

## **Analysis of Fatwas of Scholars Mentioned in Sirajuddin al-Ushi's Work "Al-Fatawa as-sirajiya"**

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**Abstract.** *This article provides a comprehensive analysis of the fatwas mentioned in Sirajuddin al-Ushi's work "Fatawai Sirojiya," focusing on the Hanafi school of thought. It explores al-Ushi's methodology, emphasizing his reliance on the opinions of foundational Hanafi scholars, his classification as a mujtahid of tarjih level, and his detailed references to various sources within Islamic jurisprudence. The analysis highlights al-Ushi's contributions to Hanafi jurisprudence, his scholarly approach to issuing fatwas, and the extensive network of sources he engaged with, ranging from the founders of the Hanafi madhhab to contemporaries across various Islamic schools of thought.*

*The article delves into the intricacies of Islamic jurisprudence as practiced by Sirajuddin al-Ushi, showcasing his deep engagement with previous scholarship within the Hanafi school and his judicious application of these teachings to issue fatwas. It underscores the rich tapestry of Islamic legal thought and the importance of understanding the historical and scholarly context in which these fatwas were formulated. The analysis sheds light on the dynamic nature of Islamic jurisprudence, where scholars like al-Ushi navigate between tradition and the contemporary needs of their community, contributing to the ongoing development of Islamic law.*

**Keywords:** *Al-Fatawa as-sirajiya, Sirajuddin al-Ushi, hanafi jurisprudence, fatwas, islamic law, tarjih, Zahir ar-rivaya, hanafi scholars, islamic jurisprudential methodology.*

### ***Introduction***

Due to Sirajuddin al-Ushi being recognized as a mujtahid of the "tarjih" level in the Hanafi madhhab, he initially referred to the views of the madhhab's founders and "takhrij" scholars when issuing fatwas. Ibn Abidin, who classified Hanafi mujtahids based on their activities across various periods, described jurists from the death of Shamsulaimma Sarakhsi (d. 490/1090) until the start of Hafizuddin Nasafi's (d. 710/1310) activities as "holders of tarjih"<sup>1</sup>. Consequently, it is evident that Sirajuddin al-Ushi was a mujtahid of the "tarjih" level. "Holders of tarjih" distinguish the strong opinion from the weaker one within the madhhab using phrases like "هذا أوضح", "هذا أصح", "هذا أولى", or "هذا أوفق"<sup>2</sup>. "Holders of takhrij", however, cannot oppose the madhhab founders in principles and

<sup>1</sup> Ibn Abidin. Uqudu Rasm al-Mufti. Dar al-Bashair al-Islamiya, 2021, pp. 273, 274.

<sup>2</sup> Ibn Abidin. Uqudu Rasm al-Mufti. Dar al-Bashair al-Islamiya, 2021, pp. 275.

jurisprudence but can perform independent *ijtihad* within the scope of issues not narrated from the founders<sup>3</sup>. The author frequently mentions quotes from Hanafi sources, differentiating between strong and weak opinions.

In seeking to issue fatwas, Sirajuddin al-Ushi relied on the opinions of previous scholars, particularly referencing the views of the Hanafi school's founder Abu Hanifa and his disciples Abu Yusuf, Imam Muhammad, and Hasan ibn Ziyad<sup>4</sup>. He also cited the viewpoints of Imam Zufar from the Hanafis, Imam Shafi'i from the Shafi'is, and Imam Malik from the Malikis as counterarguments<sup>5</sup>. In citing the foundational fatwas, he sometimes mentioned their names directly or referred to the titles of books from the "Zahir ar-rivaya" collection and other notable works. Ibn Abidin noted that the "Zahir ar-rivaya" collection includes works such as "al-Mabsut," "al-Jame' as-sag'ir," "al-Jame' al-kabir," "as-Siyar al-kabir," "as-Siyar as-sag'ir," and "az-Ziyadat," with "al-Mabsut" also known as "al-Asl"<sup>6</sup>. Some sources describe the "Zahir ar-rivaya" collection as consisting of five books, excluding "as-Siyar as-sag'ir," a view not shared by Haji Khalifa in "Kashf az-zunun" and supported in "Miftah as-saada" by Tash Kupruzada<sup>7</sup>. They argue that "as-Siyar as-sag'ir" is part of "al-Mabsut" and not an independent work. However, extensive commentaries on "as-Siyar as-sag'ir" by Hanafi scholars, including those from Transoxiana like Shamsulaimma Sarakhsi, Fakhrulislam Pazdawi, and Fakhraddin Qadikhan<sup>8</sup>, indicate its independence<sup>9</sup>. Furthermore, Burhanuddin Mahmud Bukhari's separate mention of "al-Mabsut" and "as-Siyar as-sag'ir" in his "al-Muhit" suggests they are distinct, challenging the view that the "Zahir ar-rivaya" consists only of five books.

Sirajuddin al-Ushi referred to parts of the "Zahir ar-rivaya" collection including "al-Mabsut," "al-Jame' as-sag'ir," "as-Siyar al-kabir," and "az-Ziyadat"<sup>10</sup>. This collection contains not only the opinions of Abu Hanifa, Abu Yusuf, and Imam Muhammad but also gathers fatwas from Hanafis such as Imam Zufar and Hasan ibn Ziyad. References include 127 instances to Abu Hanifa's fatwas, 125 to Abu Yusuf's opinions, 148 to Imam Muhammad's fatwas, 9 to Imam Zufar, and only once to Hasan ibn Ziyad's views. Additionally, Imam Muhammad utilized the opinions of Abdurahman ibn Abu Layla and Sufyan al-Thawri in "Zahir ar-rivaya" on rare occasions<sup>11</sup>. The research found that al-Ushi utilized Abdurahman ibn Abu Layla's fatwas but did not turn to Sufyan al-Thawri's views.

The term "ذِكْرُ فِي النَّوَائِرِ" (mentioned in the rarities) used by the author in the work refers to the opinions of the founders of the Hanafi madhhab found in works other than "Zahir ar-rivaya". This includes collections of rare issues in works by Imam Muhammad such as "al-Kaysaniyat", "al-Haruniyat", "al-Jurjaniyat", and "ar-Raqqiyat", as well as Hasan ibn Ziyad's "al-Mujarrad" and Abu Yusuf's "al-Amali". Additionally, fatwas attributed to the founders of the madhhab that were transmitted and compiled by their students in books are also called "Navadir". These consist of eight works, each named after their compilers, such as "Navadiru Hishom", "Navadiru Rustum", "Navadiru ibn Samaa", "Navadiru Bishr", "Navadiru Mualla", "Navadiru Davud ibn Rashid", "Navadiru ibn Shuju al-Balkhi" and "Navadiru Abi Sulayman"<sup>12</sup>. Sirajuddin al-Ushi, in his work, specifically refers to these rare works written by the madhhab founders and their students, highlighting the distinction between them by mentioning their full titles, such as in references to "Navadiru Hisham"<sup>13</sup>, a collection by

<sup>3</sup> Ibn Abidin. Uqudu Rasm al-Mufti. Dar al-Bashair al-Islamiya, 2021, pp. 271.

<sup>4</sup> Al-Ushi, Sirajuddin. Al-Fatawa as-Sirajiya. Dar al-Ulum Zakariya, 2011, pp. 25, 27, 144.

<sup>5</sup> Al-Ushi, Sirajuddin. Al-Fatawa as-Sirajiya. Dar al-Ulum Zakariya, 2011, pp. 27, 32.

<sup>6</sup> Ibn Abidin. Uqudu Rasm al-Mufti. Dar al-Bashair al-Islamiya, 2021, pp. 315.

<sup>7</sup> Abul Haj, Salah. Is'ad al-Mufti. Dar al-Bashair al-Islamiya, 2021, pp. 314.

<sup>8</sup> Laknawi, Abdulhay. Al-Fawaid al-Bahiya. Matbaa as-Saada, 2015, pp. 65, 125, 159.

<sup>9</sup> Bukhari, Burhanuddin Mahmud. Al-Muhit al-Burhani. Vol. 1, p. 159.

<sup>10</sup> Al-Ushi, Sirajuddin. Al-Fatawa as-Sirajiya. Dar al-Ulum Zakariya, 2011, pp. 27, 51, 88, 101, 102, 108, 114, 186, 187.

<sup>11</sup> Abul Haj, Salah. Is'ad al-Mufti. Dar al-Bashair al-Islamiya, 2021, pp. 316.

<sup>12</sup> Abul Haj, Salah. Is'ad al-Mufti. Dar al-Bashair al-Islamiya, 2021, pp. 322.

<sup>13</sup> Al-Ushi, Sirajuddin. Al-Fatawa as-Sirajiya. Dar al-Ulum Zakariya, 2011, pp. 461.

Hisham ibn Ubaydullah Mazin that gathers narrations from Imam Muhammad.

Sirajuddin al-Ushi used the phrase "ذَكَرَ فِي التَّوَادِرِ" (mentioned in the rarities) in the section on charity, stating: "The charity of commonly used goods is permissible. This is also indicated in a fatwa mentioned in 'Navadir'<sup>14</sup>. "The author exclusively uses the term "Navadir" in this context, without specifying from which of the previously mentioned collections of rare fatwas this particular one is quoted. Research reveals that the content of this fatwa is derived from Imam Muhammad's work "al-Kaysaniyat" on the topic of "ad-Dar al-mushaa" (commonly used courtyard areas)<sup>15</sup>.

Based on his status within the Hanafi school, the author referred to the works of scholars from the time of the school's founders' disciples up to his own era. This includes mentioning sources by name, such as Abul Fazl Kirmani's "at-Tajrid" and Najmuddin Nasafiy's "Fatawa", and citing works like Shamsulaimma Sarakhsi's "al-Mabsut" and Husamuddin Sadrushshahid's "al-Vaqeat" by the authors' names. Therefore, the sources relied upon in "Al-Fatawa as-sirajiya" can be divided into two categories: those mentioned by the work's title and those cited by the author's name. Research shows that the author frequently referred to books by the names of their authors when quoting fatwas, suggesting it's appropriate to first address the scholars mentioned in the book.

In his work, Sirajuddin al-Ushi mentions the names of 71 scholars, ranging from companions (sahabah) of the Prophet Muhammad to contemporaries of his own time. He references the fatwas of sahabah like Umar ibn al-Khattab, Salman al-Farsi, and Abdullah ibn Mas'ud on one occasion, and Abdullah ibn Abbas's fatwas on two occasions. Among the followers (tabi'un), he refers to the views of Hasan al-Basri, Ata ibn Abi Rabah, Ibrahim al-Nakha'i, Sha'bi, Abu Bakr A'mash, and Urwa ibn Zubayr once, and to Mujahid's opinion twice. The author directly quotes these figures without mentioning the sources of their views.

When referring to the views of scholars such as Malik ibn Anas and Muhammad ibn Idris al-Shafi'i, Sirajuddin al-Ushi often used their opinions as counterarguments. However, he mentioned their views in agreement with the opinions of the madhhab founders to reinforce a fatwa within the Hanafi school. Given the absence of works by these two scholars that compile their statements on subsidiary jurisprudence (furu' al-fiqh), it is evident that al-Ushi quoted their views from books by Maliki and Shafi'i scholars or followed the relationships to Malik ibn Anas and Muhammad ibn Idris al-Shafi'i found in earlier Hanafi works. The research indicates that the Shafi'i fatwas used by the author are found in "Mukhtasar al-Muzani" by Abu Ibrahim Ismail al-Muzani (d. 264/878), and the Maliki fatwas are in "Matn al-Ashmawiya" by Abdulbari al-Ashmawi (d. unknown), active in the 10th century Hijri<sup>16</sup>.

Sirajuddin al-Ushi supported the fatwas of scholars like Abdurrahman ibn Abu Layla and Abdullah ibn Mubarak without opposition. Specifically, Abdullah ibn Mubarak's fatwa is found in "Khizanat al-Akmal fi Furu' al-Fiqh al-Hanafi" by Abu Ya'qub Yusuf Jurjani (d. 522 H/1128 AD)<sup>17</sup>.

He also mentioned by name fatwas from Hanafi scholars active between the 7th and 9th centuries, such as Abu Hafs Kabir Bukhari, Abu Bakr Iskaf, Abu Bakr Khassaf, Abu Sulayman Juzjani, and others. In some instances, al-Ushi collectively cited opinions of scholars who agreed on a matter. For example, he referenced the view of Abu Hafs Kabir al-Bukhari and Abu Sulayman al-Juzjani regarding the invalidity of a settlement if a guarantor pays off someone's debt after making peace with the creditor, relying on the opinions of these two scholars<sup>18</sup>.

Sirajuddin al-Ushi frequently cited the fatwas of 10th-century Hanafi scholars such as Abul Hasan al-Karkhi, Abu Bakr al-Jassas, Abu Ja'far al-Tahawi, Abu Bakr al-Iyadi, Abu Mansur al-

<sup>14</sup> Al-Ushi, Sirajuddin. *Al-Fatawa as-Sirajiya*. Dar al-Ulum Zakariya, 2011, pp. 408.

<sup>15</sup> Muhammad, Imam. *Al-Kaysaniyat*. Daira al-Maarif al-Usmaniya, 1941, p. 7.

<sup>16</sup> Ismaili Muzani, Abu Ibrahim. *Mukhtasar al-Muzani*. Dar al-Kutub al-Ilmiya, 1998, pp. 4,10, 19; Ashmavi Rifaiy, Abdulbaqi. *Matn al-Ashmawiya*. Dar al-Ziya, 2014, pp.8, 21, 32.

<sup>17</sup> Jurjani, Abu Ya'qub. *Khizana al-Akmal fi Furu' al-Fiqh al-Hanafi*. Vol. 3, Dar al-Kutub al-Ilmiya, 2015, p. 37.

<sup>18</sup> Al-Ushi, Sirajuddin. *Al-Fatawa as-Sirajiya*. Dar al-Ulum Zakariya, 2011, pp. 515.

Maturidi, al-Hakim al-Samarqandi, Abu Lays Samarqandi, Abu Bakr ibn al-Fazl al-Kumuri, and Abu Ja'far al-Hinduwni. His use of Abu Mansur al-Maturidi's fatwas highlights the spread of al-Maturidi's jurisprudential views. Al-Ushi extensively referred to the opinions of Abu Ja'far al-Hinduwni from Balkh. For instance, he adopted al-Hinduwni's fatwa on “كفن المثل” - the definition of a standard shroud in customary practice, emphasizing the consideration of the commonly used cloth type<sup>19</sup>. In discussing the legal ruling on fox meat, he noted the difference in opinion regarding its impurity level according to al-Karkhi and Husamuddin Sadrushshahid, who considered it severely impure, versus al-Hinduwni and Abu Lays Samarqandi, who saw it as less impure, without preferring one opinion over the other<sup>20</sup>.

The authors of the 11th century leaned heavily on the fatwas of scholars such as Shamsulaimma Halwani, Shamsulaimma Sarakhsi, Abul Hasan al-Quduri, KhoSARzoda Bukhari, Fakhrulislam Pazdawi, Abul Yusr Pazdawi, Abul Abbas al-Natifi, and others. Notably, the author referred to Halwani's fatwa on establishing lineage from a youth on the verge of puberty, and Sarakhsi's views on “رأس المال” the use of molded gold as capital in partnership trade<sup>21</sup>. It's important to note that the fatwas of Sarakhsi, Halwani, and Fakhrulislam Pazdawi are among the most frequently repeated in "Al-Fatawa as-sirajiya".

The views primarily relied upon in "Al-Fatawa as-sirajiya" are the fatwas of 12th-century Hanafi scholars contemporary to the author. Among these, Sirajuddin al-Ushi directly learned from teachers like Abul Qasim Nasiruddin Samarqandi, Zahiruddin Marghinani, and Mahmud ibn Abdulaziz Uzgandi, while also frequently citing Husamuddin Sadrushshahid, Najmuddin Nasafi, Qadi Isbijabi, and Abul Fazl Kirmani. Al-Ushi recorded Nasiruddin Samarqandi's traditional fatwa on the necessity of including the animal's owner in its sale, countering with "This matter is determined by custom". Zahiruddin Marghinani, also referred to as "Shamsulaimma" and "Qadi" in some places<sup>22</sup>, is noted for his fatwa on the validity of divorce irrespective of the husband's intention when claiming what Allah has made lawful as forbidden for him. Al-Ushi's citation of his teacher's views<sup>23</sup> contributed to the widespread recognition of Marghinani's fatwa in subsequent scholarly discussions.

In "Al-Fatawa as-sirajiya," the author consults the opinions of several lesser-known scholars, including Abdurahim Karmini, Abu Bakr Varastini, Abu Bakr Naysoburi, Abu Bakr ibn Tarxon, Abu Bakr ibn Hamid, Abul Bishr Naysoburiy Abu Nasr Dabusi, Imoduddin Nasafi, Qivamuddin Marg'inoni, Qadi Abdulvahid Shahid, Minhajulaimma Samarqandi, Muhammad ibn Ibrohim Maydani and Hasan Maturidi, addressing diverse jurisprudential issues. Abdurahim Karmini's fatwa, for example, discusses the classification of eating horse meat as makruh (disliked), exploring whether Abu Hanifa's statement indicates it is makruh tahrimi (nearly prohibited) or makruh tanzih (less strictly disliked). This distinction sparked debate among Hanafi scholars, with some interpreting it as tahrimi and others as tanzih. Karmini's query to Abu Hanifa about the meaning of makruh and Abu Hanifa's response that it signifies tahrimi makruh is mentioned. However, it's noted that Karmini, who lived in the 11th century and was born in Karmān of Bukhara, could not have met Abu Hanifa in person; this interaction is said to have occurred in a dream, a detail not mentioned by the author in the work. This indicates the author's solution based on a narrative popular among Hanafis, despite its occurrence in a vision rather than reality.

In "Al-Fatawa as-sirajiya," reference is made to the opinions of several scholars whose names are not widely recognized. Among them are Abdurahim Karmini, Abu Bakr Varastini, Abu Bakr Naysaburi, Abu Bakr ibn Tarkhan, Abu Bakr ibn Hamid, Abul Bishr Naysaburi, Abu Nasr Dabusi, Imaduddin Nasafi, Qivamuddin Marg'inani, Qadi Abdulvahid Shahid, Minhajulaimma Samarqandi,

<sup>19</sup> Al-Ushi, Sirajuddin. *Al-Fatawa as-Sirajiya*. Dar al-Ulum Zakariya, 2011, pp. 130.

<sup>20</sup> Al-Ushi, Sirajuddin. *Al-Fatawa as-Sirajiya*. Dar al-Ulum Zakariya, 2011, pp. 81.

<sup>21</sup> Al-Ushi, Sirajuddin. *Al-Fatawa as-Sirajiya*. Dar al-Ulum Zakariya, 2011, pp. 235, 367.

<sup>22</sup> Al-Ushi, Sirajuddin. *Al-Fatawa as-Sirajiya*. Dar al-Ulum Zakariya, 2011, pp. 263.

<sup>23</sup> Ibn Nujaym, Zaynuddin. *Al-Bahr ar-Raiq*. Vol. 4, Dar al-Kutub al-Ilmiyya, 2015, p. 117.



Muhammad ibn Ibrohim Maydoni, and Hasan Moturidi. The discussion revolves around Abdurahim Karmini's inquiry regarding the permissibility of consuming camel meat, where Abu Hanifa's statement indicating it as tahrimi (prohibitively disliked) or tanzih (mildly disliked) is mentioned<sup>24</sup>. Hanafi scholars such as Shamsulaimma Sarakhsi and Abul Yusr Pazdawi consider it tahrimi, while Fakhrulislam Pazdawi views it as tanzih. The author recounts Abdurahim Karmini's request for clarification on the meaning of Abu Hanifa's term "makruh," with Abu Hanifa confirming it as tahrimi. However, Abdulqadir Qurashi and Abdulhay Laknawi assert that Abdurahim Karmini could not have met Abu Hanifa because he was born in Karmana<sup>25</sup>. The incident is believed to have occurred in a dream, a detail not mentioned by the author. The author does not mention this perspective in his work. Therefore, al-Ushi, while acknowledging that the event did not occur in reality, relies on the popular narrative among Hanafis and provides a resolution based on it.

Qadi Abdulvahid Shahid (d. 555/1160 AD), mentioned above, was a contemporary of Sirajuddin al-Ushi and practiced as a judge in the cities of Kufa and Baghdad<sup>26</sup>. However, information about the existence of works related to this jurist was not found in the translated sources. Therefore, it is possible that Al-Ushi directly mentioned the rulings of this jurist because he was a contemporary. Additionally, the author mentioned one of the names listed above, Abu Bakr ibn Hamid (d. 344/955 AD), regarding a case where the direction of the qibla was estimated by a person, placing the opinion of this jurist above that of Abu Bakr ibn Fazl Kimariy, and issued a verdict on the correctness of the person's prayer direction<sup>27</sup>. Similarly, no specific work related to this scholar was identified in the sources. However, since he was active in Samarqand and passed away there, it is possible that Sirajuddin al-Ushi transmitted the jurist's rulings through oral tradition, following the conventional method.

Sirajuddin al-Ushi also addressed doctrinal issues related to practical rulings in "al-Fatawa as-sirajiya" alongside legal matters. In doing so, the scholar cited sources or doctrinal opinions he himself consulted, similar to the approach mentioned earlier. For example, under the topic of "Visiting graves," he quoted Ibrahim Saffor Bukhari's opinion from the book "Kitab al-i'tiqad," stating that "placing a candle on graves at night is an innovation"<sup>28</sup>. Additionally, in the same context, he referenced the opinion of Qivamuddin Muallo ibn Abdulaziz Marghinani, attributing the statement "There is no harm in reciting the Qur'an to recognize the personality of the deceased in the graveyard" to the scholar by name. Qivamuddin Marghinani was one of the six jurists known as "الفضلاء الستة" (the six eminent scholars). However, upon investigation, no work related to jurisprudence or doctrine attributed to Qivamuddin Marghinani was found in the sources. Therefore, it is possible that the author transmitted the opinion of this scholar through oral tradition, similar to the repetition mentioned earlier.

Sirajuddin al-Ushi, in his "Fatawa," sometimes mentions the opinions of other scholars without specifying their sources, but it is known that some scholars derived their fatwas from their renowned works. Specifically, the opinions of Qadi Isbijabi are derived from his work "Sharh Mukhtasar at-Tahawi." The fatwa stating "If rainwater reaches the quantity of three fingerbreadths on the top of the head, whether one wipes or does not wipe the head, it is permissible" is precisely identified as being derived from that very era<sup>29</sup>. Additionally, while Sirajuddin al-Ushi sometimes transmits the opinions of other scholars by their names, in some cases, the name of the work associated with the respective

<sup>24</sup> Al-Ushi, Sirajuddin. *Al-Fatawa as-Sirajiya*. Dar al-Ulum Zakariya, 2011, pp. 377.

<sup>25</sup> Qurashi, Abdulqadir. *Al-Javahir al-Muziya*. Vol. 1, pp. 310; Laknawi, Abdulhay. *Al-Fawaid al-Bahiya*. Matbaa as-Saada, 2015, pp.93.

<sup>26</sup> Qurashi, Abdulqadir. *Al-Javahir al-Muziya*. Vol. 1, pp. 333.

<sup>27</sup> Al-Ushi, Sirajuddin. *Al-Fatawa as-Sirajiya*. Dar al-Ulum Zakariya, 2011, pp. 61.

<sup>28</sup> Al-Ushi, Sirajuddin. *Al-Fatawa as-Sirajiya*. Dar al-Ulum Zakariya, 2011, pp. 322.

<sup>29</sup> Isbijabi, Qadi. *Sharh Mukhtasar at-Tahawi*. Manuscript No. 2724, Suleymaniye Kutuphanesi, Yeni Cami Kismi, folio 8b; Al-Ushi, Sirajuddin. *Al-Fatawa as-Sirajiya*. Dar al-Ulum Zakariya, 2011, pp. 27.

scholar is also mentioned. For instance, Abul Fazl Kirmani's fatwas are often transmitted with his name, and in one instance, the name of his work is also mentioned. In the "Dua" section of "Karaha and istehsan" in "al-Fatawa as-sirajiya," a fatwa regarding "It is not permissible to supplicate for someone's welfare while harboring resentment against them" is transmitted with Abul Fazl Kirmani's name, and it is mentioned that the same is found in his work "at-Tajrid"<sup>30</sup>. Hence, it is plausible that these fatwas were derived by the author from his work "at-Tajrid." This method of transmission is observed in the usage of Abu Bakr Jassas's "Sharh Mukhtasar at-Tahawi," Abu Lays Samarqandi's "an-Navozil," Natifi's "al-Vaqeat," Najmuddin Nasafi's "Fatawai Najmiddin an-Nasafi," Abul Qasim Nasiruddin Samarqandi's "al-Multaqat," and "al-Jame'" in the works of Sirajuddin al-Ushi.

**Scholars whose names are mentioned in "Al-Fatawa as-sirajiya".**

No	The name and surname of the jurist	Name of the work of the referred scientist	The date of the death of the author of the work	The page number where the jurist is mentioned
1.	Omar Ibn Khattab (ra)	-	-	110
2.	Salman Farsi (ra)	-	656 m.	599
3.	Abdullah bin Mas'ud (ra)	-	-	110
4.	Abdullah ibn Abbas (ra)	-	687 m.	110, 609
5.	Hasan Basri	-		409
6.	Ata ibn Abu Rabah	-		409
7.	Ibrahim ibn Yazid Nakhai	-	715 m.	409
8.	Mujahid	-		170, 409
9.	Urwa bin Zubair	-		609
10.	Amir ibn Sharahil Sha'bi	-		409
11.	Abu Bakr A'mash	-	675 h.	100, 212
12.	Abdullah ibn Shibrima	-	144 h.	602
13.	Abu Hanifa Nu'man bin Thabit	-	767 m.	12 mentioned in 7 places: 11, 62, 34, 111, 157, 259, 270, 377, 384, 392, 414.
14.	Abu Yusuf Ya'qub ibn Ibrahim	-		Mentioned in 125 places: 39, 49, 52, ,105 ,62118, 125, 220, 295, 394, 544.
15.	Muhammad ibn Hasan Shaybani	-		Mentioned in 148 places: 39, 82, 86, 98, 111, 125, 150, 259, 377, 393, 586.
16.	Zufar ibn Huzayl	-		Mentioned in 9 places: 29, 44, 98, 116, 170, 368, 379, 494, 600.
17.	Hasan ibn Ziyad	-		Mentioned in only 1 place: 36

<sup>30</sup> Al-Ushi, Sirajuddin. Al-Fatawa as-Sirajiya. Dar al-Ulum Zakariya, 2011, pp. 316.

18.	Malik ibn Anas Asbahi	-		32, 108, 125, 140,
19.	Muhammad ibn Idris Shafei	-		61, 108, 110, 175, 244, 271, 273, 382, 383,
20.	Abdullah bin Mubarak	-	797 m.	402
21.	Abdurahman ibn Abu Laila	-		507, 599
22.	Abdurahim Karmiyni (saw Abu Hanifa in a dream)	-		377
23.	Abu Abdullah Balkhi	-		386
24.	Abu Bakr Varastini	-		217
25.	Abu Bakr ibn Sa'd Naysaburi	-		262
26.	Abu Bakr ibn Fazl Kimari	-	381 h.	31, 60
27.	Abu Bakr ibn Hamid	-	344 h.	60
28.	Abu Bakr Ayadi	-	361 h.	217
29.	Abu Bakr Iskaf Balkhi	-	333 h.	100
30.	Abu Bakr Muhammad ibn Tarkhan	-	513 h.	301
31.	Abu Bakr Razi	-		45
32.	Abu Bakr Hassaf	Ahkom al-awqaf	875 m.	392
33.	Abu Ja'far Tahawi	"Al-Mukhtasar"	933 m.	304, 442, 542
34.	Abu Ja'far Hinduwani	-	362 h.	49, 130
35.	Abu Lays Samarkandi	-	983 m.	31, 62, 98, 157, 170, 217, 259, 377, 386, 438, 515, 544
36.	Abu Mansoor Maturidi	-		302
37.	Abu Nasr Dabusi	-		217, 240, 302, 317
38.	Abu Suleiman Juzjani	-	715 m.	515
39.	Abu Hafis Kabir Bukhari	-	217 h.	239, 515
40.	Abu Shuja' Balkhi	-		60, 309
41.	Abul Abbas Ahmad ibn Muhammad Natifi	-	1054 m.	187
42.	Abul Bishr Muhammad ibn Ibrahim Naysaburi	-	653 m.	122
43.	Abul Kasim Nasiruddin Samarkandi	-	1161 m.	83, 98, 104, 198, 215, 239, 260, 269, 298, 304, 311, 328, 426
44.	Abul Kasim Saffar	-		325
45.	Abul Kasim Hakim Samarkandi	-		317
46.	Abul Asim Amiri	Mabsut		107
47.	Abul Hasan Karkhi	-	952 m.	81
48.	Abul Hasan Quduri	-		367

49.	Burhanulaimma Abdulaziz ibn Umar ibn Moza Bukhari	-		107, 424
50.	Zahiruddin (Shamsulaimma) Marginani	-		384, 349, 216, 232, 218, 253, 302 Shamsulaimma: 263, 484
51.	Imaduddin Nasafi	-		459
52.	Isam ibn Yusuf Balkhi (student of Abu Hanifa)	-	210 h.	600
53.	Qivamuddin Mualla ibn Abdulaziz Marginani	-		322
54.	Qazi Abdulvahid Shahid	-	555 h.	67
55.	Qazi Ahmad ibn Mansur Isbijabi (in some places it is called " the judge belonging to Isbijab")	-	470 h.	References: 70, 89, 106, 111, 117  ( A judge belonging to Isbijab) 32, 46, 77
56.	Minhajulaimma Samarkandi	-		94
57.	Muhammad ibn Ibrahim Maidani	-		218
58.	Muhammad ibn Muqatil Razi (student of Imam Muhammad)	-		98
59.	Muhammad ibn Salama	-		55, 122, 390,
60.	Nusayr ibn Yahya	-		130
61.	Ruknuddin Abul Fazl Kirmani	He said that there are 316 pages of the work "Tajrid".		123
62.	Sadruislam Abul Yusr Pazdawi	-		377, 310, 101, 45
63.	Usman ibn Ibrahim Fazli Bukhari	-		215
64.	Fakhrulislam Ali Pazdawi (brother of Sadruislam Abul Yusr Pazdavi)	-		80, 101, 165, 377, 443.
65.	Khaharzada Bukhari	-		232, 357, 364, 417, 461
66.	Hasan Maturidi (not Abu Mansur)	-		88, 124
67.	Husamuddin Sadrushshahid Ahmad ibn Abdulaziz ibn Umar ibn Maza	-		46, 56, 77, 89, 132, 156, 217, 218, 222, 260



68.	Shaddad ibn Hakim	-		601
69.	Shamsulaimma Mahmud ibn Abdulaziz Marginani (Uzjandi)	-		170, 254,
70.	Shamsulaimma Sarakhsi	-		46, 265, 261, 162, 260, 484, 156, 117, 357, 367, 377
71.	Shamsulaimma Halvani	-		92, 235, 303, 443, 498,

### Conclusion

Sirajuddin al-Ushi referred to the opinions of the founder of the Hanafi school, Abu Hanifa, and his disciples Abu Yusuf, Imam Muhammad, and Hasan ibn Ziyad, when comparing his own fatwas with those of earlier scholars. He also refuted the views of Hanafi scholars such as Imam Zufar, Shafi'i scholars such as Imam Shafi'i, and Maliki scholars such as Imam Malik.

The opinions of the scholars were compiled from the collections "Zahir ar-rivaya" and "Nadir ar-rivaya." Sometimes, the titles of the books were mentioned, while other times, the fatwas were attributed to the author of the school.

Sirajuddin al-Ushi mentioned the names of 71 scholars in his work. Starting from the companions, the names of contemporary scholars were also included. The most frequently mentioned names were Shamsulaimma Sarakhsi, Husamuddin Sadrushshahid, Nasiruddin Samarqandi, Qadi Isbijabi, Abul Abbas Natifi, Abu Lays Samarqandi, and Shamsulaimma Halwani. Their works such as Shamsulaimma Sarakhsi's "al-Mabsut," Imam Muhammad's "al-Jame' al-Saghir" and "az-Ziyadat," Nasiruddin Samarqandi's "al-Multaqat," Abu Lays Samarqandi's "an-Navazil," and Abul Fazl Kirmani's "at-Tajrid" were frequently cited.

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