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AL BUHAIRI FAMILY

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ABSTRACT

The city of Nishapur became one of the large and important cities after the serious interaction that took place between the Muslim Arabs and the original inhabitants of the city in the intellectual, social and economic aspects. The research dealt with the translation of the sons of the Al-Buhairi family and their scientific and cultural role in Khorasan.

INTRODUCTION

The city of Nishapur is one of the Islamic metropolises that contributed greatly and abundantly to the march of the Arab-Islamic civilization. The scholars of this family played important roles in the Islamic intellectual fabric in the sixth AH/twelfth century AD. The importance of the research lies in shedding light on the Islamic civilizational and cultural roles and the course of activity Scholars of the family of Al-Buhairi scientific and intellectual.

In view of the scientific status that the members of this family have attained, it has become necessary to give clear interest in the field of Islamic history through research, study and investigation of their entire scientific activity in various fields, including the science and preaching councils that contributed greatly to stimulating scientific, intellectual and cultural activity, which paved the way for the way to show the elite of famous scientists in various fields of science.

First: The Naming of Nishapur

By opening the nun and the sukoon of the dotted ya under it with two, and it was opened by the neglected sein and after the alif b unified at the end of the

ra , and Imam al-Samani (d.) (d. 562 AH / 1166 AD) mentioned: He ordered a city, and his reeds were cut, then pressed, and then built, and it was said to it Nishapur Walni: reeds). The second one who built it and ordered its construction.

The city of Nishapur was also known to many historians by other names, such as "Abreshahr" and "Iranshahr" .

As for Al-Tha'alibi it was mentioned in that that the city of Nishapur was mentioned in the name of (Nisabur and Abrshahr), while K-Learng mentioned the city of Nishapur and said: (It is in modern Persian its name is pronounced "Nishabur" and it is in Arabic "Nissapur" which is derived from the word: New Shahpur, in Old Persian, means: the good thing, work, or place of Sabor, but the city was named after the Sassanid king, Shapur II, who rebuilt it in the fourth century AD.

Second: Geography of Nishapur

Nishapur is one of the largest cities in the country of Khurasan, and is an important political, cultural and scientific center. Because it includes the House of the Emirate, and geographers consider it one of the most important cities of Khorasan, as it is mentioned that there is no city with the healthiest air, the widest space and the most robust architecture than Nishapur. The quarters to the west, and Nishapur includes cities and villages such as Baihaq , Tus , Asfand , Bisht , Zozan and Bakherz .

Third: Nishapur's Scientific Status:

The city of Nishapur is one of the most important scientific centers in Khorasan. It was a large city with great virtues, as it became the complex of scholars and the meeting place for the virtuous people of knowledge and literature. One of the most prominent manifestations of the scientific movement in Khorasan was the large numbers in which the nobles of scholars mentioned in History books, translations and classes, and the cities of Khorasan in general and Nishapur in particular became famous for wide scientific fame, which made it an active scientific center and a habitat for many prominent scientists and a destination for students of science from all sides in order to take and benefit from its scholars, which indicates the enrichment of the scientific movement in it, which Helped to maintain its scientific position in the Islamic world in general and the Levant in particular .

Fourth: The Buhairi Family

A scholarly family from the people of Nishapur, and the sons of this family are nicknamed ((Al-Buhairi)), in reference to their grandfather, Buhair bin Noah bin Hayyan bin Al-Mukhtar Al-Buhairi, and he was one of the most just and proven ones and from the House of Testimony and Justice To the famous Egyptian city of Buhaira , and most likely that the first narration is more correct, because the second narration is late, so we cannot take it or rely on it. Among the sons of this family in the sixth century AH / twelfth century AD:

Abu Othman Saeed Al-Buhairi ((d.: 451AH/1059AD)).

He is Abu Othman Saeed bin Muhammad bin Ahmed bin Muhammad bin Jaafar Al-Buhairi, Al-Naysaburi, nicknamed ((Al-Mulqabadi)). He was born in the year (364 AH / 975 AD)). He was a great and trustworthy sheikh from the House of Testimony. He traveled to many countries. Including Iraq and Hijaz, and he realized the high chains of transmission, and he remained there for a long time until he happened and dictated many of them.

He heard from his grandfather, Abu al-Hasan al-Buhairi, and Abu Bakr Muhammad bin Abdullah bin Zakaria al-Jawzqi the sheikh of Nishapur, and its narrator: “Imam al-Hafiz, the Glorious, the Skilled”, and others from his peers.

Among His Sons:***Abu Nasr Abd al-Jabbar al-Buhairi ((d.: 494AH/1100AD)).***

He is Abu Nasr Abdul-Jabbar bin Saeed bin Muhammad bin Ahmad bin Muhammad bin Jaafar al-Buhairi, al-Naysaburi, and he was a righteous man, he worked as a tailor, and he wore the garb of Sufism.

Abu Hafs Omar Al-Buhairi.

He is Abu Hafs Omar bin Saeed bin Muhammad bin Ahmed bin Muhammad bin Jaafar al-Buhairi, an-Naysaburi. He heard from many sheikhs of his time, such as Abu Bakr Muhammad bin Abdus al-Naysaburi, one of the jurists of Nishapur.

Jum`ah bint Abu Othman Al-Buhairi ((died: 504 AH / 1110 AD)) .

She is Juma'a known as Aisha bint Abu Othman Saeed bin Muhammad bin Ahmed bin Muhammad bin Jaafar Al-Buhairi, Al-Naysaburi, ((504 AH / 1110 AD)). She died three years after her marriage to her cousin Abi Saeed Ismail bin Amr, and she was a well-known righteous woman.

Abu Saeed Ismail Al-Buhairi ((T: 501 AH / 1108 AD)).

He is Abu Saeed Ismail bin Amr bin Muhammad bin Ahmed bin Muhammad bin Jaafar al-Buhairi, an-Naysaburi, one of the most senior Shafi'is, and one of the faces of Bayt al-Buhairiah in his time and their head, from the people of credit, a righteous party. Al-Sirfini : “He was good-believer, pure in pocket, extremely careful in purity and cleanliness, self-preserved, chaste al-batin.” He was born in the year (419 AH/1028 AD) , and he grew up with the great imams of uncles and their companions, and he used to recite continuously ((Sahih Muslim)) on strangers from travelers and jurists, and he heard from his father, his relatives and the sheikhs of his time , and Ismail bin Amr is considered one of the many who mastered the listening, narration and writing.

Among her children:***Muhammad bin Abu Saeed Al-Buhairi.***

He is Muhammad bin Abu Saeed Ismail bin Amr bin Muhammad bin Ahmed bin Muhammad bin Jaafar al-Buhairi, al-Naysaburi, who died shortly before the death of his son.

Khadija bint bin Abu Saeed al-Buhairi.

She is Khadija bint Abu Saeed Ismail bin Amr bin Muhammad bin Ahmed bin Muhammad bin Jaafar al-Buhairi, an-Naysaburiyah known as ((Bustan)), from the House of Knowledge, Righteousness and Testimony. In the year (512 AH / 1119 AD))

Among Their Cousins:***Abu Bakr Abd al-Rahman al-Buhairi ((T.: 540 AH / 1145 AD)).***

He is Abu Bakr Abd al-Rahman ibn Abi al-Hassan Abdullah ibn Abi Nasr Abd al-Rahman ibn Muhammad ibn Ahmad ibn Muhammad ibn Ja`far al-Buhairi al-Naysaburi, nicknamed ((Al-Mulqabadhi)). He was born in the year (453 AH/1061 AD)), and he was a righteous sheikh, righteous, trustworthy, honest and trustworthy. He is from the house of knowledge, hadith and justice. He is considered one of those accepted by judges and rulers, and he used to teach people horsemanship and shooting. Because of his proficiency in that profession, he lived for a long period of his life and was unique in the narration from a group of the supportive sheikhs, he heard from his father Aba Al-Hassan Abdullah, his uncle Aba Muhammad Abdul Hamid and other sheikhs of his time .

Abi Al-Hassan Ali bin Muhammad Al-Buhairi ((T.: 543 AH / 1149 AD)).

He is Abu al-Hasan Ali bin Muhammad bin Abi Muhammad Abdul Hamid bin Abi Nasr Abdul Rahman bin Muhammad bin Ahmed bin Muhammad bin Jaafar al-Buhairi, al-Naysaburi, from the House of Hadith, Justice and Testimony, born in the year (467 AH/1045 AD)), he heard from Abu Bakr Ahmed bin Ali bin Khalaf Al-Shirazi, and his uncle Al-Zaki, Aba Saad Muhammad bin Al-Mutahhar bin Buhair.

Abi Ali Al-Hassan bin Ahmed Al-Buhairi ((T.: 551 AH / 1156 AD)).

And he is Abi Ali Al-Hassan bin Ahmed bin Muhammad bin Ahmed bin Muhammad bin Jaafar Al-Buhairi Al-Naysaburi, nicknamed ((Al-Malqabadi)), from the House of Science and Justice.

Fifth: The Al-Buhairi Family and Its Scientific Role in Nishapur:

The scholars of the Al-Buhairi family played a clear role in the maturation of scientific and cultural awareness in Khurasan in general and Nishapur in

particular, and this was a reason for the flourishing of the scientific movement during this period, and what encouraged this is the efforts of scientists and their passion for science in addition to what scientists enjoyed with purely scientific sponsorship from Before the princes and rulers of Khorasan, which contributed greatly to the emergence of the role of these scholars through their clear scientific movement in Khorasan .

This resulted in the emergence of many families and scientific houses that inherited science and took from that scientific splendor and contributed to their civilizational giving, which made them an important scientific and social status, and the Al-Buhairi family is one of these families.

First: The Impact of The Al-Buhairi Family on The Scientific Councils:

Scientific councils are among the most important scientific manifestations that have contributed to the growth of the scientific movement in its various sciences. The councils were for teaching, fatwas, and discussing scientific, literary and scientific issues. The objectives of these councils varied, and some of them were held for hadith, jurisprudence, and reminders. The scholar or sheikh would sit on a high chair and the attendees would listen to him as he began his lesson with the praise of God and prayers upon His Prophet Muhammad.

What helped the large presence of these councils at that time was that the city of Nishapur was filled with a large number of scholars and scholars, and the members of the Al Buhairi family were famous for establishing scientific councils and reminders, and a dictation and modernization council was held for Abu Othman Saeed Al-Buhairi (T.: 451 AH/1059 AD), and it was And he was an imam, a memorizer and a good performer , and another council was held for Abu Saeed Ismail bin Amr al-Buhairi (T.: 501 AH / 1108 AD). He is considered one of the imams of Nishapur and its modernists. .

Second: The impact of the Al-Buhairi family on academic licenses:

Ijazah language means giving permission, so Al-Fayrouz Abadi is mentioned by saying: “He permitted him to justify him,” and the permission is a source of permission that permits, and the combination permits. And he authorized it: I implemented it, and I authorized it: I implemented it , and accordingly it can be said that the permit idiomatically means the speech issued by the authorizer that includes permission to mention the books that the authorization was given with their narration from the authorizer in general and in detail .

And there are types of academic licenses, including a specific audio permit for a specific one, i.e. handling, which is considered one of the highest forms of licenses, so the student is allowed to speak on one of the fundamentals in it, and the narrator permits a specific one without specifying books or hadiths, and this is done based on the request of what the student or the appointee submits. There are other types of permission, which is the permission of the general public without specifying a metaphor for it, such as saying: “I permit it for everyone who met me, or for everyone who reads knowledge to me, or for

those who were a student of knowledge, or for the people of a country.” From hearing it, he writes with him to the student: “I have authorized his narration for you after I have corrected it.”

The Al-Buhairi family had an important role in granting some licenses, and Al-Dhahabi mentions: “He obtained part of Awali Abu Othman Saeed bin Muhammad Al-Buhairi and his audiobooks on the license, just as Khadija bint Abu Saeed Ismail bin Amr Al-Buhairi wrote the license with all her audiobooks in the year (512 AH). / 1118 AD) .

Third: The Effect of The Al-Buhairi Family on Seeking Knowledge:

The trips undertaken by a large number of the country’s scholars have a significant impact on the continuity of scientific relations between the scientific centers of Khorasan and other Islamic cities, and what encouraged freedom of movement between regions of the world is the absence of barriers or borders that impede freedom of movement between centers of science, and the family of Al-Buhairi was Among the scientific families that had scientific trips, and the sons of these families had a clear impact on the scientific trips. Abu Othman Saeed was touring many regions such as Iraq and the Hijaz, so he was able to comprehend the high evidence, as well as many scientific trips to the cities of the Islamic East.

Fourth: The Impact of The Al-Buhairi Family on The Science of Hadith and Narration:

The science of hadith is the science that “includes the sayings of the Prophet ﷺ) and his actions and his narrators and their control and the editing of their words. Al-Dhahabi says: “The famous books in hadith are six, and they are the two Sahihs by Al-Bukhari and Muslim and the other four by Abu Dawood, Al-Tirmidhi, Al-Nasa’i and Ibn Majah.” With great interest from the companions and men of knowledge, as it is the second most important legislative source after the Holy Qur’an, and the Al-Buhairi family had a great interest in the science of hadith, so Abu Saeed Ismail Al-Buhairi (T. A memorizer of the traditions of hadith as he was reading Sahih Muslim, as Abu Bakr Abd al-Rahman ibn Abi al-Hasan (T.: 540 AH/1145 AD) singled out the narration and hadith.

CONCLUSION:

After completing this research, by the grace and grace of God, we reached some results, the most important of which are:

- Khorasan included many scientific families that had a clear role in the scientific life.

The Al-Buhairi family is considered one of the scientific families that was famous and distinguished for its scientific and cultural aspects, and this is particularly evident through their scientific trips to Iraq and the Hijaz, due to the high status that these two countries enjoy in the countries of the Islamic world.

The Al-Buhairi family is more famous for its religious aspects, especially the sciences of hadith and the narration of chains of transmission.

The Al-Buhairi family included a number of women who had a clear role in some religious sciences and granting licenses. The cities of Khorasan, in general, and Nishapur, in particular, were famous for wide scientific fame, which made it an active scientific center and a habitat for many eminent scientists and a destination for students of knowledge.

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