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Higher Education in Byzantium between Weaknesses and Strengths (University of Constantinople as a Model) (330-1180 AD)

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Abstract

As one of the societies that reveres education and views it as something sublime, the Byzantine Empire has benefitted from the most significant aspect of civilization, development, and culture since its inception. Academic higher education forms the basis of Byzantine culture, even though the science taught at the universities in Athens, Alexandria, and Beirut did not conflict with the rise of Christianity. As a result, higher education became more prevalent after the University of Constantinople was established. The university produced a large number of philosophers, writers, doctors, law professors, writers, and historians, and the academic work alternates between stopping and continuing at other times. However, the University of Constantinople proved its existence despite all the circumstances and continued to operate until late times. The university followed the direction set by the Christian state and according to its theory while preserving the classical heritage, and the emperors of Byzantium had a major role in the revival of the university through their material and moral support for scientists from its professors and accepting students from outside of Constantinople.

Keywords: *University. Constantinople. Empire. Byzantium. Church. Education*

Introduction

It is well known that the ancient legacy of Greek literature, poetry, and applied sciences—all preserved by Greek memory—formed the foundation of education in the Byzantine culture, which had a history spanning over fourteen centuries. There is no doubt that the educated people who lived during the reign of Constantine the Great in the fourth century AD had learned in the schools of Athens, Alexandria, Antioch, Beirut and other famous cities that embraced scientists in the early period, and so was the Byzantine state in Its first era is an heir to literature, thought and various means of learning, ⁽¹⁾ As long as we talk about education, we must go back to the first beginnings of education throughout the vast empire Since Christianity became an official religion of the state, patriarchal schools have taken upon themselves the task of spreading Christian culture in society and preachers from the fathers of the Church and its pastors had a role in this by linking schools in the wheel of the Church to reject the pagan ideas stuck in the thought of Byzantine society and create a new culture that suits the spirit of the times and has conflicted The opinions of the clergy on education There is a number of clergy who see that the ancient pagan sciences and knowledge is a kind of apostasy to paganism, led by John Chrysostom ⁽²⁾, who was emphasizing the proper education of Christian children, while others see no justification calls for moving away from pagan culture says St. Basil the Great in this regard: We must make every effort to go down to the Christian life and we must mix and

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sit down orators and poets, Historians and others who help us educate ourselves and gain knowledge⁽³⁾. St. Gregory of Tanzania believed that all those who have a passion for knowledge realize that education is our most precious asset. ⁽⁴⁾ Accordingly, the achievement of an appropriate share of education is a goal for every Byzantine citizen, and those schools were under the management and supervision of the state in cooperation with the Church and boys at the age of five and six register in schools to learn reading, writing and the principles of arithmetic first of all and when they reach the age of ten begins a new phase of learning where teachers are focused on the study of grammar and save poetic verses, especially the poetry of Homer and mentions the historian Michael Basllos that he was keeping the Iliad at the age of ten and able to explained ⁽⁵⁾ and religious education accompanies secular education and adopted by the patriarchal school and taught by clergy so the students memorized the Bible, which comes in importance after the Iliad, which is one of the pagan sciences and education included males and females in the early period of the history of Byzantium and was available and free for all, but there are some families of the aristocracy were teaching their children privately, especially girls, the secretariat of emperor Constantine VII was run by his educated daughters It is worth noting that The emperors in Byzantium have shown their interest in education except in some historical periods in which the educational process faltered, especially when some emperors of the military class, including emperor Basil II (976-1025 AD), who believed that education costs the state a lot of money at a time when the empire was harnessing its economic potential for the army and military operations, so schools were closed and attached to monasteries so that the church took over the task of granting teachers salaries and resorted to some Families, especially aristocracy, to teach at home by bringing teachers for their children, while some learners turned to private teachers to satisfy their desire for higher education and studied with senior professors of various scientific disciplines. ⁽⁶⁾

University of Constantinople: stages of weakness and strength

It can be said that university or academic education began in the early period of the history of Byzantium and represented in the major schools that arose in Athens, Alexandria and Beirut, in which the classical sciences of philosophy, poetry, rhetoric, law, astronomy and natural sciences were taught, and students were going to them from all sides in search of knowledge, ⁽⁷⁾ After the emperor Constantine the Great founded the city of Constantinople, the educational movement developed and received unlimited support from the emperor and worked to establish the University of Constantinople in the gallery year (330 AD) and began to crowd the universities of major cities such as Alexandria, Athens and Beirut in the number of teachers and students and became a center of higher education in the second half of the fourth century AD after his son Emperor Constantinus transferred it to the Capitol Palace, which was built on one of the hills in the capital Constantinople and established this building specifically for the University of Constantinople and was taught where postgraduate studies such as philosophy, law, astronomy, theology and mathematics, Some of its professors were still on the pagan religion, but the Emperor Constantius is the one who invited them to teach at the university in order to provide the young university with scientific competencies such as Lebanus and Themsteus and the latter was the ruler of the city of Constantinople in the year (344 AD) ⁽⁸⁾ and the school of Constantinople suffered a setback after the seating of emperor Julian (361-363 AD) ⁽⁹⁾. On the throne, as Julian renounced Christianity and became an anti-Christian pagan, and began to abuse churchmen, especially monks who teach students the Bible ⁽¹⁰⁾, and ordered the abolition of the teaching of Christian theology in the school so as not to corrupt the minds of future generations with Christian ideas that contradict his ideas of atheism and returned the pagan teachers and lavished them with gifts and money ⁽¹¹⁾, but did not take

the status of a university or academic only in the era of Emperor Theodosius II (408-450) ⁽¹²⁾, as it was officially inaugurated on the twenty-sixth of February (425 AD) and at the same previous headquarters in the Capitol and it included (31 chairs) (16 Greek chairs) and (15 Latin chairs) and distributed according to the subjects as follows: (Grammar 10 Greek, 10 Latin, rhetoric 5 Greek, 3 Latin, Law two Latin chairs, and only one chair for Greek philosophy). After completing the study, candidates for the position of Professorship exam before the Senate and when they receive the certificate they are granted an annual salary in recognition of their educational efforts, and in the future after performing the service of education nearly twenty years will become employees of the first class, has been appointed three of the orators and ten of the grammarians Latin and like them for the Greek language and in fact the teaching staff at the University of Constantinople of the Hellenists pagans and remained the language of instruction in Greek and Latin until the seventh century AD⁽¹³⁾.

It became under imperial supervision and received the attention of the emperor and his support and that was under the influence of his wife Edocia Athenian daughter of the professor of grammar and rhetoric at the University of Athens has grown up and imbibed Greek culture as well as her enthusiasm for Christianity based on the desire of his wife, who asked him to establish a university where religious and classical sciences are taught has reflected what was taught at the university of mixing between classical culture and the Christian religion on the development of the scientific and intellectual movement in Byzantine society Theodosius II worked to issue a full set of decisions and decrees The empire since the era of Constantine the Great had great importance for the study of law at the university and was called the legal group Theodosian⁽¹⁴⁾. The university revived on the era of this emperor and took the competition of the University of Alexandria, Athens and Beirut and contained a huge library founded by Emperor Julian the apostate in which he collected classical books belonging to the ancient Greek civilization approximately one hundred and twenty thousand volumes and continued on this approach of scientific and cultural development The university was providing the imperial court with employees from Scribes, translators and experts in law, as well as the culture of both religious and secular in Byzantine society until the era of Justinian I (527-567 AD) ⁽¹⁵⁾ In his reign, the relative neutrality shown by the state towards university education stopped through a set of laws that he issued to regulate things within the empire and his first concern was university education The University of Constantinople suffered a scientific setback as a result of that university ordered to prevent pagan professors from teaching at the university and limited to Christian teachers and ordered to prevent Teaching philosophy, astrology, astronomy and every science related to classical culture⁽¹⁶⁾ Education was limited only to the teaching of law and in the end he cut their salaries and prevented them from donations and rewards after the movement of heresy intensified in his time⁽¹⁷⁾. Then he issued a law in (529 AD) to prevent teaching at the University of Athens and close it completely and confiscate its funds as a center for spreading paganism in the Christian community so as to deal with the philosophical sciences of the Greek philosophers and teach them the sciences of literature from jurisprudence, grammar and prose Classical poetry, especially Homer's poems and the Book of the Iliad, which was preserved by students ⁽¹⁸⁾, professors of philosophy were forced to flee to Persia to seek safety from its king, and then issued a law under which he worked to collect the laws into a complete set called the new constitutions ⁽¹⁹⁾. Or what is called Balmukhtar and included fifty books included laws issued since the era of Hadrian until the era of Justinian, which made it difficult for law students to study at the university, so the committees worked to divide it into laws to be absorbed in the study by specialists in the study of law ⁽²⁰⁾. Despite the unjust laws issued by Justinian, in which university teachings were restricted and the

scientific subjects allowed to be studied, the University of Constantinople occupied the advanced position among universities in the study of law and medicine through the employment of qualified professors, but it was accepted by students of science coming from Europe to study there, especially after the destruction that befell the University of Rome following the occupation of Rome by the Huns and their leader Totila (546-554 AD).⁽²¹⁾ The Justinian Law limited the duration of study at the Faculty of Law to 4-5 years, and the students of the five stages won titles called respectively, the title of the first university was Iustiniani and the remaining four years received the following titles Edictales, Papinianistae, Lytae, Prolytae.⁽²²⁾

The wheel of university education continued after the reign of Justinian during the reign of Tiberius II (578-583 AD), and we can infer this from the hints we found about the reward of Emperor Tiberius for one of his professors, the professor of physics Zachariah, by granting him the title of honorary ruler in gratitude to his able teacher.⁽²³⁾

The era of Emperor Fukas the usurper (602-610 AD) witnessed political, religious and military storms that led to the collapse of the Byzantine state, which negatively affected the education system throughout the empire because of the disintegration of society due to the civil war⁽²⁴⁾. Fukas was known to have been harsh in his rule of the country and was vengeful against scientists, philosophers and the educated class,⁽²⁵⁾ He worked to close the University of Constantinople completely and abolish schools⁽²⁶⁾. Education remained suspended and became limited to scientific seminars carried out by teachers in homes for students wishing to receive knowledge or what is carried out by the monasteries of scientific activities within the monasteries, which is most likely religious education for those belonging to the monastery of boys and girls with the intention of monasticism and education remained in this case until the Emperor Hercules ascended the throne of Byzantium (610-641 AD)⁽²⁷⁾ and the end of the era of chaos that accompanied the era of the usurper Fukas schools in the era of Hercules were attached to churches and even the school established by Hercules became Under the supervision of the Church and took over some monasteries the task of secular education for students of science by senior scientists and philosophers who belong to the monastery great success in the field of higher education through the teaching of various sciences such as philosophy and graduated philosophers, thinkers and employees of the imperial court and emerged monastery studios⁽²⁸⁾ and the Church of the Apostles and the Church of the Forty martyrs among the monasteries and churches that took upon themselves the task of secular education in addition to religious education, but education in these churches faced education A challenge by the Church Fathers in Constantinople was aimed at restricting secular education and increased the Church's suspicions and suspicion of the sciences dating back to the pagan era and mixing them with religious sciences, especially literature and philosophy, which affects Christian beliefs, so education declined and witnessed stagnation in the eighth century and the University of Constantinople declined and did not rise until the reign of Empress Theodora, widow of Emperor Theophile (829-842 AD),⁽²⁹⁾ who entrusted her with the regent of his six-year-old son Michael III,⁽³⁰⁾ After sitting on the throne Byzantium witnessed political and economic stability and re-work at the University of Constantinople and a new look and thanks to Tsar Bardas, brother of empress Theodora was a person who loved science and knowledge and the idea of opening the university was accepted by the Empress and took Bardas of the Palace of Magnura headquarters of the university and brought scientists and thinkers to teach and revive it again and won the approval of students of science and took to flock to it from around the vast empire and teachers and students were receiving material support from The government revived in this period the scientific and intellectual movement in Byzantium and

was taught at the university Christian religious sciences along with other sciences such as philosophy, law, astronomy, medicine, grammar, rhetoric and poetry in addition to classical sciences and students received their lessons by a group of scientists including Leo mathematician ⁽³¹⁾ and the scientist philosopher Fotius ⁽³²⁾ The country witnessed a wide scientific renaissance in the ninth century AD and the emperors of Byzantium had a major role in the development and failure of higher education, some of them believe that the dissemination of science and culture is an inevitable necessity in society along with religious awareness and that the existence of the university and providing it with scientists and professors from the core of the tasks of the state, so the process of continuing education was entrusted to the desire of the emperors and the extent of their attachment to science and their love for culture, so we find that Emperor Constantine VII was a lover of science and encouraged him and worked to bring professors and provide the university with the best teachers and was The aim behind this is to spread culture and science in Byzantine society and its court became teeming with scientists, philosophers and historians, ⁽³³⁾ so that he developed books on administration and governance and has an author in the decrees and a book on themes and flourished the University of Constantinople during his reign and rose a great height ⁽³⁴⁾ The work of the University of Constantinople continued after the era of Constantine VII until the era of Phokas (963-969 AD) During the reign of emperor Basil II (976-1025 AD), he was known to have been a warrior who was a superior mind who did not have the desire Nor enough time to pay attention to the matter of education and study has despised education despite the large number of scientists, orators and philosophers and education was sophisticated and widespread in his time ⁽³⁵⁾ Despite all that, he ordered the closure of the university under the pretext of the large expenses of teachers' wages and study supplies for students has been Basil II military strict and busy since the beginning of his reign to expand the borders of the empire and fought fierce battles with neighboring countries, ⁽³⁶⁾ He believes that excessive expenditure causes damage to the economy of the state and does not return to it anything and who aims education has to go to churches and monasteries or seek the help of private teachers and personal efforts, and resorted to some of the scientists to hold scientific seminars for students of science and in about 1028 established the philosopher John Moropos private school in Constantinople at his own expense and did not ask for remuneration from his students and Michael Baslus was one of his students, ⁽³⁷⁾ The suspension of the University of Constantinople was, in the emperor's view, an imperative. In³⁸ the era of emperor Romanos III Argyros (1028-1034) ⁽³⁹⁾ he did not open the university despite his high culture and love of science and was a civil man, but he did not provide the educational process with anything education remained in limbo while the seekers of knowledge continued to come from the parts of the empire to the capital in search of knowledge and here is Michael Ataliats heading to Constantinople from his city to study law with a specialist in law at his own expense in late The reign of Emperor Michael IV (1034-1041 AD), which indicates the cessation of studies at the university in the era of the Macedonian dynasty. ⁽⁴⁰⁾

In the era of emperor Constantine IX (1042-1055 AD), the University of Constantinople breathed a sigh of relief during his reign, as he worked to reopen it and sought to expand it by opening new departments in its faculties interested in studying various sciences such as medicine, astronomy, engineering and mathematical sciences, as well as colleges in which philosophy, law and classical sciences such as literature, grammar, rhetoric, poetry, Latin and Greek language are taught, and provided with great scientists and philosophers. He advanced to the university students and made emperor Constantine IX Monamachus of the university a scientific academic institution that provided the state with polite men and highly educated and

employed them in the administration of the empire instead of the staff of the old staff, the majority of whom were eunuchs ⁽⁴¹⁾ and military personnel, and who held senior administrative positions because Constantine was originally from the civil aristocracy and aimed to keep the military away from the functions of the court and sought to break the military front ⁽⁴²⁾. He took the hand of scientists and writers and assigned them prestigious jobs in the state and presented them in a manner befitting the history of the Byzantine Empire and its ancient civilization and won scientists in his reign great hospitality and honor and emerged in this era of scientists historian and philosopher Michael Pselous ⁽⁴³⁾ and was head of the Department of Philosophy at the university and assigned to him the task of head of the Royal Court at the age of twenty-five ⁽⁴⁴⁾ and the great legal scientist John Zvilinius of Tarabzoni ⁽⁴⁵⁾. Who was the dean of the Faculty of Law and kept the scientist and legal legislator Constantine Licodes ⁽⁴⁶⁾ in the Royal Court, who had held the position of writer since the reign of Emperor Michael V (1041-1042 AD), and emerged in this era the scientist and philosopher John Marobus ⁽⁴⁷⁾ (Professor of Philosophy at the University of Constantinople and was proficient in the art of rhetoric, nature, mathematics and logic at the university ⁽⁴⁸⁾). The University of Constantinople has kept pace with scientific progress in this era of time, especially in the era of the Comnian dynasty, Emperor Alexios Komnene I and his successors paid important attention to education in general, so he established an orphanage and supervised it himself ⁽⁴⁹⁾ and the university in particular by providing educated cadres of scientists and teachers and providing material assistance to students and teachers to spread culture in Byzantine society and the University of Constantinople remained steadfast and provided society with many intellectuals and learners until the fall of Constantinople in the hands of the Latins in 1204. ⁽⁵⁰⁾

University and academic systems

It is known that the University of Constantinople was not the only university at the level of the wide area of the Byzantine Empire, but there were universities comparable to the same status such as the University of Athens and the University of Alexandria, which remained from pagan times, so it was natural to adhere to the university systems in force in other universities with regard to teachers, students and life within the corridors of the university, the faculties that belonged to the University of Constantinople are law, medicine and the Faculty of Arts, which includes different scientific departments such as language and literature of poetry and prose. And rhetoric and philosophy and the Faculty of Engineering and the Faculty of Theology and the Faculty of Natural Sciences with its purely scientific departments such as chemistry, physics and mathematics and the language used in teaching officially is the Greek language and then added Latin to join a large number of science students from European countries to the university. ⁽⁵¹⁾

The study was free and attracts all students from all classes of society and students from the age of sixteen are accepted in all colleges except the faculties of medicine and law, as the student must be of advanced age compared to students of other studies because the study in these two colleges requires something of awareness and maturity ⁽⁵²⁾ and the demand for the College of Law and the College of Medicine is large because it is one of the profitable professions in Byzantine society, so students who are financially capable accept it because the costs of studying in it they were expensive and required the purchase of books and references ⁽⁵³⁾.

In order to organize the life of students on campus and control the order in the educational institution, a set of basic rules and controls were developed to regulate the conduct of university systems, the most important of which was the prohibition of carrying weapons by students and teachers, as well as the prohibition of gambling and alcohol consumption to provide a safe

environment for science students ⁽⁵⁴⁾. The university regulations imposed strict penalties for those who disturb the university system from students and teachers for maintaining order and disciplining students who violate the rules, and the prison sentence was the most severe of those punishments. ⁽⁵⁵⁾

We must address in this study the uniform worn by students, as university laws imposed a special academic uniform for students and imposed fines on violators, either the professors had their own distinctive uniforms, which are black robes or cloaks and they had to appear in events and celebrations to indicate the scientific status of the university professor, but it is forbidden for professors to some special conditions for clothing such as wide sleeves or wearing colored socks and other manifestations that are considered a departure About the limits of decency and decency according to university regulations. ⁽⁵⁶⁾

Conclusion

At the end of this study, the researcher concluded the research, which is as follows:

1. Academic education in Byzantium began early before the spread of Christianity, which indicates the growth of thought, even if it came in the time of paganism, represented by the universities of Athens, Alexandria and Beirut.
2. Byzantine society was a lover of science and insisted on university education despite the frustration that society faced by successive governments.
3. The progress and development of the university was subject to the moods of the emperors who were fickle in their love of science or their distance from it for special reasons
4. Despite the university's stumbling and stagnation in certain periods of the historical era, its role has not been absent from providing society with distinct scientific energies and competencies and the emergence of illustrious names of philosophers and scientists.
5. Learners were keen to continue their graduate studies when the university was suspended by resorting to scientific seminars run by scientists in their homes.
6. The University of Constantinople continued to operate as an educational institution and left its mark on Byzantine society and became a destination for students of knowledge from outside the borders of the Byzantine state.

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Footnotes

(1) Hussey, Joan, Byzantine World, translated by: Raafat Abdel Hamid, Ain for Human and Social Studies and Research 1997, p. 287

- (2) John Chrysostom: He was born in Antioch in 349 AD and studied in the city school the art of rhetoric and then interrupted in one of the mountain monasteries for six years after which he returned to the city and was ordained as a deacon and was one of the prominent preachers and wrote on Mayerbo eighty-two sermons varied and was exiled outside the city by the emperor Arcadius in 404 and John died in 407. John Chrysostom, Homilies on the Epistles of St. Paul the Apostle to Galatians, trans. C. Alexander, NPNF 13, Michigan, 1956, pp 1-172.
- (3) Saint Basil was born in Caesarea (324-379) from the cities of Cappadocia in Asia Minor and studied in his initial studies in Caesarea and then completed his studies in philosophy at the University of Athens and engaged in the monastic corps and called Basil drunkard studied at the University of Athens for philosophy and then returned to Caesarea and devoted himself to religious life and the study of theology and became a bishop of the city. Hsi, Byzantine World, p. 288.
- (4) Gregory of Nazianz was born in the year 330 AD in Nazianz in the region of Cappadocia and studied with his close friend Saint Basil in Caesarea at the University of Athens and entered the monastery and then became a priest and then was appointed bishop in Constantinople and had many writings and rose to a high position in the Byzantine Church. Read more: Abdullah, Sources of Medieval History (Byzantine History) Arab Egypt for Publishing and Distribution Cairo 2015, p 129
- (5) Aldellis, Anthony, Mother and Sons, Fathers and Daughters, The Byzantine family of Michael Psellos, edited and translated by Kaldellis Anthony, University of Notre Dame (2006), p. 3
- (6) Bréhier, Louis, La civilisation byzantine, Éditions Albin Michel, Paris, 1950, p 431
- (7) Hussey, The Byzantine World, p. 287
- (8) Bréhier, op.cit. p. 419
- (9) Julian the Apostate is from the family of Emperor Constantine the Great studied at the University of Athens and Ephesus and saturated with the pagan Hellenic culture, especially philosophy, he was one of the companions of St. Basil and Gregory of Nazianz in the journey of science at the University of Athens, but he returned from Christianity and became one of its fiercest enemies and worked to obliterate everything that is Christian, but his rule did not last long as he was killed while fighting the Persians and was the last member of the family of Constantine the Great and the last pagan ruler in the Byzantine Empire. Donald, Nicol, Dictionary of Byzantine Translations, translated by: Hassan Habashi, Cairo 2003, p 100
- (10) Theophanes. The Chronicle of Theophanes Confessor Byzantine and Near Eastern A.D. 284-813, Trans with Introduction by Cyril Mango and Roger Scott, Clarendon Press, Oxford 1997, p. 82
- (11) Anonymous, History of the Kings of Constantinople, Investigation and Commentary: Tariq Mansour, presented by Zubaida Atta, Cairo 2008, p 68
- (12) He sat on the throne seat and he did not exceed an hour of his age after the death of his father, emperor Arcadius in 408 and became under the Regency Council and his sister Bolsharia became his guardian fell under her influence and her husband, who took over the rule on his behalf and Theodosius was immersed in reading and reading loving culture and science. Nicole, Dictionary of translations, p. 98
- (13) Bréhier, op.cit. p. 419
- (14) Bréhier, op.cit. p. 419.
- (15) Theophanes, The Chronicle, p. 266.
- (16) Watts, E., "Justinian, Malalas, and the end of Athenian philosophical Teaching in A.D. 529" JRS 94 (2004), pp 182-186
- (17) Vinning, Timothy, A Chronology of Byzantine Empire, introduction, Jonathan Harris, London 2006, p. 98.
- (18) Malalas, Jean Chronographie, ed. L. Dindorf, Berlin, 1831, XVIII, p. 451, Vinning, Achronology, p. 98.
- (19) Theophanes. The Chronicle, p. 270; Vinning, Achronology, p. 102
- (20) Shami, Fatima Kaddoura, Byzantine Civilization, Dar Al-Nahda Al-Arabiya, Beirut 2002, p. 69
- (21) Bréhier, op.cit. p. 422
- (22) Bréhier, op.cit. p. 422
- (23) Menandre le Protecteur, Fragments, éd. Müller, F.H.G., IV, p. 255-56
- (24) Ostrogrosky, G. History of the Byzantine state, translated by Joan Hussey. (Oxford-1968), p. 77
- (25) Patriarch, Niqfoor, The Brief History, Transferred to Arabic and commented on, Hani Abdel Hadi Al-Bashir, Cairo 2007, p 57
- (26) Theophanes. The Chronicle, p. 419
- (27) Patriarch Niqfoor, The Brief History, Transferred to Arabic and commented on: Hani Abdel Hadi Al-Bashir, Dar Al-Nahda Al-Arabiya, 2007, p. 3
- (28) Monastery Studios: This monastery was established in the areas of Constantinople in Sakudion near Mount Olympus in Bithynia donated by one of the aristocratic families, and Sakudion is a private family property and became the descendant of the family monk Theodore Alastiodi head of the monastery in the year 781 AD and took the monastery the task of education and became famous widely in the Byzantine community in the era of Empress Irene. Louth, Andrew Greek East and Latin the Church AD 681-107, New York 2007, p. 110
- (29) Al-Mufarji, Fadila Hassan, The Punishment of Exile of Aristocratic Women to the Monastery: A Study in the Political and Social Dimensions, Published Research, Kirkuk University Journal for Human Studies, Volume 17, Issue 2, 2022, p 318
- (30) Skylitzes, John, A Synopsis of Byzantine History 811-1057, Translated by John Wortly, with Introductions by Jean-Claude, Cambridge University Press, 2010, p. 82
- (31) Leo athlete: He was born in the village of Thessaly on the outskirts of the capital Constantinople in (800 AD) and received his initial studies, including rules and offers in its schools, then he traveled to the island of Andros to complete his higher education by one of the teachers specializing in philosophy and mathematics and was moving from monastery to monastery and frequented libraries and sometimes retired in the mountains immersed in his reflections and so learned all the sciences in a comprehensive way and after he finished his studies returned to Constantinople to take over the task of teaching mathematics and philosophy and gained wide fame in the teaching profession until the title of Mathematician Plio until the Emperor Theophile heard about him and appointed him Archbishop of Thessaloniki, then Caesar Bardas appointed him professor of philosophy at the university in the Magnor Palace and supervisor of the chairs of engineering and astronomy. For more see: Hussey, Byzantine World, p. 287
- (32) Photius belongs to one of the aristocratic families in the city of Constantinople and is one of the most famous scientists of the Middle Ages and was an encyclopedic scientist and has several books in history, philosophy, literature, medicine, astronomy and theology has been appointed Patriarch of Constantinople twice and had many religious sermons. C. Mango. Harvard University Press, Cambridge and Massachusetts, 1958, p 41-54.
- (33) Umran, Mahmoud Said, Administration of the Byzantine Empire of Emperor Constantine VII Porphyrogenitus, Cairo 1980, p. 38
- (34) Hussey, The Byzantine World, p. 286

- (35) Psellus, Michael, *Fourteen Byzantine Rulers, The Chronographia*, Trans. by: R.R. Sweter, New York, Penguin, 1966, p.44
- (36) Psellus, op.cit.p.44
- (37) Bréhier, op.cit.p.431
- (38) Al-Sayid al-Baz al-Arini, *The Byzantine State*, p. 297
- (39) Romanos III Ergeros: He was the governor of Constantinople and came from an ancient aristocratic family who did not belong to the Macedonian family, but his marriage to Empress Zoe, a descendant of the Macedonian emperors, elevated him to the throne of the empire. Stephenson, Paul, *The Byzantine World*, London 2010, p.76.
- (40) Michael Attaleiates, *Serving Byzantium's Emperors The Courtly Life and Career of Michael Attaleiates*, ed. by, Dimitris Krallis, University of Florida 2019, p.79
- (41) Renceman, *Byzantine Civilization*, 41-42
- (42) Stephenson, op.cit.p.80
- (43) Michael Baslios 471 AH-1078 AD: is the great Byzantine scientist and philosopher who was born and lived in Constantinople in the eleventh century and was a milestone in the history of Byzantine culture. He worked as a professor of philosophy at the University of Constantinople and became a prominent member of the body of advisers in the court for his ability of rhetoric and oratory and were the reason for his success and soon got promoted to a teacher in the Department of Philosophy at the University of Constantinople and then head of the Faculty of Philosophy at the University of Constantinople. He was then awarded the honorary title of Consul of the Philosophers for his efforts to reform the university curriculum and emphasize the study of Greek classics, Homeric literature, and Platonic philosophy rather than Christian theology. He worked at the court for forty years, lived through the rule of fourteen emperors, and left many books, letters and speeches. John, A. *Synopsis of Byzantine History 811-1057*, Translated by John Wortly, with Introductions by Jean-Claude, Cambridge University Press, 2010, p.391-3
- (44) Rostom, Assad, *The Romans in their politics, civilization, religion, culture and links with the Arabs*, Beirut-1956, vol. 2 / p. 75
- (45) John, Zvlinius: One of the most prominent jurists in the Byzantine Empire, he was chosen by the emperor as head of the Faculty of Law at the University of Constantinople in 1045 AD, but soon after he retired from work and preferred monastic life and settled his life in the monastery out of his desire, and then he was chosen for the position of patriarchate in the capital Constantinople in 1064 AD. He died in 1075 AD. Nicole, Donald, *Dictionary of Translations, translation and commentary*, Hassan Habashi, Egyptian General Book Authority 2003, p. 62
- (46) Constantine, Lycudis: Courtier and one of his most prominent officials from the reign of Emperor Romanos III Argyros until the era of Emperor Constantine IX Monomachus and was one of the writers and orators adept at writing letters and worked as a teacher at the University of Constantinople at the Faculty of Law. Al-Mufarji, Fadila Hassan, *Women in the Thought and Life of the Historian Michael Baslios*, Journal of the Faculty of Education for Human Sciences, University of Tikrit, p. 3.
- (47) John Moropos of Pavlagoni originally came to Constantinople at an early age and was one of the intellectuals and those interested in education. He worked as a teacher of philosophy at the University of Constantinople and was apprenticed by three of the most important figures in the history of the Byzantine Empire in the eleventh century: his three disciples Michael Psellos and Constantine Dukas who became emperor and Constantine Lecapius, who became a leading minister. John Mauropus was a source of inspiration for these three friends in study and excellence, and Morubus was an orator, bold and advisor to Emperor Constantine IX Monomachus through his influential political speeches. He was appointed as bishop of the monastery of Ushaita during the period (1050-1075) and then withdrew after this date to the monastery of Prodrumos in Constantinople until his death in 1081 AD. Mauropus, John, *The Letters of John Mauropus Metropolitan of Euchaita*, trans. A. Karpozilos, CFBG39, Thessalonike 1990, pp.11,14,97,101; Psellus, op.cit.p.13-14
- (48) Psellus, op.cit.p.13-14
- (49) Ana, Komnina, *Alexiad*, translated by Hassan Habashi, Supreme Council of Culture Egypt - 2004, p. 413
- (50) Bréhier, op.cit.p.219
- (51) Berhar, op.cit.p.448
- (52) Tawfiq, Omar Kamal, *The Byzantine Empire*, Egyptian Book Organization, Alexandria, 1977, p. 34
- (53) Farag, Wissam Abdel Aziz, *Studies in the History and Civilization of the Byzantine Empire*, Alexandria 1983, p. 98
- (54) Renceman, *Byzantine Civilization*, p. 89
- (55) Farag, Wissam Abdel Aziz, *Studies in the History and Civilization of the Byzantine Empire*, Alexandria, 1983, p. 41
- (56) Youssef, Joseph Nassim, *The Emergence of Universities in the Middle Ages*, pp. 74-75