

# **The methodology of Allama Saeed bin Muhammad Baeshen Al-Shafi'i (T.: 1270 AH) 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**

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

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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. □ □ □

1), and his saying, may God's prayers and peace be upon him: "Whoever God wants good

for, He gives him understanding of the religion" (2).

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 Allama Saeed Baeshen in relying on jurisprudential sources).

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, two sections, 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 approach of the scholar Saeed Baeshen in relying on jurisprudential sources. It includes two requirements:

The first requirement: sources stated on behalf of their authors.

The second requirement: sources whose authors have not been named.

- As for the second topic: other sources adopted by the scholar Saeed Baeshen.

It includes two requirements:

The first requirement: modern sources.

The second requirement: the inference of poetic verses.

- 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 relying on jurisprudential sources

It includes two requirements:

The first requirement: sources stated on behalf of their authors.

The second requirement: sources whose authors have not been named.

The first requirement

Sources stated on behalf of their authors

There is no doubt that the explanation of the Hadrami introduction included between its covers a number of various sources, and if this is indicated, then it indicates the sheikh's extensive knowledge and abundance of knowledge, and these sources have been mentioned by the sheikh, some of them and declared them, and some of them did not declare the name of their authors, and I will deal with all of that, God willing. And I touch those sources and stop their sentence, by mentioning this requirement and the one after it, so I say with the help of God Almighty:

Among the sources that Sheikh Baali Baeshen relied on in explaining the Hadrami introduction, and he declared it mentioned - albeit incompletely - are as follows:

1- 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).

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 he called it a metaphorical talisman." And he said about it - in the topic of converting 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" (3).

2- An-Nawawi's Explanation of Ali Muslim: by Imam Abi Zakariya, Muhyi al-Din, Yahya bin Sharaf al-Nawawi, who died (676 AH).

His saying: "That is why al-Nawawi said in Sharh Muslim: The interpretation of the hadeeth of Dhul-Yadayn is difficult" (4).

3- Mughni al-Labib on the books of Arabs: by Abu Muhammad Abdullah bin Yusuf bin Ahmed bin Abdullah bin Yusuf, Jamal al-Din, known as (Ibn Hisham), who died (761 AH).

His saying: "Ibn Hisham said in "Mughniyah": (A group of them said: The movement of Ra'a is the largest opening, and that he arrived with the intention of the endowment, then they differed, so it was said: It is the movement of the occupants. The movement of the ra is a plural of syntax (a.h.) (5).

4- Fath al-Rahman bi Sharh Zabd ibn Raslan: by Shihab al-Din, Abi al-Abbas, Ahmad ibn Ahmad ibn Hamza al-Ramli, deceased (957 AH).

His saying: "Al-Shihab Al-Ramli said in "Sharh Al-Zabad", and his son followed him in explaining it: (It is permissible for her with the permission of her partner, because it is adornment for her, and he gave her permission to do so. from changing creation." (6).

5- Al-Kifaya Explanation of the Beginning of Guidance: by the scholar Abd al-Qadir bin Ahmad al-Fakihi, who died (998 AH).

His saying: "And Al-Fakihi said in "Sharh Al-Bidaayah": (And there is another hadith that is attributed to him, which was authenticated by Al-Ruyani, which is: "He who performs ablution and wipes his neck ... will be protected from malice on the Day of Resurrection." A.H" (7).

6- Sharh al-Shamail: by Zain al-Din Muhammad, who is called Abd al-Rauf bin Taj al-Arifin bin Ali bin Zain al-Abidin al-Haddadi, then al-Manawi al-Qahiri, who died (1031 AH).

His saying: "And Al-Manawi said in "Sharh Al-Shamael": (The people of the tenth century used to prevail over the words of Al-Nawawi whatever it was, and fairness: that the news of the prohibition is valid because it is makrooh to be honest) Ah" (8).

7- The Divine Conquests on the Nawawi Remembrances: by Muhammad bin Allan Al-Siddiqi Al-Shafi'i Al-Ash'ari Al-Makki, who died (1057 AH).

His saying: "And Ibn Allan was quoted in "Explanation of the Adhkaar" in the "Chapter of Remembrance of Leaving His House" - when the compiler said: It is desirable to read "For Elaf Quraysh" - on the authority of Abi al-Hasan al-Bakri, and al-Ashkhar: that the dhikr has general principles that necessitate not being confined to it, And that the extrapolations of the scholars - that is: in qunoot and other remembrance remembrances - it is better to come to them, and they are among the heresies included in the area of the elderly." (9).

8- Revealing the veil on the ruling on stripping oneself before the miqat without entering ihram: by the research scholar Muhammad bin

Suleiman al-Kurdi al-Madani, who died (1194 AH).

His saying: "Yes, the opposite of the best is also desirable as the best, such as the Sunnah sitting down in prayer, because even if it is Sunnah, then the bed is better than it, and if it is desirable, it is the opposite of the best, and even the first, as in: "Kashif al-Litham" by al-Kurdi, so it is included in the space It is forbidden, because doing it leaves the best, even if it is Sunnah in and of itself." (10)

The second requirement

Sources whose authors are not named

It has already been mentioned that there are many sources included in the explanation of the scholar Baali Baeshen on the Hadhrami introduction, and that some of them were mentioned directly by his name, and some of them were transmitted from them but his name was not stated. It did not disclose the name of its authors. I will mention some examples, as follows:

1- Revival of Religious Sciences: by Imam Sheikh Abi Hamid Muhammad bin Muhammad Al-Ghazali Al-Tusi, who died (505 AH), and examples of what was reported from him:

His saying: "He said in Al-Ihya': And bring his honorable person into your heart at that time." (11).

And he said: "He said in Al-Ihya': He forbade the two rows and the handcuffs during prayer, and the handcuff: the joining of the feet together, and the handcuff: raising one of the two legs, but it is Sunnah for the woman to be handcuffed." (12).

2- Al-Majmoo' Sharh al-Muhadhdhab: by Imam Abi Zakariya, Muhyi al-Din, Yahya bin

Sharaf al-Nawawi, who died (676 AH), and examples of what was quoted from him:

His saying: "About the totality: the condition of the intention to permit prayer: he intended to do it with that purity, otherwise ... he is manipulating" (13).

And he said: "In total: it is forbidden if it defiles it, because it is harmful to him and 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 its use and impure it.." (14).

And he said: "And the phrase of the total: He does not do tayammum for a sinful thirst by traveling before repenting by agreement, and likewise whoever has ulcers and fears the use of water will perish, because he is able to repent and find water" (15).

3- Qaila'id Al-Khara'id and Al-Fawa'id Al-Fawa'id: by the jurist Abdullah bin Muhammad Baqsheer Al-Hadrami Al-Shafi'i, who died (958 AH).

His saying: "And in "the necklaces": If it hits a snake or a scorpion and the water of its life comes out of it .. it is as pure as its live flesh" (16).

4- Tuhfat al-Muhtaaj fi Sharh al-Minhaj: by Sheikh Ahmad bin Muhammad bin Ali bin Hajar al-Haytami, who died (974 AH).

His saying: "And in the masterpiece: the subject of their permissibility to take a head for a vessel from cash if it is not called a vessel that it was a plate, and yet: it is forbidden to put something on it for the sake of eating from it, because then it is a vessel for him" (17).

And he said: "He said in Al-Tuhfah: (If you say: This contradicts that the lesson is with the belief of the follower .. I said: There is no

contradiction, because its place is in what the follower does not see his gender in prayer, and then they said: It is permissible to follow the example of a Hanafi who sees shortening in residence that we do not see; because The kind of shortening is permissible according to us, yes; he prostrates for forgetfulness because his imam prostrates for that, because it is invalid in the belief of the follower, and he was forgiven for what passed, and he was like forgetfulness." (18)

5- Al-Imdad Birh Al-Irshad: by Ibn Hajar Al-Haytami, and examples of what was quoted from him:

His saying: "And his restriction in supply: that he is not one who is harsh, and does not happen by his action" (19).

And he said: "In Al-Imdad: Pre-registration is counted before washing the hand and the leg, unlike the bangs, because the intention is to be compared to the face" (20).

And he said: "He said in al-Imdad: The apparent meaning of their words: that the brewed wine is impure, even if the bitterness is absent from it, and he is referring to it, because it is not purified except by pickling, and there is no presence of it, and that the dissolved hashish is impure if there is intoxication in it" (21).

And he said: "He said in al-Imdad: And the obligation to sit down for bowing and prostrating does not mean that, as it is imagined by leaving tranquility in that sitting" (22).

6- The Right Approach, Explanation of the Hadhrami Introduction: by Ibn Hajar Al-Haytami, and examples of what was quoted from him:

His saying: "He said in the explanation: (I understand his words – that is: where he

released the hand, and it is a name for it from the fingers to the shoulder, but it is not possible with what is above the elbow, so it remains from it to the fingers – that it is enacted to place the elbow of his left hand and her forearm also on the thigh, which is what he stated clearly other than it, and indifference to what is in it of the kind of hardship” (23).

And he said: “He said in the explanation: This is what he took from “al-Rawdah” and “al-Tahqiq”, and it is reliable, because the orbit - as I feel by teaching them - is based on what is conducive to winning over hearts, and each one of what is mentioned leads to that from what follows it, and then the first After equality in lineage and before it: the best in remembrance, then the cleanest dress, then body, then workmanship, then the best in voice and face” (24).

7- Mughni al-Muhtaj al-Munhaj: by Shams al-Din, Muhammad ibn Muhammad, al-Khatib al-Shirbiny, who died (977 AH).

His saying: “He said in al-Mughni: And the ignorant muezzins say before the iqamah: I seek forgiveness from God Almighty, and it is one of the innovations” (25).

And he said: “He said in the singer: Yes, and in the end: No.” (26).

This, and the scholar Saeed Baeshen has quoted from other than these sources whose name is authorized, but the place narrows to mentioning everything he was quoted from, may God have mercy on him and be pleased with him.

The second topic

Other sources adopted by the scholar Saeed Baeshen

It includes two requirements:

The first requirement: modern sources.

The second requirement: the inference of poetic verses

The first requirement

Modern sources

The hadith sources in the explanation of the scholar Saeed Baeshen had a clear presence, and whoever traces his explanation on the Hadrami introduction, will see this clearly, and for example but not limited to, among the hadith sources that the scholar Saeed Baeshen relied on in explaining the Hadrami introduction are as follows - according Years of death:-

1- The Muwatta of Imam Malik: by Imam Malik bin Anas bin Malik bin Amer Al-Asbahi Al-Madani, who died (179 AH) (27).

And he mentioned the impact of the Commander of the Faithful, Omar Ibn Al-Khattab, and in it: “Umar Ibn Al-Khattab commanded Abu Ayyub Al-Ansari and Habar Ibn Al-Aswad, when they missed Hajj, and they came on the Day of Sacrifice: to perform Umrah, then return lawfully. He finds fasting for three days during Hajj, and seven days when he returns to his family.” (28)

2- The Musnad of Imam Ahmad: by Imam Abi Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Al-Shaibani, who died (241 AH) (29).

And from what was stated in the explanation of Sheikh Baali Baeshen from the Musnad: the hadith of Abu Hurairah, he said: “The Messenger of God - may God’s prayers and peace be upon him - cursed effeminate men who imitate women, imitating women, imitating men, and the desert rider alone” (30).

3- Musnad al-Darimi: by Imam Abi Muhammad Abdullah bin Abd al-Rahman bin al-Fadl bin Bahram bin Abd al-Samad al-

Darimi, al-Tamimi al-Samarqandi, who died (255 AH) (31).

He relied on the hadith of Abu Saeed Al-Khudri, who said: "Whoever reads Surat Al-Kahf on Friday night, a light will shine for him between him and the ancient house" (32).

4- The Two Sahihs: The term Sahih al-Bukhari and Muslim are called Sahih al-Bukhari and Muslim, and they are the two books that the nation received with acceptance, and they were considered the most correct two books after the book of God Almighty in the narration of the honorable Sunnah of the Prophet (33).

And from what he extracted from them: the hadith of Salamah bin Al-Akwa', he said: My father told me, and he was one of the owners of the tree, he said: "We used to pray with the Prophet, may God's prayers and peace be upon him, on Friday, then we left, and the walls have no shade in which we can take shelter" (34).

And the hadith of Abu Hurairah, may God be pleased with him, that the Prophet, may God's prayers and peace be upon him, said: "There is no day on which the servants wake up, except that two angels descend, and one of them says: O God, give a successor to the spender, and the other says: O God, give a person who is spoiled." (35).

5- Sahih Al-Bukhari: Al-Jami' Al-Musnad Al-Sahih Al-Bukhari, who died (256 AH) (256 AH) (36).

Likewise, a number of hadiths were produced by al-Bukhari alone, including: the hadith of Imran ibn Husayn, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, who said: "God was and there was nothing but Him, and His Throne was on the water, and everything was written in the remembrance, and He created the heavens and the earth." (37).

And the hadeeth of Anas that Abu Bakr, may God be pleased with him, wrote this letter for him when he sent him to Bahrain: In the name of God, the Compassionate, the Merciful. Let him give it and whoever is asked above it should not be given in twenty-four camels, and less than that in terms of sheep from every five ewes, if they reach twenty-five to thirty-five, then there is a female laborer in it, and if it reaches thirty-six to forty-five, then in it there is a female bint labun, and if it reaches forty-six to forty-five If it reaches sixty-one to seventy-five, then it has a jadha'ah, and if it reaches seventy-six to ninety, then it has a girl of laboon. There is a camel for every fifty camels, and whoever has only four camels with him, then there is no charity on them unless their Lord wills. If they reach five camels, then there is a sheep, and there is charity for the sheep in their flock if they are forty to twenty and a hundred sheep, and if they are more than twenty and a hundred to Two hundred sheep, and if it exceeds two hundred to three hundred, then there are three sheep for it. It is only ninety and one hundred, and there is nothing in it except that its Lord wills »(38).

6- Sahih Muslim: Al-Musnad Al-Sahih Abbreviated from the Sunnah by transferring justice from justice to the Messenger of God (may God bless him and grant him peace): by Imam Muslim bin Al-Hajjaj bin Muslim Al-Qushairi Al-Nisaburi, who died (261 AH) (39).

Also, among Muslim's singularities on which the sheikh relied in his explanation: the hadith of Abdullah bin Amr, on the authority of the Prophet, may God's prayers and peace be upon him, he said: "The time of Zuhr is as long as the afternoon has not come, and the time of Asr is as long as the sun has not turned yellow, and the time of sunset is as long as the twilight bull has not fallen. And the time of dinner until

midnight, and the time of dawn unless the sun rises »(40).

And the hadith of Saad bin Abi Waqqas, on the authority of the Messenger of God, may God's prayers and peace be upon him, that he said: "Whoever says when he hears the muezzin, I bear witness that there is no god but God alone, who has no partner, and that Muhammad is His servant and His Messenger, I accept God as my Lord and Muhammad as His Messenger, and Islam as my religion, his sins will be forgiven » Ibn Rumh said in his narration: "Whoever says when he hears the muezzin: I testify." Qutayba did not mention his saying: "And I" (41).

7- Sunan Ibn Majah: Imam Ibn Majah Abu Abdullah Muhammad bin Yazid Al-Qazwini, and Majah is the name of his father Yazid, who died (273 AH) (42).

The hadith of Jabir bin Abdullah was mentioned from him, he said: The Messenger of God - may God's prayers and peace be upon him - said: "Whoever dies on a will, he died on a path and a Sunnah, and he died on piety and martyrdom, and he died forgiven" (43).

8- Sunan Abi Dawud: For Imam Abi Dawud, Suleiman bin Al-Ash'ath bin Ishaq bin Bashir Al-Azdi Al-Sijistani, who died (275 AH) (44).

It is no secret that the Sunnahs of Abi Dawud are among the most important falsifications of the jurists in deduction due to the unparalleled collection of hadiths of jurisprudence, and if that is so, then our author, may God be pleased with him, has set his sights on it, and he relied on it a lot, and I will confine myself here to mentioning a number of hadiths that he cited. Sheikh Baali Baeshen in his commentary, as proof of that in the first place on what the Sheikh relied on from hadith sources, so I say, seeking the help of God Almighty:

From what Sheikh Baali Baeshen relied on from the Sunnahs of Abi Dawud: the hadith of Abu Huraira, on the authority of the Prophet - may God's prayers and peace be upon him - he said: "Every sermon There is no witness in it, so it is like the hand of a leprosy (45) »(46).

And the hadith of Muammal bin Hisham, told us Ismail, on the authority of Ayoub, on the authority of Nafi', he said: Ibn Umar called for prayer in Djanan (47), then he called: Pray in your homes, he said in it: Then it was narrated from the Messenger of God - may God bless him and grant him peace - that he was ordering The caller, calling for prayer, then calling: "Pray in your homes" on the cold night and on the rainy night while traveling »(48).

And the hadith of Abu Hurairah, according to which the Messenger of God - may God's prayers and peace be upon him - said: "If one of you prays, let him make something on his face, and if he does not find something, let him set up a stick, and if he does not have a stick with him, then let him draw a line, then what passed in front of him will not harm him" (49).

9- Sunan Al-Tirmidhi: For Imam Abu Issa, Muhammad bin Issa bin Surah bin Musa bin Al-Dahhak, Al-Tirmidhi, who died (279 AH) ().

Also, from what Sheikh Baali Baeshen relied on from the sources, Sunan al-Tirmidhi, and he extracted from it a number of hadiths, including: The hadith of Aisha said: The Messenger of God, may God's prayers and peace be upon him, said: "If one of you eats food, let him say: In the name of God, and if he forgets at the beginning, let him say In the name of God at the beginning and at the end." (51)

And the hadith of the Commander of the Faithful, Umar ibn al-Khattab, he said: The Messenger of God, may God's prayers and



peace be upon him, said: "Whoever performs ablution, performs ablution well, then says: I bear witness that there is no god but God alone with no partner, and I bear witness that Muhammad is His servant and His Messenger. Eight gates of Paradise have been opened for him, and he may enter through any of them he wishes." (52)

10- Sunan al-Nisa'i: Imam Abi Abd al-Rahman Ahmad bin Shuaib bin Ali bin Sinan bin Bahr bin Dinar al-Khurasani al-Nisa'i, who died (303 AH) (53).

And the hadith of Abu Dhar took him out of it, he said: The truthful and the believed, peace and blessings of God be upon him, told me: "The people will be gathered in three groups: a group that rides and feeds from cups, and a group that the angels drag on their faces and the fire gathers them, and a group that walks and runs. A man to have the garden gives it with the same harvest, he is not able to do it »(54).

And other hadith sources adopted by Sheikh Saeed Baeshen, may God have mercy on him and be pleased with him.

The second requirement

Inference of poetic verses

The inference of poetic verses was not absent from the explanation of the scholar Saeed Baali Baeshen, but rather was present and strong.

Sometimes he used to cite the verse, mentioning the name of its owner, attributing it to him, including his saying: "My master Mustafa al-Bakri said in his compilation: [From the curse]:

Your witnessing the deed from the deed... In everything, the unity of actions" (55)

And sometimes he used to cite verses with which he controlled a stranger verbally, as he

said: "Some of them organized that, so he said: [From the long]:

And the bone that follows the thumb is the elbow and what follows... His little finger is like the wrist, and the wrist is not in the middle

And the bone that follows the thumb of a man who is nicknamed ... a boa, so take knowledge and beware of making mistakes" (56)

And perhaps he cited the House, collecting in it the origins of something, just as he cited what collects the origins of the winds, so he said: "And the origins of the winds were collected in his saying [from al-Kamil]:

It included Besham and the south, Tiamant... and afflicted east and Dabur in Morocco

And every wind that deviates from these principles is called a catastrophe." (57)

And the sheikh did not miss the comprehensive poetic subtleties due to the dispersed jokes in the origins of the news, so he may have cited what gathered dispersed, or regulated an arrangement encoded by symbols in verses of poetry, and from that: his martyrdom by gathering some of those whose supplications are not rejected in two verses, so he said, may God Almighty have mercy on him: "And organize Those whose supplications are not rejected by some of them by saying (the simple):

And there are seven whose supplications God does not reject... An oppressed father, a fasting person, and a sick person

And a supplication for a brother in the unseen, then a prophet ... for a nation, then a pilgrimage with that was decided" (58)

And he also said: "Some of them symbolized what zakat al-fitr is due in order of the highest, then the highest, by saying [from the simple]:

(B) Allah (S) L (U) YH (Y) Y (R) MZ (H) KI (M) THLA

(p) n (f) wr (t) rk (g) ka (a) for mushrooms (l) and (c) halaa

The letters of the first of them came in order... Asmaa Qawt for Zakat al-Fitr, even if it is reasonable

That is: the top of it is wheat, so it was filtered, so barley, corn and millet are a kind of it over what was passed, rice, chickpeas, mash, lentils, beans, dates, raisins, soot, milk, cheese" (59).

And he said a story about Sheikh Al-Qalyubi in discerning Laylat Al-Qadr: "The scholar Al-Qalyubi organized a rule by which he learned Laylat Al-Qadr by saying [from Al-Rajz]:

Oh my question about the Night of Decree, which... in the last tenth of Ramadan, came

it is in the ten vocabulary... you know from the day the month begins

On Sunday and Wednesday the ninth... and Friday with the seventh Tuesday

And if Thursday begins... then the fifth... and if it starts on Saturday... then the third

And if the two seem to be the first... this is about ascetic Sufism

Al-Kurdi said: And I saw another rule that contradicts this.

And he, may God have mercy on him and be pleased with him, may have concluded his explanation with what gathers the diaspora of his explanation, controls its dispersed, and makes it easier for the student to control and memorize it, and that is what he reported on the scholar Ibn Al-Maqri, where he said: "He knew from what passed: that the blood of Hajj is four; and Ibn Al-Maqri, may God be pleased with

him, organized it. By saying [from the refutation]:

Four Hajj blood counts... The first of which is the estimated salary

Enjoy the pilgrimage of a century... and leave throwing and overnight in Mina

And he left the Miqat and Muzdalifah... or he did not bid farewell, or as a walk to succeed him

He vowed to fast if blood was lost... Three in it and seven in the country

And the second: arranging and amending a word ... in confining and having intercourse with Hajj if it is spoiled

If he did not find it, he raised it and then bought food with it to serve the poor

Then, due to inability to compensate for that, fasting... I mean by it for every mudd day

And the third: choice and modification in ... hunting, and trees without any cost

If you wish, slaughter, or adjust the same as... I modified the value of what preceded

And they are good, and they are destined in the fourth... If you want, slaughter it, or find a place

For a person, one half or a three-fold detachment... You shall extirpate what you have completely excised

In the throat, the pen, and wearing fat... Well, kissing, and bending intercourse

Or between my intercessors who are in ihram... This is the blood of the pilgrimage in full"(61)

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

(4) The same source (p. 278).

(5) The same source (pp. 189-190).

(6) Explanation of the Hadrami introduction, called Bushra Al-Karim, explaining educational issues (p. 708).

(7) The same source (p. 105).

(8) The same source (p. 416).

(9) The same source (p. 231).

(10) The same source (p. 285).

(11) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 210).

(12) The same source (p. 282).

(13) The same source (p. 93).

(14) The same source (p. 120).

(15) The same source (p. 147).

(16) The same source (p. 260).

(17) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 86).

(18) The same source (p. 311).

(19) The same source (p. 79).

(20) The same source (p. 103).

(21) The same source (p. 137).

(22) The same source (p. 202).

(23) The same source (p. 238).

- (24) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining educational issues (p. 360).
- (25) The same source (p. 192).
- (26) The same source (p. 184).
- (27) See: Kashf al-Dhunoun, by Haji Khalifa, (1908/2).
- (28) Muwatta Imam Malik, (3/ 528).
- (29) See: Kashf al-Dhunoun, by Haji Khalifa, (2/1680).
- (30) Musnad Imam Ahmad, (7/ 507).
- (31) See: Kashf al-Dhunoun, by Haji Khalifa, (2/1682).
- (32) Sunan Al-Darimi, (4/ 2143).
- (33) See: An-Nawawi's explanation of Ali Muslim, (1/14).
- (34) Sahih al-Bukhari (5/125), and Sahih Muslim (2/589).
- (35) Sahih al-Bukhari (2/ 115), and Sahih Muslim (2/ 700).
- (36) See: Kashf al-Dhunoun, by Haji Khalifa, (1/541).
- (37) Sahih Al-Bukhari (4/106).
- (38) Sahih Al-Bukhari (2/ 118).
- (39) See: Kashf al-Dhunoun, by Haji Khalifa, (1/555).
- (40) Sahih Muslim (1/ 427).
- (41) Sahih Muslim (1/ 290).
- (42) See: Kashf al-Dhunoun, by Haji Khalifa, (2/1005).
- (43) Sunan Ibn Majah T. Al-Arnaut (Introduction / 1).
- (44) See: Kashf al-Dhunoun, by Haji Khalifa, (2/1005).
- (45) leprosy: i.e. cut off. The End in Gharib Al-Hadith, by Ibn Al-Atheer, (1/252).
- (46) Sunan Abi Dawud v. Al-Arnaout (7/ 210).
- (47) Dajanan: a mountain in Makkah. See: Mu'jam al-Buldan, Yaqoot al-Hamawi, (3/453).
- (48) Sunan Abi Dawood, (2/ 291).
- (49) Sunan Abi Dawood, (4/103).
- (50) See: Kashf al-Dhunoun, by Haji Khalifa, (1/559).
- (51) Sunan Al-Tirmidhi, (3/352).
- (52) Sunan Al-Tirmidhi, (1/109).
- (53) See: Kashf al-Dhunoun, by Haji Khalifa, (2/1006).
- (54) Sunan Al-Nasa'i, (4/ 116).
- (55) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining the issues of education (p. 49).
- (56) The same source (p. 218).
- (57) The same source (p. 270).
- (58) The same source (p. 436).
- (59) The same source (p. 516).
- (60) Explanation of the Hadrami introduction called Bushra Al-Karim, explaining the issues of education (p. 568).
- (61) Explanation of the introduction