

Teachers of Nasriyah School in the Kingdom of Granada

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Abstract

The teacher is the Sheikh, the tutor, the polite, and the educator. Therefore, it must have moral features and high scientific capabilities. Based on this, great qualities distinguished the teachers in Islam, and it was an impressive path to trace by others. Therefore, the world preferred over the worshiper because of its importance and place in fighting everything that departs from the principles of Islam until it was said: 'One jurist is more severe on Satan than a thousand worshipers' (Yusuf, 1994, page 127). One of the most important concepts introduced by Islam is science. This word has its sanctity and carries everything that is for the good of all human beings. Knowledge: is the awareness of a thing in its true nature, and it is the light of God that He casts into the heart of the one he loves. Science: knowledge, and knowledge is applied to the totality of issues and universal principles that are united by one aspect, such as the science of theology and natural sciences. The Noble One, in places where he mentioned the importance of knowledge, God Almighty said: So know that, Lā ilāha illallāh (none has the right to be worshipped but Allāh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allāh knows well your moving about, and your place of rest in your homes) (Surah Muhammad, verse 19 (. And the Almighty said: Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding. Surat Al-Zumar, Verse 9. (Sharia did not know a religion like Islam, which paid great attention to science, as it pushed minds into the field of science and knowledge and called them to open the horizons of thought, as it opened wide before them the book of the universe and called them to knowledge, contemplation, and observation of the universe to discover its secrets. God Almighty said:) But of no avail will be signs or warners to a people who do not believe (Surat Yunus, verse: 101). Islam pushes a person to learn every knowledge that is beneficial to him, his society, and humanity as a whole, whether this knowledge is in the field of legal, social, or natural sciences, or other types of knowledge and sciences (Ahmed, 1991, p. 63). The first five verses revealed to the Prophet (peace be upon him) call him to knowledge. God Almighty said: (Recite in the name of your Lord who created (Surat Al-Alaq, verses 1) God raises the knowledgeable believer above the unknowing believer with the abundance of reward, and by Him, ranks are raised, and their elevation includes the moral in this world with a high status and good reputation, and the physical in the Hereafter with a high status in Paradise (Al-Asqalani, 1959 AD, p. 130). God Almighty said:)"Arise," then arise; Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do (Surah Al-Mujadila, verse 11. (And in the Almighty's saying: ((And He found you lost and guided you. And He found you self-sufficient and enriched)) (Surat Ad-Duha, verses 7-8.) So God Almighty prioritized gratitude with knowledge over gratitude with money (Al-Hussein, 1999 AD, p. 200). There have been many Quranic verses that show the status of knowledge and scholars, including the Almighty saying: (God witnessed that there is no god but He and the angels (Surat Al-Imran, verse 18). In this verse, God Almighty began himself and praised his angels and a third of the scholars, and they suffice them with honor, majesty, and noble (Al-Kinani, 1935 AD, page 5). The Almighty said: (The Most Merciful taught the Qur'an the man of the man taught him the statement) (Surat Al-Rahman, verses 1-4). Among the rational evidence for the virtue of knowledge is the Almighty's saying: (Are those who know and those who do not know equal?) (Surat Aḏ-Zumar, verse 9) He denied that the two groups are equal on the basis of preference for the people of knowledge. Just as the knowledgeable and the ignorant are not equal, the devout and the disobedient are not equal (Al-Shirazi, 1997 AD, p. 38). Science may be a deadly weapon and a destructive

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power that destroys civilization to the darkness of brutality and barbarism, and the initiatives of the world may be a productive force and a tool for the development and progress of life. And Islam determines the position of science and determines the responsibility of those in their hands the power of science and its means, and they must use it for construction, urbanism, and the development of man and its progress in the fields of life, not demolish and death and from the Qur'anic verses that indicate the status of scholars, the Almighty saying: (He only fears God from His servants, the scholars) (Surat Fatir, Verse 28). What is meant here is that no one fears God as He should be feared, nor is he wary of his sins out of fear of His wrath, except the scholars who truly know him, because the scholar is more wary of God's punishment than the ignorant (Al-Hasan, D.T., page 407). The Almighty has commanded His servants to learn, saying, Almighty and Majestic: (So ask the people of The Remembrance if you do not know" (Surat An-Nabl, verse 4). Science is the light that we guide to the straight path, and the optimal life that every time requires with science lives the hearts as the earth lives with the rain of rain, and a people of people did not rise except with science, as it is the basis for every virtue, and by science a person guides to reveal the secrets of nature and employ them to serve it (Al-Qurtubi, 1986 AD, Page 28), Al-Tabrizi (Dad, 2012 AD, page 13) described the teachers, saying: 'The real teachers are transparent as crystal, the light of God crosses through them'. The teachers of the Nasserite School in the Kingdom of Granada will be supplied and their arrangement according to their deaths

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Introduction

Ibn Abi Al-Jaysh (d. 750 AH / 1349 AD)

Muhammad bin Muhammad bin Muharib, known as Ibn Abi Al-Jaysh, nicknamed Abu Abdullah, Malqi Al-Asl, and the author of Al-Ihtah states (Al-Khatib, 2003 AD, p. 406) "He was one of the leaders of the reciters and the leaders of the leaders. He was skilled and knowledgeable." And understanding and consideration, an imam in religious duties and arithmetic, well versed in Arabic, involved in jurisprudence, principles, and many rational sciences."

Abu Abdullah was one of the people of Malaga where he sat for reciters and used to deliver sermons in the Al-Rabad Mosque. He read to the judge Abu Abdullah bin Bakr and stayed with him for some time. The relationship between them worsened over a matter of time in Malaga and the issue was the encroachment of the successor in God's promise, which our aforementioned sheik did. He said, "God's promise is not necessarily truthful, but it is permissible to break it if things are equal." As a result of that issue, he boycotted it and abandoned it (Al-Khatib, 2003 AD, p. 55). Of evil, the judge invited him to his council, welcomed him, pardoned him, and maintained his affection (Al-Khatib, 2003 AD, p. 55).

After that, he traveled to Ceuta and read there to Abu Ishaq Al-Ghafiqi and those who were contemporary with him. Then he returned after that to Malaga, where he committed himself to teaching until his death (Al-Khatib, 2003 AD, p. 55). To teach in the Nasrid School, and in the year (739 AH / 1338 AD) he began writing the book Al-Tashil by Ibn Malik until death prevented him from completing this book (Al-Khatib, 2003 AD, page 55) (Al-Imad, pages 286-287).

His Death

He died in the plague disease. As for the date of his death, Ibn al-Khatib (Al-Khatib, 2003 AD, page 55) said that he died: In 'others, by the end of the year fifty and seven hundred after he believed much money, and pledged to the glory of students of knowledge and imprisoned his books on him.

Al-Bayani (D.: 753 AH/ 1352 CE)

Muhammad bin Ibrahim bin Muhammad Al-Sayyari, known as the graphic, is Aba Abdullah Granuti, the original, where he was characterized by softness, good treatment, lots of humility, good morals as he was eloquent, spent in rhetoric, love and assistance to people (Farahoun, D.T., pages 276 -277) (Al -Asqalani, Al -Durar inherent in notables of the eighth, 1969 AD, page 21).

His Scholarly Standing

Al-Bayani made many contributions to Arabic, religious duties, and principles, where he read and studied jurisprudence. He was a teacher in the Nasrid school, and a preacher in the Mansoura Mosque (Farhoun, D.T., p. 277).

His Sheiks

Al-Bayaani studied under the most prominent senior tutors among them. Abu Jaafar bin Al-Zubair and Ali Al-Khatib Abu Abdullah Al-Rashid Al-Sabti, and he took from the righteous preacher Abu Jafar Al-Zayati, and other great teachers (Al-Asqalani, Al-Durar Al-Kamin fi Notables of the Eighth Hundred, 1969 AD, pages 276-277).

His Death

Al-Bayaani, may God have mercy on him, died on the eighteenth of Muharram in the year (753 AH/1352 CE), a tutor from the Nasriyahh School (Al -Al-Asqalani, Al -Durar inherent in the eighth of the eighth, 1969 AD, page 21).

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Abu Zakaria Al -Tajibi (D.: 753 AH/1352 CE)

Yahya bin Ahmed bin Ibrahim bin Hadhil, Yaksi Aba Zakaria (Al-Khatib, 2003 AD, page 334) and the title of the Andalusian philosopher (Al -Al-Asqalani, Al -Durar inherent in the eighth of the eighth notables, 1969 AD, page 179), Rajdoun Benefit, known as the safety of the chest away from the manufacture and the cent, busy with the same (Al -Khatib, 2003, page 334).

He was the last of the scholars in Andalusia, and the last to carry the intellectual arts there in various sciences, such as medicine, principles, literature, arithmetic, and engineering. He finally served in the Sultan's office in the field of medicine (Al-Khatib, 2003 AD, p. 334).

His Scholarly Status

Abu Zakaria sat in Granada in its Nasrid school, where he read, He took his knowledge of principles, religious duties, and medicine from the sheikhs of his time, such as Tutor Abu Bakr bin Al-Fakhar, from whom he learned Arabic and literature. As for medicine and engineering, he learned them from Abu Abdullah Al-Arkashi, and he learned many operations of arithmetic, algebra, astrology, geometry, and cosmology, from the hands of many prominent scholars whom he stayed with a lot (Al-Khatib, 2003 AD, page 334).

His Sheiks

He read to several sheiks of his time, as he read Arabic and literature from Abu Bakr bin Al-Fakhar, and he read medicine from Abu Abdullah Al-Arkashi and others (Al-Khatib, 2003 AD, p. 334).

His Works

He had many works, including a collection of his poetry called (Sulaymaniyah wa Al-Arabiyyat And stimulating laziness), and also his explanation of Imam Fakhr al-Din's pamphlet on medicine, a strange explanation in which he combined the methods of the ancients and the later logicians. He has two books on medicine, one of which is called "The Choice and Consideration in Medicine," while the second is "The Remembrance in Medicine," along with his poetry, as Ibn al-Khatib mentioned (Al-Khatib, 2003 AD, p. 334). He is "an overlooked jewel among the people, a treasury of every benefit locked away, and a gift from the waning eternity to a celebrating entity."

His Death

Abu Zakaria died on the night of the twenty-fifth of the year (753 AH/1352 AD) (Al-Khatib, 2003 AD, page 344) (Reda, D., page 182).

- Ibn Al -Fakhar (D.: 754 AH/1353 CE)

Muhammad bin Ali bin Ahmed, is known as the son of pottery and also in Al -Biri, and it is based on Abu Abdullah, its origin is from a magazine, and it is considered one of the most prominent flags of the visionary from the grammarians, it was and dignity, tall, skinny body, speedy step, low -cunning and manufacturing, combined between conviction and keenness (Rahman, D., page 174).

Al-Khawlani is considered the Sibawayh of his time, as he was a great memorizer, virtuous in exile, devoted to knowledge, and according to what the narrations say, he "bursts like the sea, and continues to send drops, mixing with his blood and his flesh. He never poses a problem, does not lack guidance, and does not deviate from his Hajj." He was renewed in Andalusia. He had not studied from Lisan al-Arab since the death of Abu Ali al-Shalubi" (Al-Hamid, 1982 AD, p. 406).

His Sheiks

Ibn al-Fakhar read to Sheikh Abu Ishaq al-Ghafiqi in Ceuta and he joined him often, and he read to Sheikh Abu al-Qasim Ibn al-Shat (Al-Khatib, 2003 AD, page 23) and other prominent sheiks (Al-Imad, page 301).

His Scientific Position

Al-Khulani studied at the Nasriyah School and took a lot of Andalusia students from him. Including readings, jurisprudence, presentations, and interpretation, as he worked as a preacher in the Great Mosque, where he studied grammar and jurisprudence at Nasriyah School (Yusuf Y., 2000 AD, page 401).

His Death

Abu Abdullah in Granada died on the twelfth Monday of Rajab in the year (754 AH/1353 CE) (Muhammad, 2008, page 30).

- *Ibn Jazi (D.: 757 AH/1356 CE)*

Al-Faqih Ahmad bin Muhammad bin Ahmed bin Muhammad bin Abdullah bin Yahya bin Abdul Rahman bin Youssef bin Saeed bin Jazi (Muhammad A., 1955 AH, page 160) is known as Abu Jazi, and it is based on Aba Al-Qasim, who is Granada origin, from an ancient family from the families of Granada, Where he is famous for literature and writing, and he is one of the people of credit and integrity, highly vigor and dignity. , Working in teaching, he has posts in various arts, including Arabic, literature, hadith, readings, and origins, as he was a preacher in the Great Mosque (Youssef A., 2000 AD, page 191).

Where Ibn al-Khatib (Yusuf A., 2000 AD, p. 190) mentioned him, saying: "He read to his father, al-Khatib Abi al-Qasim, and his companions, and he memorized some of his topics, and he was polite with them, and he read to some of his father's contemporaries, and he narrated, and his father brought to him many

of the people of Saqa'a and others," and he agreed. The people of his country praised his virtue and originality (Muhammad A., D.T., page 274).

His Death

The jurist Abu al-Qasim was subjected to an ordeal that resulted in him being beaten with whips for no fault of his own, then he was unjustly removed from his homeland and exiled. He died in the year (757 AH/1356 AD) (Al-Maknasi, 1971 AD, p. 37).

- *Ibn Khatmah Al -Ansari (D.: 770 AH/1369 CE)*

Ahmad bin Ali bin Muhammad bin Ali bin Muhammad is known as the son of Khatmah Al -Ansari, from the people of Al -Marya, and is Aba Jaafar and Al -Ansari was defined as a strong, mindful student of diligence, characterized by good manners and beautiful cohabitation, a strong, strong student, well -peric, good -line, even the line, even He wrote about the governors of his country (Al-Khatib, 2003, page 108).

His Scientific Position

Abu Jaafar is one of the most prominent figures among tutors of the Yusufiyah school and had a projecting role in that school, as he spent part of his life teaching its students, and he spent a great service to the school, but Ibn al-Khatib (Al-Khatib, 2003 AD, pages 239-259).

He provided a comprehensive translation on the authority of Ibn Khatama, in which he did not mention that he worked at the Yusufiya School, knowing that they were linked by a bond of friendship. Rather, he mentioned that his coming to Granada was for the purpose of visiting sometimes, as did Ibn al-Ahmar (Al-Qadi, 1983 AD, p. 175). He also did not refer to that at all, and Ibn Khatima was also known as a poet, as one of his students, known as Ibn Zarqala, collected a collection of poetry to pun in a pamphlet that he called "The Exquisite Sweetness and the Superb Punishment." He also sat for the princes next to the princes, and a large number of brilliant students of knowledge studied under him (Al-Khatib, 2003 AD, p. 108).

His Books

Among his most prominent books are the collection of his poetry, which he wrote in his handwriting (738 AH/1337 AD), the sap of the analysis in the super-Turaiya, and the message of the just chapter between the sergeant, Al-Washi and Al-Awalil (Ibn Khatmah, 1994 AD, pages 471-472).

His Elders and Students

Ibn Khatmah Al-Ansari received his science at the hands of his senior elders and the most prominent of them, Ibn Al-Hajj Al-Balki Al-Salami (Al-Tlemceni, 1939 AD, pages 471-478), and traveler Muhammad bin Jaber Al-Wadi Ashi (Al-Tlemceni, Riyadh flowers in Ayyad News, Tah: Mustafa Al-Saqa and others, 2nd edition, 2nd edition 2, 1939 AD, page 202), and he was disciplined on his hands on the great students of knowledge, including Lisan al-Din Ibn al -Khatib (Al -Imad, page 69).

His Death

Ibn Khatam al-Ansari died on the ninth day of the month of Shaban in the year (770 AH/1369 AD).

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- *Al-Zawawi (d.: after 770 AH/1369 AD)*

Mansour bin Ali bin Abdullah was nicknamed Abu Ali. He is originally from Zawawa. He grew up in Bejaia and learned from its sheiks. He is considered one of the prominent memorizers of hadith and one of the greatest scholars of grammar and principles. He is one of the most famous Maliki scholars of his time. He is from the people of Zawawa and grew up in Bejaia. Taking knowledge from its sheiks, he then traveled to Andalusia in the year 753 AH/1352 AD, issuing fatwas and teaching at the same time (Al-Asqalani, *The Latent Pearls in Notables of the Eight Hundred*, 1969 AD, page 127).

His Elders and Students

Among the sheikhs who were taken from them are some mental and mental sciences such as interpretation and jurisprudence Sheikh Mansour bin Ahmed Al-Magdali (Abdullah, 1910 AD, pages 229-230), as he also took after his father, and other prominent elders (Al-Asqalani, *Al-Durar inherent in the eighth of the eighth*, 1969 AD, page 127) And among the most prominent of his disciples, Imam Al -Shatby (Muhammad A., 1982 AD, page 116), Ibn al -Khatib and his three sons, Ibn Zumark and others (Al -Asqalani, *Al -Durar inherent in the notables of the eighth*, 1969 AD, page 127).

His Scientific Position

Aba Ali practiced teaching in the Nasriyah School, which was established in the year (750 AH/1349 AD) with all the competence and for many years before being expelled from Granada, and the ordeal was expelled because of her from Granada, which was his failure to judge by the atonement of a person accused of undermining the divine self and prophecy, so they were accused of supporting the apostate, so he came out From Granada to his country after he prepared a generation of Andalusia students and expatriates to it (Al-Khatib, 2003, page 248).

His Death

The sources did not mention the date of Al-Zawawi's death. It was mentioned that he was alive in the year (770 AH / 1369 AD) (Al-Lakhmi, 2008 AD, page 336).

- *Ibn Marzouq (d. 781 AH / 1379 AD)*

Muhammad bin Ahmed bin Muhammad bin Abi Bakr Ibn Marzouq Al-Ajisi, nicknamed Abu Abdullah, and nicknamed Shams al-Din, Tlemcenian origin, born in the year (711 AH / 1311 AD) (Al-Sakhawi, 1993 AD, pages 436-437) He was loved by the general public because of his cheerful face, kind tongue, good manners, and easy to get along with. Rulers and princes loved him because he had the charm of speech. He had a special place among his students, and he had many followers who used to love him and keep them company. He was distinguished by his beautiful voice when he recited. The Qur'an also excelled in the elegance of its handwriting (Al-Khatib, 2003 AD, pages 75-76).

Abu Abdullah was mastering poetry, restriction and authorship, he had posts in the arts of several, such as the origins, branches, and interpretation, he left for the East, so they knew his destiny and right, then he traveled to Morocco (Amin, 1955 AH, page 170), so Sultan Abu Al -Hassan Al -Marini loved him a lot, so he brought him close to himself and made him the owner of his secret, And the preacher of his collection, but he presented Andalusia at the end of the year (748 AH/1347 CE), so its authority received a reception befitting it, so the sermon was imitated by the Granada Mosque, and he sat down to the readers of the Nasriyahh School at the end of the year (754 AH/1353 AD) (Al -Asqalani, *Al -Durar inherent in the eighth of the eighth*, 1969 AD, page 95).

His elders:

When he stayed in Medina, he met the imam, the scholar Izz al-Din al-Wasiti (Tilmisani, "He smelled perfume from the moist branch of Andalusia," and its minister, "Lisan al-Din ibn al-Khatib," edited by: Ihsan Abbas, 1900 AD, page 392), a preacher and imam of the Prophet's Mosque, and Sheikh Imam Jamal al-Din Abu Abdullah Muhammad ibn Ahmad Al-Abadi (Al-Tilmisani, *Nafah Al-Tayyib Min Al-Andalus'*

Fresh Branch, and Its Minister, Lisan Al-Din Ibn Al-Khatib, Verified by: Ihsan Abbas, 1900 AD, page 392) and many other distinguished scholars (Al-Asqalani, Al-Durar Hidden in Notables of the Eighth Hundred, 1969 AD, page 93)

His Death

Ibn Marzouq died in Rabi' al-Awwal in the year (781 AH/1379 AD) at the age of seventy years. He was a preacher in its mosque and a tutor in its school (Al-Asqalani, Al-Durar Al-Kami fi Notables of the Eight Hundred, 1969 AD, page 95).

- *Abu Saeed Al-Taghlabi (d. 782 AH / 1380 AD)*

Faraj bin Qasim bin Ahmed bin Lubb Al-Thaalabi (Farhun, d.d., page 139) and it was said that Al-Taghlabi (Al-Salmani, 1963 AD, page 67) and he is known as Abu Saeed Gharnati, was originally born in the year (701 AH / 1302 AD). He grew up and grew up there, to the point that all of his sheiks and students from Granada, even his activities in Granada only, were greatly praised by scholars because of his abundant memorization, knowledge of issues, practice of the Qur'an, excellence in interpretation, and participation in principles and religious duties. Therefore, they considered him the sheik of the sheiks and baptized him as the jurists of Granada and the Mufti. The group and the tutor (Al-Rahman, D.T., page 243) as his youth mentioned him: Al-Taghlabi has scientific and literary ties with the minister Ibn Al-Khatib.

His Academic Standing

Ibn Lubb al-Taghlibi is considered one of the most famous teachers of the Yusufiya school. He taught in Granada and took over the oratory at the Great Mosque (Al-Khatib, 2003 AD, p. 213), and he appointed individuals to the Nasriyah or Yusufiya school in the year (754 AH / 1353 AD), until a group of students graduated under his leadership. Al-Fadha'la (Al-Faqih, page 357), in addition to that, Ibn Lubb was distinguished by the diversity of his poetry to the point that he had a poem among his poems in which he explains his longing for the holy lands and praises the Prophet Muhammad (peace and blessings be upon him) (Al-Tilmisani, The scent of perfume from the moist branch of Andalusia, and its minister, Lisan al-Din bin Al-Khatib, edited by: Ihsan Abbas, 1900 AD, page 511).

His Works

Among the works of Ibn Lubb: "Explanation of Camel al-Zajjaji" and "Explanation of the Conjugation of Tashil" "Book on the Unified Ba" "The Noonian Poem in the Riddles and Puzzles of the Noon" (Al-Faqih, pages 358-359).

His Sheiks and Students

Ibn Lubb took Knowledge at the hands of the scholars of his time, including Muhammad bin Saeed al-Ash'ari al-Maliki, Muhammad bin Ahmad al-Khawlani, and other senior scholars. Ibn Lubb had large numbers of students, including Ibrahim bin Musa al-Gharnati (The Jurist, pages 48-52), Muhammad bin Yusuf al-Sarihi bin Zamrak and other students. (Al-Tilmisani, "Nafh Al-Tayyib Min Al-Andalus' Fresh Branch," and its minister, Lisan Al-Din Ibn Al-Khatib, mentioned by: Ihsan Abbas, 1900 AD, page 513).

His Death

As for his death, may God have mercy on him, it was the subject of disagreement among historians. Al-Mantouri (Al-Qaisi, 2011 AD, pages 225-226) believes that his death occurred on Saturday, the seventeenth night of Dhul-Hijjah, in the year (782 AH / 1380 AD) or that it was the year (783 AH / 1381 AD).) as some historians see it (Al-Rahman, D.T., page 244), but Al-Muqri (Al-Tilmisani, Nafah Al-Tayyib Min Al-Andalus' Fresh Branch and Its Minister, Lisan Al-Din Ibn Al-Khatib, edited by: Ihsan Abbas, 1900 AD, page 513) corrected his opinion with the words of his student. Al-Mantouri said, "But the owner of the

house knows if Al-Mantouri is his student.” Thus, Al-Muqri’s opinion became different from what was previously reported by Ibn Hajar and Al-Suyuti.

- *Ibn Futuh Al-Uqaili (d. 867 AH / 1463 AD)*

Ibrahim bin Muhammad bin Futuh Al-Uqaili Al-Andalusi, known as Ibn Futuh (Al-Muknasi, the tail of the Deaths of Notables, called (Durrat Al-Hajjal, in the names of men), edited by: Dr. Muhammad Al-Ahmadi Abu Al-Nour, 1st edition, 1971 AD, page 196), nicknamed Abu Ishaq. He was appointed mufti of Granada according to the Maliki school of thought due to his abundance of knowledge and jurisprudence. He sat to teach in the Nasrid school, where he excelled in linguistics, literature, and poetry. He was broad-minded and self-absorbed in most of the sciences. Most of Andalusia’s students graduated under his leadership. Especially from the Yusufiya school, Al-Qalasadi said about him (Ali, 1987 AD, p. 166).

On his journey: ' Granada, the sheik of the scholars of Andalusia in his time, Sidi Aba Ishaq bin Fattouh, had a participation in the sciences with its fulfillment, God Almighty singled out for the thought of critics, and a deepened mind, so he benefited by the jurisprudence and critics. For readers, and all kinds of sciences, he took care of logic, and statements, as he excelled in Arabic, and preserved it for language, literature, and poetry, achieving interpretation and hadith, was beautiful calligraphy, this is what enabled him to copy a lot of sciences, zakat soul, high vigor, mastermind of the world and its people, do not covet Update or money, and this is what he presented to teach in Granada without his request (Al-Faqih, page 58).

His Death

He died in Granada in the year (867 AH/1463AD) (Al-Meknesi, the tail of the deaths of Al-Aanan, named (Dora Al-Hijal, in the names of men), Tah: Dr. Muhammad Al -Ahmadi Abu Al-Nur, 1st edition, 1971 AD, page 196).

- *AL-Tony (D.: 874 AH/1469 CE)*

Ibrahim Ali bin Muhammad Al-Rubaie, one of the tutors who studied at the Yusufiyah School, studied jurisprudence and its origins and then was taught to teach it in Nasriyahh School, and Issa (Al -Hamid, History of Education in Andalusia, 1st floor., 1982 AD, page 401), by mentioning this teacher and he is one of the school teachers Al -Nasriyahh, and we did not find its translation in historical sources.

- *Al-Basti (D.: Q 9 A/Q14 AD)*

Abdul Karim bin Muhammad bin Abdul Karim Al-Qaisi Al-Basti (Al-Basti, 1985 AD, page 13), lived in the late state of Islam in Granada, he lived as a prisoner of his life for the Spanish, he was an eloquent poet until he wrote many poems during his stay in prison, record It contains political and social events during his era (Qasim, page 66).

He was born in the city of Basta and did not respond in the books on the date of his birth. Al -Basti grew up in the city itself and received his education, which allowed him to occupy some religious positions such as rhetoric, Imamate, documentation, and boys. The governor of a region whose name was not mentioned and then isolated from it also assumed the documentation plan and then isolated from it (Abdullah A., 1997, page 11).

This poet lived in the recent period when the pens of bloggers from the people of history have left to what happened in the country from sedition and turmoil. All this withheld accurate information about this poet who lived in that period, and perhaps the investigation of the name is one of the problems that led to the attention of researchers in the subsequent periods, sometimes they say Muhammad Abdul Karim, and sometimes they say Abdul Karim.

The poet Abdul Karim Al-Qaisi was subjected to several tribulations that negatively affected his life, as he was exposed to families by the Christians because of the relationship between Castile and the state of Bani Al-Ahmar in the ninth century AH until he lived with a tormented material and psychological torment. Great, because it is the place where he meets with his friends, and they discuss various aspects of life, he was also the source of his livelihood and suffered isolation twice, and this matter was saddening (Al -Basti, 1985 AD, page 28).

Al-Basti was distinguished by his style of satire in his poetry. He directed much of this satire towards the judges and those in charge of endowments in the Nasrid state. Among what Hajja mentioned about the judge of the city of Basta is:

Woe to the judge of Basta, the son of Mofaddal,

Woe to him in it, he wastes and ransoms,

Since he changed the judgments from what they were originally,

He has changed, a tyrant, stubborn and aggressive." (Shouqi, 1995, p. 23).

His Death

Sources have not mentioned a specific date for Al-Qaisy's death. Rather, there are only indications mentioned in his diwan, where he stated that he reached forty years old, and in another place mentioned reaching fifty. This indicates that he lived until the second half of the 9th century AH/14th century AD (Abdullah A., 1997, p. 491).

Conclusion

In the name of Allah, the Most Gracious, the Most Merciful.

"Its end is musk, and for this, let the competitors compete." (Quran, Surat Al-Mutaffifin, 26) Truthful is the speech of Allah."

Praise be to God, as befits the majesty of His face and the greatness of His power, who has blessed us with the completion of our work, and after we completed our research titled "The Most Prominent Teachers of the Nasrid School in the Kingdom of Granada," we reached important conclusions, including:

- The most important thing that distinguished the Nasrid era in the field of education was the establishment of schools where the largest educational institution, considered one of the great achievements, was established in Granada in the middle of the eighth century AH, when the Nasrid School, or the so-called Yusufiya School, was established.
- The Nasserite School was built during the reign of Sultan Abu Al-Hajjaj Yusef bin Ismail Al-Nasri, the seventh ruler of Bani Nasr, which flourished during his reign, the state of Al-Ahmar, culturally, because he was a lover of science and his family.
- It took seventeen years to build the Nasriya school from a year (33 AH / 1333 AD) until the year 750 AH / 1349 AD) and became one of the most famous schools in the Kingdom of Granada, which took a wide and large resonance in that era.
- He studied 12 teachers in this school of the finest scholars of Andalusia who took care of the group of sciences, which made this school attract many students from Granada and outside.

- The teachers of the Nasriyya School had a prominent position because of their academic and religious standing, as they became preachers in the mosques in addition to their teaching in the Nasriyya School. They were considered a cultural generation. After searching the sources, we did not find female teachers teaching in the Nasriyya School.

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