



Analysis Of the Life and Works of Khalifa Bin Hayat In The Works Of Karl Wurtzel, Omer Sabunchi, Mehmet Sabunchi

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ABSTRACT

The article analyzes the life and works of Khalifa bin Hayyat based on historical sources and literature. The works and studies of Carl Wurtzel, written in English, Omer Sabuncu and Mehmet Sabuncu, written in Turkish, explore the life, ancestors, students, works, and approach to the work of "History" of Khalifa.

Keywords:

Khalifa bin Hayyat, Carl Wurtzel, O. Sabuncu, M. Sabuncu, "Tarikh", Mu'tazili, "Tabaqat", "Haddy tree"

There is still no clear information about the birth of the Caliph. He was undoubtedly born in Basra, according to Al-Zahabi's age in his *Siyar al-Alam al-Nubala*, about 160/776-777.

Khalifa bin Hayyat grew up in Basra, which was one of the most important centers of knowledge and a gathering place for scholars of that time, and began his scientific career in this city. Because his grandfather and father were engaged in the science of hadith, Khalifa bin Hayyat began his scientific adventures at a young age and received his first education in the science of hadith [1:15-16].

Basra was a center of culture and creativity in the fields of philology, poetry, tradition, Qur'anic studies, genealogy and history during the Caliph's lifetime. The Caliph himself probably knew all or most of these areas, as he wrote many books on these subjects.

There is no clear evidence that the caliph traveled outside his home city of Basra for any length of time. But there are some reports that he was in Baghdad. There is no mention of the trip in the biographical notices, although the

information is fully included in the biographical account. Khatib al-Baghdadi's "History of Baghdad" does not mention the Caliph either. He may have been summoned to Baghdad and tried for his anti-Mu'tazila views.

Khalifa was a relatively prominent member of society in Basra. He lived during the caliphate of al-Ma'mun (813-833) and his second successor al-Mu'tasim (833-847). Al-Ma'mun began a policy of officially recognizing the Mu'tazila sect and persecuting its opponents, a policy that continued under his second successor regimes. Basra was a hotbed of hypocrisy. The caliph was apparently opposed to Mu'tazilism, which made him an enemy of the government in the eyes of the Mu'tazilite caliphs and their supporters.

Al-Waki in his "Akhbar al-Qudot" (History of the Judges) mentions Khalifa, Qazi Ahmed ibn was the Qazi of Basra in 223/837-838. Mu'tazilites filed a complaint against Ibn Riya, who was a Mu'tazilite. he was ordered to come to the court (Baghdad) to defend himself against the accusations of his opponents. According to Waki, the Basranites to whom he

appeared included Abu al-Rabi al-Zahrani, Husayn ibn and Khalifa ibn Hayyat. The charges against Ibn Riya, namely that he persecuted the Mu'tazilites, were not proven and the case was dropped. Waki's text is difficult to decipher, but if this interpretation of the story is correct, it seems that the Khalifa was summoned to court by the Mu'tazilites as part of a sweeping operation to rid the city of their rivals, and along with the others mentioned was the accused.

In addition, the pro-Slavic jurist Ahmad bin Khalifa and al-Jahiz's roughly contemporary Hanbal were persecuted, as were the supporters of the Abbasid government, for opposing official Mu'tazilism and promoting the so-called pro-Slavic doctrine. Al-Jahiz was originally a supporter of Mu'tazilism and a defender of the Abbasids. Caliph, in the words of C.Pellat, was against the Mu'tazilites and Abbasids and sided with the Ummavis and Hanbalis. These facts indicate that the Caliph had a proto-Slavic religious outlook and was probably from the Hanbali camp. The contrast between the Caliph and al-Jahiz shows the views and attitudes they had to face in Basra during their lives.

The most reliable sources regarding the Caliph's name and lineage are his students Musa al-Tustari, Baqi b. It is the information given by Makhlad and al-Bukhari. Interestingly, there is a disagreement between them. At-Tustari's teacher's name is Khalifa bin Hayat nisba ash-Shaybani az-Zuhli; Al-Bukhari added the nisba al-Shaybani az-Zuhli to himself al-Ufuri; In his definition, Baqi refers to his teacher as Khalifa or Khalifa b. He called it life. Ibn Sa'd, the oldest writer to mention Khalifa, who died in 844-845, simply referred to him as Khalifa b. Life says. Ibn al-Asir incidentally mentions the Caliph's tribal affiliation under the inscription al-Raqashi, not according to his biography in Lubab .

Al-Samani, followed by al-Asir, explains the importance of nisba al-usfuri in his work "al-Lubab wa ibn-Khaliqan" and points to correct spelling and sound. The name al-Ufuri, the authors explain, refers to a person, such as a merchant, who had some connection with usfur (sapphire), a substance used to dye cloth red. Ibn Khaliqan refers to the spelling and pronunciation of the Caliph's nickname Shabbab.

The name of Khalifa's grandfather was Abu Hubaira Khalifa b. Hayat gave information. Al-Bukhari adds the nisba al-Ufuri and gives an additional nisba al-Laysi, citing an unknown source. Ibn Hibban and al-Samani, al-Ufuri and al-Laysi also give it. Khalifa's grandfather had a certain tradition. He is last recorded by his grandson in the eighth tabah of Basran, where his date of death is given as April-May 160/777 Rajab.

The Caliph's father Hayyat b. Khalifa b. Life also had a tradition. His son does not list him in the Tabaqat, and his father is thought to have died in 236/850-851 (although his father was still alive in 236, when the Caliph was 76). However, his father does not seem to have been a famous scientist. He was once mentioned by his son in Tarikh as a wali to narrate from the Caliph's grandfather.

The following biographical notices list individuals identified as the Caliph's disciples:

Al-Bukhari, in "As-sahih" and "Tarikh", cites the traditions he learned from the Khalifa;

Baki b. Makhlad delivered the current reviews of "Tarikh" and "Tabaqat";

Abu Imran Musa ibn Zakariyya al-Tustari transmitted the now lost recension of Tabaqat. [1:28-29].

Abu Zu'ra Muhammad narrated the works "Tarikh" and "Tabaqat" ³.

Khalifa b. Under the influence of his father's muhaddis, Hayyat became famous in the science of hadith, and gained fame with his works "Tarikh", "Tabaqat" and hadith. As his writings received more attention, he came to the fore as a historian rather than a hadithist. In particular, the fact that the "sensitivity in narration" factor added by his hadith found its expression in his historiography put him in a privileged position both from the point of view of methodology and historiography. In addition, he is the first author to write chronological history with his book "Tarikh".

"Tabakatu'ur-ruvat": Khalifa b. One of the oldest books of life that has reached us, it contains biographies of narrators from the cities of Algiers, Khurasan, Ray, Wasit, and Baghdad, and concludes the book with women

companions who memorized hadith. Although the Caliph did not include the cities of Hamadan, Qum, Anbar, and Bahrain mentioned by Ibn Sa'd in his work, he allocated a large space to the cities of Maghrib and Mosul and did not include these cities himself.

Khalifa wrote "Hayat tabakat" from many scholars before him wrote using, especially, two important persons, Abu'l-Yekezon Suhaim ibn Hafs al-Huzali (d. 190/806) and Hisham b. From the information of Muhammad al-Kalbi (d. 204/819). In addition to these two sources, there are other names related to history, genealogy and news: Muhammad ibn Ishaq (d. 151/768), Ali Muhammad al-Madaini (d. 225/840), Abu Ubeida (d. 209/824) [2 :1321-1324].

In general, the earliest writers discuss the Caliph's services only as a muhaddith. The first scholar to comment on the Caliph's work was Ibn al-Madaini, who was narrated by Adi Muhammad b. Ja'far al-Motiri and Muhammad b. Yunus al-Kudaimi claimed that when he heard Ibn Madaini say: "If Shabab had not narrated the hadith, it would have been better for him." Ibn Adi denies the correctness of this quote and denies that Ibn al-Madaini would not have said such a thing about the caliph. Ibn Adi himself praises Khalifa as an outstanding historian, genealogist and hadith scholar. Ibn al-Madaini, al-Uqayli and Ibn Hajar called the Caliph "the Haddi tree". It is not clear whether this is to praise the abundance of hadith that the Khalifah knew and transmitted or because it was narrated without permission.

The main forms of the early stages of Islamic historiography were discussed in detail by Franz Rosenthal in the third chapter of his "History of Muslim Historiography". The oldest form is the "message history," which deals with a particular event, such as a battle or some important event in the history of a place. Fixrist's section covering historians is filled with the titles of news monographs, almost all of which are now lost, but some of which have been included in the work of historians. The titles of these works are "Battle of the Camel", "Fortifications of Ibn al-Zubayr" and "Yazid ibn al-Muhallab and his murder in al-Aqr". The character of "The Message" was, in the words of

Professor Rosenthal, "a living story that prefers situation and color to concrete facts."

Later historians tried to compile more comprehensive histories. A need was felt to treat the history of the Islamic Empire holistically in a single work, using and synthesizing various materials from many different sources. For this purpose, several forms of historiography have been developed. The familiar dynastic order divided the development of past events into the reigns of the rulers, which allowed the author to connect many different events that happened in a certain period of time and present them in a single work. The oldest complete Arabic histories compiled according to the dynasty method are those of al-Dinari and al-Yaqubi, who flourished half a century after the Caliph. The historical section of Ibn Abdurabbii's Iqd, like al-Masudi's Muruj al-Zahabi, is organized according to the period of rule of each caliph [3:240-241-242].

Authors of tabaqat and genealogy also used unrelated news and various traditions and information in one long work. For example, Ibn Sa'd's "Tabaqati" involved the arrangement of individual biographies according to the generation and place of residence of the authors. Events were considered only as they directly related to the subject of each personal biography. Tabaqat is not the only history of the empire, although it has long preserved various traditions.

Al-Balazuri in his work "Anساب al-Ashraf" analyzed a lot of different historical information and tried to turn it into a single work. The life of each biographer serves as a unifying factor for the data, and personal biographies are closely related to the kinship of their subjects. Ansoob looks at important events in the life of each major biographer, even if those events are not directly related to the biographer. In his Futuh al-buldan, Balazuri, as the title suggests, limited his material to the traditions of the Islamic conquests. The account of events is arranged chronologically by region.

The origin of the annalistic method is unclear, but the earliest known complete Arabic history of the Islamic empire is that of Khalifa b. "History" is Hayat's work. In the annalistic

arrangement, the various, unrelated traditions are connected by their common relationship to the starting point of the reckoning of time, which in Islam is the year of the Hijra of Muhammad (pbuh), 622 from Mecca to Medina. It was a trip. The given depiction of events seems to focus more precisely on the date of occurrence and the chronological relationship between various events.

Khalifa's *Tarikh* opens with an introduction in which the author discusses the various known dating systems (*tarikh*) and their Islamic origins and gives a brief account of the Prophet's birth. The remainder of the book begins chronologically in 1/622-623 and ends in 232/846-847, about eight years before the author's death. Each chapter is devoted to the events of a particular year. Otherwise, unrelated events that occurred in the same year are linked by the introductory phrase "in this year", i.e. "in this year..." before the account of each event. Sometimes the year is mentioned separately (for example, in 96...). A caliph breaks up the account of a raiding expedition of, say, two or more years, and places parts of the original report in different chapters of his history. The same narration can be found in al-Balazuri's *Futuh al-buldan*, where the entire expedition is described in full, in one, two, three or more consecutive paragraphs. The "History" of Khalifa bin Hayat, who died in 240/854-855, is the oldest full-year history in the Arabic language, which comprehensively examines the rise. It is interesting in several ways. As a very ancient historical document, it has its own significance as a source showing the development of Islamic historiography. The primary importance of this work, like other works of the Caliph, is that in some cases historians have embellished or altered historical narratives to suit their own purposes, and this work is valuable in examining this. In addition, Khalifa's work can be used to fight against the Ummawites, an obvious antithesis found in the works of most historians of the late 9th century and later. Although the Caliph's reports are often very brief, his *Tarikh* contains some unique and detailed information. Conquering expeditions, particularly in Armenia and the Caucasus, the Maghreb,

Anatolia and India, as well as foreign revolts and civil wars, contain valuable information. Another unique aspect of the "History" is that the names of governors, judges, secretaries and other administrative officials who served during the reign of each caliph are listed in full [4:52-53-54].

The main part of this study is the translation of the section on the Ummawid dynasty. The life of the Caliph and his religio-political views (as far as can be ascertained), his approach to historical writing, the sources of this History, and the influence of the Caliph's work on later Muslim historians in terms of methodology and content are discussed in the introduction.¹

In conclusion, existing studies attempt to study the life of Khalifa bin Hayyat in a comprehensive way, Khalifa bin Hayyat's *Tarikh* is the oldest complete history in the Arabic language, and comprehensively examines the rise. We hope that this study will contribute to our understanding of some aspects of Islamic historiography.

Sources and literature

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