Source bases of Mavardi work “Al-Akhkom-As-Sultonija of va-L-Valoyot Ad-Dinija”

Ziyovuddin JORAEV¹

International Islamic Academy of Uzbekistan

National University of Uzbekistan named after Mirzo Ulugbek

ARTICLE INFO

Article history:

Received July 2021

Received in revised form

20 July 2021

Accepted 15 August 2021

Available online

15 September 2021

Keywords:

Qur'an,
Islam,
Ahkom, al-Mavardi,
laws,
government,
election,
Sunna, I
mamat,
Sultan.

ABSTRACT

This article describes the work of Abulhasan Movardi, who lived in the years 964–1058 which made a significant contribution to the development of the history of political and legal doctrine and the theory of public administration.

2181-1415/© 2021 in Science LLC.

This is an open access article under the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/deed.ru>)

Mavardiyning “Al-ahkom As-Sultoniy va-L-valoet Ad-diniy” asarining manba asoslari

ANNOTATSIYA

Kalit so'zlar:

Qur'on,
Islom,
axkom,
Mavardi,
huquq,
tanlov,
sunnat,
imomat,
Sulton.

Ushbu maqolada 964–1058-da yashagan Abulhasan Movardi-ning siyosiy-huquqiy ta'limot tarixi va davlat boshqaruvi nazariyasini rivojlantirishga katta hissa qo'shgan merosi tasvirlangan.

¹ Doctoral student (DSc) of the Department of “Islamic Studies and the Study of Islamic Civilization ISESCO”, Faculty of Islamic Studies, International Islamic Academy of Uzbekistan. Associate Professor PhD of “Source and Archival Studies”, Faculty of History, National University of Uzbekistan named after Mirzo Ulugbek, Tashkent, Uzbekistan
E-mail: juraev741@mail.ru.

Источниковые основы произведения Маварди «Ал-Ахком Ас-Султония вал-Валоёт Ад-Диния»

АННОТАЦИЯ

Ключевые слова:

Коран,
Ислам,
Ахкаам,
Маварди,
право,
выбор,
сунна,
имамат,
султан.

Эта статья описывает работу Абулхасана Моварди, жившего в 964-1058 годах, наследия которого внесла значительный вклад в развитие истории политико-правового учения и теорию государственного управления.

INTRODUCTION

Detailed data about Mavardi and his work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” (“Ahkoms of the sultanate and religious managements”) are presented in many articles and tracts. Especially is known Mavardi as a geographer, a jurist, an Islamist, a political scientist, a literary critic, a scientific figure. He is the scientist who created many works on shofein trends, such as the political right, comments, political - applied figh, and methodology of figh. The scientific heritage created by him consists of three groups: religious, socio-political and legal, lexical-literary. Along with the analysis, a structure and content of research of Mavardi work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya”, it is necessary to study and source bases of the given work.

And also, it is necessary to underline that the author paid attention not only to the process of world view formation from the creation of mankind before the practice of a state administration of Abbosies of XI century, at the same time he attached to it a significance as the most basic historical experience. At the creation of the work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” Mavardi has seriously studied political legal doctrines. The history of statehood, the reasons of progress and regress at which the reforms in the history of East people happened, and on this basis has created the given theory which became a new worldview. Thereby Mavardi having created the steady doctrine on the basis of the historical experience justifying a happy future has opened new degrees in the state administration theory. This aspect of the essence of the work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” can be understood and from its title. The author at a statement of problems connected with statehood in his book has given basic attention to the vitality of source methods.

MATERIALS AND METHODS

In his work Mavardi per se value and sense in the first place put the world state administration and as its support has adapted from the politically legal side the strong doctrines of religion. In work, it is stated that the plan of strengthening the set of religion and the world in one sense is a guarantee condition of stability and safety.

From sources of great scientists within the limits of own opinions on statehood, a method of use of a religious-world tolerance as a guarantee instrument is possible to estimate as to the notable contribution of Mavardi to the statehood doctrine “ahlisunna”.

The author's objectivity to political-legal doctrines was awarded that this work has a great value as a valuable source for scientists of all schools.

The basic essence of sources application method in Mavardi work "al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya" is that he has turned his attention to experience, scientific conclusions of scientific predecessors and creation, classification and the adaptation of a new doctrine on a theoretical-legal basis. The basic attention he paid to the creation of laws, leaning against methods of diligence and to comparative analyses that are the original side of this work.

Mavardi has underlined that the book "al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya" he has written under the offer of the head of the state in the order it to be a theoretical basis of management of a political system and public life in the Islamic world. The maintenance of this work consists of relations of Muslim sultans to citizens, and principles of doctrines and the methodical problems taken from fiqh and religious sources, defining the legal obligations at a state administration.

The given source, being the manual at state creation and government, also has a value at studying of a science fight and politically legal subject's development. This work has embraced in itself the code of statehood ideologies of XI century, and the collection of historically legal, socio-political, political and educational trends as the first perfect theory of shariah government.

Mavardi stating his politically legal opinions in work "al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya", has noticed that this demanded book is practically fair at the variability of historically-political circumstances, a primary example of a combination of a state and a shariah harmony.

In the work "Al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya" the scientific conclusions, and also examples from the theoretical and practical experience of statehood of Caliphs Abbosies and Umavies, khalafai Roshidins, from the life of Prophets and Mahomet (Do Allah welcome and bless him) are stated. The work is devoted to the criteria, ways and methods of new reforms of the Muslim states and traditional legal bases creation and management.

There are particularly defined in this work: *imamate* – namely tendencies of creation of a state administration; the *imam* - namely intention to be the head of the state – conditions of a choice, the appointment of the head of the state by way of the prince (candidate), definition and demonstration; bases of management of the ministry; a debt and duties, the political rights and sphere of powers of both ministries: *tavfizi* – authorized ministry and *tanfizi* – the unauthorized ministry, appointed by the imam; the personal personnel of various officials of emirate; interrelation of tendencies between central-local hakim and the regional deputy; administration structure of *cadi*; spiritually-world duties of special operating managers; public, economic and financial problems of statehood etc.

Building of the basic base of unity of historical and politically legal doctrines for expression and development of the main ideology is an important source advantage of statehood of this work. Generally speaking, this work is one of the first political doctrines of Mavardi based on the Islamic right; throughout the centuries was the practical charter of state management.

At hard solvable situations, Mavardi leaning against legal sources of bases and the doctrine "Ahl al-sunna ...", owing to ideas "better thought is...", "confirmed is ..." of his sect,

strengthened the sense and the content of the work having chosen the most reasonable and the best ones from them.

The author, in a statement of the work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” firmly adhered to political ethics, observed the tolerance principles. To the decision of problems connected with legal matters of a person, a society and the state management he approached from the point of view of historical-legal bases and the sciences of practical political science created before him, and on the basis of present philosophical concepts have shined a new viable essence (concept) of statehood.

Mavardi at solving and definition of some problems basically used Koran, Hadis, sunny, izzmo, kiyos, paradise and other assiduous methods, and has created a progression of important ideas and plans. In addition, in cases of insufficiency of arguments and proofs, he found the decision, leaning against the practical experience of hulafoi Roshidins, Umanids, Abbosies, Samanids and on traditions of ancestors and emirates of the Muslim and Persian state. Using the experience and thoughts of jurists as the instructions, he found the ways of the problems solving. Taking the positive theories of political relations and ideologically historical processes on a basis of a difficult theme, he created diligent methods and gave the sense of the corresponding situation.

Mavardi, at the writing of his work, for acceptance of important decisions, leant against scientific abilities and life experience. In certain cases, Mavardi without recognizing of undeveloped wise ideas of representatives of mutazil trend has created a new fair control system of the Islamic State and the right's development. The names of geographical districts, concepts corresponding to a place and time, customs and the habits, certain measures of scales, monetary units, historical terms of official bodies, terms and the measures used from ancient centuries till our time resulted in the work, have served as a major factor for overall object's realization.

In the initial stage of management by the new Muslim state, the complexities were not sensed yet. While acts (sunnat) or sayings of the Prophet (Do Allah welcome and bless him) directly with his participation formed a basis for problem-solving.

But after the death of the Prophet (Do Allah welcome and bless him) at the times when people from various territories and various speech accepted a religion, Islam, there was a serious requirement for practical-theoretical manuals for territory and management's expansion by the Muslim state.

So, the epoch concerning solving the secular and religious problems and connected with it tasks in Koran and Hadises at management over a huge Muslim caliphate empire began. There were no concrete, full and thorough manuals for various problems solving at power adjustment. In Koran, on state affairs in surahs Niso, Shuro and Oli Imron, were only three ayahs, such as: “Yaayiyuhallazinaamanuatiullohavaatiu-r-rosulavauuli-l-amriminkum” – “Obey Allah, Prophet (Do Allah welcome and bless him) and businesslike people coming from you!”; “Vaamruhumshuurobaynahum; vashovirhum fi-l-amri” – “They work having consulted among themselves” “(Hey, Muhammad, in all affairs consult on them (colleagues)”; “Ashobykan-nuzhumiktadayhimiktadayhim” – “My colleagues-associates are similar to stars”; “If you follow one of them – go on his footsteps, you will go in a correct direction”; “Al-aimmutu min kurayshin” – “Imams are appointed from a clan of Kuraysh”.

In the initial stages, these ayahs and hadises in the Islamic government were considered as management key rules. After the death of its majesty Muhammad (Do Allah welcome and

bless him) (on Hijrah 11/632 of our era), the appointment of the secular and spiritual head (the Caliph or the imam) of the Islamic society, that is the assistant to the Prophet (Do Allah welcome and bless him) has become complicated. Both the first and the second imam – Abu Bakr and Umar have been appointed from Bani Hoshim and Bani Umaya clan on the basis of meeting and bayat (elections) of prominent representatives of kuraysh, muhojir and ansor clans.

Mavardi at a statement in the given work about the creation of the state, political management of society and public protection of human rights, being the most important statehood sources, used 77 ayahs from 26 surahs from the general 114 surahs of Koran. For the first time having ordered the ayahs on legal branches, he has put them in codification condition. In the work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” Mavardi having applied ayahs in 77 places on sections and having introduced them in the legislation as an innovation, was recognized as the scientific methodologist. Thus, it is possible to name Mavardi as the great scientist who had used ayahs of Koran as the basic source of work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya”, has improved doctrines of statehood and theoretical-practical trends of a state administration.

Mardi in work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” having established a new scientifically practical trend and effectively using the works of muhaddisses, considered 90 hadises of Rasulallah as a basic source of legislative creativity. With these hadises he has provided a substantial validity, ideological completeness, from the point of view of the law, an Orthodoxy and correctness of the state and society management’s doctrine.

Using on 1, 2, 3, 5, 6, 8, 9, 11 ayahs from all surahs of Koran, in a joint account in 77 places used 68 ayahs from 26 surahs. In particular, surahs under numbers 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 14, 16, 20, 21, 23, 28, 38, 47, 48, 49, 56, 59, 60, 71, 75, 112 were used in 77 places on sections of work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya”. On the basis of their analyses Mavardi has created the bases of statehood. Surahs of Koran, in turn, godsent in the city of Mecca and Medina:

Belief bases in surahs as Anom, Yunus, Hud, Yusuf, Ibrohim, Nahl, toha, Anbiyo, Muminun, Kasos, Sod, Vokea, Nuh, Kiyomatgodsent in Mekke;

The divine-legal bases in surahs as Bakkara, Oli, Imron, Niso, Anfol, Tavba, Hazh, Muhammad (Do Allah welcome and bless him), Fath, Huzhurot, Hashr, Mumtahana, Sofgodsent in Medina, recognized as an important source of statehood and has applied in the new doctrine as ayat-key.

1) Imam al-Buhori, from authentic hadises of Muhammad (Do Allah welcome and bless him): adab (the discipline, the law) – 2, ahkom (laws) – 2, baya (choice) – 2, janoiz (a doleful prayer) – 1, jihod (struggle, holy war) – 7, juma (a Friday Mohammedan prayer) – 1, zakot (donation of 1/40 part of property) – 2, ilm (studying) – 4, imon (belief in Allah) – 3, istiloba (demand) – 1, istitoba (demand of improvement or hope) – 1, hums (trophy, territory from which the fifth part of a crop (1/5) is taken) – 4, mavokit (certain time), magoziy (foodstuff) – 2, musacot (trust) – 3, mazolim (struggle against violence) – 1, shirb (drinking) – 4, fazoil (dignity) – 2, fitan (conspiracy) – 1, etisom (innocent) – 1, hajj (pilgrimage in the house of Allah) – 1, hars (greed) – 1, three territories (borders, restrictions, ways of punishment) – 4, in joint account into the scientific reference has entered 53 hadises.

2) Imam at-Termizi, from authentic hadises of Muhammad (Do Allah welcome and bless him): ahkom – 4, birr (benefaction) – 1, buyu (trade) – 3, diyat (indemnification, punishment, a blood payment) – 1, janoiz – 1, zakot – 3, siyar (behaviour, civility) – 1, kiyoma (perfection) – 2, hajj – 2, territory – 6, in joint account into the scientific reference has entered 24 hadises.

3) Imam an-Nasai, from authentic hadises of Muhammad (Do Allah welcome and bless him): baya – 4, janoiz – 1, jihod – 1, iftitoh (to open, to invent) – 1, hayl (group of horse armies)

– 1, soric (larceny) – 4, manosic (an order of hajj bases) – 3, talok (divorce, to turn the wife out that not to kill her) – 3, kasama (to swear) – 3, cuzot (cadi) – 2, hiba (the unselfish gift) – 2, in the joint account into the scientific reference has entered 25 hadises.

4) Imam Abu David, from authentic hadises of Muhammad (Do Allah welcome and bless him): adab – 2, acdia (treaty provisions) – 6, buyu – 4, diyat – 6, vasoyo (testament) – 1, jihad – 4, zacot – 3, nikoh (marriage conditions) – 1, imora(emir, orders) – 7, manosic – 4, solat (Mohammedan prayer) – 1, tahorat (очищение) – 1. Territory – 6, in general account used 46 hadises.

5) Imam Muslim, from authentic hadises of Muhammad (Do Allah welcome and bless him): jihad – 2, zuhd (piety, abstention from earthly blessings) – 1, imora – 3, imon – 5, masojid (mosque) – 3, solat – 1, fazoilsahoba (dignity of associates) – 1, territory – 4, in joint account into the scientific reference has entered 20 hadises.

6) Imam Mojja, from authentic hadises of Muhammad (Do Allah welcome and bless him): ahkom – 2, diyat – 2, zacot – 6, icom (Doomsday) – 2, manosic – 4, ruhun (to give pledge) – 3, taloc – 1, tijorat (trade, rent) – 2, fitan – 6, in joint account has entered into the scientific reference 20 hadises.

7) Imam Doramy as-Samarkandi, from authentic hadises of Muhammad (Do Allah welcome and bless him): baya – 2, diyat – 1, manosic – 1, mucaddim(to let to pass, to prefer) – 1, siyar – 1, solat – 1, taloc – 1, faroiz (obligations, a science heritage) – 1, territory - 1, in joint account into the scientific reference has entered 10 hadises.

8) Mavardi, systematizing thoughts of great jurists, four founders of “Ahl al-sunna ...” as a historical basis, could underline and ennoble the scientific value and legal status of this work.

From researches, it became known that Mavardi, for raising of the level of his work cited advises on various public themes from collectors of authentic shades of prophet Muhammad (Do Allah welcome and bless him) such as Imam al-Buhari – 53 times, Imam at-Termizi – 24 times, Imam an-Nasai – 24, Imam Abu Dovud – 46 times, Imam Muslim – 20 times, Imam Mojja – 28 times, Imam Doramy as-Samarkandy – 10 times. In joint account from hadises collections he has effectively applied 205 of authentic hadises in his work.

It is also possible to include Mavardi in the ranks of muhaddisas. Resulting examples from Hulafoi Roshidins he ensured the historicity of work. The effective use of scientific sights of great Muslim Ulamoev has led to the transformation of this work to an ideal source.

From the prophet (Do Allah welcome and bless him) – 19 times, from Abu Bakr – 18 times, from Umar – 49, from Usman – 14, from Ali (Do Allah be happy with him) – 26 times, from Umavies – 3 times, from Abbosies – 9 times, from Imam Abu Hanif - 84 times, from Hanafies – 8 times, from Imam Molik – 63 times, from Molikies – 19 times, from Imam Shofyi – 50 times, from Shofyis – 31 times, from Imam Ahmad Hanbal – 2 times, from Abu Yusuf – 17 times, from Imam Muhammad – 6 times. In joint account has applied 395 times.

Mavardi at a writing of the work having united in uniform system the narration methods of Koran studying, practical recommendations of hadis studying, methods of mujtahids “Ahl al-sunna...” effectively used them. The author took in a basis of the work the above-stated technique to be the advanced sample of management, development and reforming of a state administration of that time, and by the method of their diligent explanation reached the good results tested by scientific tradition and experience of statehood.

Works of Mavardi are written by a method of the wide maintenance and short volume in the Arabian language. “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” is written on a basis of

hadises and ayats of Koran, of socially-shariat, traditional laws. From researches follows, those groups of the used sources in work of Mavardi consist of the following:

- a) Narrative: legends from Koran, Hadis and religious;
- b) Intellectual: vital rules and traditional trends;
- c) Rules establishing a public order: “istehson” (the requirement of good hope or to hope), “istisloh” (to hope so that to became virtuous), “istishorat” (a finding of instructions), “istinbot” (withdrawal of new decisions), “istehcom” (creation of steady decisions), “istihborot” (a choice of the most comprehensible and pleasing news), “izhmo” (solidarity of imams), “ittifoc” (solidarity of scientists), “izhtihod” (the scientifically-comparative approach to a problem), “kiyos” (comparison), “paradise” (to put on scales of knowledge the intellectual knowledge).

Classification of the used sources of Mavardiwork “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” for creation and strengthening of state management from politically legal side is the following:

I. Narrative (religious) sources of a state administration used in work:

1. History of mankind and Islam from Koran, historical processes and practice on an example of a state administration of Prophet (Do Allah welcome and bless him).
2. The told words and the made affairs of Prophet Muhammad (Do Allah welcome and bless him). Progressive doctrines on management of a society and the state in “Hadis sharifah”.
3. Legal laws developed by scientists “Ahl al-sunna ...”, vital and natural logic concepts, practice based on shariah and political laws, methods based on the logic and the political relations and introduced in practice; ideas about statehood taken from sources of teoreticall-practical institute such as “istehson”, “ittifok”, “istehcom”, “izhmo”, “izhtihod”, “kiyos”, “paradise”.

II. Sources of customs and intelligence of a state administration used in work:

1. Historical experience of mankind, namely experience of VII-XI centuries, also instructive experience of the persons occupying leading places in a state administration, proved and effective examples such as of Abu Bakr, Umar, Usman and Ali.
2. Substantiation on the experience of a state administration of Umavies and Abbosies. Methods of teoreticall-practical elimination of contradictions in the state and in a society.
3. Founders of four schools of figh and mujtahid scientists of official “Ahl al-sunna ...”, experience, scientific doctrines and the ideas written in the works, on subjects of outstanding figures.
4. Comparative and beneficial methods of the founder of Hanafiya school, the great scientific theologian imam Azam Abu Hanifa (77-145/669-767 years) istihson – introduced in life. Doctrines, in such works as “Al-figh al-akbar”.
5. Methods of istisloh-salohiyat-islohot, that is conscientiousness, unselfishness, methods of paradise (intellectual management) introduced in life, of the founder of Molikiya school, scientist, theologian Molik ibn Anas (93-179/713-795 years). Doctrines, in such works as “Al-muvatto”.
6. Methods “izhmoiummat”, “ittifok”, “istisloh” introduced in life, of the founder of Shofiyaschool, the scientific theologian imam Shofiyi (190-204/767-820 years). Doctrines, in such works as “Kitob al-umm”.
7. Methods “istehkom” introduced in life, of the founder of Hanbaliya school, the scientific theologian imam Ahmad ibn Hanbal (190-204/767-820 years). The comparative doctrines resulted in such work as “Al-musnad”.

Unlike the ideas of initial jurists, it is put in order on the basis of personal experience. In places where ideas are given inconsistent, the concepts are various, ideas and names of special

authors - theorists are resulted. *Concerning to above-stated, supporting of suitable bases on these subjects of shofiizm school, balancing of preferable ideas of others fakihs, the scientifically-comparative and objectively-critical analysis lie under it.* Research has shown that source basis of work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” are ayats of Koran, hadises of prophet Muhammad (Do Allah welcome and bless him) and use of socio-political practice of statehood and the rights of Hulafo of Roshiduns, Umavies, Abbosies and “Ahl al – sunna ...” which has been scientifically proved first for that time. Means, on the base of conclusions of the above-stated researches it turns out that all saved up knowledge, opinions, vital practice, ideas; the thoughts of Mavardi were a source at writing of work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya”.

1. Methods of instructive theoretical-practical elimination of contradictions in the state and a society proved on the experience of the state administrations of Umavies and Abbosies.

2. Founders of four schools of fiqh and mujtahid scientists of official “Ahl al-sunna ...”, experience, scientific doctrines and the ideas written in the works, on subjects of outstanding figures.

3. Comparative and beneficial methods of the founder of Hanafiya school, the great scientific theologian imam Azam Abu Hanifa (77-145/669-767 years) istihson – introduced in life. Doctrines, in such works as “Al-fiqh al-akbar”.

4. Methods of istisloh-salohiyat-islohot, that is conscientiousness, unselfishness, methods of paradise (intellectual management) introduced in life, of the founder of Molikiya school, scientist, theologian Molik ibn Anas (93-179/713-795 years). Doctrines, in such works as “Al-muvatto”.

5. Methods “izhmouimmat”, “ittifok”, “istisloh” introduced in life, of the founder of Shofiyaschool, the scientific theologian imam Shofii (190-204/767-820 years). Doctrines, in such works as “Kitob al-umm”.

6. Methods “istehkom” introduced in life, of the founder of Hanbaliyaschool, the scientific theologian imam Ahmad ibn Hanbal (190-204/767-820 years). The comparative doctrines resulted in such work as “Al-musnad”.

7. Political-legal rules created by Mavardi: “istisloh”, “istishorat”, “istihborot”, “istinbot”, etc.

RESULTS AND DISCUSSION

As a result of analyses of above-stated researches it is possible to come to a following conclusion:

Examples resulted in the given work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” show high development of political-legal doctrines on state administration. The scientist, at his work’s writing, having united in uniform system narration methods of Koran study, practical recommendations of hadises study, methods of muzhtahids “Ahl al-sunny ...” effectively used them. The new concept of a state administration of Mavardi based on methods of Izhtihod (creation of new modern scientifically-practical doctrine) differs for its incomparableness. This work in the subsequent has attracted an attention of thinkers – orientologists.

Mavardi living in X-XI centuries, along with scientific, political, practical activities in spiritual sciences, namely in the field of the Islamic right has created the doctrine being based on thinking of jurists and scientists “Ahl al-sunny ...” and legal methods of shofei school. The work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” created by Mavardi on the political-legal

doctrine is an important source devoted to bases of the rights and management of statehood of Moslems.

Mavardi, on the basis of comparison and generalisation to historical sources, in work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” has stated the comparative-legal bases on management methods and scientific formation of the Arabian Muslim state. “Ахком” possesses the international attention, and the list of manuscripts is increasing more and more.

Generalising all above-stated researches, it is reasonable to find out the following results about manuscripts. As a result of manuscripts researches of the given source of work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” have come to a conclusion that all over the world there are only 6 manuscripts: 2 historical manuscripts in Uzbekistan, in Kuwait 3 (the Irish photocopy, one historical and one manuscript concerns the end of the Middle Ages), one manuscript in Russia.

The actual problem is representation of a scientific heritage and the doctrine of Mavardi to historians, political scientists, jurists and scientific community of Uzbekistan.

It is reasonable to introduce in the majority of the countries and in Uzbekistan the scientific studying of the state and the laws bases for studying of a role of political, legal doctrines in the history, and also an application of theoretical bases of written sources in the training programs.

This work turns to be a source of development and the theory of the world statehood history. Increase of research works leads to increase of popularity of Mavardi work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya”.

CONCLUSION

An existence of two manuscripts of Mavardi work “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya” in Uzbekistan is joyful event for us, and at carrying out of comprehensive investigations, by comparison, definition of hereditary state administration traditions, at acknowledgement of existence of the present fair heads of the state, at measurement of criteria of statehood history in it, resulted on the given work, serves as an important source basis. From this point of view, the deep studying of this work is getting a great value concerning the statehood, jurisprudence, political science, linguistics and a historical source study.

The comprehensive investigation of immortal work of Mavardi “al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya”, the study of statehood doctrines of the Middle Ages means, if it is possible so express “immersing in depth of seven layers of the sky, the earth and the science ocean or travelling to not open boundless borders of space, the possibility of discovering of inexhaustible riches of earth deposits”. Moreover, this scientific heritage is to serve just to good deed.

REFERENCES:

1. Jo'raev Z.M. (2018). Al-Mawardi's “Al-Ahkom as-sultoniyya” is an important source on the history of the Muslim Eastern state (11th century). The history of culture and questions of the historiography of Central asiya. Tashkent. – PP. 82–89.
2. Jo'raev Z.M. (2018). The structure of the Muslim Eastern state hierarchy in Abulhasan al-Mawardi's “Al-Ahkom as-sultoniyyava-l-valoyot ad-diniyya”. The history of culture and questions of the historiography of Central asiya. Tashkent. – PP. 90–94.

3. Juraev Z.M. (2019). The intention-a choice or the doctrine of election in mavardi product "Al-ahkom-as-sultoniyyava-l-valoyot ad-diniya". Theoretical & Applied Science, (7), 446-453. Doi: <https://dx.doi.org/10.15863/TAS.2019.07.75.72>.
4. Juraev Z.M. (2019). Classification of world manuscripts source study of Mavardiwork "Ahkom" general characteristic of thesis. Ipek yolunun yeniden canlandırılması: Türkiye-Özbekistan İlişkilerinin Dünü Bugünü Ve Geleceği. – PP. 195–199.
5. Juraev Z.M. (2019). The intention – a choice or the doctrine of election in Mavardiwork "Al-Ahkam-as-sultoniyyava-l-valoyot ad-diniya". İpek Yolunun Yeniden Canlandırılması: Türkiye-Özbekistan İlişkilerinin Dünü Bugünü Ve Geleceği. Istanbul. – PP. 224–232.
6. Muhitdinovich J.Z. (2020). Al-ahkom as-sultoniyyava-l-valoyot ad-diniyya in source classification of world manuscripts study of abulhasan mavardi product. Journal of Critical Reviews, 7(3) – PP. 438–450.
7. Masalievna M.O., & Muhitdinovich J.Z. (2020). The Illumination of Bukhara Khans' Building Enterprise in the Some Historical Sources. Test Engineering and Management, 83(5-6), 1803–1811.
8. Juraev Z.M., & Masalieva O.M. (2020). Eleven Ahmad Pilgrimage And Seal And Flag Of Victory. The American Journal of Social Science and Education Innovations, 2(12), 43–50.
9. Sobirov J. (2020). International Relations between Turkic Speaking States. The American Journal of Political Science Law and Criminology, 2(12). – PP. 144–149. <https://doi.org/10.37547/tajpslc/Volume02Issue12-22>.
10. خطيب البغدادي، تاريخ البغداد، 12-ج. ص. 102. 43. ص. الماوردي، أدب القاضي. تحقيق محي هلال. 1971. الرحان. بغداد.
11. El-Maverdi. (1998). Edeb. Istanbul. V. 8.
12. ص – 16 الماوردي، أدب الدنيا و الدين.
13. 444. معجم الادباء 15-ج. ص. 52. وفيات الاعيان، 2-ج. ص.
14. 53-54. ياقوت الحموي، ارشاد الاريب الي معرفة الاديب. دار المعمون. 15-ج. ص.
15. Ebu'l-Hasan Habıb el-Maverdı. (2020). El-Ahkamü's Sultaniye. Çeviren: Ali Şafak. İslam'da Devlet ve Hilafet Hukuku. Türkiye – Ankara-İstanbul: Bedir by Yayınevi. – PP. 504. – B. 23.
16. Abulhasan Maverdi. Devlet Yönetimi. (2003). (Özgun Adı: Teshilü'n-nazar ve ta'cülü'z-zafer fı ahlakı'l-melik ve siyaset'l-mülk (Beyrut: 1987) 1-Baskı. Çeviren: Mehmet Ali Kara. İslam klasikleri. Siyaset Akademisiç 1. – İstanbul: İlke Yayıncılık. – P. 50.
17. Abulhasan Maverdi. (2012). Yönetimin Esasları. 4-Baskı.
18. Abulhasan Maverdi. (2012) Yüce Hedefler Kitabı. Arabça'dan Çeviren: Bergamalı Ahmed Cevdet Efendi. Hızırlayan: Yaşar Çalışkan. 3-Baskı.
19. Abulhasan Maverdi. Siyaset sanatı kitabü'l-Nasihatü'l-Mülük. Çeviren: Doç. Dr. Mustafa Sarıbiyık. – İstanbul: Topkapı. Özgü Yayınları. 2004/1-baskı. – P. 30.