

The Universal Essence of Spiritual Stability in the Religious and Philosophical Views of Burkhoniddin Marginoni

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Abstract:

The article presents scientific-theoretical recommendations on how social-ethical norms such as customs and traditions, justice, peace, prosperous life, and population education in Burhoniddin Marg'inoniy's religious-philosophical views contribute to strengthening spiritual stability in society.

Keywords: education, customs, values, family ties, peace, justice, stability, prosperous life.

Introduction

The formation and development of spiritual stability in society during the current globalization process is significantly contributed to by the scientific and spiritual heritage of our great thinker ancestors. "It is known that in our land, which is the crossroads of ancient cultures and civilizations, thousands of scholars, great thinkers, poets, and revered saints emerged during the medieval period" [Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis, 2017]. In the scientific views of our great scholars, striving for purity, honesty, and cleanliness, loyalty to family, relatives, and society, diligence and responsibility, kindness, generosity, and humility are regarded as high moral examples. This makes the study of the scientific heritage of our thinker ancestors from the perspective of today an objective necessity.

Literature Review

Noble ideas related to spiritual stability, social justice, and the protection of human rights have played a leading role in the scientific heritage of both Eastern and Western thinkers. In particular, the views that human moral and ethical perfection is achieved through knowledge and reason are expressed by Greek philosophers such as Protagoras [Copleston F. History of philosophy.

2003.p.87], Platon, Democritus, and Socrates, as well as by scholars like Imam Bukhari, Imam Maturidi, Abu Nasr Farabi [Farabi Abu Nasr. *The Virtuous City*. 1993. p–224], and Burhoniddin Margʻinoniy, where spiritual stability is expressed through concepts like education, honor, duty, conscience, and piety.

Foreign scholars have conducted numerous research studies on the essence and significance of Burhoniddin Margʻinoniy's scientific heritage in societal development. Notably, the works of Wael Hallaq [Wael Hallaq. 2009.-315 p.-P.44.], Charles René, Zambawor, Zahabi Muhammad ibn Ahmad ibn Usman ibn Qaymoz, Tarablusi Alauddin Ali ibn Khalil, and Sayid Muhammad Murtaza Husayni Zubaydi focus on the religious and legal views of Burhoniddin Margʻinoniy and highlight the importance of these views in addressing issues like the genesis of spiritual stability.

Our local scholars such as A. Saidov [Saidov A. 1997 p-17], Mahmoud Hasaniy, O. Qoriev, N. Safarova, M. Quldoashev, M. Amonov, K. Kattayev, and N. Yusupova have conducted scientific research from the perspectives of law, history, and philosophy.

Research Methodology

The land of our country has produced many great scholars whose scientific heritage continues to contribute significantly to the progress of world civilization. "It is necessary to deeply study and promote the valuable heritage, exemplary life, and social activities of our great writers and thinkers in all aspects, to educate our youth in the spirit of self-awareness and respect for national and universal values" [Mirziyoyev Sh.M. "On organizing reading competitions among young people with the aim of widely studying and promoting the creative heritage of our great scholars, writers, and thinkers" Resolution, 2018]. Burhoniddin Margʻinoniy (1123-1197) was born in today's Rishton district of Fergana region. He received his initial education and upbringing from his father and grandfather, instilling in him pure faith, and a love for knowledge. Consequently, he mastered various fields of knowledge from the prominent sheikhs of his hometown. Later, he studied in cities like Samarkand, Bukhara, Merv, and Nishapur. As a result, Burhoniddin Margʻinoniy became a great jurist, memorizer, hadith scholar, commentator, writer, and poet, leaving behind numerous scientific legacies. The social and legal value of his works lies in the fact that he supported and reinforced his views with various evidences, such as the Quran, hadith, the works of the companions, the ijtiḥad of the four madhhab imams, the fatwas of previous great jurists, and logical arguments

Burhoniddin Margʻinoniy diligently studied the scientific heritage of the founders of the four main Islamic schools of thought, which later provided a foundation for him to write significant works on Islamic jurisprudence. Among his numerous writings are:

- “Nashr al-Mazhab” (A book on the propagation of the school of madhhabs);
- “Kitab Manosik al-Hajj” (A book on the rituals of Hajj);
- “Kitab fil-Faraiz” (A book on inheritance issues);
- “At-Tajnis wal-Mazid” (A book of fatwas);
- “Majmu‘ an-Navozil” (A collection of fatwas);
- “Hidoya fi Sharh Bidāyat al-Mubtadi” (A commentary-guide book for beginners).

Unfortunately, not all of these works have been preserved. Burhoniddin Margʻinoniy was a prominent thinker, philosopher, and scholar of the East whose scientific heritage is vast and multifaceted. His religious-philosophical views particularly emphasize concepts such as honesty, equality, goodness, humanity, and the prohibition of betrayal of trust.

For instance, Quduri states: "The ruling on something found between the boundaries of Miqat and Haram is the same." Shafi'i said: "It is obligatory to announce something found in the Haram until its owner comes," because the Prophet Muhammad (peace be upon him) said about something found in the Haram: "What is found in the Haram is lawful only for the one who announces it" [Zayla'i, "Nasb al-Raya", 3/467]. Our evidence: The Prophet Muhammad (peace be upon him) said: "Recognize its container (pouch) and its string, then announce it for a year" [Zayla'i, "Nasb al-Raya", 3/468].

The Prophet Muhammad (peace be upon him) did not differentiate whether the found item was found in the Hil (Miqat and Haram area) or Haram. Also, it is essentially a lost item. Therefore, after the announcement period, if the found item is given as charity, it remains in the ownership of the original owner from the perspective that the charity's reward will reach them. Thus, the person who found it retains ownership, just as they would if it were found outside the Haram. The hadith narrated by Shafi'i that "something found in the Haram is lawful only for announcement" is interpreted to mean that announcing the found item in the Haram is not omitted. This specificity regarding the Haram is mentioned to clarify that the announcement of the found item in the Haram is not omitted because the Haram is a place where travelers gather.

The masterpiece of the scholar, "Al-Hidaya," has been serving for over eight centuries as a solution to the ills (theft, lying, bribery, ignorance) negatively affecting spiritual stability in the Muslim world.

The main features of this work are:

Content and Structure:

- The work covers all the main sections of Islamic jurisprudence such as worship, transactions, criminal law, and procedural law.
- It explains the sources of evidence and justification for the norms of Islamic law and their application.

Style and Structure:

- Burhoniddin Marg'inoniy's masterpiece is written in a clear and concise style, with systematic and logical sequence.
- It analyzes conflicting views on jurisprudential issues and provides their resolutions.

Scientific and Practical Significance:

- "Al-Hidaya" is recognized as one of the most influential jurisprudential manuals of the medieval period.
- This work significantly influenced the development of Islamic law and jurisprudence.
- Even today, this work is considered an important source in the fields of Islamic religion and jurisprudence.

Analysis and Results

The book "Al-Hidaya" is recognized and acknowledged not only in the Islamic world but globally. Scholars say: "Muslims have three books:

The first is the Qur'an.

The second is Imam Bukhari's "Al-Jami' al-Sahih."

The third is Burhoniddin Marg'inoniy's "Al-Hidaya."

According to Brockelmann's "History of Arabic Literature," 43 commentaries were written on Bukhari's "Al-Jami' al-Sahih," which is one of the primary sources of Islamic law after the Qur'an. German Islamic scholar Alhvard mentioned that 60 commentaries on this work are included in the Berlin manuscript list [Brockelmann C. 1898-1993]. It can be said that after Bukhari's work, Burhoniddin Marg'inoniy's "Hidaya" is one of the most commented works. This is one of the undeniable pieces of evidence of the scientific, practical, and vital significance of "Hidaya." Islamic jurisprudence, which has reached its development due to the unique works written by the great representatives of the Movarounnahr school of jurisprudence, has been serving as an important factor in the lives of the people of Central Asia for centuries as an integral part of our spiritual-legal heritage [Saidov A. 1997, p. 207]. Universal values are widely reflected in Burhoniddin Marg'inoniy's works. In particular, the following universal values are expressed by the scholar:

Justice and Equality:

- In "Al-Hidaya" concepts of justice, combating injustice, and equal rights for all citizens are emphasized.
- It demands that rulers, judges, and other officials be just and fair, and protect the rights of citizens.

Humanity:

- The work promotes respect for human dignity, protection of life, and freedom.
- It strongly opposes slavery, human trafficking, coercion, and violence.

Duties and Responsibilities:

- The duties and responsibilities of citizens towards the state and society are discussed.
- The responsibilities of rulers to the people, and the necessity for fair and just governance are highlighted.

Knowledge and Education:

- The scholar emphasized the importance of knowledge and its necessity for societal development.
- The work promotes the acquisition of knowledge and the development of skills and expertise.

Religious Tolerance and Harmony:

- Burhoniddin Marg'inoniy advocated for respect among different schools of thought and religions, and the practice of tolerance.
- He promoted ideas of harmony, mutual respect, co-existence, and cooperation in interfaith relations.
- Respect for religious values, traditions, and customs, and the necessity of preserving them are emphasized.

Moreover, the scholar's philosophical views on respecting human dignity, promoting humanity, kindness, generosity, honesty, striving for professional skills, developing independent thinking skills, protecting nature and the environment, living according to moral principles, and the philosophy of work are highly relevant today. These principles serve as important foundations for societal progress and the upbringing of a healthy, spiritually mature generation.

Conclusion and Recommendations

In summary, Burhoniddin Marg‘inoniy, a distinguished representative of jurisprudence in his time, created a unique school of thought. His scholarly legacy is studied by many researchers worldwide. He demonstrated that legality, justice, and humanitarian principles should be the foundation of state governance, while concepts like humanity, tolerance, humility, and honesty should guide everyday life. Since societal progress is based on moral and legal criteria, studying and researching the works of such esteemed thinkers is essential. Understanding the glorious past is crucial for building a better future.

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