



Article

# Interdisciplinary Relationship of The Work "Siroj Ul Muslimin"

Gulruh Kenjaboy Mirzo Qizi<sup>1</sup>

1. 2nd-year doctoral student of Tashkent State University of Oriental Studies

\* Correspondence: [kgulruh@gmail.com](mailto:kgulruh@gmail.com)

**Abstract:** The work "Sirojul-muslimin" alone serves as clear evidence that Hazrat Navoi, renowned as the sultan of poetry, also wrote extensively among the great scholars of the Islamic world. In the main part of the work, as Hazrat Alisher Navoi himself stated, he first addressed the interpretation of the principles of creed and Sharia. Here, the poet writes that Islamic law consists of two parts: creed and practice (Sharia), emphasizing that if the creed is not pure, the significance of practice will not be high. In this scientific work, we compare Alisher Navoi's "Siroj ul muslimin" with Imam A'zam Abu Hanifa Nu'man ibn Thabit al Kufi's (may Allah have mercy on him) work "Al Fiqh-ul Akbar" and Burhaniddin Marginani's work "Hidaya." This article highlights the issues presented in Alisher Navoi's work "Siroj ul-muslimin." The verses are interpreted and compared with authoritative doctrinal and jurisprudential sources.

**Keywords:** fard, fiqh, wudu, aqida, iman, wajah, hasan, ghusl.

## 1. Introduction

"Sirāj ul-Muslimīn" is written in masnavi form and consists of 197 couplets. The work is composed in the hazaj-i musaddas-i mahzuf (mafoiylun mafoiylun fauvlun) meter of the aruz system. "Sirāj ul-Muslimīn" comprises praise of Allah, praise of the Prophet, 24 chapters, and a conclusion.

After offering praise to Allah and sending peace and blessings upon our Prophet Muhammad (peace be upon him), Hazrat Navoi proceeds to explain the reason for composing this book in verse. He begins by expressing his boundless respect for Sultan Husayn Bayqara and recounts an incident. According to this account, at one of the royal assemblies, a perceptive individual remarked to Husayn Bayqara, "Navoi's poems are truly remarkable; those who have enjoyed them desire to experience them again, but what benefit does this bring?" In truth, the poet had long intended to write a work on Islamic jurisprudence and theology, but due to his numerous obligations, he had been unable to find the time [1]. However, after a distinguished person from Samarkand visited Herat and mentioned that the spiritual mentor Khoja Ahror Vali had requested the poet to write a book elucidating religious matters, Alisher Navoi embarked on the task with great enthusiasm.

At this point, I would also like to provide brief information about the author of "Al Fiqh-ul Akbar." Imam A'zam Abu Hanifa Nu'man ibn Thabit al-Kufi (80-150/699-767), may Allah have mercy on him, was a follower of the companions, a great mujtahid and jurist, a great imam, and the founder of the Hanafi school. He wrote several works on Islamic

**Citation:** Gulruh K M Q. Interdisciplinary Relationship of The Work "Sirojul Muslimin". Central Asian Journal of Literature, Philosophy, and Culture 2026, 7(1), 284-292.

Received: 03<sup>rd</sup> Oct 2025

Revised: 18<sup>th</sup> Nov 2025

Accepted: 24<sup>th</sup> Dec 2025

Published: 21<sup>st</sup> Jan 2026



**Copyright:** © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>)

creed, referring to the science of creed as "al-Fiqh al-akbar" ("Great Fiqh") [2]. He also wrote a work under this title. Additionally, along with treatises such as "al-Fiqh al-absat" ("Detailed Fiqh") and "al-Olim va-l-mutaallim" ("Teacher and Student"), there exist several of his testaments - advice given to his students. The hadiths narrated by him have been compiled in several works such as "Musnad" and "al-Asar" by his students and scholars of the school [3].

"Al-Fiqh al-akbar" ("The Great Fiqh") is a concise work written in simple language. It covers the fundamental topics of Islamic doctrine, which, as mentioned, form the basis of Ahl al-Sunnah wal Jamaah teachings. Due to the extreme importance of certain doctrinal matters, Imam A'zam Abu Hanifa, may Allah have mercy on him, repeatedly addressed them. The work "Al-Fiqh al-Akbar" ("The Great Fiqh") became the foundation for the emergence of the Maturidi school within Ahl al-Sunnah wal Jamaah doctrine [4]. Several commentaries on "Al-Fiqh al-akbar" have been written, and the Arabic text has been published in lithographs. It has been published multiple times in Uzbek, and the Arabic text has also been printed in Uzbekistan. All works of Imam A'zam Abu Hanifa (may Allah have mercy on him) have been translated into Uzbek.

Before comparing the topics of aqeedah in these two works, let's clarify what "aqeedah" and "aqaid" are. "Aqeedah" is derived from the word "aqd," which means "to bind" or "to connect" in the dictionary. The plural of "aqeedah" is "aqaid." In this sense, it refers to the religious beliefs that every responsible servant must firmly believe in, bind tightly to their heart, and maintain constant connection with, it is called "aqida." Our scholars have given various definitions to the science of aqida due to its extremely broad scope of topics [5][6]. One of our contemporary scholars, Muhammad Anwar al-Badakhshani, in his work "Talkhisu sharhil aqiydatit-Tahawiya," cited eight of the many definitions given by our scholars to the science of aqida, and acknowledged that the most perfect of these definitions is the one by Mulla Ali al-Qari. Mulla Ali al-Qari defined aqida as follows:

" (Aqida) is the study of what must be believed in it."

The main idea and intended goal of the science of "Aqaid" is to strengthen people's faith in religion, reinforce their religious beliefs and protect them from all doubts about them, and most importantly, like all other religious sciences, to lead people to happiness in both worlds [7][8]. Therefore, in pure Islamic creed, it is considered the main factor that enables a person to live a life aligned with healthy human nature in this world and attain happiness in the hereafter. On this matter, the great Sufi scholar Sufi Allahyar says:

*Diyonat bexidur (ildizidur) ilmi aqoid  
Tomursiz shoxa suv bermak na foid,-*

They stated that the science of creed is the main root of our religion, and that deeds not performed based on this root bring no benefit to the servant. The work states the following about the importance of firm belief: "If a person finds something difficult in the precise aspects of the science of monotheism, in such a case, they must believe in what they consider correct in the presence of Allah (that is, by saying, "I believe in what is correct in the presence of Allah") until they find a scholar to ask. For such a person, delaying the search is not permissible. It is not excusable for them to stop at that matter. If they stop, they become an infidel" [9][10].

We present a brief comparison and commentary of the chapters "**Summary of the Rules of Faith**" (Brief Explanation of the Rules of Faith) and "**Details of the Believers' Beliefs**" (Details of Things to Believe In) related to the science of theology in "Siraju-l-Muslimin" with the work "Al-Fiqh al-akbar."

## 2. Materials and Methods

This Methodologically, it is a qualitative and comparative textual analysis of Sirāj ul-Muslimīn that explores its interdisciplinary and doctrinal features on the basis of close reading and philological analysis of the primary text in regard to its form, theology, and

fiqh nature. This paper highlights all important concepts contributed in *Sirāj ul-Muslimīn* related to Islamic creed (aqīdah) and Jurisprudence (fiqh) such as Faith, Worship and Legal matters that are necessary part of Muslim life and systematically analyze the verses of *Sirāj ul-Muslimīn* respectively in respective headings. The volume of taken conclusions are subsequently assessed against leading Hanafi texts<sup>1</sup> specifically those belonging to imam Abu Hanifa his *Al-Fiqh al-Akbar* and Burhaniddin Marginani his *Hidāya* to identify conceptual similarities, theoretical compatibility and methodological differences. This study is hermeneutic in its perspective; it seeks to interpret Navoi's poetic self within his historical, theological, and legal context, yet it is aware of classical commentaries and mainstream scholarly views on Navoi. We use comparative analysis to assess the means by which Navoi combines intricate theological and legal concepts with poetry, and how his interpretations do or do not complement classical Sunni-Hanafi doctrine. Also, a descriptive analysis is used to explain the technical term and jurisprudential concepts in poetic and prose sources. Coupling textual with contextual analysis, the methodology permits an evaluation of *Sirāj ul-Muslimīn* as work of literature and scholarship, showcasing its function at the intersection of literature, theology, and Islamic law against the backcloth of the Islamic intellectual tradition.

### 3. Results

The Brief explanation of the principle of faith

*Burun ul nimakim, farz etti Yazdon,*

*Erur oqilg'a bolig' bo'lgach iymon.*

Yazdon - The first thing that the Creator Almighty made obligatory is for a wise person to believe when reaching maturity.

That is, the first thing that Allah has made obligatory for every person of sound mind is to believe in Allah the Almighty, their creator, upon reaching puberty.

*In "Al-Fiqhul Akbar": " (Allah the Almighty) did not compel any of His creation to either disbelief or faith. He did not create them as believers or disbelievers. Rather, He created them as individuals. Faith and disbelief are the actions of servants. Allah the Almighty (Himself) knows who will disbelieve, and (that servant) He considers a disbeliever in the state of disbelief. When that person later comes to believe, without His (Allah's) knowledge and attributes changing, He (that servant) considers a believer in the state of faith and loves (that servant) ."*

*Aning ma'nisidur til birla iqrar,*

*Ko'ngul birla inonmog'lig' dag'i bor.*

Faith is declaration with the tongue and belief with the heart.

Thus, Allah's first command for every person is to fully believe in Him in their heart and express this belief verbally. Without either of these, a person is not considered a believer [11].

*In the work "Al-Fiqhul Akbar": "Believers are equal in faith and monotheism. But in deeds, they surpass one another. Islam is submission and obedience to Allah's commands. There is a linguistic difference between faith and Islam. However, faith cannot exist without Islam, just as Islam cannot exist without faith. The two are like the waist and the belly. Religion is the name that applies to faith, Islam, and all aspects of Sharia."*

*Al-Fiqh al-Akbar also mentions the following: "Allah the Almighty brought forth the offspring of Adam (peace be upon him) from his loins in the form of tiny ants. He gave them intellect, then addressed them, commanded them to believe, and forbade them from disbelief. So they acknowledged His lordship. That acknowledgment is their faith. They are born in that natural state (fitrah). After that, whoever disbelieves has indeed altered and changed it. Whoever believes and affirms it has indeed remained steadfast and persistent in it" [12].*

*Tilar bo'lsang anga o'zni yeturmak,  
Bil olti nimaga iymon kegurmak.*

If you want to honor yourself with this, know that you must believe in six things.

That is, if you wish to be honored with the blessing of faith, you must believe in six things. Believing in these six things constitutes the components of faith, and without any one of them, faith is not considered valid [13].

The text "Al-Fiqhul Akbar" describes the blessing of faith as follows: "Allah the Almighty created people free from both disbelief and faith. Then He addressed them, commanded them, and forbade them. Thus, whoever disbelieves becomes a disbeliever due to their own actions, denial, and rejection of truth, because Allah the Almighty withdraws His help from them. Likewise, whoever believes, through their actions, confession, and affirmation, has believed due to Allah's guidance and help."

*MO'MAN BIHILARINING TAFSILI*

*Iymon keltiriladigan narsalarning tafsiloti*

*Burun bermak tonug'luqkim, Xudovand,*

*Ki, ne bordur anga mislih, ne monand*

*Birinchisi Allohni tanishdir, Uning na o'xshashi va na monandi bor.*

*Xudoyedur yaratkan budu nobud,*

*Ki, andin o'zga yo'qtur tengri mavjud.*

He is God who created existence and non-existence - the Worshipped One, There is no god but Him.

Therefore, believing in Allah does not end with acknowledging the existence of a creator. Rather, one should know Allah as the One and Only, who has no equal or likeness, and who created everything Himself. Knowing and believing in Allah in the way He has introduced Himself through His sent religions is faith [14].

In "Al-Fiqhul Akbar," this text is given about Allah being the creator: "Allah the Almighty created things, but He did not create them from (existing) things. Allah the Almighty knew things eternally even before they existed. He is the One who has decreed for all things and established His decree upon them. Everything in this world and the hereafter will be according to His will, knowledge, judgment, measure, and as He has written in the "Preserved Tablet" (Lavhul mahfuz). But He wrote it descriptively, not by command. Providence, destiny, and will are His eternal attributes without modality."

*Yana bilmak maloikniki, Xoliq,*

*Yaratibdur ibodatqa muvofiq.*

Another is the belief that angels exist, and the Creator created them suitable for worship.

*Yana bilmak kitobin ham kamohni,*

*Qadim o'ldi dagi bori ilohiy.*

Another is believing in His books as they were originally, all of which are divine and eternal.

Just as Allah Himself is eternal, His words are also originally eternal, meaning they exist from eternity, without beginning.

In "Al-Fiqhul Akbar," the following text is given about the fact that the Quran is a Book revealed and that it is not created: "The Quran is the word of Allah the Almighty, written in the Mushafs, memorized in hearts, recited on tongues, and revealed to the Prophet (peace be upon him). Our pronunciation of the Quran is created, our writing of it is created, and our recitation of it is created. The Quran itself is not created."

*Yana xam anbiyoga qilmok iqror*

*Ki, borin elga irsol etti Jabbor.*

Then comes acknowledging the prophets. The Almighty - the One who directs all to His will - sent all of them to the people.

In this verse, Hazrat Alisher Navoi mentions believing in the prophets, while in "Al-Fiqhul Akbar" there is a text about their innocence: "The fact that the prophets are pure from major and minor sins.

All the prophets (peace and blessings be upon them) are pure from minor and major sins, from disbelief, and from evil deeds. However, some of them have made mistakes and errors. Muhammad, peace and blessings be upon him, is Allah's beloved, His servant, messenger, prophet, chosen one, and elect. He never worshipped idols. He never associated partners with Allah, not even for the blink of an eye. He never committed any sins, major or minor."

*Yana ulkim, bo'lur qoyim qiyomat,*

*Ki, ko'prak elgadur ohu nadomat.*

Another is believing in the Day of Judgment. It becomes a cause of regret for many.

*Yana bilmakdurur bemakru tazvir*

*Ki, Havdindur yamon-yaxshiga takdir.*

It is also to recognize that the destiny of good and evil things comes from the Almighty Truth Himself without any deceit or trickery.

That is, the destiny of good and evil is from Allah Himself. However, in believing this, one cannot deceive and cheat, using fate as an excuse for their evil deeds. Indeed, destiny is Allah's knowledge of His creation's future and His writing of it. But this knowledge and writing never compels a person to do anything. Therefore, attributing one's actions to fate is nothing but foolishness and self-deception.

In the work "Al-Fiqhul Akbar," the following text is cited regarding the matter of believing in Allah: Allah is One. This is not in the sense of counting (as in one, then two), but rather in the sense that He has absolutely no partner. "Say: He is Allah, the One. Allah is the Self-Sufficient Master. He begets not, nor was He begotten. And there is none comparable to Him." He is not like anything of His creatures, nor is anything of His creatures like Him. His names, essential and active attributes are constant in Him and are eternal.

As mentioned above, this matter is briefly presented in "al-Fiqhul Akbar" as follows: " (This book) is about the essence of Tawhid and the things that make belief in it authentic. (In this sense) it is obligatory (for a believing servant) to say, 'I believe in Allah, His angels, His books, His messengers, in resurrection after death, and that both good and bad destiny are from Allah the Almighty.' The reckoning, the scales, Paradise and Hell - all are true." Evidence for the necessity of believing in the mentioned things is provided in the commentary of this text [15].

In conclusion, both works state that it is obligatory to believe in Allah, that He is the One and Only, that He is the sole Creator and that He has no equal, and that His names and His essential and active attributes are eternally constant in Him.

Now, we will compare some parts of "Siroj ul muslimin" with "Hidoya," which is considered an authoritative source of Hanafi jurisprudence. Before presenting the comparison, let's provide information about the author of the work, Burhaniddin Marginani, and his work "Hidoya."

Each of the Central Asian jurists, depending on their scholarly style and the conditions of their time, made unforgettable contributions to the development of Islamic law, especially the Hanafi school, leaving behind enduring works. Among them, the valuable legal code "Hidaya," written by Burhaniddin Marginani, holds unique theoretical and practical significance due to its conciseness, comprehensiveness, and thorough examination of the Hanafi school in comparison with other Sunni schools. The four-volume book "Hidaya" written by Burhaniddin Marginani, as the most important and comprehensive legal source according to the Hanafi school, consists of 57 books, 165 chapters, and 152 sections, covering all areas of furu' al-fiqh, except inheritance law. The reason Burhanuddin Marginani did not include inheritance law in his book is that Abu

Hanifa, may Allah have mercy on him, separated inheritance issues from jurisprudence as an independent science and called it "the science of Faraiz"

The Arabic text of "Hidaya" consists of 4 volumes, each of which is devoted to the legal solutions of various issues in worship and social life from the perspective of Sharia.

The first volume consists of 5 books and is dedicated to ablution and practical acts of worship: prayer, fasting, zakat, and hajj. This volume comprises 47 chapters and 37 sections.

The second volume includes topics such as marriage, breastfeeding, divorce, freeing slaves, determining the lineage of found children, lost and found items, runaway slaves, missing persons, partnership terms, and waqf law. This volume consists of 60 chapters and 36 sections.

The third volume contains 14 books. These cover: buying and selling, monetary issues, guarantees, money transfers, duties of judges, testimony, retraction of testimony, power of attorney, claims, confessions, reconciliation, monetary partnerships, safekeeping of money, lending, gifts, rent, slaves granted conditional limited freedom, guardianship (patronage), coercion, sponsorship, partially freed slaves, and banditry. This volume contains 36 chapters and 37 sections.

The fourth volume addresses legal matters such as conditions for intercession, distribution of inheritance, agricultural and horticultural contracts, sacrificial animals, conditions of sacrifice, matters contrary to Sharia, cultivation of abandoned lands, prohibited drinks, hunting, pledging and receiving collateral, crimes, blood money payment, and wills. This volume consists of 23 chapters and 38 sections.

In "Hidaya," there are a total of 57 topics related to Islamic jurisprudence, each serving as the title for a separate book. Each jurisprudential topic is, in turn, studied through divisions into chapters and sections.

When addressing extremely important and controversial issues, the author of "Hidaya" mentions the names of companions, founders of madhhabs, great jurists, geographical and historical places, and various categories and tribes. In his introduction, Abdulhay Lakhnavi notes that the first part of "Hidaya" contains more than 50 names of companions and followers, 12 names of categories and clans, and 55 names of geographical and historical places, providing brief information about each. He also cites the names of over 90 great jurists, imams, mujtahids, including famous companions and hadith scholars, along with relevant information mentioned in Marginani's work. Based on this, it is easy to understand the complexity and comprehensiveness of the "Hidaya" author's task.

The theoretical sources of Burhanuddin Marginani's work "Hidaya" consist of the following:

1. Verses of the Holy Quran;
2. Hadiths narrated from the Messenger of Allah (peace be upon him);
3. Narrations from the first four caliphs, companions, and successors;
4. The works and jurisprudential views of Abu Hanifa Nu'man ibn Thabit, Abu Abdullah Muhammad ibn Idris Shafi'i, Malik ibn Anas, and Ahmad ibn Hanbal, who were the founders of the four schools of thought in Ahl al-Sunnah wal Jama'ah.

5. The works of Abu Yusuf, Muhammad and Zufar, may Allah have mercy on them, and a number of other famous jurists who were students and companions of Abu Hanifa.

In the book "Hidaya," Burhaniddin Marginani, while addressing legal problems, considers not only the four main madhhabs (Hanafi, Maliki, Shafi'i, and Hanbali schools), but also incorporates views and reflections from the Zahiri and Awza'i schools when appropriate, expressing his own perspective on each. The extensive theoretical sources of "Hidaya" clearly demonstrate Marginani's broad and multifaceted talent and knowledge.

Burhaniddin Marginani developed a unique style in writing the book "Hidaya." Each of his phrases is extremely concise, and every sentence expressing jurisprudential rulings is presented in the form of a general rule. His expressions are succinct yet meaningful, with well-structured and flawless wording, free from artificiality. He rarely

uses synonyms unless necessary. He avoids redundancy and superfluous words. His writing style is "sahli mumtani" (seemingly simple, yet inimitable).

In writing "Hidaya," the author employs distinctive short words, terms, and concise phrases. These phrases have been identified by authors in numerous commentaries and annotations written on "Hidoya." Drawing on these sources, Haji Khalifa (Katib Çelebi), Sheikh Abdulhaq Dehlavi, and Abdullhay Laknavi have provided explanations for them in their works. Some of these are as follows:

In the work, when the author uses the phrase "رضي الله عنه" (May Allah be pleased with him), he is referring to himself. The Ottoman judge Abu Su'ud states: "Whenever the author of 'Hidaya' presented his own words, he would use the phrase 'قال العبد الضعيف عفى الله عنه' (The weak servant, may Allah forgive him, says)." However, after his death, some of his students altered this phrase to "قال رضي الله عنه" (He said, may Allah be pleased with him).

The jurist presents the arguments of his chosen school of thought at the very end. Another such constant habit is that, although when listing the opinions of great jurists he often cites the strongest opinion first, when presenting evidence for conflicting opinions, he brings the evidence for the strongest opinion at the end so that the final evidence serves as a response to the previous ones.

The jurist presents the arguments of his chosen school of thought at the very end. Another such constant habit, although when counting the words of great jurists, he often cites the strongest word first, when citing evidence for disputed words, he brings the evidence of the strongest word at the end so that the last evidence serves as an answer to the previous one.

From a jurisprudential point of view, in the process of explaining legal issues, Marginani illuminates with rational arguments, after textual evidence, whether they are mashru' (lawful) or namashru' (unlawful). From this perspective, it would be correct to conclude that "Hidaya" is one of the sources of Islamic legal philosophy and the science of "philosophy of law," which developed extensively in later periods. Thus, the four-volume book "Hidoya" written by Burhaniddin Marginani, as an important and comprehensive legal code in the Sunni tradition according to the Hanafi school, consists of more than 55 books and hundreds of chapters and sections, covering all areas of Islamic law, except inheritance law.

As mentioned above, while the work "Hidoya" begins with rulings directly related to ablution, in "Siroj ul-muslimin," after addressing theological matters, the explanation of secondary rulings begins with the explanation of ablution:

Tahorat ichra bilkim, to'rt erur farz,  
 Gar etsang istimo', aylay ani arz.  
 Yu(v)mog'liq yuzni manglay to zaqandur,  
 Quloqdin to quloq vajhi hasandur.  
 Mahosin bo'lsa onchakim, yopar yuz,  
 Ani g'usl aylamak, ey niyating tuz.  
 Iki qo'lni iki tirsak bila yu(v),  
 Vuzu aylarda bilkim, farz erur bu.  
 Yana bosh mas'hini ham farz bilg'il,  
 Valekin, to'rt ulushtin birni qilg'il.  
 Yu(v)mog' iki oyog'ni farz erur ham,  
 Iki oshug'ni ham qilmoq anga zam.

Through these 12 verses, Navoi explained the obligatory acts of ablution. These include: washing the face within its boundaries, from where the hair grows to the area under the jaw and the two soft parts of the ears; washing both hands up to and including the elbows; wiping one-fourth of the head; and washing the feet including the ankles. Additionally, Hazrat Navoi elucidated the Hanafi school's resolution to contentious issues among different schools of thought, such as the precise boundary for washing hands and the exact portion of the head that should be wiped during ablution.

The explanation of the obligatory acts of ablution is presented in "Hidaya" as follows: **"Allah the Almighty says: 'O believers, when you stand for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet up to the ankles!'"** Thus, according to this evidence, the obligatory parts of ablution are washing the three limbs and wiping the head. Washing means flowing water over the limb. Wiping means touching water to the body part. The boundaries of the face are from where the hair grows (from the hairline) to under the jaw and the soft parts of both ears. This is because facing someone occurs within these boundaries, and the word "yuz" (face) is derived from the word "yuzlashmoq" (to face). In our opinion, the elbows and ankles are included in the washing (during ablution). Zufar, may Allah have mercy on him, holds the opposite view. He said: "The boundary does not include what is underneath the marked part, just as 'night' is not included in the fasting time in the chapter on fasting." Our argument is that the boundary (in ablution) is set to exclude washing beyond it, otherwise the obligation of washing would have encompassed the entire hand. In the chapter on fasting, the boundary was established to extend the ruling of fasting until evening. This is because the word "sovm" (fasting) actually means abstaining from food, drink, and sexual relations for a specific period. Ankle refers to the protruding bone, and this term is correct. The word "ko'ib" (breast) is derived from this root.

Quduri, may Allah have mercy on him, says: The obligatory amount for wiping the head is equal to the size of the forehead. This corresponds to a quarter of the head. (This ruling) is based on a hadith narrated by Mughira ibn Shu'ba (may Allah be pleased with him): "The Messenger of Allah (peace be upon him) went to a people's waste area, urinated, performed ablution, and wiped his forehead and leather socks." The command "Wipe" in the noble verse is general, and the hadith came to provide specificity to it. This hadith serves as evidence for Shafi'i's (may Allah have mercy on him) statement that "The obligation is fulfilled by wiping three hairs," and Malik's (may Allah have mercy on him) statement that "Wiping the entire head is mandatory." In some narrations, some of our scholars have considered the amount of wiping to be equal to three fingers' width, because three fingers are most commonly used for wiping.

As we have observed, both works rely on Surah Al-Ma'idah, verse 6, in the Holy Quran to explain the obligations of ablution:

**"O believers! When you intend to pray, wash your faces and your hands up to the elbows. Wipe your heads. And wash your feet up to the ankles."**

Since Allah the Almighty Himself has explicitly stated which body parts should be washed, no one considers it permissible to add, subtract, modify, or replace the organs mentioned in the verse with others. Indeed, doing so would be opposing Allah's decree. For this reason, not only in "Siraj ul-muslimin" and "Hidaya," but in all sources of Islamic jurisprudence, the explanation of the obligatory acts of ablution is precisely the same. However, the founding imams of our schools understood and interpreted the verses according to their own scholarly reasoning (ijtihad), which led to minor differences. While "Siraj ul-Muslimin" states that fatwas were issued only within the Hanafi school, "Hidaya" provides refutations to other schools along with various opinions within the Hanafi school itself.

#### 4. Conclusion

It is no secret that Alisher Navoi is an Uzbek poet, the sultan of Uzbek poetry. However, upon deeper examination of his works, it becomes evident that Alisher Navoi was also a great Islamic scholar. Indeed, the primary sources of all his works are the Holy Quran, Sunnah, Islamic Sufism, and Islamic wisdom. Hazrat Navoi exemplifies a perfect Muslim who built his entire life and work on the teachings found in the Holy Quran and Hadith. The poet always considered reciting the Quran and acting upon it as the main condition for perfection. This is why Alisher Navoi wrote several works influenced by the Holy Quran. One of them, "Siraju-l-muslimin," explains the rules of Sharia and the

foundations of Islam in a poetic manner. It is necessary to educate a generation worthy of their ancestors by correctly and accurately interpreting and passing on to the younger generation the rich heritage of Alisher Navoi and other great ancestors, while paying even greater attention to a deep and comprehensive study of their works.

## REFERENCES

- [1] A. Lavkhnavi, *Nuzhat ul-Xavotir. Beirut, Lebanon: Dar al-Ibn Hazm, 1999.*
- [2] A. Navoi, *Siraj al-Muslimin. Tashkent, Uzbekistan: Fan, 2000.*
- [3] B. Marginani, *Hidoya. Tashkent, Uzbekistan, 2022.*
- [4] H. Nisoriy, Muzakkiri Abob. *Tashkent, Uzbekistan: Abdulla Qodiriy National Heritage Publishing House, 1993.*
- [5] I. Bukhari, *Golden Chain, Part 1. Tashkent, Uzbekistan: Hilol-Nashr, 2021.*
- [6] M. Kenjabek, "Babur Mirzo – a great jurist," *Earth's Face, 2014.*
- [7] S. A. Mansur, *Translation and Commentary of the Meanings of the Holy Quran. Tashkent, Uzbekistan: TIU, 2004.*
- [8] *Encyclopedia: Urdu Circle of Islamic Knowledge. Punjab, Pakistan: Punjab University, 1972.*
- [9] U. ibn Mas'ud, *Mukhtasar al-Wiqaya. Tashkent, Uzbekistan: Movarounnahr, 2010.*
- [10] Z. M. Babur, *Mubayyan and Its Prose Exposition. Tashkent, Uzbekistan: Sharq, 2014.*
- [11] Z. M. Babur, *Risala-i Walidiyya. Tashkent, Uzbekistan: Sharq, 2014.*
- [12] TRT Avaz, "Founder of the Mughal rule in India." [Online]. Available: [www.trtavaz.com](http://www.trtavaz.com)
- [13] B. Turabov, "Socio-philosophical analysis of Alisher Navoy's mystical ideas," *Journal of Multidisciplinary Sciences and Innovations, vol. 1, no. 3, pp. 1109–1115, 2025.*
- [14] M. Abdulyayrov, "Analysis of actions conducted on the conversion of Navoy manuscripts to current spelling," *Modern Science and Research, vol. 3, no. 1, pp. 1–7, 2024.*
- [15] D. Sodiqova, "Muslihabegim ijodida hadislarga murojaat," in *Proc. Conf. on the Role and Importance of Science in the Modern World, vol. 1, no. 4, May 2024, pp. 240–249.*