

Article

The Book of Purification and the Book of Prayer from “Al-Hashiyah Al-Bazzaziyyah” by Khayr al-Dīn al-Ramli al-Hanafi (d. 1081 AH): A Study and Verification

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Abstract

This study presents a critical edition and analytical examination of The Book of Purification and The Book of Prayer from the manuscript Al-Hashiyah al-Bazzaziyyah by Khayr al-Din al-Ramli al-Hanafi (d. 1081 AH). The significance of this research lies in the authentication and revival of unverified scholarly manuscripts, bringing their hidden wisdom to light and enriching contemporary scholarship with the voices of classical jurists long confined to archives. To the best of the researcher’s knowledge, this manuscript has not been previously verified, despite references to it in various catalogues. The study adopts a rigorous scientific method of textual verification, involving the comparison of two manuscript copies, documentation of textual variants, linguistic clarification of obscure expressions, and juristic analysis of the discussed issues, with reference to the opinions of the four major schools of Islamic law. The findings confirm the attribution of the work to its original author.

Keywords: Purification, Dry Ablution, Impurity, Prayer, Latecomer to Prayer.

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Introduction

All praise be to Allah; we praise Him, seek His assistance, and ask for His forgiveness. We seek refuge in Allah from the evils of our own selves and from our misdeeds. Whomever Allah guides, no one can mislead; and whomever He leaves astray, no one can guide. I bear witness that there is no deity worthy of worship except Allah alone, without partner, and I bear witness that Muhammad is His servant and messenger. May Allah's blessings be upon him, his family, and his companions altogether.

To proceed: Understanding jurisprudence (fiqh) is among the noblest and most exalted branches of knowledge. The Prophet (peace be upon him) described those who comprehend religion as the most virtuous among people. Through fiqh, we come to learn the divine rulings encompassing all aspects of both worldly and spiritual life. It governs social, political, and economic affairs, harmonizing them across time and place.

Many eminent scholars have excelled in this discipline, dedicating their lives to its service. They renounce worldly pleasures to preserve and transmit it faithfully, bequeathing to us a monumental legacy spanning the ages. Hence arises the importance of editing and authenticating manuscripts—to revive this intellectual heritage, continue the endeavors of those venerable scholars, and illuminate the path of Islamic civilization by bringing these manuscripts out of the darkness of neglect into the light of knowledge, allowing life itself to be guided by the principles of the divine law.

By Allah's grace, I have been granted the opportunity to partake in reviving this concealed knowledge and to contribute a modest share to its preservation. It was by divine facilitation that my share came to be the study of a portion of *Al-Hashiyah al-Bazzaziyyah* by Khayr al-Dīn al-Ramli al-Hanafi, a compilation gathered by his son, Najm al-Dīn.

In this verification, I relied on two manuscripts, designated as Copy (A) and Copy (B), adopting Copy (A) as the principal text while collating it with Copy (B) to record the textual variations. Modern orthographic conventions were followed in transcribing the

text. I provided definitions for juristic terms, elucidated obscure and archaic expressions, identified biographical figures, and traced cited opinions and quotations to their primary printed and manuscript sources.

As for my methodology, I briefly presented the views of the four major schools of jurisprudence, Hanafi, Maliki, Shafi'i, and Hanbali, regarding the discussed legal issues.

I implore Allah Almighty to guide my steps, to make this work sincerely devoted to His sake, and to bless our Prophet Muhammad, his family, and his companions with abundant peace and salutations.

Significance of the Study

The importance of this research lies in its examination of critical jurisprudential issues relevant to the Islamic community, elucidating and clarifying matters that may appear ambiguous to readers and students of religious sciences.

Objectives of the Research

This study aims to authenticate and analyze *The Book of Purification and The Book of Prayer* from *Al-Hashiyah al-Bazzaziyyah* by Khayr al-Dīn al-Ramli. Its reliance on two manuscripts distinguishes it, as does the verification of textual variations, the documentation of jurisprudential discussions with reference to their primary sources, and the presentation of the opinions of the four primary Islamic schools of law.

Originality and Scholarly Value

The originality of this research stems from the fact that, to the best of the researcher's knowledge, it represents the first academic verification of this work. It also combines critical editing with a scholarly examination of the jurisprudential issues discussed therein, adding both textual and analytical depth.

Research Structure

The study and verification of *Al-Hashiyah al-Bazzaziyyah* by Khayr al-Dīn al-Ramli are organized into an introduction, two principal sections, a conclusion, and a list of sources.

- Introduction: Presents the importance, objectives, and originality of the topic.
- Section One – The Analytical Study: Comprises five subtopics:
 1. A biographical account of Shaykh Khayr al-Dīn al-Ramli.
 2. His scholarly stature, notable students, and written works.
 3. A biography of Najm al-Dīn al-Ramli, compiler of *Al-Hashiyah al-Bazzaziyyah*.
 4. The attribution of *Al-Hashiyah al-Bazzaziyyah* to Shaykh Khayr al-Dīn al-Ramli.

5. The methodological approach of Shaykh Khayr al-Dīn al-Ramli in his commentary.

- Section Two – The Verified Text: Contains the critically edited version of The Book of Purification and The Book of Prayer from Al-Hashiyah al-Bazzaziyyah by Khayr al-Dīn al-Ramli al-Hanafi (d. 1081 AH).
- Conclusion: Summarizes the key findings and insights derived from the verification and analysis.
- Sources: Lists of all primary and secondary references utilized in the research.
- Appendix: Includes selected images from the original manuscript.

Discussion

Chapter one

The Author's Name, Lineage, Title, Birth, Death, Upbringing, and Teachers

Name and Lineage:

He is Khayr al-Dīn ibn Ahmad ibn Nur al-Dīn al-Ayyubi al- 'Alimi al-Faruqi al-Ramli, the eminent exegete, hadith scholar, narrator, jurist, and leading Hanafi scholar of his time, renowned as the author of Al-Fatāwā al-Sa'irah

Title:

He was known as al-Khayr al-Ramli or al-Ramli Khayr al-Dīn al-Hanafi.

Birth and Death:

He was born in the city of Ramla, Palestine, in the early days of Ramadan, 993 AHS, and passed away in the same city in 1081 AH, after a long and fruitful life that extended beyond eighty years, may Allah have mercy upon him

Upbringing and School of Thought:

He was raised in a devout household within a deeply rooted Islamic environment. From a young age, he dedicated himself to studying and memorizing the Holy Qur'an and jurisprudence according to the Shafi'i school, from which he initially benefited. Around the year 1007 AH, he traveled to Egypt in pursuit of knowledge, accompanied by his brother. There, he studied various Islamic sciences at Al-Azhar Mosque.

At his brother's request, he was encouraged to adopt the Hanafi school of thought instead of remaining a Shafi'i. Initially hesitant, he experienced a dream in which Imam al-Shafi'i appeared to him, saying, "We are all upon guidance." This vision dispelled his doubts, and he thus embraced the Hanafi school with conviction. Thereafter, he devoted himself earnestly to the study of jurisprudence, as taught by

Imam Abu Hanifa, while continuing to pursue other Islamic disciplines under the guidance of their masters.

He became a devoted student of Shaykh ‘Abd Allah ibn Muhammad al-Nahriri al-Hanafi, a prominent Azhar scholar of Hanafi jurisprudence, under whom he studied core texts of the Hanafi school and other religious sciences

His Teachers Included:

Shaykh Musa ibn Hasan al-Shafi ‘i al-Ramli (d. 1007 AH)

Shaykh Muhammad ibn ‘Umar ibn Muhammad Siraj al-Dīn al-Hanuti al-Hanafi (d. 1010 AH)

Shaykh Salim ibn Muhammad ‘Izz al-Dīn ibn Muhammad ‘Izz al- ‘Arab Abu al-Naja al-Samhuri al-Misri al-Maliki, a hadith scholar of Al-Azhar (d. 1015 AH)

Shaykh Muhammad ibn Taqi al-Dīn Abu Bakr ibn Dawud ibn ‘Abd al-Rahman al-‘Alwani al-Hamawi Abu al-Fadl al-Muhibbi al-Dimashqī, with whom he studied Usul al-Fiqh and ‘Umdat al-Hukkam in jurisprudence (d. 1016 AH)

Shaykh Fa’id ibn Mubarak al-Bayari al-Misri al-Azharī al-Hanafi, from whom al-Ramli frequently learned and benefited greatly (d. 1016 AH)

He also studied under other distinguished scholars and masters; may Allah have mercy upon them all.

His Scholarly Standing, Students, and Works

Scholarly Standing:

Shaykh Khayr al-Dīn al-Ramli was the foremost jurist of his time in religious sciences and the unrivaled leader of the Hanafi scholars of his era. He mastered both the transmitted and rational sciences to a degree acknowledged by his teachers, who certified his expertise, and by biographers who attested to his intellectual and spiritual stature among both the elite and the public.

He was described as “The Imam, exegete, hadith scholar, jurist, linguist, grammarian, rhetorician, and prosodist; the aged master of the Hanafi school in his age.”

His prestige was further reflected in the multitude of his disciples, many of whom became prominent scholars, muftis, teachers, and authors. Students and seekers of knowledge came to him from across the Islamic world to receive ijazah (authorization) from him, whether verbally or in writing, such that it was said he granted authorization to nearly all the scholars of his generation.

Notable Students:

His son, Shaykh Muhyi al-Din ibn Khayr al-Din al-Ramli (d. 1071 AH).

His son, Shaykh Najm al-Dīn Muhammad ibn Khayr al-Dīn ibn Ahmad al-Ramli (b. 1066 – d. 1113 AH; Hadiyat al- ‘Arifin records his death as 1121 AH *Shaykh Ibrahim ibn Sulayman al-Jinayni (d. 1108 AH)*).

Shaykh Muhammad ibn Kamāl al-Dīn ibn Hamza al-Naqib (d. 1085 AH) and his three sons: ‘Abd al-Rahman, ‘Abd al-Karim, and Ibrahim

His Major Works Include:

Al-Fatāwā al-Khayriyyah li-Naf ‘al-Bariyyah, a compendium of Hanafi legal opinions.

Marginalia on Manh al-Ghaffar, a commentary on Tanwir al-Absar by al-Ghuzzi, in which he refuted the objections raised against Kanz al-Daqa’iq

Marginalia on Sharh al-Kanz by al-Ayni

Marginalia on al-Ashbāh wa al-Naza’ir by Ibn Nujaym, printed alongside Ghamz ‘Uyun al-Basa’ir ‘ala Mahasin al-Ashbāh wa al-Naza’ir by Ahmad ibn Muhammad al-Hamawi al-Hanafi

Biography of Najm al-Dīn al-Ramli, the Compiler of Hashiyat al-Bazzaziyya

Name, Lineage, and Title:

Muhammad ibn Khayr al-Dīn ibn Ahmad ibn ‘Ali al-Ayyubi, al- ‘Alimi, al-Faruqi, al-Hanafi, widely known as al-Ramli (Najm al-Dīn)

Birth and Death:

He was born in the city of Ramla, Palestine, in the year 1066 AH, and passed away there in 1113 AH

His teachers:

Among his most distinguished teachers was ‘Abd al-Rahim ibn Abi al-Lutf ibn Ishaq ibn Muhammad ibn Abi al-Lutf al-Hanafi al-Qudsi, the Mufti of the Hanafis in Jerusalem and the leading scholar of his time, who passed away in 1104 AH

His students:

Among his pupils was Salih ibn Ibrahim ibn Sulayman ibn Muhammad ibn ‘Abd al- ‘Aziz al-Hanafi al-Jinayni by origin, born in Damascus, who died in 1170 AH

His Works:

Among his notable writings are Nuzhat al-Nawazir fi Sharh al-Ashbāh wa al-Naza’ir, al-La’ali al-Durriyya fi al-Fawa’id al-Khayriyya, an abridgment of his father’s commentary on Jami ‘al-Fusulayn, and Nata’ij al-Afkar ‘ala Manah al-Ghafar.

Attribution of Hashiyat al-Bazzaziyya to Shaykh Khayr al-Dīn al-Ramli

The attribution of this work to Shaykh Khayr al-Dīn al-Ramli is confirmed by the statement of his son Najm al-Dīn in the preface to the book, where he writes:

“I found that our teacher and father, the seal of verifiers and the pillar of authors, had written marginalia on al-Bazzaziyya, which is a cornerstone in Hanafi jurisprudence.”

He also mentioned it in the preface of his *Nuzhat al-Nawazir ‘ala al-Ashbāh wa al-Naza’ir*. Furthermore, the work is listed in the manuscript catalog of the Azhar Library and in *Khizanat al-Turath – Catalogue of Manuscripts*, published by the King Faisal Center for Research and Islamic Studies.

The Fifth Requirement

The Methodology of Sheikh Khayr al-Dīn al-Ramli in al-Hashiyah al-Bazzaziyyah

Before delving into his methodology, it is worth noting that Sheikh Khayr al-Dīn al-Ramli authored annotations on al-Fatāwā al-Bazzaziyyah, which his son, Najm al-Dīn, later compiled. His approach consisted of first citing the statements of al-Fatāwā al-Bazzaziyyah, followed by his elucidation of the matter, while presenting various opinions on the issue drawn from multiple sources—sometimes attributing them to the name of the book, and at other times to the author himself.

He seldom employed direct evidence from the Qur’an and the Sunnah, relying instead extensively on the views of Hanafi scholars. His transmission of their opinions, and of others, was characterized by remarkable integrity and precision. He generally quoted directly from their original works or from texts that had cited them. In every instance, he would mention either the title of the book, the author’s name, or occasionally one of the two without the other.

The Verified Text

Introduction to the Manuscript

In the name of Allah, the Most Gracious, the Most Merciful.

Praise be to Allah, who has granted us success in attaining understanding of the religion; and peace and blessings be upon the foremost and the last of creation, our master Muhammad, and upon his family and companions altogether, prayers and salutations that perpetually recur through all ages and times, unto eternity everlasting.

Thereafter, the humblest of all creations, Najm al-Dīn, son of Khayr al-Dīn, proclaims:

I have found that our revered teacher and father, the seal of the verifiers and the pillar of authors, has written marginal notes upon al-Bazzaziyyah, a work held as a cornerstone in Hanafi jurisprudence and worthy of acceptance. Thus, I resolved to

extract and compile them, fearing their loss or that they might be wrongfully accused of innovation.

Moreover, here I commence the intended task, seeking divine assistance from Allah, for He is the best of those who are asked and worshipped.

First Chapter

The Book of Purification

A Section on Tayammum (Dry Ablution)

His statement: “And they were cast therein”, that is, the mouse and the water of the basin.

His statement: “Performing ablution from a pool is more virtuous than from running water.”

I say: In *al-Ashbāh wa al-Naza’ir*, it is stated that ablution from a pool is preferable in the presence of one who cannot see, otherwise not, end of quote.

In *al-Bahr al-Ra’iq*, this qualification was transmitted as a discussion taken from Fath al-Qadir, inferred from the implication of their saying: “in defiance of the Mu’tazilites.”

Moreover, al-Tarsusi noted that implication in the compositions is a valid proof to be acted upon, so reflect.

His statement, “in defiance of the Mu’tazilites,” is based on the issue of the indivisible atom.

I say: If their defiance is absent, such as when they are not present, then ablution from running water is superior, as discussed in Fath al-Qadir and understood from its reasoning. Refer also to this passage in *al-Bahr al-Ra’iq* by Sheikh Zayn ibn Najim, may Allah have mercy upon him.

Seventh Section: On Impurity

His statement: “Because it is nerve tissue.”

I say: This implies that the nerve is pure. The author of *al-Bahr* reported disagreement on its purity, saying: “Including the nerve among uncontested matters is debatable; there are two narrations regarding it.” In *al-Siraj al-Wahhaj*, it is explicitly stated that the correct opinion deems it impure. However, the author of Fath al-Qadir followed the view of the author of *al-Bada’i’in*, considering the nerve’s purity among the issues without dispute, and they mentioned that there is no disagreement among our scholars on this matter.

His statement: "It has become widespread among people that soap is impure because its container remains uncovered and thus mice or dogs may fall into it; this is false."

I say: If liquid oil becomes impure, and water is poured into it and then drained, the oil becomes pure. If it is solid, the portion surrounding the impurity should be cut away. If impurity occurs due to a mouse, it should be discarded before a cat falls in, and the remainder is pure. As for liquid oil in which a mouse has fallen, it may be used for purposes other than consumption, such as for lighting, according to al-Jami', which concludes thus.

Chapter Two

The Book of Prayer (A, 1, W)

A Section on the Sunnah Practices:

His words: "If the two rak'ahs of Fajr are missed, they may be made up before noon," etc.

I say: The learned scholar, Shaykh Muhammad al-Ghuzzi, stated: "I said, and the correct view, as mentioned in al-Bahr, is that they are not to be performed after noon, for the textual evidence establishes that they are to be made up within the time of allowance, contrary to analogy. Moreover, that which is contrary to analogy cannot be analogized upon," end quote.

The Third: On Witr

His words: "Al-Sadr al-Shahid stated that it is a collective Sunnah," etc.

I say: This is indeed the correct view, as affirmed in many authoritative sources.

The Fifteenth: On Imamate and Following the Imam

His words: "It is disliked performing congregational prayers in Salat al-Ragha'ib and Salat al-Bara'a."

I say: Salat al-Ragha'ib is the prayer offered on the first Friday night of Rajab, and Salat al-Bara'a is performed on the night of the fifteenth of Sha.

His words: "The hunchback's leading of one who stands in prayer, al-Faqih Abu al-Layth held it impermissible."

I say: This is the sounder opinion, as stated in the authoritative works of the madhhab; however, most commentaries deem it permissible, and this is the ruling found in many legal manuals. Take heed.

A Section on the Preventive Cause:

His words: “Except in the Old Mosque... until his words: and the Holy Mosque of Jerusalem.”

I say: These two were exempted because, due to their vastness, confusion concerning the separation line frequently occurs; thus, every mosque comparable to them in size follows the same ruling. You are aware that the impediment in the mosque is confusion. Therefore, if no confusion arises, following the imam is valid, even if rows intervene between them. For the mosque, no matter how expansive, is considered one unified space. Once this is known, it becomes clear that in other mosques, confusion arising from separation can prevent the validity of following the imam.

It is stated in al-Bahr (A, 2, Z), quoting Kafi al-Hakim, “If there is a wall between him and the imam, his prayer is valid,” end quote.

[He expressed it in absolute terms, thus including both small and large walls and cases of possible confusion regarding the imam’s position; however, al-Khulasa and others restricted it to situations where no confusion exists, end quote.]

I say: Once it is established that a mosque, even with its distant ends, is regarded as a single place, and that if a wall exists without confusing the imam’s condition, then anyone with a rudimentary grasp of jurisprudence would know that following the imam remains valid, for no hindrance exists to its correctness except confusion or difference of location. Moreover, once this is clear, there remains no justification for confining the ruling to the two mosques; their mention arises only because of their vastness, which often leads to confusion, not because they possess any unique ruling. Reflect upon this.

A Section on the Latecomer (al-Masbūq):

His words: “If the latecomer begins by making up what he missed, it is disliked.”

I say: That is to say, if he first performs what he has missed and then follows the imam, concluding the prayer with him.

His words: “And it was said: his prayer is invalid, for he acted upon an abrogated ruling.”

It is mentioned in al-Zahīriyyah that this is the sounder opinion, strengthened by a subsidiary issue it cites, with its full elaboration found in al-Baḥr.

The Nineteenth: On Missed Prayers (al-Fawā’it):

His words: “If he has a nocturnal emission after performing the ‘Ishā’ prayer and wakes after dawn, the chosen view is that he must repeat the ‘Ishā’,” etc.

I say: If he awakens before dawn, it is unanimously agreed that he must perform the 'Ishā' prayer, as stated in al-Khulāṣa and al-Tatārkhāniyya, quoting from al-Tafrīd, and likewise in al-Baḥr, citing al-Khulāṣa.

The Twenty-Third: On Friday Prayer (al-Jumu'ah):

His words: "If one embraces Islam or attains puberty and then leads or follows another in prayer, it is valid."

I suggest referring to this alongside the information that follows on the next page.

The Twenty-Sixth: On the Rulings of the Mosque:

His words: "It is disliked performing ablution within the mosque, unless there is a chamber designated for it."

I say: Or if the ablution is performed using a vessel, as stated explicitly by Qāḍī Khān, and in al-Badā'i, both cited in al-Baḥr. He further stated (A, 2, W): "Even if performed in a vessel," and prior scholars differed regarding the use of previously used water. From this, it becomes clear that the matter is one of scholarly disagreement. Al-Ashbāh wa al-Nazā'ir exempted ablution performed with a vessel from the ruling of dislike, and the apparent meaning of their words indicates that this view is the stronger. Reflect upon this.

Conclusion

Through study and examination, it has been established that comprehension is the foundation of learning, a method of conciseness that signifies jurisprudential insight, knowledge, and a vast understanding of both earlier and later scholars. Such was the method of Shaykh Khayr al-Dīn al-Ramlī, whose style was marked by brevity, reliance upon predecessors, and meticulous referencing.

Indeed, the study of manuscripts and their revival into the realm of existence requires mastery of the science of verification (taḥqīq), to render them as the author intended—untainted by distortion or alteration. The restoration and preservation of Islamic manuscripts, and their presentation in a clear, contemporary language, neither excessively verbose nor harmfully abbreviated, are essential.

Whoever undertakes this noble task must be deeply grounded in Islamic sciences, proficient in the Arabic language, and reliant upon God Almighty. He must seek the counsel of those experienced in the field and not depend solely upon himself.

In conclusion, we beseech the Almighty and All-Knowing God to open for us the doors of understanding, accept our humble efforts, and make this work sincerely

devoted to His noble countenance. May He grant us success in all that leads to the rectitude of our faith.

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