
EXAMINING THE CONTENT OF TAWQIYAT WITH POLITICAL THEME

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ABSTRACT

Taqiyya is a type of literary prose written by the authorities in writing under petitions and letters. These submissions, which in fact expressed the opinion of the incumbent as a response to the request, were full of literary arrays and based on brevity and brevity. The content style of a literary work expresses the technical structure of that work as well as a proof of the genius and skill of the creator of that work. Although the emergence and evolution of various types of taqiyya in the Islamic period and its prevalence dates back to the Umayyad era, but its peak and authority is contemporary with the Abbasid era; Of course, examples of Taksim related to the Sassanid period are also mentioned. In the Abbasid era, as the pioneer of Arabic literature, attention was paid to Taqiyat, for which a special administrative court called the "Tawqiyat Court" was established. The scribes, based on government positions, were prominent figures in society such as caliphs, ministers, princes, and army commanders, and in most cases, they wrote the scribes of the caliph or sultan. This study, by explaining the political conditions and the type of government relations, has studied the technique of content in terms of content; It also seeks to answer the question of what style is used in the content of the petitions. Since the captions were ultimately concise, it can be boldly said that the captions, with their concise appearance and few phrases, had a deep and meaningful content. In this regard, an attempt is made to critique the content style of the inscriptions in the two Umayyad and Abbasid eras by descriptive-analytical methods. A quick look at the results obtained shows that most of the petitions are in the form of orders or based on the framework of official and administrative letters, and that the petitions were internally coherent in terms of content.

Keywords

Tawqiyat, Abbasid era, Umayyad, political Taqiyat

Introduction

Taqiyya is a short writing that contains two general uses, namely "emblem" and "government decree", in the era of caliphate of various periods of the rule of Islamic caliphs and sultans. The signature, as an endorsement of the king or ruler of the program, is the royal decree, handwriting and short writing of the sultan, which is used on the top, bottom or back of the letter and the complaints or petitions.

The topics that have been assigned to the petitions are: glory of the times, complaints against the governors, dissatisfaction with the current situation, numerous requests, etc. The structure of

the inscriptions sometimes consisted of a verse, a hadith, a poem, a famous proverb, a wise saying, and so on. The petitioner has always tried to write an appropriate petition according to the subject of the letter and in the dignity of the applicant, so that both the answer is appropriate and the consent of the petitioner is resolved in a way that does not force him to refer again.

Signing is one of the most important types of expression by means of words due to its distinctive features and unique features. In the past, all nations of the world such as Iranians, Hindus, Chinese and Greeks were familiar with this type of interpretation. Was known as a proverb. The eloquent, concise, and meaningful

phrases that the Rashidun caliphs wrote at the bottom or back of the letters indicated that the petitions were used by the Arab nation to meet cultural and administrative needs. Rather, all commanders and governors took the time to report on the situation in their protected area and to obtain assignments from the Supreme Leader.

The surviving inscriptions from different periods of the Islamic caliphs indicate that the appearance and content of the inscriptions, as well as the way of using and using it were different. In the Umayyad era, attention to taqiyyah increased, and since one of the most important features of the Umayyad era was political conflicts, the most common use of taqiyyahs in this era was in political and governmental affairs. In addition to the multiplicity of purposes and the breadth of the subjects, the styles used also varied. As in the early days of Islam, the caliphate was no longer reserved for the caliph, but various personalities participated in the movement. The use of taqiyya by emirs, governors, commanders and scribes indicates that it is important that the surviving inscriptions of the Umayyads indicate the tangible progress of this type of expression in the Umayyad era.

Prior to the rise of the Abbasid caliphs, Arabic inscriptions had found their place in Arabic prose. During the Umayyad and Abbasid eras, autobiography gained "literary" importance and included a short, beautiful, eloquent speech - famously obvious - and a sign of the rise of the power of the ministers of the time. The Abbasid era is considered as the golden age of Arabic literature in the history of literature, and due to the glory and grandeur of literature, the inscriptions also received special attention. Sometimes the rulers wrote the petition in the form of a short, concise speech with rich content.

The special attention of the Abbasids led to the creation of a court for petitions called the "Court of Taqiyat". The establishment of this court by Barmakian during the caliphate of Harun al-Rasheed, signaled the flourishing of the Arabic writings in which the scribes arranged the issues related to this art and formulated its principles. A large group of princes, ministers, governors, commanders, writers, lexicographers, judges,

jurists, and women emerged in the art. Inscriptions in this era became an important literary phenomenon worthy of research. The study of inscriptions was considered in the Abbasid era, because this period is considered one of the richest literary eras for this art; But at the beginning of the fifth century, due to some factors related to the inscriptions themselves, this process stopped, and it is clear that the inscriptions in their path suffered a setback and new motivations were created that destroyed the most important features of this technique.

Taqiyya, meaning the short command of the ruler or agent, may be a tradition left over from the Sassanid period of essays and essays, as such writings, known in Islamic sources as Taqiyya, have been attributed to Anoushirvan. (Aghabzorg Tehrani, 1320, J 501: 4).

Numerous Islamic periods such as the Umayyads, the Abbasids, the Ghaznavids, the Seljuks, the Khwarezmshahis, and the Ilkhans each benefited from a variety of subjugations and had many uses and uses. In the Qajar period, a sealed letter or decree called "Toshih" was used instead of a signature.

Given the importance of Taqiyya in the literature and history of nations, it is necessary to make a brief reference to its trend in the post-Abbasid periods. During the Ghaznavid period, they used "taqiyya", the implementation of which was completely urgent on other orders. In the Seljuk period, expressions such as "trust in God", "trust in God" and "trust in God" are seen in the form of signatures. The other periods, which are the periods of the Khwarezmshahis and the Ilkhans, each used the taqiyyah as the court symbols and decrees of the Turkmens, respectively. Apparently, after Safavids, paganism was abandoned. Surviving inscriptions in the Mamluk and Ottoman periods also confirm the continuation of the tradition of Iranian inscriptions in the Arab world; Thus, as the process of formation and emergence of taqiyya shows, in addition to its importance in the realm of court literature, it has also been useful in historical research and can itself make us aware of the socio-political history of Muslim nations.

Main research questions:

This study tries to examine the inscriptions of the Umayyad and Abbasid eras in terms of form and content. The present article seeks to find a suitable answer to these questions:

1. What was the place of the art of writing in the Umayyad and Abbasid eras?
2. What was the structure of the submissions?
3. What were the dimensions of the submissions in terms of content?

Hypotheses

1. It seems that in the Umayyad and Abbasid eras, special attention was paid to Taqiyya and according to its characteristics, along with other prose or letter writing styles, it had its own characteristics.
2. It seems that in terms of form, the structure of captions should be similar to proverbs, short and concise words in different forms.
3. The content of the petitions seems to be different from the long panamas.

Research background

So far, no research has been done on the form and content of the petitions together; But few articles have been written about the petitions; Among them: Hamad Ibn Nasser Al-Dakhil, an article entitled: "The Art of Literary Submissions in the Islamic, Umayyad, and Abbasid Era", "Even the end of the age of Benjamin," he wrote

The most famous books, chapters of which are devoted to inscriptions, are as follows: "Al-Aqd Al-Farid") Ahmad Ibn Muhammad Ibn Abd Rabba Andalusian, 1983 Ibn Isma'il al-Tha'labi, 1809 (.

Necessity of conducting research

Despite the importance of the inscriptions, from the advent of the Arabic inscriptions - ie the Islamic era to the time of publication - which is the Umayyad era and the time of prosperity - the Abbasid era - especially the inscriptions of the Abbasid era, the attention of contemporary literary research to these inscriptions was very limited. Despite many references by contemporary scholars to the publication and flourishing of the Taqiyya in the two Umayyad and Abbasid eras, the factors, motives and manifestations of this flourishing were not addressed and no effort was

made to examine the contents of the Taqiyya of these periods and research on its various styles. Few researches have dealt with this issue in detail with sub-topics, while examining the types of literary prose specific to this period or the researches related to the influence of Arabic literature on Iranian literary works. Apart from these cases, even these small researches were not carried out with the aim of a complete and comprehensive study of this issue; Rather, the aim was to provide an all-encompassing thinking without contemplating the various details and issues of the art; To the extent that it became a repetition of the same information about the developments in the Umayyad and Abbasid eras, without any new scientific achievement; However, in some cases, some people presented the same data in a new form. Since no research has been done in this field, the forthcoming research aims to examine the form and content of the inscriptions in the two Umayyad and Abbasid eras.

Purpose of research

This research intends to examine the art of inscriptions and in this way the reader with another Arabic prose in the two Umayyad periods - which was more prominent in political affairs - and the Abbasid era - which is known as the golden age in literature. - Get acquainted. It also discusses what style the authors have used in the apparent and content structure of the inscriptions, and what it is like to try to make a transition to rhetoric so that in some cases it can give a brief overview of the precise and clear themes of this guide.

Research method

In this research, different research methods have been used:

Historical method

This method is used to study how to create and influencing factors in this type of expression, which began before the Umayyad era and its development in the Abbasid era.

Descriptive-analytical or descriptive-library method.

In this method, the materials collected from books, magazines and the Internet, then the

appearance and trends of the petitions, content analysis and reflection on the purposes of using the petitions are discussed.

Introduction

In the past, the peninsula was one of the areas where trade flourished, so they felt the urgent need to write from the beginning to improve the quality of their transactions. Taha Hussein acknowledges this and writes: "Your writing existed among the Arab people, especially in the cities of Mecca, Taif and Medina. They used the text to achieve commercial and economic goals and interacted with various nations such as the Jews, Christians and Persians. "All of these issues led them to think and narrate, then to write and create prose." (Hussein, 329: 1996).

In the pre-Islamic period (pre-Islamic era), more attention was paid to proverbs and rulings; But in the Islamic period, due to the expansion of the territory, short letters containing the needs of the individual were written to establish order and proper control of the situation. That explanation was a thought in the simplest terms and the closest way. Hence the rule in rhetoric was brevity; As a result, prose was short in color during this period "(Fakhouri, 1368: 243)

The permissible meaning in a narrow context and in a nutshell is that the speaker interprets the great meanings in a few words. "The meaning of the permission in the narrow flight is the expression of the speaker from the meaning of the great with the word *Elisir*" (Talimat, 728: 2007).

If we pay attention to the history of the origin of the inscriptions, we can see that: "And it flourished in the Umayyad era" (Fakhouri, 1368: 245). In the Umayyad era, political parties and groups played a significant role in society. This led to most government and administrative correspondence taking on a political flavor

Taqiyat reached its peak of prosperity after the Umayyad era and in the Abbasid era. Since the Abbasid era was considered as a pioneer of literature, the inscriptions were no exception to this category.

With the flourishing of inscriptions in the Abbasid era, the number of Iranian scribes increased and they introduced the Persian writing style in the inscriptions. "And the year of the flood of taqiyat in the era of Bani Al-Abbas and most of the books

and ministers were far away from the traditions of their fathers" (Amin, 1961, vol. 206: 1) The taqiyat flourished in the Abbasid era In writing the inscriptions, they followed the style and context of their predecessors.

In the Abbasid era, Ja'far ibn Yahya Barmaki was more famous than all the scribes of his time for writing writings, and people enjoyed his writings so much that they collected them for themselves, and "when Ja'far wrote the writings, manuscripts were written on it." (Gorgani, 1362: 86).

In later periods, the person with the most inscriptions was Salahuddin Safadi, who was at the head of the essay scribes and collected his inscriptions until they reached several volumes. (Ibrahim Yusuf, 80: 2008).

- The lexical and idiomatic meaning of the signatures

"Al-Tawqi'at" is the plural of Taqiyya, and the Arabs use this word in many meanings. In this research, we will pay more attention to its idiomatic meaning. The word "sign" literally means the fall of an object; As it is stated: "And the thing happened and it happened ... it happened ... and something happened in something and it happened to ... and the evil happened to fall apart" (Ibn Faris, 1977). Something fell, then it fell ... and something fell on something and it happened to him ... and the rain fell separately and scattered. And Dhu al-Ruma translates "al-Waqi'ah" as follows: It means a point on a rock where water collects. As Dhu al-Rahma says:

"And let us not fall short of the hadith that it is the jinn who dissolves mixed with the water of events" (Dhu al-Ramah, Bi Ta, 358).

We were amazed by a word that was like honey nectar mixed with rainwater collected on a rock.

"The signature is the answer stated in the letter," said Allama Tarihi, owner of the Bahrain Assembly. "And the event: we will not occur in the book from the answers" (Al-Tarihi, 1983: below the word event). And taqiyyah means what happens from the answer in the letter.

Taqiyyah refers to the writings that were added to it at the end of the dissertation, as it is mentioned in the Arabic language: Join and add something to the letter when done.

Given the above, it can be seen that all books agree on a specific definition, which is called any footnote that the author adds at the end of the letter. Now it is necessary to define the term after the lexical definition.

At the time of its emergence, the Islamic era, Taqiyyat found the meaning of a term that is related to its lexical meaning. As "Qalqshandi" considers Taqiyya as an order from the ruler and the owner of the province and introduces its subject as government correspondence and popular petitions of the people who have been oppressed and says: It is issued in the form of government correspondence or the rejection of any oppression or injustice inflicted on the people and the subjects. (Qalqshandi, 1987, J 145: 7)

It is also stated about Taqiyya that Taqiyya is the same writing that is written by the ruler and the king, below or behind the letter; When a complaint was lodged with the ruler or sultan, the ruler, after reading the letter, immediately wrote the answer in the form of a petition. (Elliotti, 1981, c 220: 2). The famous Ferdowsi considers Taqiyya as a response from the king and sings:

The answer was the king's request

Because he is a patient and we are like a doctor

That Anx who was tired of sin

Y yawn and run away and fall head over heels

(Akbarian, 222: 1386)

Ibn Manzur likened Taqiyya to scattered rain. Where it rains properly, a beneficial result is obtained, and that is plant growth. "If the roots of the earth are scattered, then there is a scattering in the plant" (Ibn Manzur, below the matter of occurrence, without it) when the rain falls in a scattered manner and the scattering is where the plant grows.

Perhaps the owner of the Arabic language in his expression considered the rain as the same words and sentences that come from the scribe, and the best sentence chosen by the scribe is the one who selects it in the form of measured and correct words and writes it at the end.

Jahshiari has expressed the request in such a way that the sultan and the ruler write what is necessary about the matter in the form of a request and mention his order and ruling in it. "The head is placed in the story with what is obligatory on

him and he mentions the meaning of what is commanded to him" (Jahshiari, 210: 1980).

According to the above, whenever the emir and the ruler ordered or refrained from doing something in a request, it was necessary for the addressee to obey; As Ibn Darstawiyah, the author of the book "Kitab al-Kitab", has pointed out. "Indeed, it is a command or a prohibition, and it is obligatory for us to carry out our deeds without anything else" (Ibn Drastuyeh, 159: 1977). It is a command and a prohibition, so it is obligatory for them to be in the current state and not in any other way. That is, if something has been ordered to be done, it should only be done, and if it has been ordered to stop something, it should only be done, not another case.

Qalqshandi says in his book: The first petitions were written by the caliph and the caliph wrote the petition according to the royal affairs and the establishment of justice. "He was born at the beginning of the affairs of the caliphs, but the caliph is the one who takes place in the affairs of the sultan and the chapter of the oppressors and others" (Qalqashandi, 1987, vol. 145: 1). In the beginning, it was the responsibility of the caliphs to submit. The caliph himself wrote taqiyyah in matters of statehood and the settlement of injustices, and so on.

Ibn Khaldun has given the idiomatic meaning of taqiyyah in full and abundant: he has mentioned about taqiyyah that the scribe should write in the presence of the emir or ruler of taqiyyah and use concise and eloquent words, also the taqiyya writer should have sufficient knowledge in rhetoric. He believes that the request is for the scribe to sit in the presence of the Sultan or Amir, in his ruling assembly, and to write the petitions and rulings issued in a concise and expressive word An issue that needs to be mentioned is brevity and rhetoric in the submissions

Rhetoric is always achieved along with brevity. In fact, wherever there is rhetoric, brevity is also seen. Concerning brevity, it can be said: the same short words have many meanings; But rhetoric is that the scribe writes something according to the need of the present, or the theorem that has been done. Conciseness is the basis of the science of rhetoric in Arabic. Rhetoric is the expression of a broad and clear meaning, with a correct and

eloquent phrase that has a tremendous effect on the soul. Each word is used in a specific place according to the audience; Hence, rhetoric is first and foremost a technique that polishes innate talent and increases the accuracy and comprehension of the beauty of speech. It may be verbal, very beautiful and enjoyable; But it should not be used in its proper place, in which case it would go beyond the scope of rhetoric and be targeted by critics. Rhetoric has been introduced as one of the central principles of taqiyya in every age and it has been referred to as follows: Literary inscriptions in all ages and periods are based on a concept of rhetoric.

In Arabic theology, brevity forms the basis of rhetoric, which in fact rhetoric is the same brevity in theology, as Allameh Mustafa al-Suyfi, one of the rhetorical scholars, believed in this principle and said in this regard: He said: Al-Ijazah "(Al-Suyfi, 247: 1985). Sheikh Alam was asked about the science of rhetoric. He replied: Rhetoric means brevity.

Ijaz, as one of the rhetorical techniques, should also be current in the word to such an extent that it does not interfere with the meaning, as Abd al-Majid Naji, one of the rhetorical scholars, has well pointed out this saying: (Naji, 125: 1984) The rhetorical value of brevity is that it does not create a gap in meaning.

Many rhetoricians have given the same definitions for brevity and introduced it as follows: that brevity should contain many meanings in the form of few words without any omission. It is also stated in this regard: "One with the guarantee of many meanings in a few words other than the omission of the sublime word and less in the retribution of life" (Al-Baqarah: 171) (Hashemi, 240: 1391). (Ijaz) has many meanings in a few words without being omitted, as God said, and for you it is in retribution for life.

Since the author of Taqiyya expresses many meanings in a few words, Taqiyya can also be considered as a manifestation of brevity and rhetoric. Authorities, often rulers and rulers, do not have the opportunity to respond to letters in the long run; Therefore, the answers are short and concise.

Given that time is too short for consideration, the scribe prefers to use a word that is concise; For

this reason, chooses the sentences that have the least words; But they have the most meanings. As Ghazi Talimat explicitly acknowledges this, he says that brevity is one of the most important characteristics in applications. The scribe has used short and concise words to express his intention and purpose. (Talimat, 2010: 269) Only one feature is introduced to you for signatures and that is brevity. Allameh Kalaei also says in this regard: "Taqiyat is a kind of word that has avoided exaggeration and rhetoric and has turned to brevity and brevity." (Al-Kalai, 161: 1985).

The authors of the petition also advised other scribes to use brevity. Jafar Barmaki wrote a petition to his scribes. If it is possible for you to write your letters as a petition, be sure to do so. "I have the power to make you write down all your instructions" (Safwat, 1931, J 387: 4). If you can put all your letters in order, do so. Because of this unique feature of taqiyat, he considers it necessary to write it elsewhere in any text, as it is stated, "Like my words in my book, like tawqiyya" (Al-Askari, 215: 1981). Your words in your letters should be like signatures.

Ibn al-Khalqan states in his book, Ma'mun ordered Amr ibn Mas'ada to write a letter to some agents to protect a certain person, which should not be more than one line, Amr wrote: "He, and do not waste between trustworthiness and the eyes of the bearer, and peace." (Ibn Khalqan, 1978, J 493: 1). My letters to you are reassuring to the sender and useful to the recipient, the bearer of the letter is not lost between trust and attention, and peace be upon you.

In this petition, the scribe has pointed out that both the Amir's order will be carried out and the affairs of the agents will not be neglected. Perhaps in this petition, summarizing the letter is urgency and seriousness in dealing with what the emir has ordered, because the petition itself shows brevity and brevity, and this claim is consistent with the attitude of the petitioner, who immediately summarizes the word and shows his good obedience. Indicates with the two words "and" and "peace".

Ejaculation also became commonplace in order to save paper, as the scarcity of writing materials, such as paper and pen, made it difficult for the writer, and scribes were forced to write at the

bottom, in the margins, or on the back of letters. Hence, the use of lexical saving technique was also achieved, which meant very few words.

The high volume of administrative work and state affairs in the Islamic and Umayyad periods required an exaggeration of brevity to answer. However, in the first Abbasid era (132-334 AH) brevity was also found in the records, but after that, this technique It did not last long in the continuation of the Abbasid government; Lifestyles changed and non-Arab elements came to power. It should also be noted that at some point in time the scribes of the Arabic language were among these foreigners and left many influences in the writing of the Arabic calligraphy. The captions flourished in the Abbasid era, some consisting of one letter, one word, and sometimes two words and one sentence, most of the captions were more than one sentence, the captions that were supposed to be a paragraph became a short letter.

Sometimes this brevity would end in a short sentence, as Ibn Abiyyah Ziad wrote, "I am Ma'ak" (Ibn 'Abd Rabbah, 1983, p. 299: 4), and in some cases, a four-letter word would take on the role of a suffix, as stated elsewhere: (Safwat, 1931, J 501: 2).

It is also said that in some cases, even the movement of a letter took on the role of signature, as Sahib ibn Ibad wrote in a letter sent to him: "If the opinion of our server is favorable, this person should be granted whatever he requests." Sahib Ibn Ibad answered the letter by adding an "A" to the word "Fa'l" and wrote: "عA'al" (Al-Tha'labi, 73: 1809). He showed her the added "A" and was given everything she asked for.

This kind of brevity can be seen more in the Abbasid period, and this statement is well evident in the examples of surviving writings from this era. The interpreter has enough knowledge of rhetoric that his writing has the necessary strength and stability. (Ibn Khaldun, 234: 2006).

Content of submissions

In addition to their shape and appearance, captions have rich and rich content. According to the request in the letter, the scribes provided a response in the dignity of the addressee. Sometimes this response was done to remove the oppression of the subjects and sometimes it was

written in response to internal and external correspondence. Here, we deal with requests that have content such as foreign policy relations, internal relations, complaint reprimand-1-1-Political submission

Most of the topics covered by the petitions are political. The topics of interest in these petitions are: reviewing and addressing the problems of the people, ordering the observance of justice and fairness according to the divine commands, equality and equality among the people, and so on. For example, one of the princes wrote: "We are the time of the removal of exaltation and I am the removal of humiliation" (Safwat, 1931, J 492: 2).

We are the times, the one we honor and bring close will be exalted and the one we place on the bottom will be humiliated.

If the attribution of this statement to Mu'awiyah is proved, in fact, there is a kind of royal pride in which the king wants to explain his power and position among the people with a kind of exaggeration. In fact, he considers himself to have such power and position that no one can compete with him. Attributing oneself to time, as well as attributing oneself to one who gives honor and humiliation, is permissible; Because God is the true honorable and humiliating. Due to the permissible use and use of exaggeration in the Arabic language, this word is never carried to its original meaning. In a position of pride in his position, power and available possibilities, he transcends the boundaries of truth and, by taking advantage of what is permissible and exaggerated, makes his power and power appear great and extraordinary in order to create awe in the hearts of the opponents.

"The Abbasids and Aba al-Fadl were in ignorance in a single slaughterhouse, and that is not a bad opinion" (Talimat, 272: 2010).

Abolfazl and Abu Sufyan were in the same skin in the time of ignorance, but now you can not break this bond with your mismanagement.,

In the commentary and note that the Umayyad Caliph writes in response to the letter "Ziad", the prominent political points and a wide view of a politician towards the issues of his country are evident. The first is to respond to Abdullah ibn Abbas's objection in a way that both dispels his

suspensions and avoids creating further tension between Ziad and Abdullah ibn Abbas. To address the objection of Abdullah ibn Abbas, it reminds of the deep and close relationship between the past and the forefathers and makes the bond between the two families appear in a way that can never be broken by his protest. Although he accuses Abdullah ibn Abbas of malice and narrow-mindedness, he at the same time refuses to order the use of violence against Abdullah ibn Abbas. In another narration from Al-Aqda Al-Farid, it is stated that "Ziad" had asked the Umayyad Caliph in his letter to allow him to threaten and punish Abdullah bin Abbas, but he disregarded the advice and order to do so and somehow grounded his protest. And he looks weak, and for this, he points out the deep bond between his ancestors and them.

Foreign policy themed submissions

The most important task of a leader is to maintain national security and protect the country's land and water borders, which are always in serious danger from both sides; Internal riots and foreign attacks. Early Islamic conquests during the caliphate of the Rashidun and Umayyad caliphs, who extended the Islamic frontiers to Spain and Africa, made the responsibilities of Islamic leaders heavier and wounded the sworn enemies of Islam, the slightest mistake and even a wrong decision for these wounded wolves a chance. Provides. It is natural that because their ancient civilizations had been reduced to dust and their gods had fallen to the dust of humiliation from the height of glory and honor, this stain of shame would be removed only by taking revenge. Many times in the history of Islam, threatening letters have been sent by the enemies to the leaders of the Islamic State, who have responded to the enemies with full authority and readiness, and have announced imminent military campaigns to suppress them. There are inscriptions on this subject in the Abbasid era, but no example of it was found in the inscriptions of the Umayyad era, despite many efforts. Perhaps the reason is that in this age most Muslims, with continuous jihad and successive conquests, had engaged most of the powers and empires in defensive measures, no army was cohesive against the enemy, and no government was immune from the militarization

of Islamic armies to threaten the government. Be Islamic or even think of revenge.

The Romans were the greatest danger to the Abbasid state, and scholars in history books would certainly find the answers written in response to the Roman threats. Harun al-Rashid is one of the most prominent caliphs of the Abbasid era, known for the jihad in defense of the unity of Islam. In 187 A.H. Was established. The text of the letter was as follows:

"From the King of Rome Naqfor to Aaron, the king of the Arabs, but then the queen before me made you a ruler and a pedestrian, and gave you our property. "Because women are weak and stupid, when you read my letter, return all the property you have received so far as tribute, otherwise the sword will rule among us."

When Harun al-Rasheed read the letter, he became so angry that no one dared to speak to him. The members of parliament dispersed in fear, and the minister did not know what he thought. The caliph asked for medicine and paper and wrote the following answer on the back of the letter: Bitu, J 8: 307-308)

In the name of God, Most Gracious, Most Merciful, from Aaron, Commander of the Faithful I read the letters, your answer is what you will see, not what you will hear.

From the comparison of the text of the two letters, a very interesting joke is drawn; The first issue is the type of address in the two letters. Naqfor calls Aaron the king of the Arabs, and this indicates the acceptance of the authority of this caliph by the enemy, and he is proud to consider himself the king and his equal, but Aaron calls him a Roman dog and with this title he realizes his ignorance as a He makes an official who is more deserving of protecting a flock of sheep, and a piece of bone is enough for his loyalty and service, and the position of the Roman Empire is suitable for a resourceful and noble figure, not worthy of Naqfur, who engages his country and nation in war. That is one hundred percent victory on the other side. Aaron al-Rasheed is not content with reprimanding this erring enemy and promises war and confrontation on the battlefield to see closely the unparalleled power of the Islamic Revolutionary Guard Corps. A severe defeat and

enormous loss of life and property will reveal to him a truth he will never be able to deny. Harun al-Rasheed, using the technique of taqwa, expressed many concepts in a few words: 1. Naqfur is not in a position to threaten Muslims. 2. The authority of the Islamic government does not tolerate such a threat. 3. Such a literary offense is punishable only by death unless the Islamic amnesty is forgiven.

Harun al-Rasheed set out with his army before encamping in the city of Herql. This battle is a famous battle in the history of Islam, in which a great victory was bestowed on the Muslims, and Naqfur demanded alms and was obliged to pay the annual tribute.

Submissions with the themes of domestic and administrative policy

As the country expands and people of all nationalities and ethnicities come under the banner of one government, organizing administrative affairs and addressing the problems of different regions and monitoring the performance of governors and government officials and the way the government and nation interact are the main concerns of the central government. And the person will be the leader. If all these obligations are taken into account, the lack of facilities and the distance of the states from the central government, it becomes clear what problems a caliph faced in the Umayyad era, especially in the Abbasid era. The inscriptions of these two periods determine the policy of each caliph in the domestic and administrative policy of the country, but by examining these inscriptions, their effective differences in dealing with similar issues are clearly revealed.

The pilgrims wrote a letter to 'Abd al-Malik ibn Marwan, complaining of the rebellion and disobedience of the Iraqi people and asking for permission to kill the aristocracy. Safwat, 1931, J 493: 2). The unification of different groups and parties is due to the existence of an efficient statesman, and the creation of divisions among the united groups is due to its ignorance and ignorance. The pilgrims demand the suppression of the insurgents, but the caliph rejects this request and proposes a strategic policy to quell the insurgents. The pilgrims are a ruthless slaughter, but whenever it comes out of the form of savagery, it

is irreplaceable in intelligence. Iraq has been the site of riots and tensions, and all governments have felt threatened by this seditionist country and its rebellious people; For this reason, Abd al-Malik ibn Marwan placed a statue of extremism and bloodshed on the throne of its government so that the people would be relieved of the horror of the violence and the reputation of his killings; But he does not intend to injure the insurgents by shedding their blood, because the people of other regions may oppose the government out of sympathy for them, and the people's discontent may turn into an all-encompassing flame that soon engulfs all parts of the country. He calls on the pilgrims to compromise and use their intelligence to make these people obedient to the government so that the people of all regions will unite to support him. This is the end of a leader's dream that ensures the survival of his rule.

Hajjaj ibn Yusuf wrote a letter to some of his agents jointly: "Iyak and al-Mallahi even test the purification of your tribute" (Ibn Abd Rabbah, 1983, vol. 301: 4). Avoid hobbies and games until you collect tribute.

This request indicates the accuracy in the conduct of finances, on which the foundation of a government depends, and any negligence in it will cause problems for the caliph in the future and will make the living conditions of the people difficult. The caliph has reportedly received a report of a broker's underemployment, the main cause of which is having fun playing and having fun. The subject of the request is threatening and its 1-6- Submissions with the themes of justice and oppression

Examining the inscriptions of the Umayyad and Abbasid eras, every researcher and researcher realizes that the most prominent issue in these inscriptions, which have a major part, is written in response to the complaints of the oppressed, and this does not mean that in this era more governors and agents of the region They have always oppressed and violated the rights of the people; Rather, it indicates that the caliphs attached special importance to the people and their rights, and that the Arabs were aware of all state policies and valued the people as the mainstay of government. The voices of the people were heard, the oppressed sent their letters directly to the

caliph, petitioning for the issue and demanding an investigation, although the proliferation of these letters required that several people, as scribes, write letters. This led to the creation of a special court called the "Court of Signs".

The governor of Iraq wrote a letter to Omar bin Abdul Aziz complaining about the disobedience of the people there; The caliph wrote in reply: "Our land is for them to be pleased with themselves and to commit their crimes after that" (Talimat, 275: 2010) Do whatever they like for themselves and then punish them for their crimes. phrase begins with a prohibition.

This request is a different version of dealing with the Iraqi people. Omar bin Abdul Aziz does not condemn the people for their disobedience and solves the root of the problem. The content of the petition is that the behavior of the people reflects the attitude of the governor. When a governor separates himself from the people and does not pay attention to their needs and in return thinks of maintaining his position, he cannot force the people to accept a commitment to his government. If the governor is with the people, the people will be with him, and if they commit a crime, they will be punished. Omar ibn Abd al-'Aziz warns him that the role of the people is of special importance in his caliphate, but this must not be overlooked in ignoring the mistakes of the criminals. The administration of justice and the rule of law must be on the governor's agenda. Implementing this politico-administrative advice and guidance, like holding stones and glass together, is difficult and arduous, but it is the most possible and efficient administ Hisham ibn Abd al-Malik, in response to the letter of the people who complained about their emir, wrote this request: If your claim against him is true, I will remove him from office and then punish him.

The Umayyad caliph portrays himself as a democratic leader. His appointment should be dismissed and then audited if it violates the rights of the people and does not abide by the law, but it cannot be judged on the basis of a single claim. The complaint must be investigated and the crime investigated, then a verdict issued. The likes of this petition show the close relationship of the people with the leadership, the complaint about the way a region is run is unimpeded and the

leader spends his time dealing with these complaints. People are confident that their words will be heard and that action will be taken to address them. This is the most important encouragement for a nation that is the greatest supporter of a government.

Mansour wrote to Abd al-Hamid, the governor of Khorasan: You complained, we investigated, you blamed and reprimanded, we satisfied you, then you withdrew from the pact, so be ready to say goodbye to happiness and bliss. rative method.

This petition, in addition to including the dismissal of the governor of Khorasan, includes his not-so-brilliant work record. The caliph does not reveal the verdict at the beginning, but lists all the problems he has created for the caliph during his tenure. Whenever a problem arises, he complains to the caliph, without thinking about resolving the crisis and blaming himself for the moment, blaming the earth and time for the unsettled state of his protection, and finally shrugging off all obligations. The incompetence of the governor has already been proven for the caliph and he is dismissed due to his bad performance; But he is reminded of his mistakes so that he is deprived of the right to challenge the sentence.

Ma'mun wrote to the people of Kufa who complained about their agent: "As if they were commanding you" (Al-Durabi, 212: 2001). You will be appointed Amir as you are.

This is an intertextual interpretation of the prophetic hadith. The Holy Prophet (peace and blessings of Allaah be upon him) said: "Your deeds are your deeds and you are the ones who are the guardians over you" (Abu Abdullah, 312: 1343). The agents who govern you are like your deeds, and they appoint you governor as you are. The subject of this petition refers to the rebellion and disobedience of the people of that region to the caliph and the caliph is aware of their anti-government movements and of course all the actions of the governor have been done with the approval of the caliph and his advice, which unequivocally supports his policies. With this request, the caliph informs the plaintiffs that he is not unaware of their rebellion and that the election of a strict, decisive and violent governor has been done according to the necessity and need of the

region. It will not happen again. The people must stop rebelling so that the governor's treatment of them will change and he will improve.

Abu al-'Abbas al-Safah wrote in reply to the letter of Abu Ja'far, who was at war with Ibn Habirah in the region of Wasit, that: J 293: 4). Your patience corrupted your knowledge and your weakness and weakness had a negative effect on your obedience. Take my right from you and your revenge from yourself.

In this proclamation, the Caliph considers the faults as a warlord who had caused none of the efforts, tactics, techniques and experiences of his troops to go anywhere and the victory to be delayed. Unnecessary tolerance and unnecessary delays have rendered his knowledge of the war and command of the IRGC ineffective, and his weakness in ideology, faith, and worship has had a negative effect. These two flaws in command lead to the destruction of the most cohesive corps and the most belligerent fighters. The intention of the caliph is not to call you Abu Ja'far; Rather, he tries to prevent him from continuing to slip in the most critical moments, to reconsider his behavior, to win the battlefield, and to end the war in his favor.

Conclusion

At the end of this article, considering the outcome of the topics and the totality of the content presented, it can be concluded that:

The basis of all exceptions is short, concise, beautiful and eloquent, which leads to the formation of verbal arrays with eloquent themes and content.

In parallel with the emergence of signatures in different periods, the way it is used is somewhat fundamentally different and varied.

The inscriptions are often adapted from the Qur'an, a hadith, or a famous poem, and are sometimes written in the form of wise sayings, admonitions, warnings, and reprimands.

Inscriptions have played a prominent role in some historical periods that prevented the collapse of the government of the time, and their writing, due to their key role, has been done carefully and with great care.

Verbal arrays have been one of the most important phenomena in sequences. Paying attention to this matter has caused them to have a beautiful and pleasant appearance in addition to the eloquent content.

The rulers of the Umayyad era, in spite of the tyranny that prevailed, addressed the rights of the people in some matters. Especially in the era of Umar ibn Abdul Aziz, whose rule was based on justice and litigation.

The request that the scribe wrote without quoting from the Quran, hadith, poetry, etc. has always been accompanied by wise words, advice, warnings, reprimands, etc.

Signatures at some point in history have been able to prevent any collapse of government as an important principle. This caused the scribes to be very careful and competitive in its eloquence, accessibility, effectiveness and conciseness.

One of the characteristics of eloquent speech is that it is uttered according to the audience; Thus, the diversity of government and the atmosphere of litigation in society, as well as the urgent and urgent need of the people for a quick and correct response, caused the signatures to emerge as a rhetorical word at the best time to come up with a clear and appropriate response according to the situation.

Signatures entered the field as a useful and effective tool for controlling communities in order to be an appropriate response to the general public and to prevent anxiety and strife.

The author is familiar with different cultures. Some scribes, in addition to dealing with state and governmental affairs, were associated with the people of their time, and by using proverbs that are the product of public opinion, were able to communicate with the oppressed people and use proverbs in their proclamations.

The scribe is careful in choosing the words to create a text in a beautiful format. This elegance shows the rich taste of the author.

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