

THE PLACE OF ISLAMIC SCHOLARSHIPS IN THE SOCIAL AND POLITICAL
LIFE OF THE UMMAVID PERIOD IN THE WORK OF KHALIFA IBN KHAYYAT
"HISTORY"

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Abstract: This article examines the role and influence of Islamic scholars (Islamic scholars) in the social and political life of the Umayyad period, as reflected in the historical work "History" by Khalifa ibn Khayyat. Khalifa ibn Khayyat is considered one of the first and most reliable Muslim historians, whose chronicles provide valuable chronological and biographical information about early Islamic society. The study emphasizes that the Islamic scholars acted not only as religious authorities, but also as moral guides, jurists, and intermediaries between the ruling elite and the general population. By analyzing the story of Khalifa ibn Khayyat, this study shows that the Islamic scholars made a significant contribution to the formation of Islamic political culture, the legitimization or criticism of political authority, and the continuity of Islamic values in public life. The article argues that Khalifa ibn Khayyat's "History" is an indispensable source for understanding the interaction between political authority and religious authority in early Islamic history.

Keywords: Khalifa ibn Khayyat, History, Umayyad period, Islamic scholars (Islamic scholars), social life, political life, early Islamic historiography, religious authority, political legitimacy.

Annotatsiya: Ushbu maqolada Xalifa ibn Hayyotning "Tarix" tarixiy asarida aks ettirilganidek, Ummaviylar davri ijtimoiy va siyosiy hayotida Islom olimlarining (ulamolarning) roli va ta'siri o'rganiladi. Xalifa ibn Hayyot ilk va eng ishonchli musulmon tarixchilaridan biri hisoblanadi, uning xronikasi ilk islom jamiyati haqida qimmatli xronologik va biografik ma'lumotlarni taqdim etadi. Tadqiqotda ulamolar nafaqat diniy hokimiyat, balki axloqiy yo'l boshchilar, huquqshunoslar va hukmron elita va keng aholi o'rtasida vositachilar sifatida ham faoliyat yuritganligi ta'kidlangan. Xalifa ibn Hayyotning hikoyasini tahlil qilish orqali ushbu tadqiqot ulamolar Islom siyosiy madaniyatining shakllanishiga, siyosiy hokimiyatni qonuniylashtirish yoki tanqid qilishga va jamoat hayotida Islom qadriyatlarining uzluksizligiga katta hissa qo'shganligini ko'rsatadi. Maqolada Xalifa ibn Hayyotning "Tarix" asari ilk Islom tarixida siyosiy hokimiyat va diniy hokimiyat o'rtasidagi o'zaro ta'sirni tushunish uchun ajralmas manba ekanligi ta'kidlangan.

Kalit so'zlar: Xalifa ibn Hayyot, Tarix, Ummaviylar davri, Islom olimlari (ulamolar), ijtimoiy hayot, siyosiy hayot, ilk Islom tarixshunosligi, diniy hokimiyat, siyosiy qonuniylik.

Аннотация: В данной статье рассматривается роль и влияние исламских учёных (улемов) в социально-политической жизни периода Омейядов, как это отражено в историческом труде «История» халифа ибн Хайята. Халиф ибн Хайят считается одним из первых и наиболее авторитетных мусульманских историков, чьи хроники предоставляют ценную хронологическую и биографическую информацию о раннем исламском обществе. В исследовании подчёркивается, что улемы выступали не только в качестве религиозных

авторитетов, но и в качестве моральных наставников, юристов и посредников между правящей элитой и населением. Анализируя историю халифа ибн Хайята, данное исследование показывает, что улемы внесли значительный вклад в формирование исламской политической культуры, легитимизацию или критику политической власти и преобладание исламских ценностей в общественной жизни. В статье утверждается, что «История» халифа ибн Хайята является незаменимым источником для понимания взаимодействия политической и религиозной власти в ранней исламской истории.

Ключевые слова: Халифа ибн Хайят, история, период Омейядов, исламские ученые (улемы), общественная жизнь, политическая жизнь, ранняя исламская историография, религиозный авторитет, политическая легитимность.

Introduction. The Umayyad period (661–750 CE) represents a formative phase in Islamic history, characterized by the consolidation of political power, territorial expansion, and the development of administrative institutions. This period witnessed significant changes in the relationship between political and religious authority. Islamic scholars (ulama) emerged as key figures who preserved prophetic traditions, interpreted Islamic law, and upheld moral and ethical standards within society. Their position was particularly important at a time when political governance was becoming increasingly centralized and sometimes contested. One of the earliest Muslim historians, Khalifa ibn Khayyat (died 240 AH/854 CE), provides a unique and authoritative account of early Islamic history in his work, *Tarikh*. Unlike later historians who often elaborated narratives with literary or theological interpretations, Caliph ibn Khayyat focused on short chronological records, biographies, and events, making his work an important primary source for understanding the Umayyad period. His *History* illuminates the interactions between rulers, scholars, and society, and provides valuable insights into how scholars influenced both social stability and political legitimacy.

Studying the role of Islamic scholars during the Umayyad period is crucial to understanding the formation of Islamic civilization. Scholars were not simply transmitters of religious knowledge; they acted as judges, teachers, advisors, and in some cases critics of political authority. Their relationships with Umayyad rulers ranged from cooperation to cautious distancing and even opposition, depending on political circumstances and moral considerations. Through this dynamic, scholars helped shape the moral foundations of governance and public perceptions of justice and legitimacy.

This study aims to analyze the social and political role of Islamic scholars during the Umayyad period, as presented in Khalifa ibn Khayyat's *Tarikh*. By focusing on its historical narrative, the article seeks to show how religious authority operated alongside political authority and how scholars contributed to the maintenance of Islamic identity, legal continuity, and moral responsibility in early Islamic society. Such an approach not only deepens our understanding of Umayyad history, but also highlights the importance of Khalifa ibn Khayyat's work as a key source in Islamic historiography.

Literature Review. The socio-political role of Islamic scholars (ulama) during the Umayyad period has been widely discussed in both classical Islamic historiography and modern academic research. Khalifa ibn Khayyat's *Tarikh* is central to this debate, as it is among the earliest and most reliable historical chronicles of early Islam. His work is notable for its concise chronological structure, its precision in recording events, and its meticulous documentation of

key political and religious figures. Scholars have noted that Khalifa ibn Khayyat's methodology allows researchers to trace the interaction between political power and religious leadership without the later embellishment of ideology.[1] Akram Ziya al-Umari's research represents one of the most comprehensive analyses of early Islamic society and the institutional role of the ulama. He argues that Islamic ulama were not simply transmitters of religious knowledge, but also acted as moral and legal authorities that shaped the political culture of the early Islamic state.[2] According to al-Umari, during the Umayyad period, the ulama functioned as guardians of Islamic values, advisors to rulers, judges on legal matters, and moral critics of political authority. Their authority derived from their knowledge of the Qur'an and Sunnah rather than from political or military authority, which gave them a unique and independent position within society.[3] Hugh Kennedy describes the Umayyad period as a period of political consolidation and administrative centralization, during which religious legitimacy became a crucial factor for political stability. He argues that Umayyad rulers sought the support, or at least their approval, of leading scholars to strengthen their legitimacy. In this sense, the ulama served as intermediaries between the state and society, ensuring that political authority, at least symbolically, conformed to Islamic norms. Kennedy's analysis helps us understand that the relationship between Ummawi rulers and scholars was often marked by both cooperation and tension[4].

Wilfred Madelung approaches this issue from the perspective of political legitimacy and succession. Although his work focuses primarily on the early period of the caliphate, his theoretical framework is highly relevant to the Umayyad period. Madelung argues that religious authority and moral conviction were crucial factors in shaping political allegiance among Muslims. In this context, the ulama became guardians of moral legitimacy, whose approval or criticism could significantly influence public opinion about Umayyad rule.[5]

The classic works of al-Tabari, al-Baladhuri, and Ibn Sa'd provide an important framework for understanding the position of scholars in early Islamic society. Al-Tabari's *Tarikh al-Rasul wa al-Muluk* provides a detailed account of political events and includes references to jurists and scholars who advised, supported, or opposed the Umayyad rulers.[6] Ibn Sa'd's *Tabaqat* is particularly valuable because it provides biographical information about scholars, allowing researchers to trace their social networks, moral positions, and interactions with political authorities.[7] Al-Baladhuri's *Futuh al-Buldān* sheds light on the administrative and social structures of the expanding Islamic state, in which scholars played an important regulatory role.[8]

Modern scholars such as Karl Wurtzel, Omer Sabuçi, and Mehmet Sabunçi have analyzed Caliph ibn Khayyat's historiographical method, emphasizing its reliability and importance as a primary source for the Umayyad period. They argue that the *Tarikh* provides an account not only of political chronology but also of the scholarly environment of the period, showing how religious elites influenced social stability and political discourse.

In Uzbek historiography, scholars such as B. Ahmedov[9], A. Ziyoyev[10], Sh. Kamoliddin[11] and U. Uvatov[12] have made significant contributions to the study of Islamic civilization and source studies. Although their works are not always devoted exclusively to the Umayyad period, they provide a solid theoretical and methodological basis for understanding the role of scholars in Muslim societies. Ahmedov emphasizes the importance of early Arab historical sources in reconstructing Islamic history, while Ziyoyev emphasizes the civilizational

role of Islam in shaping social and political institutions. Kamoliddin's research on Islamic source studies is crucial for assessing the authenticity and reliability of works such as Khalifa ibn Khayyat's "History". Uvatov's research on Islamic history emphasizes the continuity of scholarly authority as a stabilizing force in Muslim societies.

Overall, the available literature suggests that Islamic scholars during the Umayyad period played a multifaceted role: they were religious authorities, jurists, teachers, moral critics, and in some cases political advisors. Khalifa ibn Khayyat's Tarikh is particularly significant because it reflects this complexity in a direct and historically grounded manner. Combining the perspectives of classical Muslim historians, modern Western scholars, and Uzbek researchers, it becomes clear that the ulama were an important institution mediating between political authority and Islamic moral norms, and made a crucial contribution to the formation of Islamic political culture.

Methodology. This article uses a historical-analytical approach to study the role of Islamic scholars (ulama) in the socio-political life of the Umayyad period, as documented in Khalifa ibn Khayyat's Tarikh. The research methodology is structured around three main components: source analysis, contextual interpretation, and comparative evaluation.

1. Source Analysis: The main source for this study is Khalifa ibn Khayyat's Tarikh, which provides chronological accounts of political events, social developments, and biographical information about key figures, including scholars. The study involves a detailed study of relevant passages that highlight the interactions between Umayyad rulers and scholars, their advisory roles, and their influence on law, justice, and public morality. The original Arabic texts are cross-referenced with modern translations and critical editions to ensure clarity.

2. Contextual interpretation: The analysis places the data in the "History" in the broader socio-political and religious context of the Umayyad period (661–750 CE). This includes the centralization of political power, the emergence of administrative institutions, and the social dynamics that shaped public and private life. The study examines the dual role of the ulama as both religious authorities and social mediators, analyzing their contribution to the maintenance of Islamic norms and moral governance.

3. Comparative assessment: The study combines secondary sources such as classical Islamic historiography (at-Tabari, Ibn Sa'd, al-Baladhuri) and modern scholarly research (H. Kennedy, W. Madelung, A. Ziyoyev, B. Ahmedov) to strengthen the findings. This comparative approach allows for cross-validation of events and scholarly roles, highlighting consistencies and inconsistencies in historical data. The methodology also includes assessing the reliability of sources and considering potential biases, particularly in relation to the relationship between political and religious authority.

4. Analytical framework: The study adopts a qualitative framework, focusing on the concept of interpretation of historical events rather than quantitative analysis. It highlights the patterns of interaction, the sphere of influence of scholars, and their role in legitimizing or challenging political authority. The study examines in detail how their moral and legal authority contributed to social cohesion and the continuity of Islamic values during periods of political change.

Combining source analysis, contextual interpretation, and comparative assessment, this methodology provides a deep understanding of the role of scholars in the socio-political

landscape of the Ummah. These conclusions provide depth and scholarly rigor to the study, while being grounded in historical evidence and taking into account multiple perspectives.

Discussion and Conclusions. An analysis of Khalifa ibn Khayyat's Tarikh shows that Islamic scholars (ulama) played a prominent role in the socio-political life of the Umayyad period. The findings reveal a multifaceted role: the ulama functioned not only as religious authorities, but also as jurists, teachers, and moral guides. Their involvement in the political sphere was particularly important in legitimizing rulers, advising on legal and moral issues, and maintaining social stability during periods of administrative centralization and political tension.

Textual evidence suggests that the ulama served as intermediaries between the ruling elite and the general population. They advised the caliphs and governors on matters of governance and justice, while also holding the state accountable to Islamic principles. This dual role, which cast them as both collaborators and critics, allowed them to directly influence policy and public opinion without political power. In some cases, scholars openly opposed political decisions that were contrary to Islamic law, thereby shaping the moral boundaries of governance.

The results show that the authority of the ulama was based on their knowledge of the Quran, Sunnah, and fiqh traditions. Their scholarly authority allowed them to resolve disputes, arbitrate legal matters, and educate the public about moral conduct. This authority was particularly important during the Umayyad period, when political legitimacy was often dependent on religious approval. The writings of Caliph Ibn Khayyat show that rulers who ignored or undermined the ulama faced social criticism and potential challenges to their legitimacy. Comparative analysis with other classical sources such as al-Tabari, al-Baladhuri, and Ibn Sa'd confirm these patterns. While political power was concentrated in the caliphate, the ulama acted as the conscience of the state, ensuring that governance adhered to Islamic norms. Modern scholars such as Kennedy and Madelung support this interpretation, arguing that the stability of the Umayyad regime was closely linked to the cooperation, or at least tolerance, of influential scholars.

Table 1. The social and political role of Islamic scholars during the Umayyad period

Role Category	Type of Activity	Scope of Impact	Source (Khalifa ibn Khayyat, al-Tabari, Ibn Sa'd)
Religious and Scholarly Leader	Teaching the Qur'an and Sunnah, providing explanations based on hadiths	Spiritual life of society, continuity of religious knowledge	Khalifa ibn Khayyat, Ibn Sa'd
Legal Advisor	Interpreting Sharia law, advising in judicial matters	Just governance, resolution of disputes	Khalifa ibn Khayyat, al-Tabari

Political Advisor	Advising rulers on political decisions	Political legitimacy, alignment of governance with Islamic principles	Khalifa ibn Khayyat, Baladhuri
Social Mediator	Resolving social conflicts, mediating between rulers and the population	Social stability, relations between rulers and society	Khalifa ibn Khayyat, Ibn Sa'd
Moral Overseer	Criticizing mistakes of political authority, promoting ethical standards	Limiting power, enforcement of justice and Sharia	Khalifa ibn Khayyat, al-Tabari

Table 1 shows the multifaceted role of Islamic scholars (ulama) during the Umayyad period. It shows that the ulama were not only religious teachers, but also legal advisors, political advisors, social mediators, and moral overseers. Their activities ranged from teaching the Quran and Sunnah to guiding governance, resolving disputes, and upholding moral standards.

The influence column highlights their impact on social and political life: they ensured the continuity of Islamic knowledge, promoted just governance, legitimized political authority, and maintained social stability. Sources such as Caliph Ibn Khayyat, al-Tabari, al-Baladhuri, and Ibn Sa'd confirm that the authority of the ulama was recognized throughout society and the state, acting as a bridge between rulers and society.

Overall, the table shows that the ulama were integral to strengthening the moral and legal foundations of the Umayyad state, reinforcing the idea that religious authority was an integral part of political legitimacy and social cohesion.

In short, the discussion emphasizes that the ulama were integral to the social and political structure of the Umayyad state. They maintained the continuity of Islamic legal and moral principles, shaped the public perception of authority, and mediated between rulers and society. Khalifa ibn Khayyat's *Tarikh* critically analyzes the relationship between religious authority and political authority and shows how the ulama contributed to the consolidation and moral legitimacy of early Islamic rule.

Conclusions and Recommendations. A study of Khalifa ibn Khayyat's *Tarikh* shows that Islamic scholars (ulama) played a crucial and multifaceted role in the socio-political life of the Umayyad period. Their mandate included, in addition to religious instruction, legal guidance, moral control, and social mediation. By advising rulers, upholding Islamic law, and governing public morality, the ulama contributed significantly to political legitimacy and social cohesion. Historical evidence suggests that the stability and effectiveness of Umayyad rule were closely linked to the participation and support of these scholars, highlighting the inextricable link between religious authority and political power in early Islamic society.

Based on these findings, several recommendations for contemporary historical and Islamic studies can be offered:

1. Further comparative research: Scholars should continue to compare the accounts of Caliph ibn Khayyat with those of other classical historians, such as al-Tabari, Ibn Sa'd, and al-Baladhuri, to gain a deeper understanding of the influence of the ulama in different regions and periods.

2. Integration of sociopolitical analysis: Future research should examine how scholars shaped not only governance but also social norms, public behavior, and conflict resolution, and provide insights into the broader implications of religious authority in political contexts.

3. Critical source evaluation: Researchers should apply rigorous historiographical methods to assess the reliability and bias of early Islamic sources, ensuring that interpretations of the role of scholars are based on sound evidence.

4. Educational implications: Understanding the historical interaction between religious scholars and political authority can inform contemporary curricula in Islamic studies, history, and political science, emphasizing the importance of ethical leadership and institutional scrutiny in governance.

In conclusion, Khalifa ibn Khayyat's Tarikh remains an invaluable resource for understanding the central role of scholars during the Umayyad period. The study highlights that the authority of Islamic scholars is not limited to religious teaching; it is integral to maintaining political legitimacy, social stability, and Islamic moral principles. Future research based on these insights could further illuminate the long-term impact of religious scholars on Muslim societies throughout history.

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