of the vizier, Nidham Al-Mulk, and the powers of appointment were transferred after his death to the Seljuk Sultan, and the appointment of teachers was made by decree or a circular issued for appointment, which is similar to a vizier ial order at the present time, in which the name of the

- teacher and the school to which it was attributed was mentioned.
5. The Ordinary schools were distinguished from other scientific centers by setting special conditions that must be met by those who undertake the task of teaching in them, and these conditions were concentrated in the scientific and doctrinal aspects, as the appointment was limited to those with high academic standing who are followers of the Shafi'i's school of thought.
 6. The appointment of teachers took place in a festive atmosphere, attended by notables, chests, and jurists, in which the teacher wore a special dress, and this was the reason for the high social status of the teachers of these organizations.
 7. The supervision of business in Ordinary schools is undertaken by an administrative body consisting of a number of employees, at the forefront of which is the school headmaster, in addition to its teaching apparatus, which includes various scientific ranks such as professor, teacher and tutor.
 8. The lesson sessions differed from what was known in previous eras, so the classroom became more organized in which a chair was reserved for the teacher and it was more like a podium, and the teacher wore a special dress and the students sat opposite him.
 9. Since the Ordinary schools were monolithic religious schools, the study subjects focused on religious sciences, especially Shafi'i jurisprudence.
 10. The Ordinary schools played an important role in intellectual and social life. An elite group of scholars have graduated from the Islamic library with many works, most notably Abu Hamid al-Ghazali, author of the book "The Revival of the Sciences of Religion".
 11. It appears from the course of the incidents that the Ordinary schools have left negative effects on society, exemplified by their focus on supporting a particular sect, thus increasing discord with other sects, in addition to contributing to the scientific stagnation by limiting them to religious sciences and neglecting other mental sciences.

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