

IMAM BUKHARI'S WORK “AT-TARIKH AL-KABIR” AND THE NARRATORS FROM MOVAROUNNAHR MENTIONED IN IT

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ABSTRACT

The article is dedicated to one of the most voluminous works by Imam Bukhari on the history and biographies of narrators, the “At-Tarikh al-Kabir.” Additionally, it provides information about the narrators from Mawarannahr (Transoxiana) mentioned in the book. It is known that Imam Bukhari’s “At-Tarikh al-Kabir” is a biographical source that includes some information about hadith narrators. Imam Bukhari included information about all the narrators he knew.

KEYWORDS

Narrators, hadiths, Ibrahim ibn Shammās as-Samarkandi, Muhammad ibn Salam al-Paykandi, “Chokardiza”, “Tall Ashab al-hadith”.

INTRODUCTION

We know that Imam Bukhari, may Allah have mercy on him, wrote many books in various fields of knowledge. One of his famous and very large books is “At-Tarikh al-Kabir”. Imam Bukhari’s “At-Tarikh al-Kabir” is one of the greatest books written in Islam and one of the first books compiled on the history of narrators. Anyone who came after Imam Bukhari is indebted to this book. Abu Abbas ibn Said said: “Even if a person writes thirty

thousand hadiths, he will still need the ‘Tarikh’ book of Muhammad ibn Ismail Bukhari”. Therefore, this book is said to have laid the foundation for the writing of “Sahih al-Bukhari”. It is the key that explains the unclear parts of “Sahih al-Bukhari,” deciphers its codes, and clarifies its indications.



Imam Bukhari's "At-Tarikh al-Kabir" is a book that compiles the biographies of hadith narrators from the companions, the followers, and up to his own teachers. Imam Bukhari himself spoke about how he started this book. He said: "After I performed Hajj, my brother took my mother home. I stayed to study hadith. When I turned eighteen, I wrote the book "Qazaya as-Sahaba wa at-Tabi'in wa Aqawiluhum". At that time, it was the era of Ubaydullah ibn Musa. I wrote my "Tarikh" book on moonlit nights, near the grave of the Messenger of Allah, peace and blessings be upon him. Every name in my "Tarikh" book has a story. However, I did not include the stories because I did not want to make the book too long". It is known that Imam Bukhari wrote his "Tarikh" book in three stages: "At-Tarikh as-Saghir", "At-Tarikh al-Awsat" and "At-Tarikh al-Kabir".

One of the first and largest books written by Imam al-Bukhari is "At-Tarikh al-Kabir". This book was narrated by one of his students, Abu Ahmad Muhammad ibn Sulayman ibn Faris an-Nishapuri, and others who came to learn from Imam al-Bukhari when he arrived in Nishapur. Imam Bukhari began writing his "At-Tarikh al-Kabir" in the year 212 AH. This book spread during Imam al-Bukhari's own time. This is evidenced by a narration from Khatib al-Baghdadi, who quoted Imam Bukhari saying: "Ishaq ibn Rahawayh took my "Tarikh" book to the Amir of Khorasan, Abdullah ibn Tahir (182-230 AH), and said: "O Commander of the Faithful! Shall I show you magic? Abdullah ibn Tahir looked at the book in amazement and said: "I do not comprehend the writing of this book". This statement indicates the high importance and scholarly value of the book.

Ishaq ibn Rahawayh passed away in the year 238 AH, eighteen years before Imam Bukhari's death. This information tells us that Imam Bukhari completed his "At-Tarikh al-Kabir" before the year 238 AH.

However, the fact that this book contains the biographies of some people who died after that time does not contradict what we mentioned above. It is possible that the copy Ishaq ibn Rahawayh had was not the final version of the book. This is because the writing of "At-Tarikh al-Kabir" continued in three stages until its final form. Additionally, Imam Bukhari himself named the book "Tarikh". Imam Bukhari said: "If some of my teachers were shown the books I wrote, they would not understand and know how I wrote my "Tarikh" book. I wrote my "Tarikh" book three times". That is, Imam Bukhari wrote his "At-Tarikh al-Kabir" book, published it for people, then added supplements and republished it a second time, and then added more supplements and republished it a third time. Thus, the "At-Tarikh al-Kabir" book went through these three stages until it became a complete book.

Dr. Ahmad Abdullah, in his doctoral work, says: "Imam al-Bukhari spent a long time writing his "At-Tarikh al-Kabir" book". This is evidenced by the fact that Imam Bukhari included the biographies of narrators who died in the year 249 AH in this book.

Dr. Adil Abdushakur al-Zarqi says that there are two widely circulated editions of the "At-Tarikh al-Kabir" book. The first is the edition published by the Dairat al-Maarif in India, with the research of Sheikh Abdurrahman Yamani. The second is the edition published by Dar al-Tawfiq al-Najah in Saudi Arabia, with the research of Mustafa Abdulqadir Ata.

In the book "At-Tarikh al-Kabir" the biographies of nearly fourteen thousand narrators who lived from the time of the Messenger of Allah, peace and blessings be upon him, up to the time of Imam Bukhari are included. Among them, the biographies of about one thousand narrators are detailed in a separate section at the end of "At-Tarikh al-Kabir" known as the "Book of Kunyas."



It is well known that Imam Bukhari's name is associated with "Sahih al-Bukhari". However, the book "At-Tarikh al-Kabir" holds great significance among scholars. Imam Bukhari was the first to write a book in this manner about the biographies of narrators. Many scholars have acknowledged this.

Imam Abu Ahmad al-Hakim al-Kabir (d. 378 AH) said: "The book "At-Tarikh al-Kabir" by Muhammad ibn Ismail is a book that no other book can surpass".

Ibn Rajab al-Hanbali said: "Imam Bukhari has many books. By writing his "Sahih al-Bukhari" and "At-Tarikh al-Kabir" he surpassed all people".

This book encompasses the two main pillars of hadith science, namely, the science of "rijal" (science of biographies of hadith narrators) and the science of "ilal" (science of hidden defects in hadiths). Ibn Rajab said about this book: "This is a great book that no other book can surpass. This book collects all histories, defects, and names". The reality of the book supports this recognition. This book mentions 6095 hadith texts.

Khatib al-Baghdadi, in his book "History of Baghdad" quoted Abu Abbas ibn Saïd saying: "Even if a person writes thirty thousand hadiths, he will still need the "At-Tarikh" book of Muhammad ibn Ismail al-Bukhari".

Imam al-Dhahabi, in his book "Siyar A'lam al-Nubala" quoted Abu Sahl al-Shafi'i saying: "I heard from more than thirty Egyptian scholars. They said: "Our need in this world is to read the book of Muhammad ibn Ismail".

The statements of Khatib al-Baghdadi and Imam al-Dhahabi indicate the great value of this book. Therefore, everyone engaged in the science of hadith should study this book and refer to it.

Many scholars have benefited from this book. One of them is Imam Muslim. Abu Ahmad al-Hakim said: "Whoever thinks about the book "Names and Kunyas" by Muslim ibn al-Hajjaj will surely realize that this book is copied word for word from the "Kunyas" book of Muhammad ibn Ismail".

Another person who benefited from the book "At-Tarikh al-Kabir" is Imam Tirmidhi. In his book "Al-Ilal As-Saghir" he said: "The defects, hadiths, people, and histories mentioned in my book were taken from the book "At-Tarikh al-Kabir" and most of this information is from the discussions I had with Muhammad ibn Ismail".

More than forty-five treatises and books have been written around the book "At-Tarikh al-Kabir". The fact that so many treatises and books have been written around a single book indicates the great importance and value of this book.

It is known that Imam Bukhari's "At-Tarikh al-Kabir" is a biographical source that includes some information about hadith narrators. Imam Bukhari included information about all the narrators he knew. Among them are three narrators with the nisba "as-Samarkandi": Ibrahim ibn Shammās Abu Ishaq as-Samarkandi, Ishaq ibn Ibrahim Abu Ali as-Samarkandi, and Ahmad ibn Ayyub as-Samarkandi and one narrator from Bukhara Muhammad ibn Salam. May Allah have mercy on them!

Each of these narrators, according to Imam Bukhari and other hadith scholars, were reliable individuals in the field of hadith. This article discusses the life and scholarly activities of Ibrahim ibn Shammās Abu Ishaq as-Samarkandi, may Allah have mercy on him.

Imam Bukhari wrote: "Ibrahim ibn Shammās Abu Ishaq as-Samarkandi. He heard Ibn Mubarak say: "Faith – is



words and deeds”. “He remained silent about Nu’man”. He also added, “I have also heard him say this”.

The birth date of Ibrahim ibn Shammās as-Samarkandi is unknown. According to sources, he had two sons named Mushtamil and Atiq, and a grandson named Muhammad from his son Mushtamil. For example, Abdulkarim as-Sam’ani, when discussing Abu Muhammad Abdullah ibn Muhammad ibn Atiq as-Samarkandi ash-Shukhnaki, mentions that he narrated hadiths from Muhammad ibn Mushtamil ibn Ibrahim ibn Shammās as-Samarkandi. While discussing scholars with the nisba al-Khuzandi, he writes that “Khuzand” is a village located one and a half farsakhs from Samarkand, and that Ahmad ibn Muhammad al-Mitwai al-Khuzandi Dehqan, the father of Salama, was from there. He then emphasizes that he narrated hadiths from Ibrahim ibn Shammās as-Samarkandi’s two sons, Atiq and Mushtamil. Yaqut al-Hamawi also mentions Ahmad ibn Muhammad al-Mitwai al-Khuzandi and writes that he narrated hadiths from Atiq, the son of Ibrahim ibn Shammās as-Samarkandi .

According to Khatib al-Baghdadi, Ibrahim ibn Shammās as-Samarkandi had a large head and body, was fleshy, and had red hair and beard. Conversing with him was enjoyable. He was received by kings and participated in many battles. He was a brave and skilled horseman. He passed away on a Monday in the month of Muharram in the year 221 AH (836 CE) and was buried on Wednesday.

Khatib al-Baghdadi wrote the following about his teachers: “Ibrahim ibn Shammās Abu Ishaq as-Samarkandi came to Baghdad. There, he studied and narrated hadiths from Ismail ibn Ayyash, Muslim ibn Khalid al-Zanji, Fudayl ibn Iyad, Abu Ishaq al-Fazari, Abdullah ibn Mubarak, Sufyan ibn Uyaynah, Baqiyyah ibn Walid, and Waki’ ibn Jarrah.

Hafiz Mizzi wrote, that Ibrahim ibn Shammās Ghazi Abu Ishaq as-Samarkandi came to Baghdad and lived there for a while. In addition to the scholars mentioned by Khatib al-Baghdadi, he also narrated hadiths from Jarir ibn Abdulhamid, Hafs ibn Humayd, Hafs ibn Mufassir al-San’ani, Abu Mu’awiyah Abdullah ibn Ubayd ibn Abbad al-Basri, Uthman ibn Hisn ibn Abida ibn Allaq al-Dimashqi, Fadl ibn Musa al-Sinani, Mus’ab ibn Mahon, and Abu Bakr ibn Ayyash.

Ahmad ibn Hanbal, Dawud ibn Rashid, Abu Khaythama Zuhayr ibn Harb, Muhammad ibn Abu Attab Ayan, Abbas ibn Muhammad Duri, Ahmad ibn Mulaib, and Ahmad ibn Ali al-Barbihari narrated hadiths from Ibrahim ibn Shammās” . Hafiz Mizzi also included the following names among his students: Ibrahim ibn Said al-Jawhari, Ibrahim ibn Abdullah ibn Junaid al-Khattali, Khalid ibn Yazid ar-Razi, Abu Badr ibn Abbad ibn Walid al-Ghabri, Abdullah ibn Muhammad ibn Sawrah al-Balkhi, Abu Zur’ah Ubaydullah ibn Abdulkarim ar-Razi, Uthman ibn Khurzad al-Antaki, Ali ibn Hasan ibn Abu Maryam, Ali ibn Isa al-Marwazi, Muhammad ibn Idris Bukhari al-Mitwai, Muhammad ibn Husayn al-Burjalani, Abu Bakr Muhammad ibn Abu Attab Ayan, and Abu Sari Nasr ibn Mughiyrah al-Bukhari . Additionally, he also taught Abu Abdullah Muhammad ibn Ibad ibn Amr Isa al-Yasirkasi al-Samarkandi (d. 268/881).

Some Narrations of Ibrahim ibn Shammās as-Samarkandi

He narrated from Baqiyyah ibn Walid, who narrated from Hakam ibn Abdullah, who narrated from az-Zuhri, who narrated from Sa’id ibn al-Musayyib, who narrated from Aisha (may Allah be pleased with her) that the Messenger of Allah (peace and blessings be upon him) said: “May Allah not bless the day when my knowledge does not increase”.



He narrated from Ismail ibn Ayyash, who narrated from Abdurrahman ibn Ziyad ibn An'am, who narrated from Salamon ibn Amir, who narrated from Muslim ibn Yasar, who narrated from Abu Huraira (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "Do you know what kind of kingdom was given to Solomon? That kingdom only increased his fear of Allah. He did not look up to the sky out of fear of his Lord".

Ibrahim ibn Shammas narrated from Fudayl ibn Iyad, who narrated from Lays ibn Mujahid, this report: "The inhabitants of Hell will be afflicted with itching. They will scratch so much that their bones will be exposed. Then a voice will call out: "O so-and-so! O so-and-so! O so-and-so! Is this tormenting you?" They will say: "Yes". It will be said: "This is because you caused harm to the believers".

Abu Sari Nasr ibn Mughiyra al-Bukhari said: "I heard Ibrahim ibn Shammas saying: "I have seen the most knowledgeable, the most pious, and the one who memorized the most hadiths among people. The most knowledgeable is Ibn Mubarak, the most pious is Fudayl ibn Iyad, and the one who memorized the most hadiths is Waki' ibn Jarrah".

Dawud ibn Rashid narrated that Ibrahim ibn Shammas as-Samarkandi said: "If I had wished, I would have wished for the intellect and piety of Ibn Mubarak, the asceticism and gentleness of Fudayl, the worship and memorization of Waki', the humility of Isa ibn Yunus, and the patience of Husayn Ju'fi".

Scholars' Opinions about Ibrahim ibn Shammas as-Samarkandi

Ahmad ibn Muhammad al-Marwazi narrates: "Abu Abdullah, meaning Ahmad ibn Hanbal, said to me: "While I was in prison, Ibrahim ibn Shammas came to

me and asked about a hadith. I made some excuses. Then Ibrahim said: "Didn't you memorize hadiths for us in the presence of Waki'?"

Abu Hasan al-Daraqutni said: "Ibrahim ibn Shammas was from Samarkand and was a trustworthy (siqa) narrator, known for his high level of justice and intelligence".

Abu Bakr Asram said: "I heard Abu Abdullah, meaning Ahmad ibn Hanbal, mention Ibrahim ibn Shammas as-Samarkandi and speak well of him, narrating this report: "Some of our friends wrote to me that he (Ibrahim ibn Shammas as-Samarkandi) left a legacy of one hundred thousand dirhams, instructing that it be used to buy captives from the Turks. They bought around two hundred or so slaves".

Ahmad ibn Yasir ibn Ayyub said: "Ibrahim ibn Shammas Abu Ishaq was from the people of the Ahl as-Sunnah. He wrote down knowledge and was in the company of scholars. He narrated hadiths from Abu Ishaq al-Fazari, Marwan ibn Mu'awiyah, Abu Bakr ibn Ayyash, Ibn Mubarak, Waki', and others. Ishaq ibn Ibrahim, meaning Ibn Rahwayh, held him in high regard and encouraged us to write hadiths from him".

Abu Said Idrisi wrote: "Ibrahim ibn Shammas Ghazi as-Samarkandi. His kunyah was – Abu Ishaq. He was brave, fearless, a duelist, a scholar, virtuous, practicing his knowledge, reliable and firm in narrating hadiths, a supporter of the Ahl as-Sunnah, and participated in many battles".

Ibrahim ibn Shammas as-Samarkandi was born and raised in this land. Later, he followed Ibn Mubarak to Merv. He traveled to several cities in pursuit of hadith knowledge and eventually came to Baghdad, where he stayed for many years. In the regions he traveled to, he



narrated hadiths, and hadith scholars listened to hadiths from him.

The first owner of the Chokardiza garden

Before the Chokardiza garden became a cemetery, it was the garden of the famous scholar Abu Ishaq Ibrahim ibn Shammās (Sammas) al-Samarkandi al-Mutawā'i.

The garden, located outside the ancient city walls of Samarkand, was called “Chokardiza” because it was established near a small fortress that guarded the city walls (“Chokar” means – guard; “diza” means – fortress). The place is first mentioned in Imam Nasafi’s work “al-Qand fi Tarikhi Samarkand” (briefly, Qandiya).

According to the works “Samariya” and “Qandiya,” after the garden’s owner passed away and was buried on a hill in the center of his garden, the garden came into the possession of another famous scholar, Abu Lays. From this, it can be concluded that Abu Lays inherited the garden either because he was the grandson of the garden’s owner through his daughter or (if the owner had no children) one of his grand-nephews.

After the burial of the founder of the science of kalam, Imam Abu Mansur Maturidi (d. 944), and the founder of the science of wisdom, Imam Abu’l Qasim as-Samarkandi (d. 953), in this garden, its fame increased, and historical sources began to refer to it as the “Chokardiza Cemetery.” In 985, after the death of the garden’s second owner, Imam Abu Lays Samarkandi, he was also buried there.

Thus, apart from the garden’s first owner, the burial of three great imams – al-Maturidi, Abu’l Qasim as-Samarkandi, and Abu Lays as-Samarkandi played an important role in transforming the Chokardiza garden into a cemetery. At that time, it became customary to

bury famous individuals in their own lands and gardens. For example, Imam Abu’l Fazl al-Balkhi was buried in his garden on the current Dahbed street, Imam ar-Rustufağni in his garden in the Ishtikhan district, and Imam ad-Darimi, Khwaja Abdu Darun, and Khwaja Abdu Birun were also buried in their gardens.

Before the Chokardiza area became a cemetery, Samarkand had large and famous cemeteries such as Shahi Zinda (Living King – Qusam ibn al-Abbas), Khwaja Abdu Darun, and “Bani Najiya,” as well as cemeteries named “Hubab,” “Gotfar” “Radrad” (“Razroz”), “Sangrason” and “Jurcaniya”. Regarding the reason for the Chokardiza garden becoming a cemetery, the book “Qandiya” quotes Imam Maturidi and Imam Abu’l Qasim as saying: “Sheikh Abu Mansur al-Maturidi and Sheikh Abu’l Qasim as-Samarkandi had willed that they be buried in the Chokardiza cemetery because Hazrat Khwaja Abdu Darun had promised to intercede for them. And we should not be deprived of the intercession of that honorable person. For Hazrat Abdu Darun had said during his lifetime, ‘We will intercede for the half-farsakh area around our grave’.

It seems that very few people were buried in this cemetery from the mid-10th century to the early 11th century. According to the author of “Kitab al-Ansab” al-Sam’ani, the main burials intensified in the 5th century AH (11th century CE). In the middle of the Chokardiza cemetery, there was a place called “Talli Ashabul-Hadith” (“Hill of the Hadith Scholars”), where the tombs of Imam al-Maturidi and Imam Abu’l Qasim as-Samarkandi were located. Close to them were buried scholars such as Imam Burhanuddin al-Marghinani (d. 1197), Imam al-Kindi (d. 1049), al-Idrisi (d. 1015), and Imam al-Nasafi (d. 1142).

These imams are considered the most famous imams buried in Chokardiza. In the middle of the cemetery, five steps away from Imam al-Maturidi’s grave, there



was a Mosque. The famous hadith scholar and historian Abdulkarim al-Sam'ani, who lived in the 12th century, referred to this mosque in the middle of the Chokardiza cemetery as the “New mosque” in his work “Kitab al-Ansab”. This indicates that the mosque, built after al-Maturidi’s death, was renovated by the 12th century (i.e., 200 years later). This mosque has survived to the present day because it was periodically repaired. In a photograph taken by the Russian photographer G. Ponkratev at the beginning of the century, al-Maturidi’s tomb is clearly visible (this photograph is kept in the Samarkand museum-preserve phototheque). In 1920, the famous Russian orientalist V. Barthold came to study the Chokardiza cemetery and saw and recorded Imam al-Maturidi’s tomb with his own eyes.

In which year were houses built in the cemetery?

In 1946, the cemetery area was taken over by the Aranbayev brothers, and houses were built. The construction was completed in 1955.

The Chokardiza cemetery is considered one of the largest and most sacred cemeteries in the Islamic world. Fakhr al-Islam Abu al-Yusr Abu al-Hasan Ali ibn Muhammad ibn Husayn ibn Abdulkarim ibn Musa ibn Isa ibn Mujahid al-Nasafi al-Pazdawi was born in 1009 in the village of Pazda near Nasaf. He passed away in 1089 in Kesh and was buried in the Chokardiza cemetery in Samarkand (Abdulkarim Sam’ani “Kitab al-Ansab”). Abu Bakr Muhammad ibn Hasan ibn Ja’far ibn Ali ibn Ahmad al-Yarkasi was born in 1055 in the village of Yarkas in Ustrushana, passed away in 1126, and was buried in the Chokardiza cemetery.

In his work “Samariya” Abu Tahir Khwaja states: “The tomb of Hazrat Mawlana Burhanuddin al-Marghinani, the author of the book “Hidaya” is located in the Chokardiza cemetery, on the west side of the main

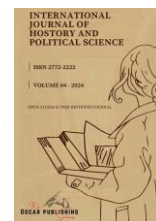
road, near a pit that looks like a pool, slightly inclined to the east, north of the tomb of Hazrat Sheikh Abu al-Mansur (Maturidi). The main road that people walk on passes through the middle of that pool. The sign of his tomb is a high brick wall located on the south side of the main road”.

On the northern edge of the cemetery, far from the main road, are the graves of the Sayyids brought to Samarkand by Emir Timur from Herat and Mashhad. Most of the sayyids brought by Timur are buried in this cemetery. The Chokardiza cemetery was almost completely preserved until the 1940s. However, between 1946 and 1955, the cemetery was demolished and divided among those who wanted to build houses. Thus, the tombs of world-renowned figures who witnessed the thousand-year glory and honor of our people were destroyed and completely erased from the memory of generations. The Chokardiza cemetery was fully preserved until 1946. In 1946, the cemetery area was taken over by the Aranbayev brothers, and houses were built. The construction was completed in 1955. In November 2000, during an international conference dedicated to the 1130th anniversary of Imam al-Maturidi, a mausoleum was built over Imam al-Maturidi’s grave in Chokardiza, and the surrounding area was arranged.

Another scholar from Movarounnahr whose name is mentioned in “At-Tarikh al-Kabir” is – Ishaq ibn Ibrahim as-Samarkandi.

His full name was Abu al-Husayn Ali ibn Ishaq ibn Ibrahim ibn Muslim ibn Maymun ibn Ruzayn ibn Ali ibn Mahan Khanzali as-Samarkandi, and his kunyah was Abu Ali. He narrated hadiths from Ibn Jurayj, and his hadiths are well-known.

Among his teachers were Sufyan ibn Uyaynah, Abdullah ibn Mubarak, Muhammad ibn Fadl ibn



Atiyah, Ismail ibn Ulayyah, Abu Mu'awiyah Zarir, Isa ibn Musa Ghunjar al-Bukhari, Asad ibn Amr, Muhammad ibn Shuja', and many other scholars. His students included Abu Yaqub Yusuf ibn Ali Abar, Fath ibn Ubayd, and hadith scholars from Samarkand and Transoxiana. He passed away in 237 AH (851 CE), and his funeral prayer was led by the Samanid ruler Nasr ibn Ahmad.

He taught Abu Abdullah Muhammad ibn Hamid ibn Humayd al-Haruni (d. 301 AH/913 CE). He wrote a work on Quranic exegesis titled "Kitab at-Tafsir" or "Kitab al-Mushafahat".

The third one is – Ahmad ibn Ayyub as-Samarkandi. He heard hadiths from Abu Hamza al-Sukkari. Ishaq ibn Ibrahim narrated hadiths from him.

The fourth one is Muhammad ibn Salam. His full name was – Abu Abdullah Muhammad ibn Salam ibn Fajr al-Paykandi al-Bukhari, and he was a mawla of Banu Sulaym. Recognized as a hafiz, trustworthy, and a hadith scholar of Bukhara, he had around four hundred teachers. It is reported that he memorized nearly five thousand hadiths.

His family was engaged in the science of hadith. His sons, Abu Ishaq Ibrahim and Abdurrahman Abdullah, were also among his students. Being wealthy, he spent eighty thousand dirhams in the pursuit of knowledge.

He was acknowledged as one of the two treasures of Khorasan. He valued knowledge so much that one day, during a lesson, he promised to give a dinar to the person who brought him a new pen when his pen broke. Muhammad ibn Salam was so famous in Bukhara that his virtues (biography) became a separate topic of discussion. In one of the narratives, an envoy of the Chinese emperor came to him and mentioned that if a structure for scholars were

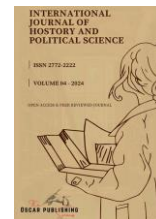
established, the Chinese would show more enthusiasm than the people of Bukhara. Additionally, it is narrated that Muhammad ibn Salam, fearing to fall behind in acquiring knowledge, did not visit the Paykand bazaars for forty years.

Abdulazim ibn Abdulqawi al-Munziri (d. 656/1258) wrote a book titled "Al-I'lam bi akhbar Shaykh al-Bukhari Muhammad ibn Salam". Among his teachers were Sufyan ibn Uyaynah, Abu al-Ahwas Muhammad ibn Hayyan al-Bagawi, Abu al-Ahwas Sallam ibn Sulaym, Malik ibn Anas, Muhammad ibn Salamah al-Harrani, Ismail ibn Ja'far, Abdullah ibn Mubarak, Isa ibn Musa Ghunjar, Hushaym ibn Bashir, Jarir ibn Abdulhamid, Abu Ishaq al-Fazari, Zaydah ibn Abu Ruqqad, Abu Bakr ibn Ayyash, and many other scholars. He heard hadiths from Sallam ibn Sulaym, Muhammad ibn Salamah, and Ibn Uyaynah.

He taught Abu Ishaq Ibrahim ibn Muhammad, Abu Abdurrahman Abdullah ibn Muhammad, Ubaydullah ibn Wasil, Muhammad ibn Ismail al-Bukhari, Muhammad ibn Ibrahim al-Bakri, Imam ad-Darimi, Abu Umar Muhammad ibn al-Bujayr, Humayd ibn Nazr, and Tufayl ibn Zayd an-Nasafi. He passed away in 225 AH (839 CE) on Sunday, the seventh of Safar.

CONCLUSION

It can be said that the land of Samarkand is truly a cradle of great scholars. If we study the development process of hadith science in the cities of Bukhara and Samarkand in the first three centuries of Hijrah, in the first century, the arrival of hadith science in the region began with the conquest of the area and the generation of the Tabi'in. The second century saw the emergence of hadith scholars in Bukhara and Samarkand, as well as the arrival of hadith scholars from other scientific centers. The third century was the most significant period for the development of hadith



science in Mawerannahr, especially in Bukhara and Samarkand. When studying the gender distribution of hadith scholars from Bukhara and Samarkand, it is noteworthy that there was a female narrator named Fatima bint Ali ibn Nu'man al-Kabuzanjikasi (d. 380/990).

In Bukhara and Samarkand, not only hadith science but also the sciences of tafsir, kalam, and fiqh were widely developed. The most prominent representatives of these sciences emerged from this region, and the most valuable works related to these sciences were also written here.

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