



STUDY OF BURKHANIDDIN MARGINANI'S WORK "AL-HIDAYA"

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Abstract: The article provides information about the life and work of Burhoniddin Marginani, the study of his work "Al-Hidaya", its place in Islamic jurisprudence, translation and publishing works.

Key words: Rishton, Dahbet, Samarkand, al-Mukhtasar al-Quduri, Sheikh ul Islam, Al-Azhar, UNESCO, "Burhoniddin Marginani" foundation

Burhoniddin Marginani, a great thinker, contributed to the development of Islamic jurisprudence, a philosopher, practiced the science of monotheism, and received the title of "Sheikh-ul-Islam" in the Islamic world, was born on September 23, 1123 in the village of Dahbet, Rishton district, Fergana region. His full name is Abulhasan Ali ibn Abubakr ibn Abduljalil al-Farghani al-Rishtani al-Marginani.

Burhoniddin Marginani was born in an intellectual family, his father was also a scientist in his time. Therefore, he first studied under his father Abubakr ibn Abduljalil, then Simam Bahauddin Ali ibn Muhammad Asbijabi. He received Islamic education in Rishton, Margilon, Bukhara, Samarkand and other cities of Movarunnahr and became known as a great jurist of the Hanafia sect. Then the famous teachers Najmuddin Abu Hafs Umar Nasafi, the author of "Al-Aqaidu-n-Nasafi", Sheikh Imam Bahauddin Ali ibn Muhammad ibn Ismail Isfijani, Imam al-Sadrush al-Shahid Hisamiddin Umar ibn Abdulaziz, Tajiddin Ahmad ibn Abdulaziz, Imam Quwamiddin Ahmad Ibn Abdur Rashid Bukhari is the father of the author of Khulasat-ul-Bayan, Ziyauddin Muhammad ibn Husain Bandiji, who was a student of Alauddin Samarkandi and learned from many other jurists. Burkhaniddin Marginani first learned the science of hadith from Ziyauddin Abu Muhammad Sa'id ibn As'ad Marginani [1, p. 5].

Burhoniddin Marginani, having a good understanding of the science of jurisprudence, gives scientific lessons in this direction to his children. As a result, mature jurists and scholars will grow up from their children and grandchildren. For example, the following data can be cited as evidence of this:

1. Imaduddin Muhammad ibn Ali ibn Abu Bakr ibn Abdujalil Fargani al-Marginani received the science of jurisprudence from his father Burkhaniddin Marginani. He had the knowledge to issue a fatwa. Author of "Odob ul-Qazi" and other works.
2. Sheikh ul-Islam Nizamuddin Umar ibn Ali ibn Abu Bakr Fargani Marginani. He had the knowledge to issue a fatwa. Author of "Jawahir al-fiqh", "al-Fawoid" and many other works.
3. Jalaluddin Muhammad ibn Ali ibn Abu Bakr Fargani Marginani. He learned jurisprudence from his father, Burhoniddin Marginani. He was an scholar who rose to the level of issuing fatwas, but information about his works has not been preserved.
4. Abdul Avval ibn Burkhaniddin Ali ibn Imaduddin ibn Jalaluddin, the grandson of Burkhaniddin Marginani, owner of Hidayah. He was a jurist, muhaddis, commentator and extremely pious person.
5. Abdur Rahim Abul Fath Zainuddin ibn Ali ibn Abu Bakr. He learned jurisprudence from his father Imoduddin. He is the grandson of Burhoniddin al-Marginani, the owner of Hidayah. Abul Fath

Zainuddin Abdurahim ibn Imoduddin Fargani lived in Samarkand. According to the sources, in 1254 he wrote a work entitled "Al-Fusul al-Imodiya" about the courts in Samarkand.

His grandfather Abdulavval ibn al-Marginani (died after 1411) was known as a famous scientist and teacher in Turkey. During the era of Amir Temur and Timurids (1405-1500), descendants of Marginani held the post of sheikh ul-Islam in Movarounnahr for many years. Marghinoni's scientific heritage has not lost its value until now. In many universities in the world, Muslim jurisprudence is studied on the basis of his fiqh doctrine. - they write - A. Ishakov and A. Rakhmanov in the work "Muslim Right".

Al-Marginani's work "Hidaya", which is famous throughout the Islamic world, was written in Samarkand in 1178. Burkhaniddin Marg'inani writes about the creation of this work: "Abul Hasan Ali ibn Bakr Abduljalil once expressed the opinion that a complete book dedicated to fiqh issues, not too large in size, but complete in content, is needed. When I went to Iraq, I saw al-Mukhtasar al-Quduri (an abbreviation of Quduri). It was a great work in jurisprudence. Until now, everyone, big and small, used Jame us-Saghir (Small Collection). Then I collected all the works on fiqh, took the most important issues from them and named this work "Bidayat al-mutahi". Later, I wrote a commentary on this work and called it "Kifoya ul-muntahi" [2, p. 133].

A. Ishakov and A. Rakhmanov give the following information about the work "Hidaya" in the pamphlet "Muslim Law": "Hidaya" consists of four volumes, 57 books, 165 chapters, 152 chapters. The first volume consists of 5 books and is dedicated to ablution and practical prayers (prayer, fasting, zakat and pilgrimage). In the second volume, issues such as marriage, breastfeeding, divorce, emancipation of a slave, determining the lineage of found children, missing persons, partnerships, and the right to endowment are covered. In the third volume, issues such as sales, money problems, guarantee, duties of judges, testimony, authority, lawsuits, peace, lending, gift, rent, guardianship (patronage), patronage, intercession, distribution of inheritance in the fourth volume, wills, agriculture and gardening, contracts, sacrifices, hunting, mortgages, crimes, and payment of alimony are described.

The basis of "Hidaya" is from the jurists Abu Hanifa Nu'man ibn Thabit, Abu Abdullah, Ahmad ibn Hanbal and Imam Abu Yusuf, Imam Abu Abdullah ibn Husayn al-Shaybani (Imam Muhammad), Imam Abul-Hazl, Zufar, who were students of these scholars. Ibn Hazl's works, narrations of the first four caliphs and companions, hadiths they said. In addition to this, it is shown that Hidayani is used in interpreting Ibn Isa at-Tirmidhi's "Jame'ul-kabir" and Quduri's "Mukhtasar al-Quduri", Muhammad Bazdavi's "al-Mabsut" and solving major fiqh issues.

In Hidaya, the solutions to jurisprudential problems are given first of all with the opinions of great jurists and the objections or additions of others in this regard. Based on the opinions of these eminent scientists, the best solution to a particular problem is selected. Thus, it confirms not only the clear statement of Islamic law but also its perfect interpretation.

"Hidaya" is included in educational nisabs (curricula) of Al-Azhar, the oldest university in the Arab Republic of Egypt, Islamic University of Afghanistan, Aligarh University of India, Devband University, other Islamic countries. This great book has been used as one of the main sources for the development of the law-making system. In Afghanistan and the Indian Peninsula, after the books of "Kanz" and "Al-Kuduri", a talib who did not finish reading "Khilan" from an accomplished master is not considered a true scholar of jurisprudence.

"Hidaya" for the courts of the Bengal region under the East India Company, 1190 h. y. (1776) was translated into Persian by Ghulam Yahya Khan. At that time, in the offices of the British, work on India was conducted in Persian. This translation is dated 1221 H. y. (1807) Printed in Calcutta.

Surprisingly, the Hidayah was first published in London in 1791, not in Arabic or Persian, but in English based on Charles Hamilton's translation. Since this 4-volume translation was very expensive and rare, a new one-volume edition was published in 1870 under the supervision of S.G. Gary. The last English translation was published in Lahore in 1982 [4, p. 20].

N.I. Grodekov translated Hidayah from English into Russian and published it in Tashkent in 1893.

According to the information collected by the German scholar Eckart Shiwak, the famous editions of Hidayah are as follows: the original Arabic text was published in Calcutta in 1818, then in Bombay, Lucknow, Kavnapore, and Delhi. It was printed in Cairo in the 19th century and in Kazan in 1888. His first critical text was published in Cairo in 1908, and his latest critical text was published in Cairo in 1980 [4, p. 21].

Abdulkarim Shariy Juzhonii writes in his book "Marginani and his followers" that the Russian translation of "Hidayah" will decrease. Therefore, in 1994, professor Akmal Saidov published the first volume of N.I.Grodekov's "Hidayah" translated from English to Russian and intended for a narrow circle in "Uzbekistan" publishing house.

The work "Al-Hidayah" was translated from Arabic into Uzbek by a group of young scholars under the leadership of the famous scientist Salahiddin Muhiddinov, and its first volume was published in 2000 by "Adolat" publishing house[5].

"Al-Hidayah" work is studied not only by Islamic jurists, but also by Western legal scholars. In particular, in 1958, Majid Hadduri and Hebert J. Libesni published a book entitled "Islamda Huquq" and used "al-Hidayah". According to the authors of the book: "Al-Hidayah" written by Burhoniddin Marginani described the expansion and development of the jurisprudence of the Hanafi school more and better than all other works. Anyone who has read this work can learn that the author tried to promote and improve his independent opinion in many places. This was his main goal in writing the book."

The name of Burhoniddin Marginoni was honored even in the years of independence, and in 2000, the 900th anniversary of the scientist's birth was celebrated not only in the republic, but also in cooperation with the international UNESCO organization. In 2000, avenues dedicated to the jurist were established in the city of Margilon and the center of Rishton district. The central streets of these cities were named after the great jurist. On the initiative of the First President of the Republic of Uzbekistan, the "Burhoniddin Marginoniy" fund was established. Also, in 2003, the oldest copy of the work "al-Hidayah" given to him at the invitation of the First President was handed over to the treasury of Tashkent Islamic University.

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