

**THE SCIENTIFIC HERITAGE OF THE GREAT JURIST SCHOLAR
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Annotation: *This article refers to the scientific legacy of Burhoniddin Marginani, a scholar of jurisprudence known as "Burhoniddin and milla" in the Eastern world.*

Key words and phrases: *"Burkhaniddin and milla", "Document of religion and nation", ISESKO, "Abu Hanifa sect shariat", "Samaria", "Hidaya".*

Uzbekistan is considered one of the centers of civilization with a centuries-old history, and the place of Islam in it is incomparable.

After gaining independence, the efforts being made in Uzbekistan to restore our material, spiritual and religious values are being recognized by the world community. These values, in turn, are the main factors in the development of society. For example, the President of the Republic of Uzbekistan, "I spoke from the UN pulpit at the meetings of the Organization of Islamic Cooperation and the Shanghai Cooperation Organization about the fact that Islam is a religion of purity. Whose generation are we? We established the Imam Bukhari Center. We established the Center of Islamic Civilization and the Islamic Academy in Tashkent".[1]

The fact that "Tashkent is the capital of Islamic culture in 2007" by the Islamic Organization (AYSESKO) is a proof of this. Therefore, the rich scientific heritage of our great ancestors, who grew up in our land, had an impact on the spiritual and cultural development of not only our country, but also foreign countries, and has been attracting the attention of world scientists until now. . It is necessary to emphasize the services of our scholars who have a high position in the Islamic world in the development of world science. The first President of the Republic of Uzbekistan, I.A. Karimov, "The entire Muslim world has been celebrating the blessed name of Burhoniddin Marginani, another great representative of Islamic jurisprudence, who created a great scientific school with his incomparable potential and glorified the beautiful land of Ferghana to the world." is coming. This is clearly proven by the fact that this respected scholar received the title of "Burhoniddin wa milla", i.e. "Document of religion and nation" in the Eastern world. It is very important in the scientific heritage.

Many sources and literature do not provide information about the date of Marginani's birth, and some sources show conflicting dates. For example, in N.P. Ostroumov's work "Abu Hanifa Sect Shariat", Marginani's date of birth is indicated as 530 Hijri, and 1135-1136. The same years are repeated in the Russian translation of N.P. Ostroumov's "Abu Hanifa Sect Shariat" published in Tashkent in 1898 under the editorship of I.B. Grodekov. It is in this publication that the date of Marginani's death is indicated as Hijri-591, Melody-1195. In Tashko'briza, the date of Marginani's death is

mistakenly determined as 563 AH, 1168 AD. In Abu Tahirkhoja's work "Samaria", the date of Marghinani's birth is mistakenly given as 515 Hijri and 1121 Melodi. In the foreword of the edition of *Hidaya* published in Beirut in 1990 and in the article entitled "The author of *Hidaya*" published in 1907, N.S. Likoshin Marginani's year of birth is 515 Hijri, 1118-1197 AD. the information obtained from ancient manuscript sources kept in the manuscript treasury of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan also confirms the above opinions.

Based on the above sources, we can assume that Aloma was born in Rishton in 515 Hijri, in 1118 AD.

One of the scholars who made a great contribution to the development of jurisprudence, Marginani's full name was Ali ibn Abu Bakr ibn Abduljalil al-Fargani ar-Rishtani al-Marginani.

Marginani received his primary education in Margilon, then went to Samarkand, where he stayed until the end of his life. In his work "*Kitab ul-Mashayikh*" (Book about Sheikhs), he lists the names of more than forty scholars he studied[3].

Burkhaniddin Marginani "*Kitab majmu' un-nawazil*", "*Kitab ut-tajnis*", "*Kitab ul-mazid*", "*Kitab ul-faroiz*", "*Kitab ul-muntahi*", "*Bidayat ul-mubtadi*", "*Kifayat ul-muntahi*", "*Nashr ul-mazhab*", "*Manosik ul-Haj*", "*Sharh ul-Jome' ul-Kabir Muhammad ash Shaybani*", "*Mazid ul-furu' ul-Hanafiya*"[4] is the author of such works. Marginani left a rich scientific heritage in Islamic sciences - tafsir, hadith, kalam and fiqh.

"*Al-Hidaya*" is one of the most respected books in the Hanafi sect. As the author mentioned in the preface of this book, after first writing "*Bidayat al-mubtadi*" he wrote a commentary on it called "*Kifayat al-muntahi*". At the end of this book, seeing that the volume of the work has become large (8 volumes), Marginani is afraid that people will not read it, so he starts to write a medium-sized commentary on it. During the process of writing the book, which lasted 13 years, Burhoniddin Marginani wrote it while fasting in order to write it with sincerity and clear thinking.

Al-Hidaya covers almost all social and legal issues. It covers procedural matters related to prayers, family, property (civil), criminal, financial, international and judicial proceedings, halal and haram issues. In it, every jurisprudential issue is based on the Qur'an and hadith, as well as the views of the companions and followers. In addition to these, if there are no such grounds, they are interpreted on the basis of logical considerations or generally accepted principles and rules (jurisprudence or method rules). This book is an encyclopedic source of various views and disagreements. Marginani analyzes them and shows the correct view in them.

Al-Hidaya is one of the most commented fiqh books. The number of comments exceeds fifty. Not all of the commentaries, mostly the first written ones, have not reached us, but there are many other commentaries of them in the libraries. Some authors name their comments, others leave them anonymous.

Burhoniddin Marginani is a great scholar who has left a deep mark in the history of Islamic jurisprudence and has been attracting the attention of world jurists to his homeland Uzbekistan for eight hundred years. His masterpiece, the book "Al-Hidaya", has not lost its importance as a jurisprudential work and will not lose it.

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