

**O‘ZBEKISTON XALQARO ISLOM AKADEMIYASI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.35/30.12.2019.Isl/Tar/F.57.01 RAQAMLI ILMIY KENGASH**

O‘ZBEKISTONDAGI ISLOM SIVILIZATSIYASI MARKAZI

ZAXIDOV KOBILJON TAIRDJANOVICH

**ARAB-MUSULMON DAVLATCHILIGINING SHAKLLANISHI VA UNGA
TASHQI SIVILIZATSIYALARNING TA’SIRI (VII-IX asrlar)**

24.00.01 – Islom tarixi va manbashunosligi

**TARIX FANLARI DOKTORI (DSc) DISSERTATSIYASI
AVTOREFERATI**

Toshkent – 2025

**Tarix fanlari doktori (DSc) dissertatsiyasi
avtoreferati mundarijasi**

**Content of dissertation abstract of the doctor of science (DSc)
on historical sciences**

**Оглавление автореферата диссертации доктора наук (DSc) по
историческим наукам**

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Toshkent – 2025

Fan doktori (DSc) dissertatsiyasi mavzusi O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi byulletenida B2023.3.DSc/Isl11 raqam bilan ro‘yxatga olingan.

Dissertatsiya O‘zbekistondagi islom sivilizatsiyasi markazida bajarilgan.
Dissertatsiya referati uch tilda (o‘zbek, ingliz, rus (rezyume)) Ilmiy kengashning veb-sahifasida (www.iiu.uz) hamda «ZiyoNET» Axborot ta’lim portali (www.ziynet.uz) manzillariga joylashtirilgan.

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Yetakchi tashkilot:	Buxoro davlat universiteti

Dissertatsiya himoyasi O‘zbekiston xalqaro islom akademiyasi huzuridagi ilmiy darajalar beruvchi Dsc.35/30.12.2019.Isl/Tar/F.57.01 raqamli Ilmiy kengashning 2025-yil ____ fevral soat ____ dagi majlisida bo‘lib o‘tadi. (Manzil: 100011, Toshkent shahri, A.Qodiriy ko‘chasi, 11-uy, Tel.: (99871) 2440056, Faks: (99871) 2440065, e-mail: info@iiu.uz)

Dissertatsiya bilan O‘zbekiston xalqaro islom akademiyasining Axborot-resurs markazida tanishish mumkin (170 raqam bilan ro‘yxatga olingan). Manzil: 100011, Toshkent shahri, A.Qodiriy ko‘chasi, 11-uy, Tel.: (99871) 2440056, Faks: (99871) 2440065, e-mail: info@iiu.uz)

Dissertatsiya avtoreferati 2025-yil ____ fevral kuni tarqatildi.
(2025-yil 3-fevraldagi 01-raqamli reyestr bayonnomasi).

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KIRISH (doktorlik dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zaruriyati. Dunyo davlatchilik tarixi va tizimlari orasida arab-musulmon an'analari, ilk o'rta asrlarda Arabiston yarimorolida (الجزيرة العربية) vujudga kelgan islom davlati, VII-IX asrlarda jamoaviy boshqaruvdan davlatchilik unsurlarining ajralishi, teokratik avtoritar tizimdan monarxiyaga o'tish jarayonlari dalillangan. Bunga Eron va Vizantiya imperiyalari boshqaruv va harbiy sohadagi an'alarining bosqichma-bosqich joriy qilib borilishi, davlat boshqaruvida diniy va dunyoviy omillarning o'rni, ijtimoiy-iqtisodiy, harbiy va madaniy masalalar tarixini o'rganish orqali xalifalik davlati (الخلافة) tuzishni yagona yo'l deb talqin qilayotgan guruhlariga qarshi kurashish asoslarini mustahkamlash bo'yicha tizimli ishlar olib borilmoqda.

Jahonda islom ta'limoti va tarixini o'rganishga ixtisoslashgan ilmiy tadqiqot muassasalarida ilk o'rta asrlarda arab-musulmon davlatining shakllanishi hamda bunga tashqi sivilizatsiyalarning ta'sirini o'rganish, islom tarixi, arab-musulmon madaniyati, adabiyoti va san'ati rivojlanishining umumiy muammolariga bag'ishlangan ilmiy tadqiqot ishlari olib borilmoqda. Islomda davlatchilik masalasi, boshqarish shakli, davlat hokimiyatining tarkibiy asoslarini nazariy jihatdan tahlil etish arab-musulmon davlatchiligining shakllanishi va unga tashqi sivilizatsiyalarning ta'siri, davlat tizimi shakllanishida dunyoviy va diniy omillarning o'zaro muvozanati hamda ularning uyg'unlashuvi bilan bog'liq jarayonlarni anglab yetish bo'yicha ilmiy tadqiqotlarga alohida e'tibor berilmoqda.

So'ngi yillarda yangi O'zbekistonda milliy davlatchilik tarixini birlamchi manbalar asosida tadqiq etish, o'zbek davlatchiligining tarixiy ildizlari va unga tashqi hamda ishki ta'sirlarni o'rganishning me'yoriy asoslari yaratilmoqda. Muhtaram yurtboshimiz ta'kidlaganlaridek, *"Hamma o'z tarixini ulug'laydi. Lekin bizning yurtimizdagidek boy o'tmish, bobolarimizdek buyuk allomalar hech qayerda yo'q. Bu merosni chuqur o'rganishimiz, xalqimizga, dunyoga yetkaza bilishimiz kerak"*¹. Bu borada olib borilayotgan islohotlar natijasida Markaziy Osiyo hududida o'z ta'siriga ega bo'lgan arab-musulmon davlatchiligi tarixini o'rganish, unga mahalliy boshqaruv an'alarining singib borish jarayonini tahlil etish orqali "Uchinchi renessans" asoslari hisoblangan IX-XV asrlar yurtimiz boshqaruv, madaniy-ma'naviy hayoti taraqqiyotini to'laqonli anglab yetish imkoniyatlari kengaymoqda.

O'zbekiston Respublikasi Prezidentining 2022-yil 28-yanvardagi PF-60-son "2022–2026 yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida"gi Farmoni, 2017-yil 14-fevraldagi PQ-2774-son "Imom Termiziy xalqaro ilmiy-tadqiqot markazini tashkil etish chora-tadbirlari to'g'risida"gi, 2017-yil 28-avgustdagi PQ-3160-son "Ma'naviy-ma'rifiy ishlar samaradorligini oshirish va sohani rivojlantirishni yangi bosqichga ko'tarish to'g'risida"gi, 2021-yil 26-martdagi PQ-5040-son "Ma'naviy-ma'rifiy ishlar tizimini tubdan takomillashtirish chora-tadbirlari to'g'risida"gi, 2021-yil 16-iyuldagi "O'zbekiston Respublikasi

¹ Mirziyoyev Sh.M. Islom sivilizatsiyasi markazi asrlar davomida xalqimizga xizmat qiladi // president.uz/uz/3085

Vazirlar Mahkamasi huzuridagi O‘zbekistondagi islom sivilizatsiyasi markazi faoliyatini yanada takomillashtirishga doir qo‘shimcha chora-tadbirlar to‘g‘risida”gi qarorlarida belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiyaa O‘zbekiston Respublikasi fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirishda, innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishi doirasida bajarilgan.

Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy tadqiqotlar sharhi². Arab-musulmon davlatchiligining shakllanishi va unga tashqi sivilizatsiyalarning ta’siri (VII-IX asrlar), islom davlatchiligi tarixi, undagi diniylik va dunyoviylik prinsiplarining o‘zaro muvozanati, poytaxt masalasi mavzusi bilan bog‘liq muammolar dunyoning yetakchi ilmiy markazlari va oliy ta’lim muassasalarida, jumladan, Rossiya fanlar akademiyasi Sankt-Peterburg Sharq qo‘lyozmalari instituti (Российская академия наук, Институт Восточных рукописей (Санкт-Петербург), Madina islom universiteti (الجامعة الإسلامية بالمدينة المنورة), al-Azhar universiteti (جامعة الأزهر), Boku davlat universiteti (Bakı Dövlət Universiteti), Oksford islom tadqiqotlari markazida (Oxford Center For Islamic Studies) ilmiy tadqiqotlar olib borilmoqda.

Arab-musulmon davlatchiligining shakllanishi va unga tashqi sivilizatsiyalarning ta’siri bo‘yicha quyidagi natijalar olingan: Muhammad payg‘ambar (s.a.v.) hayoti, vahiy fenomeni, Madina shahar-davlati faoliyati yoritilgan (Sharq qo‘lyozmalari instituti. Sankt-Peterburg, Rossiya fanlar akademiyasi), Islom tarixi bo‘yicha yozilgan ilk manba va adabiyotlar tahlil etilgan (Madina islom universiteti), Xulafoi roshidun, Umaviylar va Abbosiylar sulolalari tarixining ilmiy tadqiqi (al-Azhar universiteti), Islomning sunniylik va shialik oqimlariga bo‘linishi sabablari ochib berilgan (Boku davlat universiteti) hamda poytaxt va harbiy-siyosiy oqimlarning yuzaga kelishi tahlil etilgan (Oksford islom tadqiqotlari markazi).

Jahonda arab-musulmon davlatchiligining shakllanishi va unga tashqi sivilizatsiyalarning ta’siri bilan bog‘liq quyidagi yo‘nalishlarda tadqiqotlar olib borilmoqda: Arabiston yarimorolida tashkil topgan islom dinining dunyo tamadduniga yoki aksincha tashqi sivilizatsiyalarning islom davlatchiligiga ta’siri, xalifalik institutlarining paydo bo‘lishi, ishki va tashqi siyosiy va diniy ixtiloflar, sulolalararo kelishmovchiliklar, harbiy yurishlar natijasida mintaqalarda arablashuv jarayonlari, iqtisodiy siyosatning yuritilish tartibi, aholining ijtimoiy ahvoli masalasini o‘rganish.

² Dissertatsiya mavzusi bo‘yicha xorijiy-ilmiy tadqiqotlar sharhi: <https://www.dissercat.com>; <https://www.deutsche-gesellschaft-fuer-ordenskunde.de>; <https://www.numisbids.com>, <https://forum.faleristika.info>, <https://sammlung.ru>, <http://ihist.uran.ru> va boshqa manbalar asosida tayyorlandi.

Muammoning o'rganilganlik darajasi. Ijtimoiy fanlarning turli sohalarida, jumladan, tarix, dinshunoslik, falsafa hamda manbashunoslik fanlarida islom tarixi, uning mohiyati, islom dini va arab davlatchiligiga oid masalalarni o'rganishga doir mavjud ilmiy asarlar, xususan ilk islom tarixini yaxlit holda o'z ishiga olgan birlamchi manbalar – Abu Yusuf (113/731-182/798), Ibn Hishom (vaf. 218/833), Ibn Sa'd (168/784-231/845), Xalifa ibn Xayyot (160/777-240/855), Imom Buxoriy (194/810-256/870) Ahmad ibn Yahyo Balazuriy (205/820-279/892), Ahmad ibn Is'hoq Ya'qubiy (vaf. 284/897), Abu Ja'far Tabariy (224/839-310/923), Muhammad Jahshiyoriy (vaf. 331/943), Abu-l-Hasan Movardiy (364/974-450/1058), Ibn Asir (555/1160-630/1234), Ibn Kasir (701/1301-774/1373), Ibn Xaldun (732/1332-808/1406) asarlarining yangi to'liq nashrlari tadqiqotga jalb yetildi³. Mazkur manbalarni tahlil yetishda mualliflarning diniy, siyosiy guruhlar, ijtimoiy tabaqalarga xayrixohligi alohida e'tiborga olindi. Turli muhitlarga mansub mualliflar tomonidan yaratilgan manbalar o'rtasidagi tafovutli ma'lumotlarni qiyosiy tahlil qilish orqali haqiqiy voqelikni tiklash, katta ahamiyatga ega bo'lgan.

Ilk arab-musulmon davlatchiligining shakllanishi va rivojlanishi ko'p davrlar mobaynida dunyo tarixchilarining e'tiborini tortib kelmoqda. Bu sohani o'rganishda ayniqsa, Rossiya islomshunoslarining hissasi katta. Akademik V.V. Bartold (1869-1930), A.A.Vasilyev (1867-1953), Ye.A.Belyayev (1895-1964), I.M.Filshtinskiy (1918-2013), P.A.Gryaznevich (1929-1997), A.G.Lundin (1929-1994), O.G. Bolshakov (1929-2020), A.B.Xalidov (1929-2001), S.M. Prozorov (1938-y.t.), M.B.Piotrovskiy (1944-y.t.), Y.A.Rezvan (1957-y.t.)⁴larning mavzu bo'yicha ilmiy tadqiqotlar olib borishgan.

³ Abu Yūsuf Ya'qūb ibn Ibrāhīm. Kitāb al-Kharāj. al-Qāhira: Dār al-Kitāb al-Islāmī, 1985, 242 ş.; Ibn Hishām. as-Sīrah al-Nabawīyyah. 4 m. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2001; Ibn Sa'd Muḥammad. al-Ṭabaqāt al-Kubrā. 9 m. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2001; Khalīfah ibn Khayyāt. at-Tārīkh. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 1995, 456 ş.; al-Bukhari, Muḥammad ibn Ismail. at-Tārīkh al-Kabīr. 9 m. Beirut: Dār al-Kutub al-'Ilmiyya, 1998; al-Baladhuri. Ansab al-Ashraf. 2 m. Beirut: Dar al-Kutub al-'Ilmiyyah, 2000. 350 ş.; al-Balādhurī. Futūḥ al-Buldan. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 1998. 563 ş.; at-Ṭabarī. Tārīkh al-Umam wa al-Mulūk. 10 m. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2022; al-Māvardī, Abū al-Ḥasan. al-Aḥkām al-Sultāniyya: 2 m. Bayrūt: Dār al-Kutub al-'Ilmiyya, 2009; al-Māvardī, Abū al-Ḥasan. Qavānīn al-Vizāra va-Siyāsāt al-Malik. Bayrūt: Dār al-Ta'ā, 1989. 255 ş.; Ibn al-Athīr. al-Kāmil fi at-Tārīkh. 11 m. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 1999; Ibn Kathīr. al-Bidāyah va al-Nihāyah. 14 m. Bayrūt: Dār al-Kitāb al-'Arabī, 2002; Ibn Khaldūn. al-Muqaddimah. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2004. 480 ş.; Ibn Khaldūn. Tārīkh. 14 m. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2002.

⁴ Бартольд В. В. Халиф и султан // Работы по истории ислама и Арабского халифата (Bundan keyin: Том III). – М.: ГРВЛ, 2002. – С. 17-78; Бартольд В. В. Теократическая идея и светская власть в мусульманском государстве // Том III. – С. 303-319; Бартольд В. В. Эпоха Омейядов по новейшим исследованиям // Том III. – С. 532-536; Бартольд В. В. Христианский Восток и его значение для ислама // Том III. – С. 147-155; Васильев А.А. История Византийской империи (время до Крестовых походов). – СПб: Алтея, 1998. – 986 с.; Васильев А.А. Лекции по истории Византии. Время до Крестовых походов (до 1081 год). – Петроград: Я. Башмаков и К. 1917. – 355 с.; Васильев А.А. История Византии и крестоносцы. Эпоха Комнинов (1081-1184) и Ангелов (1185-1204). – Петербург: Академия, 1923. – 120 с.; Васильев А.А. История Византии. Латинское владычество на Востоке Эпоха Никейской и Латинской империй (1204-1261). – Петроград. Академия, 1923. – 78 с.; Васильев А.А. История Византии Падение Византии. Эпоха Палеологов (1261-1453). – Л.: Академия, 1925. – 206 с.; Беляев Е.А. Арабы, ислам и Арабский халифат в раннем средневековье. – М.: Наука, 1966. – 279 с.; Беляев Е.А. Мусульманское сектанство [Исторические очерки]. – М.: ГРВЛ, 1957. –102 с.; Фильштинский И.М. История арабов и Халифата (750-1517 гг.) – М.: АСТ, 2006. – 383 с.; Фильштинский И.М. Халифат под властью Омейядов (661-750 гг.) – М.: Северо-принт, 2005. – 232 с.; Фильштинский И.М. Арабы и Халифат. – М.: Ломоносов, 2024. – 240 с.; Грязневич П.А. Формирование арабской народности раннего средневековья // Ислам. Религия, общество, государство (Bundan keyin: Ислам). – М.: ГРВЛ, 1984. – С. 132-144; Грязневич П.А. К вопросу о праве на верховную власть в мусульманской общине в раннем исламе // Ислам. 1984. – С. 161-174; Лундин А.Г. Происхождение угаритского алфавита. – М.: ГРВЛ, 1989; Лундин А.Г. Дешифровка

Shuningdek G'arb tadqiqotchilaridan Vilyam Myuir (1819-1905), Alfred fon Kremer (1828-1889), Tomas Arnold (1864-1930), Adam Mes (1869-1917), Leone Kaetani (1869-1935), G.E. fon Gryunebaum (1909-1972), V.M.Vott (1909-2006) va F. Donner (1945-y.t.) ning ilmiy ishlarida⁵ mavzuga oid ma'lumotlar keltirilgan.

Sharq mamlakatlari tadqiqotchilari Sayid Amir Ali (1849-1928), Abdulvahob Najjor (1862-1941), Muhammad Xudariy (1872-1927), Hasan Ibrohim Hasan (1892-1968), Abdulmun'im Mojid (1921-1999), Muhammad Rizo (vaf. 1950), Mahmud Shokir (1932-1956), Akrom Ziyo Umariy (1942-y.t.) va Muhammad Sallobiy (1963-y.t.)lar o'z asarlarida⁶ islom tarixi, arab-musulmon madaniyati, shaharsozlik, arab xatining rivoji va arab istilolariga bag'ishlangan.

протосинайского письма. – М.: ГРВЛ, 1991; Лундин А.Г. Южно-арабская историческая надпись VI в. н. э. из Мариба // Эпиграфика Востока. IX. – М. Л.: АН СССР, 1954. – С. 3-23; Лундин А.Г. Названия и формы букв в семитских консонантных алфавитах // ВДИ. 1985, № 4. – С. 137-155; Большаков О.Г. История Халифата: в 4 томах. – М.: ГРВЛ, 1989-1998; Большаков О.Г. Средневековый город Ближнего Востока: VII-середина XIII в.: Социально-экономические отношения. – М.: ГРВЛ, 2001; Халидов А.Б. Арабские рукописи и арабская рукописная традиция. – М.: ГРВЛ, 1985; Халидов А.Б. Ислам и арабский язык // Ислам. Религия, общество, государство. – М.: ГРВЛ, 1984. – С. 69-75; Прозоров С. М. Хрестоматия по исламу. – М.: Наука, 1994. – Т. 1. – С. 50; ан-Наубахти, ал-Хасан Ибн Муса. Шиитские секты. – М.: ГРВЛ, 1973; Прозоров С. М. Арабская историческая литература в Ираке, Иране и Средней Азии (VII – середине X в.). – М.: ГРВЛ, 1980; Ислам: энциклопедический словарь / Отв. ред. С. М. Прозоров. – М.: ГРВЛ, 1991. – 315 с.; Прозоров С.М. Ислам. Историографические очерки. – М.: ГРВЛ, 1991; Пиотровский М.Б. Пророческое движение в Аравии в VII в. // Ислам. – С. 19-27; Пиотровский М.Б. Южная Аравия в раннее средневековье. Становление средневекового общества. – М.: ГРВЛ, 1985. – 224 с.; Пиотровский М.Б. Коранические сказания. – М.: ГРВЛ, 1991. – 219 с.; Резван Е.А. Коран и его мир. – СПб.: ГРВЛ, 2001.

⁵ Muir W. The Life of Mahomet and History of Islam, to the Era of the Hegira: With Introductory Chapters on the Original Sources for the Biography of Mahomet, and on the Pre-Islamite History of Arabia. London, 1858. 338 pp.; Muir W. Annals of the Early Caliphate: From Original Sources. London, 1883. 493 pp.; Muir W. The Caliphate: Its Rise, Decline and Fall. London, 1892. 624 pp.; Kremer A. Mittelsyrien und Damascus: geschichtliche, ethnografische und geografische Studien während eines Aufenthalts daselbst in den Jahren 1849, 1850 u. 1851. 257 pp.; Kremer A. Aegypten: Forschungen über Land und Volk während eines zehnjährigen Aufenthalts. Leipzig: Brockhaus, 1863. 266 pp.; Kremer A. Geschichte der herrschenden Ideen des Islams: der Gottesbegriff, die Prophetie und Staatsidee. Leipzig: Brockhaus, 1868. 471 pp.; Kremer A. Culturgeschichtliche Streifzüge auf dem Gebiete des Islams. Leipzig: Brockhaus, 1873. 77 pp.; Arnold Th.W. The Preaching of Islam: A History of the Propagation of the Muslim Faith. 2nd ed. Originally published in 1896. London: Constable. 467 pp.; Arnold Th.W. The Caliphate. With an additional chapter by Sylvia G. Haim. London: Routledge and Kegan Paul, 1864. 267 pp.; Arnold Th.W. Painting in Islam: A Study of the Place of Pictorial Art in Muslim Culture. Oxford: Clarendon Press, 1965. 159 pp.; Mez Adam. Die Renaissance des Islams. Heidelberg: Carl Winters Universitätsbuchhandlung, 1922. 492 pp.; Мец А. Мусульманский ренессанс. – М.: ГРВЛ, 1973. – 473 с.; Caetani L. Studio di storia orientale. – Milano, 1911. – 512 pp.; Caetani L. Annali dell'Islam. – Milano, 1905. – 740 pp.; Caetani L. Chronografia islamica. – Geuthner, 1912. – 692 pp.; von Grunebaum. Medieval Islam. A study in cultural orientation. Chicago. 1946. – 378 pp.; von Grunebaum. Kritik und Dichtkunst. Studien zur arabischen Literaturgeschichte. Wiesbaden. 1955. – 161 pp.; von Grunebaum. Classical Islam: A History, 600-1258. London. 1970. – 243 pp.; фон Грünebaum. Классический ислам. Очерк истории (600-1258). – М.: ГРВЛ, 1988. – 216 с.; Watt M. A History of Islamic Spain. New York: Routledge, 1965. 183 pp.; Watt M. Muhammad at Mecca. Oxford: Clarendon Press, 1953. 208 pp.; Watt M. Muhammad at Medina. Oxford: Clarendon Press, 1956. 552 pp.; Watt M. The Influence of Islam on Medieval Europe. Edinburgh: University Press, 1972. 125 pp.; Уотт У.М. Мусульманская Испания. – М.: Наука, 1976. – 220 с.; Уотт У.М. Мухаммад в Мекке. – СПб: Диля, 2006. – 272 с.; Уотт У.М. Мухаммад в Медине. – СПб: Диля, 2007. – 480 с.; Уотт У.М. Влияние ислама на средневековую Европу. – СПб: Диля, 2008. – 192 с.; Donner F. The Early Islamic Conquests. New York: Princeton University Press, 1977. 264 pp.; Donner F. The Formation of the Early Islamic State // Journal of the American Oriental Society, 1986. 120 pp.

⁶ Ameer A. A Short History of the Saracens. – London: Macmillan, 1889. 696 pp.; Ameer A. A critical examination of the life and teachings of Mohammed. – London: Williams and Norgate, 1873. 368 pp.; Ameer A. The Personal Law of the Mahommedans (According to All the Schools). – London: Williams and Norgate, 1880. 198 pp.; Ameer A. The Spirit of Islam. – London: Williams and Norgate, 1880 587 pp.; Ameer A. The Ethics of Islam. – London: Kessinger Publishing, 1893. 124 pp.; Ameer A. Islam. – London: Kessinger Publishing, 1906. 90 pp.; 'Abd al-Vahhāb al-Najjār. al-Khulafā' al-Rāshidūn. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2003. 290 ş.; 'Abd al-Vahhāb al-Najjār. as-Sīrah al-Nabaviyyah. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 1994. 400 ş.; al-Khudharī, Muḥammad. Nūr al-Yaqīn fī Sīrat

O‘zbekiston tarixnavisligidagi umumjahon tarixi sohasiga oid ishlar orasida ilk arab-musulmon davlatchiligi boshqaruv tizimining shakllanishi va uning tarkibiy qismlariga bevosita bag‘ishlangan maxsus tadqiqot uchramaydi. Professorlar M.A. Usmonov, U.Uvatov, A.A. Hasanov, Sh.Kamoliddinov, yosh tadqiqotchilardan M.Agzamova, F.Qushbayev, Z.Ziynatullayev, S.Ummataliyev, O.Sotvoldiyevlar ilmiy ishlarida tadqiqot mavzusi bo‘yicha muxtasar ma‘lumotlar zikr qilingan⁷.

Sayyidi al-Mursalīn. Bayrūt: al-Maktaba al-‘Ashriyya, 2000. 326 s.; al-Khudharī, Muḥammad. Ittām al-Vafā’ fi Sīrat al-Khulafā’. Bayrūt: Dār al-Qalam, 2024. – 408 s.; al-Khudharī, Muḥammad. al-Davla al-Umāviyya. Bayrūt: Dār al-Qalam, 2011. 586 s.; al-Khudharī, Muḥammad. al-Davla al-‘Abbāsiyya. Bayrūt: Dār al-Qalam, 2003. 482 s.; Ḥasan Ibrāhīm Ḥasan. Ta’rīkh al-Islām al-Siyāsī va al-Dīnī va al-Thaqāfi va al-Ijtimā’ī: 4 m. Bayrūt, 1996; Ḥasan Ibrāhīm Ḥasan va ‘Alī Ibrāhīm Ḥasan. Al-Nuzum al-Islāmiyya. Al-Qāhira, 1996. 659 s.; Ḥasan Ibrāhīm Ḥasan va Tāhā Aḥmad Sharaf. ‘Ubayd Allāh al-Mahdī. Al-Qāhira: Maktabat al-Nahḍa al-Miṣriyya, 1947. 371 s.; Ḥasan, ‘Alī Ibrāhīm. At-Tārīkh al-Islāmī al-‘Ām. Al-Qāhira: Maktabat al-Nahḍah al-Miṣriyyah, 1999. 614 s.; Ḥasan Ibrāhīm Ḥasan, Ahmad Šādiq Tanṭāwī. Tārīkh al-‘Uṣūr al-Vuṣṭā fi al-Sharq va al-Gharb. al-Qāhira: Maktabat al-Nahḍah al-Miṣriyyah, 1958. 230 s.; Majid, ‘Abd al-Mun‘im. Al-‘Atlas at-Tārīkhī li-l-‘Ālam al-Islāmī fi-l-‘Uṣūr al-Vuṣṭā. Al-Qāhira: Dār al-Fikr al-‘Arabī, 1960. 49 s.; Majid, Abdul Mun‘im. At-Tārīkh as-Siyāsī li-Duval al-‘Arabiyyah: ‘Uṣūr al-Jāhiliyyah va an-Nabaviyyah va al-Khulafā’ ar-Rāshidīn. Al-Qāhira: Maktabat al-Anjilu al-Miṣriyyah, 1982. 272 s.; Majid, Abdul Mun‘im. Muqaddimah li-Dirāsāt at-Tārīkh al-Islāmī. Al-Qāhira: Maktabat al-Anjilu al-Miṣriyyah, 1971. 106 s.; Majid, Abdul Mun‘im. At-Tārīkh as-Siyāsī li-Duval al-‘Arabiyyah: Al-‘Asr al-Umāviyy. Al-Qāhira: Maktabat al-Anjilu al-Miṣriyyah, 1998. 272 s.; Majid, Abdul Mun‘im. At-Tārīkh as-Siyāsī li-Duval al-‘Arabiyyah: Al-‘Asr al-‘Abbāsiyy al-Aval. Al-Qāhira: Maktabat al-Anjilu al-Miṣriyyah, 1984. 491 s.; Majid, Abdul Mun‘im. At-Tārīkh as-Siyāsī li-Duval al-‘Arabiyyah: Zuhūr al-Khilāfah al-Fāṭimiyyah va Suqūṭuhā fi Miṣr. Al-Qāhira: Dār al-Fikr al-‘Arabiyy, 1994. 475 s.; Majid, Abdul Mun‘im. Nuzūm al-Fāṭimiyyīn va Rusūmuhum fi Miṣr. 2 m. Al-Qāhira: Maktabat al-Anjilu al-Miṣriyyah, 1953-1955; Majid, Abdul Mun‘im. Tārīkh al-Ḥadārah al-Islāmiyyah fi-l-‘Uṣūr al-Vuṣṭā. Al-Qāhira: Maktabat al-Anjilu al-Miṣriyyah, 1992. 359 s.; Riḍā, Muḥammad. Abū Bakr aṣ-Šiddīq Aval al-Khulafā’ ar-Rāshidīn. Bayrūt: Dār al-Fikr, 1995. 250 s.; Riḍā, Muḥammad. Al-Fārūq ‘Umar ibn al-Khaṭṭāb Thānī al-Khulafā’ ar-Rāshidīn. Bayrūt: Dār al-Fikr, 1996. 300 s.; Riḍā, Muḥammad. As-Siyāsah al-Qaḍā’iyyah fi ‘Ahd ‘Umar ibn al-Khaṭṭāb va Šilatuhā bi-Vāqi’inā al-Mu‘āṣir. Bayrūt: Dār al-Fikr, 2002. 280 s.; Riḍā, Muḥammad. Dhū an-Nūrayn ‘Uthmān ibn ‘Affān al-Khulafā’ ath-Thālith. Bayrūt: Dār al-Fikr, 1997. 250 s.; Riḍā, Muḥammad. Al-Imām ‘Alī ibn Abī Ṭālib Karrama Allāh Vajhah Rābi’ al-Khulafā’ ar-Rāshidīn. Bayrūt: Dār al-Fikr, 1998. 320 s.; Šākīr, Maḥmūd. At-Tārīkh al-Islāmī. 22 m. Al-Qāhira: Dār al-Ma‘ārif, 1995-2000; Al-Umarī, Akram Ḍiyā’. As-Sīrah an-Nabaviyyah as-Šaḥīḥah. Al-Maḍīnah al-Munavarah: Maktabat al-‘Ulūm va-al-Ḥikmah, 1994. 728 s.; Al-Umarī, Akram Ḍiyā’. ‘Aṣr al-Khulafā’ ar-Rāshidīn. Ar-Riyād: Maktabat al-‘Ubaykān, 2001. 530 s.; Aṣ-Šallābī, Muḥammad. As-Sīrah an-Nabaviyyah: ‘Arḍ Vaqā’i’ va Taḥlīl Aḥḍāth. Bayrūt: Dār al-Ma‘rifah, 2003. 800 s.; Aṣ-Šallābī, Muḥammad. Abū Bakr as-Šiddīq: Shakhṣiyyatuhu va ‘Aṣruhu. Bayrūt: Dār al-Ma‘rifah, 2001. 600 s.; Aṣ-Šallābī, Muḥammad. ‘Umar ibn al-Khaṭṭāb Raḍīya Allāhu ‘Anhu: Shakhṣiyyatuhu va ‘Aṣruhu. Bayrūt: Dār al-Ma‘rifah, 2002. 720 s.; Aṣ-Šallābī, Muḥammad. ‘Uthmān ibn ‘Affān Raḍīya Allāhu ‘Anhu: Shakhṣiyyatuhu va ‘Aṣruhu. Bayrūt: Dār al-Ma‘rifah, 2004. 800 s.; Aṣ-Šallābī, Muḥammad. ‘Alī ibn Abī Ṭālib Raḍīya Allāhu ‘Anhu: Shakhṣiyyatuhu va ‘Aṣruhu. Bayrūt: Dār al-Ma‘rifah, 2004. 920 s.; Aṣ-Šallābī, Muḥammad. Ad-Davlah al-Umāviyyah. Bayrūt: Dār al-Ma‘rifah, 2005. 700 s.; Aṣ-Šallābī, Muḥammad. Mu‘āviyah ibn Abī Sufyān: Shakhṣiyyatuhu va ‘Aṣruhu. Al-Qāhira: Dār al-Ma‘rifah, 2003. 600 s.; Aṣ-Šallābī, Muḥammad. Fikr al-Khavārij va al-Shī‘ah fi Mīzān Ahl as-Sunnah va al-Jamā‘ah. Bayrūt: Dār al-Ma‘rifah, 2009. 500 s.; Aṣ-Šallābī, Muḥammad. Ishtihād al-Ḥusayn va Ma‘rakat Karbalā’. Bayrūt: Dār al-Ma‘rifah, 2007. 300 s.; Aṣ-Šallābī, Muḥammad. Khilāfat Amīr al-Mu‘minīn ‘Abd Allāh ibn Zubayr Raḍīya Allāhu ‘Anhu. Bayrūt: Dār al-Ma‘rifah, 2005. 400 s.; Aṣ-Šallābī, Muḥammad. Ad-Davlah al-Fāṭimiyyah. Bayrūt: Dār al-Ma‘rifah, 2006. 550 s.

⁷ Ḥasanov A. Makka va Medina tarixi (qadimgi Arabiston tarixidan lavḥalar). – T.: Meḥnat, 1992. – 79 b.; Ḥasanov A. Mekka, Medina va verovaniya arabov nakānune vzniknoveniya islama, – T.: TashGIV, 1994. – 86 s.; Ḥasanov A. Qadimgi Arabiston. – T.: TIU, 1994. – 125 b.; Ḥasanov A. Qadimgi Arabiston va ilk islom: I kitob. Joḥiliya asri. – T.: TIU, 2001; Islom tarixi darligi. – T.: TIU, 2008. – 256 b. (mualliflar jamoasi); Ḥasanov A. Lektsii po istorii rannego islama – T.: TIU, 2014. – 326 s.; Ḥasanov A. Ilk islom tarixidan maʼruzalalar / ŷuqʼv kʼllanma. – T.: Movarounnahr, 2017. – 376 b.; Usmonov M. Qurʼoni karim va janobi Rasullullohning amallari. – T.: Hup, 1992; Usmonov M. Muḥammad pайғамбар // Мулоқот. –1993. – № 5-6. – Б. 52; Agzamova M.M. Ibn Jarir at-Tabariyning “Tarix ar-rusul val-muluk” asari – islom tarixini oʻrganish boʻyicha muhim manba. Tarix fanlari boʻyicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – T., 2022; Kushbayev F.Q. Paygʻambarlik risolatining Makka davri. Islomshunoslik fanlari boʻyicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – T., 2022; Ziynatullayev Z.I. VIII-XII asrlarda islomning Markaziy Osiyoga yoyilishi va boshqaruv tizimining oʻzgarishi. Tarix fanlari boʻyicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – T., 2022; Ummataliyev S. Ahmad ibn Yahyo al-Balazuriyning “Futuh al-buldon” asarida Movarounnahr tarixining yoritilishi.

Ushbu dissertatsiya umumjahon tarixining uzviy va tarkibiy qismi bo‘lgan davr – ilk Arab-musulmon davlati tarixi va undagi siyosiy, iqtisodiy, harbiy va ijtimoiy sohalarida diniylik va dunyoviylik o‘rtasidagi o‘zaro muvozanat hamda unga tashqi sivilizatsiyalarning ta’siri masalalarini ilmiy tadqiq yetishga bag‘ishlangan.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan muassasa ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Mazkur dissertatsiya tadqiqoti O‘zbekistondagi islom sivilizatsiyasi markazida bajarilgan A-1-051 – “III Renessans – Yangi O‘zbekiston” mavzusidagi, FZ 202002146 – “O‘zbekiston Islom san’ati – jahon sivilizatsiyasining ajralmas qismi” shuningdek, “O‘zbekiston jahon sivilizatsiyasi kesimida” ilmiy loyihalari doirasida bajarilgan.

Tadqiqotning maqsadi VII-IX asrlarda ilk arab-musulmon davlatchiligi shakllanishi va unga tashqi sivilizatsiyalar ta’sirini ochib berishdan iborat.

Tadqiqot vazifalari:

islom davlatchiligiga oid birlamchi manbalar tahlili asosida ularni tasniflash;
O‘rta asr tarixiy adabiyotlarida arab-musulmon davlatchiligi mavzusining aks etishi bo‘yicha ilmiy xulosalar berish;

zamonaviy tadqiqotlarda arab-musulmon davlatchiligi muammolarining yoritilishini qiyosiy o‘rganish;

Madinada musulmonlar jamoasidan imperiyaga – arab-musulmon davlatiga aylanish jarayoni va u bilan bog‘liq bo‘lgan tarkibiy o‘zgarishlarni ko‘rsatib berish;

islomdan avvalgi davr arab jamiyati uchun batamom yangi bo‘lgan davlatchilik an’analarining shakllanish jarayonini ochib berish;

yangi institutlar paydo bo‘lishida Eron va Vizantiya imperiyalarining o‘rnini asoslash;

ichki ziddiyatlarning davlatchilik rivojiga ta’sirini baholash;

rahbarlik mavqelarining o‘zgarib borishi va uning nazariy hamda amaliy jihatlarini aniqlash;

davlat boshqaruvida shahar-poytaxt belgilanishi bilan bog‘liq jihatlarni ochib berish;

islom davlatchiligi boshqaruvida dunyoviy va diniy jarayonlarning o‘zaro muvozanatini baholash;

islomda soliq tizimi va uning davlat ijtimoiy-iqtisodiyotiga ta’sirini asoslash;

davlat rivojida harbiy tizimning mukammallashib borishi jarayonlari ochib berish;

arab-musulmon madaniyatining tashqi ta’sirlarga moslashishidagi o‘ziga xos jihatlarni ochib berish va mavzu yuzasidan ilmiy xulosalar, taklif hamda tavsiyalar ishlab chiqish.

Tadqiqotning obyekti sifatida VII-IX asrlarda ilk arab-musulmon davlatchiligi shakllanishi va unga tashqi sivilizatsiyalarning ta’sirida diniylik va dunyoviylik prinsiplarining o‘zaro muvozanati belgilab olindi.

Tadqiqotning predmetini arab-musulmon davlatchiligining rivojlanishi va unga tashqi sivilizatsiyalarning ta’sir shakli tashkil etadi.

Tarix fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – T., 2022; Умматалиев С. Ислам тарихидан олтин саҳифалар (умавийлар даври). – Т.: Ўқитувчи, 2021. – 296 б.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda mantiqiylik, tarixiylik, tizimlilik, qiyosiy tahlil, muammoviy-maqсадli, kompleks yondashish, matnlarni kontent-analiz usullardan foydalanildi.

Tadqiqotning ilmiy yangiliklari quyidagilardan iborat:

Muhammad (s.a.v.) vafotidan keyin vahiy to‘xtashi natijasida teokratik jarayon nihoyasiga yetdi va arab-musulmon davlatida hokimiyat taqsimlanishi an‘anasi Vizantiya hamda Sosoniylar imperiyalari boshqaruv tizimi ta‘sirida takomilashib, “خليفة” (*xalifa*), “وزير” (*vazir*), “والي” (*voliy*), “شرطي” (*shurtiy*), “ديوان” (*devon*) singari mustaqil institutlarga asos solinishi oqibatida ularning vazifalari belgilab berilgani dalillangan;

arab-musulmon hokimiyatining boshqaruv madaniyati yetarlicha taraqqiy etmagani sababli tashqi sivilizatsiyalardan o‘zlashtirilgan “ديوان” (*devon*) tizimiga mahalliy arboblarni jalb qilishi natijasida hisob-kitob ishlarni olib borish uchun tayinlangan xodimlar Eronda fors, Vizantiyada yunon, Misrda qibtiy tillarida olib borish omillari aniqlangan;

Xalifalik teokratik boshqaruv hisoblanmay, hokimiyatning meros qoldirilishi, diniy vazifalarning ulamolarga yuklanishi singari dunyoviy prinsiplarga asoslanganiga qaramay hukmdorlar o‘z hokimiyatini sakrallashtirish maqsadida “خليفة” (*xalifa*), “أمير المؤمنين” (*mu‘minlarning amiri*), “إمام” (*imom*), “خليفة الله” (*Allohning xalifasi*), “خليفة الرحمن” (*Rahmonning xalifasi*) kabi turli martabalarni olganliklari ilmiy asoslangan;

hozirda o‘zlarini “xalifa” (خليفة) deb iddao qilayotgan ba‘zi kimsalarning da‘volari sahobalar ijmosi (اجماع الصحابة) bilan qabul qilingan Payg‘ambar o‘rinbosarining “Qurayshdan”, “islomni birinchilardan bo‘lib qabul qilgan”, “Madinaga hijrat qilgan” hamda “Badr jangida qatnashgan” bo‘lishi shartlarining biror kishida topilmasligi sababidan ham asossiz ekani dalillangan;

musulmon davlatining iqtisodiy rivojlanish jarayonlarida dunyoviylik prinsiplari dastlabki davrlardan ustunlik kasb eta boshlagani xalifa Umar ibn Xattobning arab xristianlaridan bo‘lgan Banu Tag‘lib (بنو تغلب) qabilasining musulmon armiyasi tarkibida jang qilishga ruxsat bergani hamda ular uchun “جزية” (*jizya – jon solig‘i*) o‘rniga musulmonlardan olinadigan “زكاة” (*zakot*) ikki barobar to‘lashlarini joriy qilgani bilan asoslangan;

musulmonlarning Eron, Shom, Misr mamlakatlariga kirib borishlari hamda mazkur xududlarni nazoratda ushlab turish maqsadida ko‘ngilli jangchilar o‘rniga tashkil etilgan maosh oluvchi muntazam harbiy xizmat takomillashib, dengiz (أسطول) va quruqlikdagi (جيش) qo‘shinlar faoliyati yo‘lga qo‘yilishi va buning natijasida majburiy harbiy xizmat tizimining shakllanishi davlatning harbiy salohiyatini shiddat bilan oshib borishiga xizmat qilgani aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Islom tarixi bo‘yicha yozilgan manba va adabiyotlarda mualliflarning diniy firqa, ijtimoiy tabaqa va harbiy-diniy guruhlariga mansubligi ulardagi ma‘lumotlarning farqliligi sabablaridan hisoblanib, ularni qiyosiy o‘rganish haqiqiy voqelikni tiklashda katta ahamiyatga ega ekanligi aniqlangan;

tadqiq etilayotgan davrning siyosiy, ijtimoiy, iqtisodiy va harbiy jihatlarini yoritishdagi asosiy muammo tarixiy asarlarning faqat VIII-XI asrlarda, ya'ni davrga nisbatan kechroq yozilganligi, VII asr voqealari ularning shohidlari – roviylar orqali yetib kelgan og'zaki hikoyalar asosida bayon etilganligi, ushbu xabarlar aksariyat hollarda ulamolar va turli diniy firqa - guruh vakillari tomonidan jamlanganligi sababli ularga ortiqcha diniy va subyektiv talqin berilganligi dalillangan;

Muhammad (s.a.v.) vafotidan keyin musulmon davlati hududining kengayishi, siyosiy, iqtisodiy va ijtimoiy rivojlangan sivilizatsiyalar bilan integratsiyasi natijasida jamoaviy davlatni teokratik-avtoritar uslubda boshqarishda tub o'zgarishlar ro'y berishi muqarrarligi aniqlangan;

arab-musulmon davlati ilk to'rt xalifalar davridayoq diniy sohadagi rivojlanishlar, diniy bilimlar hajmi va yo'nalishlarining murakkablashib borishi natijasida mutaxassislar guruhlarining shakllanib, dunyoviy va diniy sohalarning amalda ajralishi yuz berganligi isbotlangan;

hozirgi paytda xalifalik yoki islomiy davlat tuzish maqsadida yurgan ba'zi guruhlarining iddaolari diniy va tarixiy jihatdan noto'g'ri ekanligi, haqiqiy xalifa saylash uchun Muhammad (s.a.v.) shaxsiyati hozir bo'lishi shartligi asosida ilmiy dalillangan;

Umaviylar davlati Xulafoi roshidun davrida yuz bergan jarayonlarning mantiqiy nihoyasi sifatida maydonga kelib, jamoachilikdan davlatchilikka o'tib, ma'muriy islohotlar o'tkazishishi natijasida xalifa lavozimi nasliy merosga aylantirilganiga doir tarixiy qaydlar qiyosiy tahlili natijasida davlat hayotida diniylikdan dunyoviylikning to'liq ustuvorligi prinsipi namoyon bo'lgani isbotlangan.

Tadqiqot natijalarining ishonchliligi dissertatsiyada tarix fanida tan olingan yondashuv va usullarning qo'llanilgani, birlamchi manbalar mualliflari Abu Yusuf, Muhammad ibn Umar Voqidiy, Ibn Hishom, Ibn Sa'd, Xalifa ibn Xayyot, Imom Buxoriy, Ahmad ibn Yahyo Balazuriy, Ahmad ibn Is'hoq Ya'qubiy, Abu Ja'far Tabariy, Muhammad Jahshiyoriy, Abu-l-Hasan Movardiy, Ibn Asir, Ibn Kasir kabilarga asoslanilgani va ilmiy adabiyotlardan foydalanilgani, xulosa, taklif va tavsiyalarning amaliyotda joriy etilgani, olingan natijalarning vakolatli tuzilmalar tomonidan tasdiqlangani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati undagi ilmiy-nazariy xulosalar, taklif-mulohazalar islom tarixi, manbashunosligi, siyosat va davlat boshqaruvi kabi sohalarga oid istiqbolli ilmiy tadqiqotlarga manba bo'lib xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati Islom tarixini o'rganishda, tarixiy bilimlarni mustahkamlashda, islom tarixini ilmiy asosda o'rganishda, tarixiy faktlar bilan boyitish va yangilashda, shu bilan bir qatorda oliy va o'rta maxsus ta'lim tizimida darsliklar, o'quv qo'llanmalar va qo'shimcha adabiyotlarni yaratish borasidagi davlat dasturlarini bajarishda xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining joriy qilinishi. Arab-musulmon davlatchiligining shakllanishi va unga tashqi sivilizatsiyalarning ta'sirini tadqiq etishga oid ishlab chiqilgan ilmiy xulosa, natija va takliflar asosida:

Muhammad (s.a.v.) vafotidan keyin vahiy to‘xtashi natijasida teokratik jarayon nihoyasiga yetdi va arab-musulmon davlatida hokimiyat taqsimlanishi an’anasi Vizantiya hamda Sosoniylar imperiyalari boshqaruv tizimi ta’sirida takomillashib, “خليفة” (*xalifa*), “وزير” (*vazir*), “والي” (*voliy*), “شرطي” (*shurtiy*), “ديوان” (*devon*) singari mustaqil institutlarga asos solinishi oqibatida ularning vazifalari belgilab berilgani dalillanganiga doir ilmiy xulosalar buyurtma asosida O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazi tomonidan nashr qilingan “O‘rta asr Sharq allomalari va mutafakkirlari tarixiy-falsafiy merosi” ensiklopediyasi mazmuniga singdirilgan. (O‘zbekiston Respublikasi Vazirlar Mahkamasi huzuridagi Imom Buxoriy xalqaro ilmiy-tadqiqot markazining 2024-yil 14-iyundagi 02/252 sonli ma’lumotnomasi). Natijada, ilmiy jamoatchilikka arab-musulmon davlatchiligi rivojida Vizantiya va Sosoniylar imperiyalari an’analari ta’siri borasidagi yangi xulosalarning yetib borishiga xizmat qilgan;

arab-musulmon hokimiyatining boshqaruv madaniyati yetarlicha taraqqiy etmagani sababli tashqi sivilizatsiyalardan o‘zlashtirilgan “ديوان” (*devon*) tizimiga mahalliy arboblarni jalb qilinishi natijasida hisob-kitob ishlarni yuritish uchun tayinlangan xodimlar Eronda fors, Vizantiyada yunon, Misrda qibtiy tillarida olib borish omillari aniqlanganiga oid ilmiy xulosalardan “O‘rganilayotgan mamlakatlar tarixi (Arab mamakatlari)” nomli o‘quv adabiyoti mazmuniga singdirilgan (O‘zbekiston Respublikasi Oliy va o‘rta maxsus ta’lim vazirligining 2024-yil 27-dekabrda 485-sonli buyrug‘i asosida berilgan 138177 sonli nashr ma’lumotnomasi). Natijada, O‘rganilayotgan mamlakatlar tarixi (Arab mamakatlari) fanini o‘qitishda nazariy va amaliy ishlanmalar, o‘quv-metodik tavsiyalar mazmuni boyitishga xizmat qilgan va asosiy adabiyot sifatida Oliy ta’lim tizimida malakaliy muxataxsis kadrlar tayyorlashda foydalanilgan;

Xalifalik teokratik boshqaruv hisoblanmay, hokimiyatning meros qoldirilishi, diniy vazifalarning ulamolarga yuklanishi singari dunyoviy prinsiplarga asoslanganiga qaramay hukmdorlar o‘z hokimiyatini sakrallashtirish maqsadida “خليفة” (*xalifa*), “أمير المؤمنين” (*mu’minlarning amiri*), “إمام” (*imom*), “خليفة الله” (*Allohning xalifasi*), “خليفة الرحمن” (*Rahmonning xalifasi*) kabi turli martabalarni olganliklari ilmiy asoslanganiga doir ilmiy xulosalar buyurtma asosida O‘zbekiston xalqaro islom akademiyasi, O‘zbekiston musulmonlari idorasi tasarrufidagi oliy va o‘rta maxsus islom ta’lim muassasalarida o‘qitiladigan “Islom tarixi”, “Dinshunoslik” kabi fanlardan o‘quv adabiyotlar mazmuniga singdirilgan (O‘zbekiston Respublikasi Din ishlari bo‘yicha qo‘mitasining 2024-yil 4-iyuldagi 02-02/2044 sonli ma’lumotnomasi). Natijada, professor-o‘qituvchilar va talabalarga xalifalik institutining paydo bo‘lishi, saylov usullari haqidagi ma’lumotlarni yetkazishga erishilgan;

hozirda o‘zlarini “xalifa” (خليفة) deb iddao qilayotgan ba’zi kimsalarning da’volari sahobalar ijmosi (إجماع الصحابة) bilan qabul qilingan Payg‘ambar o‘rinbosarining “Qurayshdan”, “islomni birinchilardan bo‘lib qabul qilgan”, “Madinaga hijrat qilgan” hamda “Badr jangida qatnashgan” bo‘lishi shartlarining biror kishida topilmasligi sababidan ham asossiz ekani dalillanganiga doir ilmiy

xulosalar buyurtma asosida “Diniy ma’rifiy va ijtimoiy-ma’naviy soha targ‘ibotchilari uchun ayrim atama va tushunchalarning izohli lug‘ati”, “Diniy ma’rifiy suhbatlar” nomli qo‘llanmalari mazmuniga singdirilgan (O‘zbekiston musulmonlari idorasining 2024-yil 3-oktyabrdagi 02-03/2466 sonli ma’lumotnomasi). Natijada, ijtimoiy-diniy muhit barqarorligi, aholi, ayniqsa, yoshlarni din niqobi ostidagi turli buzg‘unchi oqimlarning tahdidlaridan ogoh etishga xizmat qilgan;

musulmon davlatining iqtisodiy rivojlanish jarayonlarida dunyoviylik prinsiplari dastlabki davrlardan ustunlik kasb eta boshlagani xalifa Umar ibn Xattobning arab xristianlaridan bo‘lgan Banu Tag‘lib (بنو تغلب) qabilasining musulmon armiyasi tarkibida jang qilishga ruxsat bergani hamda ular uchun “جزية” (jizya – jon solig‘i) o‘rniga musulmonlardan olinadigan “زكاة” (zakot) ikki barobar to‘lashlarini joriy qilgani bilan asoslanganiga doir ilmiy xulosalar buyurtma asosida “Islomning Markaziy Osiyoga yoyilishi: Movarounnahrda diniy-ma’naviy va ilmiy madaniy markazlarning shakllanishi va rivojlanishi” loyihasi doirasida tayyorlangan “Movarounnahr ilmiy markazlar” albom-kitob mazmuniga singdirilgan (O‘zbekiston respublikasi Vazirlar Mahkamasi huzuridagi O‘zbekistondagi islom sivilizatsiyasi markazining 2024-yil 11-noyabrdagi №06-07/742/1 sonli ma’lumotnomasi). Natijada, arab-musulmon davlatchiligi rivojiga tashqi sivilizatsiyalar, ya’ni Vizantiya va Sosoniylar imperiyalarining ta’sirini aniqlashga erishilgan.

musulmonlarning Eron, Shom, Misr mamlakatlariga kirib borishlari hamda mazkur hududlarni nazoratda ushlab turish maqsadida ko‘ngilli jangchilar o‘rniga tashkil etilgan maosh oluvchi muntazam harbiy xizmat takomillashib, dengiz (أسطول) va quruqlikdagi (جيش) qo‘shinlar faoliyati yo‘lga qo‘yilishi va buning natijasida majburiy harbiy xizmat tizimining shakllanishi davlatning harbiy salohiyatini shiddat bilan oshib borishiga xizmat qilgani aniqlanganiga doir ilmiy xulosalardan buyurtma asosida “O‘zbekiston tarixi” telekanalida efirga berilgan “Tarixiy savol: Movarounnahrda ilk islomiy ta’limotlar” va “Tarixning bir lahzası: Misrda hukmronlik qilgan turkiy sulolalar” mavzusidagi ko‘rsatuvlarda ishtirok etilgan (O‘zbekiston milliy teleradiokompaniyasi “O‘zbekiston tarixi” telekanalining 2024 yil 26 sentyabrdagi 06-28-895-son ma’lumotnomasi). Natijada, islom davlatchiligining Movarounnahr diyoriga ta’siri, islom olamidagi buyuk shaxslar va ularning ziyoratgohlari hamda Misr, Shom o‘lkalarida hukmronlik qilgan turkiy (o‘zbek) sulolalari haqida ilmiy xulosalar berishga erishilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 6 ta ilmiy-amaliy konferensiyada jumladan, 3 ta xalqaro hamda 3 ta respublika ilmiy-amaliy konferensiyalarida aprobatsiyadan o‘tgan.

Tadqiqot natijalarining e’lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 25 ta ilmiy ish e’lon qilingan, shulardan 2 ta monografiya, O‘zbekiston Respublikasi Oliy Attestatsiya Komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 10 ta maqola, jumladan, 6 ta respublika va 4 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Tadqiqot kirish, to‘rt bob, xulosa, foydalanilgan manba va adabiyotlar ro‘yxati, shartli belgilar va atamalar ro‘yxatidan iborat. Dissertatsiyaning tadqiqot qismi 243, umumiy hajmi 279 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslanib, tadqiqotning maqsadi va vazifalari, obyekti va predmeti aniqlangan, ishning fan va texnologiyalarni rivojlantirishning ustuvor yo‘nalishlariga mosligi ko‘rsatilib, mavzu bo‘yicha xorijiy ilmiy tadqiqotlar sharhi va muammoning o‘rganilganlik darajasi yoritilgan, ishning maqsad va vazifalari, dissertatsiya tadqiqotining usullari, ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ishonchliligi, ilmiy va amaliy ahamiyati asoslab berilgan, tadqiqot natijalarining amaliyotga joriy etilganligi, e‘lon qilinganligi, dissertatsiyaning tuzilishi va hajmi bo‘yicha ma‘lumotlar berilgan.

Dissertatsiyaning **“Arab-musulmon davlatchiligi tarixini o‘rganishning ilmiy-metodologik asoslari”** deb nomlangan birinchi bobning *“Islom davlatchiligi muammolarining birlamchi manbalarda aks etishi”* nomli birinchi paragrafida tadqiqot davriga zamondosh bo‘lgan roviylar, tarixchilar va ularning asarlari haqida so‘z boradi.

Ilmiy ish obyektni tashkil etgan mazkur davrning siyosiy, ijtimoiy, iqtisodiy va harbiy jihatlarini yoritishdagi asosiy muammo tarixiy asarlarning VIII-XI asrlarda, ya‘ni davrga nisbatan kechroq yozilganligidadir. VII asr voqealari ularning shohidlari – roviylar orqali yetib kelgan og‘zaki hikoyalar asosida bayon etiladi. Mazkur xabarlar aksariyat hollarda ulamolar va turli diniy firqa - guruh vakillari tomonidan jamlanganligi sababli ularga ortiqcha diniy va subyektiv talqin berilgan.

Ilk islom tarixini yaxlit holda o‘z ichiga olgan manbalarning tahlil etishda ularning mualliflari qaysi diniy guruhlar, ijtimoiy tabaqalarga tegishli ekanligiga alohida e‘tibor berish zarur. Chunki turli muhitlar (murji‘iy (مرجعي), umaviy (أموي), shia (شيعة), abbosiy (عباسي), xorijiy (خارجي) va boshqa harbiy-diniy guruhlar)ga ga mansub mualliflar tomonidan yaratilgan manbalar o‘rtasidagi tafovutli ma‘lumotlarni qiyosiy o‘rganish haqiqiy voqelikni tiklashda katta ahamiyatga egadir.

Manbalar guruhi son jihatidan ham, ularda jamlangan materiallarni to‘kisligi ham ahamiyatlidir. Yuqorida ta‘kidlab o‘tilganidek, aksariyat asarlar IX-XI asrlarda yozilgan bo‘lib, ularda aks ettirilgan VII asr voqealari fath yurishlari ishtirokchilarining og‘zaki hikoyalari orqali bayon etilgan. VIII asrda ushbu hikoyalarga adabiy ishlov berilib yozilgan, ammo birinchi an‘anaviy yozuvchilarning asarlari bizgacha yetib kelmagan. Ammo mazkur asarlar keyingi davr tarixchilari uchun muhim manba sifatida xizmat qildi.

Arab adabiyotining yana bir janri *“as-Siyra an-Nabaviyya”* (السيرة النبوية) – Muhammad (s.a.v.) hayot yo‘lini o‘rganish haqida bo‘lib, o‘rta asrlarda bu soha yetakchi o‘rinni egallagan. Ulamolar payg‘ambarlik tarixi va sunnatni o‘rganish, Qur‘oni karim va hadisi sharifdan keyin uchinchi o‘rinda turadigan manba sifatida

ta'riflaydilar. Siyra janrini islom tarixi va Payg'ambar (s.a.v.) hayoti yoritilgan diniy manba sifatida o'rganildi, lekin tarixiy manba sifatida kam tadqiq etilgan.

Mazkur janr bo'yicha yozilgan kitoblar ichida Ibn Is'hoqning "siyra"si shoh asar deyish mumkin. Uning asari va u haqidagi ma'lumotlar bizgacha Ibn Hishom asari orqali yetib kelgan.

Ibn Hishom Ibn Is'hoqning asarini tartibga soladi va bu jarayonda ba'zi qismlarni olib tashlaydi. Ularning o'rniga juda ustalik bilan ayrim qo'shimcha va sharhlarni kiritadi⁸. Ibn Hishom tomonidan amalga oshirilgan o'zgarishlar Ibn Is'hoqning shaxsiyati va asariga nisbatan ishonchsizlik tug'dirmaydi, balki, asarni yanada sayqallanib o'qimishli bo'lishiga xizmat qiladi. Ibn Is'hoq 85/704-yili Madina shahrida tug'ilgan. Uning otasi va ikki amakisi "axboriyalar" ("xabar" yetkazuvchilar)dan bo'lgan⁹. Avvaliga Ibn Is'hoq ham xabar va hadislarni rivoyat qilish bilan shug'ullandi. Keyinchalik, Zuhriyning¹⁰ shogirdi sifatida shuhrat qozondi. Tarixchi Ibn Xallikon (608/1211-681/1282) o'zining o'rta asr mualliflari haqida biografik ma'lumotlar beruvchi "وفيات الأعيان و أنباء أبناء الزمان" ("Mashhurlarning vafoti va zamon farzandlari haqida xabarlar") asarida Ibn Is'hoqni hadis ilmining bilimdoni va mag'oziyalar haqida ma'lumotlar to'plagan ilk tarixchi sifatida e'tirof etadi¹¹. Muhammad Ismoil Buxoriy "التاريخ الكبير" (Katta tarix) asarida "Kim mag'oziyalar (Payg'ambar (s.a.v.) qatnashgan urushlar) haqida to'liq bilishni istasa Ibn Is'hoqqa murojaat qilsin", deb ta'kidlaydi¹².

Muhammad (s.a.v.) hayoti, faoliyati va ilk islom davri tarixini mukammal yoritish maqsadida siyra yo'nalishidagi asarlar bilan bir qatorda tabaqot¹³ sohasi ham rivojlandi. Arab tarixshunosligida tabaqot biografik janrning maxsus tarmog'ini tashkil etib, ularda Payg'ambar (s.a.v.)dan boshlab, ahli bayt, sahobalar, tobeinlar, taba'a tobeinlarning ismi shariflari yillar ketma-ketligida tartiblab joylashtirilgan. Bunda hududiy tamoyilga ham rioya qilingan – ma'lumotlar shaharlar, alohida mavzalar va xalifalikni tashkil etgan viloyatlar (ba'zan butun islom dunyosi) bo'yicha taqsimlangan.

Islomning dastlabki davrida tabaqot janri asosan hadis bilimdonlari, faqihlarga bag'ishlangan va shu orqali hadis ilmi ehtiyojlarini qondirishga harakat qilingan. Tabaqotlar *isnodning* haqqoniylik darajasini aniqlashda ensiklopediya vazifasini bajargan. Biroq madaniy ehtiyoj va ilm-fan taraqqiyoti natijasida keyinchalik turli kasb va darajadagi shaxslarning (shoirilar, adiblar, kotiblar, vazirlar, tilshunoslar, tabiblar, donishmandlar, va'zxonlar, qorilar, faqihlar, sufiylar va b.) avlodlarini xronologik tartibdagi tabaqotlarini yaratishga ehtiyoj sezilgan. Shu bois tabaqotlar keng yoyilgan.

⁸ Куделин А.Б. Средневековая арабская поэтика (вторая половина VIII-XI в.). – М., 1983. – С. 43.

⁹ Xabar – biror kimsa, narsa yoki hodisa haqidagi axborot, darak bildirish. Islom tarixshunosligining qadimgi uslublaridan bo'lgan biror voqea va xodisa haqidagi xabarni yetkazuvchi.

¹⁰ Abu Bakr Muhammad ibn Muslim Zuhriy. Ibn Shihob Zuhriy nomi bilan mashhur (671-741). Xadis va sunnatlarni birinchi bo'lib yozma qayd etgan. Buyuk xofiz, faqih va tobe'inlardan. Uning musnadidan 2200 xadis o'rin olgan (Ibn Khallikān. Vafayāt al-A'yān va Anbā' Abnā' al-Zamān. 8 m. Bayrūt: Dār al-Kutub al-Ilmiyyah, 1996. – M. 4. – S. 177 (Bundan keyin: Ibn Khallikān. Vafayāt)).

¹¹ Ibn Khallikān. Vafayāt – M. 4. – S. 275.

¹² al-Bukhari, Muhammad ibn Ismail. at-Tārīkh al-Kabīr. 9 m. Beirut: Dār al-Kutub al-Ilmiyya, 1998. – M.1. – S.40 (Bundan keyin: al-Bukhari. at-Tārīkh).

¹³ Tabaqot – ma'lum vaqt oralig'ida yashagan shaxslar, "avlodlar tarjimai holi".

Islom tarixini birlamchi manbalar orqali tadqiq etishda ushbu asarlar mualliflarining diniy e'tiqodi, siyosiy-diniy mafkurasi, egallagan ijtimoiy mavqeyini bilish muhim ahamiyat kasb etadi. Ko'plab asarlar mazmuniga muallif o'zi sezmaganda u yoki bu firqaning fikri singdirilgan. Bu esa o'z navbatida asar mazmuniga va keyingi tadqiqotchilar fikrlariga o'zining ta'sirini o'tkazmay qolmaydi.

“O'rta asr tarixiy adabiyotlarida arab-musulmon davlatchiligi mavzusining tahlili” nomli ikkinchi paragrafda tadqiqotga jalb etilgan o'rta asrlarda yozilgan adabiyotlarni tahlil etishda asarlarning haqqoniyligi, mualliflarning diniy-siyosiy dunyoqarashiga alohida e'tibor qaratilib, kategoriyalarga taqsimlab chiqilgan.

Islomning Arabiston yarimorolidan tashqariga chiqishi natijasida uning tarixi va mohiyatini aniq yoritib berishga bo'lgan harakat kuchaydi. Mualliflarning u yoki bu diniy oqimga mansubligi, uning aholi qatlamidagi mavqeyi muhim o'rin tutdi. Islom dinining tarqalishi bilan zamondosh bo'lgan mualliflarning asarlarida o'sha davrning o'ziga xos jihatlari aks etdi. Jumladan, shialik va xorijiylikning kuchayishi, mihna voqealari, islomdagi g'oyaviy bo'linishlar asarlarning asosiy mavzusiga aylandi. Ushbu kayfiyat islom tarixi bo'yicha ta'rif etilgan asarlarda ham o'z aksini topdi. Shuning uchun bo'lsa kerak, o'rta asrlarda bitilgan tarixiy asarlarda keskin kayfiyat sezilib turadi.

Shu bilan birga, islom tarixi yoki shaxslar tarixi bilan bog'liq asarlar ko'paysada, ularning obyektivligi shubha ostida qoladi. Sultonlar, qozilar va shu kabi zodagonlarning buyurtmalari bilan yoki ularga tilyog'lamalik qilish maqsadida ham kitoblar yozila boshladi. Shunday ekan, kelgusi tadqiqotlar uchun o'rta asr mualliflari va ularning asarlarini, hamda ularning qaysi diniy, siyosiy va mafkuraviy rag'bat yoki tazyiqlar ostida yozilganligi bilish muhimdir.

Tadqiqotga jalb etilgan adabiyotlarning aksariyatini tarixiy asarlar tashkil etadi. Shunday asar mualliflaridan biri Xalifa ibn Xayyot (160/777-240/855)¹⁴ bo'lib, uning “*Tarix*” va “*Tabaqot*” asarlari bizgacha yetib kelgan. Uning ilmiy biografiyasi ancha boy bo'lib, u ilmiy oilada katta bo'lgan. Ibn Xayyotning o'zi rivoyat qilgan yettita hadis Imom Buxoriyning hadislar to'plamiga kiritilgan¹⁵. Agar Imom Buxoriy Xalifa ibn Xayyotning rivoyat qilgan hadislarini o'z jome'iga kiritgan ekan, u taqdim etgan ma'lumotlarning ishonchlilik darajasi yuqoriligiga shubha yo'q.

Xalifa ibn Xayyot “*Tarix*” asarida o'zigacha yetib kelgan manbalardan unumli foydalangan va asarni yozishda ma'lumotlarni alohida tartiblash tamoyiliga amal qilgan. Bunday yondashuv avvalgi mualliflarning ishlarida uchramaydi. U asarda urushlarda vafot etgan shaxslarning ro'yxatini keltiradi va tarixiy joy nomlarini batafsil tasniflaydi. Shuningdek, hijriy yil hisobi bo'yicha xronologik ketma-ketlik tartibida voqea-hodisalarni ochib beradi. Xalifalar davrida “*omil*”, “*voliy*”, “*qozil*” kabi lavozimlarda faoliyat yuritgan amaldorlar haqidagi ma'lumotlar izchillik bilan tuzib chiqilgan. Muallif “*shurta*” boshliqlari, “*baytu-l-mol*”, “*devon*” sohiblari va

¹⁴ “عصفر” – خليفة بن خياط بن أبي هبيرة الأخباري العصفري (o'zb - safora, rus - сафлор, ingl - safflower o'simligi) tijorati bilan shug'ullanganligi uchun shunday atalgan.

¹⁵ al-Bukhari. at-Tārikh. – M.1. – S. 229.

boshqa davlat boshqaruvi bilan bog‘liq bo‘lgan xizmatchilarning tarixi bilan alohida shug‘ullangan.

Tarixiy ma‘lumotlarning haqqoniyligi avvalo muallifning voqea-hodisalarga xolis yondashuvi va ularni o‘zi guvoh bo‘lganligi bilan belgilanadi. Mana shunday mualliflardan biri tarixchi, geograf va sayohatchi Ahmad ibn Is‘hoq Ya‘qubiy (vaf. 284/905)dir. U Bag‘dodda tug‘ilgan va shialik oqimining imomiylik mazhabi vakili bo‘lgan. Oilasi kelib chiqishi jihatdan mavoliylar ya‘ni islomni qabul qilgan ajam xalqlaridan edi¹⁶. Is‘hoq Ya‘qubiy Abbosiylar davrida devonxonada kotibi lavozimida ishlaganligi bois Armaniston, Xuroson, Misrda xizmat safarlarida bo‘lgan va safar mobaynida ushbu mintaqalarning geografiyasi hamda tarixini o‘rgangan. Natijada “كتاب التاريخ” (Tarix kitobi) va “كتاب البلدان” (Mamlakatlar haqida kitob) asarlari yuzaga kelgan¹⁷.

Islom tarixini to‘laqonli tadqiq etishda Abu Ja‘far Tabariy (224/839-310/923)ning “*Tarix*” asarisiz tasavvur qilib bo‘lmaydi. Alloma Tabariston poytaxti Omul shahrida forsiy oilada tavallud topgan. U ilm izlab Ray, Bag‘dod, Kufa, Basra, Fustot shaharlariga borgan. U tarix, tafsir, fiqh va hadis ilmlari bilimdoni bo‘lgan. U mufassirlar imomi martabasini olgan.

Uning Payg‘ambarlar va podshohlar tarixiga bag‘ishlangan “*Tarix*” asari mashhur¹⁸. Asar “تاريخ الطبري” (“Tabariy tarixi”) yoki “تاريخ الأمم والملوك” (“Xalqlar va podshohlar tarixi”) yoki “تاريخ الرسل والملوك” (“Payg‘ambarlar va podshohlar tarixi”) tarzida talqin etiladi.

Tabariy o‘z asarini yozishda bir qancha o‘zidan oldin o‘tgan tarixchilarning asarlaridan unumli foydalangan. Jumladan, Sayf ibn Tamimiy, Abu Mixnaf, Madoiniy, Ibn Shabba, Voqidiy, Nasr Ibn Mazohim, Abu Ma‘shar Sinadiy, Ibn Is‘hoq va boshqa bir qator tarixchilar¹⁹ni sanash mumkin.

¹⁶ Шаниязов К.К. ал-Я‘кубий – как историк арабского халифата. Автореф. ... кан.ист.наук. – Ташкент. 1996. – С. 21.

¹⁷ al-Ya‘qūbī. at-Tārīkh. 2 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2000.

¹⁸ at-Tabarī. Tārīkh al-Umam va al-Mulūk. 10 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2022. (Bundan keyin: at-Tabarī).

¹⁹ Sayf ibn Umar Asadiy Tamimiy (vaf. 170/715) – arab tarixchisi. Bag‘dodda yashab o‘tgan. U “*Jamal*”, “*al-Futuhu-l-kabir*” va “*ar-Ridda*” nomli asarlar muallifi. Tamimiy banu Tamim qabilasidan bo‘lganligi bois voqealarni asabiya (qabilachilik) g‘oyalari asosida yoritib, o‘z qabilasiga yon bosganligi uchun muhaddislar tomonidan uning rivoyatlari qabul qilinmagan. Ammo, u voqea-hodisalarning ustalik va izchillik bilan tasvirlab bera olish qobiliyatiga ega bo‘lganligi, ba‘zi kollarida batafsil ma‘lumotlarni faqat o‘zigina keltirganligi uchun tarixchilar e‘tiborini qozongan; Abu Mixnaf Lut ibn Yahyo Azdiy (vaf. 157/774) – Kufalik bo‘lib shialikka moilligi kuchli edi. Tabariy yurishlarning boshlanishini bayon etishda Abu Mixnafning “*Futuhu-sh-Shom va-l-Iroq*” asarlaridan foydalangan; Ali ibn Muhammad Madoiniy (134/752 – 224/839) tarixchi va adabiyotshunos. Basrada tug‘ilgan, Madoinda yashab “*al-Madoiniy*” kuniyasini olgan va Bag‘dodda vafot etgan. U arab yurishlari, Payg‘ambar (s.a.v.) siyrati, xalifalar tarixi va shoirlar haqida ko‘plab ma‘lumotlar yiqqan. Axboriylarning ustozlari deya talqin etilgan, xalifalar tarixi bo‘yicha ko‘plab asarlar bitgan. Tabariy “*Jamal*” va “*Siffin*” voqealari haqidagi ma‘lumotlarni Madoiniydan keltirgan; Voqidiy Muhammad ibn Umar (129/747 – 207/822) ilk tarixchilardan. Madinada tug‘ilgan va qozilik ishlari bilan Bag‘dodga ko‘chib kelgan va u yerda vafot etgan. Uning asarlari: “*al-Mag‘oziy*”, “*Fath Ifriqiya*”, “*Fathu-l-ajam*”, “*Fathu Misr va-l-Iskandariya*” va “*Fathu-sh-Shom*”. Tabariy xalifa Usmon ibn Affoning o‘ldirilishi tarixini asosan Voqidiyning ma‘lumotlaridan olgan va uni Sayf ibn Umar, Umar ibn Shabba va Ibn Is‘hoq xabarlar bilan boyitgan (Sulamiy, Muhammad ibn Somil. Manhaj kitabati-t-tarixi-l-islomiy. – ar-Riyod: Doru ibn Javziy, 2008. – 552 s. –B. 444); Nasr ibn Mazohim (vaf. 212/828) kufalik bo‘lib, shialikka mayli kuchli bo‘lgan. Uni muhaddislar e‘tiqodi va xotirasining zaifligi bois qattiq tanqid ostiga olganlar (Zahabiy. Miyyon. – Ş. 253-254); Abu Ma‘shar Sinadiy Najih ibn Abdurahmon (vaf. 170/787) faqih, muhaddis va tarixchi. Madinada yashagan va Bag‘dodda vafot etgan. U “*Kitobul-mag‘oziy*” asarini yozgan. Tabariy haj amirlari, urushlar, jangchilar, mintaqa hokimlari haqidagi ma‘lumotlarni ushbu tarixchidan olgan.

Ali Mas'udiy ilk o'rta asrlarning eng yirik tarixchisi va geografi sifatida tan olinadi. U yozgan asarlar soni o'ttiz oltitani tashkil etib, hozirgi kungacha uning ikkita "مروج الذهب ومعادن الجوهر" ("Oltin konlari va javohir ma'danlar") va "التنبيه والإشراف" ("Ogohlantirish va nazorat") asarlari yetib kelgan. Zahabiyning ta'kidlashicha, Ali Mas'udiyning "*Muruju-z-zahab*" asarining o'zi 30 jilddan iborat bo'lib, Xulafoi roshidun davrini aks ettiradi. Lekin asarning faqatgina bir jildi saqlanib qolgan. Ibn Xaldun allomani tarixchilarning suyanchig'i va yo'l boshchisi, deb ataydi. Fransuz tarixchilari esa uni "*Arab Gerodoti*" deb nomlaganlar²⁰. Ayniqsa, "*Muruju-z-zahab*" asari britaniyalik sharqshunos olim X.A.Gibb tomonidan yuksak baholanib, "*arab tilida bundan ahamiyatli asar*" o'rta asrlarda yaratilmaganligi e'tirof etiladi²¹. Aslida, tarixnavislik Ali Mas'udiy yashagan Abbosiylar davridagi intellektual faoliyatning asosiy yo'nalishlaridan biri edi. Haqiqatan ham uning yozgan asarlari muhim ahamiyatga ega bo'ldi.

Jaloliddin Abu-l-Fazl Abdurahmon Suyutiy (845/1445-911/1505) shofi'iylik mazhabi fiqhshunos olimlaridan biri bo'lib, imom, mufassir, tarixchi, adabiyotshunos edi. Onasi uni kitoblar orasida tuqqanligi bois, unga "ابن الكتب" (Kitoblar bolasi) kuniyasi berilgan²².

Abdurahmon Suyutiy Mamluklar davrida yashagan va o'zining keskin qarashlari bilan ularni sergaklantirib turgan. U sultonlar bilan uchrashganda o'zini ilm kishisi sifatida tutar, suhbatda esa ularning xulq-atvorlarini tanqid qilar edi. Mamluk sultoni Ashrof Qaytboy (hukm. 872/1468-901/1496)ga uzun salla kiyganligi uchun tanbeh bergan. Sulton Tumanboy (hukm. 922/1516-923/1517) allomani joniga qasd qilishga harakat qilgan. Shu bois, Abdurahmon Suyutiy sulton taxtdan ag'darilguncha qochqinlikda yurgan²³.

Allomaning aksariyat asarlari hayotligidayoq G'arb va Sharqda mashhur bo'lgan. U asarlarni favqulodda tez va sifatli yozish iqtidoriga ega edi. Abdurahmon Suyutiyning shogirdi Ibn Iyyosning ta'kidlashicha, uning yozgan asarlari 600 dan ziyod bo'lgan. Mazkur asarlar tafsir, fiqh, hadis, usul, nahv, balog'at, tarix, tabaqot, tasavvuf va adabiyot ilmlarini qamrab olgan²⁴.

Abu-l-Hasan Movardiy²⁵ (364/974-450/1058) taniqli musulmon mutafakkiri va shofi'iylik mazhabi yetakchilaridan. Abbosiy xalifalar Qodir Billoh (335/947-422/1031, hukm. 381/992-422/1031), Qoim Biamrilloh (422/1001-467/1075, hukm. 422/1031-467/1075) davrida "*qozi-l-quzot*" – bosh qozi va elchilik lavozimlarini egallagan. Movardiy haqida ba'zi tarixchilar uning xalifa saroyida egallagan mavqeyi tufayli uning ma'lumotlariga shubha bilan qarasarlar, shogirdlaridan Xatib Bag'dodiy uning qoldirgan xabarlarini obyektivligiga ishonch bildiradi.

Siyra, mag'oziy, tarix va tabaqot kabi asarlar bilan birga "*Fihrist*" (الفهرست) – "Mundarija" yo'nalishida ham asarlar yozila boshlandi. Fihrist bibliografik

²⁰ Миккульский Д. В. Арабский Геродот. – М.: Алетея, 1998. – С. 18.

²¹ Гибб Х.А. Арабская литература (классический период). – М.: ГРБЛ, 1960. – С. 59.

²² Az-Zirikli, Khayr al-Din. Al-I'lam. 8 m. Bayrut: Dar al-'Ilm li-al-Malāyīn, 1980. – M.3. – §. 301.

²³ Ad-Dāvūdī, Shams ad-Dīn. Tarjamah al-'Allāmah as-Suyūfī. Al-Qāhirah: Dar al-Ma'ārif, 2010. – §. 109.

²⁴ Ibn Iyās, Ahmad ibn Iyās. Tārīkh Miṣr al-Mashhūr bi-Badā'i' az-Zuhūr fi Vaqā'i' ad-Duhūr. 4 m. Al-Qāhirah: Dar al-Kutub, 1968. – §. 26.

²⁵ "Movardiy" kuniyasi uning otasi atirgul suvi (ماء الورد) sotganligi sababli berilgan.

xarakterga ega asar bo‘lib, unga Bog‘dodlik Varroq (kitobfurush) Ibn Nadim (vaf. 384/994) asos soldi²⁶.

Ibn Asir asosan hadis, tabaqot janrida ijod qilgan bo‘lsada, tarix bo‘yicha yozgan asarlari uni mashhur qildi. Uning sakkiz jildli “*al-Komil fi-t-tarix*” (الكامل في التاريخ) – “Komil tarix” asari umumiy tarix bo‘yicha solnoma tarzida yozilgan. Asar “dunyo yaratilishi” dan boshlab, alloma yashagan davrni o‘z ichiga olgan.

Shamsiddin Zahabiy yozgan asarlarining mashhuri va kattasi bo‘lgan “*تاريخ الإسلام ووفيات المشاهير والأعلام*” (“Islom tarixi, mashhur va buyuk shaxslarning vafotlari”) asari musulmon tarixchilari tomonidan tuzilgan eng muhim ulkan qomusiy kitoblardan biri hisoblanib, 1/622-699/1300-yilgacha bo‘lgan tarixni o‘z ichiga oladi.

“*Zamonaviy tadqiqotlarda arab-musulmon davlatchiligi muammolarining yoritilishi*” nomli uchinchi paragrafda arab-musulmon davlatchiligini o‘rgangan zamonaviy tadqiqotchilar faoliyati, asarlarining mazmuni va ularda ko‘rilgan masalalar tahlil qilingan.

Ma‘lumki, ilk islom davlatchiligining shakllanish va rivojlanish tarixi ancha yillardan beri mahalliy hamda xorijiy olimlar tomonidan ilmiy tadqiq qilinmoqda. Xususan, bu sohada Rossiyalik sharqshunos va islomshunos olimlar tomonidan amalga oshirilgan ishlarni alohida ko‘rsatib o‘tish mumkin. Shu o‘rinda, qo‘lyozma manbalar bilan bog‘liq ilmiy ishlar tadqiqotchidan o‘ziga xos yondashuvni talab qilishi, davr xususiyatlari, tarixiy termin va iboralarini murakkabligi bilan boshqa tadqiqotlardan ajrab turishini alohida ta‘kidlash lozim.

V.V. Bartold (1869-1930) Sankt-Peterburg Fanlar akademiyasi akademigi (1913) Rossiya sharqshunoslik maktabi asoschilaridan biri. U turkshunoslik, arabshunoslik, islomshunoslik, tarixshunoslik, arxivshunoslik, tilshunoslik sohalarida tadqiqotlar olib borgan. Uning amalga oshirgan tadqiqotlari, turli anjumanlarda so‘zlagan nutqi, ma‘ruzalari, monografiyalarga yozgan so‘z boshi va ilmiy maqolalari 9 jilddan iborat kitoblar to‘plamiga jamlangan²⁷. V.V. Bartoldning tadqiqotlarida Rossiya imperiyasi va sovet tuzumi g‘oyalariga xizmat qilgan subyektiv qarashlar mavjud. Shu bois ulardan foydalanayotganda mazkur jihatlarni hisobga olish maqsadga muvofiq.

Ilk islom davri tarixi bilan shug‘ullangan taniqli tadqiqotchi O.G. Bolshakov bo‘lib, u o‘z ishlarida asosiy e‘tiborini Muhammad payg‘ambar (s.a.v.) faoliyati, tashqi siyosati va arab istilolariga qaratdi²⁸. Tadqiqotchi Yaqin Sharq, O‘rta Osiyo va arab arxeologiyasi tarixiga oid manbalarni o‘rganishga kirishdi. U umrining oxirigacha ushbu yo‘nalishlar doirasida izlanishlar olib bordi. Bir so‘z bilan aytganda O.G. Bolshakov ilmiy faoliyati davomida o‘z ijodini sintez qilishga erishdi va bu uning sharqshunos sifatidagi noyob qobiliyati edi, deyish mumkin. U arab tilidagi qo‘lyozma manbalarni qunt bilan o‘rgandi va ularni dadil ilmiy muomalaga

²⁶ Полосин В.В. “Фихрист” Ибн Надима как историко-культурный памятник X века. – М.: ГРВЛ, 1989. – С. 69.

²⁷ Сочинения: в 9 т. / Ред. коллегия: А. М. Белинский, А. Н. Болдырев, Ю. Э. Брегел, И. Н. Винников, Б. Г. Гафуров, А. Н. Кононов, М. Е. Массон, И. П. Петрушевский, А. С. Тверитинова. – М.: ГРВЛ, 1963-77.

²⁸ Большаков О.Г. История Халифата: в 4 томах. – М.: ГРВЛ, 1989-2010 (Bundan keyin: Большаков. История); Большаков О. Г. Средневековый город Ближнего Востока: VII-середина XIII в.: Социально-экономические отношения. – М.: ГРВЛ, 2001. – 344 с.

kiritti. O.G.Bolshakovning olim sifatida shakllanishida uning ustozlari akademik I.Yu.Krachkovskiy (1883-1951), A.Y.Yakubovskiy (1886-1953), I.P.Petrushevskiy (1898-1977), V.I.Belyayev (1902-1976), A.M. Beleniskiylar (1904-1993) hal qiluvchi rol o'ynadi.

Olimning “История халифата” nomli to'rt jilddan iborat monografiyasi o'rganilayotgan mavzu bo'yicha muhim manba hisoblanadi. Monografiya islom tarixining johiliyat davridan Abdulloh ibn Zubayrning vafoti bilan tugagan tarixiy voqealarni tizimli o'rganadi.

O.G.Bolshakov “Средневековый город Ближнего Востока” deb nomlangan asarida ilk bor VII-XIII asrlar o'rtasidagi Suriya va Misr shaharlarining siyosiy, iqtisodiy, ijtimoiy va madaniy aloqalari, demografik jarayonlarini tadqiq etadi. Asarda turli manbalarga tayanib shaharlar aholisi, ularning ijtimoiy tabaqalari, mashg'ulotlari, xalq harakatlarining yo'nalishi va mafkurasi tadqiq etilgan.

Islom tarixi va uning davlatchiligi bilan qiziqish G'arb tadqiqotchilarining ham nazaridan chetda qolmadi. Vilyam Myuir (1819-1905)ning “Muhammad payg'ambar hayoti va islom tarixi”, “Ilk xalifalik yilnomalari”, “Islomning yuksalishi va tanazzuli”, “Xalifalik, uning yuksalishi, tanazzuli va qulashi” kabi asarlari²⁹ ma'lum. Vilyam Myuirning tadqiqotlarida o'zi yashagan davrga xos Yevropaning islom diniga nisbatan bir yoqlama qarashlari yaqqol sezilib turadi.

Ser Tomas Uolker Arnold (1864-1930) islom madaniyati, san'ati va islom falsafasi bo'yicha mutaxassis. U asosan islom tarixi, xalifalik, arab-musulmon san'ati³⁰ tarixi bilan qiziqqan. Uning xalifalik tarixi asari tadqiqot obyektini tashkil etgan muammoga bag'ishlagan. Bu asarda muallif xalifalik institutining tashkil topishi, uning diniy asoslari bo'lmish Qur'on sunnatga muvofiqligi, xalifalik titullari, Abbosiylarning Bag'dod va Misrdagi faoliyati, xalifalikdan sultonlikka o'tish jarayonlari, Usmoniylar sulolasining faoliyati haqida tadqiqot olib borgan. Shuningdek, xalifalik tarkibiga kirgan hududlardagi xorijiy va shialarning harakatlari, davlat rahbarlarining rahbarlik titullari, ya'ni xalifa va sulton atamalarining mohiyati haqida ham to'xtalib o'tgan. Tomas Arnoldning deyarli barcha tadqiqotlarida islom diniga bo'lgan obyektiv munosabat yaqqol sezilib turadi. Bu holat muallif yashagan davr va uning egallab turgan mavqeyini hisobga olinsa, o'ta “noyob” holat deyish mumkin.

Adam Mes (1869-1917) o'z shahrida yaxshi tanilgan bo'lsa-da, uning nomi Shveysariya chegaralaridan tashqariga chiqmagan. Bu holat olimning 25-yillik ilmiy faoliyati davomida juda kam asarlar nashr ettirganligi bilan izohlanadi. “Мусульманский ренессанс”³¹ deb nomlangan asari Adam Mesga katta shuhrat

²⁹ Muir W. The Life of Mahomet and History of Islam, to the Era of the Hegira: With Introductory Chapters on the Original Sources for the Biography of Mahomet, and on the Pre-Islamite History of Arabia. London, 1858. 338 pp.; Muir W. Rise and decline of Islam. London, 1892. 71 pp.; Muir W. The Caliphate. Oxford, 1924. 412 pp. Muir W. Annals of the Early Caliphate: From Original Sources. London, 1883. 493 pp.; Muir W. The Caliphate: Its Rise, Decline and Fall. London, 1892. 624 pp.

³⁰ Arnold Th.W. The Preaching of Islam: A History of the Propagation of the Muslim Faith. 2nd ed. Originally published in 1896. London: Constable. 467 pp.; Arnold Th.W. The Caliphate. With an additional chapter by Sylvia G. Haim. London: Routledge and Kegan Paul, 1864. 267 pp.; Arnold Th.W. The Preaching of Islam: A History of the Propagation of the Muslim Faith. 2nd ed. Originally published in 1896. London: Constable. 467 pp.

³¹ Mez A. Die renaissance des islâms. Carl Winters Universitätsbuchhandlung, 1922; Мец А. Мусульманский Ренессанс. – М.: Наука, 1966 (Bundan keyin: Мец А.).

keltirgan. Asar 1922-yilda nemis, keyinchalik, ingliz (1927, 1937), ispan (1936), turk (1939), arab (1940-1941), rus (1973) tillarida nashr etilgan.

Adam Mesning ushbu asari hijriy III-IV (milodiy IX-X) - asrlar arab xalifaligi madaniyati tarixiga bag'ishlagan. U ko'rsatilgan davrlar doirasida, tegishli manbalarni sinchkovlik bilan o'rganib chiqqan va ulardan "davrnin madaniy va tarixiy tavsifi uchun xizmat qiladigan hamma ma'lumotlarni tanlab", o'z asariga kiritgan³². Ko'plab mutaxassislarining yakdil fikrlariga ko'ra, Adam Mesning mazkur asari aynan IX-X-asrlar "arab imperiyasi" tarixiy-madaniy taraqqiyotining turli qirralarini ochib beruvchi materiallar to'plamidir. Muallif, qonunchilik, boshqaruv, moliya va soliq tizimi, mahalliy urf-odatlar, odamlarning turmush tarzi, adabiyoti, din, ta'lim tizimi haqida so'z yuritadi. Unda, bayramlar, shahar hayoti, uy xo'jaligi, ichki va tashqi savdo bo'yicha ham ishonchlik manbalardan ma'lumotlar keltirilgan.

Vilyam Montgomeri Vott (1909-2006)ning "Musulmon Ispaniyasi tarixi", "Muhammad Makkada", "Muhammad Madinada", "O'rta asrlarda Islomning Yevropaga ta'siri"³³ kabi asarlari chuqur ilmiy tahlilga ega manbalar sirasiga kiradi. U o'z tadqiqotlarida islom genezisining ijtimoiy asoslari va tarixiy shart-sharoitlari, uning siyosiy hamda iqtisodiy omillari, turli mafkuralarning musulmon davlatlari aholisi hayotiga ta'siri masalalarini tahlil qiladi. Tadqiqotchining tarixiy faktlarga obyektiv baho berishi sababidan bo'lsa kerak, uning ayrim asarlari rus tiliga ham tarjima qilingan³⁴.

Tadqiqot obyektini tashkil qilgan mavzu tabiiyki, arab tadqiqotchilarini ham qiziqtirgan. Muhammad Xudariy (1872-1927), Hasan Ibrohim Hasan (1892-1968 y.), Mahmud Shokir³⁵ (1932-1956), Akrom Ziyo Umariy (1942-y.t.), Muhammad Sallobiylar shular jumlasidandir.

Arab musulmon davlatchiligi masalalarining ayrim jihatlari mahalliy sharqshunos, tarixchi olimlar tomonidan ham o'rganilib ilmiy muomalaga kiritilgan. Xususan professorlar M.Usmonov, U.Uvatov, Sh.Kamoliddinov, A.Hasanovlar tomonidan islom tarixiga oid ilmiy asarlar tadqiq etildi. So'ngi yillarda

O'zbekistonda islom tarixini ilmiy tadqiq etish borasida O'zbekiston xalqaro islom akademiyasi tadqiqotchilarining ulushi yuqori. Jumladan, M.M.Agzamova, Q.Qushbayev, Z.Ziynatullayev, S.Ummataliyev, O.Sotvoldiyev³⁶lar islom tarixi va uning davlatchiligi bilan bog'liq mavzularda ilmiy tadqiqotlar olib bormoqdalar.

³² Мец А. – С. 7.

³³ Watt M. A History of Islamic Spain. New York: Routledge, 1965. 183 pp.; Watt M. Muhammad at Mecca. Oxford: Clarendon Press, 1953. 208 pp.; Watt M. Muhammad at Medina. Oxford: Clarendon Press, 1956. 552 pp.; Watt M. The Influence of Islam on Medieval Europe. Edinburgh: University Press, 1972. 125 p.

³⁴ Уотт У.М. Мусульманская Испания. – М.: Наука, 1976; Уотт У.М. Мухаммад в Мекке. – СПб.: Диля, 2006; Уотт У.М. Мухаммад в Медине. – СПб.: Диля, 2007; Уотт У.М. Влияние ислама на средневековую Европу. – СПб.: Диля, 2011.

³⁵ Mahmud Shokir haqida so'z borganda ko'pchilik misrlik adib Abu Fihir Mahmud Muhammad Shokir (1909-1997) ga adashtirishadi. Bu tadqiqotchi Suriyaning Harasto shahrida tug'ilganligi uchun Mahmud Shokir al-Harastoni, deb ataladi.

³⁶ Agzamova M.M. Ibn Jarir at-Tabariyning "Tarix ar-rusul val-muluk" asari – islom tarixini o'rganish bo'yicha muhim manba. Tarix fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – T., 2022; Kushbayev F.Q. Payg'ambarlik risolatining makka davri. Islomshunoslik fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – T., 2022; Ziynatullayev Z.I. VIII-XII asrlarda islomning markaziy osiyoga yoyilishi va boshqaruv tizimining o'zgarishi. Tarix fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – T., 2022;

“Arab-musulmon davlatchiligi rivojiga Eron va Vizantiya imperiyalarining ta’siri” nomli ikkinchi bobning *“Arab-musulmon davlatchiligi shakllanishi bilan bog‘liq jarayonlar”* nomli birinchi bo‘limda Makkada yakkaxudolik diniga da’vatining boshlanishi, hijratdan so‘ng Madina shahrida asos solingan musulmon jamoasining (*umma* – أُمَّة) shakllanishi, davlatning teokratik asoslari tahlil etilgan.

Hijratdan so‘ng arab va yahudiy qabilalari o‘rtasida “Madina ahdnomasi” tuzildi. Ta’kidlash lozimki, shartnoma imzolanayotgan vaqtda musulmon va yahudiylarni garchi har xil dinga e’tiqod qilsa ham bir jamoaga mansub dindorlar (*mu’minun* - المؤمنون) deb hisoblangan. Chunki Payg‘ambar (s.a.v.) ularni Muso payg‘ambarga berilgan ahdgga e’tiqod qilishlariga ishongan. Shartnoma mazkur qoida asliylikini isbotlaydi, chunki keyingi sektalashuvchilarni hech birining xayoliga yahudiylar va musulmonlarni bir jamoaga kiritish to‘g‘risida fikr kelmagan bo‘lar edi. Mazkur shartnoma (*hilf* - الحلف) Madinadagi turli dinlarga e’tiqod qiluvchi qabilalarni siyosiy jihatdan birlashtirishga xizmat qildi. Shuningdek, islom dinini qabul qilgan qabila va urug‘larning millati va irqidan qat’iy nazar bir jamoa (*umma*)ga birlashishi Payg‘ambar (s.a.v.) oldida katta imkoniyatlar ochdi.

Ichki Arabiston hududida siyosiy, harbiy va iqtisodiy mavqeyini mustahkamlagan Madina jamoasi Makkaga *umra* ibodatini (628) bajarish uchun 1400 kishilik karvon bilan yo‘lga tushadi. Makka zodagonlari Hudaybiya (الحديبية) nomli pasttekislikda sulh tuzishga majbur etadilar³⁷. Hudaybiya shartnomasi musulmonlar uchun murakkab vaziyatda tuzildi. Musulmonlar orasida shartnomadagi bandlarga norozilik kuchli bo‘ldi. Ammo Payg‘ambar (s.a.v.)ni bu shartnoma mutlaqo qoniqtirdi. Chunki Quraysh zodagonlari uni Allohning elchisi deb tan olmasalarda, Madinadagi mustaqil jamoa (*umma*) rahbari sifatida o‘zlariga teng taraf bilib, ilk bora e’tirof etishi va muzokara olib borishga qaror qilishining o‘zi Madina jamoasi hamda Payg‘ambar (s.a.v.) uchun katta siyosiy g‘alaba edi. Buning boisi albatta, musulmonlar jamoasi va Quraysh o‘rtasidagi tinchlik sulhi Madina musulmonlariga Arabiston yarim orolida erkin harakat qilishlariga imkoniyat yaratar edi. Bu voqeani musulmonlar uchun aniq g‘alaba ekanligiga Qur’oni karim guvohlik beradi³⁸.

Makka va Madina o‘rtasida tuzilgan Hudaybiya shartnomasi shartlari makkaliklar tomonidan buzilgach, 629-yili Musulmonlar uchun oxirgi dushmani, Quraysh zodagonlarining yirik vakili Abu Sufyonning muzokara olib borish uchun Madinaga “bosh egib” kelishi, Muhammad (s.a.v.) rahbarligidagi musulmonlar jamoasining ichki Arabiston hududida siyosiy kuch sifatida g‘alaba qozonishiga va Makkani musulmonlar qo‘liga to‘la o‘tishiga zamin tayyorladi. 630-yilning boshida Payg‘ambar (s.a.v.) Madina va atrof qabilalardan o‘n ming kishilik harbiy qo‘shin

Ummataliyev S. Ahmad ibn Yahyo al-Balazuriyning “Futuh al-buldon” asarida movarounnahr tarixining yoritilishi. Tarix fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – T., 2022; Ummataliyev S. Islom tarixidan oltin sahifalar (umaviylar davri). – T.: O‘qituvchi, 2021. – 296 b.; Sotvoldiyev O.X. Muhammad ibn Sa’d Zuhriy “at-Tabaqot al-kubro” asari islom tarixiga oid muhim manba. Tarix fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – T., 2022.

³⁷ at-Ṭabarī. – M. 2. – Ṣ. 633; Ibn Hishām. as-Sīrah al-Nabawiyyah. 4 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2001. – M. 3. – Ṣ. 264. (Bundan keyin: Ibn Hishām)

³⁸ Qur’on. 48:1.

to'plab, Makkaga yurish qildi³⁹. Makka fathi musulmonlar uchun g'oyat katta ahamiyatga ega bo'ldi. Vodi-l-qurodan to Toifgacha bo'lgan hududlardagi barcha qabilalar Madina hukmronligiga bo'ysungach, musulmon jamoasi, *umma* – teokratik tizimga asoslangan davlatga aylandi⁴⁰. Shuni ta'kidlash lozimki, Makka -Madina raqobati davrida Payg'ambar (s.a.v.) hech qachon hujumkor (agressiv) mavqeni egallamagan. Bu Badr, Uhud, Xandaq janglari hamda Makkaning olinishida yaqqol namoyon bo'ldi.

Makka zodagonlari bilan tuzilgan Hudaybiya sulhi musulmonlar jamoasining Arabiston yarim orolida erkin diniy va siyosiy faoliyat olib borishlarini ta'minladi. 630-yilning boshida Makkaning musulmonlar tarafidan fath etilishi musulmon jamoasi uchun g'oyat katta ahamiyatga ega bo'ldi. Vodi al-qurodan to Toifgacha bo'lgan hududlardagi barcha qabilalar Madina hukmronligiga bo'ysungach, Muhammad ibn Abdulloh tarqoq holdagi, aniq bir qonunni tan olmaydigan, badaviy hayot tarzini boshidan kechirayotgan qabilalarni umumiy bir davlatga birlashtirish borasida katta faoliyat ko'rsatdi. U davlatning islomiy hukmlarga asoslangan o'ziga xos teokratik tizimini ishlab chiqdi va amaliyotga kiritdi.

Makka fathidan keyin Arabiston yarim orolida shakllangan Madina davlati diniy-siyosiy tusga ega bo'lib, bu teokratik tizim Muhammad payg'ambar (s.a.v.) shaxsi bilan bog'liq edi. O'zining harbiy, siyosiy, iqtisodiy va ijtimoiy strategiyasiga ega bo'lgan bu davlat butun Arabiston yarim orolini to'liq egallab, Vizantiya va Eron imperiyalariga tahdid sola boshladi. Mazkur davlatlarning to'lig'icha musulmonlar hukmronligiga bo'sundirish va bu kichik jamoaning katta davlat maqomiga yetishida Roshid xalifalarning roli katta bo'ldi.

“*Davlatchilik asoslari shakllanishiga eski an'analarning ta'siri*” nomli ikkinchi bo'limda davlat apparatining shakllanishi, hukumat a'zolarining vazifalari va funksiyalarining Vizantiya va Sosoniylar imperiyalarining ta'siri tahlil qilingan. Islom jamoasi-davlati duch kelgan avvalgi muammolardan biri Payg'ambarga o'rinbosar (*xalifa*)ni tayinlash va unga qasamyod (بيعة – *bay'at*) keltirish bo'ldi. Islomdan avvalgi davr arablariga *xalifa* so'zi eskidan ma'lum bo'lib, u *malik* (podshoh)ning *voliysi* (viloyat hokimi) ma'nosida qo'llanilgan⁴¹. Mavqe jihatidan *xalifaga* yaqin yana bir shaxs – *radif* ham shunday vazifani bajargan. Bu mansab Laxmiylar podshohligida mavjud bo'lib, unga yetakchi qabila ulug'laridan biri tayinlangan.

Demak, qasamyod qilish (*bay'at*) amali eski arab an'analari qatoridan sof dunyoviy amal sifatida o'zlashtirib olinib, bir necha bosqich o'zgartirishlardan so'ng yangi davlatchilik amaliyoti sirasiga kiritildi. Undan so'ng ilk jamoa (*umma*) amaliyoti sifatida ulamolar tomonidan sakrallashtirilib, keyinchalik yolg'iz sof diniy hodisa sifatida talqin etila boshlandi.

Ilk davrda viloyat hokimlari mansabi ham asta-sekin shakllana boshladi. Avvaliga Payg'ambar (s.a.v.) islomni qabul qilgan qabila yoki shahar ahliga din asoslarini o'rgatish uchun *mu'allim* (معلم) tayinlar edi. Keyinchalik Madina nazorati

³⁹ at-Tabarī. – M. 3. – S. 60-61; Ibn Hishām. – M. 4. – S. 145.

⁴⁰ Большаков. История. – Т. 1. – С. 168.

⁴¹ Резван Е.А. Коран и его мир. – СПб.: ГРВЛ, 2001. – С. 163 (Bundan keyin: Резван. Коран).

ostiga o'tgan qabila va shaharlarda *mu'allimlar* mansabi *omil* (عامل) mansabi bilan o'zgartirildi. Lekin, xalifa Abu Bakr davriga kelib, bu *omillar* yoniga alohida *sadaqalar omillari* (عمال الصدقات) mansabi qo'shildi. Ular orasida *xaroj omili* (الخارج) davlat uchun eng ahamiyatlisi hisoblanib, doim voliy yonida bo'lgan. Umar ibn Xattob davrida Madina davlati tarkibiga ko'plab hududlarning kirishi bilan *omillar* ustidan *voliy* (والي) tayinlana boshladi. Hududlardagi voliylar shaharlarga *omillarni* o'zlari tayinlar edilar. *Xaroj omili* esa xalifa tomonidan tayinlangan.

Payg'ambar (s.a.v.)dan keyin faoliyat olib borgan davlat boshliqlari – xalifalar davriga kelib, ilohiyot bilan uzviy bog'lanish batamom to'xtadi. Bu esa o'z navbatida musulmonlarga o'zlari uchun yangi rahbar tanlash huquqini berdi. Natijada yangi boshqaruv tizimi – xalifalik instituti shakllandi.

“Yangi institutlar paydo bo'lishida Eron va Vizantiya imperiyalarining o'rni” nomli uchinchi bo'limda shu davrgacha tadqiqotlarda kam e'tibor berilib kelayotgan muammolar qatorida xalifa maslahatchilari, ularning vazifalari, davlat apparatida tutgan o'rni masalasini olishimiz mumkin. Xalifa vazifalari masalasida ko'p tortishuvlar bo'lmadi: davlat-jamoa rahbari payg'ambarlik vazifasidan boshqa Muhammad (s.a.v.)ning barcha dunyoviy funksiyalarini bajarishi lozim edi. Lekin, bundan keyingi masalalarda yosh davlatni jiddiy imtihonlar kutayotgan edi. Yangi davlat o'zining hayotchanligini amalda isbotlashi lozim edi.

Ma'lumki, vazirlik vazifasi qadimdan Vizantiya, sosoniylar, yahudiylar va boshqa qavmlarga ma'lum bo'lgan. Payg'ambar (s.a.v.) davrida bu vazifa ilk davlat idorasida tatbiq etilmagan. Ammo Abu Bakrni ba'zi Sosoniylar va Vizantiya imperiyalarining davlat tizimidan xabardor arablar “وزير الرسول” (*Payg'ambarning vaziri*) deb ataganliklari ma'lum. Umaviylar davriga kelib, davlat boshqaruvi tizimida *de-fakto* (amalda) shu davrgacha mavjud bo'lgan maslahatchi vazifasi *de-yure* (yuridik jihatdan) “vazir” lavozimini kiritish bilan o'zining mantiqiy nihoyasiga yetdi.

Markaziy boshqaruv apparatidagi mansablar masalasida ma'lum siljishlar yuz berdi. Ilk davrda ba'zi diniy matnlarni yozib oluvchilar sifatida kotiblar zikr etiladi. Davlat kanselyariyasi kengaya borishi bilan kotiblar mehnatiga talab kuchaya bordi. Kotiblar haqidagi ishonarli ma'lumotlar Umar ibn Xattob davriga tegishlidir: uning hukmronligi paytida kotiblarga muayyan maosh tayinlanadi⁴². Kotiblar mansabi ham ular vazifasi murakkablashib borganligi sababli ixtisoslasha boradi. Umaviylar davriga kelib, kotiblarning soni beshtaga yetdi: *maktublar kotibi*; *xarojlar kotibi*; *harbiy kotib*; *shurta xizmati kotibi*; *qozilik kotibi*⁴³.

Boshqaruv tizimining shakllanishida *devonlarning*⁴⁴ joriy etilishi muhim rol o'ynadi. Devon tizimi Sosoniylar davlati an'analaridan o'zlashtirildi. Unda bir necha bo'limlar mavjud bo'lib, “*Askarlik devoni*” (ديوان الجند) da askarlar nomi, qabilalar tarkibi va ularning har biriga beriladigan maoshlar belgilandi. “*Xaroj devoni*” (ديوان الخارج)da baytu-l-molga topshiriladigan soliqlar qayd etib borilgan. Bu davrda

⁴² Khalīfah ibn Khayyāṭ. at-Tārīkh. Bayrūt: Dār al-Kutub al-ʿIlmiyyah, 1995. – ʃ. 154-155 (Bundan keyin: Ibn Khayyāṭ. at-Tārīkh.); at-Ṭabarī. – M. 4. – ʃ. 39-241.

⁴³ Ibn Khaldūn. al-Muqaddimah. Bayrūt: Dār al-Kutub al-ʿIlmiyyah, 2004. – ʃ. 205-206. (Bundan keyin: Ibn Khaldūn. al-Muqaddimah)

⁴⁴ Devon – fors tilida “ro'yxat”, “qayd qilish” yoki “daftar” ma'nolarini anglatadi.

devonning doimiy tarkibini o‘z ichiga oluvchi ro‘yxat tuzilgan bo‘lib, unda kirim va chiqim, shuningdek, davlatdan maosh olish huquqiga ega bo‘lgan kishilar ro‘yxati qayd etildi. Devon tizimi markaziy hokimiyat tarkibida joylashdi. Istilo qilingan yerlardagi kirim-chiqimni nazorat qilish esa bevosita voliylar zimmasida edi. Bu tizim vositasida Umar davlat xizmatchilariga, avvalo harbiy xizmatchilarga haq to‘lash tizimini takomillashtirib, tartibga solishga muvaffaq bo‘ldi.

“*Davlatchilik rivojiga ichki ziddiyatlarning ta’siri*” nomli to‘rtinchi bo‘limda Payg‘ambar (s.a.v.) vafotidan keyin Madina va ichki Arabistonda vujudga kelgan siyosiy tanglik va bu harakatlar bilan bog‘liq bo‘lgan diniy-siyosiy vaziyat tahlil etilgan.

Abu Bakrning siyosiy rahbar sifatidagi birinchi vazifasi davlat birligini tiklab, uni mustahkamlashdan iborat bo‘ldi. Unga qarshi turgan kuchlar ko‘pchilikni tashkil qilardi. Bu kuchlarning harakati arab-islom adabiyotida “*Ridda*”⁴⁵ (الردة) nomini oldi. Manbalarda *ridda* harakatidagi asosiy ishtirokchi sifatida “soxta payg‘ambarlar” – *mutanabbiylar* (متنبی) ko‘rsatiladi.

Lekin bu yerda ikki nozik jihat borki, harakat a‘zolarining bu davr siyosiy voqealarini to‘g‘ri anglashda chalkashliklarga yo‘l qo‘yib, tadqiqotchilarni noto‘g‘ri yo‘lga boshlash xavfi mavjud. Birinchidan, *ridda* “arab tarqoqligini” qayta tiklash yo‘lidagi siyosiy harakat – Madina hukmronligidagi markazlashgan davlatga qarshi xuruj edi. Ikkinchidan, *mutanabbiylar*ning aksariyati Payg‘ambar (s.a.v.)ning hayotlik vaqtlarida bosh ko‘tardilar. Demak, barcha manbalarda va ulardan keyin ko‘p sonli tadqiqotlarda “diniy” jarayon sifatida talqin etilgan bu harakat amalda aniq siyosiy maqsadlarni ko‘zlagan. Manbalarda “*ridda*” harakatini ko‘p hollarda “sof diniy”, ya’ni “islom diniga qabilalarni qaytarish” sifatida talqin qilinadi. Ammo Madina shahar-davlatiga qarshi chiqqan rahbarlardan faqat 5 kishi *mutanabbiylik*ni da’vo qilganliklarini ko‘rsatiladi. Qolganlari sof siyosiy shiorlar ostida harakat qildilar.

Bu ma’lumotlardan shunday xulosaga kelish mumkinki, o‘sha paytlarda hali ham Payg‘ambar (s.a.v.) davridagi kabi faqat diniy rahnamo sifatida e’tirof etilgan shaxsgina davlat boshlig‘i bo‘lishi mumkin edi. Demak, Abu Bakr zamonida davlat o‘zining teokratik xususiyatini saqlab qoldi. Ammo oliy hokimiyat uchun kurash borgan sari oshkora siyosiy tus ola boshladi. *Ridda* voqealari tafsilotlarining tahlili Madinaga qarshi bo‘lgan siyosiy-harbiy harakat qamrovining kengroq, jiddiyroq bo‘lganligini ko‘rsatadi. Abu Bakrning barcha arab qabilalarini Madina shahar-davlati nazorati ostiga olish yo‘lida olib borgan janglari boshqa imperiyalar hududiga ko‘chdi va arab yurishlariga aylanib ketdi.

61/680-yili Karbaloda Husayn ibn Alining o‘ldirilishi oqibatida Abdulloh ibn Zubayr (2/624-72/692) Makka va Madinani Damashq xalifaligi tarkibidan chiqaradi. Keyinchalik butun Hijoz o‘lkasi, Yaman, Basra, Kufa va Xuroson aholisi Abdulloh ibn Zubayrni xalifa, deb tan oladilar va Makka uning poytaxti etib tayinlanadi. Umaviylar esa Shom va Misrning bir qismiga hukmronlik qildilar xolos. Bu holat Umaviy xalifa Abdulmalik ibn Marvon (26/646-86/705, hukm. 65/685-86/705)

⁴⁵ “*Ridda*” – “qaytish”, “chekinish” ma’nolarini anglatib, islomiy adabiyotda “dindan qaytish, yuz o‘girish” xususiy ma’nosida qo‘llaniladi.

davrigacha davom etdi. Bu davrda Makkaning bosib olinishi va Abdulloh ibn Zubayrni o'ldirilishi natijasida islom tarixidagi ikkinchi fuqarolar urushiga (الفتنة الثانية – *al-fitna-s-saniya*) yakun yasadi.

“Ilk arab-musulmon davlat boshqaruvida diniy omilning o'rne” deb nomlangan uchinchi bobning *“Rahbarlik mavqelarining o'zgarib borishi va uning nazariy hamda amaliy jihatlari”* nomli birinchi paragrafda Payg'ambar (s.a.v.) vafotidan keyin jamoa-davlat rahbari lavozimi *“xalifa (الخليفة)”* deb atay boshlanganligi⁴⁶ va bu bilan bog'liq jarayonlar haqida so'z boradi. Abu Bakrni *“Xalifatu rosulillahi”*, ya'ni *“Alloh Payg'ambarining o'rinbosari”* deb atadilar. Ma'lumki, Muhammad (s.a.v.) *malik* (podsho) martabasini o'ziga ep ko'rgan emas, lekin uning vazifalarini *umma* ichida bajargan. Madina masjididagi *minbar* malik hokimligidagi taxt ramzi vazifasini o'tagan⁴⁷. Lekin, Abu Bakr payg'ambarlik darajasiga da'vosi yo'qligini ta'kidlash uchun minbarning pastki qismida o'tirgan. Minbarning yuqori qismiga chiqib o'tirgan uchinchi xalifa Usmon ibn Affonning bu xatti-harakati ulamolarning keskin qarshiligiga uchraydi. Chunki bu davrda diniylik sohasini to'la egallagan ulamolar dunyoviy hokimiyat – xalifalikning bu sohani zabt etishga bo'lgan navbatdagi urinishini shu tariqa qaytardilar⁴⁸.

Abu Bakrdan so'ng rahbarlikka saylangan Umar ibn Xattob mantiqqan Abu Bakrning o'rinbosari, ya'ni *“Xalifatu xalifati rasullillohi” (خليفة رسول الله خليفة)* deb ataldi. Hokimiyatning bu turda uzatilishi (xalifadan xalifaga) Madina jome masjidida minbarga yangi kelgan har bir xalifaga qo'shimcha neshin yasash amalida ham ko'rishimiz mumkin.

Umar ibn Xattob davrida davlat shakllanish jarayonlarining tezlashishi natijasida xalifa bajarayotgan vazifalar ichida dunyoviylik jihatining ko'payib ketishi oqibatida bu mansab diniy hissiyoti kuchli fuqarolar tarafidan bir tomonlama, ya'ni dunyoviy deb qabul etila boshlandi. Hokimiyatning sakral tusini yo'qotishi ijtimoiy ongda uning umumiy ijtimoiy zaiflashuviga olib kelishi muqarrar edi. Shunday bir holatda xalifa o'zini *“yarim diniy”* atama – *“Amiru-l-mu'minin”* (Musulmonlar amiri, ya'ni *amir* dunyoviy ma'noni anglatuvchi atama bo'lsa, *mu'minun* (mo'minlar) atamasi musulmonlar jamoasiga ishorat edi) deb atashlarini ma'qul ko'rdi⁴⁹.

Usmon ibn Affon o'ldirilganidan so'ng boshlangan birinchi fuqarolar urushi (656-661) davrida bu ikki atama (*xalifa* va *amiru-l-mu'minin*) hokimlarning salbiy xatti-harakatlari oqibatida jamiyat a'zolari, ayniqsa uning dindor qismi vakillari – ulamolar ko'z oldida o'z ishonchini, salmog'ini yo'qotdi. Shu sababli diniy shiorlar ostida o'z hokimiyatini saqlab qolish uchun kurashayotgan xalifa Ali ibn Abu Tolib tarafdorlari uni *“Imom”* deb atay boshladilar. Demak, endilikda xalifaning vazifalaridan biri – jamoa namoziga boshchilik qilish amalidan olingan atamasi davlat rahbari siymosiga *“diniy tus”* berish (uning hokimiyatini sakrallashtirish) maqsadida foydalanila boshlandi. Bu esa davlat rahbari funksiyalarining orasida

⁴⁶ Bu so'zning lug'aviy ma'nosi *“o'rinbosar”*ni anglatadi.

⁴⁷ Резван. Коран. – С. 164.

⁴⁸ Резван. Коран. – С. 166.

⁴⁹ Hasan, 'Alī Ibrāhīm. At-Tārīkh al-Islāmī al-'Ām. Al-Qāhirah: Maktabat al-Nahḍah al-Miṣriyyah, 1999. – Ş. 242; Бартольд В. В. Халиф и султан // Т III. – С. 19.

diniylikka nisbatan dunyoviylik unsurlarining yanada ortib borganligining nishonidir.

O'sha davrdan oldin va bevosita zamondosh bo'lgan davlat boshqaruvini qiyoslash bu masalani yanada oydinlik kiritadi. Tadqiqotchi T. Arnold o'z tadqiqotida o'rta asrlardagi Rim imperiyasi bilan ilk Arab xalifaligining farqini yoritib berishga harakat qilgan. U quyidagicha yozadi: Imperator aholining diniy ishlariga aralashmagan. Davlatning diniy ishlari bilan Papa shug'ullangan⁵⁰. Arab xalifaligida esa mazkur vazifaning har ikkalasi ham xalifa zimmasiga yuklangan. Xalifalikka o'tirgan shaxs davlat boshlig'i sifatida ham diniy, ham siyosiy vazifalarni boshqara olishi lozim bo'lgan. Xalifa odamlarga namozda imom, askarlarga lashkarboshi va yana bir qator vazifalarni o'z bo'yniga olishi kerak edi.

Muoviya ibn Abu Sufyon va Ali ibn Abu Tolib o'rtasidagi ixtilofdan keyin paydo bo'lgan xavorijlar guruhi o'zlariga tayinlangan rahbarni "xalifa" deb atadilar.

Umaviylar sulolasi davlat boshliqlarining titullari ham xalifa atamasi bilan qoldi. Ushbu sulola boshqargan davrda arab-musulmon davlati deyarli Payg'ambar (s.a.v.) va xulafoi roshidun davri boshqaruvidan tubdan farq qildi. Davlat boshqaruvida sakral tusni saqlab qolish maqsadida xalifa tituli bilan birga "*amiru-l-mu'minin*", "*Xalifatulloh*" va "*Xalifatu-r-rohman*" nomini ham saqlab qoldilar.

Abbosiyilar davriga kelib, davlat rahbarligiga tayinlangan xalifalar ismlariga o'z shaxsiyati va diniy salohiyatini kuchaytirish maqsadida turli jarangdor maqomlar qo'yish amaliyoti boshlandi.

"*Davlat boshqaruvida shahar-poytaxt masalasi*" nomli ikkinchi bo'limda arab-musulmon davlati uchun poytaxt vazifasini o'tgan shaharlar haqida to'xtalib o'tilgan. Makkada vassaniylik (ko'p xudolilik) g'oyasini saqlab qolishga tish tirnog'i bilan kurashgan Quraysh qabilasining asosiy maqsadi Arabiston yarimorolida o'z gegemonligini saqlab qolishga qaratilgan edi. Makka zodagonlari Muhammad (s.a.v.)ni diniy rahnamo emas, siyosiy raqib sifatida qabul qildilar. Makka shahar-davlati uchun ikkinchi rahbarni paydo bo'lishi qurayshiyalar uchun siyosiy tanazzul muqarrar, deb tushundilar. Shunday holatda Payg'ambar (s.a.v.) o'zi tug'ilib o'sgan Makkadan boshqa shaharga chiqib ketishga majbur bo'ldi.

Makkadan taxminan 350-400 kilometr shimolda Madina shahri joylashgan. Ptolemey o'zining "*Geografiya*"sida bu shaharni "*Yatrippa*", Vizantiyalik Stefan esa "*Yatrippa polis*" (shahar-davlat) deb atagan⁵¹. Shahar "*Yasrib*" nomi bilan Qur'onda ham zikr qilinadi⁵². Qur'onda uchraydigan shaharning yangi "*Madina*⁵³ – المدينة" nomi hijratdan so'ng paydo bo'ldi.

656-yili Usmon ibn Affonni o'ldirgan qo'zg'olonchilar tomonidan Ali ibn Abu Tolibning davlat rahbarligiga zo'rlab saylanishi, xalifalik poytaxti bo'lgan Madina shahrida beqarorlikning boshlanishiga olib keldi. Oldingi xalifalar davrida Madina hukmronligiga bo'ysungan ma'muriy bo'linmalar xalifa Alining rahbarligini tan olmadilar. Damashq, Kufa, Fustot, Basra viloyat va shaharlari xalifaga bay'at

⁵⁰ Arnold Th. The Caliphate. London: Routledge and Kegan Paul, 1864. – P. 133.

⁵¹ Ҳасанов А. Қадимги Арабистон ва ilk ислом: I китоб. Жоҳилия асри. – Т.: ТИУ, 2001. – Б. 161-162.

⁵² Qur'on. 33:13.

⁵³ Madinatu-r-Rosul – مدينة الرسول (Payg'ambar shahri)

bermadilar⁵⁴. Natijada Muhammad payg'ambar (s.a.v.) va ilk xalifalar tomonidan tashkil etilgan Markazlashgan davlat bir necha qismlarga bo'linish jarayonini boshidan kechira boshladi.

Hakamlilik sudi natijasiga ko'ra Muvoiyani haqiqiy xalifa deb e'lon etilishi oqibatida Ali tarafdorlarining ko'pgina qismi ajrab chiqib ketdi. Buning natijasida islom tarixida "Xorijiyalar" yoki "Xavorijlar" ilk siyosiy partiyasi vujudga keldi. Ular Nahravon⁵⁵ shahrini o'zlariga poytaxt etdilar. O'zlariga Abdulloh ibn Vahb Rosibiy (vaf. 658)ni xalifa etib tayinladilar⁵⁶. Ali ibn Abu Tolib bilan xorijiyalar o'rtasidagi jangda Abdulloh ibn Vahb o'ldirildi. Uning tarafdorlari xalifalikning turli hududlariga tarqalib ketdilar.

Damashqda o'zini xalifa deb e'lon etgan Muoviya ibn Abu Sufyon, Kufada xalifa Ali alohida hududlarni boshqara boshladilar. Ali ibn Abu Tolibni xorijiy Ibn Muljam tomonidan o'ldirilgandan keyin o'rniga uning o'g'li Hasan ibn Ali (2/624-50/670) o'tirdi. 41/661-yili Hasan ibn Alining Kufa ahlini Muoviya ibn Abu Sufyonga bay'at etishga ko'ndirdi. 40/661-yildan Markazlashgan arab-musulmon davlatini boshqarish Umaviylar sulolasiga o'tdi. Muoviya Madina "qariyalari"ning zerikarli hayotini Damashqdagi zamonaviy turmushga almashtirdi. Natijada umaviylar xonadoni uchun poytaxtni Damashq shahri o'tay boshladi.

61/680-yili Karbaloda Husayn ibn Alining o'ldirilishi oqibatida Abdulloh ibn Zubayr (2/624-72/692) Makka va Madinani Damashq xalifaligi tarkibidan chiqaradi. Keyinchalik butun Hijoz o'lkasi, Yaman, Basra, Kufa va Xuroson aholisi Abdulloh ibn Zubayrni xalifa, deb tan oladilar hamda Makka uning poytaxti etib tayinlandi. Umaviylar esa Shom va Misrning bir qismiga hukmronlik qildilar xolos⁵⁷. Bu holat Umaviy xalifa Abdulmalik ibn Marvon (26/646-86/705, hukm. 65/685-86/705) davrigacha davom etdi. Bu davrda Makkaning bosib olinishi va Abdulloh ibn Zubayrni o'ldirilishi natijasida islom tarixidagi ikkinchi fuqarolar urushiga (*al-fitna-s-saniya*) yakun yasadi.

132/749-yili qo'zg'olonchilar Kufa shahrini qo'lga olganlaridan keyin Hoshimiylar xonadoniga taalluqli bo'lgan yangi xalifalikning birinchi vakili Saffoh o'z qarorgohini Kufa shahrida qoldirdi. Lekin, shahar yaqinidagi Anbor⁵⁸ viloyatiga yangi qarorgoh qurishga kirishdi. Ushbu qarorgohga "Hoshimiya" nomini berdi⁵⁹. Saffohning vafotidan keyin taxtga uning ukasi Abu Ja'far (136/754-158/775) o'tirdi. Kufadagi etnik va diniy kelishmovchiliklar hamda hukumatga bo'ysunmaslik davlatda beqarorlikning davomiyligini ta'minlardi. Shuning uchun xalifa Mansur Kufadan poytaxtni ko'chirish masalasini diqqat markaziga qo'ydi. U sosoniylar davlati poytaxti bo'lgan Madoin (Ktesifon) shahri o'rnida yangi shahar qurishni rejalashtirdi⁶⁰. Bu shahar avvaliga "Mansuriyya", keyinchalik, "Madina mudavvara (مدينة المدورة – aylana shahar)", qurib bitkazilgach, "Madinatu-s-salom (مدينة السلام –

⁵⁴ Jilī, Aḥmad Muḥammad Aḥmad. Dirāsah 'an Firaq fi Tārīkh al-Muslimīn: al-Khavārij va al-Shī'ah. Ar-Riyād: Maṭba' Malik Fayṣal, 1988. – ʃ. 242.

⁵⁵ An-Nahravon – Bag'dod yaqinidagi shahar.

⁵⁶ Al-Umarī, Akram Ḍiyā'. 'Aṣr al-Khulāfā' ar-Rāshidah. Ar-Riyād: Maktabat al-'Ubaykān, 2001. – ʃ. 483.

⁵⁷ Ibn Khayyāt. at-Tārīkh. – ʃ. 175; at-Ṭabarī. – M. 4. – ʃ. 247.

⁵⁸ الأنبار – Iroqdagi Furot daryosi yoqasidagi viloyat. 634-yili Xolid ibn Valid tomonidan istilo etilgan.

⁵⁹ Muir W. The Caliphate: Its Rise, Decline and Fall. London, 1892. – P. 394 (Bundan keyin: Muir. The Caliphate).

⁶⁰ Рыжов К.В. Все монархи мира. Мусульманский Восток VII-XV вв. – М.: Вече, 2005. – С. 12.

tinchlik shahri)”, deb ataldi. Shaharning hozirgi kungacha saqlanib qolgan nomi – Bag‘dod qadimgi fors tilidan olinib, “Yaratganning in’omi” degan ma’noni anglatadi⁶¹.

Xalifa Mu’tasim Billoh (218/834-227/843) taxtga o‘tirgandan keyin davlat poytaxtini Bag‘doddan 100 km⁶² shimolda joylashgan hududda yangi qarorgoh qurdira boshladi. 221/836-yili shahar bitib xalifa unga ko‘chib o‘tdi⁶³. Unga Samarra (سامراء – ko‘zni quvontiruvchi, انىغى رأى من سُرّ – ko‘rgan quvonadi) nomini berdi.

Umaviylar sulolasining so‘nggi vakili Abdurahmon Doxil (113/731-172/788) Ispaniyadagi umaviylar tomonidan qo‘yilgan voliyilar yordamida Kordova yerlariga yetib oldi. Yarim orol Abbosiylarga qarshi bo‘lib, u yerdagi arablarning deyarli barchasi Damashqlik edi. Shuning uchun ular umaviylar sulolasining vakilini ochiq kutib oldilar. Ispaniyadagi xorijiylar xalifani o‘zlaridan bo‘lishini kutardilar, lekin Abbosiylar tomonidan kuchli ta‘qibga uchraganliklari uchun Abdurahmonga qarshilik ko‘rsata olmadilar⁶⁴. Abbosiylar Ispaniyani Bag‘dod hukmiga bo‘ysundirishga bir necha bor harakat qildilar, ammo ularning bu urinishlari besamar ketdi. Natijada, Yevropada Kordova xalifaligi vujudga keldi. Bu xalifalikni umaviylar oilasi vakili Abdurahmon I Doxil boshqardi⁶⁵.

Islom dini Misr hududiga Umar ibn Xattob davrida kirib kelgan. 19/640-yili Fustot shahri qurilgan. 358/969-yili Fotimiylar sulolasi Fustot shahri⁶⁶ yaqinida “المدينة القاهرة” Qohira (g‘alaba qiluvchi) shahrini bunyod etdilar. Fotimiylar sulolasi vakili Mu‘iz Lidinillah davrida Qohira shahrini o‘zlariga poytaxt etib tanladilar. Shuningdek, Qohira Tuluniylar (256/871 – 292/905), Ixshidiylar (321/933 – 357/968), Ayyubiylar (564/1170 – 648/1250), Mamluklar (648/1250 – 922/1517) kabi mustaqil davlatlar uchun poytaxt vazifasini o‘tadi.

Islom dini uchun mo‘tabar hisoblangan shaharlar Makka va Madina juda ko‘p boshqaruv ta‘siriga tushdi. Ammo har bir xalifa, amir va sulton uchun muqaddas shahar sifatida o‘zining ulug‘vorligi va muqaddasligini yo‘qotmadi.

“Islom davlatchiligi boshqaruvida dunyoviy va diniy jarayonlarning o‘zaro muvozanati”, deb nomlangan uchinchi paragrafda davlatchilik rivojida diniy va dunyoviy prinsiplarning o‘zaro muvozanati tahlil etilgan.

Ma’lumki, Muhammad (s.a.v.), yangi din targ‘ibotchisi bo‘lish bilan bir qatorda, jamoa boshlig‘i-dunyoviy rahbar⁶⁷ sifatida faoliyat olib borgan. U “arab tarqoqligiga” barham berib, ichki Arabistonda markazlashgan davlatchilikka tamal toshini qo‘ydi va o‘z hokimiyatini amalda islom dini orqali sakrallashtirdi. U dunyoviy hokimiyat vazifalarini – *aqid* (عقيد – harbiy qo‘mondon), *sayyid* (سيد –

⁶¹ al-Khatib al-Baghdadi. Tarih Baghdad. 24 m. Bayrut: Dar al-Kutub al-Ilmiyya, 2004. – M. 2. – S. 112.

⁶² Tadqiqotchi T.Irmiyayevaning fikricha, 120 km (Ирмияева Т. Ю. История мусульманского мира от халифата до блистательной порты. – Пермь: Звезда, 2000. – С. 47.)

⁶³ Али-заде А. А. Хроники мусульманских государств I-VII веков хиджры. – М.: Умма, 2004. – С. 164-165 (Bundan keyin: Али-заде).

⁶⁴ Muir. The Caliphate: – P. 418.

⁶⁵ Али-заде. – С. 233.

⁶⁶ Fustot shahri hozirgacha saqlanib qolgan va uni “Qadimgi Qohira”, deb ataladi.

⁶⁷ Mantgomeri Vatt Muhammad payg‘ambar barpo etgan davlatning boshqaruv tizimiga baho berarkan, uni quyidagicha izohlaydi: “Muhammad payg‘ambar yangi kemani qurishda eski kemanding qimmatbaho qismlaridan o‘z o‘rnida foydalana bildi” (Watt M. Muhammad at Medina. Oxford: Clarendon Press, 1956. – P. 289).

qabila ulug‘i), *malik* (ملك – podshoh), *qozi* (قاض – hakam) mansablarini o‘z shaxsida birlashtirdi.

Payg‘ambar (s.a.v.) vafotidan so‘ng jamoa-davlatni teokratik-avtoritar uslubda boshqarishda tub o‘zgarishlar ro‘y berishi muqarrar edi. Birinchidan, *vahiy* poyoniga yetgan edi. Chunki islom ta‘limotiga binoan, Muhammad (s.a.v.) – payg‘ambarlarning so‘nggisi – muhri (*Xotamu-l-anbiyo* – خاتم الأنبياء) edi. Demak, siyosiy va ijtimoiy jarayonlarni bevosita ilohiyot amri ila boshqarish, unga tub o‘zgartirishlar kiritish bundan so‘ng mumkin bo‘lmay qoldi, boshqa so‘z bilan aytsak, islom tarixida teokratiya davri tugay boshladi. Bunday sharoitda, islom rasmiy din sifatida e‘tirof etilgan jamiyatda dunyoviylik va diniylikning mutlaqo yangi muvozanati jadallik bilan shakllana boshladi. Bu jabhada, albatta, birinchidan, *ummaning* qisqa vaqt ichida shakllantirgan o‘z an‘analari, ikkinchidan, avval ichki Arabiston davlatchilik unsurlari, keyinchalik, arab istilolari natijasida, boy Yaqin Sharq an‘analari o‘zaro ta‘sir jarayoniga kirishdi.

Muhammad payg‘ambar (s.a.v.) o‘z shaxsida ham dunyoviy, ham diniy hokimiyatni birlashtirganligi xalifalar faoliyatida katta rol o‘ynadi. Bu esa yangi jamiyat taqdirida ham ko‘p oqibatlariga olib keldiki, ular keyinchalik o‘zlarini yorqinroq namoyon qila boshladilar. Bu o‘rinda ilk xalifalarning dunyoviy va diniy sohada olib borgan faoliyatlarining ma‘lum jihatlarini batafsil ko‘rib chiqmoq maqsadga muvofiqdir. Xalifalik maxsus diniy institut hisoblanmay, u ko‘proq dunyoviy komponentlarni o‘zida mujassamlashtirgan edi. Payg‘ambar (s.a.v.) vafotidan so‘ng muhojirlar va ansorlar o‘rtasidagi asosiy tortishuv mamlakatga harbiy yo‘lboshchi (*amir*) – xalifa saylash masalasida bo‘ldi⁶⁸. Shu yerning o‘zida hukmronlikning boshqa vazifalari (qozilik va moliyaviy masalalar bo‘yicha) muhojirlar o‘rtasida taqsimlandi⁶⁹. Xalifalikning dunyoviy vazifasi, birinchi navbatda, davlatni boshqarish, ya‘ni amirlik deb belgilandi. Yangi zabt etilgan mamlakatlardagi mavjud davlatchilik an‘analarining ratsional unsurlari Arab davlatining boshqaruv tizimlariga jadal kirib keldi. Buning natijasida xalifa asosan davlat apparatini tuzish va boshqarish, siyosiy masalalarga rahbarlik qilishga o‘zining asosiy e‘tiborini qaratdi.

Yangi vujudga kelgan davlat vositasida hech qanday tartib va intizomni bilmaydigan Arabiston yarim orolidagi badaviy qabilalarni yagona davlat hukmiga bo‘ysundirib, o‘z zamonasining kuchli saltanatlari sanalmish Sosoniylar va Vizantiya imperiyalariga tahdid solish darajasiga yetdilar. Mana shu tarqoq yashaydigan qabilalar kuchlarini birlashtirish natijasida Sosoniylar saltanati kabi yuksak taraqqiyotga ega bo‘lgan imperiyaning to‘rt yuz yillik tarixiga yakun yasaldi. Vizantiya imperiyasining arklarini larzaga soldi. Iroq, Suriya va Misr kabi qadimgi madaniyat o‘choqlari Arab xalifaligi tarkibiga qo‘shib olindi. Xalifalar faoliyatida sof dunyoviy vazifalar – davlatni boshqarishda qarorlar qabul qilish va ularning

⁶⁸ Прозоров С.М. К проблеме верховной власти в исламе // Ислам ва дунёвий-маърифий давлат. – Т.: Имом ал-Бухорий жамғармаси, 2002. – С. 10 (Bundan keyin: Прозоров, 2002).

⁶⁹ Bunga Payg‘ambarning umma orasida tarqalgan “Imomlik – Qurayshdan, qozilik – ansorlardan va azon chaqirish esa habashlardandir”, degan hadisi ishorat beradi (Hasan Ibrāhīm Ḥasan. Ta’rīkh al-Islām al-Siyāsī wa al-Dīnī wa al-Thaqāfī wa al-Ijtimā’ī: 4 m. Bayrūt, 1996. – M. 1. – §. 8-9; al-Khudharī, Muḥammad. Ittām al-Wafā’ fi Sirat al-Khulafā’. Bayrūt: Dār al-Qalam, 2024. – §. 256).

ijrosini nazorat qilish funksiyalarining muntazam ortib borib, davlat apparati tezda shakllanib, bir maromda ishlaydigan tizimga aylandi.

Davlatchilik bilan fuqaroviy jamiyat (*umma*) ham o'zgardi. Bu borada turli siyosiy kuchlarning paydo bo'lganligini birinchi navbatda qayd etish lozim. Shuningdek, diniy manba – Qur'on va Payg'ambar (s.a.v.) hadislarini o'rganishga bo'lgan moyillik kuchaydi. Bu esa, o'z navbatida, diniy avtoritetlar – *mufasssirlar*, *muqri*'lar, *muhaddislar*, *faqihlar* qatlamining shakllanishiga olib keldi. Bu vaqtdan e'tiboran, diniy masalalar bo'yicha ijtimoiy fikrni asosan dunyoviy funksiyalar bilan band bo'lgan xalifalar emas, balki diniy an'ana va matnlarni chuqur biluvchi ulamolar shakllantirar edilar⁷⁰. Shu davrdan boshlab, hokimiyatning ikki tarmog'i – dunyoviylik va diniylik o'rtasidagi qarama-qarshi turish boshlandi. Diniylik bayrog'i – ulamolar qo'lida, dunyoviylik esa – xalifalar amalida bo'ldi. Har ikki guruh o'z iddaolarini diniy iboralar va shiorlar ostida olib bordilar. Bu kurash ilk xalifalar davridan shu kunimizgacha islom jamiyati va ta'limotining tarixini belgilab kelmoqda.

“Islom davlatchiligi faoliyatida ijtimoiy-iqtisodiy, harbiy va madaniy masalalar” deb nomlangan to'rtinchi bobning *“Islomda soliq tizimi va uning davlat ijtimoiy-iqtisodiyotiga ta'siri”* nomli birinchi bo'limda arab-musulmon davlatchiligi soliq tizimining takomillashuvi jarayoni va chet mamlakatlardan o'zlashtirilgan soliqlar haqida so'z boradi.

Islom dinida ham zakot solig'i musulmonlarning boy tabaqalari uchun diniy majburiyat sifatida joriy etildi. Xristianlik va yahudiylikdan farqli o'laroq zakot solig'i musulmonlardan yiliga bir marta yig'ib olinadigan bo'ldi. Avvaliga Muhammad (s.a.v.) va xalifa Abu Bakr davrida (632-634) zakot solig'i Qur'onda buyurilganidek⁷¹, faqat *faqirlar*⁷², *miskinlar*⁷³, *sadaqa [zakot] yig'uvchilar*, *ko'ngillari islomga oshna qilinuvchi kishilar*, *qullarni ozod qilish uchun*, *qarzdorlar va musofirlarga* tarqatildi. Payg'ambar (s.a.v.) zakot solig'idan tushgan mablag'ning ma'lum qismini musulmon bo'lmagan arab qabilalarining shayxlari, e'tiborli kishilarga nafaqa sifatida berib turgan. Bundan asosiy maqsad ularning qabiladoshlari orasida islom diniga nisbatan hurmat hissini uyg'otish edi.

Umar ibn Xattobning Qur'on oyatlarida zikr etilgan *“ko'ngillari islomga oshna qilinuvchi kishilar”* (مؤلفة قلوبهم – *muallafatu qulubihim*)ga nafaqa berishni to'xtatish haqidagi taklifi bu oyat hukmini bekor (منسوخ – *mansux*) qildi. Davlat soliq tizimidagi “zakot” (زكاة) tushumi miqdori sug'oriladigan yerdan olinadigan “xaroj” (خراج) tushumi miqdoridan tobora ozayib borganligi sababli zakot davlat miqyosida o'z mavqeyini yo'qota boshladi. Asosiy davlat solig'i mavqeyini *xaroj* egallay boshladi. Chunki bu soliq umumiy hajm jihatidan davlat kirimining asosini tashkil etdi.

Arab-musulmon davlati byudjetining yuksalishidagi asosiy manba rolini yig'ilgan hosilning $\frac{1}{10}$ qismiga teng bo'lgan *ushr* (عشر – *o'ndan bir*) solig'i o'ynadi. Aksariyat manbalarda *ushr* solig'i ba'zan mustaqil, ba'zan *xaroj* solig'ining tarkibiy

⁷⁰ Прозоров, 2002. – С. 10.

⁷¹ Qur'on. 9: 60.

⁷² Faqirlar – kundalik ovqatini bemalol topib, ertasiga ham ortira oladiganlar.

⁷³ Miskinlar – kundalik oziq-ovqatini bazo'r topadiganlar.

qismi sifatida talqin etiladi. *Ushr* solig‘i xalifa Umar ibn Xattob davridayoq o‘zining aniq ko‘rinishiga ega bo‘ldi. Bu davrga kelib, markazlashgan islom davlatining soliq tizimida boj va savdo *ushri* paydo bo‘ldi. Bu soliq urush olib borilayotgan davlat (بلد الحرب – *baladu-l-harb*) dan islom davlati tasarrufidagi hududlarga tijorat uchun qatnaydigan kemalar va yakka savdogarlarning tovarlari hisobidan olingan. Shuningdek, boj *ushr*ning foiz qiymati ham savdogarning diniy e‘tiqodiga qarab belgilangan: musulmonlardan *ushr*ning choragi ($\frac{1}{4}$), ya‘ni 2,5 % yoki 5 dirham yoki yarim misqol oltin, zimmiylardan *ushr*ning yarimi ($\frac{1}{2}$), ya‘ni 5 % yoki 10 dirham yoki bir misqol oltin, musulmonlar urush e‘lon qilgan hududdan kelganlar (بلد الحرب – *ahl baladu-l-harb* yoki حربى – *harbiy*) uchun esa o‘ndan bir ($\frac{1}{10}$), ya‘ni 20 dirham yoki ikki misqol oltin olingan. Shuningdek, *ushr* solig‘ining nisobi 20 misqol tilla yoki 200 dirham etib belgilangan⁷⁴. Bundan *ushrga* ham *zakot*ning nisobi asosiy mezon qilib belgilanganini ko‘rish mumkin. Shuningdek, islom davlati hududiga kirib kelayotgan bug‘doy va yog‘ mahsulotlariga musulmonlarda ehtiyojning kattaligi uchun yarim ushr, mosh, no‘xat, yasmiq, loviyalarga – to‘liq *ushr* tayin etilgan⁷⁵.

Yangi shakllanayotgan soliq tizimida musulmon bo‘lmagan aholidan jon boshi hisobida olinadigan jizya solig‘i muhim o‘rin tutdi. Yangi davlat bu soliq evaziga musulmon bo‘lmagan jamoa a‘zolarini (أهل الذمة – *ahlu-z-zimma*) urushda talafot ko‘rmasliklari, mol-mulki, uylari, hayotlari, ibodat erkinliklari va cherkovlarining himoyasini ta‘minlashga va‘da berdi. *Ahlu-z-zimma* maqomiga boshqa dinlar vakillari – *ahlu-l-kitob* (أهل الكتاب), ya‘ni xristianlar, yahudiylar va sobiylar ega bo‘ldilar. Davlatning *jizya* (الجزية) masalasiga dunyoviy va diniy jihatdan ikki xil yondashuvi uning Banu Tag‘lib⁷⁶ arab-xristian qabilasiga nisbatan joriy etilishida yorqin namoyon bo‘ladi. Banu Tag‘libning xristian dinidagi a‘zolari jizya o‘rniga ikki barobar zakot⁷⁷ to‘lashlari lozim deb topilishi xalifalikning iqtisodiy siyosatida ham dunyoviylik unsurlarining orta borganini ko‘rsatadi.

Markazlashgan Madina davlati boshqaruvi Umar ibn Xattob qo‘liga o‘tgach, davlatning ijtimoiy-iqtisodiy shakli avvalgi holatini tubdan o‘zgartirdi. U zabt etilgan hududlarning davlat boshqaruvidagi iqtisodiy tizimlarni islom davlati amaliyotiga kiritdi. Shuningdek, Umar ibn Xattob *devonlar* tizimini eroniylardan o‘zlashtirgach, bu *devonlarni* bir yerga birlashtirish maqsadida *baytu-l-mol* muassasasini tashkil etdi⁷⁸. Shiddat bilan rivojlanib borayotgan davlatdagi qurilishlar, davlatning harbiy salohiyatini oshirish, ijtimoiy ta‘minot, iqtisodiy islohotlarni davlat o‘z tasarrufi doirasida ushlab turishi uchun qoplanadigan mablag‘lar va hukumatning boshqa sarflari uchun ketadigan xarajatlar *baytu-l-moldan* olinib boshlandi.

⁷⁴ Abu Yūsuf Ya‘qūb ibn Ibrāhīm. Kitāb al-Kharāj. al-Qāhira: Dār al-Kitāb al-Islāmī, 1985. – S. 234-236 (Bundan keyin: Abu Yūsuf).

⁷⁵ Ibn Abī Shaybah. al-Muṣannaf fī al-Aḥādīth wa al-Āthār. 2 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1413 h. – M.2. – S. 417.

⁷⁶ Furot va Dajla doryolarining quyi tarafida yashaydigan arab-xristian qabilasi.

⁷⁷ Abu Yūsuf. – S. 213.

⁷⁸ at-Ṭabarī. – M. 2. – S. 402; al-Balādhurī. Futūḥ al-Buldan. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1998. – S. 439 (Bundan keyin: al-Balādhurī. Futūḥ); ‘Abd al-Wahhāb an-Najjār. al-Khulafā‘ al-Rāshidūn. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2003. – S. 248-249.

Davlatdagi tushumlarning oshishi bilan bir qatorda uning xarajatlari ham oshib bordi. Buni xalifa Umar ibn Xattobning arab davlatchiligiga umuman yot bo'lgan hukumat ishchi-xodimlari, jamiyatning ijtimoiy himoyaga muhtoj qatlami va diniy arboblarga muayyan tartibda maoshlar berila boshlanganligini ko'rish mumkin.

“*Arab-musulmon davlatchiligi rivojida harbiy tizimning mukammallashib borishi*” nomli ikkinchi bo'limda arab-musulmon davlatchiligi tarkibiga kirgan xududlarda tashkil etilgan harbiy lagerlar, askarlik tizimi shakllanishi va buning natijasida harbiy salohiyatning o'sib borganligi haqida so'z boradi.

Umar ibn Xattob davriga kelib harbiy tizimda bir qator o'zgarishlar ro'y berdi. Maxsus “askar” lavozimi va “askarlik devoni” tashkil etilib, askarlarga muayyan tartibda maosh berila boshladi. Bu tizim ilk davridagidan ancha takomillashib, tashqi fathlarda musulmon qo'shinlari tarkibida arab-xristian qabilalari ham ishtirok eta boshladilar. Istilo etilgan hududlarda harbiy lager sifatida Kufa, Basra va Fustot shaharlari qurildi. Davlat harbiy kuchlari tarkibida esa bir nechta harbiy unvonlar ta'sis etildi. Jumladan, “أمير الجيش” – qo'shin boshlig'i va “أمراء الكراديس” – Karodis (birligi: kurdis) bo'linmalari otliq suvoriylardan iborat edi. “أمراء التعبئة” – safarbarlik (mobilizatsiya) bo'limi boshliqlari, *nuqabo* (النقباء) – (birligi: naqib) kapitan unvonini bildiradi, “العرفاء” (birligi: orif – serjantga to'g'ri keladigan harbiy unvon) har bir askar guruhiga tayin etilib, ular askarlar maoshini tarqatishga mas'ul bo'lganlar⁷⁹.

Yangi tashkil topayotgan arab-musulmon davlatining sivilizatsiya o'choqlaridan bo'lgan Eron va Vizantiya hududlariga kirib borishi, arablarga eronliklardan harbiy kuchlarni besh qismga bo'lib jang qilish tizimini o'zlashtirish imkonini berdi. Harbiy kuchlarni besh guruhga bo'lganliklari uchun qo'shinning nomi “الخميس” (beshlik) deb ataldi. Birinchi guruh o'rtada joylashib, oliy qo'mondon tasarrufi ostida bo'lgan. Bu guruh “قلب الجيش” qo'shinning markazi, o'ng tarafdagi otryad – “ميمة”, chap tomondagi guruh esa – “ميسرة” – deb atalgan. Oldingi safdan suvoriylar o'rin olgan bo'lib, “مقدمة”, orqadagi guruh “ساقة الجيش” ya'ni, orqa tomon deb atalgan⁸⁰. Usmon ibn Affon davriga kelib, arab-musulmon davlati harbiy kuchlari tizimida harbiy dengiz floti (أسطول) ham vujudga keldi. Dengizdagi har bir kemada qo'shinlarining rahbari “أمير البحر” (*dengiz amiri, admiral*) deb atala boshlandi⁸¹. Arab-musulmon qo'shinlarining Vizantiya va sososniylar imperiyasi hududlarini istilo etib, to'la g'alaba qozonishiga birinchi navbatda mazkur hududlardagi tub aholining Arabiston yarim oroli bilan etnik aloqadorligi, davlat ma'muriyatining, fuqarolar boshqaruvining kuchsizligi, hamda ijtimoiy tabaqalanishning rivojlanganligi asosiy sabab bo'ldi.

“*Arab-musulmon madaniyatining tashqi sivilizatsiyalar ta'sirlariga moslashishi*” nomli uchinchi bo'limda islom davlati tomonidan zabt etilgan xududlardagi mavjud madaniy va ma'rifiy urf-odatlar, shaharsozlik, me'moriy yodgorliklarning islom an'analariga moslashtirilishi tadqiq etilgan.

⁷⁹ Ibn Khaldūn. al-Muqaddimah – §. 119.

⁸⁰ Ibn Khaldūn. al-Muqaddimah. – §. 112; Tabariy. – M. 3. – §. 125; Balazuriy. Futuh. – §. 231.

⁸¹ at-Ṭabarī. – M. 4. – §. 288; Ibn Khaldūn. al-Muqaddimah. – §. 220-222; Ḥasan Ibrāhīm Ḥasan. Ta'rīkh al-Islām al-Siyāsī va al-Dīnī va al-Thaqāfī va al-Ijtīmā'ī: 4 m. Bayrūt, 1996. – M. 1. – §. 393.

Islom bayrog‘i ostida birlashgan arab qabilalari tomonidan turli qo‘shni mamlakatlarni zabt etish natijasida mutlaqo yangi geosiyosiy vaziyat vujudga keldi. Yangi tashkil topgan davlat qadimiy boy an‘analarga ega bo‘lgan Misr, Suriya, Mesopotamiya, Eron kabi madaniyat o‘choqlarini istilo etib, bir davlatga birlashtirdi. Tarixda sivilizatsiyalar o‘rtasida ilk marotaba muloqot boshlanib, yangi arab-musulmon madaniyati shakllana boshladi. Arabiston yarim oroli hududida shaharlar mavjud bo‘lishiga qaramasdan, yangi markazlar vujudga kela boshladi. Ularning shakllanishida arablar bilan bir qatorda boshqa xalq vakillari ham faol qatnashdilar. Yangi shaharlar qurilishi davlatning harbiy-siyosiy mavqeyini mustahkamlashda ham muhim o‘rin egalladi. Chunki chet o‘lkalarni zabt etish evaziga yangi tashkil topayotgan davlat hududini kengaytirish asosiy maqsad etib qo‘yilgan edi. Natijada Basra (15/636), Kufa (17/638) va Fustot (19/640) shaharlari asosan arab qo‘shinlari uchun harbiy lagerlar sifatida barpo etildi.

Musulmonlar chet hududlarni zabt eta boshlagach, ularning uy-joy qurilishi borasidagi uslublarini tez sur‘atda o‘zlashtira boshladilar. Qadimdan arablarning binolari o‘ta sodda bo‘lib, umuman deraza qo‘yilmas, uylar faqat devorlardan iborat bo‘lar edi. Shaharlarning arxitekturasi va ularni bezatish bilan bog‘liq qurilish masalalarida arabcha uslubning bir necha noqulayliklaridan voz kecha boshlandi. Shuningdek, Kufa shahrining yo‘l va binolarning joylashishida Sosoniylar imperiyasi shahar qurilishining muayyan o‘lchovlari o‘zlashtirildi. Magistral yo‘llar – 40 gaz (20 metr), ikkinchi darajali yo‘llar – 30 va 20 gaz, kichkina ko‘chalar – 7 gaz. Kvartallarning uzunligi 60 gazni tashkil etardi. Bu o‘lchovlar xalifa tomonidan tasdiqlangan⁸². Bu Vizantiya va Eronga tegishli bo‘lgan yerlarni zabt etilishi natijasida u yerlardagi muhandis va ustalarning Madinaga maxsus olib kelinishi natijasida bo‘ldi.

Zabt etilgan hududlardagi xristian va yahudiy dinlari uchun muqaddas bo‘lgan qadamjolar Qur‘onda zikr etilgan payg‘ambarlar va muqaddas shaxslar bilan bog‘lanib, islom an‘analari asosida musulmon qadamjolariga aylantirildi⁸³ va islomlashuv jarayonlari amalga oshirildi. Ma‘lumki, Muhammad payg‘ambar (s.a.v.) davrida Qur‘oni karim yetti xil lahjada (610-632-yillar) nozil etilgan. Abu Bakr to‘plam holiga keltirgan Qur‘onda ham yetti qiroat mavjud edi. Payg‘ambar vafotidan so‘ng arab istilolari natijasida turli mintaqalarga tarqalib ketgan musulmonlarning Qur‘on tilovati bir-biridan farq qilib, ayrim tortishuvlarga ham sabab bo‘la boshladi. Natijada xalifa Usmon ibn Affon yetti lahjadagi Qur‘on to‘plamlarini yig‘ib, yagona Quraysh lahjasiga asoslangan mus‘hafni yozdirdi⁸⁴ va bu tarixda “*Usmon Mus‘haf*” nomi bilan qoldi. Musulmonlar Qur‘on, uning tafsirini va hadis ilmlarini o‘rganish bilan birga, zabt etilgan davlatlarning tili, adabiyoti, urf-odatlarini va ular egallayotgan ilmlarni o‘zlashtirishga harakat qildilar⁸⁵.

⁸² Большаков. История. – Т.2. – С. 153.

⁸³ at-Ṭabarī. – М. 4. – §. 590-595.

⁸⁴ Ibn Sa‘d, Muḥammad. al-Ṭabaqāt al-Kubrā. 9 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2001 – М. 3. – §. 151; Ismoil Maxdum. Toshkentdagi Usmon Mus‘hafining tarixi. – T.: Movarounnahr, 1995. – B. 18-19.

⁸⁵ As-Saqār, Somī Khammās. Lamahāt fi nushū‘ al-ḥarakāt al-‘ilmiyya fi al-Hijāz fi Ṣadr al-Islām. // Al-Jazīra al-‘Arabiyya fi ‘Aṣr al-Rasūl wa al-Khulafā’ al-Rāshidīn. Vol. 3. Riyād, 1998. – §. 67.

Arablar hayotida kiyinish madaniyati va pazandalik san'ati zabt etilgan xalqlar madaniyati bilan uyg'unlashdi. Arab madaniyati – arab-musulmon davlatini tashkil etgan turli xalqlar madaniyati bilan qorishgan holda islomga moslashtirildi. Arab tili – islom dini birlashtirgan turli xalq va elatlar uchun asosiy aloqa tiliga aylandi. O'z navbatida arablar Vizantiyaga qaram bo'lgan Suriya, Misr va Erondagi mavjud ijtimoiy-siyosiy davlat tizimi, ma'muriy tashkilotlar, moddiy va ma'naviy hayot udumlarini qisman o'zlashtirdilar. Shuningdek sosoniylar davlatidan markazlashgan davlat idorasi, soliq tizimi va ishlab chiqarish usulini qabul qildilar. Taraqqiyot darajasi turlicha bo'lgan mamlakatlar va xalqlarning bir davlatga birlashuvi, ular o'rtasida yaqin aloqalarning o'rnatilishi, iqtisodiy hayotning ravnaq topishi, ichki va tashqi savdo aloqalarining rivojiga turtki berdi. Natijada xalifalikni tashkil etgan xalqlar madaniyati Yevropadagi tarqoq davlatlar, mamlakatlar madaniyatidan yuqori darajaga ko'tarildi.

XULOSA

Tadqiqot natijalarini umumlashtirib, quyidagi xulosalarni himoyaga olib chiqish joiz deb topildi:

1. Tadqiqot davrining yoritilishidagi asosiy muammo tarixiy asarlarning faqat VIII-XII asrlarda, ya'ni davrga nisbatan kechroq yozilganligidadir. VII asr voqealari shohidlar, ya'ni roviylar orqali yetib kelgan og'zaki hikoyalarga asoslanib, bayon etiladi. VIII asrda ushbu hikoyalarga adabiy ishlov berilib yozilgan bo'lsada, birinchi an'anaviy yozuvchilarning asarlari bizgacha yetib kelmagan. Mazkur asarlar keyingi davr tarixchilari uchun muhim manba bo'lib xizmat qildi. Ammo, bu xabarlar aksariyat hollarda ulamolar va turli diniy firqa va guruh vakillari tomonidan jamlanganligi sababli, ularga ortiqcha diniy va subyektiv talqin berilgan. Islom tarixi bo'yicha yozilgan manba va adabiyotlar mualliflarining qaysi diniy guruhlariga va ijtimoiy tabaqalarga tegishli ekanligiga alohida e'tibor berish zarur.

2. Sharq sivilizatsiyasi rivojiga islom dini tarqalishi bilan zamondosh bo'lgan mualliflarning asarlari o'ziga xos jihatlari bilan aks etdi. Jumladan, shialik va xorijiylikning kuchayishi, Abbosiylar davridagi *mihna* voqealari, islomdagi g'oyaviy bo'linishlar asarlarning asosiy mavzusiga aylandi. Ushbu kayfiyat islom tarixi bo'yicha ta'lif etilgan asarlarda ham o'z aksini topdi. Shu bilan birga, islom tarixi yoki shaxslar tarixi bilan bog'liq asarlar ko'paysada, ularning ba'zilarining obyektivligi shubha ostida qoladi. Sultonlar, qozilar va shu kabi zodagonlarning buyurtmalari bilan yoki ularga tilyog'lamalik qilish maqsadida ham kitoblar yozila boshladi. Shunday ekan, kelgusi tadqiqotlar uchun o'rta asr mualliflari va ularning asarlarini, hamda ularning qaysi diniy, siyosiy va mafkuraviy rag'bat yoki tazyiqlar ostida yozildi.

3. Islom tarixi, arab-musulmon madaniyatini o'rganish G'arb va Rossiya tadqiqotchilarining nazaridan chetda qolmadi. Ularning ba'zilar muammoga obyektiv yondashsalar, boshqalarining ishlarida noxolislik yaqqol sezilib turadi. Xususan, sobiq ittifoq davridagi “Союз воинствующих безбожников (Ashaddiy xudosizlar ittifoqi)” a'zolari tomonidan yozilgan ishlar shular jumlasidandir. Xorijiy Sharq mamlakatlari tadqiqotchilarining mavzu bo'yicha izlanishlarining ko'rsatkichi yuqori. Aytib o'tilganidek, mavzuga oid o'rta asr adabiyotida keskinlik

yuqori bo'lsa, yangi davr tadqiqotchilarining siyra va tarix bo'yicha yozgan ishlarida ilmiy tahlil sezilib turadi. So'ngi yillarda o'zbek kitobxonlariga taqdim etilayotgan kitoblarning aksariyati xorijiy tillardan, xususan turk tilidan xaridorgir, ommabop badiiy adabiyot sifatida tarjima qilinmoqda. Achinarlisi siyra va islom tarixi bilan bog'liq aksariyat tarjima asarlarning mualliflari mutaxassis tarixchilar emas, balki badiiy adabiyot vakillaridir.

4. Markazlashgan Makka -Madina davlatiga asos solinishida Madinaga hijrat davlatchilik rivojida tub burilish yasadi. Madinaga kelgan musulmonlar eng avvalo muhojirlar uchun muxolifatda bo'lishi mumkin bo'lgan guruhlar bilan shartnoma tuzildi va unga ko'ra musulmon va yahudiylarni, garchi har xil dinga e'tiqod qilsa ham, bir jamoaga mansub dindorlar (*mu'minun* - المؤمنون) deb hisoblandi. Musulmonlar uchun og'ir talablar asosida tuzilgan "Hudaybiya sulhi" Madina jamoasi uchun katta siyosiy g'alaba edi. Mazkur tinchlik sulhi musulmonlarga Arabiston yarim orolida erkin harakat qilish imkoniyatini yaratdi. Mazkur sulhning makkaliklar tomonidan buzilishi, musulmonlarning Arabiston yarim orolida katta siyosiy kuch sifatida g'alaba qozonishiga hamda Makkani to'liq musulmonlar qo'liga o'tishiga zamin bo'ldi. Shuni alohida ta'kidlash kerakki, Makka-Madina raqobati davrida Muhammad payg'ambar (s.a.v.) hech qachon hujumkor (agressiv) mavqeni egallamagan.

5. Makka fathidan keyin Arabiston yarim orolida shakllangan teokratik davlat diniy-siyosiy tusga ega bo'lib, u o'z o'rnida Muhammad (s.a.v.) shaxsiyati bilan bog'liq edi. Madina davlatida harbiy, siyosiy, iqtisodiy, ijtimoiy strategiya yaratildi va bu davlat butun Arabiston yarim orolini to'liq egallab, Vizantiya hamda Eron saltanatlariga tahdid sola oladigan imperiyaga aylana boshladi. Xalifaga qasamyod qilish (*bay'at*) usuli oldingi arab an'analari asosida sof dunyoviy amal sifatida o'zlashtirildi va turli bosqichlardan so'ng yangi davlatchilik asoslari sirasiga kiritilgan. Davrlar o'tishi bilan *umma* amaliyoti sifatida sakrallashtirilib, keyinchalik sof diniy hodisa sifatida talqin etilgan. Muhammad (s.a.v.) davrida din asoslarini o'rgatish uchun *muallim* tayinlanar edi. Keyinchalik *mu'allimlar* o'rnini *omillar sadaqa* va *xaraj omili* egalladi. Umar ibn Xattob davrida ularning ustidan *voliy* tayinlana boshladi. Umaviylar davridan *amir* deb atay boshlandi. Ilk davrlarda xalifalarga xos soqchi biriktirilmagan, chunki bunga zarurat bo'lmagan. Xorijiyalar xalifa Muoviya ibn Abu Sufyonga suiqasd qilganidan keyin, Umaviylar xalifaligi davrida "*hijoba*", ya'ni soqchilik lavozimi joriy qilindi.

6. Payg'ambar (s.a.v.) vafotidan so'ng vujudga kelgan tarixiy-siyosiy vaziyat natijasida va arab-musulmon davlatining jadallik bilan rivojlanishi boshqaruvdagi dunyoviy unsurlarning muttasil kuchayib borishini tezlashtirdi. Arabiston yarim oroli ahli va ilk *ummaga* noma'lum bo'lgan davlatchilik unsurlar son jihatidan ko'paya bordi. Shu bilan bir qatorda davlatchilik tizimiga o'tish jarayonida eski arab qabilachiligi (*asabiya*) jamiyatida mavjud bo'lgan ba'zi bir unsurlarga yangi ma'no berilib, ular yangi davlatchilik institutlariga aylantirila boshlandi. *Bay'at* sof islomiy amal sifatida e'tirof etilib, bu borada Sosoniylar va Vizantiya imperiyalari davlatchilik an'analari ta'siri yaqqol sezila boshladi. Sosoniylardan o'zlashtirilgan *devonlar* tizimi davlat boshqaruvini tartibga solishda muhim o'rin tutdi. U markaziy

hokimiyat tarkibida bo'lib, kirim-chiqimni nazorat qilish bevosita voliyalar zimmasiga yuklatildi. Bu tizim vositasida Umar ibn Xattob hukmat va harbiy xizmatchilarga haq to'lash tizimini takomillashtirib, tartibga solishga muvaffaq bo'lgan. Bu jarayonlar bevosita diniy davlat boshlig'i vazifasini o'tayotgan xalifalar asta-sekinlik bilan dunyoviy rahbarga aylana bordilar.

7. Abu Bakr (632-634) xalifaligi davrida musulmon jamoasining birligini saqlash va ichki va tashqi fitnalardan himoya qilishga katta e'tibor berildi. "Ridda" (ردة) harakati, ya'ni "qaytish" yoki "dindan chekinish" deb ataladigan voqealar, asosan "soxta payg'ambarlar" (mutanabbiylar) tomonidan amalga oshirildi. Ridda harakati arablarning tarqoq bo'lib ketishini oldini olishga qaratilgan siyosiy harakat sifatida qaraladi. Ushbu harakatda ishtirok etgan mutanabbiylar, Payg'ambar (s.a.v.)ning hayotida ham ko'tarilishlar qilishgan. Ridda harakati, aslida diniy jarayon sifatida talqin qilinsa-da, aniq siyosiy maqsadlar bilan amalga oshirilgan. Bu davrda "soxta payg'ambarlar"ga qarshi olib borilgan siyosatni qayta ko'rib chiqish zarurati tug'ildi. Natijada, davlat va jamiyat ichida turli ixtiloflar kuchayib, siyosiy kuchlarning qarama-qarshiligi "Karbalo fojiasi", "Abdulloh ibn Zubayrning o'ldirilishi", "Abu Muslim qo'zg'oloni", "mihna" kabi ichki fitnalarga olib keldi.

8. Muhammad (s.a.v.) vafotidan keyin jamoa-davlat rahbari lavozimini "*xalifa*" deb atay boshlandi. Birinchi rahbar "خليفة رسول الله", ya'ni "*Alloh payg'ambarining o'rinbosari*" deb ataldi. Abu Bakrdan so'ng rahbarlikka saylangan Umar ibn Xattob mantiq bo'yicha Abu Bakrning o'rinbosari, ya'ni "*Xalifatu xalifati rasullillohi*" deb ataldi. Davlatchilik shakllanishi jarayonlarining tezlashishi natijasida xalifa bajarayotgan vazifalar ichida dunyoviylik jihatining ko'payishi oqibatida bu mansab diniy hissiyoti kuchli fuqarolar tarafidan bir tomonlama, ya'ni dunyoviy deb qabul etila boshlandi. Shunday bir holatda xalifa o'zini "yarim diniy" atama – "أمير المؤمنين" ya'ni "*amir*" dunyoviy ma'noni anglatuvchi atama bo'lsa, "*mu'minun*" atamasi musulmonlar jamoasiga ishorat edi. Birinchi fuqarolar urushi (656-661) davrida bu ikki atama (*xalifa* va *amiru-l-mu'minin*) hokimlarning salbiy xatti-harakatlari oqibatida jamiyat a'zolari, ayniqsa uning dindor qismi vakillari – ulamolar ko'z oldida o'z ishonchini, salmog'ini yo'qotdi. Shu sababli diniy shiorlar ostida o'z hokimiyatini saqlab qolish uchun kurashayotgan xalifa Ali ibn Abu Tolib tarafdorlari uni "*Imom*" deb atay boshladilar.

9. Muhammad (s.a.v.), Abu Bakr, Umar ibn Xattob, Usmon ibn Affon o'z rahbarliklarining poytaxtini Madina shahrida saqlab qoldilar. Madinada boshlangan beqarorliklar 656-yili xalifalikka yangi saylangan Ali ibn Abu Tolibni Kufa shahriga ko'chishga majbur qildi. Muoviya ibn Abu Sufyon davlat markazini Madinadan Damashqqa ko'chirdi. Abbosiylar avvaliga Kufa shahri bilan kifoyalanib, Bag'dod shahrini, keyinchalik Samarrani qurdilar. Xalifa Umar ibn Xattob davrida askarlar uchun harbiy lager sifatida qurilgan "*Fustot*" shahri o'rnida fotimiylar Qohira shahriga asos soldilar. Davlat tepasiga Abbosiylar kelgandan keyin bu umaviylar qatag'on qilina boshlandi. Lekin, ushbu qatag'ondan Yevropada panoh topgan sulola vakili Abdurrahmon I Doxil Ispaniyada Kordova xalifaligini tashkil etdi. Turli sulolalar asrlar davomida arab-musulmon davlatiga hukmronlik qilganiga qaramay

juda ko'plab shaharlar barpo bo'ldi. Ammo ulardan sanoqlilarigina mazkur sulolalar uchun poytaxt vazifasini o'tadi xolos.

10. Payg'ambar (s.a.v.) vafotidan so'ng davlatni qisman teokratik-avtoritar uslubda boshqarishda tub o'zgarishlar ro'y berishi muqarrar edi. Chunki Muhammad (s.a.v.) – payg'ambarlarning so'nggisi, muhri (*Xotamu-l-anbiyo* – خاتم الأنبياء) edi. Demak, siyosiy va ijtimoiy jarayonlarni bevosita ilohiyot amri ila boshqarish, unga tub o'zgartirishlar kiritish bundan so'ng mumkin bo'lmay qoldi. Bunday sharoitda islom rasmiy din sifatida e'tirof etilgan jamiyatda dunyoviylik va diniylikning mutlaqo yangi muvozanati jadallik bilan shakllana boshladi. Sof teokratik (islom) davlat tushunchasida dastlabki mazmun-mohiyat kamaya boshladi. Shu o'rinda Muhammad (s.a.v.)ning xalifalik o'ttiz yil davom etishi va undan so'ng davlat boshqaruvida amirlik, podsholik (*sultonlik*) tizimi paydo bo'lishini bashorat qilishi amalda o'z tasdig'ini topdi. Hozirgi paytda xalifalik yoki islomiy davlat tuzish maqsadida yurgan ba'zi guruhlarining iddaolari diniy va tarixiy jihatdan nolegitim ekanligi, haqiqiy xalifa saylash uchun, sahobalar ijmosiga ko'ra, to'rt muhim shart: nomzodning Qurayshdan, birinchilardan bo'lib islomni qabul qilganlardan, Madinaga hijrat qilganlardan va Badrda ishtirok etganlardan bo'lishi hozirda topilmasligi orqali isbotlangan. Chunki ushbu to'rtta talab Muhammad payg'ambar (s.a.v.) shaxsiyatining hozir bo'lish majburiyatini qo'yadi.

11. Xalifalikda iqtisodiy sohadagi islohotlar asosida istilo etilgan hududlardan yig'ilgan tushumlar evaziga davlat byudjetini oshirishga intilish ko'zga tashlanadi. Davlatning iqtisodiy rivojida xalifa Umar ibn Xattobning islohotlari va soliqlar tizimida muayyan o'lchovlarning tayin etilishi asosiy omil bo'lib xizmat qildi. Xususan, Yaqin Sharq mamlakatlarida rivojlangan boj solig'i, davlat xo'jaligini olib borish va nazorat etish tizimida keng istifoda etila boshladi. Davlat soliq tizimida Muhammad payg'ambar (s.a.v.) davrida chorva-moldan olinadigan zakot davlat solig'i sifatida o'z mavqeyini yo'qota boshladi. Asosiy davlat solig'i mavqeyini *xaraj* egallay boshladi. Chunki umumiy hajm jihatidan *xaraj* davlat kirimining asosini tashkil etdi. Zakot esa har bir musulmonning diniy majburiyatiga aylandi. Umar ibn Xattob davriga kelib yig'ilgan zakot solig'i hisobiga yashovchi musulmon bo'lmagan rahbarlar (مؤلفة قلوبهم) yordamiga ortiqcha zarurat qolmadi.

12. Arab-musulmon davlati tashkil topgan dastlabki davrlarda harbiy tizimning shakllanishi va Madina shahrida *baytu-l-mol* tashkil etilishi muhim ahamiyatga ega bo'ldi. Xalifa Umar ibn Xattob, Sosoniylar imperiyasining poytaxti Ktesifonni zabt etish (638) va moyanalar taqsimlanishi bilan bog'liq islohotlarni amalga oshirdi. U davlatning harbiy tizimiga bir qator o'zgartirishlar kiritib, jangchilarga maosh berish uchun *devon* tashkil etdi. Har bir askar o'zining harbiy maqsadlari, qurollari va mavqeyiga ega bo'ldi. Shuningdek, "عسكر في الليل" (tungi posbonlik) tizimi joriy qilindi. Umaviy xalifaligi davrida Abdulmalik ibn Marvon (685) majburiy harbiy xizmatni joriy etdi. Basra, Kufa va Fustot kabi shaharlarda harbiy gornizonlar tashkil etildi, bu esa xalifalikning harbiy-strategik salohiyatini oshirib, davlat hududini kengaytirishda asosiy omil bo'ldi. Eron va Vizantiya sivilizatsiyalari bilan aloqalar orqali arablar harbiy kuchlarni besh qismga bo'lib jang qilish tizimini o'zlashtirish imkoniyatiga ega bo'ldilar. Shuningdek, arab xristian qabilalarining musulmon

bo‘lmagan holatda harbiy yollanma askarlar sifatida foydalanilishi, davlat manfaatlari va dunyoviylik prinsiplari ustuvorligini ko‘rsatadi.

13. Arab madaniyati – deb nom olgan madaniyat musulmon xalqlarining an‘analari asosida islomga moslashtirib mujassamlashtirilgan madaniyat bo‘lib xizmat qildi. Arab tili – islom dini birlashtirgan xalq va elatlarning aloqa tiliga aylandi. Arablar Vizantiyaga qaram bo‘lgan Suriya, Misr va Eronda mavjud ijtimoiy va siyosiy davlat tizimi, ma‘muriy tashkilotlar, moddiy va ma‘naviy hayot udumlarini o‘zlashtirdilar. Shuningdek, Sosoniylar davlatidan markazlashgan davlat idorasi, soliq tizimi va ishlab chiqarish usulini qabul qildilar. Davlatdagi taraqqiyot darajasi turlicha bo‘lgan mamlakatlar va xalqlarning bir davlatga birlashuvi, ular o‘rtasida yaqin aloqalarning o‘rnatilishi, iqtisodiy hayotning ravnaq topishi ichki va tashqi savdo aloqalarining rivojiga turtki berdi. Natijada xalifalikni tashkil etgan xalqlar madaniyati Yevropadagi tarqoq davlatlar, mamlakatlar madaniyatidan yuqori darajaga yetdi.

TAVSIYALAR

Olingan natija va xulosalardan kelib chiqib, quyidagi taklif va tavsiyalar ilgari surildi:

1. O‘zbekiston xalqaro islom akademiyasi va O‘zbekistondagi islom sivilizatsiyasi markazi bilan hamkorlikda ilk islom tarixini o‘z ichiga olgan birlamchi manbalarni kompleks tadqiqi ko‘lamini kengaytirib, ularning hayotdagi o‘rni masalasiga bag‘ishlangan tadqiqotlar olib borish.

2. O‘zbekiston Respublikasi Din ishlari bo‘yicha qo‘mitasi, O‘zbekiston musulmonlari idorasi va Yoshlar ishlari agentligi bilan hamkorlikda yoshlarda “xalifalik”, “jihod”, “hijrat” kabi tushunchalarni noto‘g‘ri talqin qilinishiga qarshi immunitetni shakllantirish maqsadida turkum teleko‘rsatuvlar, ilmiy maqolalar tayyorlash jarayonida dissertatsiya xulosalaridan foydalanish.

3. Tashqi mehnat migratsiyasi agentligi bilan hamkorlikda xorijga ishlash uchun ketayotgan mehnat muhojirlariga “Diniy ekstremizm va fundamentalizmga qarshi immunitetni shakllantirish”, “Xalifalik: iddao, tarix va voqelik” borasida dars mashg‘ulotlarini tashkil etish.

4. O‘zbekiston xalqaro islom akademiyasi, Toshkent davlat sharqshunoslik universiteti, O‘zbekiston musulmonlari idorasi tasarrufidagi oliy va o‘rta maxsus islom ta‘lim muassasalari talabalari uchun “Islom tarixi”, “Islomshunoslik asoslari”, “Arab mamlakatlari tarixi”, “Arab mamlakatlari tarixiy geografiyasi” va shu kabi darslik va o‘quv qo‘llanmalar mazmunini boyitish.

**SCIENTIFIC COUNCIL UNDER NUMBER
DSc.35/30.12.2019.IsI/Tar/F.57.01 DIGITAL SCIENCE COUNCIL
UNDER INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN**

CENTER FOR ISLAMIC CIVILIZATION IN UZBEKISTAN

ZAKHIDOV KOBILJON TAIRDJANOVICH

**THE FORMATION OF THE ARAB-MUSLIM STATE AND THE
INFLUENCE OF FOREIGN CIVILIZATIONS (VII-IX CENTURIES)**

24.00.01 – History and source study of Islam

**DISSERTATION ABSTRACT OF THE DOCTOR OF SCIENCE (DSc)
ON HISTORICAL SCIENCES**

Tashkent - 2025

The theme of the doctoral thesis is registered by Supreme Attestation Commission under the Republic of Uzbekistan under the number B2023.3.DSc/Isl11.

The dissertation was completed at the Center for Islamic Civilization in Uzbekistan.

The abstract of the dissertation is posted in three languages (Uzbek, English, Russian (resume)) on the website of the Scientific Council (www.iiu.uz) and on the “ZiyoNET” Information and Education Portal (www.ziynet.uz).

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Abstract of dissertation was delivered on February _____, 2025.

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INTRODUCTION (Doctor of Historical Sciences (DSc) dissertation annotation)

Relevance and necessity of the dissertation topic. Among the histories and systems of world statehood, the Arab-Muslim traditions, particularly the Islamic state that emerged in the Arabian Peninsula (الجزيرة العربية) in the early Middle Ages, stand out. During the 7th-9th centuries, a clear distinction between collective governance and the elements of statehood became evident, marked by a transition from a theocratic authoritarian system to a monarchy. This process was influenced by the gradual incorporation of administrative and military traditions from the Persian and Byzantine Empires. Systematic efforts are being conducted to explore the role of religious and secular factors in state governance, along with the socio-economic, military, and cultural dimensions of history. These efforts aim to strengthen the foundations for countering groups that interpret the establishment of the Caliphate (الخلافة) as the sole path forward.

Scientific research institutions specializing in the study of Islamic teachings and history worldwide are conducting studies on the formation of the Arab-Muslim state in the early Middle Ages and the influence of external civilizations on this process. These efforts also address the broader issues related to the development of Islamic history, Arab-Muslim culture, literature, and art. Particular attention is being given to the theoretical analysis of statehood in Islam, including forms of governance and the structural foundations of state authority. This research focuses on understanding the formation of Arab-Muslim statehood, the impact of external civilizations, the balance between secular and religious factors in the establishment of state systems, and the processes underlying their integration and harmonization.

In recent years, New Uzbekistan has been establishing normative foundations for the study of the history of national statehood based on primary sources, as well as for examining the historical roots of Uzbek statehood and the internal and external influences shaping it. As our esteemed leader has emphasized, “*Everyone glorifies their own history. However, no country possesses such a rich past and great scholars like our ancestors. We must deeply study this heritage and convey it to our people and the world*”¹. As a result of ongoing reforms in this field, the study of the history of Arab-Muslim statehood, which had a significant influence on the Central Asian region, and the analysis of the integration of local governance traditions into it, provide an expanded opportunity for a comprehensive understanding of the governance, cultural, and spiritual development of our homeland during the 9th -15th centuries-considered the foundations of the “Third Renaissance.”

The tasks outlined in the decrees of the President of the Republic of Uzbekistan, including Decree No. PF-60 dated January 28, 2022, “On the Development Strategy of New Uzbekistan for 2022–2026”; Resolution No. PQ-2774 dated February 14, 2017, “On Measures to Establish the International Scientific Research Center of Imam Termizi”; Resolution No. PQ-3160 dated August 28, 2017, “On Enhancing the

¹ Mirziyoyev Sh.M. Center for Islamic Civilization will serve our people for centuries // president.uz/en/lists/view/3085

Effectiveness of Spiritual and Educational Activities and Raising the Field to a New Level”; Resolution No. PQ-5040 dated March 26, 2021, “On Fundamental Improvement of the System of Spiritual and Educational Activities”; and the July 16, 2021 decision on “Additional Measures to Further Improve the Activities of the Center of Islamic Civilization under the Cabinet of Ministers of the Republic of Uzbekistan”, are supported by this dissertation to a certain extent.

Compliance of the research with the priority directions of the republic's science and technology development. The research was carried out in accordance with the priorities of the development of science and technology of the Republic I. “Formation of the system of innovative ideas in the social, legal, economic, cultural, spiritual and educational development of the informed society and the democratic state and the ways of their implementation”.

Review of foreign research on the topic of the dissertation².

The formation of Arab-Muslim statehood and the influence of external civilizations on it (7th–9th centuries), the history of Islamic governance, and the balance between religious and secular principles within it, as well as issues related to the establishment of the capital, are being studied by leading research centers and higher educational institutions worldwide. These include the Institute of Oriental Manuscripts of the Russian Academy of Sciences (St. Petersburg), the Islamic University of Madinah (الجامعة الإسلامية بالمدينة المنورة), Al-Azhar University (جامعة الأزهر), Baku State University (Bakı Dövlət Universiteti), and the Oxford Center for Islamic Studies.

The following results have been obtained on the formation of Islamic statehood and the balance between religious and secular principles: The phenomenon of revelation, and the functioning of the city-state of Madinah have been explored (Institute of Oriental Manuscripts, St. Petersburg, Russian Academy of Sciences); early sources and literature on Islamic history have been analyzed (Islamic University of Madinah); the life of the Prophet Muhammad (pbuh), scientific research on the history of the Rashidun Caliphs, the Umayyad, and Abbasid dynasties has been conducted (Al-Azhar University); the reasons behind the Sunni-Shia division within Islam have been elucidated (Baku State University); and the emergence of capitals and military-political movements has been analyzed (Oxford Center for Islamic Studies).

Worldwide, research is being conducted in the following areas related to the history of Islamic state formation and the development of religious and secular principles in governance: the influence of Islam, established on the Arabian Peninsula, on world civilization and, conversely, the impact of external civilizations on Islamic statehood; the emergence of caliphal institutions; internal and external political and religious conflicts; inter-dynastic disputes; the Arabization processes in regions as a result of military campaigns; the economic policy framework; and the social conditions of the population.

The degree to which the problem has been studied. In various fields of social sciences, including history, religious studies, philosophy, and source studies, significant

² Review of foreign scientific research on the dissertation topic was prepared based on sources such as <https://www.dissercat.com>; <https://www.deutsche-gesellschaft-fuer-ordenskunde.de>; <https://www.numisbids.com>; <https://forum.faleristika.info>, <https://sammlung.ru>, <http://ihist.uran.ru> and other sources.

attention has been given to exploring Islamic history, its essence, and issues related to Islam and Arab statehood. Existing scholarly works have incorporated comprehensive analyses of primary sources on early Islamic history. These sources include the works of prominent figures such as Abū Yūsuf (113/731-182/798), Ibn Hishām (d. 218/833), Ibn Sa‘d (168/784-231/845), Khalīfa ibn Khayyāt (160/777-240/855), Imām al-Bukhārī (194/810-256/870), Aḥmad ibn Yaḥyā al-Balādhurī (205/820-279/892), Aḥmad ibn Ishāq al-Ya‘qūbī (d. 284/897), Abū Ja‘far al-Ṭabarī (224/839-310/923), Muḥammad al-Jahshiyārī (d. 331/943), Abū al-Ḥasan al-Māwardī (364/974-450/1058), Ibn al-Athīr (555/1160-630/1234), Ibn Kathīr (701/1301-774/1373), and Ibn Khaldūn (732/1332-808/1406)³. These studies have utilized newly published complete editions of these seminal works. Particular attention has been paid to analyzing the authors' affiliations with religious, political groups, and social strata. Through comparative analysis of divergent accounts found in sources authored in varying contexts, efforts have been made to reconstruct historical realities. This methodological approach has proven crucial for achieving a nuanced understanding of the past.

The formation and development of early Arab-Muslim statehood have long captured the attention of historians worldwide. Russian Islamic scholars, in particular, have made significant contributions to this field of study. Among the most notable figures are Academician V.V. Bartold (1869-1930), A.A. Vasiliev (1867-1953), E.A. Belyaev (1895-1964), I.M. Felshtinsky (1918-2013), R.A. Gryaznevich (1929-1997), A.G. Lundin (1929-1994), O.G. Bolshakov (1929-2020), A.B. Khalidov (1929-2001), S.M. Prozorov (b. 1938), M.B. Piotrovsky (b. 1944), and E.A. Rezvan (b. 1957)⁴. These

³ Abu Yūsuf Ya‘qūb ibn Ibrāhīm. Kitāb al-Kharāj. al-Qāhira: Dār al-Kitāb al-Islāmī, 1985, 242 ṣ.; Ibn Hishām. as-Sīrah al-Nabawīyyah. 4 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2001; Ibn Sa‘d Muḥammad. al-Ṭabaqāt al-Kubrā. 9 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2001; Khalīfah ibn Khayyāt. at-Tārīkh. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1995, 456 ṣ.; al-Bukhari, Muhammad ibn Ismail. at-Tārīkh al-Kabīr. 9 m. Beirut: Dār al-Kutub al-‘Ilmiyya, 1998; al-Baladhuri. Ansab al-Ashraf. 2 vols. Beirut: Dar al-Kutub al-‘Ilmiyyah, 2000. 350 ṣ.; al-Balādhurī. Futūḥ al-Buldan. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1998. 563 ṣ.; at-Ṭabarī. Tārīkh al-Umam wa al-Mulūk. 10 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2022; al-Māvardī, Abū al-Ḥasan. al-Aḥkām al-Sultāniyya: 2 m. Bayrūt: Dār al-Kutub al-‘Ilmiyya, 2009; al-Māvardī, Abū al-Ḥasan. Qavānīn al-Vizāra va-Siyāsāt al-Malik. Bayrūt: Dār al-Ta‘ā, 1989. 255 ṣ.; Ibn al-Athīr. al-Kāmil fī at-Tārīkh. 11 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1999; Ibn Kathīr. al-Bidāyah va al-Nihāyah. 14 m. Bayrūt: Dār al-Kitāb al-‘Arabī, 2002; Ibn Khaldūn. al-Muqaddimah. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2004. 480 ṣ.; Ibn Khaldūn. Tārīkh. 14 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2002.

⁴ Бартольд В. В. Халиф и султан // Работы по истории ислама и Арабского халифата (Bundan keyin: Том III). – М.: ГРВЛ, 2002. – С. 17-78; Бартольд В. В. Теократическая идея и светская власть в мусульманском государстве // Том III. – С. 303-319; Бартольд В. В. Эпоха Омейядов по новейшим исследованиям // Том III. – С. 532-536; Бартольд В. В. Христианский Восток и его значение для ислама // Том III. – С. 147-155; Васильев А.А. История Византийской империи (время до Крестовых походов). – СПб: Алтея, 1998. – 986 с.; Васильев А.А. Лекции по истории Византии. Время до Крестовых походов (до 1081 год). – Петроград: Я. Башмаков и К. 1917. – 355 с.; Васильев А.А. История Византии и крестоносцы. Эпоха Комнинов (1081-1184) и Ангелов (1185-1204). – Петербург: Академия, 1923. – 120 с.; Васильев А.А. История Византии. Латинское владычество на Востоке Эпоха Никейской и Латинской империй (1204-1261). – Петроград. Академия, 1923. – 78 с.; Васильев А.А. История Византии Падение Византии. Эпоха Палеологов (1261-1453). – Л.: Академия, 1925. – 206 с.; Беляев Е.А. Арабы, ислам и Арабский халифат в раннем средневековье. – М.: Наука, 1966. – 279 с.; Беляев Е.А. Мусульманское сектанство [Исторические очерки]. – М.: ГРВЛ, 1957. – 102 с.; Фильштинский И.М. История арабов и Халифата (750-1517 гг.) – М.: АСТ, 2006. – 383 с.; Фильштинский И.М. Халифат под властью Омейядов (661-750 гг.) – М.: Северо-принт, 2005. – 232 с.; Фильштинский И.М. Арабы и Халифат. – М.: Ломоносов, 2024. – 240 с.; Грязневич П.А. Формирование арабской народности раннего средневековья // Ислам. Религия, общество, государство (Bundan keyin: Ислам). – М.: ГРВЛ, 1984. – С. 132-144; Грязневич П.А. К вопросу о праве на верховную власть в мусульманской общине в раннем исламе // Ислам. 1984. – С. 161-174; Лундин А.Г. Происхождение угаритского алфавита. – М.: ГРВЛ, 1989; Лундин А.Г. Дешифровка протосинайского письма. – М.: ГРВЛ, 1991; Лундин А.Г. Южно-арабская историческая надпись VI в. н. э. из

scholars have conducted extensive research on the topic, offering valuable insights into the historical and cultural dimensions of early Arab-Muslim statehood and its role in the broader context of world history.

Additionally, Western researchers such as William Muir (1819-1905), Alfred von Kremer (1828-1889), Thomas Arnold (1864-1930), Adam Metz (1869-1917), Leone Caetani (1869-1935), G.E. von Grunebaum (1909-1972), W.M. Watt (1909-2006), and F. Donner (born 1945) have provided valuable information related to the topic in their scholarly works⁵.

Researchers from Eastern countries, such as Syed Amir Ali (1849-1928), Abdul Wahhab Najjar (1862-1941), Muhammad Khudari (1872-1927), Hassan Ibrahim Hassan (1892-1968), Abdul Mun'im Mujid (1921-1999), Muhammad Riza (d. 1950), Mahmoud Shakir (1932-1956), Akrom Ziyu Umarī (born 1942), and Muhammad Sallabi (born 1963)⁶, have dedicated their works to Islamic history, Arab-Muslim culture, urban development, the evolution of Arabic script, and Arab conquests.

Мариба // Эпиграфика Востока. IX. – М. Л.: АН СССР, 1954. – С. 3-23; Лундин А.Г. Названия и формы букв в семитских консонантных алфавитах // ВДИ. 1985, № 4. – С. 137-155; Большаков О.Г. История Халифата: в 4 томах. – М.: ГРВЛ, 1989-1998; Большаков О.Г. Средневековый город Ближнего Востока: VII–середина XIII в.: Социально-экономические отношения – М.: ГРВЛ, 2001; Халидов А.Б. Арабские рукописи и арабская рукописная традиция. – М.: ГРВЛ, 1985; Халидов А.Б. Ислам и арабский язык // Ислам. Религия, общество, государство. – М.: ГРВЛ, 1984. – С. 69-75; Прозоров С. М. Хрестоматия по исламу. – М.: Наука, 1994. – Т. 1. – С. 50; ан-Наубахти, ал-Хасан Ибн Муса. Шийтские секты. – М.: ГРВЛ, 1973; Прозоров С. М. Арабская историческая литература в Ираке, Иране и Средней Азии (VII – середине X в.). – М.: ГРВЛ, 1980; Ислам: энциклопедический словарь / Отв. ред. С. М. Прозоров. – М.: ГРВЛ, 1991. – 315 с.; Прозоров С.М. Ислам. Историографические очерки. – М.: ГРВЛ, 1991; Пиотровский М.Б. Пророческое движение в Аравии в VII в. // Ислам. – С. 19-27; Пиотровский М.Б. Южная Аравия в раннее средневековье. Становление средневекового общества. – М.: ГРВЛ, 1985. – 224 с.; Пиотровский М.Б. Коранические сказания. – М.: ГРВЛ, 1991. – 219 с.; Резван Е.А. Коран и его мир. – СПб.: ГРВЛ, 2001.

⁵ Muir W. The Life of Mahomet and History of Islam, to the Era of the Hegira: With Introductory Chapters on the Original Sources for the Biography of Mahomet, and on the Pre-Islamite History of Arabia. London, 1858. 338 pp.; Muir W. Annals of the Early Caliphate: From Original Sources. London, 1883. 493 pp.; Muir W. The Caliphate: Its Rise, Decline and Fall. London, 1892. 624 pp.; Kremer A. Mittelsyrien und Damascus: geschichtliche, ethnografische und geografische Studien während eines Aufenthalts daselbst in den Jahren 1849, 1850 u. 1851. 257 pp.; Kremer A. Aegypten: Forschungen über Land und Volk während eines zehnjährigen Aufenthalts. Leipzig: Brockhaus, 1863. 266 pp.; Kremer A. Geschichte der herrschenden Ideen des Islams: der Gottesbegriff, die Prophetie und Staatsidee. Leipzig: Brockhaus, 1868. 471 pp.; Kremer A. Culturgeschichtliche Streifzüge auf dem Gebiete des Islams. Leipzig: Brockhaus, 1873. 77 pp.; Arnold Th.W. The Preaching of Islam: A History of the Propagation of the Muslim Faith. 2nd ed. Originally published in 1896. London: Constable. 467 pp.; Arnold Th.W. The Caliphate. With an additional chapter by Sylvia G. Haim. London: Routledge and Kegan Paul, 1864. 267 pp.; Arnold Th.W. Painting in Islam: A Study of the Place of Pictorial Art in Muslim Culture. Oxford: Clarendon Press, 1965. 159 pp.; Mez Adam. Die Renaissance des Islams. Heidelberg: Carl Winters Universitätsbuchhandlung, 1922. 492 pp.; Мец А. Мусульманский ренессанс. – М.: ГРВЛ, 1973. – 473 с.; Caetani L. Studio di storia orientale. – Milano, 1911. – 512 pp.; Caetani L. Annali dell' Islam. – Milano, 1905. – 740 pp.; Caetani L. Chronografia islamica. – Geuthner, 1912. – 692 pp.; von Grunebaum. Medieval Islam. A study in cultural orientation. Chicago. 1946. – 378 pp.; von Grunebaum. Kritik und Dichtkunst. Studien zur arabischen Literaturgeschichte. Wiesbaden. 1955. – 161 pp.; von Grunebaum. Classical Islam: A History, 600-1258. London. 1970. – 243 pp.; фон Грунебаум. Классический ислам. Очерк истории (600-1258). – М.: ГРВЛ, 1988. – 216 с.; Watt M. A History of Islamic Spain. New York: Routledge, 1965. 183 pp.; Watt M. Muhammad at Mecca. Oxford: Clarendon Press, 1953. 208 pp.; Watt M. Muhammad at Medina. Oxford: Clarendon Press, 1956. 552 pp.; Watt M. The Influence of Islam on Medieval Europe. Edinburgh: University Press, 1972. 125 pp.; Уотт У.М. Мусульманская Испания. – М.: Наука, 1976. – 220 с.; Уотт У.М. Мухаммад в Мекке. – СПб: Диля, 2006. – 272 с.; Уотт У.М. Мухаммад в Медине. – СПб: Диля, 2007. – 480 с.; Уотт У.М. Влияние ислама на средневековую Европу. – СПб: Диля, 2008. – 192 с.; Donner F. The Early Islamic Conquests. New York: Princeton University Press, 1977. 264 pp.; Donner F. The Formation of the Early Islamic State // Journal of the American Oriental Society, 1986. 120 pp.

⁶ Ameer A. A Short History of the Saracens. – London: Macmillan, 1889. 696 pp.; Ameer A. A critical examination of the life and teachings of Mohammed. – London: Williams and Norgate, 1873. 368 pp.; Ameer A. The Personal Law of the Mahommedans (According to All the Schools). – London: Williams and Norgate, 1880. 198 pp.; Ameer

In the historiography of Uzbekistan, there are no specialized studies directly dedicated to the formation of the administrative system of the early Arab-Muslim state and its structural components among the works related to world history. However, professors M.A. Usmonov, U.Uvatov, A.A. Hasanov, and Sh.Kamaliddinov, along with young researchers such as M.Agzamova, F.Qushbaev, Z.Ziyatullayev, S.Ummataliyev, O.Sotvoldiev have referenced brief information related to the research topic in their scholarly works⁷.

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⁷ Ḥasanov A. Макка ва Мадина тарихи (қадимги Арабистон тарихидан лавҳалар). – Т.: Меҳнат, 1992. – 79 б.; Ḥasanov A. Мекка, Медина и верования арабов накануне возникновения ислама, – Т.: ТашГИВ, 1994. – 86 с.; Ḥasanov A. Қадимги Арабистон. – Т.: ТИУ, 1994. – 125 б.; Ḥasanov A. Қадимги Арабистон ва илк ислом: I китоб. Жоҳилия асри. – Т.: ТИУ, 2001; Ислом тарихи дарслиги. – Т.: ТИУ, 2008. – 256 б. (муаллифлар жамоаси); Ḥasanov A. Лекции по истории раннего ислама – Т.: ТИУ, 2014. – 326 с.; Ḥasanov A. Илк ислом тарихидан маърузалар / ўқув қўлланма. – Т.: Movarounnahr, 2017. – 376 б; Усмонов М. Қуръони карим ва жаноби Расулulloҳнинг амаллари. – Т.: Нур, 1992; Усмонов М. Муҳаммад пайғамбар // Мулоқот. –1993. – № 5-6. – Б. 52; Agzamova M.M. Ibn Jarir at-Tabariyning “Tarix ar-rusul val-muluk” asari – islom tarixini o’rganish

This dissertation is dedicated to the scientific study of a pivotal period in world history – the history of the early Arab-Muslim state. It examines the interplay between religiosity and secularism across political, economic, military, and social spheres, as well as the influence of external civilizations on these processes. This research highlights the integrative and dynamic nature of this era, reflecting its significance as an essential and inseparable component of global history.

Relation of the topic of the dissertation to the research work of the higher educational institution where the dissertation was completed. The dissertation was carried out at the International Islamic Academy of Uzbekistan within the framework of the scientific project FZ-202002146 for 2020-2022 “Creating a multimedia program and a mobile application that includes the spiritual and educational foundations of the strive against destructive ideas based on the works of Central Asian thinkers”.

The objective of the study is to elucidate the formation of the early Arab-Muslim state in the 7th-9th centuries and the influence of internal and external civilizations in this process.

The tasks of the research are as follows:

classification of primary sources related to Islamic statehood based on their analysis;

providing scientific conclusions on the representation of the topic of Arab-Muslim statehood in medieval historical literature;

comparative study of the representation of the issues related to Arab-Muslim statehood in contemporary research;

demonstrating the process of the transformation from a community of Muslims in Madinah into an empire – the Arab-Muslim state – and the structural changes associated with this transition;

elucidating the process of the formation of statehood traditions that were entirely new for Arab society in the pre-Islamic period;

justifying the role of the Persian and Byzantine empires in the emergence of new institutions;

evaluating the impact of internal conflicts on the development of statehood;

identifying the changes in leadership positions and their theoretical and practical aspects;

elucidating the aspects related to the designation of cities as capitals in state governance;

assessing the balance between secular and religious processes in the governance of Islamic statehood;

justifying the tax policy in Islam and its impact on the state's social and economic structure;

bo'yicha muhim manba. Tarix fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – Toshkent. 2022; Kushbayev F.Q. Payg'ambarlik risolatining Makka davri. Islomshunoslik fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – Toshkent. 2022; Ziyatullayev Z.I. VIII-XII asrlarda islomning Markaziy Osiyoga yoyilishi va boshqaruv tizimining o'zgarishi. Tarix fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – Toshkent. 2022; Ummataliyev S. Ahmad ibn Yahyo al-Balazuriyning “Futuh al-buldon” asarida Movarounnahr tarixining yoritilishi. Tarix fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – Toshkent. 2022; Умматалиев С. Ислам тарихидан олтин саҳифалар (умавийлар даври). – Т.: Ўқитувчи, 2021. – 296 б.

elucidating the processes of the continual improvement of the military system in the development of the state;

explaining the unique aspects of how Arab-Muslim culture adapted to external influences and developing scientific conclusions, proposals, and recommendations on this topic.

Object of the research is the formation of early Arab-Muslim statehood during the 7th–9th centuries, with particular emphasis on the balance between religious and secular principles under the influence of external civilizations.

The subject of the research is the development of Arab-Muslim statehood and the nature of external civilizations' which can influence on it.

Research methods. In addressing the research topic, methods such as logical reasoning, historical context, systematic analysis, comparative analysis, problem-oriented approaches, comprehensive methodologies, and content analysis of texts were employed.

The scientific novelty of the research is as follows:

after the death of Muhammad (pbuh) and the cessation of revelation, the theocratic process reached its conclusion, and the tradition of power distribution in the Arab-Muslim state evolved under the influence of the administrative systems of the Byzantine and Sassanian empires. As a result of the establishment of independent institutions such as “خليفة” (caliph), “وزير” (minister), “والي” (governor), “شرطي” (police officer), and “ديوان” (bureau), their respective functions were clearly defined;

due to the insufficient development of the administrative culture of Arab-Muslim governance, the system of “ديوان” (bureau) that was adapted from external civilizations involved local officials. This led to the appointment of personnel for accounting and administrative tasks who used Persian in Iran, Greek in Byzantium, and Coptic in Egypt;

although the caliphate was based on secular principles such as hereditary succession and the delegation of religious duties to scholars, rulers sought to sanctify their authority by adopting various titles such as “خليفة” (caliph), “أمير المؤمنين” (commander of the believers), “إمام” (imam), “خليفة الله” (caliph of God), and “خليفة الرحمن” (caliph of the Merciful), which is scientifically substantiated;

the claims of certain individuals currently asserting themselves as “خليفة” (caliph) are substantiated as baseless, given that the criteria for the acceptance of a Prophet's successor – namely, being “from Quraysh”, “one of the first to accept Islam”, “having migrated to Madinah”, and “having participated in the Battle of Badr: – cannot be found in any one person. This is evidenced by the consensus of the companions (أجماع الصحابة);

the emergence of secular principles as predominant in the economic development processes of the Muslim state from the early periods is evidenced by Caliph Umar ibn al-Khattab's permission for the Banu Taghlib (بنو تغلب) tribe, comprised of Arab Christians, to fight within the Muslim army. He also established that they would pay twice the amount of “زكاة” (zakat) instead of the “جزية” (jizyah – tax on non-Muslims);

the Muslim incursions into Iran, Syria, and Egypt, as well as the efforts to maintain control over these regions, led to the establishment of a regular paid military service instead of relying on volunteer warriors. This development included the organization

of naval forces (أسطول) and land armies (جيش), resulting in the formation of a compulsory military service system, which significantly enhanced the military capabilities of the state.

Scientific and practical significance of the research results are as follows:

it has been established that the differences in information within Islamic historical sources and literature often stem from the authors' affiliations with various religious sects, social classes, and military-religious groups. Comparative analysis of these sources is therefore of great significance in reconstructing the historical reality accurately;

it has been demonstrated that a primary challenge in examining the political, social, economic, and military aspects of the period under study is that most historical works were written later, primarily in the 8th–11th centuries, rather than contemporaneously. Consequently, the events of the 7th century are conveyed through oral narratives of eyewitnesses – transmitted by narrators and later compiled by scholars and representatives of various religious sects. As a result, these accounts often carry significant religious and subjective interpretations;

it has been established that after the death of Muhammad (pbuh), the expansion of the Muslim state's territory and its integration with politically, economically, and socially developed civilizations necessitated fundamental transformations in governing a communal state. This shift towards a more theocratic-authoritarian style of administration became inevitable due to these developments;

it has been demonstrated that during the period of the first four caliphs in the Arab-Muslim state, developments in the religious sphere and the increasing complexity of religious knowledge and disciplines led to the formation of specialized groups. This, in turn, resulted in a practical separation between worldly and religious domains;

it has been scientifically substantiated that the claims of some current groups aiming to establish a caliphate or Islamic state are religiously and historically inaccurate. The legitimacy of selecting a true caliph fundamentally requires the presence of the unique authority and characteristics embodied by the Prophet Muhammad (pbuh), which cannot be replicated;

it has been demonstrated that the Umayyad state emerged as a logical extension of the processes initiated during the Rashidun Caliphate. Through its shift from communal governance to structured statehood and the implementation of administrative reforms, the caliphal office was transformed into a hereditary institution. Comparative analysis of historical records confirms that this period marked a decisive shift in governance, establishing secular principles as dominant over religious authority in the administration of the state.

Introduction of research results. The dissertation employs established methodologies and approaches recognized within the field of history. It is grounded in primary sources authored by prominent figures such as Abu Yusuf, Muhammad ibn Umar al-Waqidi, Ibn Hisham, Ibn Sa'd, Khalifa ibn Khayyat, Imam Bukhari, Ahmad ibn Yahya al-Baladhuri, Ahmad ibn Ishaq al-Ya'qubi, Abu Ja'far al-Tabari, Muhammad al-Jahshiyari, Abu al-Hasan al-Mawardi, Ibn al-Athir, and Ibn Kathir. Additionally, the research draws upon extensive scholarly literature, with conclusions, suggestions, and

recommendations that have been practically implemented and endorsed by relevant authorities.

Practical results of the research. The scientific significance of the research lies in its theoretical conclusions, suggestions, and observations, which serve as valuable resources for future scholarly studies in fields such as Islamic history, source studies, political science, and public administration. These findings provide a foundational basis for advancing academic research in these areas.

The practical significance of the research lies in its contribution to the study of Islamic history, strengthening historical knowledge, enriching and updating historical facts, and supporting the scholarly exploration of Islamic history. Additionally, the findings serve as a valuable resource in fulfilling state programs aimed at developing textbooks, educational materials, and supplementary literature for higher and secondary specialized education systems.

Implementation of research results. Based on the developed scientific conclusions, findings, and recommendations regarding the formation of Arab-Muslim statehood and the influence of external civilizations on it, the following can be achieved:

Muhammad's (pbuh) death marked the end of the revelation, culminating in a theocratic process. The division of power within the Arab-Muslim state developed under the influences of the Byzantine and Sassanian empires' governance systems. This development led to the establishment of independent institutions such as the “خليفة” (caliph), “وزير” (minister), “والي” (governor), “شرطي” (police), and “ديوان” (divan), with their roles clearly defined. These scientific conclusions were incorporated into the content of the encyclopedia titled “The Historical-Philosophical Heritage of Medieval Eastern Scholars and Thinkers”, published by the Imam Bukhari International Scientific-Research Center under the Cabinet of Ministers of the Republic of Uzbekistan. This was confirmed by the certificate number 02/252 issued on June 14, 2024, by the same center. As a result, new insights regarding the influence of Byzantine and Sassanian imperial traditions on the development of Arab-Muslim statehood have reached the academic community, contributing significantly to the ongoing discourse in this area;

Due to the underdevelopment of administrative culture within the Arab-Muslim governance, local officials were incorporated into the externally adopted system of “ديوان” (*diwan*) to manage accounting and record-keeping tasks. As a result, the appointed staff conducted documentation in Persian in Iran, Greek in Byzantium, and Coptic in Egypt. Scientific conclusions on this matter were incorporated into the content of the textbook *The History of Studied Countries (Arab Countries)* (based on publication permit No. 138177 issued by the Ministry of Higher and Secondary Specialized Education of the Republic of Uzbekistan under Order No. 485 dated December 27, 2024). Consequently, theoretical and practical developments, as well as educational and methodological recommendations employed in teaching the discipline *The History of Studied Countries (Arab Countries)*, enriched its content and were used in the higher education system as primary literature for training qualified specialists;

despite the caliphate not being a theocratic governance, as it was based on secular principles such as the hereditary transfer of power and the delegation of religious duties to scholars, rulers sought to sacralize their authority by adopting various titles like “خليفة” (caliph), “أمير المؤمنين” (Commander of the Faithful), “إمام” (imam), “خليفة الله” (Caliph of God), and “خليفة الرحمن” (Caliph of the Merciful). These scientific conclusions were incorporated into the curriculum content of textbooks used in higher and secondary Islamic educational institutions under the auspices of the Uzbekistan International Islamic Academy and the Muslim Board of Uzbekistan, specifically for subjects like “Islamic History” and “Religious Studies”. This was confirmed by the certificate number 02-02/2044 issued by the Committee for Religious Affairs of the Republic of Uzbekistan on July 4, 2024. As a result, professors and students gained access to information about the emergence of the caliphate institution and electoral methods;

Currently, the claims of certain individuals who assert themselves as “خليفة” (caliph) have been scientifically established as baseless due to the absence of individuals meeting the criteria set by the consensus of the companions (اجماع الصحابة) for the Prophet's successor. These criteria include being from the Quraysh tribe, having accepted Islam among the first, having migrated to Medina, and having participated in the Battle of Badr. These scientific conclusions have been integrated into the content of the manuals titled “An Explanatory Dictionary of Certain Terms and Concepts for Religious Enlightenment and Socio-Spiritual Field Promoters” and “Religious Enlightenment Discussions”, which were published based on an order from the Muslim Board of Uzbekistan, confirmed by certificate number 02-03/2466 dated October 3, 2024. As a result, these materials have contributed to the stability of the socio-religious environment and have served to raise awareness among the population, particularly youth, regarding the threats posed by various destructive movements under the guise of religion;

In the process of economic development within the Muslim state, the principles of secularism began to gain prominence from the early periods. This is exemplified by the decision of Caliph Umar ibn Khattab to allow the Arab Christians from the *Banu Taghlib* (بنوتغلب) tribe to fight as part of the Muslim army and, in return, to introduce a policy where they paid “*zakat*” at double the rate that Muslims paid, instead of the “*jizya*”. These scientific conclusions, based on the aforementioned decision, are reflected in the content of the “Movarounnahr Scientific Centers” album-book, prepared under the framework of the project “*The Spread of Islam in Central Asia: Formation and Development of Religious, Spiritual, and Scientific Cultural Centers in Mawarannahr*”. The project was endorsed by the Uzbekistan Islamic Civilization Center under the Cabinet of Ministers of the Republic of Uzbekistan (with reference to the information provided on November 11, 2024, under document №06-07/742/1). As a result, this research has successfully identified the influence of external civilizations—specifically the Byzantine and Sassanian Empires—on the development of Arab-Muslim statehood.

the entry of Muslims into Iran, Levant, and Egypt, along with the establishment of a paid regular military service to maintain control over these regions instead of

relying on volunteer fighters, has led to the development of organized naval (أسطول) and land (جيش) forces. Consequently, this resulted in the formation of a compulsory military service system that significantly enhanced the state's military capacity. Scientific conclusions regarding this matter have been presented in programs aired on the “Uzbekistan History” television channel, specifically the episodes titled “Historical Question: Early Islamic Teachings in Mavarannahr” and “A Moment in History: Turkic Dynasties That Ruled in Egypt”, based on an order confirmed by the Uzbekistan National Television and Radio Company on September 26, 2024 (reference number 06-28-895). As a result, insights into the influence of Islamic governance in the Mavarannahr region, prominent figures in the Islamic world, their mausoleums, and the Turkic (Uzbek) dynasties that ruled in Egypt and the Levant have been effectively communicated.

Approval of research results. The research results have been presented at six scientific and practical conferences, including three international conferences and three national scientific-practical conferences.

Publication of research results. A total of 25 scientific works have been published on the dissertation topic, including 2 monograph and 10 articles in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of doctoral dissertation results, comprising 6 articles in national journals and 4 in international journals.

The structure and scope of the dissertation. The research consists of an introduction, four chapters, a conclusion, a list of references and literature, as well as a list of abbreviations and terms. The research section of the dissertation comprises 243 pages, with a total length of 279 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance and necessity of the topic are based on the purpose and tasks, object and subject of the research. The relevance of the research to the priority directions of science and technology development of the Republic of Uzbekistan is shown, and its scientific innovation and practical results are described. Gained results based on the work theoretical and practical importance are given. Information on the introduction of the research into practice, approval, results, published works and the structure of the dissertation is presented.

The first chapter of the dissertation, titled “Scientific and Methodological Foundations of Studying the History of Arab-Muslim Statehood”, includes a paragraph named “Reflection of Issues of Islamic Statehood in Primary Sources”. This section discusses contemporaneous narrators, historians, and their works relevant to the research period.

The main issue in highlighting the political, social, economic, and military aspects of this period, which constitutes the object of the scientific work, is that the historical sources were written later, in the 8th to 11th centuries, relative to the events of the 7th century. These events have been conveyed through oral narratives by narrators who were witnesses. As a result, these accounts, often compiled by scholars and representatives of various religious sects and groups, have been subject to excessive religious and subjective interpretations.

In analyzing the sources that encompass early Islamic history as a whole, it is essential to pay special attention to the affiliations of their authors with various religious groups and social classes. This is because the sources created by authors from different environments – such as Murji'ah, Umayyads, Shia, Abbasids, Khawarij, and other military-religious groups – exhibit significant variations in information. A comparative study of these differing accounts is crucial for reconstructing the authentic historical reality.

The quantity of sources and the completeness of the material they contain are also significant factors. As previously noted, most of these works were written in the 9th to 11th centuries, reflecting events from the 7th century based on the oral accounts of participants in the conquests. In the 8th century, these narratives were literary processed and documented; however, the works of the first traditional historians have not survived to the present day. Nonetheless, these works served as crucial sources for historians of later periods.

Another genre of Arabic literature is “السيرة النبوية” which focuses on studying the life path of Muhammad (pbuh). During the Middle Ages, this field held a leading position. Scholars define it as a source that ranks third after the Qur'an and Hadith in the study of prophetic history and Sunnah. While the *Sīra* genre has been studied as a religious source detailing Islamic history and the life of the Prophet (pbuh), it has been less examined as a historical source.

Among the works written in this genre, Ibn Ishaq's “*Sīrah*” can be considered a seminal masterpiece. His work and the information about it have reached us through the work of Ibn Hisham.

Ibn Hisham organizes Ibn Ishaq's work and, in this process, removes certain sections while skillfully adding some comments and clarifications in their place. The changes made by Ibn Hisham do not cast doubt on Ibn Ishaq's character and work; rather, they serve to refine the text and enhance its readability⁸. Ibn Ishaq was born in 85 AH (704 CE) in the city of Medina. His father and two uncles were among the “reporters” (those who convey information)⁹. Initially, Ibn Ishaq engaged in the narration of news and hadith. Later, he gained fame as a student of al-Zuhri¹⁰. The historian Ibn Khalikan (608/1211–681/1282) recognizes Ibn Ishaq in his work “وفيات والأعيان و أبناء أبناء الزمان” (The Deaths of Notables and Accounts of the Sons of the Time) as an expert in the science of hadith and the first historian to collect information about the companions of the Prophet¹¹. Muhammad ibn Ismail al-Bukhari emphasizes in his “التاريخ الكبير” (The Great History) that “whoever wishes to know thoroughly about the companions (the battles in which the Prophet participated) should refer to Ibn Ishaq”¹².

⁸ Куделин А.Б. Средневековая арабская поэтика (вторая половина VIII-XI в.). – М., 1983. – С. 43.

⁹ Khabar is information or a report about a person, thing, or event. It is one of the ancient methodologies of Islamic historiography that conveys news about an event or incident.

¹⁰ Abu Bakr Muhammad ibn Muslim al-Zuhri, commonly known as Ibn Shihab al-Zuhri (671-741 AD), was born, lived, and died in Medina during the reign of Caliph Muawiya ibn Abi Sufyan (661-680 AD). He was the first to document hadiths and Sunnah in written form. He was a great hafiz, jurist, and among the Tabi'in (successors). His musnad contains 2,200 hadiths (Ibn Khallikān, *Vafayāt al-A'yān wa Anbā' Abnā' al-Zamān*, vol. 4, Beirut: Dār al-Kutub al-'Ilmiyyah, 1996, p. 177. (From now on: Ibn Khallikān. *Vafayāt*).

¹¹ Ibn Khallikān. *Vafayāt* – M. 4. – S. 275.

¹² al-Bukhari, Muhammad ibn Ismail. at-Tārīkh al-Kabīr. 9 m. Beirut: Dār al-Kutub al-'Ilmiyya, 1998. – M.1. – S. 40 (From now on: al-Bukhari. at-Tārīkh).

To comprehensively cover the life of Muhammad (pbuh), his activities, and the history of the early Islamic period, alongside works in the field of *sīrah* (biography), the genre of biographical classification also developed. In Arab historiography, this classification formed a special branch of the biographical genre¹³, where the names of the Prophet (pbuh), the People of the House, the Companions, the *Tabi 'un* (successors), and the *Taba ' Tabi 'in* (successors of the successors) were arranged chronologically. In this context, the regional principle was also observed, with information divided according to cities, specific regions, and the provinces that constituted the caliphate (sometimes encompassing the entire Islamic world).

In the early period of Islam, the genre of biographical classification was primarily dedicated to hadith scholars and jurists, thus attempting to meet the needs of hadith science. These classifications served an encyclopedic function in determining the authenticity of the *isnad* (chain of narrators)¹⁴. However, due to cultural needs and the development of science, the necessity arose later to create classifications of individuals from various professions and ranks (poets, writers, secretaries, ministers, linguists, physicians, scholars, preachers, reciters, jurists, Sufis, etc.) arranged chronologically. As a result, biographical classifications became widely disseminated.

In researching the history of Islam through primary sources, understanding the religious beliefs, political-religious ideology, and the social status of the authors of these works is of significant importance. The content of many works often reflects the thoughts of a particular sect, sometimes unconsciously on the part of the author. This, in turn, inevitably influences the content of the work and the views of subsequent researchers.

In the second paragraph titled “*Analysis of the Topic of Arab-Muslim Statehood in Medieval Historical Literature*” a special focus is placed on the authenticity of the works and the religious-political worldview of the authors when analyzing the literature written in the medieval period. The works are categorized and examined accordingly.

As a result of Islam's expansion beyond the Arabian Peninsula, efforts intensified to clearly elucidate its history and essence. The affiliation of authors with a particular religious sect and their status among the population played a significant role. The works of authors contemporary to the spread of Islam reflected the distinctive characteristics of that era. Notably, the rise of Shiism and foreign influences, the events of the *Mihna* (Inquisition), and ideological divisions within Islam became central themes of these works. This sentiment is also evident in the historical texts authored during the medieval period. Therefore, a pronounced intensity can be felt in the historical works written in the medieval era.

At the same time, while the number of works related to Islamic history or the history of individuals has increased, their objectivity remains in question. Books began to be written under the orders of sultans, qadis, and other nobles, or with the aim of currying favor with them. Therefore, for future research, it is important to understand

¹³ *Tabaqāt* (the plural of *tabaqah*) refers to the biographies of individuals who lived during a specific period, essentially meaning 'the genealogy of generations.

¹⁴ In the science of hadith, it refers to the chain of individuals who transmit the text.

the medieval authors and their works, as well as the religious, political, and ideological motivations or pressures under which they were written.

The majority of the literature involved in the research consists of historical works. One of the authors of such works is Khalifah ibn Khayyat (160/777–240/855 CE)¹⁵, whose works “History” and “*Tabaqāt*” have reached us. His scholarly biography is quite rich, as he grew up in a scholarly family. Ibn Khayyat himself narrated seven hadiths that are included in Imam Bukhari's collection of hadith¹⁶. If Imam Bukhari incorporated the hadiths narrated by Khalifah ibn Khayyat into his compilation, there is no doubt about the high level of reliability of the information he presented.

Khalifah ibn Khayyat made effective use of the sources available to him in his work “History” and adhered to the principle of systematically organizing information when writing the book. Such an approach is not found in the works of earlier authors. In the work, he provides a list of individuals who died in battles and categorizes historical place names in detail. He also presents events and occurrences in chronological order according to the Hijri calendar. Information about officials who held positions such as “*amil*”, “*wali*”, and “*qadi*” during the caliphate is systematically compiled. The author specifically addresses the history of officials related to state administration, such as the heads of the “*shurtah*”, the owners of “*bayt al-mal*”, and “*diwan*”.

The authenticity of historical information is primarily determined by the author's impartial approach to events and their personal witness to them. One such author is the historian, geographer, and traveler Ahmad ibn Ishaq al-Ya'qubi (d. 284/905 CE). He was born in Baghdad and was a representative of the Imamiyyah sect of Shiism. His family was of mawali origin, meaning they were among the non-Arab peoples who embraced Islam¹⁷. Due to his position as the secretary of the diwan during the Abbasid period, Ishaq al-Ya'qubi undertook official journeys to Armenia, Khurasan, and Egypt, where he studied the geography and history of these regions. As a result, his works “*كتاب التاريخ*” (Book of History) and “*كتاب البلدان*” (Book of Countries) emerged¹⁸.

It is impossible to conceive of a comprehensive study of Islamic history without the work “History” by Abu Ja'far al-Tabari (224/839–310/923 CE). Al-Tabari was born in the city of Amol, the capital of Tabaristan, into a Persian family. He traveled in search of knowledge to the cities of Ray, Baghdad, Kufa, Basra, and Fustat. He was an expert in the fields of history, exegesis, jurisprudence, and hadith. He attained the rank of Imam among the interpreters (*mufasssirun*).

His work “History” dedicated to the history of prophets and kings, is famous¹⁹. The work is interpreted as “*تاريخ الطبري*” (The History of al-Tabari) or “*تاريخ الأمم والملوك*” (The History of Nations and Kings) or “*تاريخ الرسل والملوك*” (The History of Prophets and Kings).

¹⁵ It is named as such because it is involved in the trade of the safflower plant (Uzbek: safora, Russian: сафлор, English: safflower).

¹⁶ al-Bukhari. at-Tārīkh. – M.1. – §. 229.

¹⁷ Шаниязов К.К. ал-Я'кубий – как историк арабского халифата. Автореф. ... кан.ист.наук. – Ташкент. 1996. – С. 21.

¹⁸ al-Ya'qūbī. at-Tārīkh. 2 m. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2000.

¹⁹ at-Ṭabarī. Tārīkh al-Umam va al-Mulūk. 10 m. Bayrūt: Dār al-Kutub al-'Ilmiyyah, 2022. (From now on: at-Ṭabarī).

Al-Tabari made effective use of the works of several historians who preceded him when writing his own work. Notable among them are Sayf ibn Tamim, Abu Mikhnaf, Madayini, Ibn Shabba, al-Waqidi, Nasr ibn Mazahim, Abu Mashar Sinadi, Ibn Ishaq, and several other historians.

Ali al-Mas'udi is recognized as one of the largest historians and geographers of the early Middle Ages. He authored a total of thirty-six works, among which two have survived to this day: “مروج الذهب ومعادن الجوهر” (The Meadows of Gold and the Mines of Gems) and “التنبيه والإشراف” (The Warning and the Supervision). According to al-Zahabi, Ali al-Mas'udi's work “Muruj al-Dhahab” consists of 30 volumes and reflects the era of the Rightly Guided Caliphs. However, only one volume of this work has been preserved. Ibn Khaldun refers to the scholar as the support and guide of historians. French historians have called him the “Herodotus of the Arabs”²⁰. Notably, the work “Muruj al-Dhahab” has been highly regarded by the British Orientalist scholar H.A.R. Gibb, who acknowledged that “no work of greater significance in Arabic has been produced in the Middle Ages”²¹. In fact, historiography was one of the main directions of intellectual activity during the Abbasid period in which al-Mas'udi lived. Indeed, the works he authored hold significant importance.

Jalal al-Din Abu al-Fazl Abdurrahman al-Suyuti (845/1445–911/1505 CE) was one of the scholars of the Shafi'i school of jurisprudence, serving as an imam, interpreter (mufassir), historian, and literary scholar. Since his mother gave birth to him among books, he was given the nickname “ابن الكتب” (Son of the Books)²².

Abdurrahman al-Suyuti lived during the Mamluk period and often stirred them with his sharp views. When he met with sultans, he presented himself as a scholar, but in conversation, he would criticize their behavior. He reprimanded Sultan Ashraf Qaitbay (r. 872/1468–901/1496 CE) for wearing a long beard. Sultan Tumanbay (r. 922/1516–923/1517 CE) attempted to take his life. For this reason, Abdurrahman al-Suyuti lived in exile until the sultan was overthrown²³.

Most of the scholar's works became famous in the West and the East during his lifetime. He had an extraordinary ability to write quickly and with quality. According to his student Ibn Iyyas, Abdurrahman al-Suyuti wrote more than 600 works. These works encompass the fields of exegesis, jurisprudence, hadith, methodology, grammar, rhetoric, history, biographical literature, mysticism, and literary studies²⁴.

Abu al-Hasan al-Mawardi (364/974–450/1058 CE) was a prominent Muslim thinker and a leader of the Shafi'i school of jurisprudence. During the reign of Abbasid caliphs al-Qadir Billah (335/947–422/1031 CE, r. 381/992–422/1031 CE) and al-Qaim bi-Amrillah (422/1001–467/1075 CE, r. 422/1031–467/1075 CE), he held the positions of “*Qadi al-Qudar*” (chief judge) and ambassador. Some historians regard al-Mawardi's information with skepticism due to his position at the caliph's court; however, one of

²⁰ Миккульский Д. В. Арабский Геродот. – М.: Алетея, 1998. – С. 18.

²¹ Гибб Х.А. Арабская литература (классический период). – М.: ГРБЛ, 1960. – С. 59.

²² Az-Ziriklī, Khayr al-Dīn. Al-I'lām. 8 m. Bayrūt: Dār al-'Ilm li-al-Malāyīn, 1980. – M. 3. – Ş. 301.

²³ Ad-Dāvūdī, Shams ad-Dīn Muḥammad. Tarjamah al-'Allāmah as-Suyūṭī. Al-Qāhirah: Dār al-Ma'ārif, 2010. – Ş. 109.

²⁴ Ibn Iyās, Aḥmad ibn Iyās. Tārīkh Miṣr al-Mashhūr bi-Badā'i' az-Zuhūr fi Vaqā'i' ad-Duhūr. 4 m. Al-Qāhirah: Dār al-Kutub, 1968. – Ş. 26.

his students, al-Khatib al-Baghdadi, expressed confidence in the objectivity of his reports.

Alongside works such as biographies, chronicles, history, and biographical literature, the genre of “الفهرست” (Index or Catalog) – began to emerge. The “Fihrist” is a bibliographic work, and it was founded by Ibn Nadim (d. 384/994 CE), a bookseller from Baghdad²⁵.

Although Ibn Asir primarily composed works in the genres of hadith and biographical literature, his historical writings made him famous. His eight-volume work “الكامل في التاريخ” (The Complete History) is written in the form of a chronicle covering general history. The work encompasses everything from the “creation of the world” to the era in which the scholar lived.

The most famous and significant work written by Shams al-Din al-Dhahabi is “تاريخ الإسلام ووفيات المشاهير والأعلام” (The History of Islam and the Deaths of the Notable and Distinguished). This work is considered one of the most important monumental encyclopedic books compiled by Muslim historians, covering history from 1/622 to 699/1300.

The third paragraph titled “*The Coverage of Issues Related to Arab-Muslim Statehood in Modern Research*” analyzes the activities of contemporary researchers studying Arab-Muslim statehood, the content of their works, and the unique aspects of the issues they address.

It is known that the history of the formation and development of the early Islamic state has been scientifically studied for many years by both local and foreign scholars. In particular, it is worth highlighting the work done by Russian Orientalists and Islamic scholars in this field. In this context, it should be emphasized that scholarly work related to manuscript sources requires a unique approach from the researcher, as it stands out from other studies due to the characteristics of the era and the complexity of historical terms and phrases.

V.V. Barthold (1869-1930) was an academician of the St. Petersburg Academy of Sciences (later the Academy of Sciences of the USSR) since 1913 and one of the founders of the Russian Orientalist school. He conducted research in the fields of Turkology, Arab studies, Islamic studies, history, archival studies, and linguistics. His research, speeches at various conferences, lectures, prefaces to monographs, and scholarly articles have been compiled into a collection of nine volumes. V.V. Barthold's research contains subjective views that served the ideologies of the Russian Empire and the Soviet regime. Therefore, it is advisable to take these aspects into account when utilizing his works.

A notable researcher of early Islamic history is O.G. Bolshakov, who focused primarily on the activities of the Prophet Muhammad (pbuh), foreign policy, and Arab conquests in his work. The researcher began studying sources related to the history of the Near East, Central Asia, and Arab archaeology. He continued his research in these areas until the end of his life. In short, it can be said that O.G. Bolshakov achieved a synthesis in his scientific activity, which was his unique ability as an Orientalist. He

²⁵ Полосин В.В. “Фихрист” Ибн Надима как историко-культурный памятник X века. – М.: ГРВЛ, 1989. – С. 69.

meticulously studied Arabic manuscript sources and boldly introduced them into scholarly discourse. The formation of O.G. Bolshakov as a scholar was significantly influenced by his mentors, including Academician I.Yu.Kratchkovsky (1883-1951), A.Yu.Yakubovsky (1886-1953), I.P. Petrushevsky (1898-1977), V.I. Belyaev (1902-1976), and A.M. Belenitsky (1904-1993).

The scholar's four-volume monograph titled *History of the Caliphate* is considered an important source for the topic being studied. The monograph systematically examines the historical events of Islamic history from the pre-Islamic period up to the death of Abdullah ibn Zubair.

In his work titled *The Medieval City of the Middle East*, O.G. Bolshakov first investigates the political, economic, social, and cultural relations of the cities of Syria and Egypt between the 7th and 13th centuries, as well as the demographic processes. The book relies on various sources to examine the population of the cities, their social strata, occupations, the direction and ideology of popular movements.

Interest in Islamic history and its statehood has not escaped the attention of Western researchers. Notable works by William Muir (1819-1905) include *The Life of Muhammad* and *History of Islam, The Annals of the Early Caliphate, The Rise and Decline of Islam*, and *The Caliphate, Its Rise, Decline, and Fall*. Muir's research clearly reflects the one-sided views of Europe regarding Islam that were characteristic of his time²⁶.

Sir Thomas Walker Arnold (1864-1930) was a specialist in Islamic culture, art, and Islamic philosophy. He was particularly interested in Islamic history, the caliphate, and the history of Arab-Muslim art²⁷. His work on the history of the caliphate addressed a significant research problem. In this work, the author investigated the establishment of the caliphate institution, its religious foundations based on the Qur'an and Sunnah, the titles of the caliphs, the activities of the Abbasids in Baghdad and Egypt, and the processes of transition from caliphate to sultanate, as well as the activities of the Ottoman dynasty. He also addressed the actions of foreigners and Shiites in the regions that formed part of the caliphate, the leadership titles of state leaders, namely the essence of the terms caliph and sultan. In almost all of Thomas Arnold's research, there is a clear objective attitude towards Islam. Given the period in which the author lived and his position, this can be considered a very "unique" situation.

Adam Mez (1869-1917) was well-known in his own city, but his name did not extend beyond the borders of Switzerland. This situation can be explained by the fact that during his 25 years of scientific activity, he published very few works. His book titled "The Muslim Renaissance"²⁸ brought Adam Mez significant fame. The work was

²⁶ Muir W. *The Life of Mahomet and History of Islam, to the Era of the Hegira: With Introductory Chapters on the Original Sources for the Biography of Mahomet, and on the Pre-Islamite History of Arabia*. London, 1858. 338 pp.; Muir W. *Rise and decline of Islam*. London, 1892. 71 pp.; Muir W. *The Caliphate*. Oxford, 1924. 412 pp. Muir W. *Annals of the Early Caliphate: From Original Sources*. London, 1883. 493 pp.; Muir W. *The Caliphate: Its Rise, Decline and Fall*. London, 1892. 624 pp.

²⁷ Arnold Th. *The Preaching of Islam: A History of the Propagation of the Muslim Faith*. London: Constable. 467 pp.; Arnold Th. *The Caliphate*. London: Routledge and Kegan Paul, 1864. 267 pp.; Arnold Th. *The Preaching of Islam: A History of the Propagation of the Muslim Faith*. London: Constable. 467 pp.

²⁸ Adam Mez. *Die renaissance des islâms*. Carl Winters Universitätsbuchhandlung, Heidelberg, 1922; Мец А. *Мусульманский Ренессанс*. – М.: Наука, 1966 (From now on: Мец А.).

published in 1922 in German, and later in English (1927, 1937), Spanish (1936), Turkish (1939), Arabic (1940-1941), and Russian (1973).

Adam Mez's work is dedicated to the history of Arab caliphate culture in the 3rd to 4th centuries Hijri (9th to 10th centuries AD). He meticulously studied the relevant sources from the specified periods and selected all the information that would serve for a cultural and historical description of the era, incorporating it into his work. According to many specialists, Adam Mez's work is precisely a collection of materials that reveals various aspects of the historical and cultural development of the "Arab Empire" during the 9th and 10th centuries. The author discusses legislation, administration, finance and tax policy, local customs, people's lifestyles, literature, religion, and the education system. Reliable sources are also referenced regarding celebrations, urban life, household economy, and internal and external trade.

William Montgomery Watt (1909-2006) is known for his works such as "A History of Muslim Spain", "Muhammad at Mecca", "Muhammad at Medina" and "The Influence of Islam on Europe in the Middle Ages"²⁹ which belong to a category of sources with profound scholarly analysis. In his research, he analyzes the social foundations and historical conditions of the genesis of Islam, its political and economic factors, and the influence of various ideologies on the lives of the populations of Muslim states. Due to the objective evaluation of historical facts in his works, some of his writings have also been translated into Russian³⁰.

The subject that constitutes the research object has naturally also attracted the interest of Arab researchers. Among them are Muhammad Khudari (1872-1927), Hasan Ibrahim Hasan (1892-1968), Mahmoud Shakir (1932-1956)³¹, Akrom Diya al-Umari (born 1942), and Muhammad Sallabi.

Some aspects of Arab Muslim statehood have also been studied and scientifically introduced by local orientalist and historians. Notably, professors M. Usmonov, U. Uvatov, Sh. Kamolidinov, and A. Hasanov have conducted research on Islamic history. In recent years, researchers at the Uzbekistan International Islamic Academy have made significant contributions to the scientific study of Islamic history. Among them, M. M. Agzamova, Q. Qushbaev, Z. Ziinatullaev, S. Ummataliev, and O. Sotvoldiev³² are actively conducting research on topics related to Islamic history and statehood.

²⁹ Watt M. A History of Islamic Spain. New York: Routledge, 1965. 183 pp.; Watt M. Muhammad at Mecca. Oxford: Clarendon Press, 1953. 208 pp.; Watt M. Muhammad at Medina. Oxford: Clarendon Press, 1956. 552 pp.; Watt M. The Influence of Islam on Medieval Europe. Edinburgh: University Press, 1972. 125 p.

³⁰ Уотт У.М. Мусульманская Испания. – М.: Наука, 1976; Уотт У.М. Мухаммад в Мекке. – СПб.: ДИЛЯ, 2006; Уотт У.М. Мухаммад в Медине. – СПб.: ДИЛЯ, 2007; Уотт У.М. Влияние ислама на средневековую Европу. – СПб.: ДИЛЯ, 2011.

³¹ When it comes to Mahmoud Shakir, many people confuse him with the Egyptian writer Abu Fahir Mahmoud Muhammad Shakir (1909-1997). This researcher is known as Mahmoud Shakir al-Harastani because he was born in the city of Harasta in Syria.

³² Agzamova M.M. Ibn Jarir at-Tabariyning "Tarix ar-rusul val-muluk" asari – islom tarixini o'rganish bo'yicha muhim manba. Tarix fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – Toshkent. 2022; Kushbayev F.Q. Payg'ambarlik risolatining makka davri. Islomshunoslik fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – Toshkent. 2022; Ziinatullayev Z.I. VIII-XII asrlarda islomning markaziy osiyoga yoyilishi va boshqaruv tizimining o'zgarishi. Tarix fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – Toshkent. 2022; Ummataliyev S. Ahmad ibn Yahyo al-Balazuriyning "Futuh al-buldon" asarida movarounnahr tarixining yoritilishi. Tarix fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – Toshkent. 2022; Ummataliyev S. Islom tarixidan oltin sahifalar (umaviylar davri). – T.: O'qituvchi, 2021. – 296 b.; Sotvoldiyev O.X. Muhammad ibn

In the first section of the second chapter titled “**The Influence of the Persian and Byzantine Empires on the Development of Arab-Muslim Statehood**” the beginning of the call to monotheism in Mecca, the formation of the Muslim community (umma) established in the city of Medina after the Hijra, and the theocratic foundations of the state are analyzed.

After the Hijra, the “Constitution of Medina” was established between the Arab and Jewish tribes. It is important to note that at the time the agreement was signed, both Muslims and Jews were considered members of a single community (*mu‘minun* - المؤمنون), despite their different religious beliefs. This was because the Prophet Muhammad (pbuh) had encouraged them to believe in the covenant given to Moses. The contract demonstrates the original nature of this principle, as it is unlikely that any later sectarian thinkers would have considered Jews and Muslims as part of a single community. This agreement (الحلف) served to politically unite the various tribes adhering to different religions in Medina. Moreover, the unification of tribes and clans that accepted Islam, regardless of their nationality or ethnicity, opened significant opportunities for the Prophet (pbuh).

After consolidating their political, military, and economic position in the region of Arabia, the community of Medina set out for Mecca to perform the Umrah pilgrimage in 628 CE with a caravan of 1,400 people. The Meccan leaders were compelled to establish a truce in a low-lying area called *Hudaybiyyah*³³. The *Hudaybiyyah* Treaty was formulated under complex circumstances for the Muslims, leading to strong dissatisfaction among them regarding the terms of the agreement. However, the Muhammad (pbuh) was completely satisfied with this treaty. Despite the Quraysh nobles not recognizing him as the Messenger of Allah, they acknowledged him as the leader of the independent community in Medina, marking a significant political victory for both the Medina community and the Prophet Muhammad. This recognition was significant, as it allowed for negotiations and a truce between the Muslims and the Quraysh, enabling the Medina Muslims to move freely within the Arabian Peninsula. The Qur‘an itself attests to this event as a clear victory for the Muslims³⁴.

After the terms of the *Hudaybiyyah* Treaty between Mecca and Medina were violated by the Meccans, Abu Sufyan, a prominent representative of the Quraysh, came to Medina to negotiate in 629 AD, effectively conceding to the Muslims. This event laid the groundwork for the Muslim community, led by the Prophet Muhammad, to establish itself as a political power in the Arabian Peninsula and ultimately seize full control of Mecca. In early 630 AD, the Prophet Muhammad assembled an army of ten thousand fighters from Medina and the surrounding tribes and marched towards Mecca³⁵. The conquest of Mecca was of immense significance for the Muslims. Once the tribes from the valley of Quraish to Ta‘if submitted to the authority of Medina, the Muslim community, or ummah, transformed into a state based on a theocratic system³⁶.

Sa‘d Zuhriy “at-Tabaqot al-kubro” asari islom tarixiga oid muhim manba. Tarix fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi avtoreferati. – Toshkent. 2022.

³³ at-Ṭabarī. – M. 2. – §. 633; Ibn Hishām. as-Sīrah al-Nabawiyyah. 4 m. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2001. – M. 3. – §. 264. (From now on: Ibn Hishām)

³⁴ Qur‘an. 48:1.

³⁵ at-Ṭabarī. – M. 3. – §. 60-61; Ibn Hishām. – M. 4. – §. 145.

³⁶ Большаков. История – Т. 1. – С. 168.

It is important to note that during the rivalry between Mecca and Medina, the Prophet Muhammad (pbuh) never adopted an aggressive stance. This is clearly evident in the battles of Badr, Uhud, and the Trench, as well as in the conquest of Mecca.

The *Hudaybiyyah* Treaty established with the Meccan aristocracy enabled the Muslim community to carry out free religious and political activities across the Arabian Peninsula. The conquest of Mecca by the Muslims in early 630 AD was of immense significance for the Muslim community. Once all the tribes from the valley of Quraish to Ta'if submitted to the authority of Medina, Muhammad ibn Abdullah undertook substantial efforts to unite the scattered tribes, which had not recognized a specific law and were living a Bedouin lifestyle, into a single state. He developed and implemented a unique theocratic system based on Islamic principles.

After the conquest of Mecca, the state that formed in the Arabian Peninsula, centered in Medina, took on a religious-political character, and this theocratic system was closely associated with the person of Muhammad (pbuh). This state, possessing its own military, political, economic, and social strategies, began to fully dominate the entire Arabian Peninsula and posed a threat to the Byzantine and Persian empires. The role of the Rightly Guided Caliphs was significant in subjugating these states completely to Muslim rule and in elevating this small community to the status of a large state.

The second section, titled “*The Influence of Old Traditions on the Formation of State Foundations*” analyzes the establishment of the state apparatus, the roles and functions of government members, and the impact of the Byzantine and Sassanian empires. One of the primary issues faced by the Islamic community-state was the appointment of a successor (caliph) to the Prophet Muhammad and the pledge of allegiance (بيعة – *bay'a*) that accompanied this appointment. The term “caliph” was known to the Arabs before Islam, used in the sense of a deputy (governor) of a king³⁷. Another individual close in status to the caliph was the “radif” who performed similar functions. This position existed in the Lakhmid kingdom and was appointed from among the leading tribal nobles.

Thus, the practice of taking an oath of allegiance (*bay'a*) was adopted from ancient Arab traditions as a purely secular act and, after undergoing several transformations, was incorporated into the new state practices. Subsequently, it was sanctified by scholars as an initial practice of the community (umma) and began to be interpreted later as a purely religious phenomenon.

In the early period, the position of provincial governors gradually began to take shape. Initially, the Prophet Muhammad would appoint a teacher (*mu'allim*) to instruct the tribes or city dwellers who embraced Islam in the foundations of the religion. Later, in the tribes and cities that came under the control of Medina, the position of teacher was transformed into that of an agent (*'āmil*). However, by the time of Caliph Abu Bakr, additional positions of agents for alms (*'āmil al-ṣadaqāt*) were added to these agents. Among them, the agent for tax (*'āmil al-kharāj*) was considered the most significant for the state and was always present alongside the governor. During the era of Umar ibn al-Khattab, with the inclusion of many territories into the Medina state,

³⁷ Резван Е.А. Коран и его мир. – СПб.: ГРВЛ, 2001. – С. 163 (From now on: Резван. Коран).

governors (*wālī*) began to be appointed over the agents. The governors in the regions would appoint agents in the cities themselves, while the agent for tax was appointed by the caliph.

After the Prophet Muhammad, with the era of the state leaders known as caliphs, the direct connection with the divine ceased entirely. This, in turn, granted Muslims the right to choose new leaders for themselves. As a result, a new governance system – the institution of the caliphate – began to take shape.

In the third chapter, titled “*The Role of the Sasanian and Byzantine Empires in the Emergence of New Institutions*” we address issues that have received limited attention in prior research, including the advisors to the caliph, their responsibilities, and their roles within the state apparatus. There was little dispute concerning the functions of the caliph: as the head of the state and the community, he was expected to carry out all secular functions of Muhammad (pbuh) except the role of prophethood. However, subsequent matters posed serious challenges to the young state. The new state had to demonstrate its viability in practice.

It is known that the position of minister was recognized in ancient times by the Byzantines, Sassanids, Jews, and other peoples. During the time of the Prophet Muhammad, this position was not implemented in the initial state apparatus. However, it is known that some Arabs who were aware of the state systems of the Sassanids and the Byzantine Empire referred to Abu Bakr as “وزير الرسول” (the Minister of the Messenger). By the time of the Umayyads, the role of the advisor, which had existed *de facto* (in practice) until that time in the state administration system, reached its logical conclusion by formally (*de jure*) incorporating the title of “minister”.

There were notable shifts regarding the positions within the central administration apparatus. In the early period, some scribes were mentioned as the recorders of certain religious texts. As the state chancery expanded, the demand for the work of scribes increased. Reliable information about scribes dates back to the era of Umar ibn al-Khattab: during his reign, a specific salary was assigned to the scribes³⁸. The position of scribes also became more specialized as their responsibilities grew more complex. By the time of the Umayyads, the number of scribes reached five: *the scribe of letters, the scribe of accounts, the military scribe, the scribe of the council service, and the scribe of the judiciary*³⁹.

The introduction of diwans (ديوان)⁴⁰ played an important role in the formation of the administrative system. The diwan system was adapted from the traditions of the Sassanian state. It comprised several sections, including the “Diwan of Soldiers” (ديوان الجنـد), which registered the names of soldiers, the composition of tribes, and the salaries allocated to each of them. The “Diwan of Taxation” (ديوان الخراج) documented the taxes to be delivered to the *bait al-mal*. During this period, a list was compiled that included the permanent composition of the diwan, detailing both income and expenses, as well as the individuals entitled to receive salaries from the state. The diwan system was

³⁸ Khalīfah ibn Khayyāṭ. *at-Tārīkh*. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 1995. – §. 154-155 (From now on: ibn Khayyāṭ. *at-Tārīkh*.); *at-Ṭabarī*. – M. 4. – §. 39-241.

³⁹ Ibn Khaldūn. *al-Muqaddimah*. Bayrūt: Dār al-Kutub al-‘Ilmiyyah, 2004. – §. 205-206. (From now on: Ibn Khaldūn. *al-Muqaddimah*)

⁴⁰ “Diwan” in Persian means “list”, “recording”, or “register”.

integrated into the central authority's structure. The oversight of income and expenditures in the conquered lands fell directly to the governors. Through this system, Umar successfully improved and regulated the salary payment system for state officials, primarily for military personnel.

In the fourth chapter titled “The Influence of Internal Conflicts on the Development of Statehood” the political turmoil that arose in Medina and inner Arabia after the death of the Prophet Muhammad is analyzed, along with the religious-political situation associated with these movements.

Abu Bakr's primary task as a political leader was to restore and strengthen the unity of the state. The forces opposing him represented a significant majority. This movement of forces became known in Arab-Islamic literature as “*Ridda*” (الردة)⁴¹. Sources identify the main participants in the *Ridda* movement as “false prophets” –the *mutanabbis* (متنبي).

However, there are two subtle aspects here that could lead to misunderstandings regarding the political events of this period, potentially misleading researchers. First, *Ridda* was a political movement against the centralized state under the rule of Medina aimed at restoring “Arab unity”. Second, most of the *mutanabbis* rose up during the lifetime of the Prophet Muhammad. Thus, this movement, interpreted in many sources and subsequent studies as a 'religious' process, actually pursued specific political objectives. In many cases, sources describe the *Ridda* movement as purely religious, that is, as an effort to return the tribes to the Islamic faith. However, it is noted that only five of the leaders who opposed the Medina city-state claimed to be *mutanabbis*, while the others operated under purely political slogans.

From this information, one can conclude that at that time, only an individual recognized solely as a religious leader, similar to the time of Muhammad (pbuh), could be the head of state. Thus, during the era of Abu Bakr, the state maintained its theocratic nature. However, as the struggle for supreme authority intensified, it began to take on a more overtly political character. An analysis of the details surrounding the events of *Ridda* indicates that the political-military movement against Medina was broader and more serious in scope. The battles led by Abu Bakr to bring all Arab tribes under the control of the city-state of Medina extended into the territories of other empires and transformed into Arab conquests.

As a result of the killing of Husayn ibn Ali in Karbala in 61 AH (680 CE), Abdullah ibn Zubair (2/624-72/692 CE) expelled Mecca and Medina from the jurisdiction of the Umayyad Caliphate. Subsequently, the entire region of Hijaz, as well as the populations of Yemen, Basra, Kufa, and Khurasan, recognized Abdullah ibn Zubair as caliph, with Mecca established as his capital. The Umayyads retained control only over parts of Syria and Egypt. This situation persisted until the reign of Umayyad Caliph Abd al-Malik ibn Marwan (26/646-86/705 CE, reign: 65/685-86/705 CE). During this period, the capture of Mecca and the killing of Abdullah ibn Zubair marked the end of the second civil war in Islamic history (الفتنة الثانية – al-Fitna as-Saniya).

⁴¹ “Ridda” means “return” or “recession” and is used in Islamic literature in a specific sense to denote “apostasy” or “turning away from the faith”.

In the first paragraph of the third chapter titled “**The Role of Religious Factors in Early Arab-Muslim State Governance**”, named “*The Changing Nature of Leadership Positions and Their Theoretical and Practical Aspects*”, it discusses the process by which the title “Caliph” (الخليفة) was used for the leader of the community-state after the death of the Prophet Muhammad and the related developments. Abu Bakr was referred to as “*Khalifat Rasulillah*”, meaning “the successor of the Messenger of Allah”. It is known that Muhammad (pbuh) did not consider himself a king, but he performed the functions of a ruler within the community. The pulpit in the mosque of Medina served as a symbol of royal authority⁴². However, Abu Bakr sat on the lower part of the pulpit to emphasize that he had no claim to the rank of prophethood. The actions of the third caliph, Uthman ibn Affan, who sat on the upper part of the pulpit, faced strong opposition from scholars. This was because, during this period, scholars who had fully occupied the religious sphere successfully repelled the next attempt to usurp the secular authority of the caliphate.

After Abu Bakr, Umar ibn al-Khattab was logically considered his successor and was referred to as “*Khalifat Khalifati Rasulillah*” (خليفة خليفة رسول الله), meaning “the Caliph of the Caliph of the Messenger of Allah”. This form of the transfer of power (from caliph to caliph) can also be seen in the practice of adding a new step for each caliph on the pulpit of the Medina Mosque.

During the era of Umar ibn al-Khattab, the acceleration of state formation processes resulted in an increase in the secular aspects of the responsibilities performed by the caliph. Consequently, this position began to be perceived unilaterally as secular by citizens with strong religious sentiments. The loss of the sacral nature of authority inevitably led to its overall social weakening in the public consciousness. In such a situation, the caliph preferred to be referred to by the term “*Amir al-Mu'minin*” (Commander of the Believers), which is semi-religious. The term “*amir*” conveys a secular meaning, while “*mu'minin*” refers to the community of Muslims⁴³.

Following the assassination of Uthman ibn Affan, during the first civil war (656-661 CE), the two titles (caliph and *Amir al-Mu'minin*) began to lose their credibility and significance in the eyes of the members of society, particularly among its religious segment, represented by the scholars, due to the negative actions of the rulers. For this reason, the supporters of Caliph Ali ibn Abu Talib, who were struggling to maintain his authority under religious slogans, began to refer to him as “*Imam*”. Thus, one of the caliph's responsibilities, which involved leading communal prayers, started to be used to impart a “religious character” to the image of the state leader (aiming to sacralize his authority). This signifies an increasing presence of secular elements relative to religiousness among the functions of the state leader.

Comparing the governance of states from that era with their contemporaries further clarifies this issue. Researcher T. Arnold, in his study, attempted to highlight the differences between the medieval Roman Empire and the early Arab Caliphate. He writes as follows: “The Emperor did not interfere in the religious affairs of the

⁴² Резван. Коран. – С. 164.

⁴³ Hasan, 'Alī Ibrāhīm. At-Tārīkh al-Islāmī al-'Ām. Al-Qāhirah: Maktabat al-Nahḍah al-Miṣriyyah, 1999. – Ş. 242; Бартольд В. В. Халиф и султан // Т III. – С. 19.

population. The religious matters of the state were handled by the Pope⁴⁴. In the Arab Caliphate, however, both of these responsibilities fell on the shoulders of the Caliph. The person who assumed the Caliphate was required to manage both religious and political duties as the head of state. The Caliph had to take on multiple roles, such as leading the people in prayer as the imam and serving as the commander of the army, among other responsibilities”.

After the conflict between Mu‘āwiya ibn Abī Sufyān and ‘Alī ibn Abī Ṭālib, the Khārijite group that emerged began referring to their appointed leader as the “Caliph”.

The title “Caliph” remained with the rulers of the Umayyad dynasty. During their rule, the Arab-Muslim state differed fundamentally from the governance of the Prophet Muhammad and the era of the *Rāshidūn* Caliphs. To preserve the sacral aspect of governance, they retained not only the title of “*Caliph*” but also titles such as “*Amīr al-Mu‘minīn*” (Commander of the Faithful), “*Khalīfat Allāh*” (Deputy of God), and “*Khalīfat al-Rahmān*” (Deputy of the Merciful).

By the Abbasid era, it became common for caliphs appointed to lead the state to adopt various illustrious epithets alongside their names to enhance their personal and religious authority.

In the second chapter, titled “The Issue of the Capital City in State Governance”, the focus is on the cities that historically served as capitals for the Arab-Muslim state. The Quraysh tribe, fiercely committed to preserving the idea of polytheism (*wathaniyyah*) in Mecca, aimed to maintain its hegemony over the Arabian Peninsula. The Meccan elite perceived Muhammad (pbuh) not as a religious leader but as a political rival. For the city-state of Mecca, the emergence of a secondary leader signified an inevitable political decline. In this context, the Prophet Muhammad was compelled to leave Mecca, the city of his birth, and relocate to another city.

The city of Medina is located approximately 350–400 kilometers north of Mecca. In his “*Geography*”, Ptolemy referred to this city as “Iathrippa”, while the Byzantine writer Stephanus of Byzantium called it “Iathrippa Polis” (city-state)⁴⁵. The city is also mentioned in the Qur’an by its original name, “Yathrib”⁴⁶. The city's new name, “*al-Madīna*” (المدينة)⁴⁷, emerged after the Hijra.

In 656, the forced appointment of ‘Alī ibn Abī Ṭālib as the head of state by the rebels who had killed ‘Uthmān ibn ‘Affān led to the beginning of instability in the caliphal capital of Medina. Administrative divisions that had previously been under Medina’s authority during the earlier caliphs’ rule did not recognize Caliph ‘Alī’s leadership. Regions and cities such as Damascus, Kūfa, Fustāt, and Basra refused to pledge allegiance to him⁴⁸. Consequently, the centralized state established by the Muhammad (pbuh) and the first caliphs began to experience a process of fragmentation.

As a result of the arbitration decision declaring Mu‘āwiya the legitimate caliph, many of ‘Alī’s supporters broke away. This led to the formation of the first political

⁴⁴ Arnold Th. The Caliphate. London: Routledge and Kegan Paul, 1864. – P. 133.

⁴⁵ Ҳасанов А. Қадимги Арабистон ва илк ислом: I китоб. Жоҳилия асри. – Т: ТИУ, 2001. – Б. 161-162.

⁴⁶ Qur’an. 33:13.

⁴⁷ *Madīnat al-Rasūl* (مدينة الرسول) – “The City of the Prophet”.

⁴⁸ Jilī, Aḥmad Muḥammad Aḥmad. Dirāsah ‘an Firaq fī Tārīkh al-Muslimīn: al-Khavārij va al-Shī‘ah. Ar-Riyād: Maṭba‘ Malik Fayṣal, 1988. – S. 242.

faction in Islamic history, known as the “*Khawārij*” or “*Khārijites*”. They established Nahrawān⁴⁹ as their capital and appointed ‘Abd Allāh ibn Wahb al-Rāsibī (d. 658) as their caliph⁵⁰. In the battle between ‘Alī ibn Abī Ṭālib and the *Khārijites*, ‘Abd Allāh ibn Wahb was killed. His followers subsequently dispersed across various regions of the caliphate.

Mu‘āwiya ibn Abī Sufyān, who declared himself caliph in Damascus, and ‘Alī ibn Abī Ṭālib began to govern separate regions in Kūfa. After ‘Alī was assassinated by the Khārijite Ibn Muljam, his place was taken by his son, al-Ḥasan ibn ‘Alī (2/624–50/670). In 41/661, al-Ḥasan persuaded the people of Kūfa to pledge allegiance to Mu‘āwiya ibn Abī Sufyān. From 40/661, the centralized Arab-Muslim state transitioned to the Umayyad dynasty. Mu‘āwiya replaced the mundane life of the “villagers” of Medina with the modern lifestyle of Damascus. As a result, the Umayyad dynasty began to establish Damascus as the capital city.

In 61/680, following the death of al-Ḥusayn ibn ‘Alī in Karbala, ‘Abd Allāh ibn al-Zubayr (2/624–72/692) withdrew Mecca and Medina from the control of the Umayyad caliphate. Subsequently, the entire region of Hijaz, along with the populations of Yemen, Basra, Kūfa, and Khurasan, recognized ‘Abd Allāh ibn al-Zubayr as caliph, designating Mecca as his capital. The Umayyads retained rule only over parts of Syria and Egypt⁵¹. This situation continued until the reign of Umayyad caliph ‘Abd al-Malik ibn Marwān (26/646–86/705, ruled 65/685–86/705). During this period, the conquest of Mecca and the death of ‘Abd Allāh ibn al-Zubayr marked the conclusion of the second civil war in Islamic history (*al-Fitna al-Sāniyya*).

In 132/749, after the rebels captured the city of Kūfa, the first representative of the new caliphate belonging to the Ḥāshimī family, al-Saffāh, established his headquarters in Kūfa. However, he initiated the construction of a new capital in the nearby province of Anbār⁵². This new capital was named “al-Ḥāshimiyya”⁵³. After al-Saffāh’s death, his brother, Abū Ja‘far (136/754–158/775), ascended to the throne. Ethnic and religious conflicts in Kūfa, along with resistance to the government, contributed to ongoing instability in the state. Therefore, Caliph al-Mansūr prioritized the issue of relocating the capital. He planned to build a new city on the site of the former Sasanian capital, *Madāin* (Ctesiphon). Initially called “al-Maṣūriyya”, it later became known as “المدينة المدورة” (the circular city) and, upon completion, was named “مدينة السلام” (the City of Peace). The name that has persisted to this day, Baghdad, is derived from ancient Persian and means “God’s gift”⁵⁴.

After ascending to the throne, Caliph al-Mu‘taṣim Billāh (218/834–227/843) began constructing a new capital about 100 km north of Baghdad. In 221/836, once the

⁴⁹ “al-Nahrawān” – a city near Baghdad.

⁵⁰ Al-Umarī, Akram Ḍiyā’. ‘Aṣr al-Khulāfā’ ar-Rāshidah. Ar-Riyād: Maktabat al-‘Ubaykān, 2001. – Ṣ. 483.

⁵¹ Ibn Khayyāt. at-Tārikh. – Ṣ. 175; at-Ṭabarī. – M. 4. – Ṣ. 247.

⁵² “Al-Anbār” – a province in Iraq located on the banks of the Euphrates River. It was conquered by Khalid ibn al-Walid in 634.

⁵³ Muir W. The Caliphate: Its Rise, Decline and Fall. London, 1892. – P. 394 (From now on: Muir. The Caliphate).

⁵⁴ Al-Khatīb al-Baghdādī. Tārikh Baghdād. 24 m. Bayrūt: Dār al-Kutub al-‘Ilmiyya, 2004. – M. 2. – Ṣ. 112.

city was completed, the caliph relocated there⁵⁵. It was named “*Samarrā*” (سامراء), meaning “pleasant to behold”, or more specifically, “he who sees it rejoices”.

The last representative of the Umayyad dynasty, ‘Abd al-Raḥmān al-Dākhil (113/731–172/788), reached the lands of Córdoba with the help of the governors appointed by the Umayyads in Spain. The Iberian Peninsula was largely opposed to the Abbasids, as most of the Arabs there were from Damascus. Therefore, they welcomed the Umayyad representative openly. The foreign factions in Spain expected the caliph to be one of their own, but due to severe persecution by the Abbasids, they could not resist ‘Abd al-Raḥmān⁵⁶. The Abbasids made several attempts to bring Spain under the authority of Baghdad, but these efforts proved unsuccessful. As a result, the Caliphate of Córdoba emerged in Europe, led by ‘Abd al-Raḥmān I al-Dākhil, a representative of the Umayyad family⁵⁷.

Islam entered Egypt during the reign of ‘Umar ibn al-Khaṭṭāb. In 19/640, the city of Fuṣṭāṭ was established. In 358/969, the Fatimid dynasty founded the city of “القاهرة مدينة” (Cairo, meaning the Victorious) near Fuṣṭāṭ⁵⁸. During the reign of the Fatimid representative al-Mu‘izz li-Dīn Allāh, Cairo was chosen as their capital. Additionally, Cairo served as the capital for several independent states, including the Tulunids (256/871–292/905), the Ikhshidids (321/933–357/968), the Ayyubids (564/1170–648/1250), and the Mamluks (648/1250–922/1517).

The cities of Mecca and Medina, which are considered sacred in Islam, have experienced significant administrative influences over time. However, for each caliph, emir, and sultan, these cities maintained their grandeur and sanctity as holy places, never losing their esteemed status.

The third paragraph, titled “*The Balance between Secular and Religious Processes in Islamic Governance*”, analyzes the interplay between religious and secular principles in the development of statehood.

The early Islamic state, established under the leadership of the Prophet Muhammad, brought about a profound transformation in the governance of the Arabian Peninsula. The Prophet not only spread a new faith but also served as a secular ruler, unifying the Arab tribes and laying the foundations of a centralized state. His authority was legitimized through religion, and he held several roles: military commander (‘*aqīd*), tribal chief (sayyid), king (*mālik*), and judge (*qāḍī*), all combined in his person. This integration of secular and religious functions shaped the governance structure of the early Islamic state.

After the death of the Prophet, the governance model shifted towards a more theocratic-authoritarian system. With the cessation of revelation, as Muhammad (pbuh) was the Seal of the Prophets, divine rule ended, marking the conclusion of an era where governance was directly linked to divine command. This shift gave rise to a unique balance between secularism and religiosity, influenced by the early traditions of the

⁵⁵ Али-заде А. А. Хроники мусульманских государств I-VII веков хиджры. – М.: Умма, 2004. – С. 164-165 (From now on: Али-заде).

⁵⁶ Muir. *The Caliphate*. – P. 418.

⁵⁷ Али-заде. – С. 233.

⁵⁸ The city of Fuṣṭāṭ has been preserved to this day and is referred to as “Ancient Cairo”.

Ummah and pre-Islamic Arabian statecraft, as well as the administrative practices of the Near East following the Arab conquests.

The caliphate, which succeeded Muhammad's leadership, was not solely a religious institution but embodied both religious and secular components. The main focus after the Prophet's death was the selection of a military leader (amir), the caliph, with the governance of the state distributed among the *Muhājirūn* (migrants) and *Anṣār* (helpers). Judicial and financial matters were also managed by the caliph and his representatives. The secular role of the caliph was primarily defined as the governance of the state, particularly in leading political and military affairs.

The unification of the once-fragmented Bedouin tribes under a single government marked a significant political achievement. This unification challenged the dominance of the Sassanid and Byzantine empires, which had controlled vast regions of the Near East. The absorption of ancient centers of civilization, such as Iraq, Syria, and Egypt, into the Arab caliphate greatly expanded its political and cultural influence.

As the caliphate continued to evolve, it became increasingly focused on secular governance, including decision-making about state affairs and the implementation of policies. This led to the rapid formation of an efficient state apparatus, capable of managing the growing territories. Over time, the caliphate transitioned from primarily a religious authority to a complex political system capable of managing diverse and expanding territories.

This governance shift was also marked by the rise of religious scholarship, particularly concerning the Qur'an and the hadith. This gave rise to scholars and religious authorities who began to share religious discourse, sometimes in tension with the secular power held by the caliphs. A division emerged between secular authority, represented by the caliphs, and religious influence, held by scholars. This separation of powers introduced a lasting dynamic in Islamic society and governance, a tension that persists from the early caliphs to the present day.

Chapter Four, titled “**Socio-Economic, Military, and Cultural Issues in the Functioning of Islamic Statehood**”, includes a first section called “*Tax Policy in Islam and Its Impact on the Socio-Economics of the State*”. This section discusses the evolution of tax policy in Arab-Muslim statehood and the adaptation of certain taxes from foreign countries.

In Islam, the *zakāt* tax was introduced as a religious obligation specifically for the wealthier segments of the Muslim population. Unlike in Christianity and Judaism, *zakāt* was collected from Muslims once a year. Initially, during the time of Muhammad (pbuh) and Caliph Abū Bakr (632-634), *zakāt* was distributed as prescribed in the Qur'an: to the poor, the needy, those who collect alms (*zakāt*), those whose hearts are to be reconciled to Islam, for freeing slaves, to debtors, and to travelers. The Prophet (pbuh) also allocated a portion of the funds from *zakāt* to provide allowances to the influential members and tribal leaders of non-Muslim Arab tribes. The primary goal of this practice was to foster a sense of respect for Islam among their tribal members.

Umar ibn al-Khaṭṭāb's proposal to cease the allowance for those “whose hearts are to be reconciled to Islam” (مؤلفة قلوبهم), as mentioned in the Quranic verses, effectively abrogated (منسوخ) the ruling of this verse.

Due to the decreasing proportion of *zakāt* revenue compared to the revenue from “*khārāj*” (خراج), collected from irrigated land, *zakāt* gradually began to lose its significance at the state level. “*Khārāj*” increasingly took on the role of the primary state tax, as it formed the main source of state revenue in terms of overall volume.

The primary revenue source for the Arab-Muslim state budget was the “*‘ushr*” (عشر), a tax on one-tenth of agricultural yield. This tax sometimes appeared as an independent levy and sometimes as part of the “*khārāj*” tax. Under ‘Umar ibn Khaṭṭāb, the “*‘ushr*” became well-structured, incorporating customs duties and commercial “*‘ushr*” into tax policy. This commercial tax applied to goods from *bilād al-ḥarb* (territories at war with the Islamic state) entering Islamic lands and varied by the merchant’s religious affiliation: Muslims paid a quarter of the “*‘ushr*” (2.5% or 5 dirhams), *dhimmīs* paid half (5% or 10 dirhams), and merchants from *bilād al-ḥarb* paid the full “*‘ushr*” (10% or 20 dirhams). The minimum taxable amount matched the *niṣāb* threshold for *zakāt*, set at 20 *miṣqāl* of gold or 200 dirhams. Wheat and oil products were taxed at half “*‘ushr*” due to high demand, while legumes faced a full “*‘ushr*.”

Within the emerging tax system, the “*jizyah*” tax levied per capita on non-Muslim residents became crucial. In return for this tax, the new state promised to protect non-Muslim community members (*ahl al-dhimmah* – أهل الذمة) from harm during warfare, and to safeguard their property, homes, lives, religious freedom, and churches. The status of “*ahl al-dhimmah*” was granted to members of other religions, particularly the “*ahl al-kitāb*” (أهل الكتاب) – Christians, Jews, and Sabeans.

The state’s approach to the “*jizyah*” (الجزية) demonstrates a dual perspective – both secular and religious – especially evident in its application to the Arab-Christian tribe of *Banū Taghlib*. The members of *Banū Taghlib*, who adhered to Christianity, were required to pay a double *zakāt* in lieu of the “*jizyah*.” This decision reflects the increasing presence of secular elements within the economic policy of the caliphate.

Under ‘Umar ibn Khaṭṭāb, the Islamic state’s socio-economic structure transformed significantly, integrating the economic practices of conquered regions. He adopted the Persian *dīwān* system and established the *Bayt al-Māl* (Public Treasury) to centralize these *dīwāns*. The *Bayt al-Māl* funded state expenditures like construction, military development, social welfare, and economic reforms, maintaining them under state control.

With the increase in state revenues, the government’s expenditures also rose correspondingly. This is evident in the fact that Caliph ‘Umar ibn Khaṭṭāb began to allocate salaries in an organized manner to government officials, the socially vulnerable segments of society, and religious leaders, which was previously foreign to Arab statehood.

The second section titled “*The Evolution of the Military System in the Development of Arab-Muslim Statehood*” discusses the military camps established in the territories that were part of Arab-Muslim statehood, the formation of the military system, and the consequent growth of military capabilities.

During the time of ‘Umar ibn Khaṭṭāb, several changes occurred within the military system. A special position known as “*askar*” was established, along with the

formation of the “*dīwān al-askar*,” and soldiers began to receive salaries in an organized manner. This system evolved significantly from its initial form, allowing Arab-Christian tribes to participate in Muslim forces during external conquests.

Military camps were constructed in the conquered territories, specifically in the cities of Kufa, Basra, and Fustat. Within the state military forces, several military titles were established, including *amīr al-jaysh* (أمير الجيش) for the army commander and *umarā’ al-karādīs* (أمراء الكراديس) for leaders of *karādīs* (a unit, singular: *kurdis*), which comprised mounted troops. Additionally, *umarā’ al-ta’bī* (أمراء التعبئة) were appointed as heads of the mobilization department, while *nuqabā’* (النقباء) served as captains, and *’urfā’* (العرفاء) – equivalent to a sergeant – were assigned to each group of soldiers to manage the distribution of salaries⁵⁹.

The entry of the newly formed Arab-Muslim state into the territories of Iran and Byzantium allowed the Arabs to adopt the Persian system of dividing military forces into five groups. As a result of this division, the army was referred to as “*khamis*” (الخميس), meaning “the five.” The first group was positioned at the center under the command of the highest commander, known as *qalb al-jaysh* (قلب الجيش), the army’s heart. The right flank was called *maymāna* (ميمنة), while the left flank was known as *maysera* (ميسرة). The cavalry occupied the front lines, referred to as *muqaddima* (مقدمة), and the rear group was known as *sāqat al-jaysh* (ساقة الجيش), meaning the rear guard⁶⁰.

By the time of ‘Uthmān ibn ‘Affān, the military forces of the Arab-Muslim state had established a naval fleet (*asṭūl*). The leader of the troops on each ship was referred to as *amīr al-baḥr* (أمير البحر), meaning “commander of the sea” or admiral⁶¹.

The successful conquest of the territories of the Byzantine and Sasanian Empires by the Arab-Muslim forces can be primarily attributed to several factors: the ethnic connections of the indigenous populations in these regions to the Arabian Peninsula, the weakness of the state administration and citizen governance, and the advanced social stratification within these societies.

The third section, titled “*The Adaptation of Arab-Muslim Culture to External Civilizational Influences*” investigates the cultural and educational traditions present in the territories conquered by the Islamic state, as well as the adaptation of urban planning and architectural monuments to Islamic practices.

The Arab tribes’ conquests created a new geopolitical landscape, merging cultural centers like Egypt, Syria, Mesopotamia, and Iran into a unified state. This fostered unprecedented intercultural exchange and the rise of Arab-Muslim civilization. New urban centers such as Basra (636 CE), Kufa (638 CE), and Fustat (640 CE) were founded as military camps to support the state’s expansionist goals.

As Muslims expanded into new territories, they adopted foreign architectural styles, moving beyond the simplicity of traditional Arab dwellings. In Kufa, city planning incorporated Sassanian measurements, with roads varying in width from 3.5 to 20 meters, reflecting Byzantine and Iranian influences, as skilled engineers and craftsmen were brought to Medina.

⁵⁹ Ibn Khaldūn. *al-Muqaddimah* – §. 119.

⁶⁰ Ibn Khaldūn. *al-Muqaddimah*. – S. 112; at-Ṭabarī. – M. 3. – §. 125; al-Balādhurī. *Futūḥ*. – §. 231.

⁶¹ at-Ṭabarī. – M. 4. – §. 288; Ibn Khaldūn. *al-Muqaddimah*. – §. 220-222; Ḥasan Ibrāhīm Ḥasan. *Ta’rīkh al-Islām al-Siyāsī wa al-Dīnī wa al-Thaqāfī wa al-Ijtīmā’ī*: 4 m. Bayrūt, 1996. – M. 1. – §. 393.

In the conquered territories, sites sacred to Christianity and Judaism were linked to the prophets and holy figures mentioned in the Qur'an, transforming them into Muslim shrines, facilitating the process of Islamization.

The Qur'an, revealed in seven dialects during the time of Prophet Muhammad (610-632 CE), was compiled by Abu Bakr, incorporating these dialects. After the Prophet's death, Arab conquests led to differences in the recitation of the Qur'an, prompting Caliph Uthman ibn Affan to collect the texts and create a standardized manuscript, known as the "Uthman Manuscript", based on the Quraysh dialect.

Muslims not only studied the Qur'an, its exegesis, and the sciences of Hadith, but also made efforts to assimilate the languages, literatures, customs, and knowledge of the conquered states.

The Arab clothing culture and culinary arts harmonized with the cultures of the conquered peoples. Arab culture transformed into a blend of diverse cultures, aligning with Islamic principles. Arabic became the primary means of communication for the various peoples and tribes united by Islam.

In turn, the Arabs partially assimilated existing social and political systems, administrative organizations, and both material and spiritual life customs from the regions they conquered, including Syria, Egypt, and Iran, which were under Byzantine control. They also adopted aspects of centralized governance, tax policy, and production methods from the Sassanian Empire.

The unification of countries and peoples with varying levels of development into a single state, the establishment of close relations among them, and the flourishing of economic life stimulated the development of internal and external trade. As a result, the cultures of the peoples that constituted the caliphate rose to a level above that of the fragmented states and cultures in Europe.

CONCLUSION

The following conclusions were drawn from the analysis of the data presented in the dissertation:

1. The primary challenge in studying the research period is that historical works were written between the 8th and 12th centuries, well after the events of the 7th century. Accounts from the 7th century rely on oral narratives from eyewitnesses, which, although later literary crafted and recorded, have not survived. The earliest traditional historians produced significant sources for subsequent historians, but these narratives often underwent excessive religious and subjective interpretation due to their compilation by scholars from various sects and groups. Therefore, it is crucial to consider the religious affiliations and social classes of the authors when analyzing sources and literature on Islamic history.

2. The works of authors contemporary to the spread of Islam and the development of Eastern civilization exhibit distinctive characteristics, including the rise of Shiism, foreign influences, and the events of the *Mihna* during the Abbasid period, which became central themes in their writings. While there was an increase in literature on Islamic history and notable figures, the objectivity of some works is questionable, as many were commissioned by sultans, judges, and nobility or written to flatter these figures. Therefore, future research should concentrate on medieval authors and their

writings, examining the religious, political, and ideological motivations or pressures that influenced their narratives.

3. The study of Islamic history and Arab-Muslim civilization has attracted interest from both Western and Russian researchers, with some approaching the topic objectively while others exhibit notable bias. For example, works by members of the “Union of Militant Infidels” during the Soviet era reflect this bias. Conversely, researchers from Eastern countries have engaged significantly with the subject. Medieval literature reveals a high degree of tension, while modern scholars employ more rigorous scientific analysis in their historical writings. Recently, many books translated for Uzbek readers, primarily from Turkish, have been published as popular fiction. Unfortunately, most translations related to historical figures and Islamic history are produced not by specialized historians but by authors of literary fiction, which can undermine the academic rigor and accuracy of the historical narratives presented.

4. The establishment of the centralized Mecca-Madina state marked a crucial turning point in statehood, particularly after the Hijra to Madina. Upon their arrival, the Muslim community forged agreements with potential opponents, recognizing both Muslims and Jews as part of a united religious community (المؤمنون - *mu'minūn*) despite their differing beliefs. The “Treaty of *Hudaybiyyah*,” negotiated under difficult circumstances, represented a significant political victory for the Madina community, allowing Muslims to move freely throughout the Arabian Peninsula. The Quraysh’s breach of this treaty ultimately enabled Muslims to emerge as a powerful political force, leading to their complete takeover of Mecca. Notably, during the rivalry between Mecca and Madina, Prophet Muhammad maintained a diplomatic approach, characterized by strategic alliances rather than aggression, reflecting the complexities of early Islamic statecraft.

5. After the conquest of Mecca, the theocratic state in the Arabian Peninsula became closely tied to Prophet Muhammad’s personality. The Medina state developed military, political, economic, and social strategies, enabling it to dominate the region and challenge the Byzantine and Sasanian empires. The practice of *bay‘a* (allegiance) was institutionalized as a secular act, later becoming a religious phenomenon within the *umma*. Under Caliph Umar ibn al-Khattab, governors were appointed to oversee administration, and the title “amir” (commander) was introduced. Following an assassination attempt on Caliph Muawiya ibn Abi Sufyan, the position of “*hijaba*” (bodyguard) was established, reflecting the evolving governance and security dynamics.

6. After the death of Muhammad (pbuh), the Arab-Muslim state experienced a rapid development that enhanced the role of secular elements in governance. Previously unknown components of statehood began to emerge, transforming aspects of traditional Arab tribal society (*asabiyya*) into new state institutions. The practice of *bay‘a* (allegiance) was institutionalized as an Islamic act, while the administrative influences of the Sasanian and Byzantine empires became more pronounced. The Sasanian administrative system played a pivotal role in organizing governance, with governors (*wālīs*) managing revenue and expenditures. Under Caliph Umar ibn al-Khattab, the payment system for government and military personnel was refined, leading to the

evolution of caliphs from religious leaders to secular rulers. This transition highlights the complex relationship between religious authority and political governance during this formative period.

7. The Caliphate of Abu Bakr (632-634 CE) focused on preserving the unity of the newly formed Muslim community and protecting it from internal and external strife. The movements referred to as “*Riddah*” (ردة), meaning “apostasy” or “retreat”, specifically denoted the phenomenon of “turning away from the religion” in Islamic literature. The primary force behind the *Riddah* movement was represented by the so-called “false prophets” (مُنْتَبِي), or *mutanabbiyyin*. However, two nuanced aspects complicate the understanding of the political events of this period and may misguide researchers. First, the *Riddah* movements were political actions against the centralized authority established in Medina, aimed at restoring what was perceived as “Arab fragmentation”. Second, most of the *mutanabbiyyin* had revolted during the lifetime of Muhammad (pbuh). Therefore, this movement, often interpreted as a “religious” process in various sources and studies, had specific political objectives. It becomes necessary to re-evaluate the policies directed against the “false prophets”, who were representatives of “Arab fragmentation”, with a new perspective. These changes and developments led to increased tensions between the state and society, culminating in political confrontations that eventually resulted in internal conflicts within Islam, such as the “Battle of Karbala”, the assassination of Abdullah ibn Zubair, the revolt of Abu Muslim, and the events of the *mihna*, all contributing to civil strife within the Muslim community.

8. After the death of Prophet (pbuh), the leader of the community-state became known as “Caliph” (خليفة). The first leader was referred to as “Khālidat al-Rasūl Allāh” (successor of the Messenger of Allah). Following Abu Bakr, Umar ibn al-Khattab was chosen as leader, and called “Khālidat Khālidat al-Rasūl Allāh” (successor of the successor of the Messenger of Allah). As state formation processes accelerated, the role of the caliph increasingly took on a secular aspect, leading to the perception of the position as secular rather than purely religious, particularly among those with strong religious sentiments. In this context, the caliph adopted the title of “*Amīr al-Mu’minīn*” (Commander of the Believers), which carried a secular connotation, while “*Mu’minīn*” referred specifically to the Muslim community. During the first civil war (656-661 CE), both titles lost their authority, especially among religious scholars (ulama), due to the negative actions of the rulers. As a result, supporters of Ali ibn Abi Talib, who struggled to maintain authority under religious banners, began referring to him as “*Imām*” (leader), reflecting the evolving nature of leadership and authority in the early Islamic state. This shift highlighted the complex interplay between political and religious identity during a period of significant turmoil and transformation.

9. The leadership of Muhammad (pbuh), Abu Bakr, Umar ibn al-Khattab, and Uthman ibn Affan was centered in Medina. However, unrest prompted Ali ibn Abi Talib, elected caliph in 656 CE, to move the capital to Kufa. Muawiyah ibn Abu Sufyan later shifted it to Damascus. The Abbasids initially operated from Kufa before establishing Baghdad and later Samarra. Under Umar ibn al-Khattab, Fustat was founded as a military camp, later becoming the site of Cairo by the Fatimids. Following

the Abbasid rise to power, the Umayyads faced persecution. Abd al-Rahman al-Dakhil, a fleeing Umayyad, established the Umayyad Caliphate in Córdoba, Spain. Throughout the centuries, numerous cities were built, though only a few served as capitals, reflecting the dynamic shifts in political centers and the influence of various ruling families within the Islamic realm.

10. Following the death of Prophet Muhammad, significant changes in the governance of the state led to the inevitable shift toward a partially theocratic-authoritarian style. As the final prophet (خاتم الأنبياء), the possibility of managing political and social processes directly through divine command was effectively closed. In this context, a new balance between secular and religious authority began to emerge rapidly in a society that recognized Islam as its official religion. The original concept of a purely theocratic (Islamic) state began to diminish. During the thirty-year period following Muhammad's (pbuh) leadership, systems of emirate and monarchy (sultanate) emerged in practice. Currently, the claims of certain groups advocating for the establishment of a caliphate or Islamic state are considered religiously and historically illegitimate. According to the consensus of the Companions (sahabah), four essential conditions must be met for a legitimate caliph: the candidate must be from the Quraysh tribe, an early convert to Islam, a migrant to Medina, and a participant in the Battle of Badr. The absence of individuals meeting these criteria today highlights the necessity of Muhammad's (pbuh) presence in this role.

11. In the caliphate, significant efforts to enhance the state budget through revenues from conquered territories were made, particularly under Caliph Umar ibn al-Khattab. His reforms were pivotal in shaping the tax system, with customs duties in the Near East playing a crucial role in state economic management. During this period, zakat, which had previously been a state tax on livestock during the Prophet Muhammad's (pbuh) time, began to lose its status as a source of state income. Instead, *kharaj* (land tax) became the primary tax, accounting for the majority of state revenue. Zakat was redefined as a personal religious obligation for Muslims rather than a means of state funding. By Umar's caliphate, the reliance on zakat to support non-Muslim leaders (المؤلفة قلوبهم) had diminished, as the necessity for such assistance was no longer pressing.

12. The establishment of military ranks within the Arab-Muslim state is closely tied to the creation of the Bayt al-Mal (Treasury) in Medina and the conquest of Ctesiphon in 638 CE, marking the beginning of military allowances. Caliph Umar ibn al-Khattab introduced significant military reforms, creating an organized administration that paid soldiers according to rank and role. Soldiers were assigned distinct military equipment and roles, and a night watch system, "عسكر في الليل", was implemented. During the Umayyad Caliphate, Caliph Abd al-Malik ibn Marwan mandated military service and incorporated hired warriors into the structure. Military garrisons in Basra, Kufa, and Fustat enhanced the strategic capabilities of the Caliphate, supporting territorial expansion. The incursions into the Sasanian and Byzantine empires allowed the Arabs to adopt effective military tactics, such as dividing forces into five units. The use of non-Muslim Arab Christian tribes as mercenaries highlights the prioritization of state interests over religious affiliations in military practices.

13. Arab civilization emerged as a synthesis of the diverse traditions of Muslim peoples, aligning with Islamic principles and values. The Arabic language became the lingua franca among the nations and communities unified by Islam. The Arabs assimilated social and political systems, administrative structures, and cultural practices from regions previously under Byzantine control, such as Syria and Egypt, while also adopting centralized state administration, tax policies, and production techniques from the Sasanian Empire. The varying levels of development among the different countries and peoples united under the caliphate fostered close relations, which contributed to a vibrant economic life and the advancement of both internal and external trade. Consequently, the culture of the peoples within the caliphate reached a level of sophistication that surpassed that of the fragmented states and cultures in Europe during that era.

Based on the obtained results and conclusions, the following *proposals and recommendations* were put forward:

1. Conducting research in collaboration with the International Islamic Academy of Uzbekistan and the Center for Islamic Civilization in Uzbekistan, focusing on the comprehensive study of primary sources related to early Islamic history and expanding the scope of their analysis regarding their significance in life.

2. In collaboration with the Committee for Religious Affairs of the Republic of Uzbekistan, the Muslim Board of Uzbekistan, and the Youth Affairs Agency, utilizing the conclusions of dissertations in the preparation process of a series of television programs and scientific articles aimed at developing immunity against the misinterpretation of concepts such as “*caliphate*”, “*jihad*”, and “*hijra*” among the youth.

3. In collaboration with the Agency for External Labor Migration, organizing training sessions for labor migrants going abroad on topics such as “Developing Immunity Against Religious Extremism and Fundamentalism” and “Caliphate: Claims, History, and Reality”.

4. Enhancing the content of textbooks and educational manuals on subjects such as “Islamic History”, “Foundations of Islamic Studies”, “History of Arab Countries”, “Historical Geography of Arab Countries”, and similar topics for students of higher and secondary specialized Islamic educational institutions under the administration of the Muslims of Uzbekistan, Uzbekistan International Islamic Academy, Tashkent State University of Oriental Studies.

**НАУЧНЫЙ СОВЕТ DS.35/30.12.2019.Isl/Tar/F.57.01 ПО
ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
МЕЖДУНАРОДНОЙ ИСЛАМСКОЙ АКАДЕМИИ УЗБЕКИСТАНА**

ЦЕНТР ИСЛАМСКОЙ ЦИВИЛИЗАЦИИ В УЗБЕКИСТАНЕ

ЗАХИДОВ КОБИЛЖОН ТАИРДЖАНОВИЧ

**ФОРМИРОВАНИЕ АРАБО-МУСУЛЬМАНСКОЙ
ГОСУДАРСТВЕННОСТИ И ВЛИЯНИЕ ВНЕШНИХ ЦИВИЛИЗАЦИЙ
(VII-IX ВЕКА)**

24.00.01 – История и источниковедение ислама

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА НАУК (DSc) ПО
ИСТОРИЧЕСКИМ НАУКАМ**

Ташкент – 2025

Тема диссертации доктора наук (DSc) по истории зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за номером B2023.3.DSc/Isl11.

Диссертация была выполнена в Центре исламской цивилизации в Узбекистане.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещен на веб-странице Научного совета (www.iiu.uz) и на Информационно-образовательном портале «Ziynet» (www.ziynet.uz)

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Защита диссертации состоится ____ февраля 2025 года в ____ часов в виде онлайн/офлайн заседании Научного совета DSc.35/30.12.2019.Isl/Tar/F.57.01 при Международной исламской академии Узбекистана (Адрес: 100011, г. Ташкент, ул. А.Кадыри, 11, Тел: (99871) 244-00-56; факс: (99871) 244-00-65; e-mail: info@iiu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Международной исламской академии Узбекистана (зарегистрирована за №170). (Адрес: 100011, г. Ташкент, ул. А.Кадыри, 11. Тел (99871) 244-00-91; факс: (99871) 244-00-65; e-mail: info@iiu.uz).

Автореферат диссертации разослан ____ февраля 2025 года.
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ВВЕДЕНИЕ (аннотация диссертации доктора наук (DSc))

Цель исследования заключается в раскрытии процесса формирования раннего арабо-мусульманского государства в VII-IX веках и анализе влияния на этот процесс внутренних и внешних цивилизаций.

Объектом исследования было определено взаимное соотношение принципов религиозности и светскости в процессе формирования раннего арабо-мусульманского государства в VII-IX веках.

Предметом исследования является влияние внешних цивилизаций на развитие арабо-мусульманского государства.

Методы исследования. В исследовании использовались методы логического, исторического, системного, проблемно-целевого и комплексного подходов, сравнительного анализа, а также контент-анализа текстов.

Научные новизны исследования заключаются в следующем:

доказано, что после смерти Пророка Мухаммада с прекращением ниспослания откровений завершился теократический процесс, а традиция разделения власти в арабо-мусульманском государстве совершенствовалась под влиянием системы управления Византии и Сасанидской империи. В результате формирования независимых институтов, таких как «*خليفة*» (халиф), «*وزير*» (визирь), «*والي*» (вали), «*شرطي*» (шуртий), «*ديوان*» (диван), были определены их функции;

выявлено, что из-за недостаточной развитости административной культуры арабо-мусульманской власти, система «*ديوان*» (диван), заимствованная у внешних цивилизаций, привлекала местных управленцев. В результате этого чиновники, назначенные для ведения бухгалтерских и учетных дел, использовали персидский язык в Иране, греческий в Византии и коптский – в Египте;

научно обосновано, что несмотря на то, что халифат не был теократическим управлением и основывался на светских принципах, таких как наследование власти и возложение религиозных обязанностей на улемов, правители стремились сакрализировать свою власть. С этой целью они принимали различные титулы, такие как «*خليفة*» (халиф), «*أمير المؤمنين*» (амир верующих), «*إمام*» (имам), «*خليفة الله*» (халиф Аллаха), «*خليفة الرحمن*» (халиф Милостивого);

доказано, что претензии некоторых лиц, которые в настоящее время называют себя «халифами» (*خليفة*), являются необоснованными, поскольку ни один из них не соответствует условиям, принятым по единогласному решению (*ижма*) сподвижников Пророка. Эти условия включают в себя то, что преемник Пророка должен быть из курайшитов, быть одним из первых, принявших ислам, совершившим хиджру в Медину, а также участвовавшим в битве при Бадре;

доказано, что в процессе экономического развития мусульманского государства с ранних этапов начали преобладать светские принципы. Это подтверждается тем, что халиф Умар ибн Хаттаб разрешил арабам-христианам из племени Бану Таглиб (*بنو تغلب*) участвовать в сражениях в

составе мусульманской армии и ввел для них выплату двойного закята вместо джизьи (подушный налог), взимаемой с немусульман;

выявлено, что вхождение мусульман в Иран, Сирию и Египет, а также стремление удерживать контроль над этими территориями, привело к совершенствованию регулярной армии, состоящей из оплачиваемых воинов вместо добровольцев. Была налажена деятельность как морских (أسطول), так и сухопутных (جيش) войск, что способствовало быстрому росту военной мощи государства и формированию системы обязательной военной службы.

Внедрение результатов исследования. На основе разработанных научных выводов, результатов и предложений по изучению формирования арабо-мусульманского государства и влияния внешних цивилизаций на него:

Научные выводы, подтверждающие, что с прекращением ниспослания откровений после смерти Пророка Мухаммада завершился теократический процесс, а традиция разделения власти в арабско-мусульманском государстве развивалась под влиянием систем управления Византии и Сасанидской империй, что привело к формированию независимых институтов, таких как «خليفة» (халиф), «وزير» (визирь), «والي» (вали), «شرطي» (шуртий), «ديوان» (диван), были включены в содержание энциклопедии «Историко-философское наследие ученых и мыслителей Среднего Востока», изданной по заказу Международного научно-исследовательского центра имени Имама Бухарий при Кабинете Министров Республики Узбекистан. (Справка № 02/252 от 14 июня 2024 года). В результате это способствовало поступлению новых выводов о влиянии традиций Византии и Сасанидской империй на развитие арабско-мусульманского государства в научное сообщество.

Из-за недостаточного развития управленческой культуры арабо-мусульманской власти местные чиновники были привлечены к заимствованной из внешних цивилизаций системе «ديوان» (диван) для ведения учёта и расчётов. В результате этого сотрудники, назначенные для выполнения данных задач, вели документацию на персидском языке в Иране, на греческом – в Византии и на коптском – в Египте. Научные выводы по данному вопросу были включены в содержание учебного пособия «История изучаемых стран (арабские страны)» (на основании разрешения на публикацию № 138177, выданного Министерством высшего и среднего специального образования Республики Узбекистан приказом № 485 от 27 декабря 2024 года). В результате теоретические и практические разработки, учебно-методические рекомендации, используемые при преподавании дисциплины «История изучаемых стран (арабские страны)», способствовали обогащению её содержания и использовались в системе высшего образования как основная литература для подготовки квалифицированных специалистов.

Научные выводы, подтверждающие, что халифат не является теократическим управлением, а основывается на светских принципах, таких как наследственное правление и передача религиозных обязанностей ученым, были включены в содержание учебных материалов по таким дисциплинам, как «История ислама» и «Религиоведение», которые преподавались в высших и

средних специальных исламских учебных заведениях под эгидой Узбекской международной исламской академии и Управления мусульман Узбекистана. Эти выводы также поддерживаются различными титулами, которые правители использовали для сакрализации своей власти, такими как «*خليفة*» (халиф), «*أمير المؤمنين*» (амир ал-муминин), «*إمام*» (имам), «*خليفة الله*» (халиф Аллаха) и «*خليفة الرحمن*» (халиф Рахмана) (Справка № 02-02/2044 от 4 июля 2024 года, Комитет по делам религий Республики Узбекистан). В результате была достигнута передача информации профессорам и студентам о происхождении института халифата и методах его избрания.

Научные выводы, подтверждающие, что текущие претензии некоторых лиц на звание «халифа» (*خليفة*) являются необоснованными, так как условия для признания преемника Пророка, такие как принадлежность к «Курайш», раннее принятие ислама, переселение в Медину и участие в битве при Бадре, не выполняются ни одним из них, были включены в содержание пособий «Толковый словарь некоторых терминов и понятий для религиозных просветителей» и «Религиозные просветительские беседы» (Справка № 02-03/2466 от 3 октября 2024 года, Управление мусульман Узбекистана). В результате это способствовало укреплению социальной и религиозной стабильности и предупреждению населения, особенно молодежи, об угрозах, исходящих от различных деструктивных движений, прикрывающихся религией.

В процессе экономического развития мусульманского государства принцип светскости начал преобладать уже на ранних этапах. Это было основано на научных выводах, касающихся того, что халиф Умар ибн Хаттаб разрешил арабам-христианам из племени Бану Таглиб (*بنو تغلب*) участвовать в сражениях в составе мусульманской армии, а также установил для них уплату двойного налога в форме закята (*زكاة*), взимаемого с мусульман, вместо джизьи (*جزية*) — подушного налога. Эти выводы были включены в содержание альбома-книги «Научные центры Мавераннахра», подготовленного в рамках проекта «Распространение ислама в Центральной Азии: формирование и развитие религиозно-духовных и научно-культурных центров в Мавераннахре». Проект был осуществлен Исламским цивилизационным центром при Кабинете Министров Республики Узбекистан на основании информационного письма №06-07/742/1 от 11 ноября 2024 года. В результате удалось определить влияние внешних цивилизаций, а именно Византийской и Сасанидской империй, на развитие арабо-мусульманской государственности.

Научные выводы, подтверждающие, что в процессе завоевания мусульманами Ирана, Сирии и Египта для удержания контроля над этими регионами профессиональная армия, организованная на основе оплаты, заменила волонтеров, а также активизировалась деятельность как морских (*أسطول*), так и сухопутных (*جيش*) войск, что способствовало формированию системы обязательной военной службы и стремительному росту военной мощи государства, были представлены в передачах «Исторический вопрос: Первые исламские учения в Мовароуннахре» и «Мгновение истории:

Тюркские династии, правившие в Египте”, транслировавшихся на телеканале “Ўзбекистон тарихи” (Справка № 06-28-895 от 26 сентября 2024 года, Национальная телерадиокомпания Узбекистана). В результате была достигнута возможность представить научные выводы о влиянии исламского государства на территорию Мовароуннахра, великих личностях исламского мира и их святых местах, а также о тюркских (узбекских) династиях, правивших в Египте и Сирии.

Апробация результатов исследования. Результаты исследования были апробированы на 6 научно-практических конференциях, в том числе на 3 международного и 3 республиканского уровней.

Опубликованность результатов исследования. Результаты исследования были опубликованы в 25 научных работах по теме диссертации, включая 2 монографию и также в рекомендованных научных изданиях для публикации основных результатов докторских диссертаций Высшей аттестационной комиссии было опубликовано 10 статей, из которых 6 в республиканских и 4 в зарубежных журналах.

Структура и объем диссертации. Диссертация состоит из введения, четырех глав, заключения, списка использованных источников и литературы, а также перечня условных обозначений и терминов. Исследовательская часть диссертации составляет 243 страницы, а общий объем – 279 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ
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I bo'lim (I часть, I part)

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Avtoreferat “Hilol Nashr” tahririyatida tahrirdan o‘tkazilib, o‘zbek, rus va ingliz tillaridagi matnlar o‘zaro muvofiqlashtirildi.

Bosmaxona litsenziyasi:



9338

Bichimi: 84x60 ¹/₁₆. «Times New Roman» garniturası.
Raqamli bosma usulda bosildi.
Shartli bosma tabog'i: 5,25. Adadi 100 dona. Buyurtma № 5/25.

Guvohnoma № 851684.
«Tipograff» MCHJ bosmaxonasida chop etilgan.
Bosmaxona manzili: 100011, Toshkent sh., Beruniy ko'chasi, 83-uy.