

Research Article

Al-Imam Al-Balqini and the warnings he mentioned in his book (Al-Tadrib)

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Introduction

Praise be to God, Lord of the Worlds, who says in His Mighty Book: God Almighty saying { **from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving**}ⁱⁱ, And prayers and peace be upon the Messenger Muhammad and all his family and companions, And after:

The book “Al-Tadrib” is one of the most important Shafi’i jurisprudential sources, Its importance is attributed to the author, who is Al-Imam Al-Balqini, may God have mercy on him. He is one of the scholars who emerged at the end of the eighth century AH. He wrote his book Al-Tadrib, in a way that distinguished it from other Shafi’i books. He mentioned the Shafi’i opinions only, without mentioning other schools of thought. In this research, some important warnings mentioned in his book Al-Tadrib were highlighted. Therefore, the plan required dividing the research into two topic:

- The first topic: in which I spoke about Al-Imam Al-Balqini and his book Al-Tadrib, contains three requirement:
 - ❖ The first requirement: the personal life of the Al-Imam.
 - ❖ The second requirement: his scientific life.
 - ❖ The third requirement: Definition of the book " Al-Tadrib ".
- The second topic is about the warnings contained in the “Al-Tadrib” book, and it contains three requirement:
 - ❖ The first requirement: Perceptions of Al-Imam Al-Balqini.
 - ❖ The second requirement: the illusions mentioned in his book " Al-Tadrib ".
 - ❖ The third requirement: the strange issues that he mentioned in his book.

Finally, I ask God Almighty success in good work and life.

The first topic

Pages from the life of Al-Imam Al-Balqini, including

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ⁱⁱ Surah Fatir: Verse (28).

The first requirement: the personal life of the Al-Imam.

Al-Imam Al-Balqini, may God have mercy on him, has been defined in many history books, and this proves that scholars did not underestimate his right to introduce him. And talking about his life in detail, starting from his birth, his request for knowledge, as well as his works and Islamic legal opinion (fatwas), to his death, As they considered him one of the modernized scholars of the ninth century, So as not to dwell on it. I briefly talked about his life, as described.

His name and lineage: Omar bin Raslan bin Naseer bin Saleh bin Shihab bin Abdul Khaliq bin Abdul Haq Siraj Al-Din Abu Hafs Al-Kinani, Al-Asqalani of origin, then Al-Balqiniⁱ Al-Masri Al-Shafi`iⁱⁱ.

His nickname: Al-Imam Al-Balqini was known as: the scholar and jurist Siraj Al-Din Abu Hafsⁱⁱⁱ.

Surname: He was Surnamed Al-Bulkini, and he was known by him, in relation to his city, Al-Bulkina^{iv}.

His birth: There is no disagreement among scholars on the date of birth of Al-Imam Al-Balqini, as history books indicate that he was born on the night of Friday the twelfth of Sha'ban in the year (724 AH). In the west of the land of Egypt in Balkina^v.

His upbringing: He was raised, may God have mercy on him, in Balkina, which is the place of his birth and upbringing. He memorized the Qur'an when he was seven years old. Memorizing "Al-Muharrir fi Fiqh by Al-Imam Al-Rafi'I, Memorizing "Mukhtasar Ibn Al-Hajeb in Usul al-Fiqh" , Memorizing the Shatbyah fi Al-qira'at, He also memorized "Al Kafia fi Grammar by Ibn Malik.

His request of Science: He traveled with his father to Egypt in the year (737 AH), and he was 12 years old at the time. He presented his memorization to the scholars of that time, and they were amazed at his memorization and intelligence. Then he returned to his hometown of Balqina, then a year later he traveled with his father to Cairo, and he had a wet dream, and it became his home, and he lived in Kamalia for a while.

His wives: Al-Imam Al-Bulqini married two wives:

- 1- He married the daughter of Al-Imam Ibn Aqil, and she bore him the judge of judges, Jalal Al-Din, and his brother, Badr Al-Din^{vi}.
- 2- He married Zainab, and it was said that her name was Salha bint Salih bin Muzaffar bin Naseer. The daughter of her husband's cousin Siraj Al-Din, Her children: Saleh and his brother Al-Diaa Abdul Khaliqⁱ.

ⁱ A village in western Egypt from Koura Bna, it is also called Al-Bop, Mu'jam Al-Buldan (1/489), Al-Qamus Al-Muheet: (1/1181).

ⁱⁱ Dhuyul Tadhkirat Al-Hifazi: (p: 369), Tabaqat al-Shafi'i: by Ibn Qadi Shahba: (4/36).

ⁱⁱⁱ Al-Daw Al-Alami: (6/85).

^{iv} Al-Daw Al-Alami: (6/85), and Lihazi Al-Alhazi: (206).

^v Dhuyul Tadhkirat Al-Hifazi: (p: 206), and Al-Radu Al-Wafir (P: 114).

^{vi} Dhuyul Tadhkirat Al-Hifazi: (p: 208), and Bughyat Al-Wuea (2/ 48).

His children: Al-Imam Al-Balqini had two children:

- 1- Badr Al-Din Abu Al-Yaman Muhammad: (died: 791 AH)ⁱⁱ.
- 2- Abd Al-Rahman ibn Omar ibn Raslan Abu Al-Fadl Jalal Al-Din: (died: 824 AH)ⁱⁱⁱ.
- 3- Saleh bin Omar bin Raslan Al-Balqini Al-Shafi'i: (died: 868 AH)^{iv}.

The second requirement: Al-Imam Al-Balqini's scientific life.

The scholarly life of Al-Imam Al-Balqini was full of knowledge in all fields, He is involved in many sciences, including hadith, jurisprudence, and language, and he has reached the level of diligence and extracting rulings by deduction from the evidence on which the agreement was signed, even said to be one of the reformers in the eighth century. And he, may God have mercy on him, was on the school of Al-Imam Al-Shafi'i, until he became prominent among his peers at the time, he sat studying Shafi'i jurisprudence and spreading it among his students. I have chosen some sayings in terms of his scientific status, including: His son Al-Imam Saleh said about him in the definition him: (How many researches he had if Al-Baz Al-Ashhab^v heard it, he would have flown with joy and refrained from his research and his graduations. And branches, if Ibn Al-Haddad had caught it, he would listen to it and turn back from its branches)^{vi}. Al-Imam Al-Hafiz Ibn Hajar said about him: (He was venerated by the nobles, with a great reputation among the common folk. If Al-Bulqini mentions, the necks will be subdued until Sheikh Jamal Al-Din Al-Assawi feared to give fatwas due to the large number of what he was searching for in that)^{vii}.

His sheikhs: Judge Jalal Al-Din Al-Qazwini, and Sheikh Al-Islam Taqi Al-Din Al-Subki He also took Science from the sheikhs of his time^{viii}, including Sheikh Shams Al-Din Bin Adlan, and Sheikh Najm Al-Din Bin Al-Asnawi^{ix}.

And he narrated on the authority of Judge Shams al-Din Muhammad, and on the authority of Abd Al-Rahman Ibn Muhammad Ibn Abd Al-Hadi, and he heard from Ahmad Ibn Kashtaghdi, and from Abu Al-Fath Al-Maidumi^x.

His students: He was a student at the hands of Al-Imam Al-Balqini and learned a lot from him, until they became after him, rather in his life, from the hard-working scholars who were the leaders in issuing fatwas, and I mentioned among them:

i Seen: Al-Daw Al-Alami for the People of the Ninth Century (12/41), Rafae Al-Asir on the judges of Egypt: (pg. 169-170).

ii Seen: Tabaqat al-Shafi'i: (3/171).

iii Tabaqat al-Shafi'i of Ibn Qadi Shahba (4/ 87).

iv Al-Daw Al-Alami of the people of the ninth century (3/312), Nazm Al-Aqyan fi Al-A'yan Al-A'yan (p. 119).

v Al-Baz Al-Ashhab: He was nicknamed by Al-Imam Abu al-Abbas bin Sarij, the revival of the third century undisputed. (died 306 AH), Seen: Wafayat Al-Aeyani: (1/66), And Tabaqat Al-Subki: (3/21).

vi Tarjamat Siraj Al-Din Al-Balqini: (p. 72).

vii linba Al-Ghamar Bi'abna Al-Eumr (2/ 246).

viii Seen: Tabaqat Al-Shafi'i by Ibn Qadi Shahba (4/36).

ix Seen: Dhuyul Tadhkirat Al-Hifazi: (p.: 208).

x Seen: Dhuyul Al-Taqyid fi Ruaat Al-Sunan wa Al-Asanid" (2/ 238 239), And Tarjamat Al-Imam Siraj Al-Din Al-Balqini: (p. 80).

His children are Al-Imam Badr Al-Din, Al-Imam Salih, and Al-Imam Shams Al-Din Muhammad Al-Kalaeiⁱ, And Al-Imam Badr Al-Din Al-Zarkashiⁱⁱ, And Al-Imam Ibn Hajarⁱⁱⁱ, and Al-Hafiz Wali Al-Din Ibn Al-Iraqi^{iv}.

His functions: Al-Imam Al-Balqini, may God have mercy on him, held several positions, including teaching and judging, and he used to spend most of his time in schools teaching and issuing fatwas. And if this indicates anything, then it indicates the abundance of Al-Imam Al-Balqini's knowledge, and his dissemination of the Shafi'i jurisprudence through the judiciary and fatwas, and this is a short summary of his functions:

Teaching: He settled in teaching Al-khashabiyya at Amro Mosque, He also studied in Badiriya, Hijazi, Kharubiya, Badriyah, the Royal And the interpretation of the mosque of Toulon and Al-Barquqiya^v.

Judiciary: Before his trip to Syria, he took over the fatwa of Dar Al-Aadl in the year (765 AH) as a companion of Bahaa Al-Din Al-Subki, and he was the first of his guardians. He was appointed as the ruler of the Levant District in the year 769 AH, so he proceeded with it for a short period, then he was relieved of it, and returned to Cairo, He assumed the military judiciary after Ibn Al-Subki, and then relinquished some of his duties to his two sons. He set up a teacher in the corner for thirty-six years, during which he decided Al-Shafi'i school of thought in the greatest and most complete way^{vi}.

His compiles: After collecting the books that he started writing but did not complete, or that he completed, the total will be seventy-seven compositions. I will mention what I found in the translation books, among his works that he did not complete:

The book " Al-Tadrib " in Shafi'i jurisprudence, which we are about to study, His son, Al-Imam Saleh, was able to complete it. He wrote a book on Sharh Al-Bukhari in two volumes, containing about twenty hadiths^{vii}, He wrote, "Taeaqubat Eala Rawdat Al-Taalibina" by Al-Imam Al-Nawawi, Some of his students have commented on the footnotes of a copy of Al-Rawda^{viii}, He also wrote three commentaries on the editor of Al-Imam Al-Rafei, none of which were completed^{ix}.

As for his completed compiles: He compiled the book "Tartib Al-uam of Al-Imam Shafi'I^x ' may God have mercy on him' , He also authored "Mahasin Al-Islah" and included the book of

ⁱ Seen: Al-Durar Al-Kaminah (3/452-453).

ⁱⁱ Seen: Tabaqat Al-Shafi'i: by Ibn Qazi Shahba: (3/167).

ⁱⁱⁱ Seen: Shazarat Al-Dhahab: By Ibn Imad Al-Hanbali: (9/395-399).

^{iv} Seen: Lihazi Al-Alhazi: (284). And Al-Badr Al-Tali (1/27).

^v Al-Daw Al-Alami for the People of the Ninth Century (6/ 86).

^{vi} Seen: Dhuyal Al-Taqqid fi Ruaat Al-Sunan wa Al-Asanid: (2/ 240), Tarjamat Al-Imam Al-Balqini: (p. 121-123). And Tabaqat Al-Shafi'i: by Ibn Qadi Shahbah (4/38).

^{vii} Seen: Dhuyal Al-Taqqid fi Ruaat Al-Sunan wa Al-Asanid: (2/239).

^{viii} Seen: linba Al-Ghamar Bi'abna Al-Eumr (2/246),

^{ix} Seen: Tarjamat Al-Imam Al-Balqini: (p. 115).

^x Seen: Tarjamat Al-Imam Al-Balqini: (p. 112).

Ibn Al-Salahⁱ, The book "Qatar Al-Sail fi 'Amr Al-khayli", Summarized in it the book "Fadayil Al-khayli" by Al-Hafiz Al-Suyutiⁱⁱ, The book "Izhar Al-Mustanad fi Taa'dud Al-Jum'ua fi Al-Bald, In it, he responded to Al-Imam Taqi al-Din al-Subki, who prohibited the permissibility of multiple Friday prayers in the same country.

His death: The books of historians did not differ in the date of the death of Al-Imam Al-Balqini, for he died, may God have mercy on him, on the tenth of Dhul-Qa'dah in the year (805 AH). He was buried in his school in Baha Al-Din neighborhood, and he is eighty-one years oldⁱⁱⁱ.

His student, Al-Imam Ibn Hajar, lamented him with a poem whose beginning: and its meaning.

{Oh my eyes, cry and do not stop crying, and make you cry a lot.
Unless God's mercy comes and gives us a lifetime}^{iv}.

The third requirement: Definition of the book " Al-Tadrib "

It has been proven that the book "Al-Tadrib" belongs to Al-Imam Al-Balqini, as I will show, He named it in the introduction to the book, saying: (Tadrib Al-Mubtadi wa Tahdhib Al-Muntahi", It is a book on Shafi'i jurisprudence, written in a distinctive way, in which he collected issues related to Shafi'i opinions only, and did not mention other schools of thought, In this he followed the method of Al-Imam Al-Mahamali in authoring the book "Al-Lubba" in Shafi'i jurisprudence. However, Al-Imam Al-Balqini has expanded on the book "Al-Tadrib", in which he mentioned the warnings, and mentioned many rules, regulations and branches. Despite the importance and prestige of "Al-Tadrib" among Al-Shafi'i books, he did not complete it, so he reached the book of expenditures, because of his work in teaching and fatwas. Then God Almighty made it easy for his son, Al-Imam Saleh, to complete the book.

Attributing the book to its author: Attributed to Al-Imam Al-Balqini the book "Al-Tadrib" are: Hajj Khalifa in "Kashf al-Dunun" said: (Al-Tadrib, in the branches, Siraj Al-Din: Omar bin Raslan Al-Balqini, Al-Shafi'i, deceased: the year 805 AH)^v, Shams Al-Din Al-Fassi said in "Slat Al-Khalaf with the Mawsoul of Al-Salaf" : (Al-Tadrib for Siraj: Omar bin Raslan Al-Balqini)^{vi}, Likewise, Ismail al-Baghdadi said in "Hdiat Al-Earifin"^{vii}, He also said: Abi Al-Baqa' explained at Al-Tadrib book^{viii}.

The second topic

The warnings mentioned by Al-Imam Al-Balqini in his book Al-Tadrib

The first requirement: Perceptions of Al-Imam Al-Balqini.

ⁱ Seen: Al-Majmae Al-Muasis: (2/301).

ⁱⁱ Al-Kashif: (1/134).

ⁱⁱⁱ Seen: Dhuyi Al-Taqqid fi Ruaat Al-Sunan wa Al-Asanid (2/240), Tabaqat Al-Shafi'i: by Ibn Qazi Shahba: (4/42).

^{iv} Seen: Iinba Al-Ghamar Bi'abna Al-Eumr: (2/247), Al-Daw Al-Alami for the People of the Ninth Century (6/90).

^v Kashf al-Dunun: (1/382).

^{vi} Slat Al-Khalaf with the Mawsoul of Al-Salaf: (p. 167)

^{vii} Seen: Hdiat Al-Earifin: (1/792).

^{viii} Seen: Hdiat Al-Earifin: (2/214).

After collecting the opinions of Al-Imam Al-Balqini on the jurisprudential issues that he mentioned in his book Al-Tadrib, I found that sometimes the opinion of the jurists is followed by words that raise an illusion that was born from the previous speech, and it is similar to the exception, This indicates the soundness and vastness of his knowledge, may God have mercy on him. He is realize of the speech in the matter so that there is no circumstance in the ruling. I began by defining perception in terms of language and terminology.

Perception in language: Asking the listener to perceive, and perceiving something by thing: try to perceive it with itⁱ.

Idiomatically: Perception is to follow up the speech by removing what seems to be proven. And what it means is raising an illusion that arose from a previous speechⁱⁱ.

The purpose becomes clear after presenting these examples

- He said in the chapter on guarantee: On the issue of a violation of keeping the deposit if it was damaged due to the violation: (And if he ordered him to tie it in the sleeve, and he held it with his hand, he would guarantee that it was lost in sleep... And if he put it in his pocket instead of the tie in the sleeve, he would not be guaranteed, unless it was wide, as they saidⁱⁱⁱ. But the pocket, even if it is narrow, its preservation is not like a tying in the sleeve, so it is guaranteed if it is lost by sleep and the like^{iv}. On this issue, Al-Imam Al-Balqini realized the words of the jurists, who said that there is no guarantee in saying that the rule of the pocket is like the rule of sleeve. And by this he chose the opinion of Al-Imam Al-Shirazi, who said with the guarantee that it was lost by sleep or forgetfulness and the like^v.
- Al-Imam Al-Balqini said in his book Al-Tadrib: Count Al-Imam Al-Mahamali: From the corrupt: making the qiblah behind him, but that is Sunnah^{vi} He counted invalidating the five call to prayer^{vii}, then explained that Al-Imam Al-Mahamali counted the call to prayer in the opposite direction of the qiblah as one of the things that invalidate the call to prayer^{viii}, He realized the words and said, but that is a Sunnah.

In fact, I did not find anyone who says in the Sunnah to turn the qiblah in the call to prayer, except for the Malikis, who said that it is Sunnah for the muezzin to turn around when his call to prayer, even if it leads to turning the qiblah, to make people hear^{ix}. As for the Shafi'i school of thought, it is hateful. Al-Imam Al-Shirazi said that it is desirable to face the qiblah for the

ⁱ Seen: Al Tarifat (1/21), and Al-Qamoos Al-Moheet (p.: 938).

ⁱⁱ Al-Taearif (p. 56).

ⁱⁱⁱ Seen: Al-Bayan fi Madhhab Al-Imam Al-Shafi'i (6/482), Rawdat Al-Talibin: (6/338).

^{iv} Al-Tadrib Al-Fiqh Al- Shafi'i (2/ 400).

^v Seen: Al-Muhadhab: (pg. 360).

^{vi} Al-Tadrib Al-Fiqh Al- Shafi'i (1/ 163).

^{vii} The call to prayer is a confirmed Sunnah according to the Shafi'is, seen: Al-Majmoo: (3/77).

^{viii} Al-Labbab: (p. 109).

^{ix} Seen: Al-Tanbih Eala Mabadi Al-Tawjih by Al-Tanukhi: (1/393).

muezzinⁱ, and the correct view of the doctrine is that it is disliked to turn the qiblah, and its call to prayer is validⁱⁱ.

The second requirement: Mention the illusions of those who preceded him from among the jurists.

After studying the issues of training in the Shafi'i jurisprudence of Al-Imam al-Balqini, I found that in some jurisprudential issues he shows delusions that some Shafi'i jurists fell into. There are some illusions that he explained in a matter of jurisprudence, Or the illusion is in attributing the speech to someone other than those who were attributed to it, with reference to the author of the saying. Illusion is a natural thing that falls from the jurists, they are not infallible from fault. The Prophet Muhammad 'Peace be upon him' said: (All the sons of Adam are sinners)ⁱⁱⁱ, The jurists have used the term delusion, but most of the modernists used it in explaining the state of the narrators. I will first mention the definition of illusion:

The illusion in Language: From illusion and the heart has preceded it with the will of others. And illusion on the one hand and the glorification of any mistake, illusion in the thing, Illusion went to him with the will of others^{iv}.

Idiomatically: Illusion is the permissibility of two or more things with a weighting against a preponderant positive^v.

Some of these illusions were mentioned by way of representation but are not limited to, including:

1. Al-Imam Al-Balqini mentioned in the Book of Fasting^{vi}, In Sharia there is fasting atonement. Including what the Holy Qur'an stipulates, Then he followed the saying that Al-Imam Al-Mahamali counted it as the expiation for intercourse in Ramadan^{vii}. Then he explained the illusion of Al-Imam Al-Mahamali, when he said that penance for intercourse is not in the Qur'an. And the truth is with Al-Imam Al-Balqini, as the expiation for intercourse came from the Sunnah, in Sahih Al-Bukhari on the authority of Abu Hurairah^{viii}.
2. And he clarified in another place in the book "Al-Tadrib" Al-Imam Al-Nawawi's illusion on an issue, It is not permissible to marry off a free sane young child. Al-Imam Al-Nawawi claimed that he transmitted it on the authority of Al-Ibanah by Al-Furani^{ix}. So

ⁱ Al-Muhadhab: (1/112).

ⁱⁱ seen: Al-Majmoo: (3/106).

ⁱⁱⁱ Jami Al-Tirmidhi: The chapters on the description of the resurrection, the chips, and piety on the authority of the Messenger of God, may God bless him and grant him peace, No. (2703), (4/273), he said in Tahdheeb al-Kamal: (21/129), a strange hadith.

^{iv} Seen: Al-Misbah Al-Munir (2/674).

^v Seen: Al-Shabah and Al-Nazaer by Ibn Nujaym: (p. 63).

^{vi} Al-Tadrib Al-Fiqh Al-Shafi'i: (1/356).

^{vii} See: Al-Labbab: For Al-Mahamali, (p. 118).

^{viii} Seen: the text of the hadith in Sahih Al-Bukhari: The Book of Fasting, Chapter: If he had intercourse in Ramadan and he had nothing, so give it as charity, No. (1936), (3/32).

^{ix} Seen: Rawdat Al-Talibeen: (7/94).

Al-Imam Al-Balqini clarified the illusion of that, and that this speech is not in Al-Ibanah, Then it was followed by saying that the marriage of the young is valid without dispute if it is in the interestⁱ.

The third requirement: the strange issues mentioned in his book “Al-Tadrib”.

The jurists dealt with the term strange a lot. Even a book of jurisprudence is not without them. It is an important term that affects jurisprudence issues in terms of acceptance and rejection. Let us define it first so that it becomes clear what is required:

The Stranger in language: A suspicious adjective, meaning the one who is singular or distant from his relatives, or he is the mysterious far from understanding, and some have made him opposite the obviousⁱⁱ.

Strangeness is a relative matter, so what was strange to Al-Imam Al-Balqini may not be strange to others, and this is what I found. When he describes the issue as strange, he sometimes stops discussing it with what he feels he has agreed upon. Here are some examples of that:

1. Al-Imam Al-Balqini said in the chapter on the provisions of prayerⁱⁱⁱ that Al-Imam Al-Mahamali mentioned in the prayer positions the tilting of the fingertips towards the qiblah in raising the hands when entering Ihram. He did not comment on the strangeness of what Al-Imam Al-Mahamali said. After searching for the issue, I did not find the statement of Al-Imam Al-Mahamali by tilting the tips of the fingers^{iv}. The Shafi'i school of thought is that the Exclaiming God is great of Ihram involves raising the hands towards the shoulders^v.
2. And he said on the issue of a sermon that owes an waiting period, if her waiting period is revocable, then it is not permissible to deviate from her sermon^{vi}. Then he mentioned that Al-Imam Al-Bweiti^{vii} has a strange text that requires the permission of expansion^{viii}, The Shafi'i school of thought is the permissibility of extending the sermon of the iddat of death without dispute. As for the waiting period for an irrevocable divorce, it is apparent that it is permissible, and the prohibition of interfering with the waiting period is retroactive^{ix}.

Then you find him sometimes mentioning issues that he describes as strange, but he responds to these issues by not accepting, for example:

ⁱ Seen: Al-Tadrib Al-Fiqh Al-Shafi'i: (3/44).

ⁱⁱ Seen: Al-Ain: (1/60).

ⁱⁱⁱ Al-Tadrib Al-Fiqh Al-Shafi'i: (1/176).

^{iv} Al-Labbab: (p. 101).

^v Seen: Al-Iqnaa: (1/34), Al-Mahdhab: (1/36), Al-Wasat: (2/95), Al-Rawdah: (1/231).

^{vi} Seen: Training in Shafi'i Fiqh: (3/38).

^{vii} Abu Yaqoub Yusuf bin Yahya al-Bweiti al-Masri, from Upper Egypt, has the famous abbreviation of the words of Al-Shafi'i, (died 232 AH) Seen: Tabaqat Al-Fiqh Al-Shafi'i: (2/681).

^{viii} He said in his “Mukhtasar”: that it is permissible to deviate from the sermon that is in the waiting period of divorce or something else. Seen: Mukhtasar Al-Bwaiti: (p. 390).

^{ix} Seen: Al-Umm: (6/102), Al-Mahdhab: (2/448), Al-Wasat: (5/39), and Al-Majmoo': (16/256).

1. He said in the book “Al-Tadrib” in the chapter on funeral prayer, Al-Imam Al-Mahamali counted the Exclaiming God is great of Ihram from the Sunnahsⁱ, The statement was followed by describing the issue as strange, rather weak, And the truth is that Al-Imam Al-Mahamali counted Takbirah Al-Ihram. among the obligatory duties in the funeral prayerⁱⁱ, And the Shafi’i school of jurisprudence, Takbirah Al-Ihram is one of the pillars of the funeral prayerⁱⁱⁱ.
2. And he mentioned in the book “Al-Tadrib”^{iv} that if both spouses apostatize from Islam together, The dowry in this case upon separation is split. Then he made it clear that there is a second aspect that the whole dowry falls, And he came with the opinion of Al-Imam Al-Mawardi, who said that the dowry is forfeited by three quarters^v, and he described his statement as strange, then preferred the second aspect, which indicates his response to the opinion of Al-Imam Al-Mawardi.

Conclusion.

I thank God Almighty for His grace and generosity when He enabled me to complete this work, and if it is a shortcoming, it is from myself. If it is right, it is God Almighty alone.

Some of the results I have reached through the research have been collected, which are:

- 1- Despite the knowledge of Al-Imam Al-Balqini and his proficiency in various sciences, including jurisprudence and hadith, and the spread of his fatwas among his students and scholars of his generation, he was not as famous as some of his peers, such as Al-Imam Ibn Al-Mulqen.
- 2- The book “Al-Tadrib” contains many issues in Shafi’i jurisprudence that indicate the extent to which Al-Imam Al-Balqini was familiar with the Shafi’i school of thought, although it is free of comparison between other schools of thought, I mean non-Shafi’is.
- 3- The accuracy and honesty of transmission according to Al-Imam al-Bulqini, except that he rarely refers to some issues to someone other than the one who said them, With his politeness in his dialogue with the jurists of his doctrine.
- 4- The book “Al-Tadrib” is one of the books that Al-Imam Al-Balqini, may God have mercy on him, did not complete. And God Almighty made it easy for his son, Al-Imam Salih, to complete it, so if someone studies a comparison between the book “Al-Tadrib and Tatma Al-Tadrib”, to know how close the authors’ methodology is.

In conclusion, I recommend the students of knowledge to study the works of Al-Imam Al-Balqini, because of the abundant knowledge they contain. As well as a detailed study of the

ⁱ Seen: Al-Tadrib fi Al-Fiqh Al- Shafi’i: (1/227).

ⁱⁱ Seen: Al-Labbab: (p. 129).

ⁱⁱⁱ Seen: Al-Muhadhab: (1/247), and Al-Majmoo’: (5/229).

^{iv} Seen: Al-Tadrib fi Al-Fiqh Al- Shafi’i: (3/139).

^v Seen: Al-Hawi Al-Kabeer: Edition / Dar Al-Fikr (9/733).

training book, which contains the important rules and branches, which, if collected, would bring out the pearls hidden in the folds of the book " Al-Tadrib ".

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