

FEATURES OF SOCIAL AND SCIENTIFIC LIFE IN TRANSOXIANA, ACCORDING TO WHAT WAS REPORTED BY IBN AL-ATHEER IN THE BOOK AL-LUBAB FI TAHDHEEB AL-ANSAB

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Abstract

The Transoxiana community is a community whose population elements have diversified over the ages, and its structure and formation were built and formed by coexistence and succession between different cultures and ethnicities. This diversity and social plurality can be understood through the genealogies recorded by Ibn al-Athir in his book. These genealogies included information about the Turks, Persians and Arabs in these countries, which reflects the interconnectedness and interaction between these diverse cultures and these elements. The population structure may change over time, as some areas that are the birthplace and residence of a specific ethnic group become home to another ethnic group after a certain period. The research included three axes: the first: the social aspect, the second: religious sects in Transoxiana, and the third: the notables of Transoxiana, which included: first: those who traveled in search of knowledge, and second: those who came to seek knowledge.

Introduction

Transoxiana was a diverse mixture of races and ethnicities, and was characterized by the diversity of population elements, religions, sects and groups. This shows a clear difference in thinking styles and lifestyles. In addition, there was a great diversity in the number of people and diversity in their national origins, which led to this country being a fertile environment for the establishment and spread of various ideas and beliefs, and from these groups and beliefs, and due to the economic prosperity of the Transoxiana region, it consequently led to the great prosperity of scientific life, and evidence of this is the huge number of famous scholars mentioned by Ibn al-Athir in his book Al-Lubab. The social aspect:

Among these population elements that were mentioned are

First: The Turks

The Turks are a diverse group of races that settled in Transoxiana and they are considered indigenous people as they controlled the most important cities of Transoxiana such as Arsushna, Fergana, Shash, Asbijab and Samarkand, and therefore this region was also called Turkestan, meaning the land of the Turks as we mentioned earlier, and the evidence for this is also what the sources mentioned that when the Muslims arrived as conquerors, the Turks met them and exhausted the strength of the Muslims, exhausting many efforts. These races share the similarity of their languages, as their tongues are one and are divided into groups or sub-tribes, which indicates their diversity and distribution in this region. The Turks are the main element in Transoxiana with the presence of other elements that inhabited the country and settled in it since ancient times. On the basis of this ethnic and population diversity, there was a blending and fusion between these

population groups, which subsequently led to the creation of a new path with a high degree of scientific and moral advancement. On this basis, Ibn al-Athir mentioned to a group of Turkish scholars and jurists who were famous in the lands beyond the river that there was a lineage that goes back to the soldiers, who are a group of Turkmen, as they are known by this name, and they settled and concentrated in one of the villages of Bukhara

The most famous of them are

Al-Wasiji Saad Al-Mulk (d. 514 AH/1120 AD)

Abu Muhammad Abdul Sayyid bin Muhammad bin Ata bin Ibrahim bin Musa bin Imran Al-Afrani Al-Wasiji and he was nicknamed Saad Al-Mulk, but I did not find the reason for his nickname. He had a high status and prestige. Wasij is a place in the land of the Turks and it was said that it was in the regions of Turkestan in Transoxiana. He died in the siege of Wasij in Muharram of the year (514 AH)

Al-Jakli (d. 516 AH/1122 AD)

Abu Muhammad Abdul Rahman bin Yahya bin Yunus Al-Jakli Al-Khatib and he was called Al-Khatib because he was the preacher of Samarkand It was narrated on the authority of Abu Al-Qasim Ubaid Allah bin Omar Al-Kashani Al-Khatib. Abu Hafs Omar bin Muhammad bin Ahmed Al-Nasafi narrated on his authority. He died on the eighth day of Shaban in the year (516 AH) in Samarkand.

Al-Jundi (D.T)

Judge Yaqub bin Shirin Al-Jundi, nicknamed Al-Jundi in reference to the soldiers, who are a group of Turks, as we mentioned previously. He came to Khwarazm in the year 548. and resided there The judge, the writer, the scholar, the grammarian, was a virtuous poet who had good poetry and was one of the most prominent readers. From Khwarazm, he traveled to Bukhara as a messenger and went to Samarkand. The date of his death is unknown.

Ibn Musa Al-Jundi (D.T)

He is Ahmad Abu Al-Fadl bin Al-Fadl bin Musa Al-Jundi. It is said that Al-Mudhkar Al-Jundi is one of the imams who has Lisan Al-Ma'rifah. He wrote Hadith. The date of his death is unknown.

Al-Shalji (D.T)

He is Yusuf bin Yahya Al-Shalji. Al-Shalji is in reference to Shalaj, a village in the city of Taraz, near Blida, which is one of the Turkish frontiers. He was a virtuous imam. The date of his death is unknown.

Second: The Persians

The Persians constitute one of the secondary elements in the formation of the society of Transoxiana, as their origin goes back to migrations organized by King Anushirvan. These migrations came with the aim of breaking the bonds of society and dispersing the population activities. These Persians, with their families, were transferred to the regions of Transoxiana because the predominance in Transoxiana is for the Turkish element hostile to the Persians, as we mentioned previously. This policy comes as part of an attempt to monitor the movements of the Turkish tribes after the political conflicts between the two parties. Therefore, Anushirvan transferred groups of Persians to the regions of Ferghana, and called it "Azhar Khana". This policy and settlement migrations appear as a means to achieve political control and break the Turkish tribal forces in the region. The impact of this policy is evident in the history of Transoxiana and in its social and cultural formation. After that, the Persians gained a position and role in Transoxiana after they became an important population element. We can see this in the book Al-Lubab through the lineage and the people attributed to them, which are originally Persian in Transoxiana:

Al-Mutawwa'i Al-Salami Al-Marwazi (d. 211 AH/826 AD)

He is Ahmad bin Toba Al-Ghazi Al-Mutawwa'i Al-Salami Al-Marwazi. He is one of the ascetics and his call is answered. He conquered Isbijab with forty men and their children are known as the children of the forty who are referred to. It was said that he lived in Bikand and died there

Al-Hizam Al-Marwazi (d. 350 AH/961 AD)

He is Abu Ahmad Muhammad bin Ahmad bin Ali bin Al-Hasan Al-Hizam Al-Marwazi, and he was from the people of Marv, but he went to Transoxiana and lived in Samarkand for a period, then he moved to Isfijab, where he died. He narrated from a group of Marwazah and died in Isfijab after (350 AH).

Al-Tusi Al-Khaini (after 380 AH/990 AD)

He is Abu Al-Fadl Al-Muzaffar bin Mansur Al-Tusi Al-Khaini, the jurist. He was a jurist, a virtuous man of letters, and a poet. He lived in Samarkand, then he left it before the year 380 AH and stayed in Gorgan and took over the judiciary of Abskun and the endowments of Astarabad, then he went to Tabaristan, where he died. Many stories and poems have been written about him

Al-Dabwayi (d. 386 AH/996 AD)

He is Abu Saeed Al-Hassan bin Ali bin Muhammad bin Ruzbah Al-Farsi, known as Ibn Dabwayi, he was a virtuous and a hadith scholar from the Sunnis, a steadfast person who accompanied the Sufis. He lived for more than ninety years and was considered one of the great scholars of hadith, as he wrote hadith and listened to hadith despite his old age. He died in Samarkand on the first day of the month of Muharram in the year (386 AH), as he was over ninety years old.

Al-Hassan Al-Istrabadi (405 AH/1014 AD)

He is Abu Saad Abdul Rahman bin Muhammad bin Muhammad bin Abdullah bin Idris bin Al-Hassan bin Al-Hassan Al-Istrabadi, the author of "History of Samarkand". Astrabad heard from many people. He died in Samarkand at the end of Dhu al-Hijjah in the year (405 AH).

Al-Shahini Al-Farsi Al-Samarqandi (d. 454 AH/1062 AD)

He is Abu Hafs Omar bin Ahmed bin Muhammad bin Al-Hasan bin Shahin Al-Farsi Al-Shahini Al-Samarqandi. He is originally from Persia and was born and raised in Samarkand. He is the great Sheikh and Musnad. The people of Samarkand narrated from him and he has many endowments and he is well-known and it was said that he had many charitable deeds in Samarkand for the poor, especially during the days of Ashura and other days. He died in the last ten days of Dhul-Qi'dah in the year (454 AH)

Al-Fadl Al-Farsi (d.t)

He is Abu Bakr Ahmed bin Muhammad bin Al-Fadl Al-Farsi, a resident of Samarkand and he has a book "Nasab Al-Shafi'i". The date of his death is unknown.

Third: The Arabs

The Arabs were present in Transoxiana before Islam and during the early Islamic eras through their travels and commercial activities with China. However, their actual settlement in those regions coincided with the Arab Islamic conquests. The entry of the Arab conquerors into those countries and their settlement in them played an important role in spreading the Islamic religion and the Arabic language and the occurrence of mixing and integration between the inhabitants of the country and the Arabs, as a mixture of bloods resulted, such as marriage, and a cultural and intellectual mixture. Among those mentioned by Ibn al-Athir in his book Al-Lubab were a group of celebrities, including:

Abu al-Fadl Muhammad bin Ubaidullah al-Balami (d. 329 AH/940 AD)

He is Muhammad bin Ubaidullah bin Muhammad bin Abdul Rahman bin Abdullah bin Isa bin Raja bin Ma'bad al-Tamimi al-Balami, and he was named after his grandfather Raja bin Ma'bad who seized Balaam, a city in the lands of the Romans. He moved to Bukhara, which was the capital of the Samanids, and he connected with the princes of the ruling family. He was from the days of Prince Ismail bin Ahmad (279 AH - 295 AH) was the ruler of Transoxiana, the third prince of the Samanid state, and he was appointed minister. After that, he became one of the men of the entourage who were entrusted with tasks from time to time. He became the perfect minister, the imam, the jurist, from the men of the world. He was a minister of eloquent writers. He was one of the men of his time in intellect, opinion, and reverence for knowledge and its people. He died in Safar of the year (329 AH). It is worth mentioning that the Samanids were keen to appoint figures of ancient Arab origins to the ministry. It appears from his lineage that he goes back to the Banu Tamim tribe. Abu al-Tayyib Halwan bin Samura bin Mahan al-Banbi bin Khaqan bin Omar bin Abdul Aziz bin Marwan al-Umawi al-Bukhari, the hadith scholar, the traveler the ascetic. He narrated hadiths and al-Banbi is named after a village in Bukhara, Banab. He was an ascetic, pious and devout person. His asceticism was so intense that he would stand at the door of his mosque to call to prayer. It was a day of mud and slush. When he finished the call to prayer, a man came to him and handed him a sealed book. He looked at its address and it had the name of the prince on it. He threw it in the mud and said, "Since when have I been one of the prince's workers?" When the news reached the prince, he said, "Praise be to God who has placed among my subjects someone who does not read my book, and he is the one who narrated the hadith, 'Remove the turban.'" And they differed from the Magi.

Al-Sam'ani Al-Samarqandi (d. 381 AH/991 AD)

Abu Ali Nasr bin Othman bin Saeed bin Sam'an bin Masoud bin Saad bin Hajjaj bin Qutaybah bin Muslim Al-Bahili Al-Sam'ani Al-Samarqandi was a distinguished jurist and Hanafi and died in Samarkand on the twentieth of Rabi' Al-Akhir in the year (381 AH)

Al-Aghzouni Al-Tamimi (n.d)

He is Abu Abdullah Abdul Wahid bin Muhammad bin Abdullah bin Ayman bin Abdullah bin Marra bin Al-Ahnaf bin Qais Al-Tamimi Al-Aghzouni and he is the grandfather of Abu Abdul Rahman Hashid bin Abdullah bin Abdul Wahid Al-Bukhari and he had lived in Agzun, which is a village in Bukhara, and the date of his death is unknown.

Al-Tamimi Al-Khayyat Al-Zarwiziki (d.t)

He is Abu Yahya Ahmad bin Saeed bin Nuh Al-Tamimi Al-Khayyat Al-Zarwiziki and the name of Al-Zarwiziki is a village in Samarkand called Zarudizah and it is four farsakhs from Samarkand.

Al-Azdi Al-Bikendi (d. 243 AH / 857 AD)

He is Abu Zakariya Yahya bin Jaafar bin A'yan Al-Azdi Al-Bikendi Al-Bikendi, he had lived in the village of Bikun and the author of the book of interpretation and other works such as the book of fasting, prayer, rituals and sales and he is from the people of Bikund and he made trips from there to Iraq and the Hijaz and Imam Muhammad bin Ismail Al-Bukhari narrated from him, and he is the Imam, the authority, the preserver and he was known as the hadith scholar of the lands of Transoxiana and he died in Shawwal of the year (243 AH)

Al-Jahdhami Al-Sinkadizi (no date)

He is Abu Abdul-Rahman Abdullah bin Khalid bin Abdullah Al-Azdi Al-Jahdhami Al-Sinkadizi from the people of Marv and lived in Sink Diza, which is one of the villages of Samarkand. He lived there as a guard, so he was named after it. The people of Samarkand narrated from him. He

had a broad, white beard and had a spear of seventeen cubits. He died there and was buried there, and he has beautiful traces.

Religious sects in Transoxiana according to what Ibn al-Athir mentioned in the book Al-Lubab

We find that Ibn al-Athir referred to lineages and personalities belonging to various and different sects in Transoxiana. Among the famous Islamic sects are:

Al-Rawajni (d. 250 AH/864 AD)

He is Ibad bin Yaqub al-Bukhari al-Dawajni. He is one of the extremist Shiites and is truthful in his hadith, which is disputed. He is the most reliable in authenticating the hadith. He died in the year (250 AH).

Al-Qaffal Al-Shafi'i (d. 366 AH/976 AD)

He is Imam Abu Bakr Muhammad bin Ali bin Ismail Al-Qaffal Al-Shashi, he was one of the most prominent scholars of Islam in various fields such as interpretation, hadith, jurisprudence and language. He was born in the year (291 AH). He enjoyed wide fame as a famous jurist from the Shafi'i school of thought, the linguistic fundamentalist, poet and imam of his time without dispute. There was no one like him in the Shafi'is in Transoxiana. He spent his life seeking knowledge and spreading it, and his fame spread in the East and the West. He has good works, including "Dala'il Al-Nubuwwah wa Mahasin Al-Shari'ah." He traveled to the Levant, Khorasan and the frontiers. It is said that he is the one who introduced Shafi'ism to Transoxiana, and its center was Khorasan after the Hanafi school of thought had been followed. He gave lessons in Nishapur and Bukhara, then he came to Rayy with the army of Khorasan in the year (354 AH) and died in the year (366 AH).

Ibrahim bin Isra'il Al-Isma'ili (d. 384 AH/994 AD)

He is Abu Bakr Ahmad bin Muhammad bin Isma'il bin Ishaq bin Ibrahim bin Isra'il Al-Isma'ili Al-Bukhari, a famous family from the people of Bukhara. He was a jurist and a scholar. He was born in the year (301 AH) and died in the month of Ramadan in the year (384 AH)

Al-Halimi, the Shafi'i jurist (d. 403 AH/1012 AD)

He is Imam Abu Abdullah Al-Hussein bin Al-Hasan bin Muhammad bin Halim Al-Halimi, the Shafi'i jurist from Gurgan. He was born there in the year (338 AH). He traveled to Bukhara and wrote Hadith there and became a respected imam who was referred to in Transoxiana. He is the author of good books and he is the unique and most knowledgeable of the Shafi'is. He died in the year (403 AH)

Abu al-Fadl al-Salami (d. 434 AH/1042 AD)

Muhammad bin Muhammad bin Ahmad bin Abdul Salami, then the Hanafi minister, the martyred ruler, was a scholar, a Hanafi jurist, and a judge in Bukhara. He had studied the hadith extensively and classified many and collected good collections and was killed as a martyr. He was a scholar of Merv and an imam of the companions of Abu Hanifa. He used to fast on Mondays and Thursdays and did not miss the night prayer, whether traveling or at home, and he did not miss classifying books while traveling or at home. When he sat, the basket, books, and inkwell were in his hands at night. He continued to pray during and after his prayers with various supplications, including "O God, grant me martyrdom." One night, he heard a noise and the sound of weapons near midnight, so he wondered about the matter. He learned that a group of the army had gathered to rebel and object to the ruler because of their delay in receiving their salaries at that precise moment. He called upon God, saying: "O God, forgive." Then he asked a barber to shave his head.

He shaved his head and continued to pray and supplicate throughout the night. In the morning, they gathered around him and the Sultan sent an order to prevent them from him, but they did not respond. The ruler was killed while he was prostrating in prayer, and he was martyred at the gate of Marv in his camp. The ruler had washed himself, put on the shroud, and performed the dawn prayer, then he wrote in front of him by candlelight in the month of Rabi' al-Akhir in the year (434 AH) may God have mercy on him.

Abu Muhammad Abdul Aziz al-Halwani (d. 449 AH/1057 AD)

Abdul Aziz bin Ahmed bin Nasr bin Saleh al-Halwani, who was nicknamed "Sun of the Imams", was a prominent imam from the people of Bukhara, and he was highly regarded by the companions of Imam Abu Hanifa in his time. He ruled on religious and jurisprudential matters in his country. He was characterized by his deep knowledge of jurisprudence, and he was considered an important reference in matters of jurisprudence. He died in the year (449 AH)

Abu al-Rabi' al-Ilaqi (d. 465 AH/1072 AD)

Abu al-Rabi' Tahir bin Abdullah Abu al-Rabi' al-Ilaqi was one of the great Shafi'is and had a prominent position in the school of thought. He traveled and studied jurisprudence in Merv, and the people of Shash studied jurisprudence under him. He was the imam of the lands of the Turks. He lived for ninety-six years and died in the year (465 AH)

Abu al-Hasan al-Bazdawi (d. 482 AH/1089 AD)

Abu al-Hasan Ali bin Muhammad bin al-Husayn bin Abdul Karim bin Musa bin Isa bin Mujahid, Imam Abu al-Hasan al-Bazdawi al-Nasafi al-Zahid, the jurist and imam of the Hanafis in Transoxiana and one of those who are cited as an example for his memorization of the school of thought and his useful method. He died in the year (482 AH) in Kas and was carried to Samarkand and buried there .

Abu Abdullah Muhammad bin Ahmed bin Musa (d. 613 AH / 1216 AD)

Muhammad bin Ahmed bin Musa Al-Khazin Al-Razi, and Al-Khazin is called Al-Khazin for the one who was the treasurer of money, is a prominent figure among the jurists of the Hanafi school of thought. He held judicial positions in many cities, including Fergana. He studied jurisprudence and law and became a judge and jurist. He was one of the most eloquent and well-mannered of those we have seen and the best of them in writing He presented many judicial rulings and decisions during his life. He died in the city of Fergana, where he held the position of judge in the month of Ramadan of the year (613 AH) Al-Khazin Al-Razi is considered one of the prominent jurists of the Hanafi school of thought. He influenced the development of jurisprudence and law in the Transoxiana region during that period with his knowledge and ideas.

There are other sects mentioned in the remaining sources, but Ibn Al-Athir did not mention them or refer to them.

Media of Transoxiana

One of the manifestations of intellectual and scientific life in Transoxiana was the journey in search of knowledge. Islam called us to do so, benefiting from the lessons and experiences of previous nations, as the people of this region traveled to remote cities in search of knowledge and learning, without caring about the challenges, hardships, effort and expenses, in addition to the difficulties and dangers of travel. They were mentioned in Al-Lubab and can be divided into two groups:

First: Those who traveled in search of knowledge, including

Al-Sanjani Al-Nasafi (d. 295 AH / 907 AD)

The famous Imam Abu Ishaq Ibrahim bin Muqal bin Al-Hajjaj bin Khidash bin Yazid Al-Sanjani Al-Nasafi had traveled in search of knowledge to the Hijaz, Iraq, the Levant, Egypt and Khorasan, where he met the Imams. He was an Imam who was knowledgeable and distinguished in jurisprudence and hadith, chaste and chaste, concerned with collecting and classifying hadith. He classified the book of interpretation and the book of Musnad and others, and his narrations spread. He is one of the narrators of Sahih from Imam Al-Bukhari and narrated A group narrated from him and he died in the year (295 AH)

Abdan (d. 306 AH/918 AD)

He is Abdullah Abu Muhammad bin Ahmad bin Musa bin Ziyad al-Jawaliqi al-Askari, known as Abdan al-Hafiz al-Zahid. He was one of the imams of the world and he was one of the most prominent of the Shafi'i school of thought in Marv. He was a prolific, trustworthy, long-lived imam, but he was difficult. The judge was from Ahwaz. He gathered the sheikhs and the chapters. A group of strangers narrated from him. He came to Baghdad and narrated there. He was one of the imams of hadith and traveled in collecting it and toiled in seeking it. He memorized one hundred thousand hadiths and said, "I entered Basra eighteen times in order to learn hadith." He died at the end of Dhu al-Hijjah in the year (306 AH).

Hamid Al-Shashi (d. 314 AH/926 AD)

He is Abu Ali Al-Hassan bin Hajib bin Hamid Al-Shashi, one of the travelers in search of knowledge. He traveled to Khorasan, Hijaz, Iraq, the Levant, and Al-Jazeera. He was mentioned as Al-Hassan bin Sahib, and he was a righteous and trustworthy man who listened a lot and traveled. He wrote in Khorasan, the mountains, and Ahwaz. He died in Al-Shash in the year (314 AH)

Abu Al-Layth Nasr Al-Tinkti (406 AH/1015 AD)

Nasr bin Al-Hassan Abu Al-Layth bin Al-Qasim bin Al-Fadl Al-Tinkti, and Abu Al-Fath also called him, and he is from the people of Tanakt. He traveled in search of knowledge to Morocco and stayed in the lands of Andalusia for a period of time, listening and being heard from. He was born in the year (406 AH). He is considered one of the most famous merchants and influential people in doing good and charitable deeds, as he heard in Iraq, Egypt, Andalusia, and Nishapur. He died in Dhu Al-Qi'dah in the year (486 AH)

Al-Bikendi (d. 412 AH/1021 AD)

Abu Ahmed Muhammad Ibn Yusuf Al-Bikendi is one of the most prolific hadith scholars. He traveled to Iraq, the Levant, and Egypt. He has more than four hundred small works. Abu Ahmed is said to be Marrar Ibn Hamuyah Al-Hamdani Al-Nahwandi. It is said that he is Muhammad Ibn Yusuf Al-Bikendi Al-Bukhari. It is said that he is Muhammad Ibn Abdul Wahhab Al-Farra. He is trustworthy and famous. He died in the year (412 AH)

Al-Bukhari Al-Laythi (d. 466 AH/1073 AD)

He is Omar bin Ali bin Ahmed bin Al-Layth Abu Muslim Al-Bukhari Al-Laythi Al-Jirakhshti. He was one of the preservers of Hadith and traveled in search of it to Iraq, Khorasan and the regions of Ahwaz from the people of Transoxiana. He heard in Bukhara and Nishapur and collected the two Sahih in forty volumes, each of which was close to a volume. He wrote many books and traveled extensively. He was described as a forger. He died in the year (466 AH)

Al-Tabbani Al-Kisi (d.t)

He is Abu Harun Musa bin Hafs bin Nuh bin Muhammad bin Musa Al-Tabbani Al-Kisi. He traveled in search of knowledge to Iraq and the Hijaz. Al-Sam'ani mentioned about his death that he died early, but Ibn Al-Athir did not mention that.

Al-Jakardizi Al-Samarqandi (no date)

He is Abu Al-Fadl Muhammad bin Ishaq bin Ibrahim bin Abdullah Al-Jakardizi Al-Samarqandi. He traveled to Iraq in search of Hadith, as he traveled to the Hijaz and Egypt. Al-Sam'ani mentioned that he also traveled to Khorasan. However, Ibn Al-Athir did not mention that, and the date of his death is unknown.

Al-Khazari Al-Kashi (no date)

He is Musa bin Ja'far bin Nuh bin Muhammad Abu Harun Al-Khazari Al-Kashi. He traveled in search of knowledge to Iraq and the Hijaz. Al-Sam'ani Al-Aksi mentioned him as one of the people of Khazar, and Khorasan reported his date of death as unknown.

Al-Kaghdi Al-Samarqandi the traveler

Abu Al-Fadl Muhammad bin Ahmad bin Mujahid bin Yunus Al-Kaghdi Al-Samarqandi, known as Al-Rahhal, was known as Al-Rahhal for his exaggeration in the journey and the many travels in search of Hadith. He traveled in search of knowledge for many years, so he was given this title. He was from the people of Samarkand. He was the owner of stories and anecdotes, sometimes rising in the chain of transmission and sometimes falling. He wrote in his young age and old age, and it was said that he died long ago. Second: Among those who came to the lands beyond the river to seek knowledge:

Ibn Al-Qattan (d. 356 AH/966 AD)

He is Abu Ahmad Abdullah bin Adi bin Abdullah bin Muhammad Al-Jurjani, who is known as Ibn Al-Qattan Al-Hafiz. He was an imam of his time. He traveled in search of Hadith and knowledge between Alexandria and Samarkand. He was from the people of Jurjan. He first wrote Hadith there in the year 290 AH. Then he traveled to Iraq and the Levant, then Egypt. He wrote a book in sixty parts about knowing the weak Hadith scholars. He is the author of the book Al-Kamil fi Al-Jarh wa Al-Ta'dil He died in the first of Jumada al-Akhira in the year (356 AH)

Ibn al-Bay' (d. 405 AH/1014 AD)

He is al-Hakim Abu Abdullah Muhammad ibn Abdullah al-Dhabi al-Nishaburi, known as Ibn al-Bay'. He was a man of knowledge and memorization, and he proved that through his luxurious writings in the sciences of hadith and other things. He made many trips where he heard from many hadith scholars in various countries, including Khurasan, Transoxiana, Iraq, Hijaz and Merv, and he heard from Nishapur. He was the imam of the people of hadith in his time and the author of books about it, and no one preceded him in such a thing. He was a knowledgeable scholar with vast knowledge, and he heard from a group that could not be counted, and the dictionary of his sheikhs was close to two thousand men, so that he narrated from those who lived after him due to the breadth of his narration and the large number of his sheikhs. He wrote about the sciences of hadith in an estimated one thousand five hundred parts, including "Sahih al-Bukhari and Muslim," "Fawa'id al-Shuyukh," "Al-'Ilal," "Al-Amali," "Amali al-'Ashiyat," and "Tarajim al-Shuyukh." Perhaps what he singled out in his publications on the knowledge of the sciences of hadith and "Al-Madkhal ila 'Ilm Al-Sahih" and "Tarikh Ulama Nishapur" and "Al-Mustadrak 'ala Al-Sahihain", he died in Nishapur in Safar of the year (405 AH)

Al-Aghmati Al-Maghribi (d. after 516 AH/1122 AD)

He is Abu Harun Musa bin Abdullah bin Ibrahim bin Muhammad bin Sinan bin Ata Al-Aghmati Al-Maghribi. He traveled from Morocco to the East and reached Samarkand and heard the hadith and learned jurisprudence. He is an eloquent poet, a scholar, and a debater. It is said that he remained in Iraq, Khorasan, and Bukhara for thirteen years, studying hadith, jurisprudence, theory, and speech. He died after the year (516 AH). 4- Abu Ibrahim Al-Babaki (257 AH/870 AD)

Abu Ibrahim Ishaq bin Ismail bin Jaafar bin Dawoud Al-Zahid Al-Babaki from Bab Kas and it was said that he was the one who built the Ribat Al-Murabba in Samarkand and he died there in Ramadan of the year (257 AH) (). It was said on Friday in Ramadan of the year (259 AH)

Abu Jaafar Al-Farghani (d. 261 AH/874 AD)

Abu Jaafar bin Muhammad bin Abdullah Al-Farghani Al-Sufi settled in Baghdad and he fabricated hadiths with flagrant fabrications and he died in the year (261 AH) and it was said that he was from Farghana Al-Shash

Abu Isa Al-Boughi (d. 275 AH/888 AD)

Abu Isa Muhammad bin Isa bin Sura bin Shaddad Al-Boughi Al-Tirmidhi Al-Dharee, one of the imams who are followed in the science of Hadith. He studied under Muhammad bin Ismail Al-Bukhari and wrote many books, including Al-Jami' and Al-Ilal. Al-Tirmidhi was one of the trustworthy people and died in the village of Bough, to which he is attributed, in the year (275 AH) and it was said in the year (279 AH)

Abu Musa Al-Farzamithi (d. after 310 AH/922 AD)

Abu Musa Isa bin Abdak bin Hammad Al-Farzamithi, and it was said bin Abdah bin Abdullah Al-Farzamithi, known as Al-Jalab, and it was said that he was Shashi, who lived in Samarkand () and died after the three hundred and ten >

Abu al-Hasan al-Sarram (d. 316 AH/928 AD)

Abu al-Hasan Muhammad ibn Khalaf ibn Issam ibn Ahmad al-Faradi al-Sarram from the people of Bukhara traveled to Khorasan and Iraq. He narrated from Salih ibn Muhammad al-Baghdadi and others and died in the year (316 AH)

Abu Abdullah al-Rawdaki (d. 329 AH/940 AD)

Abu Abdullah Jaafar ibn Muhammad ibn Hakim ibn Abd al-Rahman ibn Adam al-Rawdaki was one of the poets of Samarkand. He was a good poet with a strong speech. It was said that he was the first to write good poetry in Persian. It was also said that every blind person has no sight but has insight. He was nicknamed the King of Poets. He learned to read and recite poetry at the age of eight, indicating his intelligence and cleverness despite his blindness. He was also distinguished by his beautiful and beautiful voice, so he became a singer and poet. He died in the year (329 AH) in Rawdak

Abu Nasr al-Jawbaqi (d. 340 AH/951 AD)

Ahmad bin Ali bin Tahir al-Jawbaqi, was a literary poet nicknamed Abu Hamidat, traveled to Iraq and heard about it. It must be said that he studied jurisprudence at the hands of Abu Ishaq al-Marwazi. He died in the year (340 AH) on his way to Mecca

Abu Ibrahim al-Farabi (d. 350 AH/961 AD)

Ishaq bin Ibrahim al-Farabi is attributed to Farab. He was a linguist. It must be mentioned that al-Farabi is the author of the book Diwan al-Adab. It was said that this book was composed by Abu Ibrahim in Yemen when he lived there for a period of time. He died before That he narrated from him in the year (350 AH)

Abu Ya'la Al-Bayyani (d. 367 AH/977 AD)

Muhammad bin Abi Al-Tayeb Ahmad bin Nasr Al-Bayyani was an imam in literature and language. He was a joker and a humorist. He died in the year (367 AH)

Abu Bakr Al-Arbanji (d. 369 AH/979 AD)

Ahmad bin Muhammad bin Musa bin Raja bin Hassan Al-Arbanji was a Hanafi jurist from the people of opinion. He assumed the position of judge in Arbanj and died in the year (369 AH)

Abu Al-Fadl Al-Ghatfari (d. 378 AH/988 AD)

Abu al-Fadl Ahmad ibn Muhammad ibn Ishaq ibn Ibrahim ibn Yusuf ibn Ishaq al-Ghatafari al-Saffar al-Samarqandi. He was born in the month of Rabi' al-Awwal in the year (310 AH) and died in the year (387 AH)

Abu Bakr al-Khwarizmi (d. 383 AH/993 AD)

Abu Bakr Muhammad ibn al-Abbas al-Khwarizmi is called al-Tabarkhazi because his father was from Khwarazm and his mother was from Tabaristan, so he is a combination of the two names and became famous by it. He was also called al-Tabari because he was the nephew of Muhammad ibn Jarir al-Tabari. He had beautiful poetry. He lived in the Levant in Aleppo, then after that he returned to Khorasan and died in Nishapur in the year (383 AH)

Abu al-Hasan al-Rahibi (d. 385 AH/995 AD)

Abu al-Hasan Muhammad ibn Abi Bakr ibn Muhammad ibn Ja'far ibn Rahib ibn Ismail al-Rahibi al-Fara'idi. Al-Rahibi was known by reference to one of his ancestors. He died in the year (385 AH)

Abu Nasr al-Sharghani (d. 403 AH/1012 AD)

Abu Nasr Ahmad ibn Ali ibn Muhammad ibn Juma ibn al-Sakn ibn Abdullah ibn Zarbi al-Sharghani al-Kufi al-Nasafi. He was a resident of the Nasaf neighborhood and died in (403 AH)

Abu Ishaq al-Riwi (d. 417 AH/1026 AD)

Abu Ishaq Ibrahim ibn Muhammad ibn Abdullah al-Zahid al-Riwi al-Sarakhsi lived in Darb al-Riwi in Bukhara. He entered Nasaf with his brother in the year (370 AH) and died in the year (417 AH) in Bukhara

Abu al-Rabi' al-Ilaqi (d. 465 AH/1072 AD)

Abu al-Rabi' Tahir bin Abdullah Abu al-Rabi' al-Ilaqi was one of the great Shafi'is and had a prominent position in the school of thought. He traveled and studied jurisprudence in Merv, and the people of Shash studied jurisprudence under him. He was the imam of the lands of the Turks. He lived for ninety-six years and died in the year (465 AH)

Abu al-Hasan al-Bazdawi (d. 482 AH/1089 AD)

Abu al-Hasan Ali bin Muhammad bin al-Husayn bin Abdul Karim bin Musa bin Isa bin Mujahid, Imam Abu al-Hasan al-Bazdawi al-Nasafi al-Zahid, the jurist and imam of the Hanafis in Transoxiana and one of those who are cited as an example for his memorization of the school of thought and his useful method. He died in the year (482 AH) in Kas and was carried to Samarkand and buried

Abu Naim Al-Farawi (d. 503 AH/1109 AD)

Abu Naim Muhammad bin Al-Qasim Al-Farawi, the owner of the Ribat in Farawa, narrated from Abu Naim bin Hamid bin Ranjuwayh and was one of the diligent in worship and was one of the weepers. He was an imam with many talents, a debater, a hadith scholar, and a preacher who honored the people of knowledge and had sessions for preaching and reminding. He was born in the year sixty-one or four hundred and forty and died in Shawwal in the year (503 AH)

Masoud bin Mansour Al-Awshi (d. 510 AH/1116 AD)

Masoud bin Mansour bin Mursal Al-Awshi lived in Samarkand and was a virtuous jurist. It was said that he, his family, and his children died in the same night in the middle of Dhu al-Hijjah in the year (510 AH). It was also said that he died in the year (519 AH)

Abu Raja Al-Khamraki (d. 516 AH/1122 AD)

Abu Raja Al-Mu'ammal bin Masrur Al-Shashi Al-Khamraki and he was mentioned as Abu Raja Al-Mu'ammal bin Abi Sahl bin Ma'mun Al-Shashi Al-Khamraki Al-Ma'mouni from the people of

Shash who lived in Marv and was an imam, a Sufi, charming, easy-going, pious, he accompanied the imams and scholars, from the people of religion and goodness, and he used to visit his friends most of the day in Ramadan and he died in the year (517 AH), and it was said (516 AH)

Hamza Al-Khailami (523 AH/1128 AD)

Hamza bin Ali bin Al-Muhsin bin Muhammad bin Ja'far bin Musa Al-Khailami, a virtuous jurist from the descendants of Al-Siddiq Abu Bakr (may Allah be pleased with him). He narrated from Abu Nasr Ahmad bin Abdul-Rahman bin Ishaq Al-Righdhumi and he died in the city of Samarkand in the year (523 AH)

Omar bin Ahmed Al-Zaghrimashi (d. 523 AH / 1128 AD)

Imam Omar bin Ahmed bin Abi Bakr bin Al-Hussein bin Abdullah Al-Khabbaz Al-Zaghrimashi, and it is said with a jim instead of shin from the people of Samarkand, lives in Sakat Abdak, and was in charge of preaching in Samarkand. He was born in Dhu Al-Qi'dah in the year (453 AH) and died in Rajab (523 AH)

Abu Abdullah Al-Jadidi (n.d)

Abu Abdullah Muhammad bin Abdak Al-Bukhari Al-Jadidi from the people of Bukhara, narrated from Hani bin Al-Nadr and his date of death is not known.

Abu Harun Al-Khazari (n.d)

Abu Harun Musa bin Ja'far bin Nuh bin Muhammad Al-Khazzari Al-Kashi and it is said Al-Kasi from the people of Khazar, traveled to Iraq and Al-Hijaz and visited Khorasan and heard a group of reciters and scholars, and a group narrated from him and the date of his death is unknown.

Abu Ubaidullah Al-Radhradi

Abu Abdullah Muhammad bin Mahmoud bin Ubaidullah Al-Radhradi from Radhrada Samarkand, Radhrada is called in Persian Sank Rizestan and he has no date of death.

Abu Mansur Al-Ghurjaki (d.t)

Abu Mansur Khushnam bin Abi Al-Maghwar Al-Ghurjaki, he was an ascetic who narrated from Sufyan bin Ainnah and his date of death is unknown.

Conclusion

1. The majority of the population in Transoxiana are Turks, considering that they are the original inhabitants and the largest in Transoxiana society.
2. The diversity of sects and religions and the diversity of cultures and sciences came as a result of the diversity of the population and the difference in their cultural backgrounds such as the Turks, Persians and Arabs.
3. The Arabs knew Transoxiana before Islam through commercial activity, and after the advent of Islam, their settlement began in it, which subsequently led to them being part of Transoxiana society.
4. Transoxiana was rich with a large number of scholars and celebrities who had a prominent impact and role in various sciences and knowledge.

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32. Ibn al-Athir, Al-Lubab, vol. 1, p. 479; Bamkhrama, Nisba ila al-Mawadiq wa al-Buldan, p. 258.
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