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History of The Wide Distribution of Imam Bukhary's Work "Al-Jome' As-Sahih" In the Islamic World

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Abstract: The history of the authoring of Imam Bukhari's "al-Jame' al-Sahih," the reliability of the narrators after the Muhaddis, the background of the manuscripts, and the progressive stages were all carefully examined in this research. The investigation used popular classical and modern historical sources. Based on scientific-comparative and historical-analytical methodologies, the topic was studied. The narrators of "al-Jame' al-Sahih" and their contributions to hadith science were thus examined, and each narrator's trustworthy narration was examined in light of the available sources. It has been demonstrated by science that there are an infinite number of narrators and that every copy of the work that has reached us is flawless.

It has been demonstrated that Firabri and Nasafi's copies of "al-Jame' al-Sahih" are what are responsible for the work's widespread distribution. The works of the later storytellers in the widely disseminated work were examined scientifically and in comparison, and it was determined through scientific research that the work is devoid of all uncertainties and critiques.

The book "al-Jame' al-Sahih" was modified again and again by muhaddis after Imam Bukhari. The rationale for these adjustments, supported by science, was to improve the work's worth and fix various errors that had been made over the ages by narrators, scribes, and scribes. Simultaneously, a scientific analysis revealed that the flaws and shortcomings mentioned concerning "al-Jame' al-Sahih" are not the author's fault. The tradition of Muhaddis and narrators from

Movarounnahr researched the history of the work's dissemination to Movarounnahr, Khorasan, the Arab world, Egypt, Baghdad, Africa, the Maghrib, and Andalusia, among other locations.

Keywords: Bukhari, Movarounnahr, Sahih, Firabri, Nasafi, narrator, scribe, manuscript, copy, Usuli, Qabisi, Mustamli, Haravi, Sakan.

Introduction: Significant efforts have been made globally today to protect historical sites and the spiritual legacies of revered predecessors. The manuscript collections of the West, East, and Islamic worlds currently in existence contain millions of written historical works. There are 2327 manuscript funds of "al-Jame' al-Sahih" manuscripts that have been fully preserved in various parts of the world, along with a few juzi or fragments. [2:719;15:493-556]. Different methods have been used to bring Imam Bukhari's "al-Jame' al-Sahih" to our day. It is made up of academics who have researched and extensively shared the principal great hadiths and their classified works on the science of hadith, as well as who have done in-depth research on the work's sanad, narrators, and manuscripts. The groups of scholars who are dubious about muhaddiths and hadith scholars, who have differing views regarding the dates, narrators, and copies of hadith works, are seen in the second view.

During this research, Imam Bukhari's work "al-Jame' al-Sahih" from the post-Muhaddis era, the work's narrators' continuity, the fact that they are trustworthy Muhaddis, the details of the work's narration from one narrator to the next, and the Muhaddis' great work as the greatest work of the Islamic religion after the Holy Qur'an have all been determined to be scientifically concluded to be preserved as a deposit.

Several muhaddis, storytellers, scribes, and calligraphers have contributed greatly to the flawless transmission of Imam Bukhari's "al-Jame' al-Sahih" on occasion. Today, it is acknowledged that Imam Bukhari's work "al-Jame' al-Sahih" is the most important of all manuscript funds, schools, museums, and other manuscripts in the world. All manuscripts, commentaries, and publications pertaining to the works of "al-Jame' al-Sahih" were gathered and examined by the Center for the Study of Written Heritage and Digital Services in Egypt ("Markazi li ihyaai-t-turosi wa silizi-r-r-raqamiya"). Because of the research, 8000 It was discovered that the number of written and manuscript sources exceeds. [15].

DISCUSSION

In terms of Islamic sources, Imam Bukhari's "al-Jame' al-Sahih" comes in second place after the Holy Qur'an. Academics concurred on this. According to Imam Nawawi, "All scholars agree that the most authentic books after the Holy Qur'an are the authentic books of Imam Bukhari and Muslims." Without a doubt, the ummah as a whole acknowledged this. The book of Imam Bukhari is more reliable and helpful than the book of Muslims. [11:14].

The renowned "Al-Jame' al-Sahih" book has been passed down through the ages by narrators and muhaddith after Imam Bukhari and has gained popularity in the Islamic world. The only source of preservation for the extant copies of "al-Jame' al-Sahih" in manuscript funds worldwide is the hadith turuq (sanadi) related by Firabri and Nasafi. "The narration of the work "al-Jame' al-Sahih" reached our age by hearing and writing on the basis of the narration of Muhammad ibn Yusuf Firabri," writes Ibn Hajar Asqalani (852/1449 AD) in reference to this. [8:491-492]. The life and spiritual legacy of Imam Bukhari, as well as the development and evolution of hadith science, have all been expertly researched by Hajar Asqalani. In particular, Allama reedited "al-Jame' al-Sahih" using versions that were already in existence and composed a lengthy commentary on it titled "Fath al-Bari fi sharhi Sahih al-Bukhari".

According to Muhaddith, Firabri receives the sanad of his earlier work "al-Jame' al-Sahih" from an impartial and trustworthy sanad. By doing this, he verified the validity of "al-Jame' al-Sahih's" work from a scientific standpoint. This work was widely used in Egypt and other Arab nations.

The historians Ibn Hajar Asqalani and others all agreed upon was that al-Jame' al-Sahih had five eminent narrators. They are referred to as "al-Jame' al-Sahih"'s narrators of the first class. Asqalani: Five narrators' accounts of "al-Jame' al-Sahih" are how it came to be. The individuals in question are: Abu Talha Mansur ibn Muhammad ibn Ali ibn Qariyna Bazdavi (329/941 AD), Ibrahim ibn Maqal ibn Hajjaj Nasafi (294/907 AD) [3:62], Hammad ibn Shakir al-Nasawi (290/903 AD), and Qazi Husain ibn Ismail are Muhamilis [7:1/8].

The renowned work "al-Jame' al-Sahih" by Imam Bukhari, as told by these five narrators, has been passed down through the ages, unchanged, from one community to another, thanks to the exceptional abilities of scribes, muhaddis, scholars, and narrators. Ninety thousand persons, including Imam Bukhari himself, recounted the events of "Al-Jame' al-Sahih". These narrators most likely heard the hadiths in the famous Muhaddith's lectures, right in front of them, and

then recorded them. Only five narrators have reached the latter era in their narration of al-Jame' al-Sahih out of so many narrators.

After hearing his instructor, Imam Bukhari, twice, Imam Firabri jotted down the work "al-Jame' al-Sahih". Sixty-five years after the death of Imam Bukhari, in 248/862 in Firab and 252/864 in Bukhara, the muhaddith himself narrated the book "al-Jame' al-Sahih" to several students-muhaddis[2:462].

Muhaddiths from Mowaroonnahr were the first narrators to receive the text directly from Imam Bukhari. "al-Jame' al-Sahih" was transmitted to them verbally and in writing by their sheikhs. The work "al-Jame' al-Sahih" has been greatly enhanced by numerous muhaddiths, bringing it into the post-muhaddith age.

The people who came from Mowaroonnahr were Abu Abdullah Muhammad ibn Yusuf al-Firabri, Ibrahim ibn Maqal Nasafi, Hammad ibn Shakir an-Nasawi, Abu Talha Mansur ibn Muhammad ibn Ali ibn Qariyna Bazdavi, Imam Kushshani, Abu Haysam Kushmikhani, Karima bint Marwaziya, and Qazi Husayn ibn Ismail. Muhamili and other muhaddis from Samarkand, Nasaf, Bukhara, and Shosha did a great deal to disseminate "al-Jame' al-Sahih" throughout the Islamic world.

Their golden tradition is closely linked to the subsequent categories of hadith traditions, and these narrators constitute the first and second categories of narrators of the work following Imam Bukhari. Al-Jame' al-Sahih's earliest narrators were just Firabri and Maqal Nasafi, despite the fact that it is stated that over ninety thousand people heard the narration from the muhaddith himself. Without the information from these two muhaddiths, it is hard to think that the work "al-Jame' al-Sahih" would have continued into the next era.

Based on the narrations of Firabri and Nasafi, "al-Jame' al-Sahih" was introduced to Islamic civilization in Egypt, the Maghrib, Andalusia, and Western lands. In his work "Mashoriqu Anwar," Qazi Iyaz states that there are only two methods that the narration of the copy of "al-Jame' al-Sahih" that has reached us has come to us, and only these two narrations have not reached the Maghreb and Andalusia. Firabri and Maqal Nasafi's narrations are genuine [5:103–104]. Qazi Iyaz was the greatest historian and hadith scholar in Andalusia and the Maghreb. As per his admission, the book "al-Jame' al-Sahih" came to these regions through the accounts of two narrators, Firabri and Nasafi.

The first introduction of al-Jame' al-Sahih to the Maghreb and Andalusia was based on the narration made by Ibrahim ibn Maqal Nasafi from Imam Abu Ali Jayani (498/1106 AD) by Qazi Iyaz and Abu Bakr ibn

Khair Ishbili [4 :762].

It is observed that Firabri's story arrived in the Maghreb far sooner than Nasafi's copy. Through the sanad in his sheep, Firabri's tale traveled far throughout the Maghreb and Andalusia. Abu Ishaq Mustamli (376/986), Ibn Hamavai Sarakhsi (died 371/981), and Abu Haysam Kushmikhani (died 389/999) are the narrators-muhaddis who directly heard the age of "al-Jame' al-Sahih" from Firabri Abu Ali ibn Sakan (year of death 303/916), Abu Zayd Marwazi (year of death 371/981), Abu Ahmed Jurjani (year 373 (year of death 983/ Abu Ali Kushshani (died 391/1001), and narrators-muhaddis.

Abu Ali Jayani: "Abu Muhammad Abdullah ibn Ibrahim Usili (392/1002 AD) was another well-known narrator of al-Jame' al-Sahih in the Maghrib. He was a muhaddith and hafiz who first read the book from Abu Zayd Marwazi in Mecca in 353/964 and heard it again in Baghdad in 359/970. The work "al-Jame' al-Sahih" was carried to the Maghrib, Andalusia, and Africa by Abu Hasan Ali ibn Muhammad Khalaf Khairani Zarir Qabisi (403/1012 CE) after he heard it from Usili. It is particularly noteworthy that these two muhaddiths brought the knowledge of hadith to these regions. disseminate his work extensively. It is acknowledged that "Usili and Qabisi are the sheikhs of al-Jame' al-Sahih"[4:729] because of their notoriety in this area.

The person credited with introducing "al-Jame' al-Sahih" to Africa was the first muhaddith, Abu Hasan Ali ibn Muhammad Khalaf Qairani Zarir Qabisi. Hadiths from him were heard by Abu Umar Fasi and Musa ibn Isa ibn Abi Haj Ghawjumi in the Qur'an, and as a result, "al-Jame' al-Sahih" became well-known throughout Africa[4:730].

"al-Jame' al-Sahih" manuscript copy #301 and an Andalusian script copy are kept in Morocco's "Ibn Yusuf" library. Both copies were copied by Usili. at 535/1141, at Bago, Andalusia, the scribe Ali ibn Ghalib ibn Muhammad ibn Hazmun Kalbi made a copy of this manuscript. Abu Abdullah bin Itab copied this copy from the original Usuli[4:731]. A further notable female narrator who made a significant contribution to the dissemination of "al-Jame' al-Sahih" across Andalusia was Karima bint Ahmad ibn Muhammad Marwaziyyah (d. 463/1072). This group of Andalusian and Western Muhaddis told the story of al-Jame' al-Sahih. They are: Ahmad ibn Muhammad Abdurrahman Ansari Andalusi (year of death 498/1048), Sheikh Abu Asbag ibn Isa Zahri, Khatib Abu Qasim ibn Ibrahim Muqri, and Abu Ali Jayani Ghassani Qurtubi (year of death 500/1105).

Qazi Iyaz claims that "Ahmad ibn Muhammad Abd al-Rahman Ansari went on pilgrimage to Makkah and heard a hadith from Karima bint Ahmad Marwazi." Long-lived Muhaddi taught the Muhaddis of the

Maghreb, Africa, and Andalusia from the book "al-Jame' al-Sahih" at Makkah [10:1/36–39].

The first muhaddith to introduce "al-Jame' al-Sahih" to Egypt was Ibn Sakan. The only other narrator who traveled to Movarounnahr to read and record "al-Jame' al-Sahih" in Bukhara alongside Firabri is Ibn Sakan. According to Imam Zahabi, "Ibn Sakan is the first Muhaddith who brought Al-Jame' al-Sahih to Egypt and narrated it" [12:117] in reference to this. "Ibn Sakan is the first Muhaddith who brought Al-Jame' al-Sahih to Egypt and narrated it" [12:117]. The first muhaddith to bring "al-Jame' al-Sahih" to Egypt after hearing it from Firabri was Ibn Sakan. The book "al-Jame' al-Sahih" was extensively disseminated in Egypt, the Arab world, the Maghreb, and Andalus thanks to Ibn Sakan.

The "al-Jame' al-Sahih" was narrated from Firabri by Abu Ali Kushshani (391/1001 AD), another well-known narrator. This narrator told muhaddiths in many nations the story of "al-Jame' al-Sahih" seventy years after Imam Firabri passed away.

Through his sanad, "al-Jame' as-Sahih" is attributed to renowned muhaddis Ibn Hajar Asqalani, Shahabeddin Qastalani, and Qazi Iyaz. The narrator of "al-Jame' as-Sahih" was Abu Ali Kushshani. Abul Abbas Ja'far ibn Muhammad ibn Mu'taz ibn Muhammad ibn Mustaghfir ibn Fath Nasafi Mustaghfiri (d. 432/1041). The book "al-Jame' al-Sahih" was narrated by Mustaghfiri 42 years after his teacher Kushshani.

Known for narrating the muhaddis work from Imam Firabri himself, Abu Ishaq Mustamli (376/996), Abu Muhammad Hamaway Sarakhsi (d. 381/1001), and Abu Haysam Kushmikhani (d. 389/1008), Abu Zarr Harawi (d. 434/1043) is another well-known narrator of the "al-Jame' as-Sahih" century.

After conducting a comparative analysis, Abu Zarr Harawi created a manuscript copy of "al-Jame' al-Sahih" and amended it using tavzih and translation evidence. Originally published in 430/1039, this edition by Abu Dharr Harawi was the main source for subsequent muhaddith [13:12].

Abu Zarr Harawi's story will become well-known in the Maghreb and Mashreq. Many Maghrebs listened to al-Jame' al-Sahih from Abu Dharr Harawi in Andalusia, according to Ibn Rushdi (d. 721/1322). These included the deaths of numerous Andalusian muhaddis and narrators, including Abu Abdullah Muhammad Ishbili (469/1077), Abu Walid Sulaiman Boji (474/1082), Ibn Shurayh Muhammad Ishbili (476/1084), Ahmed ibn Umar Mari (478/1086), and Ibn Gardis Sijlamosi (492/1100). Among these narrators, "Yunini" and "Sadafi" copies were made based on the narration of Abu Walid Sulaiman Boji (474/1082 died) [4:732].

RESULT

The primary source for the well-known commentary on "al-Jame' al-Sahih" authored by prominent commentators such as Ibn Hajar Asqalani, Badriddin Aini, Qistalani, and others was Yunini's copy.

Muhammad Yunini (d. 701/1302) studied and revised numerous editions of "al-Jame' al-Sahih" before starting to compose his own version. He bases this on five dated copies of the work "al-Jame' al-Sahih" that he was given.

The work "al-Jame' as-Sahih" by Muhammad Yunini is based on copies of Abu A'la Sadafi, who was told by Abu Walid Sulaiman ibn Khalaf Baji based on Abu Zarr Harawi's narration, and Imam Qazi Iyaz, who was narrated by Hafiz Abu Tahir based on the authority of the Salafis. This will serve as the foundation for the presentation of the "Yunini" copy of the widely read work "al-Jame' al-Sahih" in the Islamic world today.

The "Yunini" copy served as the primary source for the "Sultaniya" copy of the book "al-Jame' al-Sahih," which is now well-known in the Islamic world and published as a proofreader.

Egyptian academics worked under Sultan Abdulhamid 1311/1894 to create a new version based on the original "al-Jame' al-Sahih" century source. One of the Egyptian hadith experts, Sheikh Hasan Nawawi, will be in charge of these works and will appoint sixteen muhaddis, or lexicographers, who are experienced scholars from his era. After selecting all of al-Jame' al-Sahih's manuscripts, every written source will undergo careful editing and analysis.

Editors of the "Sultaniya" version: The validity of "al-Jame' al-Sahih", together with its vocabulary and sanad, were verified by us using the "Yunini" copy. He states, "We hardly used other copies" [4:806].

Imam Abu Muhammad Abdulhaq ibn Ghalib ibn Atiya Andalusi (481-541/1088-1146), another well-known muhaddith, extensively utilized Imam Bukhari's "al-Jame' al-Sahih" in Andalusia. One of the trustworthy narrators who told "al-Jame' al-Sahih" based on Firabri and Nasafi's narrations was Imam Ibn Atiya Abdulhaq ibn Ghalib. Imam Ghalib ibn Atiya (441-518/1049-1124)(r.a.), the father of Muhaddith, was another well-known Muhaddith who is credited with saying, "I read Sahih Bukhari seven hundred times"[9:2/1045].

"I read the book al-Jame' al-Sahih" penned by Imam Abu Abdullah Muhammad ibn Ismail ibn Ibrahim al-Bukhari in front of my father, Ghalib ibn Atiya. - in front of the door of Bani Shayba in the Haram in 470/1078, Abu Abdullah read "al-Jame' al-Sahih" to Husain ibn Ali ibn Husain Tabari. The father of the Muhaddith stated as follows: "The Muhaddisa, Hurriya, Zahida Karima bint Ahmad ibn Muhammad ibn Hatim Marwazi told us

about al-Jame' al-Sahih. They got their information from Abulhaisam Muhammad ibn Makki Kushmihani, who got their information from Abu Abdullah Muhammad ibn Yusuf ibn Firabri." He did; he received the information directly from Abu Abdullah Muhammad ibn Ismail Bukhari."

My father, may God be pleased with him, stated that "Al-Jame' al-Sahih" is the authentic account of the narrator and muhaddith, Karima bint Ahmad, according to Ibn Atiya, who I learned from another source.

"Before I went on pilgrimage to Mahdiya in 469/1077, I read al-Jama' al-Sahih in the presence of Abu Abdullah Muhammad ibn Muaz Tamimi, who was Sheikh Abu Zarr Abd ibn Ahmad ibn Muhammad ibn Gufayr Ansari reciting it to Maliki several times," stated Ibn Atiya Andalusi's father, Ghalib ibn Atiya. The authority of Abu Muhammad Abdullah ibn Ahmad ibn Hamaway Sarakhsi in Herat and Abu Ishaq Ibrahim ibn Ahmad ibn Dawood on the authority of Mustamli in Balkh were recounted in this book by Abu Dharr in turn.

"I read Sahih Bukhari to the jurist, hafiz Abu Ali al-Husayn ibn Muhammad Ghassani in 474/1085," Ibn Atiya narrated to me by my father. He stated: "Abulqasim Hotam ibn Muhammad ibn Abdurrahman Tamimi narrated it to us, we read it to him several times, the previous one was in 444/1055." "This was told to us in Qayrawan in 402/1012 by Abdulhasan Ali ibn Muhammad ibn Abu Bakr Qabisi," according to Tamimi [5:50]. This sanad is said to have been trustworthy and to have come from Qabisi to Tamimi, then to Ghassani, and from him to the father of Ibn Atiya [5:55].

Ibn Atiya Andalusi was a trustworthy narrator of Al-Jame' al-Sahih. Furthermore, Ibn Atiya—beginning with his father and concluding with Imam Bukhari—has always underlined the validity and legitimacy of the book. Scholars and scholars later acknowledged this sanad as the most trustworthy version of "al-Jame' al-Sahih".

A trustworthy and genuine copy of al-Jame' al-Sahih is that owned by Ibn Atiya. According to Firabri's account, this sanad traveled to Ibn Atiya Andalusi together with the sanad turuq.

Based on Nasafi account, Ibn Atiya's "al-Jame' al-Sahih" made its way to Andalusi through the following sanad.

Telling the story from his father, Ibn Atiya Andalusi says, "I narrated from Abu Ali Ghassani, he narrated from Abu Ishaq Ibrahim ibn Maqal ibn Hajjaj Nasafi, he narrated from Imam Bukhari."

Muhaddith Muhammad ibn Khair Ishbili Andalusi, who was born in 502/1105 and passed away in 575/1180, is

another trustworthy narrator of al-Jame' al-Sahih.

Two accounts of Imam Bukhari's book "al-Jame' al-Sahih" were given by Hafiz Ibn Khair Ishbili Andalusi, namely by Ibrahim ibn Ma'qil Nasafi and Muhammad ibn Yusuf Firabri.

The complete title of Imam Bukhari's book should be "Al-Jame'ul-musnadis-sahihil-mukhtasar min umuri Rasulillahi sallallaahu alayhi wa sallam wa sunanihi wa ayyamihi," according to Ibn Khair in his work "Fihristu ma rovahu a shuyuhihi."

As per Firabri's tradition, Ibn Khair Ishbili Andalusi states that I received al-Jame' al-Sahih from him. He states, "I received al-Jame' as-Sahih in the presence of his shaykh Abu Dharr Harawi in the presence of Shaykh Khatib Abulhasan Shurayh ibn Muhammad ibn Shurayh al-Muqri." He repeated the existing copy multiple times and recounted it through hearing.

"Abu Zarr Harawi "al-Jame' as-"Sahih" was narrated to us by Mustamli, Kushmikhani, and Sarakhsi on the authority of Firabri and on the authority of Imam Bukhari [6:75]." Ibn Khair Ishbili Andalusi: "My father narrated "al-Jame' as-Sahih" to me from Abu Zarr Harawi and Abu Abdullah Muhammad ibn Ahmad ibn Isa ibn Manzur Qaysi in his own words."

Abu Dharr Harawi's narrative is well-known and has been passed down through numerous muhaddith. "I heard al-Jama' as-Sahih from Abu Dharr Harawi in the year 403/1013 in front of the door of Bab un-nadwa in Masjid ul-Haram," stated Muhammad ibn Shurayh, one of them. "I heard "al-Jame' al-Sahih" from Abu Dharr in 431/1040 in front of the door of "Bab un-nadwa" in Masjid al-Haram," stated Muhammad ibn Shurayh. Abu Dharr Harawi heard al-Jame' al-Sahih read aloud for the second time. I listened to Abu Dharr's analysis of the original al-Jame' al-Sahih work, and at the time I fixed certain errors in my book. This incident happened in the month of Shawwal 431/1040 in front of the door of "Bab un-nadwa" in Masjid ul-Haram.

Ibn Khair Ishbili Andalusi reported in another report: "Al-Jame' al-Sahih" of Abu Zarr Harawi was transmitted to us by Abu Muhammad Abdullah ibn Ahmad ibn Hamaway Sarakhsi in 373/983 in Herat and Abu Ishaq Ibrahim ibn Ahmad ibn Ibrahim Mustamli in 374/984 in Balkh and Narrated by Abu Haitham Muhammad ibn Makki ibn Muhammad Kushmihani in 387/997. All of them cited the opinion that "al-Jame' al-Sahih" was narrated to us by Muhammad ibn Yusuf Firabri from his teacher Imam Bukhari.

The work "al-Jame' al-Sahih" reached Abu Dharr Harawi as the most reliable source. It is agreed by all muhaddis that this copy is based on the narration of three great narrators Mustamli, Kushmikhani and Sarakhsi who

narrated from Firabri. Abu Zarr Harawi says that Abu Zarr Harawi said: "I heard Abu Ishaq Mustamli say this." "Muhammad ibn Yusuf ibn Matar Firabri (r.a.) died in 320/932, ten days before the month of Shawwal."

Abu Ishaq Mustamli died in 376/986, and he heard "al-Jame' al-Sahih" from Firabri in 314/926. Abu Muhammad Hamaway was born in 293/906 and heard "al-Jame' al-Sahih" from Firabri in 315/927.

Abu Zarr Abd ibn Ahmad Harawi said that he heard the following from Abulhaysam Muhammad ibn Makki: "Muhammad ibn Yusuf Firabri states that he heard the book al-Jame' al-Sahih from Imam Bukhari twice, in Firabr in 247/861 and then in Bukhara."

Ibn Khair Ishbili Andalusi says: "The narration of Ibn Sakan was narrated to us by our Sheikh Abulhasan Yunus ibn Muhammad ibn Mughis" [6:75]. Abulhasan Ibn Mughis says: "Ibn Sakan's narration was narrated to me by Qadi Abu Umar Ahmed ibn Muhammad ibn Hazzai Tamimi based on Abu Ali Jayani's recitation by hearing from him." Abu Ali Jayani says: "Ibn Sakan's narration was narrated to us in 394/1004 by Abu Muhammad Abdullah ibn Muhammad ibn Asad Juhani in the presence of his sheikh." Abu Muhammad Juhani said: "Al-Jame' al-Sahih was narrated to us by Hafiz Abu Ali ibn Sakan from Firabri in his address in Egypt in 343/954." Ibn Sakan says: "Muhammad ibn Yusuf Firabri said about this book in the Firabr district of Bukhara: "Abu Abdullah ibn Ismail ibn Ibrahim Ju'fi Bukhari narrated his book al-Jame' al-Sahih to us in 253/867" [6:85].

On the basis of these sources, Ibn Khair emphasized that the Ishbili narration from himself to Imam Bukhari is reliable. Yuniini, Maqdisi, Ibn Atiya, Ibn Khair Ishbili, Ibn Sakan, Abu Zarr, Mustamli, Sarakhsi, Kushmihani, Firabri, Nasafi are recognized as the earliest famous narrators of the famous work "al-Jame' al-Sahih". As famous narrators, they are great muhaddis-narrators who have made a great contribution to the authenticity of the work and serving as a reliable source.

Ibn Khair Ishbili Andalusi: "As for Usuli's narration, it was narrated to us by the sheikh, jurist Abulqasim Ahmad ibn Muhammad ibn Baqi, who recited it in the presence of his sheikh, and another narrator, the jurist Abulhasan Yunus ibn Muhammad ibn Mughis, also "al-Jame' as-Sahih" narrates it by hearing it completely and conveyed it to us in its entirety. These two shaykhs narrated Usuliyin from the shaykhs known as Abu Abdullah Muhammad ibn Faraj, Muhammad ibn Yahya Bikri, and Ibn Talla' [6:70].

Muhaddith

According to Ibn Khair Ishbili Andalusi, Abu Abdullah

Muhammad ibn Faraj, Muhammad ibn Yahya Bikri, Ibn Talla: "We transmitted "al-Jama' as-Sahih" in 423/1032 from the jurist Abu Abdullah Muhammad ibn Abdullah ibn Sa'id ibn Abid Maofiri to Muhammad ibn "We heard it in full when Muhammad bin Bashir Sarraf recited it."

Abu Abdullah Muhammad ibn Abdullah Maofiri said: "I heard al-Jama' al-Sahih in its entirety from the jurist Abu Muhammad Abdullah ibn Ibrahim Usuli in 383/993."

Abu Muhammad Abdullah ibn Ibrahim Usuli says that he studied "al-Jame' al-Sahih" in the presence of his teacher Abu Zayd Muhammad ibn Ahmad Marwazi in Makkah in 353/964.

Abu Muhammad Usuli says: "I heard some part of "al-Jame' al-Sahih" from my teacher Abu Zayd in Safar 359/970 in the city of Baghdad and read some part of it, even the whole book was read." Abu Zayd Muhammad ibn Ahmad Marwazi narrated this book from his teacher Firabri in 318/930, and he narrated it from Imam Bukhari in 253/867.

Also, Abu Muhammad Usuli: "I heard al-Jame' al-Sahih from Abu Ahmad Muhammad ibn Muhammad ibn Yusuf Jurjani." Jurjani may have narrated from Firabry, he said from Bukhari.

About the narration of Ibn Khair Ishbili Qabusi: "As for the narration of Qabusi, it was narrated to us by our sheikh Abu Muhammad ibn Attab on the basis of Ijaza. "Qabisi's narration" was narrated to us by Abul Qasim Hotam ibn Muhammad by reading it in the presence of Sheikh Taroblisi. In turn, Taroblisi narrated this book from Abulhasan Ali ibn Muhammad ibn Halaf Qabisi. Qabisi narrates from Marwazi, he from Firabri, and he from Imam Bukhari.

There is the following information about the narration of Qabisi reaching Ibn Khair in another form: "Sheikh Abu Bakr Muhammad ibn Ahmad ibn Tahir Qaysi and Abu Ja'far Ahmad ibn Muhammad ibn Abdulaziz Lakhmi and other sheikhs narrated to me. All of them: Abu Ali Husain ibn Muhammad ibn Ahmad Ghassani Jayani narrated to us "Qabisi's Narration" after reading it several times in the presence of his Sheikh Abul Qasim Hotam ibn Muhammad Taroblusi. Tarabolusi narrated this narration from the jurist Abulhasan Ali ibn Muhammad ibn Khalaf Qabisi himself. Qabisi narrates from Marwazi, he from Firabri, and he from Imam Bukhari," he says that this sanad is reliable.

There is also the following information about Ibn Khair reaching Ishbili with "al-Jame' al-Sahih" based on Nasafi's narration. Ibn Khair Ishbili: "Al-Jame' al-Sahih" book of Imam Bukhari was transmitted through his second student Abu Ishaq Ibrahim ibn Ma'qil Nasafi, and it was narrated to us by Sheikh Abu Bakr Muhammad ibn Ahmad ibn Tahir Qaysi. Qaysi Abu Ali Husain ibn

Muhammad ibn Ahmad Qasani, he narrated with permission from Abulus Hakam ibn Muhammad ibn Hakam Juzami, he heard part of the book from Abulfazl Ahmad ibn Abu Imran Harawi in Makkah in 382/995, and took permission for the rest. Harawi, in turn, narrated from Abu Salih Khalaf ibn Muhammad ibn Ismail ibn Khayyam from Bukhari, he from Ibrahim ibn Ma'qal Nasafi, and he from Sheikh Imam Bukhari," he explained how Nasafi's narration reached him through reliable sanad.

Abu Ali Jayani: "This book was narrated to us by Abulfazl Salih ibn Muhammad ibn Shazan Isbahani, who narrated it on the authority of Abu Ishaq Ibrahim ibn Maqal Nasafi." Imam Bukhari gave permission to narrate from Nasafi from the end of his book, that is, from the book "Ahkomlar" to the end. Because in the version of Firabri, there are nine pages more than Nasafi's version in the copy I have.

At the same time, Abu Ali also said that these copies and narrations are close and proportionate to each other: "All these narrations are close to each other. The closest narration is the narration of Abu Dharr Harawi from Abulhasan Qabisi, he from Abu Zayd [6:95].

After Imam Bukhari, copies of "al-Jame' al-Sahih" were rewritten by Mustamli, Abu Zarr, Sadafi, Maqdisi, Usuli, Muhammad Yunini, Ibn Hajar Asqalani, Sultan Abdulhamid, it does not mean that this work was completely changed. The main purpose of all of them was to make the work more accessible to the readers of each period and to reform the errors and defects that entered some manuscript copies by a consensus union as a result of a comparative comparison and in-depth study. These reforms mainly increased the authenticity of the text of hadiths in the work and served to correct the number of narrators. The history of hadith science and paying attention to the text of hadiths and the history of narrators is an aspect that has been receiving great attention from the beginning of Islamic history until now. After all, this science is considered as the core of the Sharia, the source of interpretation of the Holy Qur'an. Therefore, the science of hadith is always studied by scholars and scholars of the Islamic community based on original sources, and it is filled with comments and explanations based on the needs and potential of the student of each era.

There are many famous muhaddith and narrators from Movarounnahr who narrated the work "al-Jame' al-Sahih" from Firabri and Maqal Nasafi, and they also have a great merit in the fact that the work has passed down to the later generations. They are the representatives of the second tabaqat narrators after Imam Bukhari's five famous narrators.

Abu Haysam Kushmihani listened to the work "al-Jame' al-Sahih" several times from Imam Firabri in the cities of Iraq, Hijaz, Marv and Firabr[12:492]. Imam Sam'ani described Kushmihani as saying: "Abu Haysam Kushmihani was the last of the people who narrated 'al-Jame' al-Sahih" in Khurasan, and the muhaddith was famous in the West, East and Andalusia." Many muhaddis heard hadith from him and served as a basis for the work until the next era. Abu Zar Harawi, Abu Sahl Muhammad ibn Ahmad Hafsi and Karima bint Ahmad ibn Muhammad ibn Hatim Marwaziyyah narrated "al-Jame' as-Sahih" from Abu Haysam Kushmihani. Later, the copy of "al-Jame' al-Sahih" narrated by this chain was recognized as the only copy of authenticity. Abu Haysam Kushmihani died in 389/999[1:5/75].

CONCLUSION

One of the famous narrators of "al-Jame' as-Sahih" from Samarkand is Abu Bakr Muhammad ibn Ahmad ibn Muhammad ibn Mat Ishtikhani Samarkandi (388/998 AD). Muhaddis is one of the last narrators who heard "al-Jame' al-Sahih" from Imam Firabri himself. Imam Dawoodi says: "When I entered the presence of Ibn Mat in Ishtikhon, he said to me: "Have you heard 'al-Jame' al-Sahih". I said, "Yes." He asked: "From whom." I said: "From Ismail Hajibi." Then he said: "Hear it from me too." Indeed, I will strengthen it (for the second time) for you..." he said. I also heard al-Jame' as-Sahih from Ibn Mat." From Abu Bakr Ishtikhani, Abu Sa'd Idrisi, Ali ibn Sakhtam Samarkandi, jurist Abu Nasr Dawoodi and others learned hadith.

Abu Ali Ismail ibn Muhammad ibn Abu Nasr Muhammad ibn Ahmad ibn Hajib ibn Khamona Kushshani Samarkandi is another Samarkand narrator of the "al-Jame' al-Sahih" century. He heard al-Jame' al-Sahih from Imam Firabri in 320/932 and is the last of the narrators of this class. Shamsuddin Zahabi mentions in his work: "Shaykh Abu Ali Kushshani is the last of the people who narrated al-Jame' al-Sahih" [15].

According to Kushshani's narration, the work "al-Jame' al-Sahih" passed through Abu Abdullah Husain ibn Muhammad ibn Hasan Hilal to Abu Hasan Ali ibn Husain ibn Ayyub Bazzaz (410-492) and thus spread to Baghdad and other cities. The copy of Qazi Iyaz, which is a famous copy in the Islamic world, is also based on the narration of Kushshani Samarkandi [14:12-13].

Those who came to Qazi Iyaz with the series of "al-Jame' as-Sahih" are: Bukhari (256/870), Firabri (320/1030), Kushshani Samarkandi (391/1001), Khilal (430/1038), Bazzaz (492/1100), Sadafi (514/1132) and Qazi Iyaz (544/1149) [14:14].

Also, Hafiz ibn Hajar Asqalani quotes another narrator, Abu Nasr Ahmad ibn Muhammad ibn Ahmad Ahsikati, who narrated al-Jame' al-Sahih from Imam Firabri. On

the authority of Abu Nasr Ahsikati on the authority of Ismail ibn Ishaq ibn Ismail ibn Ismail Saffar Zahid of al-Jame' al-Sahih. In this way, the science of hadith, especially the handwritten copies of the work "al-Jame' al-Sahih" passed from the narrators to the next era.

According to the sources studied in the course of this research, the service of the mentioned muhaddis-narrators in spreading the work of "al-Jame' al-Sahih" to the whole world is great. The first narrators of the work were muhaddiths from Mowarounnahr, and by them "al-Jame' al-Sahih" was spread to the world. In particular, the work "al-Jame' al-Sahih" went to African lands with the services of Imam Qabisi and Usuli.

The famous Egyptian muhaddith Ibn Sakan came to Bukhara and heard the work of "al-Jame' al-Sahih" from Firabri, and was the first to bring the work to Egypt. Through Ibn Sakan, the work "al-Jame' al-Sahih" reached Egypt, Arab countries, the Maghrib and Andalus.

It was widely spread to Baghdad and other Islamic lands through Husayn ibn Ayyub Bazzaz (410-492). This muhaddith heard the work "al-Jame' al-Sahih" from Kushani through the medium of Abu Abdullah Husayn ibn Muhammad ibn Hasan Hilal. The copy of Qazi Iyaz, which is a famous copy in the Islamic world, is also based on the narration of Kushshani Samarkandi [14:12-13].

65 years after Firabri narrating from Imam Bukhari, 70 years after Kushshani Samarkandi, and 42 years after Kushshani, his student Mustaghfiri Nasafi lived in different countries and narrated "al-Jame' as-Sahih". Muhaddis narrators from Bukhara, Samarkand and Nasaf narrated the work 177 years after Imam Bukhari without style and with high sanad. This great series is a worthy rebuttal to any problems, disagreements and criticisms regarding the sanad and narrators of this work.

There are thousands of copies of al-Jame' al-Sahih, which has become the golden reserve of the world's spiritual treasures, and all of them were first narrated by Imam Bukhari's students, Abu Abdullah Muhammad ibn Yusuf al-Firabri Bukhari and Ibrahim ibn Maqal Nasafi, and the narrators who came from Mowaroonnahr after them. are muhaddis.

Based on the analysis of the works of tarojim, history and tabaqat studied within the topic, it is possible to acknowledge the great merits of the scholars, muhaddis, narrators and scribes of Mowarounnahr in spreading Imam Bukhari's work "al-Jame' al-Sahih" throughout the world. The penetration of the work into the Arab countries, Central Asia, the Maghrib, the West and the entire Islamic society is a high result of

the invaluable services of muhaddis and narrators after Imam Bukhari.

The recognition of "al-Jame' as-Sahih" as the second source after the Holy Qur'an, and the fact that the work has passed from time to time, from place to place, without any change in narration, narration, listening and written methods, have the great merits of the muhaddis of Bukhara, Samarkand and Nasaf. Also, the services rendered by the muhaddis of Egypt, Andalusia, Maghrib, Baghdad, Turkey, and Marv in terms of perfect study of the work "al-Jame' al-Sahih" by editing, commenting and commenting on it are incomparable.

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