THE INFLUENCE OF ABULHASAN OF MĀVARDIY “AL-AHKÂM AL-SULTÂNIYYA WA-L-WALAYOT AD-DINIYYA” ON THE WORKS RELATED TO THE EASTERN MUSLIM STATEHOOD OF THE LATER PERIOD

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ABSTRACT

Objectives: This article sets out to uncover the historical and scholarly significance of Māvardiy’s work, “Al-Ahkām al-sultāniyya wa-l-walayot ad-diniyya,” within the context of Islamic history and source studies, drawing on original sources.

Methods: To achieve the stated objectives, the study employs a multifaceted approach. It involves a focused examination of zakat, one of the pillars of Islam, within the realm of Qur’anic studies. Additionally, the research delves into the scientific heritage of Abulhasan Māvardiy, exploring key texts such as “Al-Hawi [fi furu’ al-fiqh],” “Al-igna,” and “An-nukat wa-l-uyun: tafsir al-Māvardiy” (interpretation of the Holy Qur’an).

Results: The findings of this study shed light on Abulhasan Māvardiy’s scientific contributions, particularly in works such as “Al-Ahkām al-sultāniyya wal-walayot ad-diniyya” and related texts. Through an analysis of “uyun” and other interpretations of the Holy Qur’an, the article elucidates how Māvardiy explains issues surrounding the tax system, zakat, and almsgiving.

Conclusion: In conclusion, this research provides a comprehensive understanding of Māvardiy’s place in Islamic history and source studies. The examination of his works, especially “Al-Ahkām al-sultāniyya wa-l-walayot ad-diniyya,” contributes valuable insights into the continuity of economic relations, particularly in the context of zakat, across centuries. The implications of Māvardiy’s scholarly legacy extend to broader discussions on Islamic jurisprudence and the interpretation of the Holy Qur’an.

Keywords: Māvardiy, laws, government, election, Sultan, treasury, gold, silver, accountant, hadis, administration, Qur’an, Islam, Ahkom, source, state, society, sunna, Imamat.

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A INFLUÊNCIA DE ABLUHASAN DE MÂVARDIY "AL-AHKÂM AL-SULTÂNIYYA WA-L-WALAYOT AD-DINIYYA" NAS OBRAS RELACIONADAS COM O ESTADO MUÇULMANO ORIENTAL DO PERÍODO POSTERIOR

RESUMO

Objetivos: Este artigo pretende revelar o significado histórico e acadêmico do trabalho de Mâvardiy, "Al-Ahkâm al-sultâniyya wa-l-walayot ad-diniyya", no contexto da história islâmica e de estudos de fontes, baseando-se em fontes originais.


Resultados: Os resultados deste estudo evidenciam as contribuições científicas de Abulhasan Mâvardiy, particularmente em obras como "Al-Ahkâm al-sultâniyya wa-l-walayot ad-diniyya" e textos relacionados. Através de uma análise do "uyun" e outras interpretações do Alcorão Sagrado, o artigo elucida como Mâvardiy explica questões em torno do sistema fiscal, zakat e esmolas.

Conclusão: Em conclusão, esta pesquisa fornece uma compreensão abrangente do lugar de Mâvardiy na história islâmica e em estudos de fontes. O exame de suas obras, especialmente "Al-Ahkâm al-sultâniyya wa-l-walayot ad-diniyya", contribui com valiosos insights sobre a continuidade das relações econômicas, particularmente no contexto de zakat, através dos séculos. As implicações do legado acadêmico de Mâvardiy se estendem a discussões mais amplas sobre a jurisprudência islâmica e a interpretação do Alcorão Sagrado.


1 INTRODUCTION

Abulhasan Mâvardiy’s work “Al-Ahkâm al-sultâniyya wa-l-walayot ad-diniyya” had a great influence on the works and teachings related to the administration of the kingdom in the East. It is worth saying that the teachings on the management of the kingdom presented in the work “Al-Ahkâm al-sultâniyya wa-l-walayot ad-diniyya” summarized the experience accumulated until the time when the author lived. Like Farabi’s “Thoughts of the People of Fazil Shahr”, Moturidi’s “Kitab al-Tawhid”, Mâvardiy’s “Al-Ahkâm al-sultâniyya” was formed under the influence of institutions such as the Holy Qur’an, Hadith, Sunnah, Qiyas Ijma, Ray. Valuable experience of eastern public administration is reflected in written sources created in different countries of the world. Studying the work from the perspective of Islamic history and source studies is of great theoretical and practical importance. In it, the concepts related to the practical theory of the administrative law (furu’ al-fiqh) of the Muslim state, which had developed
within the framework of aqeedah and kalam science (Islamic law, usul al-fiqh) until the time when Mowardi lived, were separated and the school of political fiqh was founded. Due to the fact that valuable information about the management system of the Muslim state in the X-XI centuries, the hierarchy of positions in it, the regulation of land and water issues, the organization of forestry and mining, and the political and legal status of officials at various levels, the study of this source has not lost its importance. continues. In addition to the Seljuk and Ghaznavid dynasties, the work was used by the Timurid and Baburi rulers, the Khans of Bukhara, Koqan and Khiva, making it an urgent task to carry out an in-depth study of the work in order to study the history of Uzbek statehood.

2 THEORETICAL FRAMEWORK

It is important to dwell on the most famous written sources used in the work “Al-Ahkâm al-sultânîyya wa-l-Waloyat ad-Diniyya”. Mâvardiy’s work “Al-Ahkâm al-sultânîyya wa-l-walayot ad-diniyya” and the political institutions in it such as Imamat, Ikhtiyar, and Wazirat had their influence on the works related to the management system created in later times. Their role in solving the theoretical and practical issues of administration in regions such as Eastern Muslim kingdoms, including Egypt, Asia Minor, Khurasan, and Movarounnahr, was incomparable.

When the sphere of influence of Mâvardiy’s work “Al-Ahkâm al-sultânîyya wa-l-walayot ad-diniyya” was researched on the basis of content analysis for the 11th-21st centuries, it became clear that “Al-Ahkâm al-sultânîyya wa-l-walayot ad-diniyya” has been widely popular among “ahl al-sunna...” scholars, including authors of legal sources of Uzbek statehood.

“Al-Ahkâm al-sultânîyya wa-l-walayot ad-diniyya” as a political and legal model source has always been important in Eastern states. As a result of the research, during the 11th-19th centuries, the famous scholar, mufti, jurist, judge, qazi al-quzat, aqza al-quzat, judicial statements, documents of judges, giving instructions to judges, sadr, Commentaries, references, references to fiqh rules of Shaykh al-Islam on manners, morals, fatwa issues, property, rulings, finance and economy, collection of zakat and distribution to the rightful, land and water, mining, crafts and entrepreneurship, Hajj issues, Foundation documentation, regulatory and legal documents, complexes, helping orphans, helping the elderly and young, respecting parents, spreading enlightenment for the sake of human interests, calling for good, and repelling evil were confirmed to be based on Mâvardiy’s teachings.

The fact that the scholars of the Middle Ages repeatedly referred to Mâvardiy’s work “Al-Ahkâm al-sultânîyya wal-l-walayot ad-diniyya” as an important written source, it is
evidence of the high importance of its laws and rules for the formation of the kingdom, the development of the doctrine of state administration, and its role in statecraft.

3 METHODOLOGY

Works on the subject of medieval state administration systems were written in Arabic, Persian, and Turkish languages. In terms of general political and legal-theoretical sources of statehood in the 10th-11th centuries, it can be concluded that the political theories of Muslim nations are divided into the following categories:

1. The first category is moral works. Religion is the source of morality of the Ummah, that is, the Muslim society. Religious arguments establish a moral framework. Its main sources are the Holy Qur’an and the Hadith. The science of manners, which calls for tasfiya-wijdan, i.e. purification of the heart and conscience, and tashihi akhlak, i.e. the education of morals, together with bringing the religious duties of a person to their place.

2. The second category is the works of Islamic philosophers, often inspired by Plato and Aristotle. They are recognized as one of the four great paths of moral and philosophical wisdom. A separate moral activity is Manzil (Motherland event) and Mudun event (development program), that is, society and the state event, and hikati amaliya, that is, the science of universal relations, is formed.

3. The third category is divided into moral, theoretical and practical. Moral books cannot be separated from religious, including mystical books. They can be divided according to the main idea embodied in it.

4. The fourth category - works written on the topic of a sultan, minister, or emir. Some of the works written on this topic have not reached our time. The analysis of legal-theoretical sources related to statehood spanning thousands of years is of special importance. In particular, the role of written sources created in the Eastern doctrine of statehood is incomparable. The scientific study of political and legal works aimed at developing the theoretical and practical foundations of the principles of medieval statehood is an urgent issue.

5. Some of the sources of statehood created before Mâvardiy were incomplete. Or this topic was not on the agenda. Mâvardiy was a statesman-politician who skillfully reformed this gap with his unorthodox teachings.
4 RESULTS AND DISCUSSION

As a result of studying the influence of information and ideas on statecraft in “Al-Ahkâm al-sultânîyya wa-l-walayot ad-diniyya” on the authors of the later period, the following conclusions were reached:

1. Issues of statehood have always been relevant. Therefore, during the Middle Ages, problems related to this topic were expressed to a certain extent in a number of works of different directions.


3. This work motivated the fundamental reform of statehood and legal foundations during the Abbasid era. It was this experience that began to give its practical and political results in life. It made it possible to study cultural-educational, political-legal knowledge on a large scale. It created a solid foundation for the improvement of the theoretical and practical foundations of state and community management. This, in turn, serves as a vehicle for the derailment of politics and economics. As a result, it became a state policy to create a single management system that guides the implementation of new reforms in all directions.

Therefore, through the study of Mâvardiy and his scientific heritage, in particular, his most important work on statecraft, “Al-Ahkâm al-sultânîyya”, medieval Eastern statehood, its management system, the political structure of the state, types of taxes, military affairs and emergencies, it is possible to find out the characteristics of religious and secular administrations, the powers and duties of office holders and their obligations, the impact on subsequent related works, and this is a scientific task of high theoretical and practical importance.

Bukhara is one of the cities with a unique place and incomparable fame in the world’s cultural development. It is no exaggeration to cite one of the descriptions of this
in the early Islamic eras – “Buxoro quvvati islomast” (“Bukhara is the center of Islamic culture”).

This land, which has made a unique contribution to the history of world civilization with its indelible scientific heritage, has produced many scholars and is captivating the world with its unparalleled beauty.

It is not a secret to anyone that we have achieved today’s development with the teachings of Peshawar encyclopedic scholars in all sciences such as social, political, legal, historical, catastrophe, astronomy, medicine, geometry, jurisprudence, Qur’anic studies, tafsir studies, hadith studies, jurisprudence, linguistics.

As they say, it is good to think back to history. Abulhasan Ali ibn Muhammad bin Habib al- Mávardiy Basri, Baghdadi (964-1058 years), who was born in the Vardonze district of Bukhara, lived in Basra and Baghdad, became famous, reached the rank of qazi al-quzat, aqza al-quzat and the prime minister has left a deep mark in history with its rich scientific heritage. He entered history under the pseudonym Mávardiy. His surname is Abulhasan, his name is Ali bin Muhammad bin Habib (Keshi).

Abdulkarim Sam'ani, one of the medieval historians, named and wrote “al-Mowward” in his “Kitab al-Ansab” when referring to Mávardiy. There are sometimes debates and discussions among historians regarding this name. In summary, the meaning of this ratio is as follows, as it applies to one who is engaged in the sale and cultivation of rose water. Mávardiy was known by this name by most of the community of scholars. Because some of his ancestors were engaged in rose production and trade. Historian says that the word “Moun Vardiyun” means “Gulob”. Or, according to the popularity of the nickname “Mávardiy”, the words “Moun vardun” represent a whole word in the combined structure, meaning “Gulobgiri” (“Giver of flower water”) – “Gulobfurushi” (“Seller of flower water”).

But on the other hand, it seems to embody the meaning of several geographical names. For example: it also comes in the form of “vard/rose” which includes the letters vov, re, dol. For example: - “Abivard” - seems to belong to a famous city in Khorasan; - “Boghi Ward” means the neighborhood of sadot/sayyids in one of the prosperous cities in Persia in the 8th century AH; - “Bovard” - from two prosperous places such as Bandar Abbas and Bandarlanka; - “Bovard” is the name of a neighborhood and river in Turkmenistan; - “Boulivard” - one of the categories near Shiraz, that is, from a prosperous neighborhood such as Sayirjan; - “Sanguvard” – “Kitab al-qand fi zikri ulamoi
Samarqand” on page 5, it is noted that the 5th Hijri century is a neighborhood with this name.

It is the century in which Mâvardiy lived (!); - “Siyuvard” - Hafizi Abro’s “Zubdat at-tawarikh” on page 60, from a prosperous neighborhood near Aris, located on the great silk road in Peshkun (Bukhara); - “Moluvard” - according to the 28th page of “Tarihi Guzida”, from a prosperous neighborhood between Persia and Isfahan; - “Nimovard” - from the name of the famous madrasa in Isfahan; The word “ward” sometimes appears before geographical names. For example: - “Vardovard” - from the neighborhood on the side of the prosperous Karraj road where Turks live near Tehran; - “Vardon” - one of the prosperous neighborhoods in Bukhara or Salmos; “Vardojat” – A well-made mat; - “Vardana” - a neighborhood mentioned in “History of Bukhara”; - “Vardonze” is one of the districts of Bukhara region belonging to the Zarafshan oasis, where the majority of its inhabitants grew and traded roses; - “Vardganze” is one of the towns and fortresses belonging to the Shahrisabz district of the historical Kashkadarya, and it is noted in historical travel books that most of the inhabitants of this land were engaged in the cultivation and trade of roses. - “Varduk” - a prosperous neighborhood like Hallikhol; - “Vardij” - from the prestigious mountain neighborhoods near Karaj; - “Vardin” - from a prosperous neighborhood along the Great Silk Road; - Saadi Shirozi, the Haqanis mentioned the word “Movard” in their poems.

There were many ideas similar to the information given above, summarized. Based on the analysis of the words “vard/rose”, it was logically concluded that Mâvardiy was a Turkic allama, whose ancestors lived in the Shahrisabz district of the present Kashkadarya region, and later settled in Basra and Baghdad, which became Islamic centers. and found its confirmation based on Persian sources and studies. According to the research of foreign scientists, it can be seen that he was a Muslim scientist of Turkic nationality. In the written sources of the history and theory of political and legal doctrines of the world, created in the Middle Ages, the valuable experiences of the kingdom, state, society and personal management of the Muslim East are reflected.

One of Abulhasan Mâvardiy’s political-legal teachings on the administration of the kingdom: “al-Ahkâm as-sultaniyya wal-l-walayot ad-diniyya” (“Sultanate rulings and religious administration [rules]”) Academy of Sciences of the Republic of Uzbekistan History Institute of the Republic of Uzbekistan As a result of consistent research conducted in 1997-2019 at the Institute of Oriental Studies of the Academy, the Faculty
of History of the National University of Uzbekistan named after Mirzo Ulugbek, and finally at the International Islamic Academy of Uzbekistan in 1997-2019, it bore fruit. It is known from the Islamic history and source studies that during the middle ages, no firm opinions and judgments were made without referring to the scientific heritage of Abulhasan Mâvardiy in political and legal theoretical and practical activities.

In the important historical sources of the administration of the kingdom of the Middle Ages Muslim East: political, legal, social, financial and economic management of the state, the doctrines of the people’s welfare, especially the traditions of the fight against poverty, are covered in a unique way through the foundations of the Qur’an, sunnah, ijma, qiyas, ray, and fatwa. can be seen.

Historically, it is known from the sources and researches of the historical statesmanship during the Middle Ages that the individual, society and the kingdom felt the need for a leader with financial and economic experience in order to maintain its all-round stability. He was required to be a people-loving, poor-loving, patriot capable of developing the kingdom in a stable manner. That is why, according to historical sources and research on the statesmanship and royal studies of the Muslim East, the head of state is required to be politically and legally talented.

In the processes of hiring, selecting, electing, and choosing any employee of the Sultanate or as a head of the administrative offices on the basis of a contract, in the first place, they are required to have financial and economic, political, and legal knowledge, skills, and historical experience related to their field of work.

So the leading employees in carrying out the services of the Sultanate, taking control and conducting activities in this field, should establish the Sultanate and the people, international relations, and interstate social relations with neighboring countries in a reasonable and regular manner.

It is said that in order for the sultan to take into account the historical, past, and future stages of conducting a fair, populist, stable, and sustainable policy based on the teachings of international political, legal, social, and economic management in his kingdom, it is necessary for him to know the calculations, history, and development well.

It can be seen that the kingdom developed stably and sustainably during the centuries when persons with such characteristics, virtues, and advantages were selected, appointed, and finally elected as the head of the state. People and nations trusted, pledged
allegiance, and chose to entrust their wishes and destinies to such a noble person and obeyed him, and in later times and sources, they took and are taking examples from him.

During the centuries, the sultans in their time have been working on the issue of Zakat at the level of social, financial, economic legal, political, and military development. On this basis, historical sources have been completed and are being completed and studied.

5 CONCLUSION

According to the historical sources of Eastern Muslim kingdoms and statehood, according to Abulhasan Mâvardiy’s applications in the century “Al-Ahkâm al-sultâniyya wa al-walayot ad-diniyya” (“The rules of the Sultanate and the teachings of religious administration”):

Firstly: when choosing candidates for the political and legal status of state leadership, the people who speak different regional languages, the representatives of the group of families and nations, who take into account the sociological, psychological, spiritual, freedom of conscience, and religious values, and who look after the interests of the citizen, the population, the people, It is necessary to be knowledgeable in social-psychological, spiritual, and religious fields, who applies internal and external policies from the social side, who values good neighborly relations near and far.

Second: the Sultanate, which is centered on various regions, should be an expert who can easily lead the financial and economic sectors out of crisis situations, and show enthusiasm in the creation of handicrafts and trade-industry among urban residents, livestock and farming institutions in rural areas to save the people from poverty, focusing on the financial and economic sectors. It is necessary to help social societies in the development of their sustainable development, to open wide the doors and gates of the kingdom of wealth/treasure, to be able to conduct a policy of being fair, free from corruption, and free from bribery among people.

Thirdly: being a Muslim and being a representative of the military field, he has historical experience in the field, can take the supreme command and appoint commanders when the kingdom is in a state of war, can inspire the representatives of the Armed Forces, can lead to success and victory, and can sustain the modern priority military defense power. to maintain, provide and create the necessary weapons, to launch all-round skilled craftsmen and workshops, factories and factories that can make them
independently, to form a scientific and military base, to create an army that can move freely in any conditions, to land, water and air attacks must organize a regular patriotic and conscious and intelligent compact army that can endure and win victory over the internal and external evil enemy.

Fourth: knowledge of science should be considered as a candidate for the leadership of the kingdom. He should be able to lead the individual, society and the kingdom out of social, political, legal, financial, economic and military crises and conflicts in the necessary situations. rather than overcoming crises, he should be able to foresee their danger from a sociological point of view earlier, arrange the possibility and treatment, and so on.

Fifth: a sultan must be a smart, just person who is able to conduct the affairs of the kingdom in an independent manner, to be able to move without difficulty, all his organs: eyes, ears, brain, heart, legs and hands and other organs are healthy, free and able to think freely/independently. , in the absence of such a perfect employee, one or two deficiencies are excluded according to the situation. In this situation, attention is paid to the defect of the hands and feet. Such a deficiency is waived when there is an urgent need in the kingdom for the administration of such a gifted person.

Sixth: the stability and durability of the sultanate management system will be ensured only when the demands demanded from the sultan must also be demanded from the lower officials.

Indeed, for this, it is enough to recall the sentence “As the center is, so are the surroundings” according to the teaching of the royalist Abulhasan Mâvardiy.

Seventh: if an employee who meets all of the above requirements is not found, an employee who can meet world standards, pay attention to good neighborliness, respect human rights, and cooperate with sultans, kings, emirs, and khans in good deeds will be selected and elected as follows depending on the situation:

- representative of the social sector in cases where the social sector is lagging behind developed countries in the world and in the kingdom;
- representative of finance and economy in cases of financial and economic crisis in the world and in the kingdom;
- a representative of the military sector during the ongoing processes of military operations in the world and in the kingdom;
- in the times when conspiracy, corruption, corruption are on the rise in the world and in the kingdom, an all-round scientist should hand over the administration of the kingdom to a representative of a scientist who can scientifically prevent conspiracies without bloodshed.

Eighth: in addition to the above-mentioned cases, another important aspect is that it is necessary to take into account the situations that are happening in the world and in the kingdom, and at least a talented scientist who can quickly respond to all of them must be selected first.

Ninth: In times when it is difficult to find an absolute person who meets the above requirements and conditions, it is not excluded that a famous person is elected to the top of the state, appoints authorized persons for public services, and initiates political and legal affairs;

Tenth: in general, it can be seen that only when a talented person from among the citizens of the state is not found in the position of state leadership, out of desperation, a contract is made with a talented person from outside, and when a mature talented person from this nation is educated and matures, it can be seen that it is also taken into account that he will be brought to the state administration.

From the eleventh: if there is not a talented person from neighboring Muslim countries, far and near, then it is a political right to temporarily bring a righteous person of any faith: a citizen of the state, a foreign Muslim, or a non-religious person, to the top of the state until a talented person is found from among this nation. it can be seen that it is marked in the history and development of the doctrines.

Twelfth: it can be recognized in historical sources and scientific-comparative research that the management of public affairs is counted among the most respected social, political, and legal doctrines and ideas. It is also considered situational.
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