

The approach of Allama Saeed bin Muhammad Baashen Al-Shafi'i (d.: 1270 AH) in inferring the sayings of scholars In his book Explanation of the Hadrami Introduction

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Abstract

In the name of God, the most gracious, the most merciful

Praise be to God, who brought together all good qualities for Muslims, and copied all other laws and religions with their law and religion. And prayers and peace be upon our master Muhammad, who was sent as a mercy to the worlds, and the guide to the right path, the straight path, and all his family and companions, and those who follow them in goodness until the Day of Judgment.

Introduction

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As for after:

It is from the grace of God Almighty upon me
that He chose me to specialize in the study of
the science of Sharia – specialization:
jurisprudence, at the master’s level.

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With this knowledge, the lawful is known from the forbidden, and it has both the private

and the public, and it has the correctness of acts of worship and transactions, and it has the righteousness of the conditions of the servants in the pension and the hereafter, so our imams from the predecessors - from the scholars and investigators - gave it special care and great care, so they expended themselves, their efforts and their time for it. Learning, teaching and classification.

Study Title:

The outcome of scholars and imams of jurisprudence was that they inherited a scientific heritage from us. Today was a major reason behind the supremacy and progress of the Islamic nation, and from this great heritage in this science - I mean the works of scholars in jurisprudence -, the works abounded and varied; Among them were: lengthy and abbreviated, explanations and jurisprudence, and the like.

Among these jurisprudential works is the book (Explanation of the Hadhrami Introduction),

by the scholar Saeed bin Muhammad Baashan al-Shafi'i (T.

This is a research drawn from the origin of the letter tagged with: (The methodology of Allama Saeed bin Muhammad Baashen Al-Shafi'i (T.: 1270 AH) in his book Sharh Al-Muqaddima Al-Hadrami).

The title of the research was: (The method of the scholar Saeed Baeshen in inferring the sayings of scholars).

Reasons for choosing the topic:

And after asking God Almighty and consulting some distinguished teachers; The choice fell on this topic, which is suitable for my master's studies; Because it had not been studied before - according to what I saw -, I resolved to choose it for study, as the goal of choosing the book was to complete the scientific process, and to contribute to the study of the methodology of one of the Shafi'i jurists and imams, and to add it to scientific libraries. To be proud of it - God willing -.

After that, I began seeking the help of God Almighty alone and relying on Him. By studying the approach of Allama Saeed bin Muhammad Baashen Al-Shafi'i in his book (Explanation of Al-Muqaddimah Al-Hadrami), according to the scientific guidelines, so I developed a plan to proceed according to it in the study, which was as follows:

Search Plan:

(Introduction, one chapter, then the conclusion).

- As for the introduction: it included the importance of jurisprudence, the reasons for choosing the topic and the research plan.

- As for the first topic: the methodology of the scholar Saeed Baeshen in inferring the sayings of scholars.

And there are two requirements:

The first requirement: the approach of Allama Saeed Baeshen in inferring the sayings of the Shafi'i scholars.

The second requirement: the approach of Allama Saeed Baeshen in inferring the sayings of scholars from other schools of thought.

- As for the conclusion: I showed the most important findings of the researcher in this study, as well as the most important recommendations.

Finally, I say: This is a human effort, and there is no doubt that it is plagued with error and imperfection. Perfection belongs to God alone, and the infallibility of His great Book and His noble Messenger, and it is enough for me that I have worked hard so that this study comes out in a way that pleases God Almighty. And I ask my Lord that this work be pure for his honorable face. And our last prayer is that praise be to God, Lord of the worlds... May God's blessings be upon our master Muhammad and his family and companions, and peace be upon him.

The first topic

The approach of Allama Saeed Baeshen in reasoning with the sayings of scholars

And there are two requirements:

The first requirement: the approach of Allama Saeed Baeshen in inferring the sayings of the Shafi'i scholars.

The second requirement: the approach of Allama Saeed Baeshen in inferring the sayings of scholars from other schools of thought.

The first requirement

The approach of Allama Saeed Baeshen in inferring the sayings of the Shafi'i scholars

There is no doubt that these sources are many; This is an indication of the well-informed scholar Saeed Baeshen and the breadth of his knowledge, may God Almighty have mercy on him. By tracing and extrapolating, I found that among these sources are the following:

1- The mother: Imam Abi Abdullah, Muhammad bin Idris bin Al-Abbas Al-Qurashi, Al-Muttalib Al-Shafi'i Al-Makki, who died in the year (204 AH) (3). It has been mentioned in (3) different places.

An example of it: the scholar Saeed Baeshen said, in the chapter on the eclipse prayer: "And in the "mother": he reads in the first: (Al-Baqara) and in the second as two hundred moderate verses of them, and in the third as a hundred and fifty of them, and in the fourth as a hundred of them" (4).

2- Mukhtasar Al-Muzani: Imam Abi Ibrahim Ismail bin Yahya bin Ismail bin Amr Al-Muzani, who died in the year (264 AH) (5). It was mentioned in one place, in combining the two prayers when traveling and when it is raining.

His saying: "By (obligatory), if he intended to delay the noon prayer with the afternoon prayer and there were four rak'ahs left from the time of the afternoon prayer, then he must join the prayer at a later time with the shortened one, so that he can catch up with the performance." Al-Muzani, like Abu Hanifa, absolutely prohibited it except in the rituals in Arafah and Muzdalifah, and it is permissible to shorten it even if it is for the disobedient in his travels, because it is the basic rule. with them during the travel prayer" (6).

3- Al-Hawi al-Kabir: Imam Abu al-Hasan Ali bin Muhammad bin Muhammad bin Habib al-Basri al-Baghdadi, known as al-Mawardi, who died (450 AH) (7). It has been mentioned in (4) places.

An example of it: Allama Saeed Baeshen said, in the chapter on prayer for rain: "Al-Mawardi said: The predecessors used to hate referring to thunder and lightning, and they would say at that: There is no god but God alone, with no partner, Glory be to Him, so he chooses to follow their example" (8).

4- Al-Tahdheeb in the jurisprudence of Imam Al-Shafi'i: by Imam Muhiyi Al-Sunnah, Abi Muhammad Al-Hussein bin Masoud bin Muhammad bin Al-Far'a Al-Baghawi Al-Shafi'i, who died (516 AH) (9). It was mentioned in two places only.

In the description of prayer, his saying: "(Not to be between them) that is: between the imam and those behind him, or his right or left side (and) not (between every two rows) or two people who pray behind him or beside him (more than three hundred cubits) with a straight human arm And if the distance between the imam and the last reaches farsakhs, on the condition that it is possible to follow it, and that the latecomer in the actions does not precede the one before him if he does not see the imam, because he has like a bond and not the three hundred cubits specifically, but rather (approximately, it does not harm the addition of three cubits) as in "Tahdheeb" and others" (10).

And his saying in the Book of Fasting: "Fasting is not valid on behalf of a neighborhood, even an old age, by agreement, and Al-Qaffal narrated on the authority of some of our companions: He feeds for every prayer, i.e. a mudd, as in "Al-Tahdheeb"(11).

5- Fatwas of Ibn al-Salah: Imam Abi Amr Taqi al-Din, Othman bin Abdul Rahman, known as Ibn al-Salah, who died (643 AH) (12). It has been mentioned in (4) places.

An example of it: Allamah Saeed Baeshen said, in the chapter on the two Eid prayers: "Yes, the pilgrim does not make it Sunnah for him to pray other than the regular salaries.

6- Kindergarten of the Two Students and Omdat of the Muftis: by Abu Zakariya Muhyi al-Din Yahya bin Sharaf al-Nawawi, who died (676 AH) (14). It has been mentioned in (20) places.

An example of it: Allama Saeed Baeshen said, in the chapter on Hajj: "He said in "al-Rawdah": If we say about the new.. then they are combined by one reason, such as wearing perfume or wearing it repeatedly due to one disease, then two are the most correct of them. And al-Bundniji concluded with it, he said: Whether their cause is united or different, as long as it does not expiate for the first one." (15)

7- Manhaj al-Talibeen and Umdat al-Muftis in Jurisprudence: by Abu Zakariya Muhyi al-Din Yahya bin Sharaf al-Nawawi, who died (676 AH). It was mentioned in (11) places.

An example of it: The scholar Saeed Baeshen said, in the chapter on the description of prayer: "If he prostrates to something other than that... the prayer of someone other than the ignorant who is excused by the imminence of a covenant with Islam is null and void, and he made it two things in the "Minhaj": abandoning what is enjoined, which includes obedience and reservation. or an act that is forbidden, even if it is a possibility." (16)

8- Al-Majmoo' Sharh al-Muhadhdhab: by Abu Zakariya Muhyi al-Din Yahya bin Sharaf al-

Nawawi, who died (676 AH). It has been mentioned in (30) places.

An example of it: The scholar Saeed Baeshen said, in the chapter on purity: "(And he does not urinate) and does not defecate (in stagnant water) he did not swim, because it is forbidden to do so (and) not in (a little running water) like stagnant water, and if he does it .. he hates it, and in "Al-Majmoo'": It is forbidden if it defiles it, as it is harmful to him and to others, and the possibility of purifying it by multiplying does not ward off sin, as it can only be achieved with hardship and may not be possible, and someone who does not know it may fall into using it and defile it." (17)

9- Investigating Shafi'i jurisprudence: by Abu Zakariya Muhyi al-Din Yahya bin Sharaf al-Nawawi, who died (676 AH). It has been mentioned in (9) places.

An example of it: The scholar Saeed Baeshen said, in the ruling on one who abandons prayer: "(As for the one who is not obligated.. then every difficulty is removed from him, there is no disobedience or blasphemy for him. (Or he left it) that is: the written (laziness) or negligence with the belief that it is obligatory (or) left (Ablution) for her and the like from her known duties from the religion by necessity (or) leaving (Friday) if it was obligatory upon him by consensus, not the people of the villages, because of the disagreement of Abu Hanifa in its obligation upon them (and) that (the noon prayer) as in "al-Tahqiq" and others, and it is approved. (18).

10- Kifayat al-Nabih fi Sharh al-Tanbih: by Abi al-Abbas Najm al-Din, Ahmed bin Muhammad bin Ali al-Ansari, known as Ibn al-Rifa'ah, the deceased (710 AH) (19). It was mentioned in one place.

An example of it: Allamah Saeed Baeshen said, in the chapter on Hajj: “(And he shall spend it) that is: the blood or all of its financial allowance (to) three or more of his (poor) - meaning: the Haram – including the poor, because the intent of slaughtering in the Haram is: to venerate it by scattering the meat in it. Not just slaughter, because it is a contamination, and it is disliked, as in “al-Kifaya” (20).

11- The Small Mosque: by Al-Hafiz Abd al-Rahman bin Abi Bakr, Jalal al-Din al-Suyuti, who died (911 AH) (21). It was mentioned in one place.

The scholar Saeed Baeshen said, in the chapter on the description of prayer: “And Yazid after the morning prayer: O God, with You I strive, with You I strive, and with You I fight. Oh God, I ask You for useful knowledge, acceptable deeds, and good provision.” After all the written texts - as in “Al-Jami’ Al-Saghir” (22).

12- Asna al-Matalib fi Sharh Rawdat al-Talib: by Sheikh Zakariya bin Muhammad bin Zakariya al-Ansari, Zain al-Din Abu Yahya al-Sun Yaki, the deceased (926 AH) (23). It was mentioned in (21) places.

An example of it: Allama Saeed Baeshen said, in the chapter on purity: “He said in Al-Asna: other than the touched, because the law mentioned touching, and the possessed did not touch, and touching, which is: an interaction that requires participation, except for what came out with evidence” (24).

13- Al-Gharar al-Bahiyyah fi Sharh al-Bahha al-Wardiyyah: by Sheikh Zakariya bin Muhammad bin Ahmed bin Zakariya al-Ansari, Zain al-Din Abu Yahya al-Sunaiki, deceased (926 AH). It was mentioned in one place.

The scholar Saeed Baeshen said, in the chapter on the description of prayer: “Ibn Mu’een said: (Its length from “Al-Hujurat” to “Amm”, and from it to “And Al-Duha” is its middle, and from it to the end of the Qur’an is its shortness). “Sharh Al-Bahjah” and his father in “Sharh Al-Zabad” (25).

14- Editing the revision of the pulp: by Sheikh Zakariya bin Muhammad bin Ahmed bin Zakariya Al-Ansari, Zain Al-Din Abu Yahya Al-Suniki, who died (926 AH). It has been mentioned in (4) places.

The scholar Saeed Baeshen said, in the chapter on the prayer of the traveler: “And in “al-Tahrir”: it is required that two sermons be presented by someone behind whom prayer is valid” (26).

15- Al-Abab, surrounding most of the texts of Al-Shafi’i: by Sheikh Shihab Al-Din Abi Al-Surour, Ahmed bin Omar bin Muhammad bin Abdul Rahman Al-Zubaidi Al-Shafi’i, known as (Al-Mazjid), who died (930 AH) (27). It has been mentioned in (10) places.

An example of it: The scholar Saeed Baeshen said, in the chapter on prayer: “(And the end of it is the fate of the shadow of everything like it other than the shadow of) the sun, which is present at (the equator) in most countries, and may be absent in some of them, such as Makkah and Sana’a on some days. He said in “Al-Abab”: (And it is one day, which is the longest day of the year.” (28)

16- Al-Ramli Fatwas: by Sheikh Shihab al-Din Abi al-Abbas Ahmed bin Ahmed bin Hamza al-Ramli, who died (957 AH) (29). It was mentioned in (13) places.

An example of it: the scholar Saeed Baeshen said, in the chapter on Hajj: “The Ramli meteor issued a fatwa that Hajj is obligatory for whoever has a job that he can get off with

what suffices him for Hajj, even if he has nothing else.” (30).

17- Fath al-Rahman bi Sharh Zabd ibn Raslan: by Sheikh Shihab al-Din Abi al-Abbas Ahmad ibn Ahmad ibn Hamza al-Ramlī, deceased (957 AH). It has been mentioned in (3) places.

An example of it: The scholar Saeed Baeshen said, on the issue of taboos related to hair and the like: “(It is forbidden to darken gray hair) even if it is for a woman, as in “Al-Sharh” and others. Because it is an adornment for her, and he gave her permission to do so, he said: It is forbidden for the guardian to dye the hair of the young, even if it is female, if it is reddish black, because it changes the appearance)” (31).

18- Tuhfat al-Muhtaaj fi Sharh al-Minhaj: by Sheikh Abi al-Abbas Shihab al-Din Ahmad bin Muhammad bin Ali Ibn Hajar al-Haytami al-Makki al-Shafi'i, who died (974 AH) (32). It was mentioned in (182) places.

An example of it: The scholar Saeed Baeshen said, in the chapter on purity: “And in the “masterpiece”: (purification is hated by virtue of what the woman purified from; due to disagreement about it, it was said: and to prohibit it, and about purification from a copper vessel). A. H. (33).

19- Fath al-Jawad bi Sharh al-irshad: by Sheikh Abi al-Abbas Shihab al-Din Ahmad bin Muhammad bin Ali Ibn Hajar al-Haytami al-Makki al-Shafi'i, who died (974 AH). It was mentioned in (17) places.

An example of it: the scholar Saeed Baeshen said, in the chapter on impurity and its removal: “(And the changing water that flows from the mouth of the sleeper) if it is verified that it is from the stomach, otherwise it is pure. He said in Al-Fath: (even if it is putrid and yellow)” (34).

20- Al-Imdad Birh al-irshad: by Sheikh Abi al-Abbas Shihab al-Din Ahmad bin Muhammad bin Ali Ibn Hajar al-Haytami al-Makki al-Shafi'i, who died (974 AH). It was mentioned in (47) places.

An example of it: The scholar Saeed Baeshen said in the Book of Fasting: “And in “Al-Nihaayah” and “Al-Imdad”: (It is necessary for him to see him in the East as Mecca..to see him in the West as Egypt, without the other way around, and that if he dies, they will be inherited, one in the East and the other in the West, each of them at the time of its demise. His locality... he inherited the eastern west, due to the delay in the demise of his country) (A.H.) (35).

21- Al-Ayab Explanation of Al-Abab: by Sheikh Abi al-Abbas Shihab al-Din Ahmad bin Muhammad bin Ali Ibn Hajar al-Haytami al-Makki al-Shafi'i, who died (974 AH). It was mentioned in (52) places.

An example of it: The scholar Saeed Baeshen said, in the chapter on the description of prayer: “(And do not) invalidate (by uttering nearness) in Arabic, where there is no comment or harmful speech, and I stopped uttering it, and that is (as) uttering (manumission and vow) i. And like the commandment, charity, and all the closeness accomplished, and (M R) invalidity was adopted, except for the vow, because the soliloquy is only achieved in it, as (to God, I have such-and-such).

22- Persuasion in solving the words of Abi Shuja': by Sheikh Shams Al-Din, Muhammad bin Ahmed Al-Khatib Al-Sherbiny Al-Shafi'i, who died (977 AH) (37). It was mentioned in one place.

An example of it: The scholar Saeed Baeshen said, in the chapter on purity: “(and) in (the

fingers of the two feet on the little finger of the left hand) and likewise on the little finger of the right hand, as in “Al-Iqnaa” (38).

23- Mughni al-Muhtaj al-Muhtaj al-Minhaj: by Sheikh Shams al-Din, Muhammad bin Ahmad al-Khatib al-Shirbiny al-Shafi’i, who died (977 AH). It was mentioned in (18) places.

An example of it: Allama Saeed Baeshen said, in the chapter on prayer: “(And) it is enacted (peace and blessings be upon the Prophet, may God’s prayers and peace be upon him) from the muezzin and the resident and the listener (after) and after it, as well as before the residence, and it is not enacted after them after there is no god but God that He says: Muhammad is the Messenger of God. He said in al-Mughni: (And the ignorant muezzins say before the iqamah: I seek forgiveness from God Almighty, and it is from heresy) (39).

24- The end of the needy to explain the method: by Sheikh Shams Al-Din Muhammad bin Abi Al-Abbas Ahmed bin Hamza Shihab Al-Din Al-Ramli, who died (1004 AH) (40). It was mentioned in (69) places.

An example of it: The scholar Saeed Baeshen said, in the chapter on the description of prayer: “(And) if he returns to it, by placing his forehead on the ground with the intention of returning, as he said (Hajj), and likewise if he intended it, even if he did not start it, as in “the end” (he becomes returning to prayer i.e., that he did not come out of it, due to the impossibility of actually getting out of it and then returning to it, and that his greeting fell in vain, because his excuse was that he did not come out of it except out of forgetfulness, so he needs a second peace” (41).

25- The Purpose of the Statement, Explanation of Zabd Ibn Raslan: by Sheikh Shams al-Din

Muhammad ibn Abi al-Abbas Ahmad ibn Hamza Shihab al-Din al-Raml Y, the deceased (1004 AH). It has been mentioned in (3) places.

An example of it: the scholar Saeed Baeshen said, in the chapter on prayer for rain: “And in Sharhee al-Zabd wa’l-Bahja” by (M. R): They are not prevented in our day or in any other day (42).

26- Al-Sharqawi’s footnote on the students’ masterpiece, explaining the editing of the revision of the pulp: by Sheikh Abdullah bin Hijazi bin Ibrahim Al-Sharqawi Al-Shafi’i Al-Azhari, who died (1226 AH). It was mentioned in (43) places.

An example of it: The scholar Saeed Baeshen said, in the chapter on Hajj: “Al-Sharqawi said: (And it is forbidden to signify the one who is forbidden to hunt, then if he is killed by the signifier while he is forbidden..then he is dead, and he must pay the penalty without the signifier if he does not lay his hand on it, or it is lawful in the sanctuary, likewise, or In other than it, it is permissible, and for someone other than the signifier to eat from it, as for it .. it is forbidden for him” (43).

And he also said in the chapter on Hajj: “And in Al-Sharqawi’s footnote: It must be something that invalidates ablution” (44).

And other sources of Shafi’i scholars on which the scholar Saeed Baeshen relied (may God have mercy on him).

The second requirement

The approach of Allama Saeed Baeshen in inferring the sayings of scholars from other schools of thought

The intent of Sheikh Saeed Baeshen in his explanation of the Hadrami Muqaddimah was not to convey the dispute between the four

schools of thought or other, but rather an explanation in which its author wanted it to be brief. When he fell in his first explanation of a kind of lengthening, and he stipulated that, may God Almighty have mercy on him, he said: "So the poor person says to the generosity of his master, the benefactor Saeed bin Muhammad Baashen - may God treat him kindly, and protect him from the evil of the misfortunes and adversities of time -: I have explained the introduction of the imam, the guardian, ascetic, and obedient Abdullah bin Abd al-Rahman Bafadl - may God benefit us with his blessings - an explanation in which there is a kind of lengthening, then I shortened it to about half its volume, hoping from the grace of our Almighty Lord to benefit from it, because he is the guardian of that and the one who is able to do it, and the individual who does not disappoint from resorting to him in his affairs, and he has to rely on And He is sufficient for us, and He is the best disposer of affairs. I named it: "Bushra Al-Karim Explanation of Education Issues" (45).

The sheikh was not concerned with transmitting the dispute in the first place, but as it is well known that jurisprudence is intertwined, and that no matter how much the researcher or author investigates the transmission of his doctrine and does not deviate from it, what he transmits must intersect with what other masters of the doctrines have, and in the light of From the foregoing, Sheikh Saeed's reasoning with the sayings of scholars from other schools of thought was not much, but it must have occurred.

Sometimes he used to convey what his doctrine intersected with other doctrines, including his saying: "Included in (what removes a barrier) is what the Hanafi purified without intention, because it removed an

obstacle in his belief, but we did not correct his imitation; as a precaution in the two chapters." (46) .

And his saying: "(And the dead body) - with all its parts, even if it does not have a liquid soul - which is: that whose life was removed without being slaughtered according to the Shari'ah, for verse: حُرْمَتِي (47), and the prohibition of that which is not respectable, nor filthy, and in which there is no harm is evidence of its impurity. So it came out: the death of the fetus by the slaughter of its mother, hunting by force or prey, and it did not catch its life, and the call of the arrow, because that is a legitimate slaughter for it. (except for the human) whose death is pure, to honor him by the text, even if he is an infidel. And the meaning of his impurity in the verse: that their belief is impure, or that their selves are like impure In the necessity of avoidance, and according to Malik and Abu Hanifa: human dead meat is impure except for the prophets and martyrs, and it is purified by washing." (48).

And at other times he used to convey from them what he removes from them as an excuse for the Shafi'is, and that is what he said: "(And) he also recommends arranging the missed events absolutely and (introducing them) if they are missed with an excuse (on the present that he is not afraid to miss, and if he fears missing the congregation in it) i.e.: the present is on the dependent Exiting from the disagreement of those who obligated the arrangement, and it is not narrated that Ahmed obligates the congregation in particular, because it is not a condition for validity according to him more correctly, unlike those who oblige the arrangement such as the Hanafis, so caring for his disagreement was more important, even if the arrangement with

us is a year, and the congregation is a communal obligation (49).

And perhaps he inferred what they took, then followed them, such as his saying: “And it is Sunnah in prostration) to say takbeer for his desire without raising his hands, and (putting his knees) first (and then his hands) as it was authenticated by him, may God’s prayers and peace be upon him, and a hadith: offering the hands with which Malik took Our imams said: It is abrogated.”(50).

He may have quoted evidence for the agreement of the four schools of thought on a specific saying, such as his saying: “As for pluralism... it is absolutely forbidden for them, and for us it is forbidden for the sinner to commit sin, and it is the doctrine of Malik and Ahmad, as in Al-Mizan.” So the plural of the sinner is forbidden by agreement between the four imams, Let him pay attention to that.” (51).

Examples of scholars from other schools - other than Shafi’i - from whom the scholar Saeed Baeshen was quoted:

1- Al-Sihah is the crown of language and the authenticity of Arabic: by Abu Nasr Ismail bin Hammad al-Gawhari al-Farabi, who died (393 AH) (52). It was mentioned in one place.

The scholar Saeed Baeshen said, in the chapter on the description of prayer: “He said in “Al-Nihaayah”: This was stated clearly in “Al-Muhakim”, “Al-Abab”, “Al-Sahih” and “Al-Qamos” (53).

2- The Arbitrator and the Greatest Ocean: by Abu al-Hasan Ali bin Ismail bin Sayeda al-Mursi, who died (458 AH) (54). It was mentioned in one place.

The scholar Saeed Baeshen said, in the chapter on the description of prayer: “He said in “Al-

Nihaayah”: This was stated clearly in “Al-Muhakim”, “Al-Abab”, “Al-Sahih” and “Al-Qamos” (55).

3- Al-Shafi in the explanation of Musnad Al-Shafi’i: Imam Majd al-Din Abi al-Saadat al-Mubarak bin Muhammad bin Muhammad bin Muhammad bin Abd al-Karim al-Shaibani al-Jazari, known as (Ibn al-Atheer), who died (606 AH). It was mentioned in one place.

The scholar Saeed Baeshen said, in the chapter on Friday prayers: “Ibn Al-Athir said in “Sharh Musnad Al-Shafi’i”: “The robe now is called a tailan, sometimes it is on the head, and with the tahneek it is the real tailan, and calling it a robe is metaphorical, and sometimes it is on the shoulders, and it is the real dress.” , and calling it a metaphorical talisman.” And he said about it - in the topic of transforming the robe in dropsy -: “The robe: the garment that is thrown over the shoulders is thrown over the clothes, and it is like the talisan, except that the talisan is placed on the head and shoulders, and the robe is on the shoulders, and it may sometimes be placed on The head) A.H” (56).

4- Mukhtar Al-Sihah: by Zain Al-Din Abi Abdullah Muhammad bin Abi Bakr bin Abdul Qadir Al-Hanafî Al-Razi, who died (666 AH). It was mentioned in one place.

Allamah Saeed Baeshen said, in the chapter on Hajj: “And in “Al-Mukhtar”: (Al-Shater): He whose family has been overwhelmed with malice, and what is meant here is he who has activity (57).

5- Al-Qamos Al-Muheet: by Majd Al-Din Abu Taher Muhammad bin Yaqoub Al-Fayrouzabadi, who died (817 AH). It was mentioned in two places only.

The scholar Saeed Baeshen said, in the chapter on the description of prayer: “He said in “Al-

Nihaayah": This was stated clearly in "Al-Muhakim", "Al-Abab", "Al-Sahih" and "Al-Qamos" (58).

And in the chapter on the sacrifice, he said: "And in the "al-Qamos" (Al-Thawl): Relaxing the limbs of the sheep in particular, and like madness afflicts it, so it does not follow the sheep" (59).

And other sources of scholars from other schools on which the scholar Saeed Baeshen relied (may God have mercy on him).

Conclusion

Praise be to God, Lord of the Worlds, and prayers and peace be upon our Master Muhammad, and upon his family and companions altogether... And after:

Thank God Almighty; all praises; In order to complete this treatise on the scholar Saeed Baeshen (may God Almighty have mercy on him), and to explain his methodology in his book (Explanation of the Hadhrami Introduction), it was necessary to write down the most important results that I reached in this study, which are as follows:

The most important results:

1- The scholar Saeed bin Muhammad Baali Ba'ashen al-Daw'ani al-Rabati al-Hadrami al-Shafi'i (may God have mercy on him) who died in the year (1270 AH) is considered to be the first. One of the great and evacuation Shafi'i jurists.

2- Sheikh Allama Saeed Baeshen was born at the beginning of the thirteenth century, in the village of Ribat Baeshen (Dawan), which is famous in the right valley of Dawan, in the city of Hadramout in Yemen.

3- Allama Saeed Baeshen belongs to the Baeshen family, and the village was named

after them. for their scientific standing; This is because the family had a great scholarly position and a great favor over the people of their village.

4- The scholar Sheikh Saeed bin Muhammad Baeshen (may God have mercy on him) was one of the notable scholars of Hadramout, and the students intended to receive him and travel to him to seek knowledge.

5- Allama Saeed Baeshen compiled many valuable books, in several sciences, including jurisprudence, grammar, monotheism, and others.

6- The scholar Saeed Baeshen (may God have mercy on him) died on Tuesday night at the time of dawn, the night before Jumada al-Akhir, and it was said: on the night of the 12th of the month of Jumada al-Akhir in the year (1270 AH), and he was buried in the same village in a cemetery called Sayeda.

7- Allama Saeed Baeshen explained the book (The Hadhrami Introduction) by the scholar Abdullah bin Abdul Rahman bin Abi Bakr Bafadl Al-Hadrami Al-Saadi Al-Madhaji (may God have mercy on him), who died (918 AH), and it is one of the important books according to the Shafi'i jurists.

8- The book (Explanation of the Hadrami Introduction) contained many sayings of the Shafi'i jurists, in addition to containing many important choices, weightings, and warnings.

9- Allama Saeed Baeshen diversified in his book (Explanation of the Hadrami Introduction) from its sources in Shafi'i jurisprudence, as it included many books of Shafi'i scholars who preceded him, and more than transmitting from them.

10- Allama Saeed Baeshen adhered to scientific accuracy and honesty when he

transmitted it from the books of Shafi'i jurisprudence and other sources, as well as when referring the sayings to their authors and their books.

11- The scholar Saeed Baeshen added good additions to the book (Al-Muqaddimah Al-Hadrami), which had a great impact on the opinions of the Shafi'i jurists, their sayings, their choices, and their weightings.

12- Allama Saeed Baeshen, when he quotes from his companions who preceded him from among the Shafi'i jurists; Most of their sayings are transmitted from them in text or in a sense close to it, without changing the text or diligence from it, and it may sometimes strive to change the text when translating, which is few.

Most important recommendations:

The book (Explanation of the Hadrami Introduction) in Shafi'i jurisprudence, by the scholar Saeed Baashen (may God have mercy on him) includes many jurisprudential issues that need careful and detailed study. Therefore, I recommend the students of knowledge from the people of jurisprudence to conduct research and studies on this valuable book and to pay great attention to it, and to search for its contents and extract its valuable jurisprudential issues, sayings, weightings, and good and important choices for students of jurisprudence in general, and students of Shafi'i jurisprudence in particular. I record the most important recommendations, which are as follows:

1- Studying the choices of the scholar Saeed Baeshen, in a detailed and accurate study, in his book (Explanation of the Hadrami Introduction).

2- Also, a detailed and accurate study of the weightings of the scholar Saeed Baeshen, in

his book (Explanation of the Hadrami Introduction).

And our last prayer is that praise be to God, Lord of the worlds, and prayers and peace be upon the Master of the Messengers, the Seal of the Prophets, and upon his family and companions altogether.

Margins

(1) Surat Al-Tawbah, Verse: (122).

(2) Al-Bukhari included it in his Sahih, Book of Knowledge, Chapter: "For whomever God desires good, He gives him understanding of religion," (1/25), No. (71), and Muslim in his Sahih, Book of Zakat, Chapter on Forbidding Asking, (2/719), No.: (1037).

(3) See: Siyar A'lam al-Nubala' by al-Dhahabi (10/5), and al-Wafi bi al-Wafiyat by al-Safadi (2/121).

(4) Explanation of the Hadrami introduction, called Bushra Al-Karim, explaining educational issues (p. 431).

(5) See: Tabaqat al-Shafi'i al-Kubra, by al-Sabki, (2/93), and Tabaqat al-Shafi'i, by Ibn Katheer, (p. 122).

(6) Explanation of the Hadrami introduction, called Bushra Al-Karim, explaining educational issues (p. 375).

(7) See: Sir A'lam al-Nubala' by al-Dhahabi (18/64), Tabaqat al-Shafi'i al-Kubra by al-Subki (5/267), and Tabaqat al-Shafi'i' by Ibn Katheer (p. 418).

(8) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining the issues of education (p. 439).

(9) See: Sir A'lam al-Nubala' by al-Dhahabi (18/64), Tabaqat al-Shafi'i al-Kubra by al-

Subki (5/267), and Tabaqat al-Shafi'i' by Ibn Katheer (p. 418).

(10) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (pp. 343-344).

(11) The same source (p. 577).

(12) See: Wafayat Al-A'yan, by Ibn Khalkan, (3/243), and Sir A'lam Al-Nubala', by Al-Dhahabi, (23/140).

(13) Explanation of the Hadhrami introduction called Bushra Al-Karim, explaining educational issues (p. 422).

(14) See: Tabaqat al-Shafi'i al-Kubra, by al-Sabki, (8/395), and Tabaqat al-Shafi'i, by Ibn Katheer, (pp. 909-910).

(15) Explanation of the Hadhrami introduction called Bushra Al-Karim, explaining the issues of education (p. 669).

(16) The same source (p. 291).

(17) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining the issues of education (p. 120).

(18) The same source (p. 440).

(19) See: Al-Wafiiyyat al-Wafiyat, by al-Safadi, (7/257), and Tabaqat al-Shafi'i al-Kubra, by al-Subki, (9/24).

(20) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining the issues of education (p. 691).

(21) See: Al-Badr Al-Tali' by Al-Shawkani, (1/328).

(22) Explanation of the Hadhrami introduction called Bushra Al-Karim, explaining educational issues (p. 245).

(23) See: Al-Kawakeb Al-Sa'irah, by Al-Ghazi, (1/198), and Salam Al-Wusul, by Haji Khalifa, (2/113).

(24) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining the issues of education (pp. 114-115).

(25) The same source (p. 225).

(26) The same source (p. 394).

(27) See: Al-Kawakeb Al-Sa'irah, by Al-Ghazi, (2/114-115), and Al-A'laam, by Al-Zarkali, (1/188).

(28) Explanation of the Hadhrami introduction, called Bushra Al-Karim, explaining educational issues (p. 172).

(29) See: Al-Kawakeb Al-Sa'irah, by Al-Ghazi, (3/101).

(30) Explanation of the Hadhrami introduction, called Bushra Al-Karim, explaining educational issues (p. 600).

(31) The same source (p. 708).

(32) See: Peace of Access, by Haji Khalifa, (1/230), and Al-Alam, by Al-Zarkali, (1/234).

(33) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 76).

(34) The same source (p. 139).

(35) The same source (p. 544).

(36) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 275).

(37) See: Al-Kawakeb Al-Sa'irah, by Al-Ghazi, (3/73), and Al-A'laam, by Al-Zarkali, (6/6-7).

(38) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 102).

(39) The same source (p. 192).

(40) See: Al-Badr Al-Tali' by Al-Shawkani (2/102), and Al-Alam by Al-Zarkali (6/7).

(41) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 303).

(42) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 436).

(43) The same source (p. 675).

(44) The same source (p. 666).

(45) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 43).

(46) The same source (p. 76).

(47) Surah Al-Ma'idah, from verse: (3).

(48) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 138).

(49) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 179).

(50) The same source (p. 234).

(51) The same source (p. 375).

(52) See: Sir A'lam al-Nubala' by al-Dhahabi (17/80-81).

(53) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 250).

(54) See: Sir A'lam al-Nubala' by al-Dhahabi (18/144-145).

(55) Explanation of the Hadhrami introduction called Bushra Al-Karim, explaining issues of education (p. 250).

(56) Explanation of the Hadhrami introduction called Bushra Al-Karim, explaining educational issues (p. 418).

(57) The same source (p. 629).

(58) The same source (p. 250).

(59) The same source (p. 697).