

Highlight On Hadith School In Egypt In First Three Centuries

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Abstract

The scientific movement and the cultural situation flourished in Egypt since the first three centuries of the Hijrah, due to a large number of pioneers of the Hadith school in Egypt, including Sheikhs, students, and guests, who participated in the Islamic conquests. Since Egypt is the African gateway and one of the important territories that encouraged scholars to stay in it. The scholars of Egypt had great and blessed efforts in the service of the Honorable Hadith and its sciences in terms of its chain of transmission and text. It preceded other schools in the stage of hadith compilation, during the era of Abdul Aziz bin Marwan, as well as in the companions' traveling towards it, seeking some of what they missed from the companions of Egypt. Also, the lack of appeals against the Hadith school in Egypt and the integrity of its narration contributed to the few Hadiths narrated there. The situation on hadith narration in Egypt was not as widespread as it was in Iraq. Nevertheless, the Hadith scholars of Egypt contributed an abundant share in rooting the issues of the Hadith term. The hadith occupied a lofty position among the Islamic sciences. Also, the Hadith narrators had strong and audible speech, as they had the ability to contribute positively to the social movement. The existence of a clear relationship between the Hadith school of Egypt and other schools affected significantly, as we have seen through the trips of the Egyptians to other various cities, and the trips of others to them. The research aims to shed light on the key scholars of the Hadith school in Egypt from the companions, followers, and their followers, and to highlight their most important contributions in addition to knowing the most important features of the Egyptian Hadith School that are distinguished by from other schools. Among the important recommendations that the research finds out is the necessity of defining the concept of the Hadith school, setting agreed standards for it, and taking more care than before of the subject of Hadith schools in territories, recording their common denominators and distinguishing the advantages of each school over others.

Keywords: Highlight, School, Hadith, Egypt, Three centuries.

Introduction

The Egyptians were interested in Islam and were happy with it, embraced it and opened their arms to it out of thirst and longing for its forgiveness and justice, and the conquerors met them with love in fulfillment of the commandment of the Messenger of Allah (peace and blessings of Allah be upon him) when he said: "Allah in the Copts of Egypt, for you, will prevail over them, and they will be for you a number, and helpers in the way of Allah) [1]. Thus, the people of Egypt were a strength and a tool for Islam and its supporters in all fields, especially in the dissemination of Islam and its sciences, including the science of Hadith, through the establishment of a large scientific movement represented by the establishment of a school of Hadith in Egypt.

In this research, we will know what is meant by the Hadith School in Egypt, and some of the most famous narrators of the Hadith school in Egypt are the companions who contributed to the emergence of the Hadith school in Egypt, and the most famous narrators are the followers of the followers. With the follow-up of the efforts of the Hadith school in Egypt, through the writing, codification, and classification of the Hadith, and the efforts of the school in revealing the situation of the Prophet, may Allah's prayers and peace be upon him, in Egypt, and we stood on their efforts by criticizing the men and taking care of the texts.

Reasons for choosing a topic

To show the interest of Egyptians in the Hadith of the prophet, and their role in the scientific movement through their contribution to the spread of Islam in Africa through the establishment of major mosques in the open country, and the efforts they provided to the Hadith contributed to the formation of a school of Hadith in Egypt.

Research questions

This research came to answer several questions, including:

1. What is the role of the companions, followers, and their followers in the establishment of an independent Hadith school in Egypt?
2. What are the contributions made by the Egyptian Hadith School to the Hadith scientific movement?
3. What influences and effects did the school provide when contacting other schools?

Previous studies

After tracing and extrapolating to this topic I stood on the following:

1- School of Hadith in Egypt, Establishment, and Formation:

It is an arbitrator scientific research published in the Journal of the College of Islamic and Arabic Studies for Girls in Sadat, College of Arts, Cairo University, Egypt, by the researcher Ali Ahmed Khalil Ahmed, in the first Issue, 2021, I only saw his summary, which talks about shedding light on the emergence of the Hadith school in Egypt, and that it was the first hadith school in Africa and Andalusia, which arose after the Islamic conquest, which took place in the year 20 AH. Its nucleus was Al-Sahabi Abdullah bin Amr bin Al-Aas, he introduced its most prominent men among the companions, followers, and their followers, as well as its role, most important features, and its relationship to other Hadith schools in Medina, Kairouan, and Andalusia.

2- Hadith school in Egypt since the Islamic conquest to the end of the 10th century AH,

by Dr. Mohammed Rashad Khalifa, which is his doctoral thesis in 1982 and was then printed in a book, in it, he mentioned the prominent scholars of hadith in Egypt since the Islamic conquest until the fall of Baghdad, so they exceed the seventy companions, followers, and their followers, then, from the fall to the end of the eighth ninth and tenth century, and mentioned the scientific production, the methods of the hadith scholars, and the hadith blogs.

3- Highlights on Hadith Schools, Origin and Development:

by Dr. Mustafa Abu Emara, Professor of Hadith at Al-Azhar University, printed in Al-Iman Library 2010. Egypt and the Hadith school had a share represented by a brief mention of its most prominent figures.

4- School of Hadith in Egypt in the 13th century AH:

Jihad Mostafa Amin, in his master's thesis from the Faculty of Arts, Menoufia University, 2017 in it, touched on the similarity of the origins of the hadith schools, and that their origin is the same, and what differs is the places of their publication. As for the elements of the narration from the narrated and narrator, and the methods of endurance are the same, but the difference is in the evolution of its form about the methods of endurance, and that Egypt had an influential role in the scientists of other countries, as students from various places came to it to receive the honor of receiving science by its sheikhs, and neighboring Al-Azhar. What is new in our research are the principles that we have stood on that serve as the nucleus for instilling this school, and we need to highlight them.

Research objectives

1. Highlighting the pioneers of the Hadith school in Egypt from the companions, followers, and their followers, and their most important contributions.
2. Linking the rule of scholars to the flourishing of the scientific movement in Egypt.
3. Statement of the contribution of the owners of hadith in Egypt with a plentiful share in rooting issues and investigations of the term hadith;
4. Trying to collect everything related to the efforts that monitored the influx of companions, followers, and their followers to Egypt and their role in establishing the scientific movement there.
5. Role of the conquerors the companions in contributing to the spread of Islam and calling for it by transmitting the Hadith of Allah's messenger to the conquered country's people.
6. Focusing on the scientific formation of the intellectual rooting carried out by the imams of the followers and their followers in highlighting the role of the Egyptian Hadith school.
7. Outlined the foundations of scientific construction and its requirements in instilling a love of science and literature in the souls of Egyptian scholars and how it worked on the formation of the Egyptian Hadith personality.
8. Developing the Egyptian speaker's sense of others, as social communication contributed to building his self-confidence and developing his responsibility towards his family and community, and accustoming him to perform his role in calling to Allah.
9. Statement of the most important elements of the Egyptian school by monitoring its communication with other schools, and the contributions it made to the conversation as a result of this communication.
10. Highlight the characteristics of the Egyptian School of Hadith that distinguished it from other schools.

Research Method

The method adopted was the inductive method, which included the historical analytical method. The mechanism of research and study is as follows:

1. We committed ourselves to introduce each of the school's scholars by mentioning a hadith with an Egyptian chain of transmission to indicate its association with it.
2. We have arranged the narrators according to the year of their death, and in it an indication of whether they are companions, followers, or their followers.

3. We adopted the rule of preserving the narrator when agreeing to document or weaken it, and to expand in case of disagreement.

Research plan

The research includes an Introduction: It includes the reasons for selecting the topic, its importance, its problem, previous studies, the study methodology, and the plan.

First topic: Characteristics of the school of hadith in Egypt, and it has two requirements: First requirement: Meant by the school of Hadith in Egypt. Second requirement: Features of the Hadith school in Egypt.

Second topic: Most famous narrators of the Hadith school in Egypt, and it has three requirements: First requirement: Most famous companions who contributed to the emergence of the Hadith school in Egypt. Second requirement: Most famous followers who contributed to the emergence of the Hadith school in Egypt. Third requirement: Most famous followers of the followers who contributed to the emergence of the Hadith school in Egypt.

Third topic: Efforts of the Hadith School in Egypt, and it has four requirements:

First requirement: Efforts of the Hadith school in Egypt through writing Hadith, writing it down, and classifying it. Second requirement: Efforts of the Hadith school in Egypt through revealing the situation of the Prophet (peace be upon him) In Egypt. Third requirement: Efforts of the Hadith School in Egypt through the criticism of men. Fourth requirement: Efforts of the Hadith School in Egypt through the care of the texts.

Fourth topic: Hadith school in Egypt continues with other schools, and it has five requirements: First requirement: Hadith school in Egypt communicates with the Hadith Hijazi school. Second requirement: Hadith school in Egypt communicates with the Iraqi Hadith school. Third requirement: Hadith school in Egypt communicates with the Levant Hadith School Fourth requirement: Hadith school in Egypt communicates with the Hadith school of Khorasan. Fifth requirement: Hadith school in Egypt communicates with the Moroccan Hadith school.

Conclusion: contains the most important results and recommendations and references.

First topic: Characteristics of the Hadith school in Egypt.

First requirement: Meant by the Hadith school in Egypt [2].

What is meant is the school: the place of study in which the student receives knowledge anywhere in the land of Allah, or the transmission of knowledge to a sect anywhere on the earth's surface [3]. As for the definition of the hadith school as a science, there are two definitions:

First definition: A group agreed on one doctrine in conveying the hadith of the Messenger of Allah, may Allah's prayers and peace be upon him and second definition is a place where teaching occurs, such as the hadith's houses.

For what testifies to the school in the meaning of the doctrine, Imam Ali bin Al-Madini mentioned when he said: "There was no one among the companions of the Messenger of Allah, (peace be upon him), who followed his doctrine, issued fatwas with his fatwa, and followed his method except for three: Abdullah bin Masoud, Zaid bin Thabit, and Abdullah bin Abbas". Then he named the companions of each one of them, his students, their standing, their hearing, and whoever says what he says, and follows his path, so it became clear from that that there are Sheikhs, students, and a method, and each one of them has a method that distinguishes him from the other, with their agreement in the sentence in the origin of reporting.

The second definition is supported by what Al-Maqrizi said, "what happened in Islam was not in the era of the companions (peace be upon him), nor the followers, but it happened after the four hundred, and the first to build Dar hadith was Nur al-Din Zinki in Damascus, which is the Dar Hadith Al- Nuriyah. [4].

Ali Ahmed Khalil defined the Hadith schools and said: hadith scientific movement in a country, and knowledge of its features, men, narrators, impact, and effects. We can say that it is the hadith activity that prevailed in Egypt in terms of its sources of narration, its Sheikhs, students, and their narrations, and what was stated in the mention of its characteristics, and the extent of its impact and influence on others through its relationship with other hadith schools through specific periods.

Second requirement: Features of the emergence of the hadith's school in Egypt:

The school of hadith arose in Egypt with the entry of the companions of the Messenger of Allah- peace be upon him- under the leadership of Amr Ibn al-Aas and his son Abdullah, Al-Zubayr Ibn al-Awam, al-Miqdad Ibn al-Aswad, Ubadah Ibn al-Samit, Abdullah Ibn Abi al-Sarah, and Uqba Ibn Amer al-Juhani, may Allah be pleased with them.

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We can summarize the most prominent features of the Egyptian Hadith school on the following:

1. that Egypt preceded other schools in the stage of hadith compilation during the era of Abdul Aziz Ibn Marwan, The companions also went to her on trips, asking for some of what they had missed from the Companions of Egypt, such as what happened with the companions Abu Ayyub al-Ansari with Uqba

- Ibn Amer, and Jaber ibn Abdullah with another companion to hear a hadith on Qisas [6].
2. The situation on hadith In Egypt was not as widespread as it was In Iraq, for example. Nevertheless, the hadith scholars of Egypt contributed a large share in the rooting of Issues and investigations of the term hadith.
 3. The Hadith occupied a high place among the Islamic sciences, and the speakers had an audible window and the ability to contribute positively to the movement of society.
 4. He proved supported by Egyptians-to which keepers and critics as Ibn Hajar did not object, (Al-Laith ibn Sa'd by Yazid Ibn Abi Habib by Abu al-Khayr by Uqba Ibn Amer Al-Jahni) and weak of supported by: Ahmad ibn Muhammad ibn al-Hajjaj Ibn Rushdeen Ibn Saad, from his father, from his grandfather, from Qurrah ibn Abd al-Rahman Ibn Haywil, from all those who narrated about him.

Second topic: Narrators of the Hadith School in Egypt

First requirement: Most famous companions who came down to Egypt and have a narration in it:

Interest in collecting those who entered Egypt from the companions, whether they were conquerors, visitors, or early residents, began at the hands of Imam Muhammad ibn al-Rabeeah Al-Gezi, 256 Ah Ibn Al-Rabeeah Sahib Al-Shafi'l, In a volume in which one hundred and forty-odd men are listed, He mentioned their hadiths and what the people of Egypt narrated about them, and his death was a group that did not mention them. Some of them mentioned Ibn Abd al-Hakam 268 AH in his book The Conquest of Egypt, and some of them Ibn Yunus in his history, and Ibn Saad in his layers. He summarized the book of Muhammad ibn al-Rabee' arranged It according to the letters of the lexicon, and added to It what Imam al-Suyuti missed in his book Durr al-Sahabah regarding the Companions who entered Egypt. The number reached three hundred and fifty male and female companions. We will suffice with referring to the most famous of them who have a narration in it

1. Amr bin Al-Aas bin Wael Al-Sahmi (Abu Abdullah):
Emir of Egypt and the owner of its conquest, it was said that his nickname (Abu Muhammad) and it was said other than that, he was from the shrewdness of the Quraysh, he embraced Islam in the land of Abyssinia with the Negus, he died in Egypt on the night of Eid al-Fitr in the year (43 AH) when he was ninety years old, and was buried in the Mokattam Mountains in Egypt. Al-Suyuti quoted Ibn Al-Rabeeah that the people of Egypt had about ten Hadiths about him,

six were published about him, and his role in Egypt was highlighted by the establishment of the famous Masjed named Amr ibn al-Aas Masjed, in which seminars of science, teaching, hadith, and others were held.

This hadith has an Egyptian chain of transmission: Muslim told [7] us Qutayba bin Saeed told us Laith told us about the authority of Musa bin Ali on the authority of his father on the authority of Abi Qais Mawla Amr Ibn Al-Aas on the authority of Amr Ibn Al-Aas that the Messenger of Allah – may Allah bless him and grant him peace said: "The difference between our fasting and that of the People of the Book is eating shortly before dawn.

2. Abdullah bin Amr bin Al-Aas (Abu Muhammad)

He witnessed the conquest of Egypt and wrote to it, and its people have more than a hundred hadiths about him, and he is considered the founder of the scientific movement, at the fore of which is the noble hadith In Egypt, he received several followers at his hands, and he had a writer who writes hadiths about him and sticks with him (Sabih Mawla Abdullah bin Rabah), He died In Egypt, and it was said In the Levant, in the year (65 AH). Among his most prominent students in Egypt: Wahb bin Abdullah Al-Masri, Murthad bin Abdullah Al-Yazni, and Shafi bin Mata Al-Asbahi.

This hadith has an Egyptian chain of transmission: Muslim told [7] us Nafi bin Yazid and Ibn Lahiyah, on the authority of Abi Hani Al-Khawlani, that he heard Abu Abd Al-Rahman Al-Hubbali, on the authority of Abdullah bin Amr – may Allah be pleased with him – that the Messenger of Allah – may Allah bless him and grant him peace – said: " Allah recorded the fates of all creatures 50,000 years before creating the heavens and the earth, and His throne was upon the water.

3. Abdullah bin Omar bin Al-Khattab [8].

Ibn al-Rabee' said: He witnessed the conquest of Egypt and was written about it, and Its people have several hadiths from him. He brought out the six for him, and he, may Allah be pleased with him, was strict in the narration, keen to perform what he heard as he heard without addition or omission. He died In Mecca in the year (73 AH), and he was of age eighty-four years.

This hadith has an Egyptian chain of transmission: Abu Dawud said [9] Ahmed bin Saeed Al-Hamedani and Ahmed bin Amr bin Al-Sarh told us, and this hadeeth of Al-Hamedani is more complete – they said: Ibn Wahb told us, he said Abu Hani Al-Khawlani told me on the

authority of Al-Abbas bin Jaleed Al-Hajri, he said I heard Abdullah bin Omar say: "a man came to the Prophet and said, "Messenger of Allah, how often shall I forgive a servant?" He gave no reply, so the man repeated what he said but kept silent. When he asked a third time he replied, "Forgive him (The verb is in the plural) seventy times daily.

4. Uqba bin Amer bin Abbas al-Juhani (Abu Usayd) [8]:

Al-Dhahabi said: He witnessed the conquest of Egypt, and he was the ruler of Egypt by Muawiyah bin Abi Sufyan in the year forty-four, then he was dismissed by Maslama bin Mukhaled, and among the most famous of his students (Uqba bin Muslim al-Tujibi Abu Muhammad al-Masri, imam of the Al- Jame Al-Ateeq in Egypt, Abu al-Haytham al-Masri, the freed slave of Uqba bin Amer, Abu Qabil Al-Maafari, Murthad bin Abdullah Al-Yazni, Abu Al-Khair Al-Masri), died In the year (58 AH).

This hadith has an Egyptian chain of transmission: Al-Bukhari said [10] Abdullah bin Yusuf narrated to us, he said: Al-Layth narrated to us, on the authority of Yazid, on the authority of Abi Al-Khair, on the authority of Uqba bin Amer, he said: " Allah's Messenger was presented with a silk gown which he put on and wore while praying. Then when he withdrew, he pulled it off vigorously as though he disapproved of it, saying, "This is not fitting for the pious.

5. Kharijah bin Hudhafa Al-Adawi [8]

He was one of the Quraysh knights – numbering a thousand men, who witnessed the conquest of Egypt, and was appointed to it, and the ruler of the judiciary in it was Amr Ibn al-Aas, one of his students (Abd al-Rahman ibn Jubair al-Masri, his master, Abdullah ibn Abi Marra al-Zoufi), was killed by the outsider who was assigned to kill Amr while he was He thinks it is Omar, and that was the night Ali bin Abi Talib was killed – may Allah be pleased with him - in the year (40 AH).

This hadith has an Egyptian chain of transmission: Al-Tirmidhi said [11]: Qutayba told us, he said: Al-Layth bin Saad told us, on the authority of Yazid, on the authority of Abi Al-Habib, on the authority of Abdullah bin Rashid Al-Zoufi, on the authority of Abdullah bin Murrah Al-Zoufi, on the authority of Kharijah bin Hudhafa that he said: The Messenger of Allah, may Allah's prayers and peace be upon him, came out to us He said:« Allah has given you an extra prayer which is better for you than the high-bred camels. Witr, which Allah has appointed for you between the evening prayer and the daybreak.

6. Muawiyah bin Hudayj Al-Kindi [12]:

He witnessed the conquest of Egypt and was the newcomer to Umar Ibn al-Khattab in the conquest of Alexandria. Ibn Katheer said: He died In Egypt in the year (52 AH). This hadith has an Egyptian chain of transmission: Abu Dawud said [13]: Issa bin Hammad al-Masri told us, al-Layth informed us on the authority of Yazid bin Abi Habib, on the authority of Suwayd bin Qais, on the authority of Muawiyah bin Hodayj, on the authority of Muawiyah bin Abi Sufyan that he asked his sister, Umm Habibah, the wife of the Prophet, may Allah bless him and grant him peace, was he the Messenger of Allah May the peace and blessings of Allah be upon him pray in the garment in which he has intercourse with her? She said yes if he did not see any dirt in it.

7. Abd al-Rahman bin Sakhr al-Dawsi (Abu Huraira) [14]

It is narrated that he received about (800) men from among the companions and followers at his hands, and at the head of these were his son al-Muhrrir bin Abi Huraira, Ibn Abbas, Anas bin Malik, Jabir, Saeed bin al-Musayyib, al-Araj, and others. Abu Hurairah – may Allah be pleased with him - entered Egypt with the armies of the Islamic conquest, and he did not stay there for long, but a number of followers graduated from his hands, most notably: Muslim bin Yasar Al-Masry, Hanash bin Abdullah Al-San'ani, he died in the year (59 AH) and was buried in Al-Baqi'. This hadith has an Egyptian chain of transmission: The hadith of Musa bin Ali on the authority of his father on the authority of Abd al-Aziz bin Marwan on the authority of Abu Hurairah - may Allah be pleased with him – that the Messenger of Allah – may Allah bless him and grant him peace – said: « The worst things in a man are anxious niggardliness and unrestrained cowardice.”

8. Abdullah bin Al-Harith bin Juz Al-Zubaidi:

Abdullah Bin Al-Harith bin Juz, the companion, the scholar, the Muammar, the Sheikh of the Egyptians, Abu Al-Harith Al-Zubaidi Al-Masri, witnessed the conquest of Egypt and inhabited it, and he was the last of the Companions to die there. He has a group of hadiths narrated by imams. Yazid ibn Abi Habib, Aqaba Ibn Muslim, Ubayd Allah ibn al-Mughira, Sulaiman ibn Ziyad Al-Hadrami, Amr ibn Jaber al-Hadrami and others narrated by him, and the author of the translation is the nephew of the Sahabi Muhammad Ibn Juz Zubaidi, and he was long old and blind and died in the village of Saft al-Qadr from Lower Egypt in the year eighty-six [15].

This hadith has an Egyptian chain of transmission on the authority of Uqbah bin Muslim, on the authority of Abdullah bin Al-Harith bin Juz Al-Zubaidi, he said: "One day we were with the Messenger of Allah,

may Allah bless him and grant him peace, in Suffah, and he prepared food for us, and we ate, and the prayer was established, and we prayed and did not perform ablution»

Second requirement: Examples of follower's narrators in Egypt:

The followers who accompanied the companions and studied on their hands also contributed to the formation of the nucleus of the Hadith school in Egypt through their position as princes, contributors to the conquest, or stationed on the break holes or emissaries of the caliphs to teach the people of Egypt the Sunnah and jurisprudence, and one of the most important of these was:

1. Abd al-Aziz bin Marwan bin al-Hakam Umayyad (Abu al-Asbagh) [16]

He was the ruler of Egypt, accompanied by Abu Hurairah, Ibn al-Zubayr, Uqba bin Amer, and his son Omar, al-Zuhri, and a group narrated from him. Ibn Hibban said that he was upright in the matter in the hadeeth, despite his fewness. He was about to collect the Sunnah, but his death took him in the year (82 AH), so his son, Prince Umar, issued the order to collect it.

2. Murtadh ibn Abdullah Al-Yazni [15].

Talk from a number of companions; such as Ibn Umar, Uqba Ibn Amer, and Abu Ayyub al-Ansari. And he was taught Yazid, the son of Abu Habib, Ubayd Allah ibn Abu Ja'far, and others, and he was documented by most scholars. He died in the year (90 AH).

3. Abd al-Rahman Ibn WA'lah Al-Sabi al-Masri [16].

From the confidence of the people of Egypt, he narrated about the son of Abbas and the son of Omar, may Allah be pleased with them. He died between 90-100 AH. He was an honorable man in Egypt, witnessed the conquest of it (with his father), and had a report on Muawiyah, and he came to Africa. Kairouan has its own Masjed.

4. Makhoul Abu Abdullah bin Muslim al-Hudhali.

Scholar of the people of the Levant, he was a freed slave of a woman from Hudhayl. Makhoul said about himself: I became free in Egypt and did not claim knowledge of it except that I possessed it in what I see. Then I came to the Levant and sifted it. Ibn Kathir

5. Nafi Mawla Ibn Omar.

The scholar Abu Abdullah Al-Adawi Al-Madani narrated about his Mullah Ibn Umar, Aisha, Abu Lababa, Abu Hurayrah, um Salma, Rafi Ibn Khadij, and about his sons Abu Bakr, Umar, Ayyub, Ibn Girij, Malik,

Al-Uzai, Aqil, al-Laith, and Ubayd Allah Ibn Umar, and said: Umar Ibn Abdul Aziz sent a benefactor to the people of Egypt to teach them the Sunnah. He died (117 AH).

6. Abd al-Rahman Ibn Hormuz Al-Araj

Mawlah Al-Madani: narrated about Abu Hurayrah, Abu Sa'id Al-Khudri, about Al-Zuhri, Abu Al-Zunad, Saleh Ibn Kisan and Ibn Lahiya, Al-Dhahabi said: Thikha Thabta was a learned scholar who turned at the end of his life to Alexandria, and died (117 AH).

7. Muslim Ibn Yasar al-Masri (Abu Uthman) [16]

Talk about the son of Omar and Abu Hurayrah, the infant of Abdul Malik Ibn Marwan, and at his hands graduated: Hamid Ibn Hanai, Abdul Rahman Ibn Ziyad Al-Afriki, the time of Hisham Ibn Abdul Malik died. He was mentioned by the son Abin Haban in the document

8. Salim Ibn Jubayr al-Masri (Abu Yunus) [16]

His father was a clerk for Abu Hurayra, so he forced him into slavery, and then Muslima Ibn Mukhallad interceded for him, so he freed him and his son, so we settled in Egypt, and he told about his master Abu Hurayra, Abu Sa'id al-Khudri, and Abu Asaid Al-Saadi. He was taught by his hands: the son of Lahiya, Al-Laith Ibn Saad, and Amr ibn al-Harith, he died in the year (123 AH).

9. Yazid ibn Abi Habib Abu Raja Al-azdi

Narrated from Abdullah ibn al-Harith al-Zubaidi, Abu al-Tufail, and Abu Al-Khair Al-Yazni, narrated from said Ibn Abi Ayyub, Haywah Ibn Sharih and the son of Lahiya and Al-Laith and said: Yazid our master and our world, died in the year (128 AH).

Third requirement: Examples of follower's followers in Egypt

The circles of the scientific movement continued to form and its circles were filled with a group of scholars with the following doctrines combining Hadith and fiqh, taking from the followers who accompanied the Companions of the conquerors or were from the people of the country who were honored by Islam and carried the banner of its dissemination, and one of the most important of these followers:

1. Obaidullah bin Abi Jaafar Al-Masry [16]
2. Abdullah bin Lahia Al-Masry [15]
3. Al-Laith bin Saad Al-Fahmy [16].
4. Abdullah ibn Wahb al-Masri [16]
5. Imam Shafi'i Abu Abdullah Muhammad Ibn Idris [16]

Third topic: Efforts of the Hadith School in Egypt

First requirement: Regarding writing Hadith, writing it down, and classifying it

The speakers of Egypt had a head start in the call to write and write down the Hadith, and history recorded them in letters from the light of their precedence in this field, starting with their companions like Ibn Amr ibn al-As, passing through their princes like Abdul Aziz ibn Marwan and ending with their scholars like Al-Layth and Ibn Wahb, and their precedence in classifying the Musnad as the Asad of the Sunnah:

1. Abdullah ibn Amr ibn Al-As is considered the founder of the Hadith school in Egypt, and the first without Hadith in the hands of the messenger of Allah (peace and blessings of Allah be upon him) in his newspaper, which he called (Al - Sadiqa), and was with him in Egypt, and those quoted in that: his grandson Shoaib, and Shafi Ibn Mata al - Asbahi (105 AH).

Some researchers believe [17] that this healer was the first Egyptian follower who wrote down the hadith in Egypt, and it was said, that before him was Murthad bin Abdullah Al-Yazni (90 AH).

2. It is mentioned that Abd Al-Aziz bin Marwan made an attempt to compile the hadith while he was in Egypt when he sent a message to the follower (Kathir bin Murra al-Hadrami al-Homsi (80 AH) to write to him everything he heard from the hadiths of the Companions, but we do not know the result of this attempt [18].

3. The hadith scholars of Egypt contributed to the enrichment of the hadith library with works attributed to them, and among the hadith scholars who were classified in Egypt: Abu Qabil (128 AH), Ibn Lahia (174 AH), Al-Layth bin Saad (175 AH), and Abdullah bin Wahb (197 AH), who was famous for his many writings, and by them, Egypt entered the science of hadith composition and classification in the second century AH, and Othman bin Saleh Al-Sahmi (219 AH) [8].

4. The hadith scholars of Egypt were among the first to compose the Musnad. Ibn Uday said: "It is said: The first to compose the Musnad in Kufa is Yahya al-Hammani, and the first to compose the Musnad in Basra is Musaddad, and the first to compose the Musnad in Egypt is Asad al-Sunnah, and the Asad before them and the oldest in death"

Second requirement: Regarding the fabrication of the Prophet -peace be upon him- Egypt:

Imam Al-Suyuti [19]- may Allah have mercy on him - mentions: Abd al-Rahman bin Udays al-Balawi, from Egypt, who was one of the greatest opponents of Uthman - may Allah be pleased with him - and who participated in his murder. He was the owner of an incident that was fabricated in the hadith, where he fabricated a hadith that he falsely and falsely transmitted to the Messenger of Allah, in which he claims that the Messenger of Allah, may Allah's prayers and peace be upon him, described Uthman as having reached the extreme in misguidance.

Third requirement: What came from the Egyptian hadith scholars in the criticism of men:

In this, Ibn Wahb's sayings about the narrators became famous, until Imam Malik quoted some of his rulings on them. It was reported that Imam Malik asked some Egyptians about men. Othman bin Saleh Al-Sahmi said, on the authority of Ibrahim bin Ishaq, the judge of Egypt, an ally of Bani Zahra: I carried the letter of Al-Layth bin Saad to Malik bin Anas, and I received its answer, so Malik was asking me about Ibn Lahia, so he told him about his condition [14]. Among them: Yazid bin Abi Habib, one of the pioneers of writing down hadiths in Egypt, has a seminar in the Amr Mosque, in which he urged his students to study the hadiths and look closely at knowing their narrators and investigating their veracity. As it had become widespread the hadith fabrication at that time on the tongues of story people and the people of whims about the virtues of the Umayyad and their caliphate [17].

Among the Egyptian scholars of Invalidating and modification: Abu Bakr Muhammad ibn Abdullah ibn Abd al-Rahim Al-Burqi Al-Masri, the author of the Book of the Weak, 249 AH, Ahmad ibn Shuaib al-Nisai 303 AH, Ahmad ibn Saleh al-Masri (248 AH), Munayy Ibn Al-Faraj, Faqih of the people of Egypt, Muhammad ibn Rumah, Muhammad ibn Abdullah ibn al-Hakam, Abu Ja'far Al-Tahawi, Ibn Yunus Al-Masri, and many others [20]

Fourth requirement: What came about the Egyptian talking in the criticism of the text:

The Egyptian narrators were distinguished by the criticism of the text as they were distinguished by the criticism of men, and the application of the principle of the criticism of the text by the great narrators for their narration, as we will see in the following examples, is nothing but the first building blocks in the edifice of criticism of narratives in which scientific treatises were written, and among these:

1. The entry of the famous civil hadith (Urwah ibn al-Zubayr) - may Allah be pleased with him - to Egypt between (58-65 AH) meant the entry of a man carrying the knowledge of Aisha - may Allah be pleased with her - with the hadith, and when Aisha – may Allah be pleased with her – knew Urwa that it was permissible to narrate a hadith with the meaning, as long as the narrator did not change it, this had its effect in Egypt by spreading it among its narrators when they look at the text and understand it, even if they narrate the hadith with the meaning, the narrator has sight of the words and their meaning, and the synonyms of them - this is what Al-Suyuti and Ibn Katheer said [21].

2. Prince (Abdul-Aziz bin Marwan) – may Allah have mercy on him – had a prominent role in the study of hadith in Egypt. This is what is specific to his consideration of the hadith, and his understanding in terms of its body, and this is evident in this example: “The hadith of Ibn Wahb on the authority of Abd al-Rahman bin Shuraih, he said: I heard Saeed bin Abi Shamir al-Sabai say: I heard Sufyan bin Wahb al-Khawlani say: I heard the Messenger of Allah – may Allah bless him and grant him peace – say: “The hundred does not come with no one left behind” [22]. So I told Ibn Hujaira about it, and he entered upon Abd al-Aziz bin Marwan, he said: So Sufyan - who was an old man, and Abdul Aziz asked him about the hadith, so he told him. Abd al-Aziz said: Perhaps he means that none of those with him will remain at the head of the hundred. Sufyan said: This is what I heard from the Messenger of Allah- peace be upon him.

We note from that:

- Abdul-Aziz bin Marwan’s interest in hadith, and his listening to it from the scholars, and their entry into it.
- Interesting in understanding, looking well at the text of the hadith, and trying to interpret it.
- Abdul Aziz himself verified the narration of the hadith, by bringing the narrator of the hadith itself.

Fourth topic: Egypt School's Relationship with Other Schools:

The existence of a clear relationship between Egypt's schools and other schools has had an impact on its hadith activity, as we have seen through the Egyptians' trips to various embassies and the trips of others to them, including:

First requirement: Relationship with Hijaz:

There is no doubt that the Al-Hadith School in the city - the second place of the Messenger of Allah, peace be upon him - has received the fullest share of the travels and interests of scientists and followers

to receive a speech from the Messenger of Allah (peace and blessings be upon him), it does not mean that Egypt did not have flights from Hijaz. On the contrary, through our texts, the travels of Hejaz scientists to Egypt outweighed those of Egypt's scientists [23].

First section: Examples of the trips of the Madinah Scholars to Egypt:

- Urwa bin Al-Zubayr (94 AH) resided in Egypt for seven years (58-65 AH), during which the scholars of Egypt gained abundant knowledge, and perhaps he narrated to them a lot of the hadith of Aisha - may Allah be pleased with her - as he is the most knowledgeable of people about it, and he was one of those who studied at He is one of the scholars of Egypt, and its scholar: (Yazid bin Abi Habib) narrated [15].
- Among those who traveled to Egypt for a scientific trip during the reign of Abdul Aziz bin Marwan, whose purpose was science and the study of scientists Ibn Shihab Al-Zuhri (124 AH). Aqeel bin Khalid told me that he had heard Ibn Shihab say: "I came to Egypt to Abd al-Aziz bin Marwan, and I am speaking on the authority of Saeed bin al-Musayyib) [15]
- Also, among those who traveled to Egypt and took from its scientists "Muhammad bin Ishaq" (151 AH) he introduced Egypt in 115 AH and landed in Alexandria. He had close links with the scholar of Egypt and its speaker (Yazid bin Abi Habib), as Ibn Ishaq narrated on the authority of Egyptian scholars Others such as Obaidullah bin Mughirah, Thumamah bin Shufa, Obaidullah bin Abi Jaafar, and others [15].

Second section: Examples of Egypt scientists' trips to Hijaz:

1. Abdullah bin Lahia's trip to the scholars of other schools, especially Makkah and Madinah, during the pilgrimage season, and he met and learned from Ata bin Abi Rabah al-Makki and Muhammad bin al-Munkadir al-Taymi [8].
2. Al-Layth bin Saad's trip to the Hijaz, who heard and wrote a lot from Al-Zuhri in Makkah, and he heard from Nafi', mawla Ibn Omar, Ata bin Abi Rabah, and Abi Al-Zubayr.
3. Abdullah bin Wahb's travel to Medina, and his association with Imam Malik from the year (148-179 AH), and he was the best of Malik's companions, and he narrated his books, Sunnahs, and Muwatta' from him, as he took from Ibn Jarir, Aqeel bin Khalid, Yunus bin Yazid, and others [24].

Second requirement: Relationship with the school of Iraq:

1. Al-Maqrizi mentioned, quoting from Al-Kindi, that the first to travel to Iraq in search of hadiths was Othman bin Ateeq, Mawla Ghafiq, who traveled to Baghdad.
2. Ibn Hibban - Allah Allah has mercy on him - mentioned that the Egyptian hadith "Asim bin Raja' bin Haywah" who died in the year (150 AH) came to Iraq and wrote about him.
3. Ibn Lahia had sent a book containing hadiths to "Abd al-Rahman bin Mahdi al-Basri," and he also had a relationship with "Qutayba bin Said al-Thaqafi," who was the last to narrate on the authority of Ibn Lahia [14].
4. Al-Layth traveled to Iraq with his scribe and he occupied a high position there, overseeing the people of hadith. He was reading to them the book which was in the scribe's hand, when he finished reading, Abu Salih threw the book to them, and they copied it [14]. Among those who narrated on the authority of Al-Layth from the people of Baghdad: were Hajin bin al-Muthanna, and a group of Basrans in Baghdad [25]
Abu Saleh mentioned that they went out to Baghdad in the year (161 AH) in the month of Shawwal, and witnessed Eid al-Adha there. Al-Layth asked him about the house of "Haitham Al-Wasiti" in Baghdad and asked for some of his books for his friend Al-Layth. So, he wrote them from him and heard to Abu Salih with Laith [26].
5. Ibn Wahb heard from "Al-Walid bin Shuja' Al-Kufi" - a resident of Baghdad - when he came to Egypt, and his occultation was prolonged until they forgot him, then he returned to them [14].

Third requirement: Relationship with the Sham School:

The ties of the modern school of Egypt with the Levant seem not close. This appears through the lack of travel between them - what we have come across from the texts. The trustworthy scholar (Al-Haqi bin Ziyad Al-Dimashqi 179 AH) came to Egypt and narrated on the authority of its people and scholars. Among those who took from him scholars of Egypt: Al-Layth bin Saad and his writer Abu Saleh [15], and it was also mentioned that Al-Layth bin Saad traveled to the Levant and Jerusalem, and met Al-Mansur there, and perhaps he narrated from him - and Allah knows best [27]

Fourth requirement: Relationship with Khurasan:

It is represented in the writing of Ibn Al-Mubarak (181 AH) - may Allah has mercy on him - on the authority of Ibn Lahia in Egypt, as well as he heard from Abd al-Rahman bin Shureh Al-Maafari Al-Iskandarani Al-Abid (167 AH) [15]. Al-Layth bin Saad was studied at the hands of Ibn Al-Mubarak [15], and Al-Layth narrated and with him Ibn Lahia on

the authority of (Ishaq ibn Sayyid al-Khorasani) - a resident of Egypt - and he is not well-known [27].

Fifth requirement: Relationship with Morocco:

Egypt was the link between the metropolis of the caliphate and Morocco, and it was a crossing point and a habitat for everyone heading toward conquest and conquest, it was a gateway to Alexandria and a place of bond and jihad, and there was effect and influence. There is no doubt that Egypt was the one that influenced the launch of the armies of conquest during the era of (Amr ibn al-Aas) and (Abdullah ibn Abi al-Sarah).and he picked up these hadiths there: (Abdullah bin Yazid Al-Ma'afiri Abu Abd al-Rahman al-Hubli) [27], who died in the year (100 AH) and he also stayed in Ifriqiya alongside Ali bin Rabah, and others [28]

Among them who narrated from Egypt scholars and came from Ifriqiya such as (Zakaria bin Yahya al-Masri 254 AH), who specialized in narrating on the authority of Ibn Wahb, and he used to say: My master Ibn Wahb told me, and he heard about him in Ifriqiya [29]. Egypt has benefited from some scholars of Ifriqiya, this is Ibn Lahi`ah who narrates on the authority of one of the virtuous followers of the followers, and he is (Abdullah bin al-Mughira bin Abi Burdah al-Qurashi), and he was appointed to the judiciary in Ifriqiya in the year (99 AH) during the era of Omar bin Abdul Aziz [30].

Conclusion

It contains the main results and recommendations:

Results:

1. The flourishing of the scientific movement and the cultural situation in Egypt since the first three centuries of the Hijrah.
2. A large number of pioneers of the Hadith school in Egypt, including Sheikhs, students, and guests.
3. Egypt's blessed efforts in the service of Al-Hadith Al-Sharif and his science - Sanad, and Matn.
4. The lack of appeals against the hadith school in Egypt, yet they can be answered and refuted.
5. Existence of a clear relationship between Egypt's schools and other schools has affected its modern activity, as we have seen through Egyptians' trips to various embassies and those of others.

Recommendations

They have summarized the recommendations as:

One is the need to define the Hadith School concept and establish agreed controls.

Second: the need for more attention than ever before, Hadith Schools in Al-Amsar, record their common denominators while showing the advantages of each school over others.

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