

Scholarly Prescribed Texts in the Islamic Maghreb during the Medieval Period as Reflected in *Fihrist al-Raṣṣā*

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Abstract:

Books of *barāmaj* and *fahāris* constitute a genre of historical writing that became widespread in the Maghreb and al-Andalus. Scholars devoted considerable attention to this genre owing to the biographical notices it preserved of scholars and shaykhs, as well as the prescribed texts and books that were taught at the time. In such works, authors recorded their teachers, the books they had studied, and the scholarly authorizations they had received, thereby demonstrating their competence in teaching and in issuing fatwas. *Fihrist al-Raṣṣā* is regarded as one of the most renowned catalogs of the medieval Maghreb, as it includes the names of al-Raṣṣā's teachers and the books he studied. This study highlights its scholarly content and the prescribed texts that were prevalent during that period.

Keywords: *Barāmaj*; *fahāris*; Islamic Maghreb; scholarly prescribed texts; biographical notices of shaykhs; al-Raṣṣā.

Introduction:

Books of *barāmaj* and *fahāris* are regarded as a type of historical writing that became clearly widespread in the Maghreb and al-Andalus. Scholars were greatly interested in them and composed numerous works in this field, particularly in al-Andalus; however, most of these works have been lost, except for a small remnant.

These books are considered documents in which a scholar records the extent of the sciences and disciplines he acquired during his period of seeking knowledge, as well as the various works he read across diverse fields. He also records in them the shaykhs and scholars from whom he received these sciences and with whom he read these works, praising them, their knowledge, their moral qualities, and their piety, and perpetuating their memory, first as an expression of gratitude, and also as an affirmation of his own knowledge and mastery, since he had received knowledge from eminent and renowned shaykhs. He also mentions the journeys he undertook to meet them and to receive knowledge from them. The author often records the scholarly authorizations granted to him by scholars across various sciences to demonstrate his competence and eligibility for teaching, authorship, and the issuance of fatwas.

Thus, these *barāmaj* and *fahāris* constitute a record that reveals the scholarly and cultural sources from which the scholar drew, the foundations upon which he relied in his knowledge, and the basis that enabled him to attain the scholarly status he came to occupy.

In this study, we have sought to unveil this type of writing by shedding light on one example of it, namely the *Fihrist* of Abū 'Abd Allāh Muḥammad ibn Qāsim al-Raṣṣā, through the following questions: What

is the scholarly value of books of *fahāris*? In what ways do they differ from works of biography and biographical classes? To address this problem, we have sought to answer the following subsidiary questions: What are books of *barāmaj* and *fahāris*? What was the motive behind their composition? What is their content? Do they have other names? Who was al-Raṣṣā‘? What did his *Fihrist* contain? Moreover, what scholarly prescribed texts did he mention in his *Fihrist* that were prevalent in his age, in the ninth century AH/fifteenth century CE?

1-Definition of Books of *Barāmaj* and *Fahāris*

1.1-Definition of Books of *Barāmaj*: The term *barnāmaj*, in the language, means a sheet that compiles accounts; it is an Arabised form of *barnāmah*.¹ The word is Persian in origin. Hence the broker’s expression: “The weight of the load in the *barnāmaj* is such-and-such.”² Al-Zurqānī, in his commentary on the *Muwatta’*, when explaining Mālik’s statement, “and the sale of bales according to the *barnāmaj*,” states: “With a fathāh on the bā’ and a kasrah on the mīm, and also with both of them pronounced with kasrah ... it is an Arabised form of the Persian *barnāmah*, meaning the sheet in which what is contained in the bale is written.”³

As for its technical meaning, *fihrasah* is a register in which a traditionist or scholar records the names of his shaykhs, the chains of transmission of his books and narrations, together with the books he read or received, their authors, and his chain of transmission back to their authors. It may also include the place of study and the date of its beginning or completion.⁴⁵

The linguistic and technical meanings of *barnāmaj* are closely related: linguistically, it is a list in which information is recorded; technically, it is a register in which a scholar records his shaykhs, narrations, and chains of transmission. The *barnāmaj* is an important source for identifying a scholar’s intellectual formation and scholarly references, thereby helping the researcher to distinguish his sources and opinions. The term *barnāmaj* became widespread in the Islamic West, especially in Mālikī juristic circles, before being used to denote works that brought together the names of shaykhs and transmitted materials.⁶⁷⁸

The scholars of al-Andalus used the term *barnāmaj* in the sense of *fihrasah*, as is evident in the fact that the ḥāfiẓ Ibn Marzūq gave this title to his own *Fihrist*. This term remained widespread in the Islamic West until the end of the eighth century AH/fourteenth century CE, after which it began to decline as the

¹Majd al-Dīn Muḥammad ibn Ya‘qūb al-Fayrūzābādī, *al-Qāmūs al-Muḥīt*, prepared by Anas Muḥammad al-Shāmī and Zakariyyā Jābir Aḥmad (Cairo: Dār al-Ḥadīth, 2008), 124.

²Nāṣir al-Dīn al-Maṭrazī, *al-Mughrib fī Tartīb al-Mu‘rib*, ed. Muḥammad Fākhūrī and ‘Abd al-Ḥamīd Mukhtār, 1st ed. (Aleppo: Maktabat Usāmah ibn Zayd, 1979), 66.

³Muḥammad ibn ‘Abd al-Bāqī al-Zurqānī, *Sharḥ al-Zurqānī ‘alā al-Muwatta’*, vol. 3, ed. Muḥammad Fu‘ād ‘Abd al-Bāqī (Cairo: Dār al-Ḥadīth, 2006), 403.

⁴al-Maṭrazī, *al-Mughrib fī Tartīb al-Mu‘rib*, 66.

⁵‘Abd al-‘Azīz al-Ahwānī, “Kutub Barāmij al-‘Ulamā’ fī al-Andalus,” *Majallat Ma‘had al-Makhṭū‘āt al-‘Arabiyyah* 1, no. 1 (May 1955/Ramaḍān 1375 AH): 91–120, at 91.

⁶‘Abd Allāh al-Murābiṭ al-Targhī, *Fahāris ‘Ulamā’ al-Maghrib: Mundhu al-Nash‘ah ilā Nihāyat al-Qarn al-Thānī ‘Ashar li-l-Hijrah—Manhajīyyatuhā, Taṭawwuruhā, Qīmatuhā al-‘Ilmiyyah*, 1st ed. (Tétouan: Publications of the Faculty of Letters and Humanities, Kingdom of Morocco, 1999), 32.

⁷al-Ahwānī, “Kutub Barāmij al-‘Ulamā’ fī al-Andalus,” 92.

⁸‘Abd Allāh al-Murābiṭ, *Fahāris ‘Ulamā’ al-Maghrib*, 32–33.

term *fihrasah* emerged. With the fall of al-Andalus, the term *barnāmaj* gradually disappeared, and among the Maghrebis it was replaced by the term *fihrasah*.⁹¹⁰

1.2-Definition of Books of *Fahāris*:

1.2-Definition of Books of *Fahāris*:

Fihrasah in the language: *fihrasah* is a verbal noun derived from the verb *fahrasa*, and its plural is *fahāris*. It is originally an Arabised form of the word *fihris*, and means the book or register in which the names of books are collected and arranged.¹¹¹²

Fihrasah is an Arabised Persian word derived from *fihris*, which is closest to the original form, as it appears in the works of certain scholars, such as Ibn al-Nadīm. As for the form *al-fihrasah*, with fathāh on its letters, it is further from the original, but it is the form most widely used among jurists. Both words *al-fihris* and *al-fihrasah* underwent Arabisation in accordance with Arabic morphological patterns, with varying degrees of proximity to the Persian original.¹³¹⁴

In linguistic usage, *fihrasah* is a list of works or materials. The scholars of the East used it in its linguistic sense; thus, Ibn al-Nadīm's *Fihris* is nothing other than a list of works, writings, and sciences.¹⁵

As for its technical meaning, it is a book in which the author mentions his shaykhs, the books he read with them, and their chains of transmission in those books, narrated from their shaykhs in succession back to the authors of those books, the founders of the sciences, or the imams of the schools of law.¹⁶

Books of *barāmaj* and *fahāris* go back to the science of ḥadīth, where traditionists used the term *mu'jam* for books that collected ḥadīths arranged according to the names of the Companions, shaykhs, or regions, often in alphabetical order. This concept then expanded to encompass various kinds of transmitted material in the religious, linguistic, and literary sciences and later entered the fields of biography and classification. With this development, the term *mu'jam* was replaced by the terms *fihrasah* and *barnāmaj* to denote the same type of work. Biographical notices constitute an essential element in these books, since they were concerned with documenting the classes of scholars and transmitters and their various works.¹⁷¹⁸¹⁹

⁹Abd al-Hayy ibn 'Abd al-Kabīr al-Kattānī, *Fihris al-Fahāris wa-l-Athbāt wa-Mu'jam al-Ma'ajim wa-l-Mashīkhāt wa-l-Musalsalāt*, prepared by Ihsān 'Abbās, vol. 2, 2nd ed. (Beirut: Dār al-Gharb al-Islāmī, 1992), 71.

¹⁰Abd Allāh al-Murābiṭ, *Fahāris 'Ulamā' al-Maghrib*, 33.

¹¹al-Sayyid Muḥammad Murtaḍā al-Ḥusaynī al-Zabīdī, *Tāj al-'Arūs min Jawāhir al-Qāmūs*, vol. 16, ed. Maḥmūd Muḥammad al-Ṭanāhī (Kuwait: Government Press of Kuwait, 1976), 349.

¹²al-Fayrūzābādī, *al-Qāmūs al-Muḥīṭ*, 1270.

¹³Aḥmad al-Manjūr, *Fihris Aḥmad al-Manjūr*, ed. Muḥammad Ḥajjī (Rabat: Dār al-Maghrib li-l-Ta'līf wa-l-Tarjamah wa-l-Nashr, 1976), editor's introduction, 3.

¹⁴Aḥmad ibn 'Alī al-Balawī al-Wādī Āshī, *Thabat al-Wādī Āshī*, ed. 'Abd Allāh al-'Umrānī (Beirut: Dār al-Gharb al-Islāmī, 1983), editor's introduction, 62.

¹⁵Abd Allāh al-Murābiṭ, *Fahāris 'Ulamā' al-Maghrib*, 36.

¹⁶al-Manjūr, *Fihris Aḥmad al-Manjūr*, editor's introduction, 3.

¹⁷Muḥammad ibn Ja'far al-Kattānī, *al-Risālah al-Mustatrafah li-Bayān Mashhūr Kutub al-Sunnah al-Musharrafah*, rev. Muḥammad al-Muntaṣir al-Kattānī, 5th ed. (Beirut: Dār al-Bashā'ir al-Islāmiyyah li-l-Ṭibā'ah wa-l-Nashr wa-l-Tawzī', 1993), 135.

¹⁸Abd Allāh al-Murābiṭ, *Fahāris 'Ulamā' al-Maghrib*, 36.

¹⁹Hānī al-'Amd, *Kutub al-Barāmij wa-l-Fahāris al-Andalusīyyah*, 1st ed. (Amman: University of Jordan, 1993), 13.

1.3-Other Designations:

The designations of books of *barāmaj* and *fahāris* varied. Alongside *barnāmaj* and *fihrasah*, they were also given names such as *mu'jam*, *mashīkhah*, and *thabat*. The Andalusians often used these terms to denote the same type of work, whereas the scholars of the East used them especially under the name *mashīkhah*. By *mu'jam* is meant a book in which a scholar provides biographical notices of his shaykhs, usually arranged alphabetically, while mentioning his transmissions from each shaykh. Later, the term expanded to include books devoted to the shaykhs or pupils of a particular scholar, such as al-Qāḍī 'Iyāḍ's *Mu'jam Shuyūkh al-Ṣadaft* and Ibn al-Abbār's *Mu'jam* of his pupils.²⁰²¹

Mashīkhāt are connected to *mu'jams* in terms of content, but differ from them in arrangement: *mu'jams* arrange the names of shaykhs alphabetically, whereas *mashīkhāt* do not follow this system. The term *mashīkhah* was used in earlier times to denote registers of shaykhs. In the East, it is applied to the *fihrasah* and the *mu'jam*. In contrast, among the Maghrebis, it refers to the list of shaykhs in biographical works, in which the names of the shaykhs of each biographee are mentioned in his biographical notice.²²²³

As for the *thabat*, with vowelization, it is a *fihris* in which a traditionist records his transmitted materials, shaykhs, and audio recordings, and it is regarded as evidence of his reception of knowledge. Although its original meaning is confined to the recording of audition materials, which makes it narrower than the *fihrasah* and the *mashīkhah*, it later became, especially in the East, synonymous with *fihrasah*, and some Maghrebis also used it as a title for their *fahāris*.²⁴²⁵²⁶

2-Motives for Composing Books of *Barāmaj* and *Fahāris* and Their Importance:

Fahāris and *barāmaj* were a necessary means of establishing scholarly chains of transmission and sources of reception, since no one whose shaykhs and authorizations were unknown was accepted for teaching or issuing fatwas. Students were also keen to know the scholars from whom their own shaykhs had received knowledge. Scholars therefore composed their *fahāris* in response to this need, recording the names of their shaykhs, the material they transmitted, their authorizations, and what they had received from them in the various sciences.²⁷²⁸

The composition of *barāmaj* and *fahāris* came in response to the desire of students to become acquainted with the shaykhs of their teachers, their transmitted materials, their authorizations, and the books they had studied, in order to verify their scholarly foundations. Scholars undertook to record this information at the request of their students, though their emphasis varied between mentioning shaykhs and transmitted

²⁰ al-Manjūr, *Fihris Aḥmad al-Manjūr*, editor's introduction, 3.

²¹ 'Abd al-Ḥayy al-Kattānī, *Fihris al-Fahāris wa-l-Athbāt*, 609–10.

²² al-Kattānī, *Fihris al-Fahāris wa-l-Athbāt*, 624.

²³ 'Abd Allāh al-Murābiṭ, *Fahāris 'Ulamā' al-Maghrib*, 40.

²⁴ al-Sayyid Muḥammad Murtaḍā al-Zabīdī, *Tāj al-'Arūs*, vol. 4, ed. 'Abd al-'Alīm al-Ṭahāwī, 2nd ed. (Kuwait: Government Press of Kuwait, 1987), 477.

²⁵ 'Abd al-Ḥayy al-Kattānī, *Fihris al-Fahāris*, vol. 1, 68.

²⁶ 'Abd Allāh al-Murābiṭ, *Fahāris 'Ulamā' al-Maghrib*, 47.

²⁷ al-Qāḍī 'Iyāḍ ibn Mūsā al-Yaḥsubī, *al-Ghunya*, ed. 'Alī 'Umar, 1st ed. (Cairo: Maktabat al-Thaqāfah al-Dīniyyah, 2003), 9.

²⁸ Muḥammad ibn Jābir al-Wādī Āshī, *Barnāmaj Ibn Jābir al-Wādī Āshī*, ed. Muḥammad al-Ḥabīb al-Hīlah (Tunis: al-Sharikah al-Tūnisiyyah li-Funūn al-Rasm, 1981), 41.

materials, or books and collections. This form of writing also reflects students' loyalty to their scholars and appreciation for their teaching.²⁹³⁰

3-Introducing Abū 'Abd Allāh al-Raṣṣā' :

3.1-His Family:

Abū 'Abd Allāh Muḥammad ibn Qāsim al-Raṣṣā' belonged to an Anṣārī family descended from al-Aws and al-Khazraj, which migrated to Tlemcen and settled there. His family was not initially known for scholarship, for his grandfather was a carpenter who decorated pulpits and became famous after inlaying the pulpit of the Mosque of al-'Ubbād, until he came to be known by the epithet "al-Raṣṣā'". The family also became associated with blessings and prosperity from the time of that work. As for his father, Qāsim, he loved knowledge and its people, and prayed to God to grant him a learned son. God answered his prayer, and Muḥammad was born to him, becoming one of the most prominent figures of the family.³¹³²³³

3.2-His Birth and Upbringing:

Abū 'Abd Allāh Muḥammad ibn Qāsim al-Raṣṣā' was born in Tlemcen around 819 AH/1416 CE and spent his childhood there before moving to Tunis, where he settled and received his education. For this reason, he described himself as Tlemcenī by birth and Tunisian by upbringing and study. He memorized the Qur'an in Tlemcen according to the Maghrebi educational method, which emphasized memorization and instruction in the fundamentals of Arabic. He began his education at the *kuttāb* in Darb Masūfah, then, after his teacher's death, moved to another *kuttāb* in Sūq al-Qabbābīn under a Berber teacher from Banū Warnīd, where he continued memorizing and studying the Qur'an for two years.³⁴³⁵³⁶

Abū 'Abd Allāh al-Raṣṣā' continued his education in the *zāwīyah* of Ibn al-Bannā' under the shaykh Abū al-'Abbās Aḥmad ibn Yaḥsan, whom he accompanied until he completed the Qur'an twice around 830 AH/1427 CE. This was the period that witnessed the arrival of the Ḥafṣid sultan Abū Fāris 'Abd al-'Azīz in Tlemcen and his attendance at the ceremony of allegiance in the Great Mosque with a group of the city's leading scholars. Thereafter, al-Raṣṣā' traveled to Tunis in 831 AH/1428 CE in the company of

²⁹al-'Amd, *Kutub al-Barāmiy wa-l-Fahāris al-Andalusiyyah*, 28.

³⁰Alī ibn Muḥammad al-Ru'aynī, *Barnāmaj Shuyūkh al-Ru'aynī*, ed. Ibrāhīm Shabbūh (Damascus: Ministry of Culture and National Heritage, Publications of the Directorate for the Revival of Ancient Heritage, 1962), 5.

³¹Ṣafī al-Raḥmān al-Mubārakfūrī, *al-Raḥīq al-Makhtūm*, 21st ed. (al-Manṣūrah: Dār al-Wafā' li-l-Ṭibā'ah wa-l-Nashr wa-l-Tawzī', 2010), 23.

³²'Abd al-Malik Ibn Hishām, *al-Sīrah al-Nabawiyyah*, ed. 'Umar 'Abd al-Salām Tadmurī, vol. 2, 3rd ed. (Beirut: Dār al-Kitāb al-'Arabī, 1990), 76.

³³al-Raṣṣā', *Fihrist al-Raṣṣā'*, 16.

³⁴Khayr al-Dīn al-Ziriklī, *al-A'lām*, vol. 7, 15th ed. (Beirut: Dār al-'Ilm li-l-Malāyīn, 2002), 5; 'Ādil Nuwayhid, *Mu'jam A'lām al-Jazā'ir min Ṣadr al-Islām Ḥattā al-'Aṣr al-Ḥāḍir* (Algiers: Dār al-Wa'y li-l-Ṭibā'ah wa-l-Nashr wa-l-Tawzī', 2017), 201.

³⁵al-Raṣṣā', *Fihrist al-Raṣṣā'*, 8.

³⁶'Abd al-Raḥmān ibn Khaldūn, *al-Muqaddimah*, ed. Muṣṭafā Shaykh Muṣṭafā, 1st ed. (Beirut: Mu'assasat al-Risālah Nāshirūn, 2012), 602.

his mother, while his father had preceded him there. There he joined the Zaytūnah Mosque and began seeking knowledge, benefiting from the pupils of Imām Ibn ‘Arafah and their scholarly sessions.³⁷³⁸³⁹

3.3-The Offices Held by al-Raṣṣā’:

Abū ‘Abd Allāh al-Raṣṣā’ enjoyed a high scholarly standing in the Ḥafṣid state in Tunis and held several offices, including judge of the *maḥallah* and teacher at the *zāwiyah* of Bāb al-Baḥr, then judge of marriage contracts and chief judge. He also served as imam and preacher of the Zaytūnah Mosque and assumed the office of fatwa after the leading scholars. He distinguished himself in teaching jurisprudence, the principles of religion, language, and logic, while concentrating on scholarship without engaging in politics. He became renowned for issuing fatwas and was consulted from various regions. Scholars of his age, such as al-Wansharīṣī and Ibn al-Qāḍī, praised him, describing him as learned and righteous, and as pre-eminent in jurisprudence and preaching.⁴⁰⁴¹⁴²⁴³⁴⁴⁴⁵⁴⁶

3.4-His Death and Scholarly Legacy:

Abū ‘Abd Allāh al-Raṣṣā’ died in Tunis in 894 AH/1459 CE. It is reported that his grave is located on the northern side near the Coppersmiths’ Market. He left behind several important works, including *al-Ajwibah al-Tūnisiyyah ‘alā al-As’ ilah al-Ghīrnāṭiyyah*, *al-Tashīl wa al-Taqrīb wa al-Taṣḥīḥ li-Riwāyat al-Jāmi’ al-Ṣaḥīḥ*, *al-Hidāyah al-Kāfiyah al-Shāfiyah li-Bayān Ḥaqā’iq al-Imām Ibn ‘Arafah al-*

³⁷al-Raṣṣā’, *Fihrist al-Raṣṣā’*, 31.

³⁸He is Abū al-Faḍl Muḥammad ibn Ibrāhīm ibn ‘Abd al-Raḥmān ibn Muḥammad ibn ‘Abd Allāh Ibn al-Imām al-Tilimsānī. He belonged to a family of learning, renown, and distinction, and was one of the contemporaries of Ibn Marzūq al-Ḥafīd. He possessed both rational and transmitted sciences, and was firmly grounded in rhetoric, Sufism, literature, poetry, and medicine. He moved to Tunis in 810 AH/1408 CE and stayed there for a month, then went to Cairo, performed the pilgrimage, and returned there. In 812 AH/1410 CE, he travelled to Syria, visited Jerusalem, and crowds gathered around him in Damascus when they became aware of his merit. He died in Tlemcen in 845 AH/1441 CE. See Aḥmad Bābā al-Tinbuktī, *Nayl al-Ibtihāj*, 521–22; Abū al-Qāsim Muḥammad al-Ḥafnāwī, *Ta’rīf al-Khalaf bi-Rijāl al-Salaf*, ed. Khayr al-Dīn Shatrah, vol. 1, 1st ed. (Algiers: Dār Kardādah li-l-Nashr wa-l-Tawzī’, 2012), 328–30.

³⁹Aḥmad ibn Abī al-Ḍiyāf, *Ithāf Ahl al-Zamān bi-Akḥbār Mulūk Tūnis wa-‘Ahd al-Amān*, vol. 7 (Tunis: al-Dār al-‘Arabiyyah li-l-Kitāb, 1999), 65.

⁴⁰Muḥammad Maḥfūz, *Tarājim al-Mu’allifīn al-Tūnisiyyīn*, vol. 2, 1st ed. (Beirut: Dār al-Gharb al-Islāmī, 1982), 358.

⁴¹Shams al-Dīn Muḥammad al-Sakhāwī, *al-Ḍaw’ al-Lāmi’ li-Ahl al-Qarn al-Tāsi’*, vol. 8 (Beirut: Dār al-Jīl, n.d.), 287; Aḥmad Bābā al-Tinbuktī, *Nayl al-Ibtihāj fī Taṭrīz al-Dībāj*, introduced by ‘Abd al-Ḥamīd ‘Abd Allāh al-Harrāmah, 2nd ed. (Tripoli: Manshūrāt Dār al-Kitāb, 2000), 560.

⁴²Muḥammad ibn Muḥammad Ibn Maryam al-Malītī, *al-Bustān fī Dhikr al-‘Ulamā’ wa-l-Awliyā’ bi-Tilimsān*, ed. ‘Abd al-Qādir Būbāyah, 1st ed. (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2014), 475; Muḥammad ibn Muḥammad Makhhlūf, *Shajarat al-Nūr al-Zakiyyah fī Ṭabaqāt al-Mālikiyyah*, vol. 2, 2nd ed. (Cairo: Maktabat al-Thaqāfah al-Dīniyyah, 2012), 99–100; Maḥfūz, *Tarājim al-Mu’allifīn al-Tūnisiyyīn*, vol. 2, 359.

⁴³Abū al-Qāsim Sa’d Allāh, *Tārīkh al-Jazā’ir al-Thaqāfi min al-Fath al-Islāmī ilā Nihāyat al-Qarn al-Tāsi’ al-Hijrī*, vol. 2, 1st ed. (Algiers: ‘Ālam al-Ma’rifah li-l-Nashr wa-l-Tawzī’, 2015), 419.

⁴⁴Makhhlūf, *Shajarat al-Nūr al-Zakiyyah*, vol. 2, 100.

⁴⁵Aḥmad ibn Yaḥyā al-Wansharīṣī, *al-Mi’yār al-Mu’rib wa-l-Jāmi’ al-Mughrib ‘an Fatāwā ‘Ulamā’ Ifrīqiyyah wa-l-Andalus wa-l-Maghrib*, vol. 11, ed. Muḥammad Ḥajjī et al. (Kingdom of Morocco: Ministry of Awqāf and Islamic Affairs, 1981), 316.

⁴⁶Aḥmad ibn Muḥammad Ibn al-Qāḍī, *Durrat al-Hijāl fī Asmā’ al-Rijāl*, ed. Muḥammad al-Aḥmadī Abū al-Nūr, vol. 2, 1st ed. (Tunis: al-Maktabah al-‘Atīqah, 1971), 140.

Wāfiyah, in addition to *Fihrist al-Raṣṣāʿ*. These works encompass textual verification, ḥadīth, and *fihrasah* literature, and some have been preserved in libraries in Tunisia and the Maghreb.⁴⁷⁴⁸⁴⁹

4-The Contents of *Fihrist al-Raṣṣāʿ*:

Al-Raṣṣāʿ opened his *Fihrist* by stating the reason for its composition, namely his response to the request of one of the scholars to compile his transmitted materials from his shaykhs and the books he had read under them, in addition to fulfilling the duty owed to his shaykhs and praying for God's mercy upon them. He also introduced himself by mentioning his name, lineage, birth in Tlemcen, and upbringing in Tunis, while displaying great humility by describing himself in unfavorable terms. He then mentioned his shaykhs and their fields of knowledge, arranging them according to their scholarly standing and the extent of his association with them, including al-Barzulī, al-Qalshānī, al-ʿUqbānī, and others. He also mentioned the shaykhs of his shaykhs and praised them, especially Ibn Marzūq and Ibn ʿArafah, among others, describing them in highly laudatory scholarly terms.⁵⁰⁵¹⁵²⁵³⁵⁴⁵⁵

⁴⁷Makhlūf, *Shajarat al-Nūr al-Zakiyyah*, vol. 2, 100; Ibn al-Qāḍī, *Durrat al-Hijāl*, vol. 2, 140; Ibn Abī al-Ḍiyāf, *Ithāf Ahl al-Zamān*, vol. 7, 65.

⁴⁸Maḥfūz, *Tarājim al-Muʿallifīn al-Tūnisiyyīn*, vol. 2, 359.

⁴⁹Ibn Maryam, *al-Bustān*, 474–75; al-Tinbuktī, *Nayl al-Ibtihāj*, 560–61; Makhlūf, *Shajarat al-Nūr al-Zakiyyah*, vol. 2, 100; Nuwayhid, *Muʿjam Aʿlām al-Jazāʾir*, 201–2; Maḥfūz, *Tarājim al-Muʿallifīn al-Tūnisiyyīn*, vol. 2, 359–61.

⁵⁰al-Raṣṣāʿ, *Fihrist al-Raṣṣāʿ*, 5.

⁵¹He is Abū al-Qāsim ibn Aḥmad ibn Muḥammad al-Muʿtall al-Balawī, al-Qayrawānī and then al-Tūnisī, the renowned Shaykh al-Islām, mufti, jurist, and preacher of Tunis, and one of the imams of the Mālikī school. He was the author of the famous *nawāzil* in jurisprudence. He accompanied Imām Ibn ʿArafah for nearly forty years, from whom he received both knowledge and guidance. He died in 843 AH/1440 CE. See al-Raṣṣāʿ, *Fihrist al-Raṣṣāʿ*, 56; al-Tinbuktī, *Nayl al-Ibtihāj*, 368–70; Muḥammad Makhlūf, *Shajarat al-Nūr al-Zakiyyah*, vol. 2, 61–62.

⁵²He was chief judge, studied with Ibn ʿArafah and others, and was an imam in jurisprudence and its principles, as well as in theology and its divisions. He was highly beneficial and gave excellent answers. He died in Tunis in 851 AH/1447 CE, the funeral prayer was performed over him in the Zaytūnah Mosque, and he was buried at Jabal al-Marsā. See al-Raṣṣāʿ, *Fihrist al-Raṣṣāʿ*, 141–60; al-Qalshādī, *Riḥlat al-Qalshādī*, 118–22; Abū ʿAbd Allāh Muḥammad ibn Muḥammad al-Sarrāj, *al-Ḥulal al-Sundusiyyah fī al-Akhbār al-Tūnisiyyah* (Tunis: Maṭbaʿat al-Dawlah al-Tūnisiyyah, 1287 AH), 358; Ibn Makhlūf, *Shajarat al-Nūr al-Zakiyyah*, vol. 2, 64.

⁵³He is Muḥammad ibn Muḥammad ibn ʿĪsā al-Aqawī. He was a scholar who held the office of judge of marriage contracts in Tunis, was one of the companions of Ibn ʿArafah, and al-Raṣṣāʿ studied with him at the ʿUthmāniyyah Mawlawiyyah School. He wrote works in various branches of knowledge and had fatwas in *al-Māzūniyyah* and *al-Miʿyār*. He died in 874 AH/1443 CE. See al-Raṣṣāʿ, *Fihrist al-Raṣṣāʿ*, 140; al-Zarkashī, *Tārīkh al-Dawlatayn al-Muwahhidiyyah wa-l-Hafsiyyah*, 137; al-Sakhāwī, *al-Ḍawʿ al-Lāmiʿ li-Ahl al-Qarn al-Tāsiʿ*, vol. 9, 179–80; al-Tinbuktī, *Nayl al-Ibtihāj*, 540–41; Aḥmad Bābā al-Tinbuktī, *Kifāyat al-Muḥtāj li-Maʿrifat Man Laysa fī al-Dībāj*, vol. 2, ed. Muḥammad Muṭīʿ (Kingdom of Morocco: Ministry of Awqāf and Islamic Affairs, 2000), 176–77; Muḥammad Makhlūf, *Shajarat al-Nūr al-Zakiyyah fī Ṭabaqāt al-Mālikiyyah*, vol. 2, 97.

⁵⁴He is ʿUmar ibn Muḥammad ibn ʿAbd Allāh al-Bājī al-Tūnisī, known as al-Qalshānī. He studied with his father, ʿĪsā al-Ghubrīnī, and Ibn Marzūq. He held the offices of chief judge, preacher, and mufti at the Zaytūnah Mosque. He had broad mastery of the Arabic sciences, rhetoric, logic, legal theory, language, Qurʾānic exegesis, and other disciplines. He died in 848 AH/1445 CE. See al-Raṣṣāʿ, *Fihrist al-Raṣṣāʿ*, 186; al-Sakhāwī, *al-Ḍawʿ al-Lāmiʿ li-Ahl al-Qarn al-Tāsiʿ*, vol. 6, 137; al-Tinbuktī, *Nayl al-Ibtihāj*, 305–7; Badr al-Dīn al-Qarāfī, *Tawshīh al-Dībāj wa-Hilyat al-Ibtihāj*, ed. ʿAlī ʿUmar, 1st ed. (Cairo: Maktabat al-Thaqāfah al-Dīniyyah, 2004), 110; Muḥammad Makhlūf, *Shajarat al-Nūr al-Zakiyyah*, vol. 2, 64.

⁵⁵He is Abū ʿAbd Allāh ibn Ibrāhīm al-Abilī. He was born in Tlemcen in 681 AH/1280 CE. His family came from Abila in al-Andalus and had migrated to Tlemcen, where his father became one of the aides of the amir Yaghmurāsan ibn Zayyān. He studied with Ibn al-Imām, devoted attention to mathematics and the rational sciences, and Ibn Khaldūn was among his pupils. He died in Fez in 757 AH/1356 CE. See Aḥmad Bābā al-Tinbuktī, *Kifāyat al-Muḥtāj*, vol. 2, 54–58; Ibn Maryam, *al-Bustān*, 380–87; Muḥammad Makhlūf, *Shajarat al-Nūr al-Zakiyyah*, vol. 1, 544–45.

7-The Scholarly Prescribed Texts Mentioned by al-Raṣṣā' in His *Fihrist* and Their Comparison with the Prescribed Texts of the Islamic Maghreb:

The prescribed texts of the Islamic Maghreb differed from one region to another, despite a common core, as certain regions specialized in particular books to the exclusion of others. This variation was due to students' levels, scholars' reliance on their own works or those of their shaykhs, and geographical and chronological factors that affected the circulation of books across regions. The following are the prescribed texts mentioned by al-Raṣṣā' and their comparison with the prescribed texts of the Islamic Maghreb:

1-Prescribed Texts in the Arabic Sciences:

Al-Raṣṣā' mentions the versified *Alfiyyah* of Muḥammad ibn 'Abd Allāh ibn Mālik al-Ṭā'ī al-Jayyānī al-Andalusī (d. 672 AH/1273 CE),⁵⁶ as well as Ibn Mālik's *Tashīl al-Fawā'id wa Takmil al-Maqāṣid*;⁵⁷ *al-Jumal al-Kubrā fī al-Naḥw* by 'Abd al-Raḥmān ibn Ishāq al-Zajjājī (d. 340 AH/951 CE);⁵⁸ *Kitāb Sībawayh* by Abū Bishr 'Amr ibn 'Uthmān Sībawayh (d. 180 AH/796 CE);⁵⁹ *al-Muqarrab* by Ibn 'Uṣfūr 'Alī ibn Mu'min (d. 669 AH/1270 CE);⁶⁰ *Tawḍīḥ al-Maqāṣid wa al-Masālik bi-Sharḥ Alfiyyat Ibn Mālik* by al-Ḥasan ibn Qāsim al-Murādī (d. 749 AH/1348 CE); the *Lāmiyyat al-Af'āl* of Ibn Mālik; and *al-Mughnī*, whose full title is *al-Mughnī al-Labīb 'an Kutub al-A'arīb*, by 'Abd Allāh ibn Hishām al-Anṣārī al-Miṣrī (d. 761 AH/1360 CE).⁶¹ He also mentions the *Kharrajiyyah* poem, whose complete title is *al-Rāmizah al-Shāfiyyah fī 'Ilmay al-'Arūd wa al-Qāfiyah*, by Abū al-Ḥasan 'Alī al-Khazrajī (d. 626 AH/1229 CE), together with its commentary by al-Sharīf al-Tilimsānī (d. 771 AH/1370 CE).⁶²

Al-Raṣṣā' does not mention the following prescribed texts, which other scholars of the Islamic Maghreb record: *al-Īdāḥ al-'Aḍudī* by Abū 'Alī al-Ḥasan ibn Aḥmad al-Fārisī (d. 377 AH/987 CE); *al-'Iqd al-Farīd* by Ibn 'Abd Rabbih (d. 328 AH/940 CE); *al-Mufaṣṣal* by al-Zamakhsharī (d. 538 AH/1144 CE); *al-Qānūn* by Abū Mūsā al-Jazūlī (d. 607 AH/1210 CE); *Adab al-Kātib* by Ibn Qutaybah (d. 276 AH/889 CE); *al-Ḥamāsah* by Abū Tammām Ḥabīb ibn Aws (d. 231 AH/845 CE);⁶³ *Talkhīṣ al-Miftāḥ* by al-Qazwīnī;⁶⁴ and *al-Ājurrūmiyyah* by Ibn Ājurrūm al-Ṣanhājī (d. 723 AH/1323 CE).⁶⁵

2-Prescribed Texts in the Science of Qur'ānic Readings and Qur'ānic Orthography:

In his *Fihrist*, al-Raṣṣā' mentions several important works in the science of Qur'ānic readings and Qur'ānic orthography, including *al-Taysīr fī al-Qirā'āt al-Sab'* by Abū 'Amr 'Uthmān ibn Sa'īd al-Dānī (d. 444 AH/1053 CE); *al-Shāṭibiyyah (Hirz al-Amānī wa Wajh al-Tahānī)* by al-Qāsim ibn Firruh al-Shāṭibī (d. 590 AH/1194 CE); his shorter *Shāṭibiyyah*; the poem *Aqīlat Atrāb al-Qaṣā'id fī Rasm al-Muṣḥaf*; and *Mawrid al-Zam'ān fī Rasm al-Qur'ān* by al-Kharrāz (d. 718 AH/1319 CE). The passage

⁵⁶al-Raṣṣā', *Fihrist al-Raṣṣā'*, 119; Ibn Khaldūn, *al-Muqaddimah*, 614.

⁵⁷al-Raṣṣā', *Fihrist al-Raṣṣā'*, 76; Ibn Khaldūn, *al-Muqaddimah*, 614; al-Qalṣādī, *Riḥlat al-Qalṣādī*, 102.

⁵⁸al-Raṣṣā', *Fihrist al-Raṣṣā'*, 76; al-Ghubrīnī, *'Unwān al-Dirāyah*, 174–75; Ibn Marzūq, *al-Manāqib al-Marzūqiyyah*, 200.

⁵⁹al-Raṣṣā', *Fihrist al-Raṣṣā'*, 98; Ibn Maryam, *al-Bustān*, 240; Ibn Marzūq, *al-Manāqib al-Marzūqiyyah*, 201.

⁶⁰al-Raṣṣā', *Fihrist al-Raṣṣā'*, 122; Ibn Maryam, *al-Bustān*, 240.

⁶¹al-Raṣṣā', *Fihrist al-Raṣṣā'*, 122; Ibn Khaldūn, *al-Muqaddimah*, 614.

⁶²al-Raṣṣā', *Fihrist al-Raṣṣā'*, 115.

⁶³al-Ghubrīnī, *'Unwān al-Dirāyah*, 174–75.

⁶⁴al-Qalṣādī, *Riḥlat al-Qalṣādī*, 100.

⁶⁵Ibn Maryam, *al-Bustān*, 364.

also points to other prescribed works in this field that al-Raṣṣā' did not mention, such as *al-Muqni'* by al-Dānī and Ibn Barī's poem (d. 582 AH/1187 CE).⁶⁶⁶⁷⁶⁸⁶⁹⁷⁰

Prescribed Texts in Qur'ānic Exegesis: Al-Raṣṣā' mentioned in his *Fihrist* Ibn 'Aṭīyyah's commentary, *al-Muḥarrar al-Wajīz fī Sharḥ al-Kitāb al-'Azīz*, by Abū Muḥammad 'Abd al-Ḥaqq ibn 'Aṭīyyah al-Andalusī (d. 541 AH/1147 CE). The prescribed texts of Qur'ānic exegesis in the Islamic Maghreb also included other works, among them *al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān* by al-Tha'labī (d. 427 AH/1035 CE), *Aḥkām al-Qur'ān* by al-Kiyā al-Harrāsī (d. 504 AH/1110 CE), *al-Taḥṣīl li-Fawā'id Kitāb al-Taḥṣīl* by al-Mahdawī (d. 440 AH/1048 CE), *al-Kashshāf 'an Ḥaqā'iq al-Tanzīl* by al-Zamakhsharī, and *al-Jāmi' li-Aḥkām al-Qur'ān* by al-Qurṭubī (d. 671 AH/1272 CE).⁷¹⁷²⁷³

Prescribed Texts in Jurisprudence: Al-Raṣṣā' mentions *al-Risālah* by Ibn Abī Zayd al-Qayrawānī (d. 386 AH/996 CE), *Tahdhīb al-Mudawwanah* by Abū Sa'īd Khalaf al-Barādhī al-Qayrawānī (d. 372 AH/983 CE),⁷⁴ *Mukhtaṣar Ibn al-Ḥājib*, or *al-Mukhtaṣar al-Farī*, whose full title is *al-Mukhtaṣar fī al-Furū'*, by 'Uthmān ibn 'Amr ibn al-Ḥājib (d. 646 AH/1249 CE),⁷⁵ *al-Tafrī'* by Ibn al-Jallāb, namely Abū al-Qāsim 'Ubayd Allāh ibn al-Ḥusayn ibn al-Ḥasan ibn al-Jallāb al-Qurṭubī (d. 378 AH/988 CE),⁷⁶ *Mukhtaṣar Ibn 'Arafah al-Fiḥī* by Abū 'Abd Allāh Muḥammad ibn Muḥammad ibn 'Arafah al-Warghamī (d. 803 AH/1401 CE),⁷⁷ and *al-Mudawwanah al-Kubrā* by 'Abd al-Salām ibn Sa'īd al-Tanūkhī, known as Saḥnūn (d. 240 AH/854 CE), together with its commentary by Ibn Yūnus,⁷⁸ whose full title is *al-Jāmi' li-Masā'il al-Mudawwanah wa al-Mukhtaliṭah*. Al-Raṣṣā' did not address some of the prescribed texts that appeared in teaching programs in the lands of the Islamic Maghreb, including *al-Talqīn* by al-Qādī Abū Muḥammad 'Abd al-Wahhāb al-Baghdādī (d. 422 AH/1031 CE),⁷⁹ *al-Muqaddimāt al-Mumahhidāt* by Abū al-Walīd Muḥammad ibn Aḥmad ibn Rushd (d. 520 AH/1126 CE), and *al-Tabṣīrah* by Abū al-Ḥasan al-Lakhmī (d. 478 AH/1085 CE).⁸⁰ We scarcely find mention of Ibn 'Arafah's *Mukhtaṣar*; rather, reliance was placed on *Mukhtaṣar Khalīl* by Khalīl ibn Ishāq al-Jundī (d. 767 AH/1374 CE).⁸¹

⁶⁶al-Raṣṣā', *Fihrist al-Raṣṣā'*, 84.

⁶⁷Ibn Khaldūn, *al-Ta'rīf bi-Ibn Khaldūn wa-Riḥlatuhu Gharban wa-Sharqan*, 18.

⁶⁸al-Raṣṣā', *Fihrist al-Raṣṣā'*, 60; Ibn Khaldūn, *al-Ta'rīf bi-Ibn Khaldūn wa-Riḥlatuhu Gharban wa-Sharqan*, 18.

⁶⁹Ibn Khaldūn, *al-Muqaddimah*, 456; 'Abd al-Jalīl Qaryān, *al-Ta'līm bi-Tilimsān fī al-'Ahd al-Zayyānī* (Tlemcen: Jusūr li-l-Nashr wa-l-Tawzī', 2011), 250.

⁷⁰Ibn Maryam, *al-Bustān*, 122.

⁷¹al-Raṣṣā', *Fihrist al-Raṣṣā'*, 151.

⁷²al-Ghubrīnī, *Unwān al-Dirāyah*, 175–76.

⁷³Ibn Marzūq, *al-Musnad al-Ṣaḥīḥ*, 277.

⁷⁴al-Raṣṣā', *Fihrist al-Raṣṣā'*, 76; al-Ghubrīnī, *Unwān al-Dirāyah*, 180–81; Ibn Maryam, *al-Bustān*, 215; Ibn Marzūq, *al-Manāqib al-Marzūqīyyah*, 200.

⁷⁵al-Raṣṣā', *Fihrist al-Raṣṣā'*, 84; al-Qalṣādī, *Riḥlat al-Qalṣādī*, 104; Ibn Marzūq, *al-Manāqib al-Marzūqīyyah*, 205.

⁷⁶al-Raṣṣā', *Fihrist al-Raṣṣā'*, 84; al-Ghubrīnī, *Unwān al-Dirāyah*, 180–81; Ibn Marzūq, *al-Manāqib al-Marzūqīyyah*, 203.

⁷⁷al-Raṣṣā', *Fihrist al-Raṣṣā'*, 84.

⁷⁸al-Raṣṣā', *Fihrist al-Raṣṣā'*, 148; Ibn Maryam, *al-Bustān*, 333.

⁷⁹al-Qalṣādī, *Riḥlat al-Qalṣādī*, 97.

⁸⁰al-Ghubrīnī, *Unwān al-Dirāyah*, 180–81.

⁸¹Ibn Maryam, *al-Bustān*, 119, 169, 366; al-Qalṣādī, *Riḥlat al-Qalṣādī*, 102.

Prescribed Texts in Legal Theory: Al-Raṣṣā' mentioned in his *Fihrist* works in legal theory, including *Muntahā al-Sūl wa al-Amal fī 'Ilm al-Uṣūl wa al-Jadal* by Ibn al-Ḥājjib, *Minhāj al-Wuṣūl ilā 'Ilm al-Uṣūl* by al-Bayḍāwī (d. 685 AH/1287 CE), and *Tuḥfat al-Mas'ūl fī Sharḥ Mukhtaṣar Muntahā al-Sūl* by al-Rahūnī (d. 773 AH/1371 CE). The passage also points to other prescribed texts in the Islamic Maghreb that al-Raṣṣā' did not mention, such as *Shifā' al-Ghalīl* by al-Ghazālī (d. 505 AH/1111 CE), *al-Maḥṣūl fī Uṣūl al-Fiqh* by al-Rāzī (d. 606 AH/1209 CE), *Miftāḥ al-Wuṣūl fī Binā' al-Furū' alā al-Uṣūl* by al-Sharīf al-Tilimsānī, and *Tanqīḥ al-Fuṣūl* by al-Qarāfī (d. 684 AH/1285 CE).^{82,83,84}

Prescribed Texts in Creed and the Principles of Religion: He mentions the book *al-Irshād*,⁸⁵ whose full title is *al-Irshād ilā Qawāṭi' al-Adillah fī Uṣūl al-I'tiqād*, by Abū al-Ma'ālī 'Abd al-Malik ibn 'Abd Allāh al-Juwaynī (d. 478 AH/1085 CE), and its commentary by al-Muqtarah,⁸⁶ namely *Sharḥ al-Irshād fī Uṣūl al-I'tiqād* by Muẓaffar ibn 'Abd Allāh al-Miṣrī, Taqī al-Dīn al-Muqtarah (d. 612 AH/1215 CE). Elsewhere, we find the following: *al-Iqtiṣād fī al-I'tiqād* by al-Ghazālī; *al-Maqāṣid* by al-Ghazālī as well; *al-Muḥaṣṣal* by Fakhr al-Dīn al-Rāzī, whose full title is *Muḥaṣṣal Afkār al-Mutaqaddimīn wa al-Muta'akḥkhirīn min al-'Ulamā' wa al-Ḥukamā' wa al-Mutakallimīn*; and the natural and metaphysical sections of the *Ishārāt* of al-Ḥusayn ibn 'Abd Allāh Ibn Sīnā (d. 428 AH/1037 CE),⁸⁷ as well as the creeds of al-Sanūsī,⁸⁸ namely *al-'Aqīdah al-Kubrā*, *al-'Aqīdah al-Wuṣṭā*, and *al-'Aqīdah al-Ṣuḡhrā* by Muḥammad ibn Yūsuf al-Sanūsī (d. 895 AH/1489 CE), among others.

Prescribed Texts in Ḥadīth Works: Al-Raṣṣā' mentions among the prescribed texts of ḥadīth the Six Books⁸⁹ and explicitly names five of them, except *Sunan Ibn Mājah*, which he does not mention explicitly. They are: *al-Jāmi' al-Ṣaḥīḥ* by Muḥammad ibn Ismā'īl al-Bukhārī (d. 252 AH/870 CE),⁹⁰ *Ṣaḥīḥ Muslim*, whose title is *al-Musnad al-Ṣaḥīḥ*, by Muslim ibn al-Ḥajjāj al-Naysābūrī (d. 261 AH/875 CE),⁹¹ *al-Sunan al-Musnadah* of Abū Dāwūd by Abū Dāwūd al-Sijistānī (d. 275 AH/888 CE),⁹² *al-Sunan* by Abū 'Abd al-Raḥmān Aḥmad ibn Shu'ayb al-Nasā'ī (d. 303 AH/916 CE), and *al-Jāmi' al-Kabīr fī al-Sunan* by al-Tirmidhī, Abū 'Isā Muḥammad ibn 'Isā al-Tirmidhī (d. 279 AH/892 CE). He also mentions the *Muwaṭṭa'* of Mālik ibn Anas (d. 179 AH/795 CE),⁹³ *Sunan al-Dāraquṭnī* (d. 385 AH/995 CE),⁹⁴ *al-Aḥkām al-Kubrā* and *al-Aḥkām al-Ṣuḡhrā* by Abū Muḥammad 'Abd al-Ḥaqq al-Ishbīlī (d. 581 AH/1186 CE),⁹⁵ the commentary on *Ṣaḥīḥ Muslim* entitled *Ikmāl al-Mu'lim bi-Fawā'id*

⁸²al-Raṣṣā', *Fihrist al-Raṣṣā'*, 130; al-Qalṣādī, *Riḥlat al-Qalṣādī*, 102; al-Tinbuktī, *Nayl al-Ibtihāj*, 190.

⁸³Ibn Marzūq, *al-Manāqib al-Marzūqīyyah*, 201.

⁸⁴al-Qalṣādī, *Riḥlat al-Qalṣādī*, 100; Ibn Maryam, *al-Bustān*, 241.

⁸⁵al-Raṣṣā', *Fihrist al-Raṣṣā'*, 130; al-Qalṣādī, *Riḥlat al-Qalṣādī*, 102.

⁸⁶al-Raṣṣā', *Fihrist al-Raṣṣā'*, 130.

⁸⁷Ibn Maryam, *al-Bustān*, 204.

⁸⁸Ibn Maryam, *al-Bustān*, 281.

⁸⁹al-Raṣṣā', *Fihrist al-Raṣṣā'*, 60; al-Ghubrīnī, *'Unwān al-Dirāyah*, 176–77.

⁹⁰al-Raṣṣā', *Fihrist al-Raṣṣā'*, 60, 76, 84, 93.

⁹¹al-Raṣṣā', *Fihrist al-Raṣṣā'*, 76, 84, 94.

⁹²al-Raṣṣā', *Fihrist al-Raṣṣā'*, 60, 97.

⁹³al-Raṣṣā', *Fihrist al-Raṣṣā'*, 60, 99; al-Ghubrīnī, *'Unwān al-Dirāyah*, 176–77; Ibn Marzūq, *al-Manāqib al-Marzūqīyyah*, 201.

⁹⁴al-Raṣṣā', *Fihrist al-Raṣṣā'*, 76.

⁹⁵al-Raṣṣā', *Fihrist al-Raṣṣā'*, 105.

Muslim by al-Qāḍī 'Iyāḍ ibn Mūsā ibn 'Iyāḍ (d. 544 AH/1149 CE), the commentary on *Ṣaḥīḥ Muslim* entitled *Ikmāl Ikmāl al-Mu'lim bi-Fawā'id Muslim* by Muḥammad ibn Khalafah al-Ubbī (d. 827 AH/1423 CE),⁹⁶ and the ḥadīth of mercy,⁹⁷ with which its author concluded his work. Among the prescribed texts of ḥadīth in the Islamic Maghreb that al-Raṣṣā' did not mention are the following: *al-Mu'lim bi-Fawā'id Muslim* by al-Māzarī,⁹⁸ *al-Tamhīd* by Abū 'Umar Yūsuf ibn 'Abd Allāh ibn 'Abd al-Barr (d. 463 AH/1071 CE), *al-Istidhkār*⁹⁹ and *al-Taqaṣṣī li-Aḥādīth al-Muwāṭṭa'*, also by Ibn 'Abd al-Barr,¹⁰⁰ *al-Muntaqā* by Abū al-Walīd Sulaymān ibn Khalaf al-Bājī (d. 474 AH/1082 CE), *al-Mukhtār al-Jāmi' bayn al-Muntaqā wa al-Istidhkār* by Abū 'Abd Allāh Muḥammad ibn 'Abd al-Ḥaqq ibn Sulaymān al-Ya'furī al-Tilimsānī (d. 625 AH/1227 CE),¹⁰¹ and *Muqaddimat Ibn al-Ṣalāḥ* by Ibn al-Ṣalāḥ.¹⁰²

The Maghrebis showed particular concern for *Ṣaḥīḥ Muslim*, to which they devoted themselves and unanimously preferred it over *Ṣaḥīḥ al-Bukhārī*.¹⁰³

Prescribed Texts in the Prophetic Biography: Al-Raṣṣā' mentions *al-Shamā'il al-Muḥammadiyyah* by al-Tirmidhī,¹⁰⁴ *al-Shifā' bi-Ta'rīf Ḥuqūq al-Muṣṭafā* by al-Qāḍī 'Iyāḍ,¹⁰⁵ and *Qaṣīdat al-Burdah* by al-Būṣīrī,¹⁰⁶ which is a poem in praise of the Messenger, peace and blessings be upon him. Its full title is *al-Kawākib al-Durriyyah fī Madḥ Khayr al-Bariyyah*, composed by Sharaf al-Dīn ibn Sa'īd al-Ṣanhājī, known as al-Būṣīrī (d. 696 AH/1295 CE). He also mentions *al-Shaqrātisiyyah*, whose full title is *al-Qaṣīdah al-Shaqrātisiyyah fī Madḥ al-Muṣṭafā Khayr al-Bariyyah*, composed by Abū 'Abd Allāh ibn Abī Zakariyyā' al-Shaqrātīsī al-Tawzarī al-Tūnisī (d. 466 AH/1073 CE).¹⁰⁷ Among the prescribed texts that al-Raṣṣā' did not mention but were taught in the Islamic Maghreb was the *Sīrah* by 'Abd al-Malik ibn Hishām (d. 218 AH/833 CE).¹⁰⁸

Prescribed Texts in Logic: Al-Raṣṣā' mentions *al-Jumal fī Mukhtaṣar Nihāyat al-Amal* by Afḍal al-Dīn Muḥammad al-Khūnājī (d. 646 AH/1248 CE), and *al-Mukhtaṣar al-Manṭiqī* by Ibn 'Arafah.¹⁰⁹ Al-Raṣṣā' did not address two important books that were among the prescribed texts of the Islamic Maghreb: *Īsāghūjī*, also known as *al-Risālah al-Athīriyyah* by Athīr al-Dīn al-Abharī (d. 663 AH/1264 CE),¹¹⁰ and *al-Sullam al-Murawnaq* by 'Abd al-Raḥmān ibn Muḥammad al-Akhḍarī (d. 953 AH/1546 CE).¹¹¹

Prescribed Texts in Arithmetic and Inheritance Law: In his *Fihrist*, al-Raṣṣā' mentioned a group of works in mathematics and inheritance law, including *al-Urjūzah al-Yāsamīniyyah fī al-Jabr wa al-*

⁹⁶al-Raṣṣā', *Fihrist al-Raṣṣā'*, 151.

⁹⁷al-Raṣṣā', *Fihrist al-Raṣṣā'*, 90.

⁹⁸Ibn Khaldūn, *al-Muqaddimah*, 463.

⁹⁹al-Ghubrīnī, *Unwān al-Dirāyah*, 179.

¹⁰⁰Ibn Khaldūn, *al-Ta'rīf bi-Ibn Khaldūn*, 18.

¹⁰¹al-Ghubrīnī, *Unwān al-Dirāyah*, 179–80.

¹⁰²al-Qalṣādī, *Riḥlat al-Qalṣādī*, 97.

¹⁰³Ibn Khaldūn, *al-Muqaddimah*, 463.

¹⁰⁴al-Raṣṣā', *Fihrist al-Raṣṣā'*, 105; Ibn Maryam, *al-Bustān*, 444.

¹⁰⁵al-Raṣṣā', *Fihrist al-Raṣṣā'*, 84, 101; Ibn Marzūq, *al-Musnad al-Ṣaḥīḥ*, 277; Ibn Maryam, *al-Bustān*, 444.

¹⁰⁶al-Raṣṣā', *Fihrist al-Raṣṣā'*, 122, 170; Ibn Maryam, *al-Bustān*, 444; al-Tinbuktī, *Nayl al-Ibtihāj*, 190.

¹⁰⁷al-Raṣṣā', *Fihrist al-Raṣṣā'*, 90; Ibn Maryam, *al-Bustān*, 376, 444.

¹⁰⁸Ibn Marzūq, *al-Musnad al-Ṣaḥīḥ*, 277.

¹⁰⁹al-Raṣṣā', *Fihrist al-Raṣṣā'*, 175–76; al-Qalṣādī, *Riḥlat al-Qalṣādī*, 101.

¹¹⁰Ibn Maryam, *al-Bustān*, 202.

¹¹¹Ibn Maryam, *al-Bustān*, 90.

Muqābalah by Ibn al-Yāsāmīn (d. 601 AH/1204 CE), *Talkhīṣ A ‘māl al-Ḥisāb* by Ibn al-Bannā’ (d. 721 AH/1321 CE), *Kitāb al-Farā’id* by al-Ḥūfī (d. 588 AH/1192 CE), and *al-Kāfi fī al-Farā’id* by al-Tarābulusī (d. 432 AH/1040 CE).¹¹²¹¹³¹¹⁴

In addition, among the prescribed texts in arithmetic and inheritance law in the Islamic Maghreb we find *Kitāb al- ‘Anāṣir* by Euclid of Alexandria (d. 265 BCE),¹¹⁵ *Raf‘ al-Ḥijāb ‘an Wujūh A ‘māl al-Ḥisāb* by Aḥmad ibn Muḥammad Ibn al-Bannā’ al-Marrākushī (d. 721 AH/1321 CE),¹¹⁶ *Ḥaṭṭ al-Niqāb ‘an Wujūh A ‘māl al-Ḥisāb* by Aḥmad ibn Ḥusayn Ibn Qunfudh al-Qusanṭīnī (d. 810 AH/1408 CE),¹¹⁷ Moreover, the Tlemcenian versified work on inheritance law by Ibrāhīm ibn Abī Bakr al-Tilimsānī (d. 699 AH/1300 CE).¹¹⁸

Books of Sufism: Al-Raṣṣā’ did not mention in his *Fihrist* the books of Sufism and ethics he studied in Tunis, despite their importance among the scholarly-prescribed texts in the Islamic Maghreb. Among the most prominent adopted works of Sufism and spiritual conduct were *Risālat Faḍl Makkah* by al-Ḥasan al-Baṣrī (d. 110 AH/728 CE), *Qūt al-Qulūb* by Abū Ṭālib al-Makkī (d. 386 AH/996 CE), and *Risālat al-Qushayrī* by al-Qushayrī (d. 465 AH/1072 CE),¹¹⁹ *al-Iḥyā’* by Abū Ḥāmid al-Ghazālī,¹²⁰ and *al-Ḥikam al- ‘Aṭā’ iyyah* by Ibn ‘Aṭā’ Allāh al-Sakandarī (d. 709 AH/1309 CE).¹²¹

Books of Medical Science: Al-Raṣṣā’ mentioned that his shaykh Abū ‘Abd Allāh ibn ‘Uqāb had written a commentary on Ibn Sīnā’s book on medicine, but he did not expand on the prescribed medical books in Tunis. Among the most prominent prescribed texts in medicine in the Islamic Maghreb, however, were Ibn Sīnā’s *al-Qānūn*, the commentaries on his medical poem, and *Risālat al-Ṭibb* by Muḥammad ibn Yūsuf al-Sanūsī.¹²²¹²³¹²⁴

Prescribed Texts in Astronomy: Al-Raṣṣā’ did not mention prescribed texts in astronomy. Among the prescribed texts in astronomy in the Islamic Maghreb, we find the following: *al-Majisṭī* by the Greek scholar Ptolemy Claudius (d. 180 CE), and *Minḥāj al-Ṭālib fī Ta’ dīl al-Kawākib* by Ibn al-Bannā’ al-Marrākushī;¹²⁵ The poem *Bughyat al-Ṭullāb fī ‘Ilm al-Aṣṭurlāb* by Muḥammad ibn Aḥmad al-Ḥabbāk al-

¹¹²al-Raṣṣā’, *Fihrist al-Raṣṣā’*, 114; al-Qalṣādī, *Rihlat al-Qalṣādī*, 101.

¹¹³al-Raṣṣā’, *Fihrist al-Raṣṣā’*, 114; Ibn Khaldūn, *al-Muqaddimah*, 471; al-Qalṣādī, *Rihlat al-Qalṣādī*, 101.

¹¹⁴al-Raṣṣā’, *Fihrist al-Raṣṣā’*, 114; Ibn Khaldūn, *al-Muqaddimah*, 471.

¹¹⁵Ibn Maryam, *al-Bustān*, 176; Ibn Khaldūn, *al-Muqaddimah*, 523; Rashīd Yamānī, “Makānat al-Riyādiyyāt bi-Tilimsān al-Zayyāniyyah min Khilāl Ishāmāt Sa’id al- ‘Uqbānī,” *Majallat ‘Uṣūr*, nos. 34–35 (April–June 2017) : 139–164, at 149–50.

¹¹⁶al-Qalṣādī, *Rihlat al-Qalṣādī*, 101.

¹¹⁷al-Qalṣādī, *Rihlat al-Qalṣādī*, 101; Ibn Maryam, *al-Bustān*, 509.

¹¹⁸Ibn Maryam, *al-Bustān*, 169; al-Qalṣādī, *Rihlat al-Qalṣādī*, 101.

¹¹⁹al-Ghubrīnī, *‘Unwān al-Dirāyah*, 175–76; Ibn Marzūq, *al-Manāqib al-Marzūqiyyah*, 205.

¹²⁰Ibn Khaldūn, *al-Muqaddimah*, 502; al-Qalṣādī, *Rihlat al-Qalṣādī*, 104; Ibn Maryam, *al-Bustān*, 280.

¹²¹al-Qalṣādī, *Rihlat al-Qalṣādī*, 103.

¹²²al-Raṣṣā’, *Fihrist al-Raṣṣā’*, 141.

¹²³‘Abd al-Jalīl Qaryān, *al-Ta’līm bi-Tilimsān fī al- ‘Ahd al-Zayyānī* (Tlemcen: Jusūr li-l-Nashr wa-l-Tawzī’, 2011), 253.

¹²⁴Shakhūm Sa’ dī, “al-Ṭibb wa-l-Aṭibbā’ fī al- ‘Ahd al-Zayyānī,” *al-Majallah al-Jazā’iriyyah li-l-Buḥūth wa-l-Dirāsāt al-Tārīkhiyyah al-Mutawassīṭiyyah*, no. 1 (Ramaḍān 1436 AH/June 2015) : 139–164, at 262.

¹²⁵Ibn Khaldūn, *al-Muqaddimah*, 525–26.

Tilimsānī (d. 867 AH/1462 CE); and *ʿUmdat Dhawī al-Albāb wa Nuzhat al-Ḥussāb fī Sharḥ Bughyat al-Tullāb fī ʿIlm al-Isṭurlāb* by Muḥammad ibn Yūsuf al-Sanūsī.¹²⁶

The scholarly prescribed texts in Tunis and the Islamic Maghreb encompassed both the transmitted and rational sciences, with the transmitted sciences predominating due to the spread of the method of transmission and memorization, as well as reliance on abridgments in that period. These prescribed texts were also characterized by a greater reliance on local and Andalusian books than on Eastern ones. This was due to the geographical and cultural proximity between the Maghreb and al-Andalus, relative to the East, which facilitated the transmission and circulation of Andalusian works in the Maghreb's urban centers.

Conclusion:

Fihrist al-Raṣṣāʿ is one of the most important works in barāmaj and fahāris literature, contributing to the history of knowledge by providing an accurate picture of scholars' lives and their scholarly and cultural environment, and introducing the author, his career, and the sciences prevalent in his age. It also preserves the biographical notices of scholars whose surviving works may no longer be found, making it an important historical source based on direct observation of shaykhs and association with them, unlike some biographical works that may suffer from interruptions in the chain of transmission. *Fihrist al-Raṣṣāʿ* presented a clear picture of scholarly life in Tlemcen and Tunis in the ninth century AH/fifteenth century CE, through its mention of scholars and prescribed texts in various sciences, such as Qurʾānic exegesis, jurisprudence, language, logic, medicine, and astronomy, thereby revealing the books that were prevalent and prescribed in the Islamic Maghreb.

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¹²⁶Ibn Maryam, *al-Bustān*, 324; Amīnah Būṭshīsh, “Muʾallafāt al-Jazāʾiriyyīn fī al-ʿUlūm al-Tajrībiyyah Khilāl al-ʿAṣr al-Wasīṭ,” *Majallat ʿUṣūr*, nos. 30–31 (July–December 2016) : 199–219, at 210–11.

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