

Dirassat & Abhath
The Arabic Journal of Human
and Social Sciences



مجلة دراسات وابحاث
المجلة العربية في العلوم الإنسانية
والاجتماعية

EISSN: 2253-0363
ISSN : 1112-9751

The Art of Biographical Writing among Algerians Through Abu Ras al-Nasiri's Book “*Al-Iṣāba*”

فن التراجم لدى الجزائريين من خلال كتاب الإصابة لأبي راس الناصري

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تاريخ القبول : 2025 /09/21

تاريخ الاستلام : 2025 /07 /06

Abstract:

Biography books are an important genre for recording influential lives and recording cultural and intellectual history. In the Muslim world, the literary tradition is exceptionally diverse, with differently varied works recording different aspects of the lives of rulers and scholars. The book "Al-Isaba" by Abu Ras al-Nasiri, which features extensive recording of the companions of the Prophet, is one of the chief contributions to the genre. This study explores the rarity of "Al-Isaba," contrasts it with similar books, and analyzes its contributions in Algerian and Islamic biographical literature. The outcome determines the unique importance of this book while opening gates for additional research in the field of Muslim biography.

Keywords: Abu Ras al-Nasiri, "Al-Isaba," Biography books, Companions, Islamic historiography

1. Introduction

Biography books play a crucial role in world literature, not just to eternally immortalize the lives of influential people but also to enrich our historical and cultural information. Muslim biographers have been instrumental for centuries to document and preserve lives of scholars, poets, and leaders. The literary genre has considered many parameters such as social classes, periods, and intellectual contributions. Donations to biographies in Algeria are particularly important in showcasing a developed and deep tradition deserving of elaboration.

Research problem

Though the obvious value of biographical books within the literary culture of Islam is clear, scant detailed scrutiny has focused on the specificities and contributions of Algerian writers to the genre. One book by Abu Ras al-Nasiri, "Al-Isaba," is an exemplary example of the genre but often remains a little explored one in terms of its impact and as part of Algerian and wider Islamic biographical writing.

Aims of the Study

This study aims to explore and analyze Abu Ras al-Nasiri's contributions to biographical art within his book "Al-Isaba". We aim to understand how the book impacts the tradition of biography, to introduce its value to the Algerian environment, and to evaluate its contribution in comparison to the literary level of the time.

Research Scope

The study specifically addresses regional and global aspects of Abu Ras al-Nasiri's book "Al-Isaba", its content, method, and impact. We will also analyze how this book is devoted to the broader biographical tradition, both in regional and global contexts.

Research Objectives

- Identify the main features of the book "Al-Isaba" and the specific contributions of Abu Ras al-Nasiri.
- Examine the impact of this book on Algerian and Islamic biographical writing.
- Compare Abu Ras al-Nasiri's biographical approaches with those of other contemporary and historical writers.

Research Questions

- What are the primary features of Abu Ras al-Nasiri's "Al-Isaba"?
- In what ways does this book differ from other biographies of its time?
- What is the importance of "Al-Isaba" to the Algerian and broader biographical tradition?

Methodology

This study utilises a descriptive and analytical approach in evaluating Abu Ras al-Nasiri's contribution to biographical works in the form of his book Al-Isaba. The research uses Maghrebi and Oriental writers' contribution to the genre of biographies, particularly the distinctive features and style of Al-Isaba. In addition, there is comparative analysis in order to identify the standing of Al-Isaba with other biographies of its time. Moreover, the study evaluates the impact of

the book upon Algerian and other biographical traditions.

Limitations of the Study

The study is constrained by the sources that exist and the unavailability of some recent editions or criticism. Furthermore, the extent of analysis is focused mainly on the book "Al-Isaba" and may constrain the estimation of general contributions or indirect impact upon the biographical corpus.

2. Introduction to the Author

Muḥammad Abū Rās ibn Aḥmad ibn 'Abd al-Qādir ibn Muḥammad ibn Aḥmad ibn Nāṣir ibn 'Alī ibn 'Abd al-'Azīm ibn 'Abd Allāh ibn 'Abd al-Jalīl is a renowned scholar whose descent goes back to Amr ibn Idrīs ibn 'Abd Allāh al-Kāmil ibn al-Ḥasan ibn al-Ḥasan al-Subṭī, who in turn was a descendant of 'Alī ibn Abī 'Tālib and Fatima al-Zahrah, daughter of the Prophet Muḥammad, peace and blessings of Allah be upon him. (Abu Ras al-Nasīrī, 1990, p. 19). Among Algerian encyclopedic scholars, who have written extensively while being teachers, jurisconsults and judges, there is divergence as to the date of his birth. Some say that he was born on 8 Safar 1165 A.H., corresponding to 27 December 1751 A.D (Ziryūḥ, n.d., p. 230), while others claim that he was born in 1150 A.H. This prestigious lineage underlines the importance of his family and his spiritual heritage.

One of his students (al-Musharrafī, n.d.) claimed that his writings numbered more than fifty books (al-Kattānī, 1989, p. 105). However, the orientalist Karachovsky (Badawī, 1993, p. 468ff), a recognized specialist in Arabic literature, mentioned in discussing the works of Abū Rās, which he had actually written up to one hundred and forty books (Kratchkovskiy, 1993, p. 312). This notable difference shows the richness and diversity of Abū Rās' contributions to Islamic thought, probably covering many topics ranging from theology to jurisprudence and mysticism.

Muhammad Kahal al-Dimashqi, the author of the Authors' Dictionary, reported

details of his death, stating: "The sheikh died on the 15th of Sha'ban in the year 1238 AH", which corresponds to the Gregorian date of April 27, 1823. At his funeral, about 1,500 people prayed for him. Among them were a majority of Qur'anic bearers, scholars and notable figures of society. This testifies to the enormous respect it aroused and its impact on the scholarly community of the time.

The imam of the funeral prayer was his student, the scholar Ahmed al-Daiji. Abū Rās was buried in Mascara, on the bank of the river that separates the interior of the country and Aqaba Baba Ali. This place became famous for its mausoleum (Kaḥālā, n.d., p. 277). His tomb is a site of remembrance that attracts those who want to pay tribute to his life and teachings, marking the sustainability of his influence in the region and beyond.

This description shows not only the importance of his lineage and writings, but also the lasting impact of his life on his community and the intellectual legacy he left behind. The grandiose funeral and the participation of many scholars and notables illustrate the scope of his influence and the legacy he left to his followers and to Islamic society.

Abou Rās has contributed significantly to the art of biography by writing several important books. These include: *Naba'al-Iwan bi-Jam' al-Diwan fi Dhikr Sulaha 'Madinat al-Qayrawan*, *Al-Isaba fi Man Ghazā al-Maghrib min al-Sahaba*, *Fath al-Ilah wa-Muntahā fi al-Tahadduth bi-Fadl Rabbi wa-Ni'mathi*, *Al-Khabar al-Ma'um fi Kulli Man Ikhtara' Naw'an min Anwa' al-Uloom*, *Dhail al-Qirtas fi Muluk Banu Wattas*, *Murooj al-Dhahab fi Nabdhā min al-Nasab*, *wa-Man Intamā ilā al-Sharaf wa al-Dhahab*, *Al-Wasa'il fi Ma'rifat al-Qaba'il*, and *Al-Zahra al-Wardiya fi al-Muluk al-Sa'diya*. These works cover a wide range of subjects, highlighting not only the history of personalities, but also dynasties and cultural developments. For example, in *Dhail al-Qirtas fi Muluk Banu Wattas*, he explores the history of the kings of the Wattasid

dynasty, providing a rich and detailed insight into their reign and influence.

In his book *Al-Isaba fi man ghaza al-Maghreb min al-Sahaba* (al-Ma'askarī, 2010, p. 7), Abu Râs translated the biographies of the companions of the Prophet. This work is often also referred to as *Dur al-Sahaba fi man dakhala al-Maghreb min al-Sahaba*. It is obvious that Abu Râs was inspired by the model established by Suyuti, who had titled his own book *Dur al-Sahaba fi man dakhala Misr min al-Sahaba*. This act of translation and adaptation shows how Abu Râs has built on existing work to enrich his own content, while adding his unique perspective and adapting the context to the Maghreb regions. This method demonstrates its ability to own and develop knowledge while respecting previous contributions.

In addition, Abu Ras undertook to write an autobiography, *Fath al-Ilah wa Mintah fi al-Tahadduth bi Fadl Rabbi wa Ni'mat*, which reveals not only his vision of himself but also his reflections on his life and accomplishments. This autobiographical work offers a valuable insight into his own interpretation of his journey, illustrating both his humility and his gratitude to divine blessings. Abu Ras was also well-informed about the biographies of many scholars of his time, a testament to his deep commitment to learning and the transmission of knowledge.

An example of his dedication to the defense of scholars is his reaction when Muhammad al-Mahjoub al-Tunisi criticized Ibn Khaldun in his presence. Abu Ras replied by stressing: "It is enough that Ibn Khaldun has the merit that the scholar of the world, Ibn Marzouk al-Hafid, is his pupil. He is praised for his knowledge and piety, and his explanation of the poem of al-Burda suggesting that he may have had access to Ibn Khaldun's lost commentary on the poem. This indicates the abundance of his knowledge (al-Ma'askarī, 2010, p. 22). This eloquent defense highlights not only his respect for Ibn Khaldun but also his appreciation for the importance of passing

on knowledge across generations. It also illustrates his ability to recognize and value the contribution of scholars to the intellectual and spiritual society of their time.

3. Muslim Writers' Contribution to Biographical Gender

Biography books occupy an important place among literary works, and their composition has always fascinated many Muslim authors. Muslims made a notable contribution in seeking to immortalize the lives of their scholars, writers, kings, great men and poets. These biographies represent a prose literary genre that also enriches and serves the science of literary history. Indeed, the Arabs created these works to perpetuate the exploits and preserve the memories of their heroes, structuring them according to approved criteria, such as social classes, dates of death, organization by country or centuries, and program books.

The divisions of the science of biographies are varied and the many books that have been written in this area are particularly notable. For example, stratigraphic biographies, such as the "Great Shafi'i Classes" of Ibn al-Subki, illustrate how individuals were classified according to their rank or contribution to a school of thought. The biographies of the letters, such as "The Death of Notables and the Tales of the Threads of Time" to Ibn Khalkan, focus on writers and intellectuals, while biographies of the dead, such as "The Death of Yahya bin Ahmed Al-Wansharisi," offer insight into the significant figures and their legacy.

Other categories include biographies on specific periods, such as Shams al-Din al-Sakhawi's *Al-Ḍaw' al-Lāmi' li-Ahl al-Qarn al-Tāsi'* "The Bright Light of the Ninth-Century People," which examines the contributions of people of a given era. Country biographies, such as *Kharīdat al-Qaṣr wa Jarīdat al-'Aṣr* "The Jewel of the Palace and the Chronicle of the Age" by Imad al-Din al-Isfahani, provide a geographical perspective, illustrating the impact of individuals in different regions.

Finally, some biographies are interested in the control and organization of knowledge, such as *Jāmi' al-Uṣūl fī 'Aḥādīth al-Rasūl* "The Collection of the Foundations in the Hadiths of the Messenger" to Ibn al-Athir, who compiles and analyzes religious knowledge.

In addition, some biographies are divided according to other criteria, adding richness and depth to this discipline. For example, biographies related to a specific place, such as *Tārīkh Baghdād* "The History of Baghdad" by al-Khatib al-Baghdadi, offer a local perspective by highlighting the influential figures of a city. Other biographies are organized around a particular doctrine, such as *Al-Jawāhir al-Muḍī'a fī Ṭabaqāt al-Ḥanafīyya* "The Radiant Jewels in the Ranks of the Hanafi School" by Muḥyī al-Dīn Abū Muḥammad al-Qurashī.

Biographies related to a specific field of science, such as Al-Suyuti's *Tabaqat al-Mufasssirin* "The Categories of Qur'anic Exegetes", focus on the contributions of scholars in particular fields, such as religious interpretation. Biographies dedicated to a specific person, such as "Manaqib Ahmed" for Ibn al-Jawzi, highlight the virtues and achievements of particular individuals. Finally, the autobiography, like *Fath al-Ilah wa Minatuhu fī at-Tahadduth bifadhl Rabbi wa Ni 'matuhu* "The divine opening and grace in speaking of the favor and blessings of my Lord." by Abu Ras an-Nasiri, offers a personal and introspective perspective, revealing how gratitude and recognition of divine assistance and blessings in the ability to talk about the favors and benevolence provided by Allah. It highlights the idea that any ability to speak or discuss Allah's blessings is itself a gift from Allah according to Abu Ras al-Nasiri.

Thus, it becomes clear that we can see how the science of biographies is not only limited to the preservation of historical facts, but also serves as a means to understand cultural, intellectual and religious evolution through the centuries. These literary works

continue to inspire and illuminate, reflecting the richness and diversity of human contributions across time.

There are many reasons why such a classification has emerged among Muslims. The main reason lies in the importance of the biography of the companions, disciples and narrators who have dedicated their lives to serving the hadith of the Messenger of Allah, peace be upon him. Their role was crucial in protecting the hadith from any form of lying, falsification and fraud. This rigor was essential to ensure the faithful and reliable transmission of the Prophet's teachings.

In addition, the Islamic world was very diverse, including scholars of various origins, such as Persians, Romans and Berbers. These scholars often had names that sounded strange or unusual to descended Arabs. This required an adjustment of the names in the biographies to accommodate linguistic differences. Thus, pseudonyms and nicknames became commonplace. As Abu Ahmed al-Askari points out: "The most numerous pseudonyms are the pseudonyms in names" (al-'Askarī, 1982, p. 12).

This quote highlights the cultural diversity within the Muslim community, where scholars from different regions contributed to the enrichment of Islamic knowledge. The need to adapt names to reflect this linguistic and cultural diversity shows a willingness to include and recognize the contributions of each individual, regardless of their origin. It also demonstrates the importance of documentation and cultural adaptation in the preservation of knowledge.

In sum, the emergence of this classification among Muslims was motivated by needs for both precision in the transmission of religious teachings and adaptation to an increasingly diverse community. This approach made it possible to maintain the purity and authenticity of the hadith while welcoming scholars of various origins within the Islamic tradition. This history of classification is a testament to the

rich cultural fabric that has contributed to Islamic scholarship.

In the literary field, Oriental and Maghreb writers have contributed significantly and equitably. They have produced works of a richness and diversity that testify to their influence and cultural depth. Ibn Khallikan, a prominent historian and writer, mentioned in his famous book, *Wafayat al-A'yan*, the importance of the book *Zahr al-Adab wa Thamar al-Albab* "The blossom of manners and the fruit of intellect." by Al-Husri Al-Qayrawani (al-Jubūrī, 2002, p. 57). According to him, this book "brought together all foreigners" (Ibn Khallikān, n.d., p. 54), thus illustrating the vast compilation of biographies it contains. This commentary highlights that Moroccan writers have also excelled in writing biographies, testifying to the intense cultural exchange between the East and the Maghreb.

Algerian authors, in particular, have contributed greatly to this literary genre, writing biography books on an incalculable scale. These books document not only the lives of local personalities, but also their interaction with oriental and international figures. Notable Algerian authors include Abu Ras al-Nasiri, whose work illustrates an unparalleled depth and diversity in Algerian biographical literature.

In addition, figures such as Sharif Tlemsani and Abu Ras al-Nasiri have been recognized as having received oriental biographical influences. This demonstrates the cultural and intellectual interconnection between these regions. Al-Shaykh Muḥammad ibn 'Alī al-Sanūsī, 'Abd al-Karīm al-Mughaylī al-Wansharīsī, and Ibn Qunfad al-Qusanṭīnī, to name a few, have left lasting traces in literary history. Their writings reflect a unique synthesis of Eastern and Maghreb influences, thus enriching the cultural and intellectual heritage of the region.

The exploration of these biographies reveals not only the diversity of personalities studied but also the social and political dynamics of the time. This work offers a

valuable insight into cultural exchanges and the transmission of knowledge through the centuries. By expanding their field of study, these writers have created a bridge between cultures, preserving and celebrating the richness of the common heritage that unites the East and the Maghreb.

In conclusion, the contributions of Maghreb and Oriental writers to the biographical genre illustrate a rich and complex literary tradition. This tradition has been nurtured by intellectual and cultural exchanges that continue to inspire future generations. These works testify to writers' ability to capture the essence of their time while creating narratives that transcend geographical and cultural boundaries.

4. Introduction to the Book "Al-Isaba" and its Author's Methodology

One of the most significant biographical works that Abu Ras has bequeathed to us is his book entitled "Al-Isaba fi man ghaza al-Maghreb min al-Sahaba". This text, mentioned by Ibn Sawda, is in Krasin, in Meknes

(Ibn Sūdah, 1962, p. 439) . In this book, Abou Ras paints a portrait of all the companions who participated in the conquest and settled in Kairouan, then in Algeria. He evokes fifty-three companions in particular, describing each of them individually and recounting their relationship with the Messenger of Allah, peace be upon him. Abu Ras details the activities to which these companions devoted themselves in Morocco, such as building mosques and digging wells, thus illustrating their dedication to the spread of Islam.

In addition, he lists the many hadiths they transmitted from the Prophet, thus showing his deep knowledge of the books of the Sunnah. He does not forget to mention those of these companions who returned to Medina and were buried in Kairouan or other Moroccan cities, such as the granddaughter of Omar bin Al-Khattab, Fatima bint Abdullah bin Omar. She died and was buried in Kairouan, in a place called "Bab Salam" (Ibn Sūdah, 1962, p. 7).

The author begins his book with a simplified geographical description of Africa, followed by Kairouan, where these companions settled. He then accurately describes Morocco's borders in its four directions, so that the reader, even if unfamiliar with geography, can locate these places accurately.

Abu Ras bases his narratives on a wide range of credible sources, including prestigious books:

-*"Al-Isti'ab fi Asma' al-As'hab"* by Ibn Abd al-Barr. This work, known in English as *"The Understanding of the Names of the Companions"*, is an essential reference that offers a detailed view of the names and stories of the companions of the Prophet.

-*"Dur al-Sahaba fi Man Dakhal Misr min al-Sahaba"* by Al-Suyuti Translated into English as *"The Pearls of the Companions of those who entered Egypt"*, this book lists the companions who traveled and settled in Egypt, thus enriching the history of the spread of Islam in this region.

-*"Al-Isaba fi Tamiz al-Sahaba"* by Ibn Hajar al-Asqalani Known as *"The Recognition of the Companions"*, this work aims to distinguish the true companions of the Prophet, offering a thorough understanding of their roles and contributions.

-*"Tajrid Asma' al-Sahaba"* by Al-Hafiz al-Dhahabi *"The Enumeration of the Names of the Companions"* is a methodical compilation of the names of the companions, highlighting the importance of each individual in the history of Islam.

Thanks to these references, Abu Ras was able to comprehensively document the lives and exploits of these companions, making an invaluable contribution to the understanding of Islamic history in the Maghreb.

Abu Ras provided precise details on the expatriates who visited Morocco on three occasions: the first time in A.H. 27, the second in A.H. 34, and the third in A.H. 50. These dates testify to his vast knowledge and his particular attention to historical details. The companions who arrived in

Morocco began their journey with Amr ibn al-Aas (Ibn al-Athīr, n.d., p. 115), a famous Muslim general. The latter is best known for his conquest of Tripoli, a city in Libya. During this conquest, he mentioned that the night of his death coincided with that of Eid al-Fitr. He also indicated that this night was the year 43 A.H. and that he died at the age of ninety.

Abu Ras also mentions some notable achievements of this companion, such as his role in transcribing the revelations for the Prophet Muhammad, peace and blessings be upon him. This work is similar to that of Abdullah bin Saad bin Abi Sarh, another important companion. In addition, Abu Ras refers to several other sources to enrich his narrative, such as Ibn al-Rabi' (al-Ma'askarī, 2010, p. 37), Ibn Khaldun, and the author of the book of Al-Mu'asin, which deals with news concerning Africa and Tunisia, Ibn Abi Dinar.

It is also plausible that the conquest of al-Andalus took place twice under the caliphate of 'Uthmān ibn 'Affān, and once under the caliphate of al-Walīd ibn 'Abd al-Malik, of course after examining in detail all available sources. This topic remained close to Abu Ras's heart, as he continually prayed for the reconquest of Andalusia following the Spanish defeats on the Algerian coasts.

Sometimes he refers to the poems recited by some of the Prophet's companions, as he did for Abdullah ibn al-Zubayr. For example, he mentions Jarjir's daughter, the Berber king, who was present in Kairouan at the time of the conquest. Similarly, when he evokes the stories of other characters, he often adds details at the end of his quotes. It is also possible that it lists achievements attributed to certain companions who were not directly related to them. For example, he mentions that Muslimah bin Makhlid was the first to build lighthouses for the call to prayer in Egypt.

It also happens that differences arise concerning some companions who lived in the company of the Prophet Muhammad, peace be upon him. An example is Aqaba bin Nafi. Discussions exist on the validity of

his companion status, as highlighted by Al-Dhahabi (al-Dhahabī, n.d., pp. 533–534) and Al-Suyuti. The controversy stems from the fact that Aqaba was born between the eighth and tenth year of the Hijra, while the Prophet died in the eleventh year of the Hijra (Ḥawwa, 1995, p. 1000). This raises questions as to whether Aqaba is considered a companion born during the Prophet's lifetime or a great Tabi'I (al-Dabbāgh, n.d., p. 161).

Abu Ras also points out the number of hadiths reported by each companion mentioned in his work. He notes that, for example, Abdullah bin Al-Zubair reported twenty hadiths about the Prophet, peace be upon him. He also mentions the great companions and their significant contributions.

Abu Ras then began publishing the names of the companions of the leaders who had played a crucial role in the conquest process. He adopted this specific order rather than following previous arrangements used in biography books that focused on letters, deaths, cities, and other similar details. This approach makes the search in the book more complex, although we can organize the information regarding deaths, as most of the companions mentioned have indicated the year of their death. This allows us to examine whether the nature of the conquest was motivated by justice or force.

He explains how the conquests were launched from Kairouan, which was then the capital of the Arab Maghreb, to various African cities, Andalusia, and the Mediterranean islands. The author also highlights the most important leaders responsible for these operations, including the early leaders of the conquest such as K. Amr ibn al-Aas, Abdullah ibn Saad ibn Abi Sarh, and Muawiya ibn Hadij. Although the biographies in this book focus on three types of conquerors: the great companions of an African invasion, those who invaded Africa and were considered companions because of their youth, and those who invaded Africa but differed in their companion status.

Abu Ras also specifies the age of the deceased and the place of burial, and sometimes he provides the year of birth when available. However, information on the year of birth is often limited, as the elders did not attach much importance to this data. Abu Ras is an example of this trend; he only mentioned the year of birth in his own book entitled "Fath al-Ilah wa Minatuhu fi at-Tahadduth bifadhl Rabbi wa Ni 'matuhu" "The divine opening and grace in speaking of the favor and blessings of my Lord." In addition, he sometimes adjusts names for the sake of precision. For example, when he mentions Ubayd Allāh ibn 'Umar ibn al-Khattab, he modifies certain details such as the annexation or the opening of letters to avoid any misinterpretation, stressing that the thumbnail must correspond to the actual weight of a person.

In addition, the author sometimes corrects erroneous information that circulates. For example, he clarifies that the individual who went to the Messenger of Allah during the Hudaybiyah reconciliation was Maar bin Abdullah Al-Adawi and not Abu Zam' ah Al-Balawi, a common confusion among Moroccans and mentioned in their narratives (al-Ma'askarī, 2010, p. 68).

Then he, may Allah have mercy on him, counted the many hadiths where he said: "The many hadiths are Abu Hurairah 5374 hadiths, followed by Abdullah bin Omar 2620 hadiths, then Anas bin Malik 2268 hadiths, then Aisha 2210 hadiths, then Abdullah bin Abbas 660 hadiths (al-Ma'askarī, 2010, p. 67). It begins with an enumeration of the companions who reported the greatest number of hadiths. According to sources, Abu Hurairah is mentioned with 5374 hadiths, followed by Abdullah bin Omar with 2620 hadiths. Then come Anas ibn Malik with 2,268 hadiths, A'isha with 2,210 hadiths, and finally Abdullah ibn Abbas with 660 hadiths. This distribution makes it possible to understand the relative importance of each companion in the transmission of hadiths.

When mentioning a companion, they often specify additional details to avoid confusion. For example, in mentioning Ka'b ibn Malik, he also refers to Ka'b ibn 'Asim al-Ash'ari, Ka'b ibn 'Uday ibn Hanadla al-Tanukhi, and Ka'b ibn 'Ayadah al-Absi. It is essential to note that only Ka'b ibn Malik is known to have travelled to Morocco, which helps clarify the identities and contributions of the different individuals sharing the same name.

Sometimes companions are associated with rare sources concerning Morocco. However, it can refute these sources by providing historical and logical evidence. For example, he refuted the idea that Abdullah bin Ja'far bin Abdul Muttalib went to Morocco, confirming that he went all the way to Africa but did not go beyond that region. This companion is the last mentioned in the book about the translation of companion stories in the Maghreb.

It is also important to emphasize that the book "Al-Isaba" by Abu Ras al-Nasiri is a valuable reference. This book is one of the few sources available on companions buried in the Maghreb, covering regions such as Tunisia, Algeria, and Morocco. If the author had organized the information chronologically by year of death, it would have been easier to trace the data. This book, both biographical and mortuary, is therefore an essential document for studies on the companions of the prophet in this region.

5. Discussion

The close analysis of the book Al-Isaba places in perspective the systematic and strict methodology followed by Abu Ras al-Nasiri in the biography of the Companions. This rigour is manifested through a meticulous classification which, far from being satisfied with a simple list, implies a systematic structuring of the biographed figures. By providing detailed and multidimensional information on the lives and feats of the Companions, Al-Isaba goes beyond superficial accounts and provides depth that is enriching to the knowledge of historical figures. This renders it not only possible to more fully appreciate

the contribution of the Companions to Islamic history but also to discern the nuances of their contribution in the broader context of history. The conclusions of this study illustrate that Al-Isaba, while sharing elements with other biographical compositions of its era, stands apart in its level of detail and rigorous structuring. Compared to some works that prefer to present a more narrative or contextualized description, Al-Isaba is notable for a completeness of documentation that renders it a core reference in the Islamic biographical corpus. This richness in documentary and rigor in methodology highlights the importance of Al-Isaba in the field of historical research, while making a very interesting comparison with the heterogeneous methodology of other biographers of the period.

6. Implications for Future Research and Possible Applications

The results offer new knowledge on studies of Muslim biography, and more specifically, the utility of Algerian contributions in this field. An in-depth comparative study with other biographical works, both on the regional and more general level, would grant interesting insights into the formation of the literary genre of biography and the diversity of methodological approaches. In addition, Al-Isaba's study would also be capable of enriching university curricula on Islamic history and offering methodological tools to researchers working on Muslim biography. By following these avenues, future research can contribute to a more nuanced and detailed understanding of biography in various cultural traditions.

7. Recommendations

The researchers recommend several strategic actions to enhance Al-Isaba's study, expand on its useful contributions to Muslim biography as a genre, and encourage future research. These recommendations are designed not only to add to our understanding of the biographical genre in the Islamic tradition, but also to put in relief the lasting impact of this work on Muslim

historiography. By using these approaches, we will be able to appreciate more fully Al-Isaba's methodological sophistication and the impact it has had on subsequent biographical practice.

1. Conduct comparative research between Al-Isaba and other Muslim biographical works to establish influences and developments in methodology.
2. Examine the methodology used by Abu Ras al-Nasiri to establish the unique methodological contributions of his work.
3. Explain how Al-Isaba's methods and findings can be integrated into contemporary research on Islamic biography and history.
4. Promote cross-studies among religious studies, literature, and history for a comprehensive study of Muslim biography.
5. Determine the unique contributions of Algerian authors to the topic of Muslim biography.

8. Conclusion

The study of the book "Al-Isaba" by Abu Ras al-Nasiri is of extreme importance in the Islamic biographical tradition. As it is a close study of the Prophet's companions and part of a robust biographical tradition, "Al-Isaba" constitutes a valuable contribution to Algerian and Islamic biographical literature. The results of this study reflect not only the value of this book, but also in how it adds to the information on biographical traditions. This includes examining the impact of Al-Isaba on more recent works and analyzing further the Algerian authors' input in the overall context of biographical literature.

The limitations encountered, such as the availability of sources and the extent of analysis, provide a pointer to future research to investigate further. In taking these limitations into consideration, we can refine our thoughts and improve our knowledge about the relevance of Algerian contributions to Muslim biography.

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