

# Collection of Classics for "Tianfang Dianli": Interpretation and Research on the "Li Fa Ming Deng"

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## ABSTRACT

"Li Fa Ming Deng" is a work by the famous Central Asian scholar Sirāj al-Dīn 'Alī bin' Uthmān. Based on the achievements of previous scholars and the spirit of Islamic law and legislative principles, the author deeply explores the potential of Islamic law to regulate society, actively responds to new problems arising from changes in time and social development, enriches the content of Islamic law, broadens the scope of application of Islamic law, promotes the development and maturity of Islamic law, and has had a profound impact on the later works of Islamic fiqh. This article traces the ideological origins of Liu Zhi's "Tianfang Dianli" and further reveals the theoretical framework of the Ming and Qing Muslim scholars' thought of Islam-Confucianism integration through the textual and author verification of the work, analysis of its main content and writing methods, and research on its legal status and academic influence.

**Keywords:** Sharia, "Li Fa Ming Deng", "Xila Zhiye", "Al-Fatāwā al-Sirājiyyah".

## 1. INTRODUCTION

"Li Fa Ming Deng" is one of the bibliographic references to Liu Zhi's "Tianfang Dianli", which he phonetically translates as the "Xila Zhiye". Leslie mentioned in "The Arabic and Persian Materials Used by Liu Zhi": "Hughes believed that the book was written by Sirāḡud -Dīn M.b.'Abdur-Rašid as -Saḡawandī, a Hanafi school work discussing inheritance law, written in 600 (1203)."<sup>1</sup> Chinese scholar Ding Shiren believes that the work "Li Fa Ming Deng", which was quoted by Liu Zhi, is the work of the famous jurist Sirāj al-Dīn 'Alī bin' Uthmān bin Mohammed bin Sulaiman (died in 575) in the Fergana region of Central Asia. He translated it as "An Analysis of Sirā".<sup>2</sup> These are currently the only two related research results, with each side

holding their own views and opinions. In view of this, this article will first verify the text and author of the work based on the available information, and then conduct in-depth research on its content, writing methods, academic influence, and other aspects, in order to comprehensively present the appearance of the work to readers.

## 2. TEXTUAL VERIFICATION OF THE BOOK "LI FA MING DENG"

The transliteration name of "Li Fa Ming Deng", "Xila Zhiye", is the Arabic word "السراجية" (al-Sirājiyyah), which means "bright" or "like a light", corresponding to the Chinese translation of "Li Fa Ming Deng". And "Etiquette and Law" is Liu Zhi's translation of the term "الفقه" (al-Fiqh), which is now translated as "Sharia" or "Islamic law". Through simple disassembly, it can be preliminarily determined that Liu Zhi's reference to "Li Fa Ming Deng" is a teaching work called al-Sirājiyyah.

However, there are two teaching works named after "al-Sirājiyyah" in the Hanafi school of fiqh. One is Sirāj al-Dīn 'Alī bin' Uthmān's "al-Fatāwā al-Sirājiyyah", and the other is Sirāj al-Dīn

1. Donald Daniel Leslie and Mohamed Wassel, Arabic and Persian sources used by Liu Chih, Central Asiatic Journal, 1982, Vol.26, No.1/2(1982), p.98. [Australia] Donald Daniel Leslie, Mohammad Wasser, translated by Wang Dongping and Shao Hongying, "Arabic and Persian Materials Used by Liu Zhi", Hui Studies, 1998, Issue 4, p.21.

2. Ding Shiren, The Classic System of Traditional Teaching Methods of the Hanafi School in China: From Heidaye to Weigaye. NingXia Social Sciences, 2014(5).

Muhammad al-Sajawandī's "al-Farā'id al-Sirājiyyah".<sup>3</sup> Both works are masterpieces of Hanafi teachings, and both are named after the author's nickname, Sirāj al-Dīn. It can be understood as "the ..... (writings) of Sirājuddīn", or al-Sirājiyyah, which is the phonetic translation of Liu Zhi's "Xila Zhiye"; it can also be understood as "..... a bright light", or "like a bright light", according to the meaning of the word .... so Liu Zhi translates it as "Li Fa Ming Deng".

From the book titles alone, it seems that both works could potentially serve as reference books for "Tianfang Dianli". However, when people compare the content of the two "Sirājiyyah" and "Tianfang Dianli", it is not difficult to determine which one is most likely to serve as Liu Zhi's reference book. Firstly, the book "Tianfang Dianli" consists of 20 volumes, covering various aspects such as faith doctrines, religious five skills, ways of dealing with the world, clothing, food, daily life, marriage and family, funeral system, and life etiquette. It covers various aspects of Muslim personal life, family life, and social life. Sirāj al-Dīn 'Alī bin' Uthmān's "Al-Fatāwā al-Sirājiyyah" is a comprehensive analysis of Islamic law (Fatawah), consisting of 55 chapters, including religious merits, marriage and family, food and daily life, inheritance, commercial trade, criminal punishment, judicial procedures and judgments. Although the length and complexity of each chapter vary, it almost involves various departments of Islamic law and basically covers all the content of the "Tianfang Dianli" except for faith doctrines. Therefore, it is entirely possible for it to serve as a reference material for Liu Zhi. Although Sirāj al-Dīn Muhammad al-Sajawandī's "Al-Fatāwā al-Sirājiyyah" is a famous work of Islamic jurisprudence and has indeed been introduced to China, exerting a certain influence on Islamic scripture education in our country, it is a monograph on inheritance studies and its content is not mentioned in "Tianfang Dianli", so it cannot be a reference book for Liu Zhi. Therefore, the author agrees with Professor Ding Shiren's viewpoint and believes that "Li Fa Ming Deng" in the "Collection of Classics" of the "Tianfang Dianli" is Sirāj al-Dīn 'Alī bin' Uthmān's "Al-Fatāwā al-Sirājiyyah". For the convenience of writing, the subsequent content will adopt the transliterated name of the book: "Al-Fatāwā al-Sirājiyyah".

3. It is also known as "al- Sirājiyyah fi al- Farā'id" or "al- Sirājiyyah fi al- Mīrāth".

### 3. AUTHOR'S VERIFICATION OF THE "AL-FATĀWĀ AL-SIRĀJIYYAH"

There are three different opinions in the academic community regarding the author of "Al-Fatāwā al-Sirājiyyah". The first claim is made by 'Alī bin 'Uthmān bin Muhammad al-Taymī, also known as Sirāj al-Dīn. The representative figures who hold this view are Hājī Khalīfah and Khayr al-Dīn al-Zarkalī.<sup>4</sup> Hājī Khalīfah quoted Ibn Jawwī as saying, "I saw at the end of a book called "Al-Fatāwā al-Sirājiyyah" that 'Alī bin 'Uthmān bin Muhammad al-Taymī completed it on Monday, January 569 (1173 AD) in Osh."<sup>5</sup> 'Umar Farrūkh also holds this view.<sup>6</sup>

The second claim is Indian Umar bin Ishāq bin Aḥmad (1304-1372). The only one who holds this view is Khayr al-Dīn al-Zarkalī. When introducing 'Umar bin Ishāq, he mentioned his work "Al-Fatāwā al-Sirājiyyah", but he himself believes that this statement is questionable and not very credible.<sup>7</sup> So this viewpoint is basically not worth considering.

The third claim is that 'Umar bin 'Alī bin Fāris al-Ḥusaynī (died 1425), a Cairo native of Egypt, was known to the world as Sirāj al-Dīn Qārī al-Hidāyah. The person who holds this view is Muhammad 'Alā' al-Dīn al-Afandī. He believed that the Al-Silājiyyah frequently quoted by his father Ibn 'Ābidīn in the Ḥāshiyah Ibn 'Ābidīn was the work of Sirāj al-Dīn Qārī al-Hidāyah.<sup>8</sup> However, this viewpoint lacks supporting evidence, as Umar bin 'Alī, although a renowned jurist of the Hanafi school, mainly engaged in the interpretation and teaching of teaching methods, is not mentioned in any biography of his work.

In addition, there are two pieces of evidence to support the claim that "Al-Fatāwā al-Sirājiyyah" is the work of Sirāj al-Dīn Muhammad Ali, ruling out the possibility of the latter two claims. Firstly,

4. Khayr al-Dīn al-Zarkalī, Al-A'lam: A Biographical Dictionary of the Most Famous Men and Women among Arabs, Arabized Figures, and Orientalists, Beirut, House of Knowledge for the Millions, 2002. Vol.4, p.310.

5. Hājī Khalīfah, Unveiling Doubts Regarding the Names of Books and the Arts, Beirut, House for the Revival of Arab Heritage, 1966, Vol.2, p.1224.

6. 'Umar Farrūkh, The History of Arabic Literature, Beirut, House of Knowledge for the Millions, 1981, Vol.3, p.404.

7. Khayr al-Dīn al-Zarkalī, Al-A'lam, Vol.5, p.42.

8. Muhammad 'Alā' al-Dīn al-Afandī, Supplement to the Marginal Notes of Ibn 'Ābidīn, Beirut, House of Thought, 1995, Vol.8, p.5.

when discussing the claims of various legal scholars regarding the "Takbīr" of festival rituals, "Al-Fatāwā al-Sirājiyyah" quotes the views of the holy disciple Ibn Abbas and then says, "In some places, people adopt Ibn Abbas' views to show support for the Abbasids, because the current caliph is an Abbasid."<sup>9</sup> This passage clearly indicates that the book was created during the Abbasid dynasty, and among the three mentioned above, only Sirāj al-Dīn Ali bin Osman lived during that period, while the other two were born after the fall of the Abbasid dynasty. Secondly, Yūsuf al-Sajistān used Najm al-Dīn Yūsuf bin Aḥmad al-Khāṣṣī, who died in 1236, as a blueprint for his book "al-Fatāwā al-Ṣughrā" and incorporated some teaching issues from "Al-Fatāwā al-Sirājiyyah", compiling it into the book "Muniyah al-Muftī". Therefore, Taqī al-Dīn said, "Al-Fatāwā al-Sirājiyyah" is one of the two great sources of the 'Muniyah al-Muftī'."<sup>10</sup> Yusuf Segistani passed away in 1240, and "Al-Fatāwā al-Sirājiyyah" he referred to could only be the work of Sirāj al-Dīn 'Alī bin' Uthmān, and could never be the work of Umar bin Ishāq in the 14th century, let alone Umar bin 'Alī in the 15th century.

Based on the above analysis and comparison, we have basically determined that the author of "Al-Fatāwā al-Sirājiyyah" is Sirāj al-Dīn 'Alī bin' Uthmān. Although "Al-Fatāwā al-Sirājiyyah" is a masterpiece of Hanafī school, the life records people can find about its author are very simple. According to the brief information provided in the biographies of various individuals, the author's full name is Ali bin Osman bin Mohammed bin Sulaiman Taymī ('Alī bin Uthmān bin Muḥammad al Taymī), with the suffix 'Taym ī' meaning 'a member of the Taym tribe'. His courtesy name is Abu Hassan or Abu Muhammad, and his given name is Hilazhudin. He was born in the Osh region of Ferghana Province in southern Kyrgyzstan, and is often followed by 'al-Farghānī al-Ushī'.

Sirāj al-Dīn 'Alī bin' Uthmān was a renowned jurist, Maturidi theologian, writer, and poet of the Hanafī school from the late 11th century to the early 12th century AD. His works covered Hadith studies, pedagogy, and doctrinal studies. There are works in the field of Hadith studies, including Ghurar al-Akhbār wa Durar al-Ash'ār, Niṣāb al-Akhbār li Tadhkirah al-Akhyār, Mashāriq al-Anwār

fi Sharḥ Niṣāb al-Akhbār li Tadhkirah al-Akhyār, and Yawāqīt al-Akhbār; There are works in the field of fiqh, such as "The Light of Rites and Law" and "Mukhtalif al-Riwāyah: Sharḥ Manẓūmah al-Nasafī fi al-Khilāf"; The representative work of fiqh is the "al-Qaṣīdah al-Lāmiyyah".<sup>11</sup>

Hājī Khalīfah also referred to him as the "Imām al-Ḥaramayn"<sup>12</sup>, indicating that he had visited Mecca and Medina and conducted lectures there, receiving recognition and praise from scholars and people in both places. However, due to limited information, specific details are not known. There is significant academic disagreement regarding the timing of the death of Sirāj al-Dīn 'Alī bin' Uthmān. 'Umar Riḍā Kaḥālāh believed that he passed away in 1173<sup>13</sup>; Khayr al-Dīn al-Zarkalī did not specify the exact time of his death, but claimed that he passed away after 1173, as his two works, "The Light of Rites and Law" and "al-Qaṣīdah al-Lāmiyyah", were completed in that year<sup>14</sup>; Hājī Khalīfah and Ismail Basha believe that he died in 1179, and Ismail Basha explicitly stated that he died in the plague of that year,<sup>15</sup> which may be why 'Umar Farrūkh referred to him as the "al-Shahīd".<sup>16</sup>

#### 4. THE CONTENT AND REFERENCE MATERIALS OF "AL-FATĀWĀ AL-SIRĀJIYYAH"

Sirāj al-Dīn 'Alī bin' Uthmān completed the compilation of "Al-Fatāwā al-Sirājiyyah" in his hometown Osh in 1173. Before writing this book, the author referred to a large number of previous scholars' achievements and compiled a rich and voluminous work on teaching methods. From it, the author selected and edited "Al-Fatāwā al-Sirājiyyah" to help those engaged in teaching method analysis (Mufti) deal with common teaching methods issues.<sup>17</sup>

11. Khālid Saif Allāh al-Rahmānī, The Book al-Fatāwā al-Sirājiyyah and Its Author 'Alī bin 'Uthmān al-Farghānī, India, Journal of Islamic Revival, 2018(3).

12. Hājī Khalīfah, Unveiling Doubts Regarding the Names of Books and the Arts, Vol.2, p.1954.

13. 'Umar Riḍā Kaḥālāh, Dictionary of Authors, Beirut, Mu'assasah al-Risalah, 1993, Vol.7, p.148.

14. Khayr al-Dīn al-Zarkalī, Al-A'lam, Vol.4, p.310.

15. Hājī Khalīfah, Unveiling Doubts Regarding the Names of Books and the Arts, Vol.2, p.1224; Ismā'īl Bāshā al-Baghdādī, The Gift to the Knowledgeable, Beirut, House for the Revival of Arab Heritage, 1955, Vol.1, p.700.

16. 'Umar Farrūkh, The History of Arabic Literature, Vol.3, p.404.

17. Sirāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.24.

9. Sirāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, Lyesia – South Africa, Zakariya Dar al-Ulum and Beirut, Dar al-Kutub Al-Ilmiyyah, 2011, p.110.

10. Hājī Khalīfah, Unveiling Doubts Regarding the Names of Books and the Arts, Vol.2, p.1224.

Although the "Al-Fatāwā al-Sirājiyyah" is a compilation of teaching methods, it is rich in content and consists of a preface, 54 chapters of main text, and a postscript (al-Fawā'id). The preface briefly introduces the types, contents, and sources of information of the work "Al-Fatāwā al-Sirājiyyah". The main text discusses Islamic departmental laws such as religious practices, marriage and family, inheritance, release of slaves, commercial trade, civil penalties, criminal judgments, and judicial procedures. The specific contents are as follows: cleaning, worship, funeral rites, zakat, fasting, pilgrimage, marriage, divorce, release from slavery, signing a contract for release from slavery, guardianship, swearing, criminal law, theft, war, detestable and praiseworthy, lost property, found property, wages of escapees, missing persons, robbery, storage, joint venture, hunting and slaughtering of livestock, sacrifice of livestock, inheritance, gift giving, trade, currency exchange, right of first refusal, property distribution, leasing, judicial judgment, prosecution, recognition, testimony, entrustment, guarantee, transfer, contract, mortgage, share management, joint ownership of land, beverages, coercion, restriction of disposal rights, those who obtain disposal rights, criminal law, homomorphic revenge, will, Inheritance, intersex individuals, overcoming difficulties, and the etiquette of Mufti.

The first 52 chapters cover general teaching content, while the chapter on "Overcoming Difficulties" specifically discusses the use of "teaching strategies" (al-Ḥiyal al-Fiqhiyyah) by the Hanafi sect to solve difficulties encountered in religious practice and daily life; The chapter "Etiquette of Mufti" discusses the different views of senior scholars on the analysis of teaching methods, including the conditions and qualifications of Mufti, the principles of selecting and issuing teaching orders, the precautions to be taken, and the etiquette to be maintained.

The "postscript" is a brief summary and retrospective of the academic system of Hanafi fiqh. The author first cites Hadith and wise sayings, discussing the nobility of knowledge, the status of scholars, the relationship between learning and practice, and the importance of perseverance. The author briefly described the life of Prophet Muhammad and the resumes of the four caliphs; Then, a brief introduction was given to the genealogy of Imam Abu Hanifa, the identity of his disciples, and the legal apprenticeship relationship; The characteristics of Abu Hanifa's guided teaching method and active participation of disciples in

discussing teaching methods were discussed, and it was believed that the Hanifa school is the crystallization of collective wisdom. Then a brief discussion was given on the seven reciters of the Quran, emphasizing that "we" followed the reading method passed down by Hafso from Ashim. Finally, the importance of knowledge and the dignity of scholars were emphasized, and the qualities and virtues that scholars and seekers should possess were discussed.

According to the citation method, the reference materials for "Al-Fatāwā al-Sirājiyyah" can be divided into the following three categories:

- The first type is quoting the views of previous scholars, but not specifying which work it comes from. When discussing stock management, the author says: "The capital of both parties in a joint venture must be in the form of 'dinars' or 'dirhams', or one person's capital must be in the form of 'dirhams' and the other person's must be in the form of 'dinars'. If one of the individuals' principal is 'phalus', then according to one of Abu Hanifa and Abu Yusuf's claims, the joint venture will not be established; Mohammed Shebani advocates for its establishment."<sup>18</sup> In this passage, the author mentions the claims of Abu Hanifa, Abu Yusuf, and Muhammad Shebani, but does not specify where this information comes from.
- The second method is to only indicate the title of the cited work without specifying the author's information. This situation is generally related to classic works with high public awareness in the cited literature, so it is not necessary to mention them. When discussing the revocation of a will, the author says: "According to the account in 'al-Mabsūt', denying the will is a revocation. The teachings shall be executed according to this. According to a passage in 'al-Jāmi', denying a will does not count as repentance."<sup>19</sup> The "Mabsuti" mentioned in this passage is the work of Muhammad Serkhes and the most famous annotated version of the "al-Kāfi"; And "al-Jāmi" is the collection of teachings by Mohammad Hassan Shebani's "al-Jāmi 'al-Ṣaghīr". Both works are masterpieces of the Hanafi school, so there is no need to mention the author's name.

18. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.367.

19. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.574.

- The third type is to explain both the views of previous scholars and the specific works from which they come. In the chapter on divorce, the author states: "If a person is forced to drink prohibited substances (such as alcohol) and becomes intoxicated, and then files for divorce, it is mentioned in the book 'Al-Uyūn' that divorce is valid. Abu Lais's choice: Divorce is invalid."<sup>20</sup> Abu Lais is the author of "Al-Uyūn". The meaning of this statement is that although Abu Lais mentioned two different viewpoints in the book, he himself chose the viewpoint of "divorce is invalid". This type of reference includes: "Adab al-Qāḍī" by Abu Youssef, "Zahir Levaya"<sup>21</sup> and "Naiwadir"<sup>22</sup> by Mohammad Hassan Shebani, "al-Shāmil" by Ismail bin Hussein Bahai, "Mukhtaṣar al-Taḥāwī" by Tahawi, "Sharḥ Mukhtaṣar al-Taḥāwī" by Jansas, "al-Kāfi" and "al-Muntaqā" by Mohd al Shahid, "al-Mabsūṭ" by Mohammad Sörhs, "al-Nawāzil" and "al-'Uyūn" by Abu Les Samarkandi, and the "Mukhtaṣar al-Qudūrī" by Gudula.

## 5. THE WRITING METHOD AND INFLUENCE OF "AL-FATĀWĀ AL-SIRĀJIYYAH"

The main body of the book "Al-Fatāwā al-Sirājiyyah" is written in Arabic, but due to the fact that Persian is commonly used in the Fergana region where the author lives, Persian is also commonly used as an example in legal issues related to customs such as marriage, divorce, trade, swearing, and testimony.

Unlike general comprehensive teaching manuals, "Al-Fatāwā al-Sirājiyyah" is a simplified teaching work that mainly discusses key fiqh issues in various departmental laws or fiqh that have changed due to changes in time and environment. Therefore, the length of each chapter varies. In the

process of argumentation, the author generally omits the legislative evidence and argumentation process of training, and directly explains the fiqh advocated by Hanafi on specific issues. If there are different opinions and views among scholars on fiqh, the author lists the main opinions and viewpoints of the scholars. When discussing the various situations of an Imām, it is said: "The pure earth can lead the pure water to worship, and the seated worshipper can lead the standing worshipper to worship. Muhammad advocated that it is not allowed. Sensible minors are not allowed to lead adults in the 'intermittent worship' (al-Tarāwīḥ) and holy worship. Ḥusām al-Dīn holds this view. Muḥammad bin Muqātil al-Rāzī and Abū al-layth believe it is possible. Abū al-Qāsim also holds this view."<sup>23</sup>

In general, if a problem has multiple different teachings coexisting, the author will point out the one they have chosen or the one actually implemented by the Hanafi school. When discussing the legal provisions of "sitting still in the Forbidden City of Mecca", it is said: "Abu Hanifah believed that sitting still in the Forbidden City was detestable, while the two disciples did not consider it detestable. People now practice this idea."<sup>24</sup> For example, when discussing the "running between the two mountains of Sofa and Malvo" in the pilgrimage, whether it is seven trips or seven circles, it is said: "From Sofa Mountain to Malvo Mountain is one trip, and from Malvo Mountain to Sofa Mountain is another trip. This is the proposition we have chosen."<sup>25</sup>

If the teachings have changed due to changes in people's living environment or customs, the author will provide an explanation. After discussing the "scheduling order of collective worship in mosques" as follows: adult men, boys, intersex individuals, women, and young women, the author clearly states that this was a previous rule, and in the author's time, women no longer came to mosques to participate in collective worship.<sup>26</sup> For example, if a person hands over some woolen yarn (or yarn, etc.) to a weaver and uses one-third or one fourth of it as labor compensation for weaving, according to the viewpoint of the "Collection of

20. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.217.

21. Including six works: "Collection of Teachings", "Small Collection of Teachings", "Great Collection of Teachings", "Supplement to Teachings", "Small Sayer" and "Great Sayer", it is the most authoritative basic teaching scripture of the Hanafi school. In addition, the author has repeatedly referred to two separate works, "Collection of Fiqh" and "Supplement to Fiqh".

22. "Al-Nawādir" is a collection of legal teachings compiled by the disciples of Muhammad Shebani, and is considered the second highest ranking teaching text after "Zahir Levayah". In the Hanafi teachings, there are several works called "al-Nawādir", such as "al-Nawādir" by Ibn Lhundrup, Muan and Hisham, etc. It is unknown which one the author specifically quoted.

23. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.98.

24. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.173.

25. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.180.

26. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.99.

Teachings", this transaction is "invalid", and Searle Hess adopts this proposition. Scholars in Barihei believe that "transactions are valid", and judges Abu Lais and Abu Ali Nasafe have also ruled accordingly. The author explains that this change in teaching is due to changes in people's living habits and customs.<sup>27</sup> This fully reflects the flexibility and adaptability of the Hanafi teachings, which are in line with the development of the times.

In addition to traditional fiqh issues, the author did not hesitate to explore and solve new problems that were not addressed by previous scholars, but actively explored and resolved them based on the spirit and principles of Islamic legislation. The issue of "humans and elves cannot intermarry" was first raised in "Al-Fatāwā al-Sirājiyyah", and subsequent discussions on this issue were based on it, even having a certain impact on the teaching works of the Shafi'i sect.

In the 12th century, there were many people in Central Asia who followed the teachings of the Shafi'i school. Therefore, "Al-Fatāwā al-Sirājiyyah" often mentioned the teachings of the Shafi'i school and compared them. In addition, the "postscript" specifically introduced the Imam Shafi'i, but rarely mentioned the teachings of the Malik school. As for the Hanbaili School, it was not mentioned at all. When discussing the ordination of pilgrimage, the author says: "We (the Hanafi sect) believe that ordination is a condition of pilgrimage, while Shafei Yi believes it is a requirement of pilgrimage (Rukun). So, if a person starts receiving ordination in a non-pilgrimage month, according to the Hanafi school, their pilgrimage is valid; But Shafi'i believed that his pilgrimage was invalid."<sup>28</sup> "Abu Hanifa considers eating horse meat to be detestable, while Abu Yusuf, Muhammad Shabani, and Shafi'i do not consider it to be detestable."<sup>29</sup>

Of course, as a legal work, although "Al-Fatāwā al-Sirājiyyah" has been recognized by many jurists, there are also some issues that have caused controversy among scholars, such as the issue of "punishing those who have changed their teaching methods". The author believes that those who abandon the Hanafi school and follow the Shafi'i school of teaching will be punished, and may even

be exiled to other places.<sup>30</sup> In fact, in the history of Sharia, there are numerous cases of followers of one school of law switching to other schools of law. Muslims are free to choose to follow any school of law and can also switch to other schools of law without being restricted or punished. This is the consensus of various schools of law. Reformers may receive criticism and even attacks from some people, but this is only a personal behavior of some individuals and cannot be used as a formal law of the school of jurisprudence. For example, issues such as "trying to evade paying the heavenly tax"<sup>31</sup> and "the monarch committing adultery and not executing stoning punishment"<sup>32</sup> are easily misunderstood and controversial due to the author's lack of detailed explanation.

In any case, "Al-Fatāwā al-Sirājiyyah" is an important fiqh manual of the Hanafi school, and an important reference material for later jurists of the school, exerting a huge influence on their works. Ibn Najīm cited the views of the "Light of Rites and Laws" about 100 times in his "al-Baḥr al-Rā'iq"; Ibn 'Ābidīn cited more than 100 times in the "Ḥāshiyah Ibn 'Ābidīn", and more than 300 times in the "al-Fatāwā al-Hindiyyah". Yusuf Segistani even cited "Al-Fatāwā al-Sirājiyyah" as one of his two reference books for "Muniyah al-Muftī"... Many other works have referenced and quoted the views of "Al-Fatāwā al-Sirājiyyah".<sup>33</sup> A large number of famous jurists directly quoted the views of "Al-Fatāwā al-Sirājiyyah", which not only proves the author's academic reputation and the trust of younger jurists in him, but also proves the academic value and status of "Al-Fatāwā al-Sirājiyyah".

## 6. CONCLUSION

In summary, Liu Zhi's "Tianfang Dianli" referred to the "Li Fa Ming Deng" by Sirāj al-Dīn 'Alī bin 'Uthmān from the Fergana region of Central Asia, originally titled "Al-Fatāwā al-Sirājiyyah". The book is rich in content, covering major issues in various legal departments such as Islamic religious practices, marriage and family, commercial trade, inheritance, and judicial

27. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.463.

28. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.175.

29. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.377.

30. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.282.

31. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.144.

32. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.277.

33. Silāj al-Dīn 'Alī bin 'Uthmān, Al-Fatāwā al-Sirājiyyah, p.9. Khālīd Sayf Allāh al-Raḥmānī, Kitāb al-Fatāwā al-Sirājiyyah wa Mu'allifu-h 'Alī bin 'Uthmān al-Farghānī, p.60.

judgments. On the basis of inheriting the legal thoughts and achievements of the predecessors of the Hanafi school, the author deeply explores and explores the potential of Islamic law according to the needs of the changing times and social development, in order to cope with various emerging problems and enhance the ability of Islamic law to adapt to social development. Therefore, it has been highly recognized by the academic community and has had a huge impact on future generations.

As an important reference for Liu Zhi's "Tianfang Dianli", the introduction and application of "Al-Fatāwā al-Sirājiyyah" have special significance in the academic history of the intersection of Chinese and Iranian civilizations. Firstly, from an ideological perspective, Sirāj al-Dīn 'Alī's academic path of integrating traditional legal principles with the needs of the times within the framework of the Hanafi School provides a methodological reference for Liu Zhi. This academic character of "observing the classics and achieving changes" coincides with the cultural mission of "interpreting the classics with Confucianism" faced by Chinese Muslim scholars during the Ming and Qing dynasties.

Secondly, the rationalist legal tradition of the Hanafi school represented by "Al-Fatāwā al-Sirājiyyah" has deeply influenced the interpretation direction of Chinese Islamic law through the intermediary role of "Tianfang Dianli", enabling it to develop a practical character that emphasizes adapting to local conditions while adhering to Sunni orthodoxy.

For contemporary Islamic academic research in China, the textual connection between "Al-Fatāwā al-Sirājiyyah" and "Tianfang Dianli" has important implications: firstly, it reveals that the Ming and Qing Chinese translation movement was not a closed local knowledge production, but always maintained a dynamic connection with the mainstream academic network of the Islamic world; Secondly, it demonstrates the subjectivity of Chinese Muslim scholars in the dialogue of civilizations - through the creative transformation of diverse legal resources, they not only maintain the continuity of the teaching tradition, but also respond to the special demands of Chinese society. The dialectical unity of "localization" and "universality" still provides a historical mirror for the modern interpretation of Islamic law in China.

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