

دور أهل الرأي في تقديم المشورة للخلفاء في

العصر العباسي الأول

( 231-742هـ/947-168م )

إطروحة تقدم بها  
عاصم مراد ظاهر إبراهيم الراوي

الى

مجلس كلية التربية جامعة الموصل

وهي جزء من متطلبات نيل شهادة الدكتوراه فلسفة في اختصاص

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بإشراف

الأستاذ الدكتور

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## ABSTRACT

Linguist have defined the meaning of Al-Raay as being the belief as it is said that someone may take the opinion of another and to replace his opinion. It comes to mean consultation or the debate and exchanging thoughts. Practices of consultation come back to the history of establishing human societies and its social and political organizations. Due to the importance of Al-Raay and its reflections upon all fields of life, mighty God has imposed it upon His prophets and considered it one of faiths conditions.

There are more than one signs in the Holy Quran talks about Al-Shura and exchanging thoughts. Al-Shura is related to prayer and Zakat. Al-Shura is being mentioned by obligation. God obliges prophet Mohammed to consult Moslems and take their own opinion in topics related to religion and life. This might remake the importance of consultation with regards to prophets and more important than caliphs in particular and all Moslems in general.

Prophet Mohammed has committed by consultation in his speech's and traditions and there are many speech talk about Al-Shura and exchanging opinion and has been reflected positively upon the right decision and attitude. Caliphs who followed the prophet have so many speech's talking about Al-Shura and dealing with opinion.

Caliphs confirm the obligation of consultation and exchanging opinion as an important basis in politics and most central decisions has been stamped by consultation and the decision is being taken collectively in all aspects of life.

Although Ommayads have reached the power by military force, they have dropped one of these practices recognized by Moslems in choosing the Caliph based on Al-Shura and election. But so many reasons

have committed the Ommayad political system to apply consultation and demanding Al-Raay. The Ommayads have faced a military and political opposition. Their rule has been characterized by continuing the process of Al-Jihad and so many regions have been opened and become related to the central administration in Damascus. Thus, it is not reasonable that the Caliph should get what he wants in administering the state affairs and take the suitable position for each condition which needs a decision. Therefore, the Caliph should consult and exchange opinion with those relative and near by him from inside or outside the Caliphate establishment, as well as those of experience to handle and cure the matters of the state. This has made some historians to go far by depending on individual marks for the Ommayads to decide making a council for Al-Shura which appoints a Caliph in ruling the state.

The Caliphs have differed in the age of the one who gives his opinion. Some of them confirm the old unless they become senescent while others give the right to listen to the opinion of the young if they have the right moods and abundant sciences.

There are many historians who remark to consultation and its role in life like Al-Hurthami, Al-Kayrawani and Al-Harawi. Consultative practices have got the attention of modern scholars and researchers aimed at reaching the nature of ruling system in Islamic Arab State and the principle of Al-Shura in Islam compared with principles of western democracies and Marxist regime.

The researcher tackles another era from the history of Islamic Arab State which extends from (132 H/749 A.D) till (247 H./861 A.D) and it has been called by the first Abbasid Age which contains the reign of ten Caliphs. This period has got huge obscurity and the picture formed by some historians and researchers concerning the Caliphs of this period reflects the characteristics of tyranny and absolute rule as if those Caliphs

are the most tyrannous in issuing death orders upon their people and got authority without giving a chance for others to present their own opinion.

The main goal of this study is to show the features of this picture presented in this period concerning the events and concentrating the role of consultants and the experience in formulating and forming decisions to cure different cases happened during this period.

If this period necessitates coming back to all primary, different, historical, geographical, literary and religious resources... etc., but it provides indicators which help the researcher how to form a clear view for a certain aspect. The aim is not to study all versions which confirm the others participation from inside or outside the authority in formulating the decision, but it takes some witnesses though which it could be possible to reach the nature of consultative practices and their effect upon the general politics in this period.

Consultation needs objectivity to say that the decision in this aspect on the other is being issued by the name of the Caliph and expressing his own will. The Caliph comes back to ask for Al-Raay and consultation. Consultation and Al-Raay include all groups and interests and this means the existence of anybody or council within the administrative and political structure its duty is to present Al-Raay and consultation for Caliphs.

**The Role of The Opinion Holders in Giving  
Advice For The Caliphs During  
The First Abbasid Age  
132 H/749 A.D. – 247 H/861 A.D**

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