



جامعة الموصل
كلية التربية للعلوم الإنسانية
قسم التاريخ

خطب النخب السياسية وأقوالهم في العصر العباسي الاول

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دراسة تحليلية

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تضمنت الدراسة تمهيداً و اربعة فصول تسبقها مقدمة وتعقبها خاتمة ، تتناول التمهيد: تطور فن الخطابة في العصر الاسلامي، وقد اشتمل على تعريف الخطابة من ناحيتها اللغوية والاصطلاحية والنخب كذلك، وتضمن التمهيد كذلك الى اظهار مكانة الخطابة قبل الاسلام ومن ثم مكانته في الاسلام وتطورها حتى نهاية العصر الأموي اذ عدت الخطابة في هذه الفترات بمثابة الدعاية السياسية للدولة .

أما الفصل الاول فقد تطرق الى: مضامين الخطاب الاقوال السياسية اثناء الدعوة وبعدها، فتضمن المبحث الاول مراحل قيام الدولة العباسية المتمثلة بمرحلتها السرية و ثم العلنية، واما المبحث الثاني عن خطب بني العباس واقوالهم ودورها في التأكيد على خلافتهم وفيه خطب ابو العباس السفاح ودواد بن علي وابو جعفر المنصور وخطب الولاة العباسيين .

في حين تناول الفصل الثاني: الذ يعالج مضامين خطب واقوال النخب من عصر الخليفة ابو جعفر المنصور الى عهد الخليفة الأمين، فقد شهدت هذه الفترة احداث عديدة مما ساعد على استمرار الخطابة منها ثورة عبد الله بن علي ضد الخليفة المنصور واغتيال ابو جعفر لأبي مسلم وخطبه المشهور بعد الاغتيال، فضلاً عن ثورة محمد بن عبد الله ذو النفس الزكية ضد المنصور فقد سعى كل منهما في اثبات احقيته عن طريق خطبهم واقوالهم.

أما الفصل الثالث: اهتم في اظهار الجانب الديني في خطب واقوال الخلفاء من بني العباس وكيف استطاعوا ان يوظفوا الدين لغايتهم السياسية وطلبهم من العامة الامتثال لهم وعدم الخروج عليهم، وبيننا كيف كان رد العامة عليهم

أما الفصل الرابع والأخير في خطب واقوال الخلفاء العباسيين الاقتصادية والتي من خلالها استطاعوا ان يبنوا سياستهم المالية والاقتصادية تجاه العامة .

تهدف الاطروحة الى تحليل الخطب والاقوال للنخب السياسية والنظر في دلالاتها وعبارتها والشعرات التي رفعها البيت العباسي في بداية دعوتهم، اذ استطاع الخلفاء من بني العباس وولاتهم ان يوظفوا خطبهم واقوالهم لخدمة الدولة العباسية وان يبينوا سياستهم تجاه العامة وخصومهم اذ ان الخطابة احدى اهم الركائز التي اعتمد عليها البيت العباسي وحاولوا عن طريقها تحذير العامة وخصومهم .

Abstract

Discourse is one of the most important prose arts in the history of Arabic literature, as it was part of their lives. As was the case with poetry and the rest of the other literary arts, as orators enjoyed a prominent position among people and in different eras. The rhetoric has a great position among people because it is linked to the reality of people as it represents the most important mechanisms of persuasion and the delivery of arguments and proofs to the minds of the general public because the preacher can through his sermon to raise people's emotions and feelings, especially if the speech is eloquent and organized that moves the recipient emotions and feelings. It is the offer of rhetoric, which aims mainly to influence and move people's emotions and attract them to the same orator. Therefore, rhetoric was the best way followed by preachers and missionaries because of its statement and irrefutable argument and the power of words and meanings. The Arabs before Islam were rhetoric they have the most important prose arts because of the many events witnessed by their era and they were able to employ their speeches, whether in convincing their followers or responding to their eunuchs. When the Prophet Muhammad (peace and blessings of Allaah be upon him) was revived, he relied on it in order to spread his call and deliver it to people. It was the best way to spread religion, so he was one of the most brilliant orators because of his eloquence and arguments and proofs on people.

Concerning the first Abbasid era (١٣٢ AH ٧٤٧ / ٧٤٩-٨٦١ AD), which is the subject of our study, the research finds that rhetoric in this era is only an extension of the eras that preceded it has witnessed a remarkable development since the beginning of its call as preachers and leaders employ their sermons in order to spread their call trying to prove the right of the house to the caliphate, they are the closest people to the

Prophet, may God bless him and grant him peace. They are his heirs, and they have raised religious slogans to attract people to them, and after the emergence of their state did not stop rhetoric Empty happened without a sermon employed by the Abbasids to convince the masses and work to win them after the demise of the Umayyad state, the Abbasid speeches were characterized by the powers of words and meanings, was the best way through which they were able to transfer their will to the people, especially in the emergence of revolutions, sedition and rebellion movements, so the preachers were the first people to confront them through their speeches.

In the first Abbasid era, the research finds that the speeches are many and varied were not limited to the political aspect only, including religious sermons as well. The Abbasid caliphs wanted to appear in a religious appearance that leaves impressions for people that this state came for the application of Islamic legitimacy and the Sunnah of the Prophet and the elimination of heresies that existed and spread in the Umayyad era, as the Abbasid caliphs showed with their sermons that they are the caliphs of God in his land and that God has chosen them for this matter without people. This is what the researcher has observed in the speeches of the Caliph Abu Jaafar Al-Mansur, and the economic and social speeches were also present in the speeches of the caliphs and political elites, so the councils of the Abbasid caliphs were one of the most important councils in which social speeches were delivered either to congratulate a new caliph or console him with the death of a member of his family.

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**The Discourse and Speeches of Political
Elites in the First Abbasid Era: (AH ٢٤٧ /
٧٤٩-٨٦١ AD)**

An Analytical Study

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