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Teaching through the competency approach in the Zayanid era

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Abstract:	Article info
<p>In this article, entitled “Teaching through the competency approach in the Zayanid era” we attempt to shed light on one of the most important teaching methods of the Middle Ages, which was adopted by scholars of the Zayyanid State in the schools of Tlemcen in particular, especially the scholar Abu Abdullah al-Sharif, Abu Imran al-Mashdali, and al-Abī .</p> <p>We also discuss the most important teaching methods used during this period, as well as the most important school content and programs, in addition to the most important books that were relied upon to prepare educational curricula, without neglecting the role of the ruling authority in the educational .</p>	<p>Received: 30/10/2025</p> <p>Accepted: 07/03/2026</p> <p>Key words:</p> <ul style="list-style-type: none">✓ The Zayani State✓ Teaching Methods✓ Competency-Based Approach✓ Curriculum

Introduction

The educational learning process depends on a set of plans that aim to achieve a set of goals that enable the learner to achieve the desired achievement according to the established programs. One of the most famous teaching methods that has been adopted in our contemporary world is the method of approach with procedural goals, which is based on achieving a set of pre-established goals, such as memorizing a Qur'anic surah. The student is convinced that the Earth is spherical, and in this case the teacher is the focus of the lesson, adopting several means of indoctrination, explanation, and dialogue to achieve the desired goals.

One of the motivations for researching this topic is that my enrollment in middle education coincided with the beginning of the application of the teaching method based on the competency approach in the Algerian school. I held several meetings and seminars on the topic with inspectors and specialists in the educational field, and everyone emphasized that this method is based on considering the learner the focus of the educational learning process. In this context, teacher acts as a mentor, and its goal is to discover competencies among learners according to the unique differences of each learner. When I was a master student and researcher, I discovered that some of Tlemcen scholars regarded their students as the focus of the course, and they merely guided them so that they could know the abilities of each student and direct him according to his abilities to the specialty he was able to deal with. As a result, this reasoning ended up with the present research proposal.

The method of teaching through the competency approach is the most modern method adopted in the world today. It is a method that depends on involving the learner in the learning process, and even considers him its main focus. What is meant by teaching through a competency approach? Is it really a newly invented method? Does it have historical roots? What is the extent of its application by the Zayani scholars of the Central Maghreb?

1. Defining teaching by approaching competencies

The approach is defined by competencies as the sum of trends, forms of understanding, and skills that would facilitate the achievement of the goals of the mental, emotional, and motor educational process. It aims to develop the learner's features and specifications according to the programs established through a problem-situation that must be solved. It is based on putting learners in front of a joint solution to several problems in various areas of life by presenting projects to them, so that each member of the group accomplishes what he is good at. For example, in the case of writing a message, the one who is good at writing and mastering dictation should hold it. Teaching with a competency approach depends on the principle of participation and teamwork, and emphasizes addressing problems and finding appropriate solutions to them, and places the teacher and learner as partners in the teaching-learning process. (Johari, 2018, pp. 61-73)

2. Determinants of the Advancement and Growth of the Scientific Movement in the Central Maghreb (Zayyanid Dynasty)

The key reasons that facilitated the scientific movement in the Central Maghreb during the Zayyanid reign are as follows:

2.1. Zayyanid Sultans' Patronage of Knowledge and Scholars

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The Zayyanid Sultans recognized the significance of knowledge (al-ilm) and scholars (al-ulama) in the progression of their state, thereby demonstrating remarkable attention to both education and its practitioners. They pursued proximity to scholars, drew them closer, and extended invitations to numerous individuals to Tlemcen, the capital of their realm. They endeavored to incorporate them into their assemblies, facilitate their lessons, provide them with stipends, and construct madrasas, mosques, and numerous educational institutions to explore diverse disciplines. They also allowed academics to journey to obtain and return with knowledge to their territories.

The Zayyanid Tlemcen ascended to prominence as a notable scientific and cultural center, attracting numerous scholars and students from the East (Mashriq), the West (Maghreb), and Al-Andalus, who sought advanced knowledge and ijāza (authorization/license to teach) from its esteemed shaykhs and scholars.

This practice originated during the time of the state's founder, Yaghmurasen Ibn Zayyan, who promoted intellectual and scholastic advancement. He was eager to associate with scholars and virtuous individuals, constantly visiting them. He would invite academics to Tlemcen from around the Central Maghreb and beyond, treating them with kindness and honoring their esteemed rank. He communicated with the contemporary scholar, Abu Ishaq Ibrahim Ibn Yakhluf Ibn Abd al-Salam al-Tansi (d. 680 AH/1280 CE), urging him to settle in Tlemcen to impart knowledge.

As Yaghmurasen's fascination with knowledge and its scholars proliferated, numerous individuals aspired to visit his capital, including Abu Bakr Muhammad Ibn Abd Allah Ibn al-Khattab al-Mursi al-Andalusi (d. 686 AH/1287 CE), who was warmly received and esteemed, ultimately being appointed as the holder of the Highest Pen (chief secretary/scribe) in his administration. He also regarded the rank of Abu Abd Allah Muhammad Ibn Muhammad Ibn Marzuq, one of Tlemcen's most distinguished academics, and mandated that he be interred alongside the scribe Ibn Waddah al-Andalusi in the Great Mosque (Al-Jami' al-A'dham). (Ibn-khaldun, 1980, p. 114) (Al-Tansi, 1984, p. 125 '126) Like Yaghmurasen ibn Zayyan, his successors likewise tried to get closer to scholars. They invited them to Tlemcen, the capital of their state, created schools for them, gave these schools awqaf (religious endowments), gave them stipends, went to their meetings,

and gave them high-ranking jobs. Even though the Banu Zayyan were politically weak and their realm was falling apart, the sultans kept this custom going till the end of their rule. We learn that Sultan Abu al-Abbas Ahmad ibn Zayyan, who was known as al-Aqil (834–866 AH / 1431–1462 CE), would spend time with scholars and good people (salihun), encourage them to write and compile works, always go to their lessons, visit them at home, and walk behind their funeral processions. He paid great attention to the Sufi scholar and ascetic Abu Ali al-Hasan ibn Makhluuf Abrkan. He created a madrasa (school) at his zawiya (retreat/lodge) and provided it a lot of awqaf (gifts). (al-Khatib., n.d, p. 74 & 75) (Meryam, 1986, p. 277).

Sultan Abu Abdullah Muhammad IV Al-Thabti, whose reign lasted until the conclusion of the seventh century AH (fifteenth century AD), contributed to the advancement of the scientific movement, despite the decline and fragility of the Zayyanid state due to intensified Spanish assaults. Throughout his rule, numerous distinguished Imams and jurists (Fuqaha') thrived, (Ibn Al-Araj, n d, p. 35) dwelling in Tlemcen and other prominent cities of the Islamic Maghreb¹.

2.2. Expansion of Educational Institutions

The Zayyanid Sultans endeavored to establish educational and instructional institutions, comprising mosques, Kuttabs (Qur'anic schools), Zawiyas (religious centers), and advanced schools inspired by the Nizamiya institutions in the East (Mashriq). (Al-Tansi, 1984, pp. 247, 248) Five In these institutes, students would engage in the study of various transmitted (Naqliyya) and rational (Aqliyya) disciplines. These institutions produced personnel who supported the political, administrative, financial, and judicial frameworks, along with numerous state interests and institutions, including the military. The most significant of these educational institutes were:

2.2.1. The Kuttabs (traditional Quranic schools)

The Kuttabs, which are also called traditional Quranic schools, are thought to be some of the oldest schools in the Middle Maghreb (Al-Maghrib al-Awsat). Going to these institutions was the first step in getting an elementary education. At first, the curriculum was only about memorizing the Holy Quran because it was seen as the basis of religion, education, and science. They thus prioritized it in the child's education, through both memorizing and writing, as educating the youth guarantees enhanced stability and retention, in accordance with Ibn Khaldun's assertion. (Ibn-Khaldune, 1968, p. 1038)

Ibn Khaldun asserts that the inhabitants of the Maghreb confine their children's education exclusively to the Quran, encompassing the study of spelling (al-rasm) and its complexities, as well as the diverse recitations of the Quran's transmitters. They do not

1 For a detailed look at the Zayyanid sultans' patronage of knowledge and scholars, see: Houaria Bekkaye, Political Relations and Cultural Ties Between the Central and Far Maghreb During the 7th-8th Centuries AH/13th-14th Centuries AD (PhD thesis, Department of History, University of Tlemcen, 2014/2015), pp. 128-136.

integrate this with any other subjects in their instructional sessions—neither Hadith, jurisprudence, poetry, nor Arabic prose—until the youngster attains proficiency or is hindered from further progress. Their discontinuation of learning typically results in a total abandonment of knowledge overall. This is the tradition among the inhabitants of the principal towns of the Maghreb and their adherents from the Berber villages regarding the upbringing of their children until they reach adolescence. (Ibn-khaldoune, 2004, p. 397)

2.2.2. Quranic Zawiya

Alongside the fundamental Quranic schools (Kuttabs), Zawiya proliferated throughout various regions of the Central Maghreb (modern-day Algeria). These are edifices of a religious and cultural character where the five daily prayers are conducted, in addition to Quranic memorization, general education, and instruction for students and followers (Mouridoun). Ibn Marzouk commented on them: "The Zawiya in our Maghreb shelter the travelers, and are a free house that feeds wayfarers." (Ibn Marzuq, 1981, pp. 406-411) (Baṭṭūṭa, 1985, p. 17) (Khallādī, 1975, pp. 284, 285). Therefore, the Zawiya was a school sought by the disciples, a residence for students and passers-by, and it also included a mosque for performing the prayers. (Mebkhout, 2001, p. 77).

The Central Maghreb was famous for many zawiya (Sufi lodges) and shrines, particularly after the spread of Sufism and the proliferation of its men. The zawiya began to compete with the school, the kuttab (Quranic school), and the mosque in providing education. Among the most famous zawiya that appeared in the Central Maghreb are:

- Zawiya of Abi Ya'qub, which Sultan Abu Hammou Moussa II established on the shrine of his father (Ibn-khaldun, 1980, p. 127) (Meryam, 1986, p. 67) (Hadjiat, 1982, pp. 182, 183)
- Zawiya of Sidi Al-Halloui, which Abu Inan established north of the city.
- Zawiya of Abi Zaid.
- Zawiya of Sidi Abi Madyan in El-Eubbad. (Al-Tansi, 1984, p. 256) (Ibn-khaldun, 1980, p. 203)
- Zawiya of Sidi Al-Sanusi, (Saâdallah, 1981, p. 40) Zawiya of Ahmad Al-Ghummari, and Zawiya of Ain Al-Hout. (Saâdallah, 1981, p. 264)
- Zawiya of Ibn Al-Banna in Tlemcen. (Ibn-khaldun, 1980, pp. 224, 225)

There were also a lot of zawiya (Sufi lodges), mausoleums, and domes in Algiers that were built over the graves of holy saints (Awliya Salihin). Some of them were the Zawiya and Mausoleum of Abd al-Rahman al-Tha'alibi and the Zawiya of Abd al-Qadir al-Jilani. (Saâdallah, 1981, p. 263)

Oran was also known for the Zawiya of Sidi al-Hawari and the Zawiya of Ibrahim al-Tazi, a good saint who lived in Oran. (Meryam, 1986, p. 236)

2.2.3. Mosques

In the Islamic Maghreb, mosques were not just places to pray; they were also schools or universities where lessons were taught, research groups met, scientific debates and legal talks were held, and literary and linguistic conversations were held. There were also lessons in preaching, counsel, and fatwa (religious edicts) there, and persons with both public and private interests would meet.

They were also the place where official state announcements were read, where guardians would assemble to plan the marriages of their sons and daughters, where business deals were settled, and where funerals were held for prayer before burial. (Saâdallah, 1981, p. 34)

While historical books and sources do not provide a comprehensive list of the mosques constructed in Tlemcen and its vicinity, certain statistics indicate that their total surpassed sixty mosques¹ proliferated in the city's neighborhoods and adjacent regions following the conquerors' arrival in the latter part of the first century AH (seventh century AD). Their principal objective was the memorization of the Qur'an and Hadith, succeeded by the instruction of grammar, jurisprudence, language, and literature, ultimately evolving into higher educational institutions that imparted diverse Islamic sciences, including fiqh (jurisprudence) and its usul (principles), hadith, the Qur'an and its exegesis (tafsir), language, grammar, and literature. Among these magnificent mosques, we highlight:

- **The Great Mosque of Aghadir (Aghadir Grand Mosque)**

The city of Tlemcen was conquered by the Idrisids in the year 174 AH / 790 CE, which is when the city was first built. Emir Yaghmurasan later paid a lot of attention to this mosque. He fixed it up and ordered the building of its tower. When asked if they may write his name on it, he replied in Zenata with the words "Yesent Rabbi," which means "May God make him known." (Ibn-khaldun, 1980, p. 207) (Al-Tansi, 1984, p. 125)

- **The Grand Mosque of Tagrart (Tagrart Grand Mosque)**

Yusuf ibn Tashfin, the Almoravid monarch, built it when he founded the city of Tagrart in 473 AH / 1080 CE. During the reign of Yaghmurasan ibn Ziyān, a permanent section was constructed to the mosque. This section included the northern part of the prayer hall, as well as the dome, courtyard, and minaret. (Bourouiba, 1975, p. 172) The architectural style of these expansions is quite similar to that of Andalusian buildings, with columns topped by capitals that are comparable to those in the Great Mosque of Córdoba. (Mebkhout, 2001, p. 69)

- **The Mosque of Sidi Abu al-Ḥasan**

This mosque is next to the Great Mosque and was erected in 696 AH/1296 CE by the Zayyanid monarch Abu Said Uthman ibn Yaghmurasan. (RamdanChaouch, 1995, p. 213)

¹ It seems this figure does not reflect the truth, as the population of the city of Tlemcen during the Zayyanid era reached about 125,000 people. (Ibn-khaldun, 1980, p. 211).

- **The Mosque of the Two Sons of the Imam**

Sultan Abu Ḥammu Musa I ordered the building of the mosque in 710 AH / 1310 CE to be an addition to the ancient madrasa he built for the two sons of the Imām, who were both scholars from the city of Bershak. (Ibn-khaldun, 1980, p. 136)

- **The Sidi Ibrahim al-Maṣmudi Mosque**

The Zayyanid Sultan Abu Ḥammu Musa II built this mosque together with the mausoleum, zawiya, and madrasa. People called the complex the Yaqubiyya Madrasa since it was built in honor of his father, Abu Yaqub. (Rachid Bouruiba, 1984, p. 497)

2.2.4. Schools

The school emerged as an institution with a specific educational, administrative, and financial system at the beginning of the 5th century AH (11th century CE) in the Islamic East. (Bouba, 1999, p. 158) From there, it spread to various parts of the world over different periods.

The appearance of schools was delayed in the Maghreb countries, only appearing in the first half of the 7th century AH (13th century CE). The first regular school in Ifriqiya (modern Tunisia) was the School of Al-Shamma'in (or Al-Shamma'iyya School), which was founded by the Hafsid Sultan Abu Zakariya (625–647 AH / 1228–1249 CE). (Bekkaye, 2017, p. 67)

As for Zayyanid Tlemcen, schools did not emerge there until the beginning of the 8th century AH (14th century CE), after the Zayyanid Sultans became interested in establishing them, despite their delay compared to the countries of the East, Ifriqiya, and the Far Maghreb. (Al-Qalsadi, 1978, p. 115) Among the most famous schools in Tlemcen are:

- **The School of Ibney Al-Imam (The Two Sons of the Imam)**

This is considered the first school established by the Zayyanids in Tlemcen. It was founded by Sultan Abu Hammu Musa I between 707 AH and 718 AH in the Al-Matmar area. (Ibn-khaldun, 1980, p. 130) (Al-Tansi, 1984, p. 139) It was named after the two scholar brothers, Abu Zaid Abdul-Rahman bin Al-Imam (d. 743 AH / 1342 CE) and his brother Abu Musa Isa bin Al-Imam (d. 749 AH / 1348 CE). (Dhina, n d, p. 34)

- **The Tashfiniyya School**

Its construction was ordered by Sultan Abu Tashfin Abdul-Rahman I bin Abu Hammu Musa I (718–736 AH / 1317–1335 CE) after the school built by his father could no longer accommodate the increasing number of students seeking knowledge and literature.

- **The Ya'qubiyya School**

It was founded by the Zayyanid Sultan Abu Hammu Musa II (760–791 AH / 1359–1393 CE) in 765 AH (1364 CE) to commemorate his father, Abu Ya'qub, who died in 763 AH / 1362 CE. (Hadjiat, 1982, pp. 132,183)

- **The School of Al-Hasan Abarkan**

Sultan Ahmad Al-Aqil (834–866 AH / 1431–1462 CE) erected it at the zawiya (religious complex) of the devout Sheikh Al-Hasan bin Makhloof Abarkan, near the mosque of the pious saint Abdullah Al-Shawdhi Al-Halwi, (Moufdi, 1975, p. 166) outside Bab Ali in Tlemcen.³² There were further schools at Oran, Algiers, and Mazouna, in addition to these. (Bekkaye, 2017, p. 72)

School administrators also wanted to set up libraries and fill them with books to help students learn about different sciences. (Bekkaye, 2017, p. 73) There were also other things that helped, such as the Andalusian elements (scholars) that moved to the Central Maghreb and brought their knowledge and skills with them.

This was quite helpful for the Central Maghreb. (Ibn-khaldoune, 2004, p. 646) (Al-Qalsadi, 1978, p. 26) Another element was the promotion of academic travels to and from the Central Maghreb, traversing the numerous capitals of the Islamic Maghreb, regarded as a representation of Islamic civilization. These voyages were—and still are—an reflection of the scientific and cultural activity of cultures, being one of the most essential ways for Islamic countries to share and learn from each other.

3. Teaching curricula in the Zayani¹ Central Maghreb²

3.1. Content of the taught program

The legal sciences, including interpretation and sciences of the Qur'an, Hadith sciences, jurisprudence and its origins, and the science of inheritance and beliefs, occupied the forefront of academic achievement during the Zayani era (Mebkhout, 2001, p. 91), in addition to the science of theology and the science of Sufism, (Mekkioui, 2001, p. 145) received great attention from rulers, scholars, and students alike. However, this did not prevent one from delving into the rational sciences such as mathematics, astronomy, engineering, medicine, chemistry ...etc. and striving to acquire them.

1 The Zayyanid state or the 'Abd al-Wadid state is attributed to the Zenata tribe of Banu 'Abd al-Wad. It ruled the Central Maghreb for more than three centuries (633 – 962 AH / 1236–1554 CE). (Touati, 2016, pp. 27-60).

2 The Middle Maghreb (Maghreb al-Awsat) is the geographical area that extends from the Mediterranean Sea in the north to the Great Sahara in the south—which separates it from Western Sudan and from the Melouiya Valley and the Zaa Valley in the west—which separate it from the Mérinid state—to the Grand River in the east—which separates it from the Hafsids state. (Mebkhout, 2001, p. 17) .

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The scholars of Bani Zayan were interested in studying, memorizing, interpreting and reciting the Holy Qur'an. It was taught in bookshops, schools as well as mosques, (Filali, 2002, p. 437) and was interpreted for the general public and their students. (Filali, 2002, p. 438) Many commentators have become famous in Tlemcen, such as Ibn Marzuq al-Jadd, Abu Abdullah al-Sharif,¹ and Ahmad ibn Zaghu (Ibn-Maryem, 1986, p. 255)(Bourouiba, 1975, p. 172). Al-Saïd Al-Aqbani, and Muhammad bin Abdul Karim Al-Maghili. (Ibn-Maryem, 1986, p. 255).

In addition to the interest of the scholars of Banu Zayan in the Holy Qur'an, they were devoted to the learning of the science of hadith, and they used to celebrate the end of reading the books of Sihah. The number of jurists who were studying hadith increased until it became difficult to count them, and their writings also increased. (Filali, 2002, p. 442).

Jurisprudence also received a lot of attention, as most students were inclined to study it because the jurists wanted them to do so, as it is the most important science that leads to good jobs, money, and prestige. Therefore, their interest in studying jurisprudence exceeded the other fields of study. (Ibn-Farhun, 1976, p. 78)

Due to the connection of the Sharia sciences with the Arabic language, the scholars of Tlemcen were interested in teaching the Arabic language and its literature, as they considered it complementary to the Sharia sciences, as the student cannot access the secrets of the Qur'an, the Hadith, and interpretation without learning the Arabic language and explaining it. (Filali, 2002, p. 349).

Thus, there were many linguistic councils that were held to study grammar, prosody, and rhetoric, and debates were also held between writers, linguists, and grammarians to ensure the soundness of the tongue. (Filali, 2002, p. 452) Among the most famous scholars who taught grammar and morphology was Ibn Marzouq al-Hafid, who used to teach his students a number of language books, such as the Book of Sabawayh, Ibn Malik's Alfiyyah, and Ibn Hisham's Al-Mughni. (Bourouiba, 1975, p. 175).

In addition to the traditional sciences, the scholars of Tlemcen paid attention to the rational and natural sciences, especially those that complement the legal sciences, such as fara'is, arithmetic, algebra, and geometry. (Al-Ghazali, 1993, p. 26) Moreover, other sciences were given much importance since people cannot evolve without handling them

1 He is Muhammad ibn Abi Abd Allah ibn Ahmad, famous as Abu Abd Allah al-Sharif (710-771 AH). He was born in Tlemcen and died there. He acquired knowledge from prominent scholars such as the Imam's son, Al-Abili, Abi Imran al-Mashdali, and Abd Allah al-Majassi. He excelled in both rational (*'aqliyya*) and transmitted (*naqliyya*) sciences. Sultan Abu Hammou Moussa II built the Ya'qubiyya Madrasa (school) for him, where he taught until his death. Among his notable students are his son Abd Allah, Abd al-Rahman ibn Khaldun, Yahia ibn Khaldun, and Ibrahim al-Masmudi. (Meryam, 1986, pp. 174-170) (Ibn-khaldun, 1980, p. 120) (Hadjiat, 1982, pp. 162-164).

in their educational process, such as medicine, chemistry, astronomy, and logic. These sciences witnessed a remarkable renaissance thanks to the encouragement of the sultans and princes. (Filali, 2002, p. 470). The Andalusian scholars who came to Tlemcen also contributed to this renaissance after teaching and researching it. (Filali, 2002, p. 470) .

Among those who became famous in this field are Saïd bin Ahmed Al-Aqbani, who died (811 AH/1418 AD) and Al-Habbak bin Ahmed Al-Tilmisani (who died in 867 AH/1463 AD). (Ibn-Maryem, 1986, pp. 259-265).

The content of the curriculum was determined according to the political and sectarian atmosphere of the state, which encouraged - directly or indirectly - the sciences that were compatible with its doctrine, as we find the sultans of Banu Zayan encouraging literary culture such as poetry and history and intervening to prevent the teaching of some sciences that contradicted the Maliki doctrine, (Filali, 2002, p. 349) as some Professors guide their students and advise them to stay away from studying questionable sciences such as philosophy and logic. (Ibn-Khaldune, 1968, p. 894).

Main education was limited to learning the Holy Qur'an, as it is the foundation of education and the source of religion and science, and because learning is easily ingrained and memorized at early age and this is the basis for future studies. (Ibn-Khaldune, 1968, p. 1038). With the arrival of Andalusian scholars to Tlemcen,¹ and the return of its sheikhs from the Levant and Africa, led by the Imam's sons and Abu Imran al-Mishdali,² who were influenced by the approach of the teachers of the Islamic Levant and the people of Africa, they added some new subjects to the program taught for boys, such as poetry narration and transmission. The rules of the Arabic language and hadith, learning calligraphy and proficiency in writing were tackled. (Ibn-Khaldune, 1968, p. 1039) In addition, studying the narratives of the Holy Qur'an and learning about its various readings were studied, so that boys acquire a mastery of the Arabic language. (Ibn-Khaldune, 1968, p. 1040)

The period of study in primary education lasts about seven years, which provides memorizing the Holy Qur'an for a child if he does not stop studying. (Al-Wazzan, 1983, p. 203) From the eighth century AH and the fourteenth century AD, grammar and arithmetic

1 Most scholars and historians of the Middle Ages agreed that the Andalusians had a great influence on the development of education and educational curricula due to the abundance of scholars and literati in their land, who were distinguished by intelligence and an intense love for knowledge and poetry. (Ibn-Khaldune, 1968, p. 646) (Al-Qalsadi, 1978, p. 26) (Amin, n d, p. 10)

2 He is Abu Musa Imran ibn Musa al-Mashdali al-Baja'i (670–745 AH). He received his education under Sheikh Nasir ad-Din al-Mashdali. He moved to Tlemcen at the request of Sultan Abu Tashfin I, who appointed him as a teacher and director of the Tashfini Madrasa (school). He was a jurist (\$faqih\$), knowledgeable in the Maliki school of thought (\$madhhab\$) of Imam Malik. Among his students were Ahmad ibn Ahmad al-Mashoush, Abu al-Barakat al-Baruni, Abu Abd Allah al-Sharif, and al-Maqqari al-Jadd (the grandfather). (Ibn-khaldun, 1980, pp. 130-131) (Al-Tanasi, 1985, pp. 141-142).

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were taught. (Filali, 2002, p. 346) As for the study courses, it took place all days of the week except Fridays and holidays, and it continued throughout the year. (Filali, 2002, p. 347).

Among the most famous books approved for teaching are:

- Al-Kashf and Al-Bayan by Abu Ishaq Ahmad bin Muhammad Al-Taghlabi.
- Ahkam Al-Qur'an by Abu Al-Hasan Ali bin Muhammad Al-Tabari.
- Exploration of the Truths of Revelation by Abu Qasim Omar Al-Zamakhshari.
- The Book of Muwatta by Imam Abu Abdullah Malik bin Anas.
- Sahih Al-Bukhari by Muhammad bin Ismail Al-Bukhari.
- Musnad Muslim by Muslim bin Al-Hajj.
- Al-Mudawwana book by Sahnoun Abdel Salam bin Saeed.
- Sibawayh's book.
- The book Al-Musnad Al-Kabir by Imam Ahmad ibn Hambal. (Bekkaye, 2017, pp. 82-84)

3.2. Teaching curricula and methods

Tlemcen's scholars and teachers relied on a set of curricula and methods that developed with the development of intellectual life there During the era of the Banu Abd al-Wad al-Zayaniyya state, primary school teachers or teachers used to adopt the method of teaching the Holy Qur'an to students in order to memorize it, as well as teaching them some rules of arithmetic. Here we can say that they adopted the method of approaching procedural objectives, that is, relying on indoctrination to achieve the underlined goal of memorizing the Book of God. Come here. As for the higher education stage, the methods differed depending on the teachers and their training. In the beginning, they depended on indoctrination, explanation, and analysis, where the professor chooses a book for one of the students to read, then explains it and analyzes what is contained in it.

With the arrival of the Imam's two sons, the method of teaching changed, as they adopted the dialogical method that they transferred from Tunisia, which relies on questions and answers. Thus, they established the method of implementing thought and analysis, and from there activating the student's mind to reach scientific conclusions under the supervision and guidance of the professor. (Ibn-khaldoune, 2004, p. 523)

Abu Imran Al-Mishdali is also considered innovative in teaching methods and curricula in the Middle Maghreb Al-Zayani relied on the method of activating the student in research, reaching the truth, and solving the problems raised, as Ibn Khaldun mentioned that he came in a way that makes the student the focus of the lesson, who plays a major

role in arriving at correct knowledge. The role of the professor in this method is to supervise and guide.

Among those who also adopted this method was Al-Ablali,¹ who used to say to his students if a scientific issue eluded them: "If you are faced with a question or if careful research appears, wait for Abu Abdullah Al-Sharif". (Filali, 2002, p. 553).

This also indicates cooperation between students on the one hand, i.e. group work, and between students and teachers on the other hand in solving scientific problems and issues. (Filali, 2002, p. 553) Among the most prominent teachers who adopted new methods in teaching is Abu Abdullah Al-Sharif, who taught in Tlemcen for more than twenty years, and his method was based on The student's gain is the method that he sees as one of the priorities for the success of the educational process. Likewise, directing the student according to his inclinations and desires, and he said about that: "Whoever is blessed with a livelihood, let him adhere to it." This method enabled him to unleash the energies of his students and know their competencies. One day, he was asked about the issue of Abu Hajib Al-Asli, and he said, "This issue is understood by so-and-so, and he is one of the students I asked for." So when The student was presented with the problem and he solved it. (al-Tinbukti, 1989, p. 92) (Ibn-Maryem, 1986, p. 169) (Bendaoud, 2004, p. 165).

Abu Abdullah Al-Sharif was also famous for always accompanying his students and being fair to them. He used to meet the people dearest to his students with cheerfulness and fluency, and his dealings with them were an exemplary role model for educators and teachers. He carried the words of his students in their best light and presented them in their best form. He was fair in research and debate, and his council was a council of integrity, study and investigation. (al-Tinbukti, 1989, pp. 95-96) (Ibn-Maryem, 1986, pp. 173-174)

One of the most prominent evidences of the discovery of competencies was done by Ahmed bin Zaghu, who set an annual distribution for his students. In the winter, he taught jurisprudence, hadith, and interpretation, and in the summer, he studied principles, Arabic, rhetoric, arithmetic, religious duties, and geometry. He devoted Thursdays and Fridays to teaching Sufism for the purpose of purifying the souls of his students. (Al-Qaladai, 1978,

1 He is Abu Abdullah Muhammad ibn Ibrahim ibn Ahmad al-Abdari al-Tilimsani, known as al-Abili, after Abila in the heart of Al-Andalus. He was born in 681 AH and died in 757 AH in Fez.

He was the most knowledgeable person of his time in the rational sciences, so much so that he became known as the 'Scholar of the World, and was described as "The most knowledgeable of God's creation in the rational sciences."

He studied under Abu al-Hasan al-Tansi, Abu Musa ibn al-Imam, Ibn al-Banna al-Marrakushi, and the Shaykh of Education, Khalūf al-Mughīlī the Jew. Yusuf ibn Ya'qub al-Marini employed him, but he disliked it and fled to the East, where he studied under Ibn Daqīq al-Eid, Ibn al-Rif'ah, al-Safī al-Hindī, al-Tabrīzī, and other champions of the rational sciences. Among his students were al-Sharīf al-Tilimsani, Ibn al-Sabbāgh al-Maknāsī, Sultan Abū 'Inān Fāris, 'Abd al-Rahmān and his brother Yahya ibn Khaldūn, al-Maqqarī, Ibn al-Khatīb, Ibn Marzūq al-Jadd, and others. (Khaldun, 1951, p. 33) (Ibn-khaldun, 1980, p. 120).

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p. 104) It happened one day that he saw Ahmad bin Muhammad bin Zakri and sought intelligence and acumen in him, so he asked him about his work. He told Ibn Zakri that he works in knitting, and he said to him: “A person like you works in knowledge, not in knitting.” He called his mother and asked her about his wage, and she told him that it was half a dinar, so he offered her the same wage. In exchange for letting him study, she accepted. (al-Tinbukti, 1989, p. 137) Ahmed bin Zakri became one of the greatest scholars of Tlemcen and the Maghreb.

Despite the emergence of these new methods, students continued to rely heavily on memorization for learning, which made them resort to studying and debate to consolidate their ideas before they resorted to writing so that their information would not be forgotten. (al-Tinbukti, 1989, p. 137).

The phenomenon of abbreviation in books also spread during this era, which is a method that does not help in achievement, especially for beginning students, as it requires long explanations that were often composed by the author himself. (Mekkioui, 2001, p. 141).

Ibn Khaldun considered this method to be disruptive to learning and difficult to understand due to the large amount of repetition that occurs in it, which makes the learner of little benefit. (Ibn-khaldoune, 2004, p. 605).

The study phase concludes after memorization and in-depth research. The student receives a license (a certificate in our present time) that is granted to him by his sheikhs. The student was not satisfied with the approval of the scholars of his country, but he moved to several countries to obtain the honor of approval from their scholars. (Shalabi, 1973, p. 267).

After being awarded the ijaza, the student becomes one of the ranks of scholars and sheikhs, and has a place in the scholarly sheikhdom.

Teaching in mosques and schools was taught by prominent sheikhs and professors who were skilled in various fields, appointed by Sultan's decision. They were required to have an abundance of knowledge, access to major books, sheikhs, and footnotes, and good writing, in addition to academic integrity and respect for scientific rules. (Filali, 2002, p. 351).

These teachers had deputies and teaching assistants. The deputy is the one who acts on behalf of the teacher to teach in his place in the event of his absence or his preoccupation with other functions such as school administration or the judiciary. (Al-Shatwi, 1988, p. 96).

As for the teaching assistant, he repeats the lesson after the sheikh delivers it. The teaching assistant is distinguished by being less knowledgeable than the teaching sheikh, and having greater knowledge than the general students. (Al-Shatwi, 1988, pp. 94-95).

CONCLUSION

Finally, and through the above, and through learning about the method of teaching by approaching competencies, and through a brief tracing of the most important teaching methods and curricula in the Middle Maghreb during the era of the Zayaniyya state of Banu Abd al-Wad, as well as the most important school subjects, we arrive at the conclusion that the scholars of the Zayaniyya state, especially at the beginning of the second half From the eighth century AH, the second half of the fourteenth century AD, they had control From applying the principles of teaching by approaching competencies in terms of making the student the focus of the lesson, i.e.

The focus of the learning process, and encouraging group work for students, as well as discovering competencies among students and various individual differences and guiding them each according to his competence and desire, each generation of scholars is succeeded by a new generation that is able to continue the message of science and scholars. Of their teachers and whom various sources still preserve for us.

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