

## Hadith Reciters in Cairo During Circassians Mamluks'era

### A Study in the Endowments Documents

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### Secondary tasks for the hadith and the readers

There were some secondary tasks that hadith readers at that time, such as rhetoric and imamate, copying books and testimony on various issues, and among these readers was Muhammad bin Abdul Rahim Al-Masry, who assumed the leadership of the virtual soil.

Judge Ibn Qamar assumed the leadership of Al-Baybarisiyya School, and Abu Al-Fadl Al-Menoufy combined the reading of hadith at Al-Zahed Mosque in Cairo and the imamate and rhetoric at the same former mosque.

Al-Muheb bin Abdullah, 891 AH / 1486AD, delivered the speech at Al-Zainiyah School in addition to reading the hadith at the same school

Some modern scholars have practiced some other professions, including copying books, including Nur ad-Din al-Birri. 874 AH / 1469AD, who was writing hadith books in his handwriting, and Abdul Hamid Muhammad al-Karmani T 816 AH / 1413AD, who transcribed Sahih al-Bukhari in his handwriting and then stopped it for students of hadith science at the Aesthetic School.

Shihab bin Ahmed bin Al-Zain, famous for Al-Mazmalati, was working as a watering waterer in the way of Al-Khanqaqah, in addition to his basic job, which is reading the hadith on Sufi students and residents of that Al-Khanqaha.

It seems that some negative secondary tasks for modern readers where some of them worked and gained from the testimony in the shops prepared for the testimony in Cairo's markets and streets, which Sabki strongly criticized by saying "... However, he defeated the endurance of the testimony, and this is obligatory, and taking the wages on performance is forbidden and dividing what is obtained to them in the store ... "

El-Sakhawy reminds us a large number of hadith readers who sat to testify in the shops and gained from it, including Muhammad bin Abdul Rahim Al-Hanafi T 807 AH / 1404 CE and Abu Amr Al-Husseini T 877 AH / 1472 CE and Abdullah bin Ahmed Al-Ghazzi T 886 AH / 1481 AD and Abu Al-Fadl Al-Munufi Al-Shafi'i T 890 AH / 1485 CE and others

### Second: Hadith readers' salaries in cash and in kind

The monetary salaries that modern readers received in Cairo differed at that time, perhaps due to the waqf provision and income from the endowment, which was explained in the various endowment documents. Reciting Sahih Al-Bukhari and Sahih Muslim during the months of Rajab, Shaaban and Ramadan

A second document stipulated that Sahih Al-Bukhari's reader at the Ruler's Mosque will receive 400 dirhams during the month of Ramadan, in addition to paying two dirhams for worshipers who hear Sahih Al-Bukhari's daily reading

One of the documents stipulated that the hadith reader was paid in 872 AH / 1476 AD an annual salary of 500 dirhams during the months of Rajab, Shaaban and Ramadan.

The salary of the hadith reader has decreased according to one of the documents dating back to the year 876 AH / 1480AD to 200 dirhams during the three months, when Sahih Al-Bukhari was begun to be read from the first Rajab, and sealing it in the last ten days of Ramadan.

In the year 890 AH / 1494AD, the salary of the Hadith Reader decreased, according to one of the documents, the Hadith Reader received an amount of 300 dirhams in exchange for carrying out his usual mission at that time.

The reader of the hadith was also charged according to one of the documents in the year 903 AH / 1497 AD to eight silver dirhams in exchange for his reading of Sahih Al-Bukhari in one of the mosques of Cairo, and we also note that the salary of the Hadith reader in the year 903 AH / 1497 AD increased to 1000 dirhams in return for reading Sahih Muslim in the month of Shaaban and Sahih Al-Bukhari in the month of Ramadan every year.

It appears from the above that there is a great variation in the monetary salaries received by the hadith readers versus reading the hadith books and others, and this may be due to a large extent according to the wealth of the endowments on establishments, as was the expansion of religious employers, including hadith readers, including what was stipulated in one of the endowments ... He buys 250 dirhams each year for Eid al-Adha, and he buys cows, buffaloes, and sheep, and he spends 200 dirhams a day on Ashura for a price of food, sweets, and other expansion for employers in the mentioned Khanhana ...

We note through the documents that some readers of the hadith and the promise receive many kinds of gifts and benefit greatly from the expansion on them and their families during the different religious seasons such as Ramadan and Eid al-Fitr and Eid al-Adha in each year, something that Al-Maqrizi affirms in his talk about the Khanqah of Nasiriyah by saying "... and it is spent for each I shed a day of sliced lamb, a pound, of pure bread, four pounds, a pound of dessert, and two pounds of olive oil, expanding every month of Ramadan, on both feasts, in the season of Rajab, Shaaban, and Ashura.

### **Talking about reading times:**

The time for teaching hadith books and reading it in schools differed from that in mosques, Sufi khanqawat, and cemeteries, as hadith readers worked in schools regularly throughout the year and the study started in those schools from after dawn prayers until afternoon prayer times daily except for Friday.

We have noticed the regularity of the study throughout the year except for the annual leave for readers and students during the months of Rajab, Shaaban and Ramadan, in which professors may devote themselves to reading at times in Cairo mosques and their various mosques during that period.

As for the times of reading the hadith inside the mosques, they were usually done weekly or seasonal, as the documents agreed that it is customary to read hadith books such as Al-Bukhari and Muslim, and others starting from the month of Rajab, to be completed and stamp reading in the last ten days of Ramadan, specifically the night of the twenty-seventh of Ramadan each year.

We have noticed sometimes when the readers of the hadith are reciter at times in a mosque, they were assigned specific times on specific days and often four days per week, including Friday, immediately after the end of the Friday prayer, which is stated in one of the documents "... that the Sheikh and the reader attend four days per week, on Friday, after the Friday prayer, the

aforementioned reader will read the available Qur'an readings and the conditional Surahs available from the books approved in the interpretation and the noble hadith.

As for the official holidays, the readers of the hadith benefited from the official holidays, some of which were paid and others not paid. As for the paid holidays, they are sick leave as a result of catching some infectious diseases that prevent them from mixing with their students or mosque goers, such as ophthalmology or skin diseases such as leprosy. And others were allowed to drop out of work until they recovered, as for unpaid leave, it is a long legal leave that requires a deputy to have his place to teach hadith in schools or mosques at that time, which is explicitly stated in one of these documents. If a person volunteers, he will be substituted for him in his job and the mentioned information about his job will be conducted on him ... "

### **Second: The role of hadith scholars in mosques:**

The mosques inside the city of Cairo were not limited to religious rites only, but went beyond that role, so that they became one of the most important educational facilities at that time. Fajr prayer daily during the month of Ramadan each year.

A second document stated that a date reader should be assigned to Sultan Al-Nasser Mosque, "... that the beholder in the tribal iwan of the aforementioned mosque arrange an appointment or arrange for him a leading leader working in religion ... then the aforementioned reader reads the availability of the great Qur'an and the surahs provided above from the books approved in the interpretation and the noble hadith of the Prophet ... "

Another document stated that readers of the hadith read Sahih Al-Bukhari starting from the month of Rajab and stamp it on the last ten days of Ramadan every year in the Iwan Sultan Mosque in Cairo.

It appears through the previous document that the hadith reader was reading the hadith on the mosque's goers and the largest number of worshippers inside it during specific times.

If we make a comparison between the role of modern readers in schools and their role in the mosques in Cairo, we find there is a qualitative difference in those roles where the role of these readers is strong by teaching the hadith and reading it to their students in schools and that is in a specialized and in-depth form in the term hadith and explaining its vague words and helping them as well in understanding the words of the Prophet's Hadith and solving its various problems in front of them, while their role in mosques is limited to reading the hadith and interpreting it for the attendees of those who attend these mosques.

The hadith readers also had the right to choose any of the hadith books, whether from Sahih Al-Bukhari or Sahih Muslim or Al-Shifa, according to the condition of the endowment. Al-Sakhawi states in the same context that the reader Abu Muhammad Al-Fayoumi 870 AH / 1465AD Sahih Al-Bukhari read to the public in the Al-Zahid Mosque in Cairo "... and increased his interest in him until he obtained many benefits from his hadiths that he took throughout his life from the stomachs of books, including the good and others ..."

### **The role of modern readers in Sufi Khanqawat:**

Sufiq Khanqawat contributed greatly to enriching the educational movement within it. It was not a place for Sufis to practice their religious rituals only. Rather, it played the role of the school in religious education, especially in teaching and reading the Prophet's hadith.

Sheikh Al-Shams bin Al-Ta'qa also taught modern science to students of Khankhah Saeed Al-Sa`dah during his stay in which he studied reciting Sahih Bukhari during specific times and the opportunity was available to meet the Sheikh with his students in that khanqah regularly and permanently.

Sheikh Muhammad bin Omar, also known as Ibn Qamar, taught the hadith and read it in Al-Khanqia al-Baybariyah. He repeatedly studies the hadith in that khanaqah, "... it was revealed by Saeed Sa`ada, and I saw him reading the hadith in it after the attendance ended."

The role of hadith readers in cemeteries:

Readers of Hadith contributed a great role in reading it inside the tombs, and among these readers was Muhammad bin Abdul Rahim Al-Shafi'i d.

Abu al-Barakat bin al-Zayn al-Haythami T 863 AH / 1458 CE studied fiqh and recited the hadith of the Prophet in the cemetery of one of the women and called the six of them both in one of the suburbs of Cairo according to the condition of stopping it at that time.

As stated in one of the endowment documents in the year 893 AH / 1487 AD "... and that is for a man of the people of goodness and religion who has nothing in him in the narration of the noble hadith that he reads the readable readings of Sahih Al-Bukhari ... in the first three months, the first of which is Rajab for each year in the soil Mentioned ... "

### **Reading Sahih Al-Bukhari in Al-Jabal Castle:**

Readers of the hadith were not limited to reading it in the graves only. They also read Sahih Al-Bukhari and Sahih Muslim in the Royal Palace in the Citadel of the Mountain and in the presence of the Sultan and the great princes of the Mamelukes, jurists, judges and others. This habit was one of the most important manifestations of reviving the holy month of Ramadan every year.

Usually some Mameluke sultans took place with the seal of Sahih Al-Bukhari every three months and in the presence of the four judges, the elders of the scholars and a large number of students.

Including the rise of Shams al-Din al-Jibti in 825 AH / 1422 CE, one of the recitation of Sultan Sheikh al-Mahmoudi by reading Sahih al-Bukhari in the castle and in the presence of judges, jurists and students of hadith science, and this indicates the extent of the great standing of modern readers at that time. In Al-Azhar Mosque and others during periods of high costs, plague and temptation, they approached God Almighty by removing from them what they are. Ibn Habib mentions in the incidents of the year 833 AH / 1429AD. One of the messengers of the Kings of the East asked the Sultan to explain Sharh al-Bukhari to Ibn Hajar al-Asqalani, and I immediately prepared for him three volumes of the first of this book.

A lot of researches occurs during reading Sahih Al-Bukhari, many research, controversy and discussions, even in the presence of sultans, which were caused by conflicts related to reading issues, which naturally caused a lot of confusion, and sometimes the motive is to raise some issues of defiance in one of the present and show his impotence, which is what happened when Jalal Aldin attended Al-Balqaini d. 824/1420 AD Hearing the hadith in the citadel in 821/1417 AD after Judge Nasir al-Din al-Barzi interfered with the Sultan until he was permitted and that was a violation.

In heresy

Another discussion took place in the year 823/1419 CE between Judge Hanafi al-Hanafi al-Hanafi and Hanbali judge Ala al-Din al-Mughali, to the other one's transgression. There is no use and useless, so the murmur in this council.

There have been many quarrels in these councils to the extent that Abdul Basit Al-Hanafi described his saying and this matter has grown up in the council, shouting and quarrels, and insulting each other for the sake of the detectives.

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