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## SIRAJ AL-DIN USHI'S TEACHERS ON HADITH

**Abstract:** *The science of hadith is an important part of the field of Islamic studies, in which the words, verbs, affirmations, and qualitative messages attributed to Muhammad (pbuh) are studied. Scholars of the Movarounahr region are the leaders in the study of hadiths, and the first reliable collection of hadiths is the Sahih of Imam Bukhari, written in the ninth century. The tradition of writing hadith collections continued in the twelfth century. In particular, the collection of hadiths "Nisab al-Akhbar" written by Fergana scholar Siraj al-din Ushi has collected valuable information about the field, especially about the teachers who learned hadith from them. This article is based on Siraj al-din Ushi's Nisab al-Akhbar and about his teachers.*

**Key words:** Hadith, fiqh, Nisab al-akhbar, hanafi, Ferghana, Semarkand, Bukhara, Fatawa al-sirajiyya.

**Language:** English

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### Introduction

Siraj al-din Ushi Fergani, is leading scholar in the fields fiqh and poetry, the author of the book "Bad' al-Amaliy" and which for several centuries has been an important guide to the beliefs of Muslims in the traditional madrassas of religious education in Central Asia. His works on Hanafi jurisprudence include Fatawa, Jawami al-Ahkam, Sharh Manzuma an-Nasafiyya, Gurar al-Akhbar and Nisab al-Akhbar. The full name of the scholar is Abu Muhammad or Abulhasan 'Ali ibn 'Uthman Ushi and his nickname is Siraj al-din [4, p. 1200]. There is no information about the date of birth of 'Ali ibn 'Uthman Ushi. The date of death of the faqih is 575/1179 [13, p. 367].

Siraj al-din Ushi's scientific legacy in the field of hadith can be found in the book Nisab al-Akhbar. The play contains valuable information about the author's method of quoting hadiths, a series of teachers who received an "ijazah" in the science of hadith, and the sources used by Ushi in writing the book.

### The role of "Nisab al-Akhbar" in the study of the legacy of Siraj al-din Ushi in the science of hadith

Nisab al-Akhbar is a short form of Ghurar al-Akhbar. The scholar says about this in the collection of Nisab al-Akhbar: Unfortunately, Gurar al-Akhbar has not reached us. Tahqiq, modern editions of his manuscripts of the work prepared by the researcher Mehmet Sait Toprak According to the report, "Gurar al-Akhbar", is difficult to take advantage of its large size and reduced due to the selection of the author's work in the hadith and through which he brought it into a form that could be understood by the common people [18, p. 504].

This work is a collection of hadiths that come from mystical themes and the virtues of things. The author relied on fifteen hadith sources in compiling it (11, pp. 3-5). In Nisab al-Akhbar, along with the authentic hadiths, there are also weak and mawdu hadiths. This is because the author has compiled the hadiths in the play not based on jurisprudential themes, but based on themes such as mysticism and various virtues. Therefore, he narrated a series of authentic and weak hadiths that could not be judged from them. In fact, Ushi is one of the mujtahid faqihs whose fatwas are widely used in the Hanafi School. The scholar has studied in depth the methods of

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judging from the hadiths. He emphasizes that the purpose of quoting unruly hadiths is to encourage the seeker of knowledge to morality [12, p. 602]. For this reason, the author focuses not on the isnad of the hadiths in the work, but on the topics covered in them.

Scientist used the main points in the game unit on the basis of the Arabic letters instead of symbols from the preamble of the work. According to him, “ع” points to the work of Muhammad Marwazi’s “Iqna”, “ت” to the work “at-Tanbih”, “ج” to Imam Tirmidhi’s “al-Jami”, “ز” to Zandavisti’s “Rawza al-Ulama”, “س” and “ص” to the “Sahih of Imam Bukhari”, “ط” to Qazi Tusi’s “Tabaqat”, “ن” to “Uyun al-masail”, “ا” to Abu Abdullah’s “Gharib”, “ف” to “Firdavs al-akhbar”, “ل” to “al-Lu’luyyat”, “م” to the “Musnadu Anas” written by Ushi himself, “و” to the work of Wasiti’s “Matnu al-Wasiti”, “ك” to “Kanz al-Akhbar” and “ي” to Ahmad ibn Abdullah Haffaf Sarakhsi’s “Kitab al-Yawaqit” [11, p. 3].

Comments on Nisab al-Akhbar include Mashariq al-Anwar’s commentary on Nisab al-Akhbar, Sawaqib al-Akhbar, and Yawaqit al-Akhbar. However, it is assumed that these interpretations belong to Siraj al-din Ushi himself [12, p. 18].

### Siraj al-din Ushi’s teachers on hadith

The importance of this book can be seen in the author description of his teachers on the science of hadith. Through the study of these series, one can learn about the development of the science of hadith in Movarounnahr in the XI-XII centuries, as well as about the scholars who directly studied the hadiths of Ushi, up to the author of the narrated sources.

Except “Nisab al-Akhbar” there is no information about his teachers. Only in his work “Fatawa” in one place, he mentions about one of the famous Fuqaha Nasir al-Din Muhammad ibn Yusuf Samarkandi as a “Teacher,” [12, p. 29]. Since the biography of Ushi is not widely covered in the works of Manoqib and Tarajum, some modern researchers recognize the above-mentioned scholar Nasir al-Din Muhammad ibn Yusuf Samarkandi as the only known teacher of Siraj al-din Ushi. In particular, a research co-authored by Kemal Yildiz and Jarqinbay Sebetov lists Nasir al-din Samarkandi as the sole known teacher of Ushi [8, p. 54]. However, without agreeing with this conclusion, we would like to point out that there is information that Siraj al-din Ushi was educated by many scholars in the field of hadith and other fields.

In addition to Nisab al-Akhbar, Siraj al-din Ushi narrated about 300 hadiths from Anas ibn Malik in two ways: Nasir al-Din Muhammad ibn Suleyman and Abdullah ibn ‘Umar ibn Sa’d at-Talqani in his Musnad Anas ibn Malik. [5, pp. 39-40]. In these two works, in the process of quoting the hadiths, he mentions the names of the narrators who heard the hadith. Therefore, it can be concluded that Ushi heard hadiths from many narrators when he became a muhaddith

scholar and that his teachers in this field constituted the majority.

While commenting on the authors books included in the preface of Nisab al-Akhbar, Ushi, he also lists their narrations one by one. If it is accepted that the last narrator received the permission of the narrator based on that book of hadith, or that the narrator heard the book of hadith in the presence of his teacher, and then these narrators can be recognized as the teachers of Ushi. However, since the identities of the narrators mentioned by Ushi have not yet been fully studied, it is not yet known which of them had sufficient knowledge in the science of hadith. This issue is one of the research works that needs to be studied in the course of covering Siraj al-din Ushi and his activities in the science of hadith, and it is expedient to dwell on this information in more future research.

Along with the study of Siraj al-din Ushi’s teachers, it is also possible to form a map of the cities on which he organized his journey on the path of knowledge. Therefore, it is appropriate to enumerate the great muhaddith teachers who were educated in the science of hadith by the faqih based on the classification of cities. From Alauddin Abul Mahamid Muhammad ibn Abdulhamid Samarkandi (d. 552/1157) Ushi narrated “al-Jami al-Sahih of Imam Tirmidhi” (d. 279/892) and from Nasir al-Din Muhammad ibn Yusuf of Samarkandi (d. 556/1161) he narrated three books: Ibn Yahya Bukhari Zandavisti’s (d. 400/1010) “Rawza al-Ulama”, Muhammad ibn Ahmad Marwazi’s “al-Iqna” and Abu Ubayd Qasim ibn Salam al-Baghdadi’s “Gharibu Abu Ubayda” [11, 1173, pp. 2-5]. The scholar also used the jurisprudential views of Nasir al-Din Samarkandi in many places in the Fatwa, quoting his master’s works al-Multaqot fi al-fatovo al-Hanafiyya and al-Jame ‘al-kabir fi al-fatwa [12, pp. 29, 33, 83, 96].

### Scholars from Nasaf

Abu Thabit Hasan ibn ‘Ali Pazdawi (d. 557/1161) and Abul Qasim Mahmud ibn ‘Ali al-Nasafi (d. 555/1160) were among the Nasaf teachers of ‘Ali ibn ‘Uthman Ushi. There are contradictions in the works of Abu Thabit Pazdawi about his personality. Mansur ibn Ghulam Nahlawi, in his “Tabaqat ruwat al-hadith bi Khurasan fi al-qorn al-khamis”, overcame this contradiction and named Abu ‘Abid Pazdawi in Sam’ani’s al-Ansab. ‘Ali ibn Muhammad al-Nasafi mentions that he was Pazdawi and gives several proofs of this [10, 2004, p. 405]. According to Abdulkadir Qurashi, Abu Thabit Pazdawi was born in Samarkand. After the death of his father, his uncle Qazi Abul Yusr took him to Bukhara and took him into his care. For this reason, Pazdawi became a leading scholar in the hands of the sheikhs of Bukhara and for some time lived in Merv. After the death of his cousin, Qazi Abul Ma’ali Ahmad ibn Abul Yusr, he was elected judge of Bukhara, and

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some time later he moved to the village of Pazda near Nasaf, where he lived until his death (d.557 / 1161) [13, p. 468].

Ushi studied from Abu Thabit Pazdawi Abu Abdullah Tahir Marwazi's (d.410/1019) "Uyûn al-Majalis" and Abu Muti 'Makhul Nasafi's (d.218 / 833), "al-Lu'lu'iyot" works [11, p. 3]. Since Abu Thabit Pazdawi lived in different cities, it is difficult to guess where Siraj al-din Ushi studied under this teacher. However, given the fact that Pazdawi was engaged in science during his stay in Samarkand, there is no information about his activities in Merv, and he moved to the village of Pazda at the end of his life, his teacher from Osh Pazdawi during his judicial career in Bukhara and it can be concluded that he was educated there.

Abul Qasim Mahmud ibn 'Ali Nasafi was scholar Ushi's another teachers. He was the author of Abul Lays Samarkandi's (v. 373/983) "at-Tanbeh al-Ghafilin" and Shiruya ibn Shahrador Daylami's (v. 373). 509/1115) studies Firdavs al-akhbar bi masur al-khitab and Muhammad ibn Bishrovayh Balkhi's Kanz al-akhbar [11, p. 3]. According to Sam'ani al-Ansab, Abul Qasim Nasafi was one of the great hadith scholars who lived in Samarkand, and in his time the people of Samarkand referred to him in the science of hadith [15, p. 123]. According to Mansur Nahlawi, Abul Qasim Nasafi lived in Samarkand for a long time, where he died in the month of Sha'ban, 555 AH [10, p. 435]. According to this information, it is appropriate to conclude that he met with the teacher of Ushi Abul Qasim Nasafi in Samarkand.

### Scholars from Bistam

Ali ibn 'Uthman Ushi studied Shihab al-Ahbar by Imam Bukhari (d. 256/870) from Qazi Zuhruddin Abul Qasim 'Ali ibn al-Hasan Bistami [11 p. 3]. No information about the life and work of this genius was found in the sources as a result of research. There is no information in the Nisab al-Akhbar that Ushi received permission from Qazi Abul Qasim Bistami for Shihab al-Akhbar, except for the author's own statement. Jarkinbay Sebetov of Kyrgyzstan and Kamol Yildiz, a Turkish researcher, cite Abul Qasim Bistami's father's name as "Hussein" and mention that Ushi met his teacher in Bistom [8, p. 504]. However, in Nisab al-Akhbar, the author mentions the name of his mentor as Qazi Abul Qasim 'Ali ibn Hasan Bistami [11, p. 4]. For this reason, it should be noted that the conclusion reached by the above researchers is not valid. Since no information has been found about this teacher of Ushi, it is difficult to give a definite opinion as to where the faqih learned from him.

### Scholars from Ferghana valley

Among the scholars who grew up in the Fergana Valley and who were of Siraj al-din Ushi's teachers and were educated in his native Fergana can be listed as Abul Mahosin Zahiruddin Kabir Hasan ibn Ali Marghinani, Abu Abdullah Muhammad ibn Suleyman

Ushi and Sayfuddin Muhammad ibn Muhammad Khojandi. It should be noted that Zahiruddin Marghinani is undoubtedly one of the leaders in science among the teachers of Siraj al-din Ushi. This teacher of the scholar is one of the sons of Ali ibn Abdulaziz Marghinani, known as "al-fuzalo sitta". Zahiruddin Marghinani studied jurisprudence in Bukhara from Abdulaziz ibn Umar ibn Moza, the father of Sadr sa'id Ahmad Mutaqaddim, and Shamsulislam Mahmud Uzgendi, the grandfather of Fakhruddin Qazikhan. Shamsulislam Mahmud Uzgandi is one of the leading students of Imam Sarahsi. In al-Fawaid al-Bahiyya, Abdulhay Laknavi, in compiling a series of Fakhruddin Qazikhan's teachers, links him to Imam Muhammad, a disciple of Abu Hanifa, through Shamsulislam Mahmud Uzgandi [9, p. 62]. Based on the above information, it is possible to compile a series of Siraj al-din Ushi's fiqh teachers, considering that Zahiruddin Marghinani was also educated by Shamsulislam Mahmud Uzgendi. This is because Siraj al-din Ushi referred to Zahiruddin Marghinani's fatwas in many places when writing his Fatawa [12, pp. 204, 216, 232]. Hence, the series of Siraj al-din Ushi in Hanafi jurisprudence reaches Imam Muhammad Shaybani through Zahiruddin Marghinani. Ushi also studied Sahih Bukhari in the presence of this teacher [17, p. 149].

Abdulhay Laknawi wrote about Zahiruddin Marghinani: "He was a jurist and muhaddith who spread knowledge through spelling and classification, and wrote the books al-Aqziya, al-Shurut, al-Fatawa, al-Fawaid, and others." [9, p. 62]. However, in Khairuddin Zirikli's (1893-1970) "Alam" it is stated that the work "al-Fawaid" did not belong to Zahiruddin al-Kabir Marghinani, but to the Bukhara jurist Zahiruddin Abu Bakr Muhammad ibn Ahmad ibn Umar Bukhari (d. 619/1222) writes [20, p. 320]. German researcher Karl Brokelman echoes this view, noting that al-Fawaid mentioned in al-Fawaid al-Bahiya belongs to Bukhari, but that al-Fatawa was written by Zahiruddin Marghinani [2, p. 246].

It should be noted that Burhanuddin Marghinani, along with the author of the book "Khulasa al-fatawa" Iftikharuddin Tahir ibn Ahmad ibn Abdurashid, received permission from his cousin Zahiruddin Marghinani on "Sunani Termizi" [14, pp. 256, 273]. About this Burhanuddin Marghinani's student Burhanulislam Zarnuji mentions and praises Zahiruddin Marghinani in his "Ta'lim va al-muta'allim tariq at-ta'allum" as "the Mufti of al-umma" (the Ummah) [19, p. 71]. Fakhruddin Qazikhan is also a student of Zahiruddin Marghinani [13, p. 466]. Based on these sources, it can be known that Zahiruddin Marghinani was a mentor to Fakhruddin Qazikhan, Siraj al-din Ushi, Burhanuddin Marghinani and Iftikharuddin Tahir ibn Ahmad, respectively. Unfortunately, there is no clear information on when and where these students were trained by their

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teachers. However, due to the fact that all of the above students of Zahiruddin Marghinani were from Fergana and they were equal in terms of age, in the early period of their scientific activity it can be assumed that they studied from Zahiruddin Marghinani in the city of Marginan in the Fergana Valley.

Siraj al-din Ushi in his hadith collection "Musnad Anas bin Malik", one of the teachers reported is Abu Abdullah Muhammad bin Suleyman Ushi [11, p. 4]. There is not enough information in the sources about the identity of Muhammad ibn Sulayman Ushi. Nevertheless, the Turkish researcher Yusuf Ziya Kavakchi wrote that the year of his death was 592/1195 [7, pp. 129-130]. Kyrgyz researcher Jarkinbay Sebetov argues that Yusuf Kavakchi's conclusion is based on the fact that Kinalizada's *Tabaqat al-Hanafiyya* mentions the year of Muhammad Ushi's death along with the death of Fakhruddin Qazikhan (d. 1196), but this view is incorrect [16, p.68; 4, p.125]. As a result of the research, it is known that the conclusion of the researcher Jarkinbay Sebetov is valid, as no information about the death of the scientist was found.

Given that Siraj al-din Ushi's full name is 'Ali ibn 'Uthman ibn Muhammad, Muhammad Ushi can most likely be called the paternal grandfather of this faqih. Although the sources do not mention the relationship between the two scholars, Siraj al-din Ushi reported in *Nisab al-Ahbar* that he narrated some of the hadiths from Muhammad ibn Sulayman Ushi in the *Musnadu Anas ibn Malik* and Abu Bakr Muhammad bin Abu 'Ali al-Khulusi's "*Kitab at-Tabaqat*", was his grandfather [11, p. 4).

Burhanuddin Marghinani also mentioned Muhammad ibn Sulayman Ushi as one of his teachers in his *Mashyaha al-Fuqaha*, and called the scholar Shaykh al-Islam, Nasruddin, and Ahad az-Zuhhad (one of the ascetics) [14, p. 256]. This means that Burhanuddin Marghinani and Siraj al-din Ushi were students who were educated by Muhammad ibn Suleyman Ushi in addition to their contemporaries, Zahiruddin Marghinani, and that the Ushi's family were mujtahid jurists, such as the Marghinani.

In Kinalizada's *Tabaqat al-Hanafiyya*, Zahiruddin Marghinani and Ibrahim ibn Ismail Saffar (d. 534/1139) were the mentors of Muhammad ibn Suleyman Ushi [4, p. 98]. Considering the fact that Siraj al-din Ushi and Burhanuddin Marghinani were educated by Zahiruddin Marghinani and, as noted in Kinalizada, that Ushi's grandfather also learned from Zahiruddin Marghinani, Muhammad ibn Sulayman Ushi's life it can be seen that he did not stop studying in his last years.

Information about the years of birth and death of Muhammad ibn Suleyman Ushi is not found in any

source other besides Kinalizada's book. According to Yusuf Kawakchi, Muhammad Ushi died in 1195 [6, p. 130]. However, this idea suggests that he died in 1173, twenty-two years after his grandson Siraj al-din Ushi, who is known to have died. It can be said that this conclusion is not logically correct. Because, according to Katib Chalabi, Siraj al-din Ushi was born between 490-500 / 1096-1106 and lived for about 80 years [3, p. 1200]. It turns out that Burhanuddin Marghinoni, born in 1118, was about twenty years younger than Ushi. Therefore, it is far from the truth that Muhammad Ushi died at the age of about 130, in the same year as his disciple, who was about twenty years younger than his grandson was. Therefore, it is clear that the year of his death in 1096, which was attributed to Muhammad ibn Sulayman Ushi, and that the works believed to belong to him by Yusuf Kawakchi actually belonged to Fakhruddin Qazikhan. In short, Siraj al-din Ushi lived for about eighty years. The scholar's grandfather, Muhammad Ushi, is believed to have died before 1096. Based on the above information, there is confusion in the information of Yusuf Kawakchi and Kinalizada, on which he relies, in *Tabaqat al-Fuqaha*.

Another of Fergana's teachers of hadith, Siraj al-din Ushi, was Sayfuddin Muhammad ibn Muhammad Khojandi, from whom he studied the book *Kitab al-Yawaqit* by Ahmad ibn Abdullah Haffaf Sarakhsi in Khojand, [11, p. 3]. The scholar writes in *Nisab al-Akhbar* that he recited *Yawaqit* twice at his teacher's house in Khojand. There is no information about the years of birth and death of Sayfuddin Muhammad ibn Muhammad Khojandi.

## Conclusion

In conclusion, it should be noted that Siraj al-din Ushi organized trips to Marginan, Khojand, Samarkand and Bukhara, in addition to Osh, in order to study the science of hadith. During these travels, he memorized hadiths from many hadith scholars in *Movarounnahr* [2, p. 3]. As a muhaddith, he wrote such works as *Nisab al-Akhbar li Tazkira al-Ahjar*, *Ghurur al-Akhbar* and *Durar al-Ash'ar*, and *Musnadu Anas ibn Malik*. These works are based on fifteen collections of hadiths that Ushi memorized. Therefore, it is possible to be acquainted with these fifteen collections of hadiths on the science of hadith and their series of memorizations in the region of *Movarounnahr* through the work "*Nisab al-Akhbar*" alone. On this basis, the study of manuscripts of the work "*Nisab al-Akhbar*", the preparation of its modern edition based on critical texts is one of the research works that should be studied today.

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