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The Bio-bibliographical Works of the Central Maghreb's Scholars during the Islamic Middle Period "Extant and Lost Compilations"

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Abstract

Bibliographies, scholarly programs and scholars are among the bibliographical compilations, which were famous in the middle Islamic world cities. In spite of the deep roots of this tradition among the scholars of the Islamic West and the important bibliographical works resulting from it, the contribution of the Central Maghreb scholars in bio-bibliographical sources is widely noticeable, asit experienced a significant shift since the beginning of the seventh/thirteenth century. This paper aims to provide a bibliographical inventory of the extant and lost bio-bibliographical compilations of the Central Maghreb scholars during the Islamic Middle Period.

Keywords: Fahrasa (bio-bibliographical catalog), programs, Bejaia, Telemcen, Central Maghreb, Mashyakha (catalog of teachers).

الأعمال الفهرسية لشيوخ المغرب الأوسط خلال العصر الوسيط: "المدونات المتوفرة والمفقودة

ملخص

تعتبر كتب الفهارس والبرامج والمشيخات، أحد أنماط التدوين البيبليوغرافي التي لقيت رواجا واسعابين مختلف الأوساط العلمية النشطة في حواضر العالم الاسلامي الوسيط، ورغم عراقة هذا التقليد الكتابي بين أعلام الغرب الاسلامي وما نتج عنه من أعمال فهرسية مهمة، الا أن اسهامات شيوخ المغرب الأوسط في هذا المجال التخصصي جاءت متميزة، اذ شهدت طفرة نوعية ابتداء من القرن السابع هجري/ الثالث عشر ميلادي، وفي هذه الورقة البحثية، سوف أسعى إلى تقديم حصر بيبليوغرافي للمادة الفهرسية المكتوبة لمشيخة المغرب الأوسط، المتوفرة والضائعة خلال المرحلة الوسيطة.

الكلمات المفاتيح: فهرسة، برنامج، بجاية، تلمسان، مغرب الأوسط، مشيخة.

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Introduction:

It is particularly noticeable that the practice of writing narrations and chains of transmission (Sanad), as well as mentioning teachers' names and the works studied by authors under their guidance, are among the most advanced scientific issues addressed by scholars in Middle Eastern countries. This production constitutes a dependable reference in recording written works, scholars' names, and intellectual contributions. Several terms highlight the importance and diversity of these compilations and their indexes: *Musalsal* (patterned transmissions), *Fahrasa* (bio-bibliographical catalog), *Mashyakha* (catalog of teachers), *Barnamaj* (bio-bibliographical program), *Thabat* (verified register of transmissions), as well as Transmissions and Isnads (chains of transmission).

Central Maghreb scholars emerged within this tradition of bio-bibliographical compilation, as did their teachers in the same cognitive context. Yet the absence of original direct references related to the historical thought of the Central Maghreb, mainly those linked to bio-bibliographies, compels us to enumerate fragmentary sources. These fragments, though incomplete, preserve traces of lost compilations. Despite the numerous problems we face in this research, the question remains: are researchers able to recover these works? What methods are most suitable to achieve the significant steps of evolution and maturity in bio-bibliographical compilation in the Central Maghreb? How can we observe such overwhelming knowledge? What about the trajectory of this compilation, its limits, and the possibility of reconstructing part of these lost works from meager fragments? Were these bio-bibliographies merely old book titles and scholars' names intended to enumerate available sources of knowledge, or were they didactic tools and official documents preserving *Ijazat* (licenses to transmit) and *Asanid* (chains of transmission)? They may also have functioned as social markers, reflecting scholarly competition over texts read or studied, and the elevation of the chain of transmission that conferred symbolic scholarly prestige.

1- Observation about Earliest Islamic Maghreb Scholars' Bio-bibliographies

Such bio-bibliographical writings were expected in socio-cultural contexts shaped by Islamic knowledge transfer, through catalogs and programs, as well as the movement of knowledge from East to West. Examining works of scientific transfer has shown the clash between two references, regarded as civilizations inspiring the fundamental characteristics of the West.

The First Reference: It is obviously the Eastern tradition, with its body of knowledge and its role as the initial incubator of bio-bibliographical compilation since the early Middle Period. With its dynamic interactions, striking presence, and cultural importance, it notably influenced the intellectual landscape of the Maghreb. The *Al-Fahrest* by the famous Baghdadi scholar-bookseller Ibn Nadim (384 AH/994 CE) is one of the most important bio-bibliographies produced during the Andalusian Middle Period.

The Second Reference: The Middle Andalusian tradition, which began by receiving the intellectual legacy of the East, soon became its main rival. It proved its superiority and established knowledge dominance over other nations through the works of Andalusian scholars engaged in transmission (*Talab al-Riwaya*), precision of the chain (*Dhabt al-Isnad*), and scientific journeys. This led to a variety of works and bio-bibliographies. The Baghdadi bio-bibliography of Abi Ali al-Kali (356 AH/967 CE) is among the earliest lost compilations in the Islamic Maghreb, achieved in the fourth/tenth century. It survives through the narrations of Ibn Khayr al-Ishbili (575 AH/1179 CE) (2009 ،الاشبيلي), author of a comprehensive Andalusian bio-bibliography produced in the sixth/twelfth century.

The list compiled by Ibn Khayr is particularly significant. It serves as an initial database of bio-bibliographical production of that period. He devoted an entire chapter to it, entitled *"Mentioning what was narrated of Fahares (catalogs) of scholars, blessed be them, and their works"*, where he gathered seventy-four catalogs. Additional works can also be found outside

this list under different titles, such as *Tasmeyat al-Shuyukh* and a list on the topic of *Ijaza* (الاشبيلي، 2009).

These bio-bibliographical references belong to the works of scholars from Andalusian cities, and they form the basis for exploring the bio-bibliographical catalogs of Islamic Maghreb scholars.

2- The Emergence of Kairouan's Teachers Bio-bibliographical Catalog during the 5th/11th Century:

The overwhelming role of Kairouan in compiling narrations, introducing teachers, and recording references was a turning point in catalog production during the early Middle Period. Maliki scholars joined this movement and wrote their narrations. However, the beginnings of catalogs remain ambiguous, due to the loss of the majority of works from the first centuries, which would otherwise help us explore the very origins of that period.

Despite the scarcity of sources, the 5th/11th century remains the cornerstone of bibliographical production in the history of the Islamic Maghreb. This period witnessed a focus on early bio-bibliographical works, such as those attributed to the Maliki scholar Abi Imran al-Fassi (430 AH/1039 CE), who lived and died in Kairouan (عياض، 2008), in addition to the *Fahrasa* of the famous Abu al-Qasim al-'Allabidi (440 AH/1049 CE), supposed to be the author of the historical reports of the Maliki scholar Abi Ishaq al-Jabnayani (369 AH/980 CE) (سعيد، 2015-2014). If considered a bio-bibliographical catalog, it would not strictly qualify as such; rather, it is a book compiling the historical reports of his teacher (Sheikh) and his hagiography. Consequently, it may be classified as a Sufi bio-bibliography, where he mentions his teachers (sheikhs) and Sufi ascetics (عياض، 2008).

Returning to Ibn Khayr al-Ishbili as a vital bibliographical reference, we find a starting point to discover early bio-bibliographical writings. Through his work, three important catalogs of Kairouan's legal scholars (*fuqahāʾ*) are preserved. These include the *Fahrasa* of Abu 'Amr 'Uthman al-Sefaqsi (443 AH/1048 CE) (التجيبي، 1981; الاشبيلي، 2009), the catalog of Ibn Sadoun al-Kairouani (486 AH/1093 CE) (الاشبيلي، 2009), and that of his contemporary al-Faqih Abu al-Qasim Hatem ibn Muhammad al-Trabelsi (494 AH/1101 CE) (الاشبيلي، 2009). These important bio-bibliographies are considered part of a written legacy now lost.

It seems clear that the fifth century (5 AH/11 CE) was a crucial period in the development of compilation writing within the scientific movement of Kairouan. With the waning of Shi'i influence, the fierce sectarian rivalry subsided, giving the Maliki movement the opportunity to write and publish its narrations in Hadith and Fiqh without internal opposition. This situation strengthened the authority of compilation references, such as the *Muwattaʾ* and other Maliki works. In Africa and the Maghreb more generally, it also encouraged narrations of scholarly journeys and the acquisition of *Ijazat* (licenses to transmit) from senior scholars of the *madhhab*, forming a new generation of transmitters and traditionists. This allowed the emergence of bio-bibliographical compilation in Kairouan to become part of scholarly production in subsequent Hijri centuries. These writings established a classificatory trend adopted by Maliki scholars until the end of the Middle Period.

3- Mashyakha of Central Maghreb Bio-bibliographies Late Starting by Andalusian Effects:

Showing the evolution of bibliographical classification, including compilations and scholars' programs in Central Maghreb cities during the early Middle Period, depends on epistemological reserves. The compilation itself constitutes an obstacle, since it is the sole historical source of information due to the lack of data materials. This allows us to consider the 6th/12th century as a turning point in Central Maghreb *Mashyakha* bio-bibliographies, and a noticeable period in scientific production. It is not an exception in the history of bio-bibliographical compilation, but rather a stage that preserved manuscripts of that period. It is therefore considered a documentation period rather than a founding one.

Late in the 6th/12th century, Ibn Abbar al-Qadi of Valencian origin (658 AH/1216 CE) refers to one of the translated works of Abu al-Hasan Jabir al-Tlemsani (578 AH/1182 CE) (السلماني، 1975؛ الأبار، 1995), a scholar interested in Hadith, narration, and the knowledge of narrators' names. The latter was granted an *ijazah* by hadith scholars and gathered Ibn al-Khair's *Mashyakha* based on biographical lexicon letters (التلمسان، 1968). The historian Ibn al-Hasan al-Tlemsani's concern with Ibn Khair's *Mashyakha* was not limited to learning it directly from its author in 578 AH; he also classified it and organized it according to biographical lexicon letters. This act is a sign of respect from the student to his teacher, and it should be understood within its broader cognitive context. It is considered an invested methodological work, including continuous scientific reflection and revision of previous bio-bibliographical production to ensure the availability of reliable sources.

The absence of such continuity, together with the scarcity of data transmitted to our time by Ibn al-Abbar (الأبار، 1995), prevents us from fully observing the evolution of bio-bibliographical writing in the Central Maghreb. However, we can demonstrate that Andalusian writings had a tremendous impact on these works, especially on the structures of the bio-bibliographies, whether through teaching or through the contexts of *Mashyakha* based on Andalusian models. This influence shaped Central Maghreb culture throughout the 6th/12th century, notably through the efforts of Abu 'Abdallah Muhammad al-Tejibi (610 AH/1213 CE), who lived and died in Tlemcen. According to scholars interested in his works, he authored numerous programs, including a volume with several benefits and a smaller program qualified by Ibn Abd al-Malik al-Marrakushi (المراكشي، 1973) as *"The Compact Volume"*, which appears to have been checked and printed in modern times.

He also classified the *Mashyakha* of Abi Tahir al-Salafi in a medium-sized volume (التجيبي، 1981), and another biographical lexicon of scholars arranged in alphabetical order. He extensively incorporated traditions, anecdotes, and historical reports in this volume, which was found in Tunisia in 640 AH/1242 CE and examined by his student Ibn al-Abbar, who drew upon it for several biographical entries in his *Takmila* (الأبار، 1995).

The lost bibliographical legacy of the Central Maghreb achieved during the 6th/12th century shows that there was a logical and creative intellectual effort at the time. Yet the contradiction between this creative thought and the lack of original documentary references makes it difficult for us to reconstruct these sources. We are left to attempt, indirectly, to reduce the structure and didactic function of these bio-bibliographies through fragments and extant documents.

4- The Bio-bibliographical Catalog of Andalusian Teachers Circulated in the Reading Circles of Hafsid Bejaia:

Classical texts of Bejaia scholars during the seventh Hijri century allow us to introduce some of the intellectual characteristics of Central Maghreb *Mashyakha*, as well as the role of scholars in animating the scientific circles of Bejaia. They also incite research into scholars' bio-bibliographies. A number of Andalusian works should be acknowledged, produced by scholars who settled in the region. Among these, six works are worth mentioning:

- Shaykh Ibn Mahrez al-Balensi's bio-bibliography (655 AH/1257 CE) (التجيبي، 1981).
- The biographical lexicon of Safadi scholars by Ibn al-Abbar al-Balensi, transmitted by his student the historian Ibn Razin al-Tujibi (692 AH/1292 CE) and Ibn al-Jallab al-Shatibi (664 AH/1265 CE). Evidence comes from the colophon written on the first folio of the bio-bibliography preserved in the Escorial Monastery Library, registered under number (1730=1725 kasseri). This copy was used by the Spanish Orientalist Francisco Codera in editing the lexicon, published in the Arabic-Spanish Library series, volume IV, Madrid, 1884 CE. It is attributed to the traveler Ibn Rashid al-Sabti (721 AH/1321 CE), who transmitted the text to his scholar Ibn Razin al-Tujibi in Tunis in 685 AH/1286 CE.
- Abu 'Uthman Sa'id ibn Hakam's bio-bibliographical catalog (680 AH/1281 CE) (التجيبي، 1981).

- Ibn Razin al-Tujibi al-Mursi's bio-bibliographical catalog (692 AH/1292 CE) (1980 ،آشي).
- Ibn al-Ghammaz al-Khazraji al-Balensi's bio-bibliographical catalog (693 AH/1293 CE) (1980 ،آشي ;1981 ،التجيبي).
- Abu 'Abdallah Muhammad ibn Salih al-Kinani al-Shatibi's program (699 AH/1299 CE), considered part of the lost legacy.

A great number of bio-bibliographies were included in the indoctrination material of the *Iqra* Council led by the scholar and orator Abu 'Abdallah Muhammad ibn Salih al-Kinani al-Shatibi, author of the program mentioned above. It was narrated by three of his learners in Bejaia:

- Al-'Abdari (688 AH/1289 CE), who owned a valuable copy of his teacher's program, handwritten by his classifier and read in Bejaia (689 AH/1290 CE) (العبدري، دت).
- The city judge Abu al-'Abbas al-Ghubrini (704 AH/1304 CE), who read his Sheikh's bio-bibliography before him in Bejaia and drew upon it for numerous biographical entries, including the biography of the authoring Sheikh himself (1974 ،الغبريني).
- Abu al-Qasim al-Tujibi (730 AH/1329 CE), who read it before his classifier Sheikh after arriving in Bejaia, and used it in writing some of his Sheikh's biographies (1981 ،التجيبي).

These scholars wrote their read bio-bibliographies, which we use today. The bio-bibliography of his student al-Tujibi is one of the most important Maghrebi programs and compilations achieved in the Middle Period. It is a source rich in data about Andalusian scholars' bio-bibliographies, particularly those of his Sheikh Abu 'Abdallah al-Kinani al-Shatibi in Bejaia. It is also a tool for revising the transfer of bio-bibliographical writing from Andalusia to the Central Maghreb, especially the city of Bejaia.

Here is a list of ten bio-bibliographies of Andalusian classifiers belonging to works of the 4th–7th centuries AH (10th–13th CE), used in al-Kinani's circle in Bejaia based on al-Tujibi's program:

- Works of Ibn Abi Zamanin al-Muqri' (399 AH/1009 CE) (1981 ،التجيبي).
- Works of Abu Muhammad Makki al-Muqri' (437 AH/1045 CE) (1981 ،التجيبي).
- Sheikhs and works of Abu Dawud al-Muqri' (496 AH/1103 CE).
- A fascicle containing the *Ijazah* of Abu Dawud (496 AH/1103 CE) granted to Abu al-Husayn ibn Hudhayl (564 AH/1169 CE) and his brother Ibrahim (1981 ،التجيبي).
- Works of Abu 'Amr 'Uthman al-Muqri' (444 AH/1053 CE).
- The *Fahrasa* of Abu 'Amr 'Uthman's Sheikhs (444 AH/1053 CE) (1981 ،التجيبي).
- The *Fahrasa* of the historian Ibn Bashkuwal (578 AH/1183 CE) (1981 ،التجيبي).
- The *Fahrasa* of Ibn 'Ubayd Allah al-Hajari al-Andalusi (591 AH/1195 CE) (1981 ،التجيبي).
- The *Fahrasa* of al-Qadi Ibn Baqi al-Qurtubi (625 AH/1228 CE) (1981 ،التجيبي).
- The *Fahrasa* of Ibn al-Sarraj al-Ishbili (657 AH/1258 CE) (1981 ،التجيبي).

The continuous movement of Andalusian scholars to Central Maghreb cities such as Bejaia, Constantine, and Tlemcen encouraged them to record their narrations. Consequently, the seventh/thirteenth century witnessed a wide dissemination of such writings, with hadith scholars becoming particularly renowned in this field. The table below shows the most important bio-bibliographies compiled in that period, most of which are now considered lost.

Table n°1: The Central Maghreb Scholars' Bio-bibliographical Catalogs during the 7th/ 13th Century.

Classifier	Origin	Catalog Title	Catalog Content	Reference
Ibn Abd El-Haq El-Ya'fari Al-Telemsani (625AH/1228CE)	Telemsen	"Al Iqna' Fi Kayfiyat Al Sama' "	Mentioned who he met, what he heard, inspired from Andalusia, the Udwa (North Africa), and Islamic East. One of those valuable copies of this program, the classifier wrote on it in Radjab 600AH/1204CE, Ibn Abd Al-Malik Al-Merrakeshi got it and took from it the classifier's teachers and works.	Al-Ra'ini, teachers program, pp169, 170. Ibn Abd Al-Malik Al-Merrakeshi, Al-Dayl wa Al-Takmila, 8/317, 320.
Abu Zakaria Yahia Ben Abbas (649AH/1251CE)	Constantine Bejaia	The program of his teachers	Included his teachers and what he heard from them in the program.	Ibn AL-Zubayr, Silat Al-Sila : 8/563.
Ibn Hammad Al-Sanhaji (628AH/1231CE)	The Hamadi Catle	His narrations program	A program including readings, containing 200 books, 22 books attributed to their authors, as well as the chain of transmission, it was one of the best programs in that period.	Al-Ghabrini, Onwan Deraya, p193.
Al-Ghabrini Abu Al-Abas	Bejaia	Mashyakha (Catalog of Teachers)	Printed at the end of Onwan Deraya of the author.	
Abu Fares Abd Al-Aziz Al Howari Al-Jazari (701AH/1302CE)	Telemsan	Program	Lost among Al-Tajibi narrations from his classifier.	Al-Tajibi program, p249. Al-Wadi Ashi program, p143.

5- The Central Maghreb Bio-bibliographical Works at the End of the Middle Period: Continuity and Variety:

The late Middle Period witnessed growing awareness in the central states due to the chain of transmission and teachers' meetings, which functioned as effective pedagogical tools and foundations of *Iqraʾ* (teaching). This practice was based on a variety of methods of knowledge transmission such as *Iqiraʾa* (reading), *Samāʿ* (audition), *Imlāʾ* (dictation), *Mukataba* (correspondence), and *Ijazah* (license to transmit).

The famous scientific centers where teachers granted licenses in the middle Islamic world—Nasrid Granada, Marinid Ceuta and Fez, Zayyanid Tlemcen, Hafsid Tunis, Mamluk Cairo, and the lands of the Two Holy Mosques and the Levant—created a unified cultural environment based on transmitted sciences. This had a significant effect on the scientific journey as an epistemological component.

Consequently, bio-bibliographies and programs gained unprecedented momentum, becoming an institutionalized knowledge tradition among Central Maghreb teachers by the end of the period. This development linked transmission and bibliographical writing, building a local body of bio-bibliographical corpus (2018-2017 ،ساحلي).

Using the various Maghreb bibliographical references and perusing sparse and scattered signs, it is now possible to establish a list of 23 bio-bibliographies attributed to Central Maghreb teachers. These are considered lost works belonging to the 8th–10th centuries AH (16th–18th CE). Yet there remains hope of finding copies preserved in public and private collections, either in Algeria or in other cities.

- Al-Zawawi Abu al-Abbas Ahmad Ibn Muhammad (750AH/1349CE): he produced his readings and narrations bio-bibliography in a volume according to his learner Ibn Hajar al-Asqalani (852AH/1448CE), he thought it in 750AH/1349CE before his death (العسقلاني، 1993؛ الجزري، 2006)
- Al-Moqri the grandfather (758AH/1356CE): he produced a bio-bibliography entitled "Nadm al-ali fi suluk al-Amali" published, summarized by his grandson Abu al-Abbas al-Moqri (المقري، 1942).
- Al-Nadrumi (777AH/1376CE): he produced a published Thabat (catalog of his teachers) (الندرومي، 2018).
- Ibn Marzuq al-Khatib (781AH/1379CE): he produced a bio-bibliography entitled: "Ojalat al-Mustawfiz al-Mustajaz fi Dhikr man Sami'a mina al-Mashayikh duna man Ajaza min A'immat al-Maghrib wa-al-Sham wa-al-Hijaz". A copy of it is preserved in the Royal Safe in Rabat under the number (13446), it's one of the sources relied upon by his contemporary Ibn al-Khatib al-Salmani (772AH/1371CE), (السلماني، 1975) as narrated by Ibn Marzuq the grandson (842AH/1438CE) from his teachers Abdal-Rahman al-Tha'labi (875AH/1471CE), (الثعالبي، 2005) used later by Al-Moqri al-Tilimsani (التلمسان، 1968).

Ibn Marzuq produced a small program considered among his lost books (الخطيب، 2008).

He also achieved his great program which is lost too (الخطيب، 2008).

- Hasan bin Khalaf Allah bin Hasan bin Badis (784AH/1382CE): he achieved a bio-bibliographical catalog of his teachers mentioned in it a group of his African and Eastern teachers and others, looks like a valuable copy was owned by his learner Abu Zakariya al Sarraj (803AH/1400CE), it is a lost copy, after the loss, he preserved it in his teacher's Ibn Khalaf al Casantini catalog of teachers (السرّاج، 2013).
- Abu Hassan Ali Al-Khozai (789AH/1387CE): he produced a book in "Sama' " listened by his learner Abu Zakaria Al Sarraj (803AH/1400CE), and he gave him El Mabyada (the fair copy) (السرّاج، 2013).
- Al Hafid Al Tarikhi Al Tanassi (799AH/1493CE): he produced a bio-bibliography of his teachers (الكتاني، 1986).
- Ibn Konfod Al Casantini (810AH/1407CE): he had a published bio-bibliography entitled "Ouns El Faqir wa ‘iz al Haqir" (القسنطيني، 1965).

- Ibn Al Marzouq the grandson had a catalog of his teachers(1986 ،الكتاني).
- Abu Al Fadl Mohamed Ben Ibrahim Ben El Imam Al-Telemsani (845AH/1441CE): he edited his teachers' catalog.(1986 ،الكتاني)
- Al Bijai Mohamed Ben Othman (860AH/1456Ce): he produced a glossary including the names of his teachers, revised by his learner Al-Sakhawi (902AH/1496CE) (1992 ،السخاوي)
- Abu Ishaq Ibrahim Al-Tazi (866AH/1461CE): he produced a bio-bibliography, his learner Al-Balwari (938AH/1531CE) had a copy of his bio-bibliography (1983 ،البلوي).
- Ibn Abas Al-Telemsani Abu Abdallah Mohamed (871AH/1467CE): he had his teachers program.
- Abdrahman Thaalbi: he had a bio-bibliography entitled "Ghanimat El Wajid wa Boghyat Taleb El Majed", included his narrations in Hadith, it is published.
- Abu Al Hassan Al Qalsadi (891AH/1487CE): he had a published bio-bibliography (1978 ،القلصادي).
- Al-Rassa' Al-Telemsani (894AH/1489CE): he published his teachers' catalog (1967 ،الرصاع).
- Snoussi Al-Telemsani (895AH/1490CE): he produced a short book as chain of transmission (Thabat)(1986 ،الكتاني).
- Ibn Marzouq Al-Kafif (901AH/1486CE): he was the author of his own narration bio-bibliography (1986 ،الكتاني).
- Al Moghili Mohamed Ben Abdelkarim (909AH/1503CE): he was the author of his own narration bio-bibliography (1986 ،الكتاني).
- Al-Wansharissi (914AH/1509CE): he produced a bio-bibliography (1986 ،الكتاني).
- Al Matghari, Abu Hassan Ali Ebn Haroun (951AH/1544CE): he is the author of this chain of transmission (Thabat) narrated by his learner Sheikh Ahmed Al-Manjour (995AH/1587CE) in his bio-bibliography (1972 ،المنجور).

This important list is not final, shows the structure of the writings legacy of Central Maghreb Teachers' Council at the end of the middle period, it has show the gratitude of the learner towards his teachers thanks to the chain of transmission and narrations, in addition to the focus on transmission, narrations and a scientific importance. Sometimes mentioning the study details and date it took place. Al-Ghabrini said in this context: "I decided to record the sources of my education and the methods by which I acquired and passed on knowledge. I did this so that interested individuals might benefit and so that researchers can find the information organized exactly as they need"(1974 ،الغبريني).

Conclusion:

In conclusion, we come finally to the following findings:

- Central Maghreb scholars' bio-bibliographies produced in the Middle Period were not simple records limited to names of scholars, sheikhs, and scientific works; they represented a stage of intellectual maturity reached by Central Maghreb cities in dialogue with the Islamic East and Andalusian centers. This confirms the unity of Islamic thought and identity. These bio-bibliographies supplied scientific research with sources for studying didactic methods and the history of sciences during the Middle Period, while also fulfilling a bibliographical role in preserving the lost legacy and chains of transmission, without which our cultural history would be irretrievably diminished.
- They are social and scientific documents showing that the Central Maghreb was a source of knowledge. They should be analytically revised to explore the trajectory of civilizational evolution in the region.
- Corpus bio-bibliographies and teachers' programs, combined with intellectual heritage, represent a turning point in the knowledge history of the Central Maghreb. They also had an impact in strengthening local bibliographical works, allowing them to benefit from continuity until the end of the Middle Period.

- Andalusian teachers pioneered diverse streams of knowledge in the Islamic cultural sphere of both Andalusian and Central Maghreb cities, such as Bejaia and Tlemcen. They established methodological foundations for narrations and transmissions, transforming local bio-bibliographies into meticulous bibliographical tools documenting scholars, their productions, and their scientific journeys.
- Central Maghreb corpus bio-bibliographies started later compared to other Islamic Maghreb cities such as Kairouan, Tunis, Fez, Cordoba, and Granada. Yet the local bio-bibliographies and programs demonstrate that Central Maghreb scholars were leaders in this field, especially those of Bejaia, Tlemcen, and Constantine.
- Despite the epistemological challenge posed by the loss of many local bio-bibliographical works (*Fahrasa* literature), the surviving models—such as the *Mashyakhas* (catalogs of teachers) of al-Ghubrini and Ibn Marzuq—underscore the prestigious status of these compilations within the scholarly ecosystem of the Central Maghreb. The prosperity of recording during that period was not merely a quantitative inflation of biographies collected by those leading the teaching of recitation (*Iqraʾ*); rather, it emerged in response to a profound cognitive necessity. These *Fahrasas* evolved into structural tools within the didactic and educational framework. They became a prerequisite for validating the legitimacy of knowledge by preserving the "Elevation of the Chain of Transmission" (*ʿuluww al-isnād*), thereby connecting students in urban centers like Bejaia and Tlemcen to major intellectual authorities across the Islamic world.
- Owing to this growing function, bio-bibliographical compilations acted as a safety valve for documenting reception networks and regulating the hierarchy of the Sanad (chain of transmission) in an environment characterized by intensive scholarly journeys. They constituted a precise standard for scrutinizing scholarly continuity and protecting the chain of transmission from interruption or forgery (Tadlis). Consequently, they transcended the mere cataloging of prominent figures to establish a comprehensive reference system that entrenches academic traditions and ensures the strength of the bond between the student, the teacher, and the original source of the text.

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