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**SECTION 17. World history. History of science
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ANALYSIS OF MAVARDI'S WORK «AHKOM» - AS DOCTRINES OF GOVERNING A STATE FROM THE POLITICAL, SOCIAL AND LEGAL POINT OF VIEW

Abstract: In article the work of Mavardi "Ahkam" is considered and its heads and paragraphs are analyzed. Ziyovuddin Mukhitdinovich Dzhuraev. The senior teacher of chair "Source study and archival science" of History faculty of National University of Uzbekistan named after Mirzo Ulugbek. The post-graduate student of Institute of Oriental studies of Academy of Sciences of Republic of Uzbekistan. For reception of more information see one of the scientific researches – studying of Al-Mavardi's work "Al-ahkom as-sultoniya va-l-valoyot ad-diniya" about a source (X-XI centuries), concerning the statehood. Creation, sense and historical essence of work "Ahkom". The Supervisor of studies: the academician of Academy of Sciences of Republic of Uzbekistan, Doctor of HS, Professor of faculty of History of National University of Uzbekistan Mukhammadzhanov A.R.

Key words: politics, law, social life, history, Muslim East, Mavardi, Ahkom.

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Introduction

Living in the end of X beginning of XI centuries, one of the great scientists, brought a huge contribution to the science development, being the scientific figure of Baghdad "Byte al-hikma" Abdulkhasan Ali Ibn Mukhammad Ibn Habib al-Mavardi (364-450/974-1058) famous for his work "Al-ahkom-as-sultoniya va-l-valoyot ad-diniya" (Sultan ahkoms and the government doctrine)[1], was since ancient times well-known in a science world of constitutional science [2]. As about Mavardi and its work "Ahkom" [3] a lot of articles and publications has been resulted [4], we cannot stop in detail on it.

Materials and Methods

Actually, Mavardi, according to written sources, was well-known in the world public opinion as a jurist, a geographer, a statesman, a lawyer, a political scientist, a politician, a literary critic, an Islamite, a scientific-methodologist.

At the review of Mavardi on methods of a practical-political and methodical theology school "ahl al-sunna va-l-zhamoa" it is clear, that he was a

reformer, the supporter of justice, the scientists who created a number of works.

For studying of creation of Mavardi's work "Ahkom", its recognition, sense and historical essence it would be reasonable to analyse it scientifically.

On bases of the Muslim theory of the state and the right, Mavardi's work "Ahkom" as the first sample of political legal doctrines, is made so that it suits to various epoch of statehood. On creation and essence of the content, Mavardi's work "Ahkom", being the doctrine directed to criteria of eternity, is studied through spaces and times, and also co-opted various ideas and public opinion, it is the main theme of doctrines.

The work "Ahkom" is the first sample of Muslim political-legal doctrines, the bases of the state and the right theory in it are presented fairly and objectively, with the account of the original perspective sides of statehood of the various periods.

In the centre of Mavardi's thinking there was a generalization of public ideas about the government, and from the methodical side the new sources of universal fair statehood were shined in "Ahkom".



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For the first time in the Islamic world, Mavardi in his work "Ahkom" united the correctness of a trend of vital system of statehood, the stability of government from the social-political side, and the perfect legal doctrine about governing reforming [5].

The work "Ahkom" on logic sequence of the content, sense and structure of topics consists of 20 chapters and 109 sections. In them it is told about tradition of governing of politically – legal centralized fair state of a medieval human society. The laws, supply and demand, conditions, criteria of selection, a choice and appointment of corresponding candidates to operating state posts are noted.

Before to begin studying of ideas about the bases of the state government resulted in the given source, it is reasonable to stop on the purposes and the problems put before it, on the reasons and methods of a writing of work.

The main goal of a writing of work "Ahkom" was to define and strengthen by the legal-standard documents a duty and problems, the politically – legal duties of administrative governing establishments as mukhtasib and mukhtasibness, also al-kuzo – kazy and qualifications of kazy, imorat – emirate and the emir, vazorat – the ministry and the minister, in the government of imomat – the rights of the government, a management and imams – heads of the state.

In the main work among the political works of Mavardi – "Ahkom" the laws of formation of the state, a basis and government methods, ability to a management, demand of offers, requirements, conditions, councils from the selected person as from the highly skilled governor – the head of the state and from employees of system of the government, as statehood component are stated.

Mavardi in work "Ahkom" has put before himself the following problems: to define office and private powers of the officials appointed to the post; public, political, legal duties, punishment measures, jizya, the tax, mukhtasibness before various problems of life of a society, to define the bases of the new perfect doctrine about the government, devoted to work, residing, thinking, obtaining of education.

The work "Ahkom" consists of definitions of general legal bases, the rights, politically-legal makoms of heads of the state (the imam - the sultan) and participation of the people, besides officials of the government, in governing by state, a person and a society.

The reason of a writing of Mavardi of work "Ahkom" was that recognised before "Ahkom" the subject of theoretical state administration sources were imperfect, it gave an abstract concept about creation, improvement and management by the fair Muslim state; till Mavardi the scientists of Islam have not created a work about the doctrine of political and administrative methods of government

by the Muslim state; the revealed in secular and spiritual sphere inconsistent positions caused complications for the urgent solving of problems.

The style of a writing of "Ahkom": Mavardi, being the Islamic jurist, his work "Ahkom", after traditional basmala ("With a name of Allah, merciful and charitable"), began with words "Praise to Allah...". In its turn, the text of work began by a phrase concerning the traditional Muslim management: "Explained to us secular spiritual doctrines of the Moslems, granted to us kitobi mubin – the Koran which has trained us to politically-legal, sultan laws at conducting of state affairs, praise to Allah revealed distinction between khalal and kharam (permitted and forbidden), do will be Glory to Allah and prophet Mohammed, to his family, his fellowsoldiers" [6].

Considering the aforementioned, the purpose of a writing of Mavardi of the given work was to pay attention of Moslems, at conducting the state affairs, to socially-moral relations, secular and spiritual, political-legal, khalal and kharam (permitted and forbidden), legal and illegal works on the basis of the doctrine of legal state governing.

Secondly, it is said: "Allah, having strengthened the rights of the creations, determined by His rules the best of laws – sultan ahkoms, adapting its secular and spiritual sides, has established a comparative definition at solving of secular problems. Praise to Allah, for the gift given to us according to His purpose, – the doctrine for state governing" [7].

Therefore, Mavardi at writing of a doctrine about state and right bases, first of all, gave a great value of comparability of the secular and spiritual principles, the best and the refined sides of laws of the Koran – given by Allah.

From a work's phrase "Glory to Mohammed, his family, his fellowsoldiers who have introduced the instructions of Allah, ennobled them, explained through them the Lord" [8] it becomes clear that Mavardi as the scientific jurist, creating his doctrine, turned a great attention to experience of the Prophet created and operating the Muslim state, and strongly pronounced progressive ideas of his fellowsoldiers.

Mavardi as the theoretician who has incurred responsibility for creation, in initial stages of revival, the theory of centralized strong politically-lawful state in the Muslim East, has explained the difficult situation which has arisen at the creation of governing of a state so: "Being comprehensible in a state government, as a part of sultan decrees the stay of relevant secular and spiritual trends was till now an obstacle for acceptance of important concrete conclusions by the officials working only under spiritual laws" [9].

Through this phrase Mavardi specifies that officials of the Muslim state, as a result of unilateral conducting activity, on the basis of spiritual laws,

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lead to statehood decline. At the same time he has specified a unique way of rescue from decline:

“Therefore, I obeying decrees of my sovereign, has written such book that masters and scientists of all trends on the basis of political fikkh knew well their duties, rights and problems, and also operated on it and improved it. At each position and legality kept justice, and at generosity - a measure” [8].

Thus Mavardi asserted that state administration reform, its working out and designation of its legal-political bases, were the most necessary conditions of that time.

Mavardi in work “Ahkom” turns a great attention to set of interests of a state, a society and a person, and has stated about it the following: “It is a work for the state employees, based on secular and spiritual laws of the state government, co-ordinated with teoritical-practical laws. It (work), despite employment of people by social-political, legal-governing works, reforms a distance and renunciation from secular spiritual sultan ahkoms and directs on a right way. It is necessary for jurists to study public, political-legal norms of religious-sultan ahkoms (on the basis of a fair state government) and obligatory to use at conformity” [9].

Mavardi in work "Ahkom" turns a great attention to set of interests of a state, a society and a person, and has stated about it the following: “Masters and lawyers should observe criteria for the good of justice at solving problems between the ruler and the damned (the head of the state and the country population)” [9].

In the given work the words “For introduction of bases of the validity or observance, comparison of these bases at the solving of problems between ruler and the damned (the head of the state and the country population) has begun necessary work and on this theme has written the book” [9] testifies that it has not been written such perfect work of a difficult structure for a state government.

Mavardi, creating work on a state government, incurred high responsibility. In it (in work) an action of preservation of legal balance between Allah and a person is expressed. And sufficiency of the book of Allah and human experience, experiences of the teoritical-practical validity is underlined as well. Only at the comparative analysis of the fair reasoning defining and introducing a statement about the status of a state establishment, on what it is necessary to be based, the question can clear up as they say here: “My hopes of Allah, I wish, that He were my assistant directing to justice and truth. He is the great person helping me in achievement of my goals” [9].

Mavardi in the introduction of the work has underlined, on the basis of the incontestable data, that for directing the state government it is enough the ayats of Allah, the legends of the Prophet and the historical experiences of Moslem. Mavardi in work

“Ahkom” has shown an action of preservation of legal balance between Allah and a person. He, asserting that for doctrine creation about the government there is enough book of Allah, human experience and validity experiences, has said so: “Undoubtedly, from the belief given by Allah (Islam and the book of Koran) are taken the sultan ahkoms about a state government, laws for corresponding thought. So it has shown force of the Prophet for the Muslim people. So Allah has defined, of what its consent consists” [10].

Mavardi, despite the contradictions created in Abbasas khalifat, aspiring to justice and truth, on the basis of the specified directions of Allah and his Prophet Mohammed, could create the political theory consisting from sultan ahkoms of a state government and laws. The administrative establishments, being the basis of the state political system leaning against steady laws at maintenance of legal freedom of a society and citizens are namely a political-public and legal task and the guarantor of development. Above-stated Mavardi has stated so: “Ahkoms of Allah will suffice for business management of political-legal government and maintenance of all requirements of a Muslim society. Khilofat – being a state establishment, has a great value at reforming of the state legality” [11].

Really, one of the traditional customs is a creation of state establishment, for maintenance of calmness and the safe future of the nation.

In particular, about it Mavardi says the following: “Reforming of works connected with a state, a society and a person is connected with paying attention to laws of the given work (the Koran and the Sunnahs of the Prophet). For, the head of the state, for reforming of the public person, and also, for the solving of affairs in favour of a society will lean against these bases and if these bases, in turn, correspond to the laws, specified by Allah so the relations between a state, a society and a person can develop successfully” [12].

Mavardi marks, that even after creation of establishment of state government on the basis of the above-stated theory, there will be a requirement for formation of the official chain entering into its structure: “After formation of the state and election of its governor, there will be more problems before sultan management connected with bases of a state government and methods of government” [9].

After state formation, in turn, there will be its administrative splits and control systems: “From this party, the given establishment, operating through the centre, connecting board departments (the ministry, emirate, kazyness), paying attention to their communications, should on a basis of governing and lawful execution of an order to enter orders, to make decisions, to declare decrees and directives” [9].

In the aforesaid, Mavardi has stated the methods of creation of the fair centralized state on a

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theoretical-practical basis. The following problem involved for creation of administrative structures of the state, is directed on the solving of a political-legal problem about who the head of the state is and what it should be, or to whom and how it is possible to entrust to transfer a state government.

It has been above specified that work "Ahkom" was published in Kuwait. Under the statement of the publisher, in preface of this edition, the following ayat Mavardi considered as his slogan: (Iza khakamtum bayna an-naasi an tahkumu bi-l-adli) "Allah rules, that taking out a sentence between people, pronounce a sentence with justice" (K:4:58:Surah Niso). This ayat at the same time is criterion of justice in the given source.

On sense, content and a structure the work is conditionally possible to divide into three parts: the first – imomat; the second – vizorat; the third – imorot [13]. Mavardi in work "Ahkom" giving valuable and a detailed information on three basic branches of the government – legislative, executive and judicial, has entered scientific and positive-methodical innovations into the system of a state government [14]. Below, we shall stop briefly on the sections developed and planned by Mavardi and their subjects about state establishments.

Chapter 1 of work "Ahkom" – akd al-imoma: imomat – the state administration rights [the contract of imam (the head of the state), the agreement and an establishment of obligations, also legal statuses] [15] consists of the following 15 sections: Imomat – this part is about an obligatory establishment of the state government and its compulsion; "Ahl al-imam" – (candidates) on imam, that is the considered conditions at a choice of corresponding candidates on a post of the head of the state; the Imam – two best ways and methods of a choice of the head of the state; "Izhtamaa ahl al-hal va-l-akd-li-l-ixtiyor" – conditions to permit Imam (the head of the state) (a choice of the people or from the side of palace officials) and council of the people solving problems (judges of elections); irrelevance of formation at the same time of two imams (two heads of the state) in one state; irrelevance of doubtful positions [the reference to the Koran] at a choice of the imam; one of the conditions of imomat (state administrations) – relevance of the imam in due time to appoint one successor (candidate); according to worthy conditions of imomat, justice at appointment of the successor as an imam for imomat, appointment of the successor and some special positions, connected with it; at position of appointment of two or more successors on imomat, schedules of serial transfer of government to them; a statement about maintenance of stability by appointment of the successor or elections in the course of state creation; hukuk al-imoma – after establishment of aforementioned imam (ruler), one of duties of fellowsoldiers – a choice of the worthy head on a post of the imam (by

the position, the perfect, highly skilled managing director) (to permit); positions at insufficiency of bodies of the imam (the head of the state): (an ear, feet, hands), (the invalid, a lack of bodies, defects), the positions interfering him to be the imam; positions at damage of important bodies (a hand, feet and other parts of a body) of the imam (head of the state) at government; a part about preparation of important decisions (laws) on the organization for described imomat (state government); a part about very important (personal) managing directors of the imam.

The second chapter of work "Ahkom" "fi taklid al-vazira" (appointment of the ministry and definition of its powers) [16] consists of 4 sections: ministry division into two parts: vizorati tafviz (the ministry with unlimited possibilities) and vizorati tanfiz (the ministry with the limited possibilities); an establishment of conditions and possibilities of vizorati tafviz; conditions and possibility of vizorati tanfiz; the separate minister who is engaged in social matters, and the separate minister, prosecuting individual matters for vizorati tanfiz, admissible for khilofat (khalifat state government).

The third chapter of work "Ahkom", about creation of emirates in regions and appointment of emirs [appointment of heads of region, assistants to region] [17], consists of following two sections: the first part: are given valuable and detailed data about emirate and mobilization [tadbir al-zhaysh] of its army according to the policy of the government [siyosat ar-raiyya], the special emir [(emir al-umaro) appointment of heads of regions (khakim, emir, the assistant)] on the military affairs, necessary conditions for duties over won emirates [(established by force), necessity of emirates conquering].

The fourth chapter of work "Ahkom" "On appointment of emirates (imorat) for jihad [(military movements against the enemy)" [18] consists of the following 6 sections: the first section – law of seven rights about military duties (tasir al-zhaysh) of mobilized armies (masir al-zhaysh – a high-speed military army (consisting only from horse soldiers)) – in previous part of ahkoms of military emirate; the second section – laws (ways of battles, military management) tadbir al-harb; the third section – laws and requirements put before the military emir (emir al-zhaysh); the fourth section – laws of relations between emirs and a military army; the fifth section – law of appointment of capable constrained emir (emirate), invincible before the enemies, keeping military firmness; the sixth section – laws about military– circuit (fast) emirate, encirclement of the enemy, battle with it, fulfilment of mass punishment.

The fifth chapter of work "Ahkom" consists of data concerning the conditions of armistice [19] at management of military campaigns, and consists of three sections. In the given chapter it is told about conducting battles against apostate rebels, sinners,

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deviating from war (fight for rescue of the great Native land) and robbers (maintenance of the internal law and order, prevention of mutinies).

In the sixth chapter of work "Ahkom" is elucidated the management (legal structure) [20] of kazyness (justice), and it consists of 8 sections. In the given sections are stated: relevance of believers to a trend of shofii to appoint to the post of kazy the believer to school of Abu Hanifa, administrative conditions of regional kazy, incompatibility of kazy government with general or private kazyness, relevance, on the general point of view of special post of a kazy, regulations of appointment of two kazys in one state, creation of governmental specialized regional kazyness, requirements to kazy and the reference to imams, irrelevance of acceptance by the person appointed as a kazy, gifts from the hostile party.

The seventh chapter of work "Ahkom" named "Mazolim" - management of struggle against violence and injustice [21], consists of six sections. This chapter deals with a matter of introduction of extreme Chancery kazy control, tasks and duties of extreme office "vali", specialized for reforming of claims between the quarrelled claimants, use of a chancery method to the claimant at whom the claim is not proved, about the claim, free from the different reasons, a method of ibrozy (opened), iody (appeal) of discussion of proofs, adjudgment of tavkiot (revolt) – to the risen by the inspector of office mazolim (emergency situation), improvement of decisions of extremely authorized establishments (management of emergency situations, management of justice), (a difference between extreme and generale authorized khakim and kazy).

The eighth chapter of work "Ahkom" is called management [affairs (high society) al-ansob, nufus] of nakiba (public castes) [22], and divides on two sections: the first – management of nakobat (public work), duties of the chief of inhabitants and the representation, the second nakib – about public managements.

The ninth chapter of work "Ahkom", about the instructors operating by namaz [23], consists of four sections. In these sections it is discussed about appointment of esteemed qualities of imams to a public Mohammedan prayer by fellowsoldiers (people), disagreements of fakihs about imam to a Friday Mohammedan prayer, appointment of imams for groups of reading mustahab namaz and namaz Sunnah.

The tenth chapter of work "Ahkom" about pilgrimage management [24], consisting of two sections in which it is told about pilgrimage carrying out, management and maintenance of execution of pilgrimage.

The eleventh chapter of work "Ahkom" about zakat management [25], consists of seven sections. These sections deal with a creation of zakat, things

subject to zakat, hoofed animals, fruit, grain products, gold and silver, zakat of deposits (mine), duty of the zakat's collector, delivery of donations to a person, who is worthy of it, methods and terms of zakat's repayment, methods of distribution of donations to needing people.

The twelfth chapter of "Ahkom" about distribution of property and military spoils [26] which consists of 4 sections: property and spoils of war; censure of execution of chronically sick old men, old women, married women, women and children taken to a prison; conquest (force) of enemy territories by Moslems; distribution of portable property and the spoils of war received for the account of a victory over the opponent.

The thirteenth chapter of "Ahkom" about conditions of definition of zhizya and hiroj (tax) [27], also consists of 4 sections. In them the control establishment over the lands – kharadja (a land tax), legal essence and norm of gathering of kharadja, various units and measurement methods are stated.

The fourteenth chapter, about the countries in which the conditions of ahkams are different [28], also consists of 4 sections. In them the information on Haram (the Kaaba) and its territories, classification of areas, the sacred zones having a great value, the description of area of Hizhoz having the original power, rights of other countries on areas of Haram (Mecca) and Hizhoz (Medina), a condition of independent regions and the lands of Iraq (kept away from the centre) is supplied.

The fifteenth chapter, about development of virgin lands and irrigation [29], consists of 3 sections. In these sections the distribution to 3 parts of irrigation waters, legal bases and distribution of flowing and well waters, division of spring waters into 3 parts is described.

In the sixteenth chapter of work "Ahkom" the information about djaylau [reserves, meadows] and irfaks [30] [an additional economy, an estate] which consists of two sections is given. In these sections the legal motives of meadows, use of mosques and madrasahs, matters on meetings of scientists are described.

The seventeenth chapter - about ahkoms ikto [the state lands and the hereditary lands from parents, about matters of privatization of property of owners of the ground areas], the rights, system of conditions, distribution of the state lands, as privatization, to citizens in a form of ikto [31], consisting of three sections. In these sections the themes stated are: the legal motives of privatization of the private lands, transformation to private property of ikto of mastered virgin lands and its division in two, the assignment to the person of ushur (1/10) and the tax (regular affairs), ore ikto, legal motives of private property.

The eighteenth chapter of work is called the foundation of secretariate and zikr of ahkoms [32], and it consists of four sections. The preliminary

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section is about duties of the governmental secretariate which consists of four parts. The first part – the basis of special military secretariat and its work on distribution of salaries, the schedule in military secretariat [formality and the book of registration], definition of salaries to an army and its quantitative sufficiency. The second part – the official rights of special amals (the manager of the head of the state) (secretariat of supervision of the state profits). The third part – secretariat to assignment of amals (manager) for works on a speciality (taklid and azl) and their dismissal. The fourth part – works on arrival and the expense of byte al-mol (treasury), sohibi zimmiy– secretariat of adherents of a different faith, living in the Muslim state and their duty.

The nineteenth chapter about structures of punishment [33] [the rights of crimes, on the basis of the established laws, according to a position, methods of punishment of criminals], consists of 4 sections. In these sections the penalties for a crime, namely ithom (slander) and the general discussion, ways of punishment and infoz (execution), punishment of adultery, a cutting penalty (hands, a foot and other bodies) of the thief, hamr haddlari (ways of application of punishment to alcoholics and smokers), iftiro (slander) of adultery, a method of punishment of speaking kazf (slander innocent, an insult) and reproaches, damnation, application of punishment of the state payments for special crimes as procurement and intellectual attack to people (moral damage), punishment by reprimand, methods of educational punishment (to call for politeness, to respect of the law), specifications of punishment by a stick beating are stated.

The last, twentieth chapter of work “Ahkom” – about ahkoms of khisba [34], consists of ten sections. In these sections the concrete information, for example: about intermediary establishing of khisba between mazolim and kazy ahkom, muhtasib – control of the auditor-supervisor over scales on markets and in trade, maintenance of cleanliness, comfort, decent building of kishlaks, cities, streets, calling people for good affairs and refusal from bad ones, mutotovviy – honourable administration; carrying out of political-legal, morally-educational works between people; an appeal to scientific understanding of spiritually-secular, educational works – amru maruf; propagation not to operate blindly, carrying out of explanatory works; nahi ani-l-munkar – to make only those affairs which are ordered by Allah and his ambassador (on the basis of laws), the general things between laws of people and Allah (the right of people), abstention from not ordered affairs and propagation of abstention from them; division of works into three nahi ani-l-munkar, mahzurot – (forbidden affairs), about negation of affairs - forbidden and suspicious to debauchery, illegal profit, usury and forbidden actions in trade;

about the rights of fair people; things forbidden by Allah (prohibition of intricate and insidious affairs leading to forbidden); a general law between human rights and the supreme Allah and the things forbidden by Allah.

In the conclusion of work “Ahkom” it is said: “In this book the themes which were not stated by jurists at all or were stated in brief are given. The themes not mentioned till now, short themes are stated in detail and clearly. For rescue and piety I wait from the supreme Allah”.

Speaking on the basis of the above-stated, Mavardi in work “Ahkom” has stated the ways and scientifically-practical bases of creation of fair centralized state. From the point of statehood bases view, the work of Mavardi “Ahkom is a statehood source, consecutive continuation of statehood’s tradition as a work covering regular and majestic laws and state government methods, historical and positive result of earlier created work “Ahl al-sunna...”.

In work of Mavardi “Ahkom”, the state government methods are stated in 20 chapters, 109 sections. Mavardi, as a result of the spent researches, being based on istinbot, istisloh, islohot [35], could create the work “Ahkom”. At writing “Ahkom”, Mavardi was based, on an ideological basis of statehood - on the doctrine of Farobi, and on problems of religious beliefs – on ideological bases of Abu Mansura Maturidi.

In a basis of “Ahkom” the ideas reforming the public problems and enrichment of political rights for the account of comprehensively proved doctrines are taken. The given work has got a high value as the constitutional doctrine, the legal doctrine for Abbosy’s state in century XI, and carried out the function of the basic grant for works with subjects of statehood and the political right, created in the next centuries.

Conclusion

As a result of the above-stated analyses the next conclusion has been made:

Mavardi, being the theoretical and practical creative scientist, his scientific heritage - outstanding work “Ahkom” has written for introduction in the Muslim world of ways of a state government, management of a political order and public life at will of circumstances, according to the offer of the head of the Abbissies state - Al-Kadir Billah.

The carried out analyses of work “Ahkom” on its sense and structure have shown that the author has generalized in it the scientific and narrative ideas on a state government from sources, written before it. In it, in a consecutive order, the financial sources, methods of political, legal, administration government, the charter and legal powers as a state institution of the imam – head of the state, the

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ministries, emirates, kazyness – on the basis of secular – shariat laws are logically stated.

Mavardi, having compared and critically studied the works of statehood created before it, leaning against his practical experience, has created the most perfect doctrine, defining the bases of statehood in the public and Islamic world. In this doctrine, each theme of system of the state government is stated consistently, providing a harmony of secular and spiritual trends.

Work of Mavardi “Ahkom” can be studied as the important ideologically-historical source concerning a state government, and also for definition of the relation of Muslim padishahs to citizens, for definition of the rights, problems and management statuses, for maintenance of conformity of spiritually-secular responsible powers with a debt and the duties strengthened in sources of fikh, for balance keeping between the state and a society, and for creation of a convenient basis for their sustainable development.

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28. (2017) A: – 112b; B: – 70a-varaq; K: – B.201; L: – B.199; T: – B.296. 4-bob. U 3 ta fasl, 112 b– 127 b, 15 varaqdan iborat.
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35. (2017) Istinbot – biror muammoni xal ehtishda Qur"oni Karim va Xadisi sharifdan va boshqa uslublar bjjicha echimini topish, istislox – urfdan kolgan boshkaruv nazariyalariga yangilik kiritishni talab kilish, isloxot – mavzhud siyosij tuzumga izhobij yzgartirishlar kiritish.

