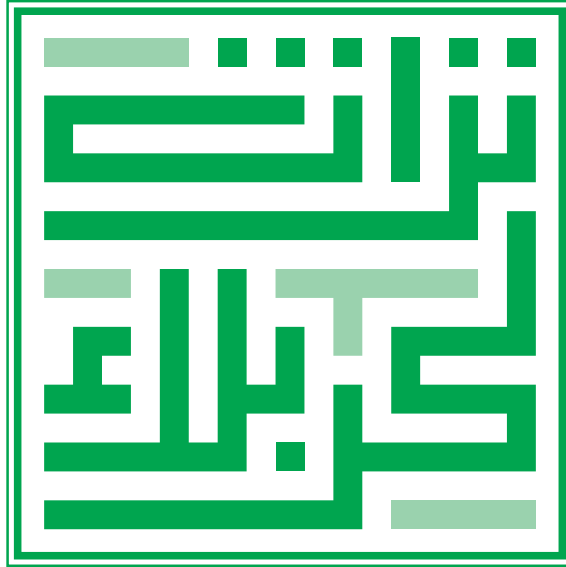


جُمْهُورِيَّةُ الْعِرَاقِ دِيوانُ الْوَقْفِ الشَّيْعِيِّ



مَجَلَّةُ فَضِيلَةِ مُحْكَمَةٍ

تُعْنَى بِالتُّرَاثِ الْكَرْبَلَائِيِّ

مُجَازَةً مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ

مُعْتَمَدَةً لِأَغْرَاضِ التَّرْقِيَةِ الْعِلْمِيَّةِ

تُصَدَّرُ عَنْ الْعَتَبَةِ الْعَبَّاسِيَّةِ الْمُقَدَّسَةِ

قِسْمِ شُؤُونِ الْمَعَارِفِ الْإِسْلَامِيَّةِ وَالْإِنْسَانِيَّةِ / مَرْكَزِ تُّرَاثِ كَرْبَلَاءِ

السَّنَةِ الْخَامِسَةِ / الْمَجْلَدِ الْخَامِسِ / الْعَدَدِ الْأَوَّلِ

شَهْرُ جُمَادَى الْآخِرَةِ ١٤٣٩ هـ / آذَارُ ٢٠١٨ م

العتبة العباسية المقدسة. قسم شؤون المعارف الاسلامية والانسانية. مركز تراث كربلاء.
تراث كربلاء : مجلة فصلية محكمة تعنى بالتراث الكربلائي / تصدر عن العتبة العباسية المقدسة قسم
شؤون المعارف الاسلامية والانسانية مركز تراث كربلاء. - كربلاء، العراق : العتبة العباسية المقدسة،
قسم شؤون المعارف الاسلامية والانسانية، مركز تراث كربلاء، 1435 هـ. = 2014-
مجلد : صور طبق الاصل ؛ 24 سم
فصلية. - السنة الخامسة، المجلد الخامس، العدد الاول (آذار 2018) -
ردمدم : 5489-2312
يتضمن إرجاعات ببليوجرافية.
النص باللغة العربية ومستخلصات باللغة الانجليزية.
1. كربلاء (العراق) - تاريخ - دوريات. 2. العلماء المسلمون (شيعية) - كربلاء - العراق - المؤلفات -
دوريات. الف. العنوان.

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المطبعة: العراق - كربلاء المقدسة - الإبراهيمية - موقع السقاء ٢

الإدارة والتسويق: حي الحسين - مقابل مدرسة الشريف الرضي



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَرِيدٌ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ﴾

(القصص: ٥)

صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ



المشرف العام

ساحة السيد أحمد الصافي

المتولي الشرعي للعتبة العباسية المقدسة

المشرف العلمي

الشيخ عمار الهلالي

رئيس قسم شؤون المعارف الإسلامية والإنسانية في العتبة العباسية المقدسة

رئيس التحرير

د. احسان علي سعيد الغريفي (مدير مركز تراث كربلاء)

مدير التحرير

أ.م. د. فلاح رسول الحسيني (كلية التربية للعلوم الإنسانية / جامعة كربلاء)

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الإدارة المالية

محمد فاضل حسن

الموقع الإلكتروني

ياسر السيد سمير الحسيني

قواعد النشر في المجلة

تستقبل مجلة تراث كربلاء البحوث والدراسات الرصينة على وفق القواعد الآتية:
١- يشترط في البحوث أو الدراسات أن تكون على وفق منهجية البحث العلمي وخطواته المتعارف عليها عالميًا.

٢- يقدم البحث مطبوعًا على ورق A4، وبنسخ ثلاث مع قرص مدمج (CD) بحدود (٥٠٠٠ - ١٠٠٠٠) كلمة ويخط simplified Arabic على أن ترقم الصفحات ترقيمًا متسلسلاً.

٣- تقديم ملخص للبحث باللغة العربية، وآخر باللغة الإنكليزية، كل في حدود صفحة مستقلة على أن يحتوي الثاني عنوان البحث، ويكون الملخص بحدود (٣٥٠) كلمة.

٤- أن تحتوي الصفحة الأولى من البحث على عنوان واسم الباحث/ أو من شارك معه في البحث إن وجد، وجهة العمل، والعنوان الوظيفي، ورقم الهاتف، والبريد الإلكتروني لكل منهم مع مراعاة عدم ذكر اسم الباحث أو الباحثين في صلب البحث أو أي إشارة إلى ذلك.

٥- يشار إلى المراجع والمصادر جميعها بأرقام الهوامش التي تنشر في أواخر البحث، وتراعى الأصول العلمية المتعارفة في التوثيق والإشارة بأن تتضمن: اسم الكتاب، اسم المؤلف، اسم الناشر، مكان النشر، رقم الطبعة، سنة النشر، رقم الصفحة، هذا عند ذكر المرجع أو المصدر أول مرة، ويذكر اسم الكتاب، ورقم الصفحة عند تكرّر استعماله.

٦- يزود البحث بقائمة المصادر والمراجع منفصلة عن الهوامش، وفي حالة وجود مصادر ومراجع أجنبية تُضاف قائمة المصادر والمراجع بها منفصلة عن قائمة المراجع والمصادر العربية، ويراعي في إعدادهما الترتيب الأبجائي لأسماء الكتب أو البحوث في المجلات.

٧- تطبع الجداول والصور واللوحات على أوراق مستقلة، ويشار في أسفل الشكل إلى مصدرها، أو مصادرها، مع تحديد أماكن ظهورها في المتن.

٨- إرفاق نسخة من السيرة العلمية إذا كان الباحث ينشر في المجلة للمرة الأولى، وأن يشير فيما إذا كان البحث قد قُدم إلى مؤتمر أو ندوة، وأنه لم ينشر ضمن أعمالهما، كما يشار إلى اسم أية جهة علمية، أو غير علمية قامت بتمويل البحث، أو المساعدة في إعداده.

٩- أن لا يكون البحث منشوراً وليس مقدماً إلى أية وسيلة نشر أخرى.

١٠- تعبر الأفكار المنشورة جميعها في المجلة عن آراء كاتبها، ولا تعبر بالضرورة عن وجهة نظر جهة الإصدار، ويخضع ترتيب الأبحاث المنشورة لموجبات فنية.

١١- تخضع البحوث لتقويم سري لبيان صلاحيتها للنشر، ولا تعاد البحوث إلى أصحابها سواء أقبلت للنشر أم لم تقبل، وعلى وفق الآلية الآتية:-

أ- يبلغ الباحث بتسليم المادة المرسله للنشر خلال مدة أقصاها أسبوعان من تاريخ التسلم.

ب- يبلغ أصحاب البحوث المقبولة للنشر بموافقة هيئة التحرير على نشرها وموعد نشرها المتوقع.

ج- البحوث التي يرى المقومون وجوب إجراء تعديلات أو إضافات عليها قبل نشرها تعاد إلى أصحابها، مع الملاحظات المحددة، كي يعملوا على إعدادها نهائياً للنشر.

د- البحوث المرفوضة يبلغ أصحابها من دون ضرورة إبداء أسباب الرفض.

هـ- يشترط في قبول النشر موافقة خبراء الفحص.

ويمنح كل باحث نسخة واحدة من العدد الذي نشر فيه بحثه، ومكافأة مالية مجزية.

١٢- يراعى في أسبقية النشر:-

أ- البحوث المشاركة في المؤتمرات التي تقيمها جهة الإصدار.

ب- تاريخ تسليم البحث لرئيس التحرير.

ج- تاريخ تقديم البحوث كلما يتم تعديلها.

د- تنوع مجالات البحوث كلما أمكن ذلك.

١٣- ترسل البحوث على البريد الإلكتروني للمجلة

(turath.karbala@gmail.com).

أو موقع رئيس التحرير drehsanalguraifi@gmail.com

أو تُسلّم مباشرةً إلى مقر المجلة على العنوان التالي:

(العراق/ كربلاء المقدسة/ حي الإصلاح/ خلف متنزه الحسين الكبير/ مجمّع

الكفيل الثقافي/ مركز تراث كربلاء).

No: الرقم: ب ت ٤ / ٩٨٦٤
Date: "مع استاذة فواتنا السليمة لبحر الازمان" ٢٠١٤/١٠/٢٧ التاريخ:

العتبة العباسية المقدسة

م / مجلة تراث كربلاء

تحية طيبة..

استنفا الى الية اعتماد المجلات العلمية الصادرة عن مؤسسات الدولة ، وبناء على توافر شروط اعتماد المجلات العلمية لأغراض الترقية العلمية في "مجلة تراث كربلاء" المختصة بالدراسات والأبحاث الخاصة بمدينة كربلاء الصادرة عن عتبتكم المقدسة تقرر اعتمادها كمجلة علمية محكمة ومعتمدة للشر العلمي والترقية العلمية .

مع التقدير



أ.د. غسان حميد عبد المجيد
المدير العام لدائرة البحث والتطوير وكالة

٢٠١٤/١٠/

وزارة التعليم العالي
والبحوث العلمي

نسخة منه الى

- قسم التوثيق العلمي/ شعبة التأليف والنشر والترجمة
- السفارة

كلمة العدد

بسم الله الرحمن الرحيم الشمعة الخامسة

الحمد لله خالق الخلق وبارئ الرزق حمداً يليق بجلاله، وكما
يحبُّ أن يُحمِّد، والصَّلاة والسَّلام على خير خلقه سيِّدنا ونبينا محمَّد،
وعلى آله نبراس الهدى و آية التَّقَى الذين أذهب الله عنهم الرِّجس
وطهَّرهم تطهيراً.

أمَّا بعد : فبين يديك عزيزي القارئ الكريم العدد الأول -
المجلد الخامس للسنة الخامسة من مجلَّة تراث كربلاء، وهي بهذا
تُوقد شمعتها الخامسة، بعد أن قدَّمت ما يؤهِّلها للوقوف في مصاف
المجلَّات العالميَّة العلميَّة المحكَّمة الرصينة التي يُشار لها بالبنان ؛
وذلك بفضل الله تبارك وتعالى، وببركة أبي الفضل سيِّدنا العباس
ؑ، وبأقلام الباحثين المرموقة التي هي شريان الحياة في المجلَّة،
وبجهود هيأتي المجلَّة الاستشارية والتحريرية، فقد قامت الهيأتان
بوضع الخطط و الدِّراسات للرقِّيِّ بالمجلَّة إلى المستوى الذي يليق
بها، فزوَّدت الباحثين بالعناوين التي ترغب المجلَّة الكتابة فيها،
ووضعت محاور تراثيَّة للندوات الموسَّعة التي عقدتها مع بعض
الجامعات العراقيَّة، فضلاً عن مراجعة وتصحيح الأبحاث الواردة
إليها، وإرشاد الباحثين، للرقِّيِّ بالبحوث إلى المستوى العلميِّ
المرموق قبل إرسالها إلى المقومين العلميِّين المشهود بكفاءتهم في
الجامعات العراقيَّة .

ونظرًا لوجود قسم كبير من التراث الكربلائي مُغَيَّبًا بين ثنايا المخطوطات التي هي عرضة للتلف والاندثار، ولأهميَّة التراث المخطوط وما يحويه من كنوز معرفيَّة، ونكات علميَّة تساهم بشكل فاعل في توثيق التراث، وفتح الآفاق أمام الباحثين والدارسين للشروع في أبحاثٍ ودراسات مبتكرة وأصيلة تثري البحث العلمي، وتساهم في تطويره، قررت المجلَّة أن تُلحق في هذا العدد، وفي الأعداد القادمة شيئًا مما يختصُّ بالتراث المخطوط يُقدِّم للقراء الكرام مخطوطة محقَّقة، أو صورة لمخطوطة، أو فهرسة للمخطوطات، أو أختامًا، أو بلاغات، ونحو ذلك مما يُعنى به التراث المخطوط، ففي هذا العدد ننشر تحقيق نصِّ الترجمة الذاتيّة للشيخ محمد تقي الهرويِّ الحائريِّ المذكورة في خاتمة كتابه (نهاية الآمال في كفيَّة الرجوع إلى علم الرجال) إذ ترجم نفسه في هذه الخاتمة، وهو أحد أعلام تراث كربلاء إذ سكن فيها أكثر من ربع قرن مدرسًا واستاذًا، إلى أن توفِّي فيها، ودفن في الصحن الحسيني الشريف. وأمَّا بقيَّة أبحاث هذا العدد فقد تنوعت بين إحياء التراث المغمور لبعض علماء كربلاء، و البحث في سيرتهم ومنهجهم و دورهم العلمي، وبين دراسة شخصياتهم ونتائجهم الفكرية والمعرفية، فضلًا عن الأبحاث الأدبية والتاريخيَّة، وغيرها من الأبحاث التي شكَّلت تنوعًا علميًّا يتناغم مع دور المجلَّة و أهدافها التي تسعى لتحقيقها.

و كما نشرنا للقارئ الكريم في العدد الأوّل من العام الماضي
السيرة الذاتية لأعضاء هيأة مجلة تراث كربلاء، فقد قررنا نشر
سيرتهم الذاتية المحدثّة في هذا العدد. ويكون هذا معتمداً في العدد
الأوّل من كلّ عام.

وفي الختام نرجو من القراء الكرام رفقنا بكلّ ما من شأنه
النهوض بالمجلة أكثر فأكثر، وآخر دعوانا أن الحمد لله ربّ العالمين
والصلاة والسّلام على محمد وآله الطيبين الطاهرين.

(رئيس التحرير)

كلمة الهياتين الاستشارية والتحريرية

لماذا التراث؟ لماذا كربلاء؟

١ - تكتنز السلالات البشرية جملةً من التراكمات المادية والمعنوية التي تشخص في سلوكياتها، بوصفها ثقافةً جمعيةً، يخضع لها حراك الفرد: قولاً، وفعلاً، وتفكيراً. تشكّل بمجموعها النظام الذي يقود حياتها، وعلى قدر فاعلية تلك التراكمات، وإمكاناتها التأثيرية، تتحدّد رقعتها المكانية، وامتداداتها الزمانية، ومن ذلك تأتي ثنائية: السعة والضيق، والطول والقصر، في دورة حياتها.

لذا يمكننا توصيف التراث، بحسب ما مر ذكره: بأنه التركة المادية والمعنوية لسلالة بشرية معينة، في زمان معين، في مكان معين. وبهذا الوصف يكون تراث أي سلالة:

- المنفذ الأهم لتعرف ثقافتها.
- المادة الأدق لتبيين تاريخها.
- الحفزية المثلى لكشف حضارتها.

وكلما كان المتبع لتراث (سلالة بشرية مستهدفة) عارفاً بتفاصيل حولتها، كان وعيه بمعطياتها، بمعنى: أنّ التعالق بين المعرفة بالتراث والوعي به تعالق طردي، يقوى الثاني بقوة الأول، ويضعف بضعفه، ومن هنا يمكننا التعرف على الانحرافات التي تولدت في كتابات بعض المستشرقين وسواهم ممن تقصّد دراسة تراث الشرق ولا سيما المسلمين منهم، فمرة تولّد الانحراف لضعف المعرفة بتفاصيل

كنوز سلالة الشرقيين، ومرة تولد بإضعاف المعرفة، بإخفاء دليل،
أو تحريف قراءته، أو تأويله.

٢- كربلاء: لا تمثل رقعة جغرافية تحيّر بحدود مكانية مادية
فحسب، بل هي كنوز مادية ومعنوية تشكل بذاتها تراثاً لسلالة
بعينها، وتشكل مع مجاوراتها التراث الأكبر لسلالة أوسع تنتمي
إليها، أي: العراق، والشرق، وبهذا الترتيب تتضاعف مستويات
الحيف التي وقعت عليها: فمرة لأنها كربلاء بما تحويه من مكتنزات
متناسلة على مدى التاريخ، ومرة لأنها كربلاء الجزء الذي ينتمي
إلى العراق بما يعتره من صراعات، ومرة، لأنها الجزء الذي ينتمي
إلى الشرق بما ينطوي عليه من استهدافات، فكل مستوى من هذه
المستويات أضفى طبقة من الحيف على تراثها، حتى غُيِّبَ وغُيِّبَ
تراثها، وأُخزلت بتوصيفات لا تمثل من واقعها إلا المقتطع أو
المنحرف أو المنزوع عن سياقه.

٣- وبناءً على ما سبق بيانه، تصدى مركز تراث كربلاء التابع
للعتبة العباسية المقدسة إلى تأسيس مجلة علمية متخصصة بتراث
كربلاء، لتحمل همومًا متنوعة، تسعى إلى:

- تخصيص منظار الباحثين بكنوز التراث الراكز في كربلاء
بأبعادها الثلاثة: المدنية، والجزء من العراق، والجزء من الشرق.
- مراقبة التحولات والتبدلات والإضافات التي رشحت
عن ثنائية الضيق والسعة في حيزها الجغرافي على مدى التاريخ،

ومديات تعالقتها مع مجاوراتها، وانعكاس ذلك التعالق سلبيًا أو إيجابًا على حركيتها، ثقافيًا ومعرفيًا.

- إجراء النظر إلى مكتنزاتها: المادية والمعنوية، وسلوكها في مواقعها التي تستحقها، بالدليل.

- تعريف المجتمع الثقافي: المحلي، والإقليمي، والعالمي: بمدخرات تراث كربلاء، وتقديمه بالهياة التي هو عليها واقعا.

- تعزيز ثقة المتتمين إلى سلالة ذلك التراث بأنفسهم، في ظل افتقادهم إلى الوازع المعنوي، واعتقادهم بالمركزية الغربية، مما يسجل هذا السعي مسؤولية شرعية وقانونية.

- التوعية التراثية وتعميق الإلتحام بتركة السابقين، مما يؤشر ديمومة النماء في مسيرة الخلف، بالوعي بما مضى لاستشراف ما يأتي.

- التنمية بأبعادها المتنوعة: الفكرية، والإقتصادية، وما إلى ذلك، فالكشف عن التراث يعزز السياحة، ويقوي العائدات الخضراء.

فكانت من ذلك كله مجلة "تراث كربلاء" التي تدعو الباحثين المختصين إلى رفدها بكتاباتهم التي بها ستكون.

المحتويات

ص عنوان البحث اسم الباحث

٢٧ السيد محمد المجاهد الطباطبائي الحائري
وتراثه المغمور (الوسائل الحائرية) أنموذجًا
مسلم الشيخ محمد جواد الرضائي
الحوزة العلمية
التجف الأشرف

٩٣ علماء كربلاء محمد مهدي الشهرستاني
(١١٣٠هـ - ١٢١٦هـ) أنموذجًا
م.د. فاطمة فالح جاسم الخفاجي
جامعة ذي قار
كلية التربية للعلوم الإنسانية
قسم التاريخ

١٢٣ من أعلام مدرسة كربلاء السيد محمد جواد
العالمي أنموذجًا
م.د. محمد ناظم المفرجي
جامعة كربلاء
كلية العلوم الإسلامية
قسم الفقه وأصوله

١٧١ مدرسة السردار حسن خان ودورها العلمي
أحمد مهلهل مكلف الأسدي
ماجستير تاريخ / مركز كربلاء
للدراسات والبحوث/ العتبة
الحسينية المقدسة

٢٠١ كربلاء في الرواية الإسلامية حتى سنة
١٤٨هـ/٧٥٦م
أحمد فاضل حسون سرحان
ماجستير تاريخ / مركز تراث كربلاء /
العتبة العباسية المقدسة

٢٤١ الشيخ محمد الطُّرفي واستدراكاته النحوية
كتاب التحف الطرفية مثالا
أ.م.د. فلاح رسول الحسيني
جامعة كربلاء
كلية التربية للعلوم الإنسانية
قسم اللغة العربية

٢٧٣ الإتجاه الديني في شعر عباس أبو الطوس
أ.م.د. سها صاحب القرشي
جامعة كربلاء
كلية التربية للعلوم الإنسانية
قسم التاريخ

٣٠٩ منهج ولي بن نعمة الحسيني في كتابه مجمع
البحرين في فضائل السبطين
م.د. علاء حسن مردان اللامي
كلية الإمام الكاظم (عليه السلام)
للعلوم الإسلامية الجامعة
فرع ذي قار

٣٤١ التراث المخطوط

السيرة الذاتية للشيخ محمد تقي الهروي
الأصفهاني الحائري (١٢١٧-١٢٩٩ هـ)
محمد حسين الواعظ النجفي
الحوزة العلمية
قم المقدسة

٣٦٧ السيرة الذاتية لأعضاء هيأتي مجلة تراث
كربلاء

Sebah Hashim Kereem
M.A. in History
Karbala University
College of Education for
Human Science
Dept. of History

Trade in Holy Kerbala City from the
Fifth Hijri to the Eight Hijri Century

19

The Curriculum Vitae of the Members of the Advisory
and the Editorial Boards of Karbala Heritage Journal.

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Universities 1996- 2000.

2- Head of the Dept. of English Language/ College of Education/ Al-Yarmook University/ Iraq 2002- 2003.

Contributions:

None.

8. Assist. Prof. Dr. Tawfiq Majeed Ahmed

Mob.No:-07801901377

E-mail: Tawfiqenglish @Yahoo.com

Education:

- Bachelor in English. Basrah University in 1986-1991
- Master in English –Basrah University in 2002-2005
- Doctorate in English- Kakatiya University- India in 2012-2015

Publications:

None.

Positions Held:

1. Member of Iraqi Association translators
2. Member of the Consultation Bureau for translation in Kerbala University

Contributions:

Many participations in scientific conferences and symposiums.



Positions Held.

Edition Manager of Karbala' Quarterly Journal since 2016.

Contributions:

5 international and native conferences.

6. Assist. Prof. Dr. Ali Tahir Turki Al- Hilli

Mob.No:- 07725416662.

Education:

- Ph.D in Modern History from the University of Kufa in 2011.
- M. A in Modern History from the University of Kufa in 2006.
- B. A in History from the University of Kufa 1998.

Publications:

- 1- Books:- 2 published books
- 2- Periodicals:- 15 published articles.

Positions Held:

1- Manager of High Studies Section in University of Karbala' 2006-2007.

2- Manager of Graduate Students' Section in College of Education for Human Science/ University of Karbala' since 2013.

3- Secretary in charge for Board of the College of Education for Human Science/ University of Karbala' since 2014.

Contributions:

Many participations in scientific conferences and symposiums.

7. Assist. Prof. Dr. Ghanim Jwaiid 'Idaan

Education:

- Ph.D in the English Linguistics from the University of Baghdad in 2006.
- M. A in the English Linguistics from the University of Baghdad in 1995.
- B. A in the English Language from the University of Baghdad 1988.

Publications:

1. Books:-
2. Periodicals:-

Positions Held:

1- Head of the department of English Language in different Libyan





4. Prof. Dr. Hussian Ali Al-Sharhany

Mob.No:- 07717078301

Education:

- Ph.D from Fedrico University/ Italy 2010
- M. A from Basrah University 2001
- B. A from Basrah University 1993

Publications:

1. Books: writing and publishing five books; one of them in Italian
2. Researches: publishing more than 20 scientific researches.

Positions Held:

1. Head of History Department/ College of Education/ Basrah University from 2002 to 2006.
2. Supervising on the units relating to the scientific issues in College of Education 2011.
3. A member in the promotion committee in College of Education from 2012 to 2016.
4. A member in the higher studies committee in the History department from 2012 up to now.

Contributions:

Participating in more than one scientific conference and symposium.

5. Assist. Prof. Dr. Na'aeem Abid Jouda.

Mob. No. :- 07808699273.

Email:- drjouda@hotmail.com .

Education:

- Ph.D in the Medieval History of England from the University of Baghdad in 2008.
- M. A in Modern History of Iraq from the University of Baghdad in 2002.
- B. A in the public history from the University of Al- Qaudissya in 1997.

Publications:

- 1- Books:- None.
- 2- Periodicals:- 20 published articles



Creativity in Arab Literature/ College of Education for Human Science/
University of Karbala 2008.

Contributions:

- 1-8 memberships in different academic boards 2007- 2017.
- 2-Editor in Chief of Sada Al- Qura'n Magazine of Imam Hussein Holy Shrine in 2017.
- 3-Participations in 11 scientific conferences.
- 4-Participations in 7 scientific symposiums.

3. Prof. Dr. Ali Khuthair Hajji

Mob. No: 07801423268

Education:

- Ph.D in teaching methods of Holy Quran and Islamic education.
Baghdad University/
College of Education Ibn Rushd 2004
- M.A in teaching methods of Holy Quran and Islamic education .
Baghdad University Ibn Rushd 2001
- B.A in Shareah and Islamic sciences/ Baghdad University/ Shareah
department 1991

Publications:

1. Books: writing and publishing 18 books; 8 under publication
2. Researches: publishing 39 scientific researches.

Positions Held:

1. Dean assistant of College of Fekih of students affairs 2006 to 2007.
2. Dean assistant of College of Fekih of administrative affairs 2007 to 2013.
3. Dean of College of Fekih by proxy.
4. Head of Quran Sciences department
5. Head of promotion committee.
6. Head of media unit.
7. Head of publication forum association; one of the oldest the scientific associations in Iraq.

Contributions:

Participating in more than 27 international and local conference.





The Editorial Board:

1. Prof. Dr. Maytham Murtadha Nasullah

Mob. No: 07801341460.

Email:maithem@yahoo.com

Education:

- Ph.D in Archeology from the University of Baghdad in 2010 .
- M. A in Archeology from the University of Baghdad in 1998 .
- B. A in from the University of Baghdad in 1993.

Publications:

1- Books:- None

3-Periodicals:- 10 published books

Positions Held:

1- Director of the Dept. of History 2004-2006

2-Head of the Dept. of History 2006-2008

3-Dean assistant of the college of education for human science 2010-2014

Contributions:

Participations in many international and native conferences

2.Prof. Dr. Zayn Al- Aabideen Musa Ja'far

Mob. No: 07709661124.

Email: zainfar67@yahoo.com .

Education:

- Ph.D in Archeology from the University of Baghdad in 2002 .
- M. A in Archeology from the University of Baghdad in 1995.
- B. A in Archeology from the University of Baghdad 1991.

Publications:

1- Books:-

2- Periodicals:-

Positions Held:

1- Dean Assistant in the College of Education for Human Science/ University of Karbala 2007- 2011.

2- Head of the Dept of Religious Tourism/ College of Touristic Sciences/ University of Karbala 2012- 2013.

3- Head of the preparatory committee of the Forum of the Prize of



Publications.

- 1- Books:- 39 published books.
- 2- Periodicals:- 22 published articles.

6. Prof. Dr. Taqi Bin Abdul Ridha Al- adwaani

Mob. No: 0096899316676.

Email: taki1966@omantel.net.com .

Education:

- Certificate of administrative accountment from the Australian Institute Administrative Accountment Scholarship.
- M. A in Business Administration from the University of Lincoln/ Britain.
- University Certificate in Business Administration from the Institute of North East Wales/ Britain.

Publications:

- 1- Books:- 2 published books
- 2- Periodicals:- 5 published articles.

Positions Held:

- 1- Dean of the Gulf College in Oman Sultanate.
- 2- Head of the Omani Network for Quality in the Higher Education:
- 3- Assessor of researching projects in Omani Scientific Council.
- 4- Assessor of the performance Higher Education Institutions/ the Omani Committee for the Academic accreditation.
- 5- Assessor of the researches in Ministry of Higher Education at Oman Sultanate.

Contributions:

Member in many scientific conferences and symposiums in many countries.





3- Head of the Dept of History/ College of Education for Human Science/ University of Karbala 2005- 2006.

4- Member of the Scientific Board of the High Studies in the Dept of History/ College of Education/ University of Karbala.

5- Advisory member of Karbala Heritage Quarterly Journal.

6- Advisory Member of Al- Bidh'a Al- Faatimia Magazine.

7- Advisory member of the American International New Research Research Journal.

Contributions:

1-6 participations in Scientific conferences.

2-1 participation in symposium.

4. Prof. Dr. Ali Kasaar Hgadeer Al- Hgazali.

Mob. No: 07802456713.

Email: alialkazali65@yahoo.com

Education:

- Ph.D in Pre- Islamic History from the University of Baghdad in 2001.

- M. A in Islamic History from the University of Kufa in 1997 .

- B. A in History from the University of Al- Quadissya in 1994.

Publications:

1- Books:- 3 published books.

2- Periodicals:- 20 published articles.

Positions Held:

1- Member of the Iraqi Historians and Archeologists.

2- member of the Arab Historians.

3- Advisory member of Karbala Heritage Quarterly Journal.

Contributions:

Many participations in scientific conferences and symposiums.

5.Prof. Dr. Hussein Hatemi

Education.

- Ph.D in law in 1968.

- M. A in Law in 1963 from the University of Istanbul.

- B. A in Law from the University of Istanbul in 1960.



Education:

- Ph.D in Islamic History from Al- Mustanssiryia University in 2004.
- M. A in Islamic History from Al- Mustanssiryia University in 2001.
- B. A in History from Al- Mustanssiryia University in 1998.

Publications:

- 1- Books:- 5 published books
- 2- Periodicals:- 20 published Articles and 8 unpublished articles.

Positions Held:

- 1-Director of high studies in the University of Karbala 2011- 2013.
- 2-Head of the Scientific Board in the Dept of History at the University of Karbala 2013- 2014.
- 3- Head of the Dept of History at the University of Karbala since 2015.

Contributions:

- 1- 4 participations in international conferences.
- 2- so many symposiums in history in 2011- 2012.
- 3- 23 seminar in the Dept of History at the University of Karbala 2015- 2016.

3. Prof. Dr. Zaman Ubayd Wanaas

Mob. No: 07818660788.

Email:zaman.obaid@ymail.com

Education:

- Ph.D in Islamic History from the University Al- Mustanssiryia University in 2004.
- M. A in Islamic History from the Al- Mustanssiryia University in 2001.
- B. A in History from Al- Mustanssiryia University in 1996.

Publications:

- 1- Books:- 5 published books and 2 unpublished books
- 2- Periodicals:- 33 published articles and 4 unpublished articles.

Positions Held:

- 1- Editor in chief of Al- Baahith Quarterly Journal in the College of Education for Human Science/ University of Karbala 2014.
- 2- Director of the High Studies/ College of Education/ University of Karbala 2008- 2009.



B- unpublished: one

2. Researches: published: 11

Positions Held.

Coordinator in Arabic Dept. Kerbala University 2007 – 2008.

Contributions.

Conferences: two

Symposiums: four

The Advisory Board:

1-Prof. Dr. Faroq Al-Haboby

Mob.No:-07803174792

Email:-faroq.alhaboby@yahoo.com

Education:

- Ph.D in comparative literature from Al-Mustanssiryia University in 1997.
- M. A in comparative literature from Baghdad University in 1994.
- B. A in Arabic language from Al-Mustanssiryia University in 1970.

Publications:

1- Books:- 8 published books

2- Periodicals:- 27 published Articles

Positions Held:

1- Dean Assistant in the College of Education for Human Science/ University of Karbala 2008- 2012

2- Dean of the College of Education for Human Science/ University of Karbala since 2012 until 2017.

Contributions:

1-11 participation in international and native conferences .

2-12 symposiums .

2. Prof. Dr. Ayad Abdul Hussein Sayhood Al- Khafaji

Mob. No: 07830889636

Email: dr.ayad@hotmail.com



- 11- Realizing the Imamate.
- 12- Realizing the Afterworld.
- 13- The Bibliography of the Kerbal'i Documents in the Ottoman Archive.

2- Periodicals:- 3 Articles.

Positions Held.

- 1- Manager of Karbala' Center for Heritage.
- 2- Editor in Chief of Karbala' Heritage Quarterly Journal.
- 3- Editor in Chief of Alghadhira Journal.

Contributions.

1- Participation in the Festival of Imam Hussein's Envoy Safeer and got the fourth prize for his book:- " The Companions of the Commander of the Faithful in Kufa.

2- Membership in the deputation of the First Cultural Week of the Holy Abbasid Holy Shrine that was held in Alkawthar University at the Capital of Pakistan.

3-- Membership in the deputation of the Second Cultural Week of the Holy Abbasid Holy Shrine that was held in the Indian City Linko.

4- Participation in Najaf in the Karbala' City Gallery for the photographs and the documentary films on Karbala' Town.

Editor Manager:

Assist. Prof. Dr. Felah Resoul Hassan Al Hussein

Mob.No: 07726795739

Education.

1.Ph.D. in Arabic, Babylon University

Dissertation Title: Nouns Accusatives in Nehjul Belaghah. Dated: 25/ 2/2013 A.D.

2.Master in Arabic, Babylon University

Thesis Title: Sentences' Positions in Abi AL Swad's Al Du'ali Divan. Dated: 25/ 10/2004 A.D

3. Bachelor in Arabic, Babylon University. Dated 2000 – 2001

Publications.

1.Books:

A- published: one





Editor in Chief

Dr. Ehsan Ali Sa'eed Al- Moosawi

Mob.No:- 07700479123

Email:- drehsanalguraifi@gmail.com

Education.

- Ph.D in Arabic from the University of Karachi in 2005.
- M. A in Arabic from Al- Muntathar University in 1998.
- B. A in Arabic form the University of Kharbur in 1992.

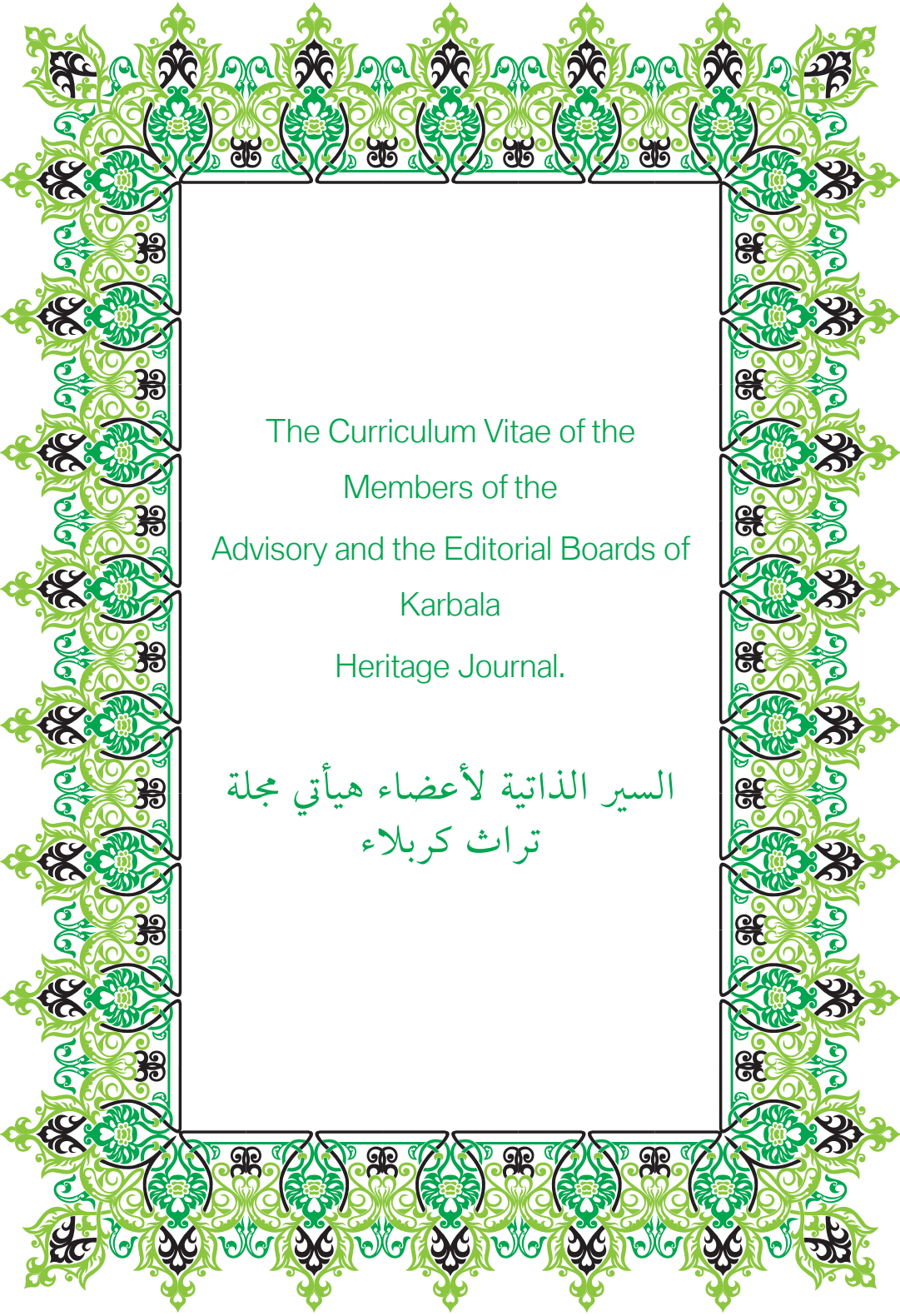
Publications.

A:-The Published Books:-

- 1- The Kufic Grammar.
- 2- Form the linguistic and syntatic situation of present participle and it's relation with the holy Qura'an.
- 3- The Guidance to Dictation.
- 4- The Scented Explanation in the Styles of Morphology.
- 5- Explaining and Parsing the Verses of Ibn Al- Naadhim's Interpretation.

B- The Unpublished Books:-

- 1- Advices to the Wahhabi wise men.
- 2- The Rules of Damnation in the Islamic Scripture and Tradition.
- 3- Wilaayaht the Guardianship of Ameer Al- Mu'mineen the Commander of the Faithful 'Ali Bin Abi Taalib (pbuh) in the Islamic Scripture and Tradition.
- 4- The Twelver Imamate in the Islamic Scripture and Tradition.
- 5- Al- Bid'ah the Heresy in At- Taraaweeh Prayers and in the Omission of Hay Alaa Khayrul 'Amal hurry to good deed from the 'Adhaan the call to the prayers.
- 6- Refuting seeing God as in the Islamic Scripture and Tradition.
- 7- Al- Bid'ah the Heresy in Al- Mut'atayn the Cases of Temporary Marriages and Performing the Hajj Pilgrimage and the 'Umra the lesser Pilgrimage at the same time
- 8- The Follower Sahaabah Companions of Imam 'Ali in Kufa.
- 9- Realizing Allah.
- 10- Realizing the Prophethood.



The Curriculum Vitae of the
Members of the
Advisory and the Editorial Boards of
Karbala
Heritage Journal.

السيرة الذاتية لأعضاء هيأتي مجلة
تراث كربلاء



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- Al Ani, Nouri Abdul Hemeed Jabbar.
- 26. Iraq in the Jela'ri era a study in its administrative and commercial situations, 1st print, Ministry of culture and Media the general cultural issues House, Baghdad, 1986 A.D.
- Al Abadi, Muhammed Edan.
- 27. Ibn Al Ilqami and his political role, 1st print, Layla press, The International Assembly of
- Ahlul Beit (p.b.u.t.), Qum, 1428 H.
- Masniyon Liou.
- 28. Al Kufa's plans and explaining its map, Teqi Bin Muhammed Al Musbe'e, 1st print, Al Weraqa publishing company Ltd., 2009 A.D.
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- 29. Dictionary of Commercial terms in the Islamic Culture, 1st print, Al Shorouq House, Beirut, Cairo, 1413 A. H./ 1993 A.D.
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- 30. The Historical factors of Establishment and Development of the Arab Islamic cities, Ministry of Culture and Media publications, Baghdad, 1982.
- Al Yaqubi, Muhammed Ali.
- 31. Al Baliliyat, 1st print, the scientific press, Al Nejaf, 1955 A.D.
- Third: The Unpublished theses and dissertations:
- Twahilah, Ahmed Ya'rub Ghanim.
- 33. the civil sight of Islamic city markets for folklore markets and the modern shopping complexes in the Islamic city, unpublished Ph. D. dissertation, Baghdad University, 2008.
- Jeyad, Ingham Adil.
- 34. The Intellectual Movement in Kerbala in the seventh Hijri century, amaster thesis presented to College of Education for humanties, Kerbala University, 2011 A.D.



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Yaqout Al Hemewi, Abu Abdullah Shihab Al Din Al Rumi(born: 626 H.).

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- Al Insari, Reouf Muhammed Ali.
- 18. Kerbala Architecture, 1st print, Al salih Interprise, Demascus 2006 A.D.
- Al Shebeeb, Tehseen.
- 19.The holy shrine of Imam Hussein, 1st print, Shere'at, Qum, 1412 H.
- Al Tuma, Abdul Jewad Al Kelidar.
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- Ibn Hemdoum, Muhammed Bin Al Hassan.
- 22. Al Tethkerah Al Hemdoum, investigated by Ihsan Abbas and Bekr Abbas 1st print, Sadir House, Beirut,1996 A.D.
- Al Zerkeli, Kheirul Din.
- 23. Al l'alam, 5th print, Al Melayeen Science House, Beirut, 1980 A.D.
- Zeizum, Sa'eed, Resheed.
- 24. Kerbala in the previous times, 1st print, Dar Al Belagha ,2014 A.D.
- Al Zinjani, Ibraheem Al Musewi.





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conclusion

it is better to know the conclusions that the researcher reached to. these can be summarized into the following:

1.Beginning of Kerbala trade was very simple and limited to some goods than are necessary and can't do without, nevertheless, the trade was bound to some factors. These factors causes trade expansion especially when there were visitors in the city, and this in turn belongs to Iraqi rulers authority at that time, since people from different places intend due to its holiness where there were security and peace and no attract to visitors and the holy shrine neighbours. So, in this case, the city expands and the trade flourishes according to the increase of inhabitants' demands.

2.Most goods that was importing was unessentials that indicates the extent of Arab community development and its luxury that was importing goods that reflects a clear image about families luxury especially Abbasid caliph families. Besides, these goods, merchants imported both animals types: tame and wild. Thus, Iraqi merchants imported tigers, peacocks, and other many goods.

3.The goods that Iraq and all its provinces reaches either by land, sea, or the river. So, after reaching the goods through sea or the river, it is transferred in Euphrates and Tigris to settle where the merchant works. By land, the goods reaches through Musol or Basrah, then it is transferred to Kerbala or Baghdad and Kufa for they had very active trade.

4. There were three types of merchants for each one has special field and particular work. This is in addition to marketing variety. So, there was the special market and the big market (the comprehensive).



China. He described him as the most Iraqi generous that I met⁽²⁷⁾.

D. Trading materials in Kerbala's markets:

We have already mentioned that Kerbala has regular movement for market crafts. Therefore, activities varied in all fields including the agriculture. So, there was display and demand. This is in addition to its location as a significant commercial passage for Iraqi cities. This, in turn, contributed also in trading materials variation whether internally. This includes commercial exchange processes inside the city: protection and attraction; or external, that is between Kerbala and other Islamic world cities.

Most famous production in Kerbala markets is cloth ,dress, and other trading of factories working by weaving⁽²⁸⁾. From earlier time, merchants from Kufa city visited markets to sell clothes⁽²⁹⁾, Chinese cloth paper, rugs, peacocks, saddles, etc⁽³⁰⁾. It is mentioned that a Kerbala merchant (Ali Bin Mansour) who has been seen by Ibn Betuta, who was heading to China for trading and bringing fashionable goods in Kerbala markets⁽³¹⁾. This is in addition to trading by agricultural products as wheat, grain, and rice⁽³²⁾ beside trading by sheep, cows due to fame of Kerbala rural areas in animal bringing up and grazing in its valleys.

That was what the texts referred to about goods were exchanged by merchants in Kerbala concerning trading ways, they varied northern, southern, eastern, and western. The most important road was Al Haj road reaching Al Hijaz Till Baghdad at north as well as Hilla road which connect Kerbala with Hilla markets, in addition to the road directed to Kufa.

Kerbala merchants set towards the east and Khewarizm on the eastern road to Iran, behind the river, eastern Europe, and on the southern and western ways. The trade with kherasan and beyond the river land took the famous historical road, that is kherasan road which passes through Baghdad, Hemedan, Al Ray, Nesabour, Merow, Bukhara, and Semergand which it is divided into two sides. The northern one goes to Khewarizm and the eastern to China. The trade was very active with Iran, that is, even fruits were imported with high quantities⁽³³⁾.



in charge of distribution ⁽²³⁾.

During Al Jela'ir Sultans(738 – 814 H.) who ruled Iraq and activated the internal and external trade; when this state publisher, Hassan Al Jela'ir (757 – 737 H.) cancelled taxes and fees imposed on trade. He also built roads between Iraq and neighbouring countries. He worked on securing roads from thieves. He published a trade fleet for conveying goods and passengers. Kerbala is distinguished by trade field on other Iraqi cities, for tens of great merchants were prominent because of the trade which activated in Kerbala, that was received hundred thousands of visitors in addition to prosperity of agriculture. All that was due to the care of Al Jela'ir Sultans in this city and surmounting difficulties that led to flourishing Kerbala farms and increasing products (orange, dates, and fruits).

This was beside merchants travelling to many countries to bring goods that visitors buy for example (clothes, perfumes, rings, swords), Kerbala merchants had also mills to produce (holy clay and rosaries) from Kerbala ground that visitors bought much quantities for blessing ⁽²⁴⁾. As a result for this development and flourishing in Kerbala city many great merchants appeared for example Abdul Hassan Bin Ali Al Kerbala'i, the merchant Shamsu Aldin Al Kerbala'i the merchant Mejdul Din Bin Isma'el Al Kerbala'i the merchant Muhammed Hussei Al Kerbala'l, and other merchants⁽²⁵⁾. Another reason behind Kerbala flourishing in Al Jela'ir's era was Al Jela'ir's high architecture interest in Al Imam Al Hussein shrine (p.b.u.h.) and in his brother, Abu Al Fadhul Al Abbas (p.b.u.h.), building inns, and serving visitors with free food which participated in saving money devoted to buy gifts⁽²⁶⁾.

The wanderer Ibn Betuta(born 779 H.) in his journey mentioned the development and flourishing the trade business in Kerbala city during Al Jela'ir ruling when he talks about his company with the generous merchant named Ali Bin Mansour and his arrival to Khewarizm. He mentioned his good merits and his generosity. He wanted to travel with him to India but a group of Kerbala merchants reached Khewarizm wanting to travel to China. So, he escorted them to China to a city called (Al Malik) which was the last in the over river land and the beginning of



goods and trading, on the contrary to Kufa city markets that were limited neither in place nor included within one building. Kufa lies on the fertile valley side, near the desert. It was an important station on Al Haj road and a gathering place for the caravan coming from the desert. It has two commercial centers: homes of earning and home of refuse place. The first lies on the right bank of Euphrates. It was basically place of collecting and selling wars spoils Later, it developed to be a commercial center. Its markets were covered and extend from Kufa bridge to the city center. The second lies on the western gate of the city where it was a commercial center with Arabian peninsula. Mules and cattle had been sold in its markets, but refuse place deteriorate during the second half of the fourth Hijri century.⁽¹⁹⁾

C. Kerbala trade in the late Abbaside eras (656 – 222 H.)

During the time(656 – 222 H.) Kerbala was reconstructed and the Abbaside caliph, Al Mu'atedhid (279 – 289 H.) gave Kerbala generously donation and encouraged living in Kerbala through building additional houses leading to flourishing trade and markets in the city to serve visitors and arrivals.⁽²⁰⁾

In Al Bowayhi (334 – 447 H.) Kerbala noticeable improved and highly flourished. The political, social, economic, and religious sights developed. The trade increased, agriculture became green, sciences ripened. Thus, life and activity streamed into its body, number of markets in the city were established to serve visitors. Rivers were dug that water Kerbala farms near the surrounded. Mu'iz Al Deowla was the first Bowayhi prince who visits Kerbala (320 – 356 H.) ⁽²¹⁾ in 9368 H.). Adhd Al Dowla bowayhi gave great priority to Kerbala (367 – 372 H.) and visited it in (337 H.), he gave charity and gave people of all levels.

He put money in the holy tomb and gave the prophet's descendants gifts. Thus, each one received thirty two Durham. Their number, at that time, was two thousands and two hundreds person save other Muslims. He gave others and neighbouring ten thousand Durhams and allotted wheat and dates one thousand bounds date on common people and five hundred pieces of clothes, one thousand Durhams⁽²²⁾ to the person



He should direct his trade policy according to the general conditions.

3.The supplier: this merchant (we couldn't find merchants' name of this type or even their families) doesn't travel from country to another, but he has trusted agents. He sent them the goods to sell, then they, in turn, buy him the goods and send it to him. The agent should have, as a condition, special experience in the goods that they buy and/ or sell. The large number of signs indicates the agent's significance in the trade life for they were performing the same job of nowadays trade companies branches⁽⁹⁾. Kerbala was a trade caravans location, the matter that made people from different places go to it⁽¹⁰⁾. The Kerbala merchants were trading in different places till they reached east: India and China to the west till Tebreaze⁽¹¹⁾ and other countries. Ibn Al Quti mentions in his reference a figure called Izu Al Deen Abu Abdullah Bin Abi Al Sadat Al Husseini Al Ubaidili saying (he is from the surrounded shrine population, best peace and salam be upon him. I saw him in Tebreaze in 707. He was one of the merchants who used to come Al Sham land. He was a honorable self⁽¹²⁾)

Also Ibn Betuta mentioned to us about a merchant of Kerbala called Ali Bin Mensour had already reached Khewarizm city⁽¹³⁾. Another merchant called Abi Abdullah Muhammed Bin Abi Al Qasim Bi Nefeas Al Kerbalai had reached Morocco⁽¹⁴⁾. Presence of markets in Kerbala led to appear food stores and inns that imported materials⁽¹⁵⁾ are displayed people. This took part in the prosperity of the trade of the trade life in the area⁽¹⁶⁾.

Kerbala city became a destination for different merchants brining goods as well as many visitors from different states whether during visits seasons or other days in the year. This altogether led to muchness and spreading markets where merchants from different lands come to sell their goods to buy what they need. This can clearly be shown when a narrator said ' I came Kerbala to sell cloth⁽¹⁷⁾, where an old man, from Tay tribe prepared us food, we stayed with him at night, etc.⁽¹⁸⁾

Unfortunately, we don't have accurate information about the markets that deal with trading. They could be distributed according to crafts



scientific, and the intellectual in specific; indeed, it became a destination to the great doctrine lords (seniors), specially during the Hilli scholar Al Hassan Bin Yousif Al Muteher (born 726 H.). he had many study gatherings in the holy Husseini courtyard where many scholars and researchers had been studied under his supervision. Thus, study gathering was famous in Kerbala. That is also applicable to the skilled jurist, Ibn Fehad's Al Hilli time when Kerbala mastered the Imam ideology school in Iraq and became people's researchers' center of attraction. This, perhaps made Ibn Betuta (born 779 H.) describes Kerbala's market as flourishing one or when he imagined it in his speech concerning the city development and holy shrines⁽⁷⁾.

Therefore, the wide variety that the city witnessed in the life nature had an impact on the variety crafts and industries which in turn led to increase merchants number: young or old, single or wholesale. The normal value in which they were dealing Islamic countries by, had also an influence. That's why attend with great respect even among the governmental circles. This facilitated their movement and let the trade flourish.

b. Merchants types: Abu Al Fadhul Al Demeshki mentioned three types of merchants⁽⁸⁾.

1.The agent: he is the merchant that deals with different countries. This merchant brings a list of all materials prices where he wants to sell his goods and adds expense of transporting and staying that he showed by in order to carry the goods safely. Then, he compares the result with the previous price list to ensure his profit. When the agent enters, he does not know very well, he should search for the trusted agents and understand the markets less he involve himself. In fact, we couldn't find merchants' name of this type or even their families.

2.The savor: in this way, the merchant buys the goods during its availability with lots of seller and weak demand. Then, he saves it and waits suitable circumstances to be short, stopping importance, difficulty of transporting due to high costs transportation due to increasing demand. Al Demeshki suggest that the savor (we couldn't find merchants' name of this type or even their families) have to check the country state where he lives concerning safety, justice, weakness, and strength of the state.



holy shrines and this increased their movement, as a result, the internal and external trade movement. Moreover, this factor made extremists of Umayyad against Ahlul Beit and their lovers prevent people to approach Kerbala, destroyed the tombs more than one time, and confined people in their living, and started spreading though it was slow⁽³⁾. So, its trade activity continued spreading till it reached the seventh and eighth centuries when the city took its role among other Iraqi cities, that's why life was active and the scientific side in particular. As a result, People movement flourished and demand and transactions increased. Beside trade movement factors and number of merchants were the continuous visits caravans especially during the visit seasons, particularly Imam Hussein (p.b.u.h.)⁽⁴⁾ Irba'een.

The best image of this Jihad procession was Hayder's Al Hilli poems when he used to organize a poem every year in this occasion and this poet was one of the eighth Hijri century scholars⁽⁵⁾.

The other factor was the human one that has two merits. The first is by including part of the big populated area in Iraq which actively participated in the city development and later increasing its various social and intellectual activities. Indeed, it activated learning movement in the city. This led to appearing scientific schools and science gathering for many legists and scholars beside the two holy shrines gathering.

The second merit is that the whole second style represents a principle base for the twelve Imami ideology, since Kerbala people and the surrounded area are Ahlul Beit's doctrine followers. Thus, the continuous displacement has influence to enrich market movement and commercial city growth.

The political factor is the last factor that has negative and positive influences. It was, sometimes, a destructive factor to People movement such what happened during Umayyad era. The city was under those people's malice. Sometimes, Kerbala sigh deeply, for example, during Al Bouwayayh state (334 – 447 H.) or Hilli Beni Zaid's Emirate (388 - 558 H.) that looked at Kerbala with respect and admiration⁽⁶⁾. Destruction of Abbassid state was an increasing factor in the growth and prosperity, the



country policy, particularly in Iraq, to resist these symbol and concept. This forms the resistance to destroy the city development, demolishing its traces, and nobles' news scattered fragments in the books like jewelries that requires hard investigation to discover them and revive spirit in its heritage, including people movement which is considered a condition to understand its heritage of people life in general and of the nobles in specific including the philologists, their study gathering, their life nature, their students, and other issues, of course, the trade is the most significant of this movement. This is what basically done in writing this research, we followed Kerbala traces wherever we found in references, till the research has this shape which consists of some points as follows:

a. The encouraging factors for trade development in Kerbala

Needless to mention what is the influence of Kerbala location in the middle of Kerbala in trade activation. Thus, it can be said that geographical factor has an impact since it connects Baghdad and Kufa with Nejd area and Al Hijaz, the matter that strongly participated for Kerbala to be a significant passage for desert caravan trade, later it became a significant passage to Hilla city that established (495 H.), in addition to the east, middle and south cities, presence of people gatherings encouraged caravans merchants to work in trade in Kerbala in their ways. It also encouraged to activate market movement especially when introducing services to these caravans⁽¹⁾. This ,in turn, encouraged the internal and single People movement, in addition, it became active. In spite of the later references, but it gives a clear image about life and trade in Kerbala markets. Among these references, Ibn Betuta's saying, and the reference that it is within specialized markets deals with carpets, clothes, and weaving as well as trading with agricultural products among cities at that time. A movement with such size gives an impression that the city had high development with different economical movement and a strong religious and social movement⁽²⁾.

Among other factors is the religious factor. Indeed, this factor has the most prominent impact in appearing and developing of the city. However, people tried, due to this factor, make Kerbala a scientific polestar to Ahlul Beit (p.b.u.h.) doctrine. Thus, many people settled down beside the two





Introduction

Knowing heritage of any nation of human group requires comprehending its human activity and social movement. Through them, the society directed nature and ideology are understood by all details. One of the most important social activity is market movement. Accordingly, I preferred to tackle trade movement in Kerbala to cover, as possible, heritage types. I, from the first time, realized that I suffer from information rareness that shows this social image which I intend to intend to investigate and explain to others who try later to write about political, economic, social, and intellectual city heritage. The last (intellectual) is the most important in the topic.

Importance of the topic springs from unavailability of a study that shed a light on this side of Kerbala history. The city was and still an attractive factor for many Muslims and non- Muslims. What accompanies people movement to the holy city is market movement development and trade growth that was limited and later developed through time, till the city became highly grown later increase and economically flourished.

The researcher used some references that benefited the study with the information in spite of its rareness. Among these references are: Al Tebserah Bi Altejarah which describes what is interesting in countries of high stuff, precious clothes and expensive jewelry by Al Jahiz (born 255 H.) Ahsen Al Teqasim fi Ma'rifet Al Iqalim by Al Mecdisi (born 311 H.), Neshwar Al Muhadherah we Ikhbar Al Muthakerah, by Al tenoukhi(born 384 H.), Al Buldan Dictionary by Yaqout Al Hemewi (born 262 H.), Mejme'a Al Adab fe Mu'jem Al Al qab Ibn by Al Fouti, (born 723 H.), Tuhfet Al Nudhar fe Gra'ib Al Imsar we Ija'b Al Isfar by Ibn Betuta (born 779 H.).

The research dealt with the following points: the encouraging factors for growing trade in Kerbala, merchants types, Kerbala trade in the Late Abbasid eras (222 H. 656 H,), and finally trading materials in Kerbala markets.

The political and religious powers that Kerbala city carries which relates originally to its symbolism concerning the global right revolution started and still is by Imam Hussein (p.b.u.h.) led everyone adopts peace

ملخص البحث

ساعدت عوامل عدة كربلاء على قيام التجارة فلا يخفى ان لوقوعها وسط العراق كان له الأثر في تنشيط حركة التجارة فيها لذا فيمكن القول أن لعامل الجغرافية أثر لذلك فكربلاء تربط بغداد والكوفة بمنطقة نجد والحجاز مما اسهم بشكل كامل بأن تكون كربلاء ممراً هاماً لتجارة القوافل الصحراوية، ثم تصبح ممراً هاماً لمدينة الحلة التي تأسست سنة ٤٩٥هـ.

كما كان للعامل الديني الأثر الأبرز في ظهور وتطور المدينة، بل حاول الناس أن يجعلوا - بسبب هذا العامل - من كربلاء قبلة علمية لفقهاء أهل البيت عليهم السلام، أما العامل السياسي فأضطرب أثره سلباً وإيجاباً، فمرة كان عامل هدم في حركة الناس ومن الطبيعي ان ترى هذه الميزة طيلة العصر الأموي، وفترات مختلفة من العصر العباسي، فغالباً ما كانت المدينة تخضع لحقد هؤلاء، وفي أوقات كانت كربلاء تتنفس الصعداء نذكر من هذه العهود على سبيل المثال لالحصر عصر الدولة البويهية، أو عصر إمارة بني مزيد الحلية التي نظرت الى كربلاء نظرة إجلال وإكبار، ثم كان لإنهيار الدولة العباسية عامل إضطراب في نمو المدينة وإزدهارها لاسيما العلمي والفكري بل صارت وجهة لكبراء أعيان المذهب خاصة عصر العلامة الحلي الحسن بن يوسف بن المطهر (ت ٧٢٦هـ) اذ كانت له مجالس درس متعددة في الصحن الحسيني الشريف، تتلمذ فيها على يده عديد من العلماء وطلبة العلم، فكان مجلس درسه محفل في كربلاء، وكذا عصر الفقيه النحرير ابن فهد الحلي الذي تزعمت في عصره كربلاء مدرسة الفكر الإمامي في العراق وصارت محط أنظار الناس وطلبة العلم، وأكد ان هذا ما دعى ابن بطوطة (ت ٧٧٩هـ) لأن يصف سوق كربلاء بأنه كان سوقاً عامراً أو أنه يصوره أنه كذلك في معظم حديثه عن عمران المدينة ومشاهدها المقدسة.

شجعت هذه العوامل وغيرها على إزدهار تجارة كربلاء، فالبرغم من قلة المعلومات عن تجارة هذه المدينة في العصور الإسلامية حاولنا تسليط الضوء على تجارتها، واصناف التجار الذين كانوا يتاجرون في مختلف المواد التي لاقت رواجاً في أسواق كربلاء والتي كانت تنقل لها من مناطق متعددة.



Abstract

Some factors helped Kerbala to start trading. Needless to say that its location in the middle of Iraq has an influence to activate trade movement in Kerbala. Thus, it can be said that geographical factor has an influence, where Kerbala links Baghdad and Kufa with Al Hijaz and Nejd area which highly participated in making Kerbala a significant passage for the desert caravans and later to be a significant passage for Hilla city which was established in 495 H.

The religious factor also has a prominent influence in appearing and developing the city. Indeed, people tried to make, due to this factor, Kerbala a scientific polestar to Ahlul Beit's doctrine (p.b.u.t.). The influence of the political factor disturbed negatively and positively. Sometimes, it was a demolition factor to people's move, and it was natural to see this feature along to Umayyad era and different periods of the Abbasid era. The city was often undergoing their spite the matter make Kerbala side deeply. Some of these periods can be mentioned, for example, AL Bowehiyah state era and Hillai Benizeyed that its respect and admiration to Kerbala .Then, Abbasid state disturbance has arole development prosperity of the city scientifically and intellectually, in particular; moreover, it became destination to seniors and notables of the belief, especially in the scholar Al Hassan Bin Yousif Bin Al Muteher Al Hilli's (726 H.). He had counted study gatherings in Holy Hussein's courtyard where many students and scholars have studied. His class gathering was great in Kerbala as well as the legist's era Ibn Al Fehad Al Hilli when Kerbala mastered Imami intellectually school and became center of attraction and for scholars. Surely, this made Ibn Betuta (779 H.) describes Kerbala's market as a flourishing one or as he imagined it when he was talking about the city development and its holy sights.

These factors and others encouraged Kerbala trade prosperity. So, in spite of shortage of information about this city trade during Islamic eras, we tried to shed light on its trade and merchants who were dealing with various materials that desired in Kerbala's markets which were transferred into Kerbala from different places.



**Trade in Holy Kerbala City from
the Fifth Hijri to the Eight Hijri
Century**

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area against which aggression is always directed. Each level has its degree of injustice against its heritage, leading to its being removed and its heritage being concealed; it is then written in shorthand and described in a way which does not actually constitute but ellipsis or a deviation or something out of context.

3-According to what has just been said, Karbala' Heritage Centre belonging to Al-Abbas Holy Shrine set out to establish a scientific journal specialized in Karbala' heritage dealing with different matters and aiming to:

- the researchers viewpoints are directed to studying the heritage found in Karbala' with its three dimensions: civil, as part of Iraq and as part of the east.

- Watching the changes, the alternations and additions which show duality of the guest and luxury in Karbala' geographic area all through history and the extent of the relation with its neighbours and then the effect that such a relation has, whether negatively or positively on its movement culturally or cognitively .

- having a look at its treasures: materialistic and moral and then putting them in their right way and positions which it deserves through evidence.

- the cultural society: local, national and international should be acquainted with the treasures of Karbala' heritage and then introducing it as it is.

- to help those belonging to that heritage race consolidate their trust by themselves as they lack any moral sanction and also their belief in western centralization. This records a religious and legal responsibility .

- acquaint people with their heritage and consolidating the relation with the decent ants heritage, which signals the continuity of the growth in the decedents mode of life so that they will be acquainted with the past to help them know the future .

- the development with all its dimensions: intellectual, economic, etc. Knowing the heritage enhances tourism and strengthens the green revenues.

And due to all the above, Karbala' Heritage journal emerged which calls upon all specialist researchers to provide it with their writings and contributions without which it can never proceed further.

Editorial & Advisory Boards

Issue Prelude

Why Heritage ? Why Karbala' ?

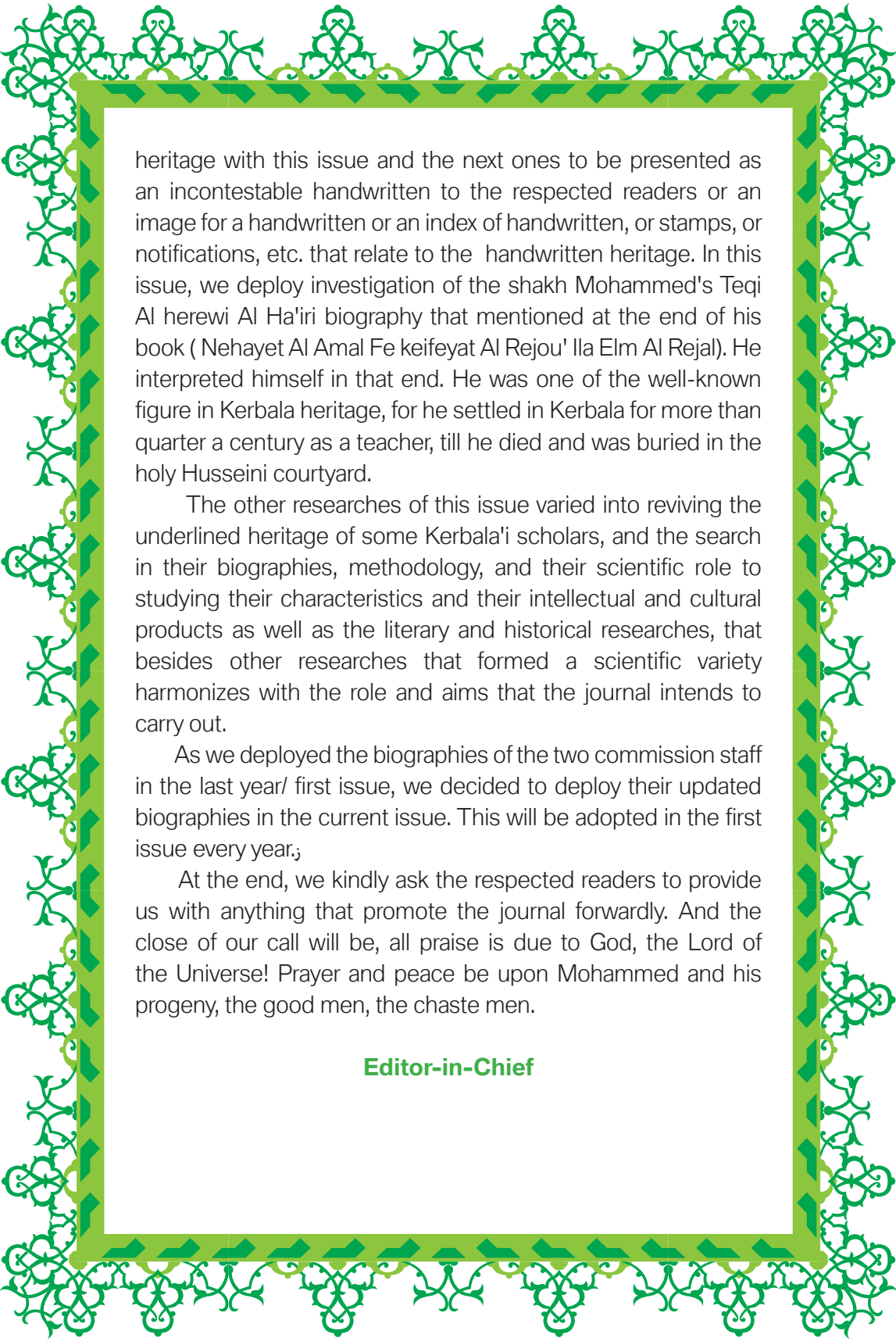
1- Human race is enriched with an accumulation both materialistic and moral, which diagnoses, in its behaviour, as associative culture and by which an individual's activity is motivated by word and deed and also thinking, it comprises, as a whole, the discipline that leads its life. And as greater as the activity of such weights and as greater their effect be as unified their location be and as extensive their time strings extend; as a consequence, they come binary: affluence and poverty, length and shortness, when coming to a climax.

According to what has been just said, heritage may be looked at as a materialistic and moral inheritance of a particular human race, at a certain time, at a particular place. By the following description, the heritage of any race is described:

- the most important way to know its culture.
- the most precise material to explain its history.
- the ideal excavation to show its civilization.

And as much as the observer of the heritage of a particular culture is aware of the details of its burden as much as he is aware of its facts i.e. the relation between knowing heritage and awareness of it is a direct one; the stronger the first be, the stronger the second would be and vice versa. As a consequence, we can notice the deviation in the writings of some orientalists and others who intentionally studied the heritage of the east especially that of the Muslims. Sometimes, the deviation resulted from lack of knowledge of the details of the treasures of a particular eastern race, and some other times resulted from weakening the knowledge: by concealing an evidence or by distorting its reading or its interpretation.

2- Karbala': it is not just a geographical area with spatial and materialistic borders, but rather it is materialistic and moral treasures constituting, by itself, a heritage of a particular race, and together with its neighbours, it forms the greatest heritage of a wider race to which it belongs i.e. Iraq and the east. And in this sequence, the levels of injustice against Karbala' increase: once, because it is Karbala' with all that it has of the treasures generating all through history and once more because it is Karbala', that part of Iraq full of struggle and still once more because it is that part that belongs to the east , the



heritage with this issue and the next ones to be presented as an incontestable handwritten to the respected readers or an image for a handwritten or an index of handwritten, or stamps, or notifications, etc. that relate to the handwritten heritage. In this issue, we deploy investigation of the shakh Mohammed's Teji Al herewi Al Ha'iri biography that mentioned at the end of his book (Nehayet Al Amal Fe keifeyat Al Rejou' Ila Elm Al Rejal). He interpreted himself in that end. He was one of the well-known figure in Kerbala heritage, for he settled in Kerbala for more than quarter a century as a teacher, till he died and was buried in the holy Husseini courtyard.

The other researches of this issue varied into reviving the underlined heritage of some Kerbala'i scholars, and the search in their biographies, methodology, and their scientific role to studying their characteristics and their intellectual and cultural products as well as the literary and historical researches, that besides other researches that formed a scientific variety harmonizes with the role and aims that the journal intends to carry out.

As we deployed the biographies of the two commission staff in the last year/ first issue, we decided to deploy their updated biographies in the current issue. This will be adopted in the first issue every year;

At the end, we kindly ask the respected readers to provide us with anything that promote the journal forwardly. And the close of our call will be, all praise is due to God, the Lord of the Universe! Prayer and peace be upon Mohammed and his progeny, the good men, the chaste men.

Editor-in-Chief

Issue Word

In the name of God, the Most Gracious, the Most Merciful

All praise is due to God, creator of the creation, granting good, praise suits His dignity as he must be praised, Prayer and peace be upon our master and prophet Mohammed and his progeny, the light of right guidance whom God removed all impurity from them and to make them completely pure.

However, my dear respected readers, what is in your hands is the first issue/ fifth volume of the fifth year of Turath Kerbala Journal. This indicates that it ignited the fifth candle (year) of its age, after what it presented that qualifies it to stand side by side with the famous international enhanced adjudicated scientific journals, all that was done by Allah grace and Abi Alfadhel Abbas' (p.b.u.h.) blessing, by the brilliant authors' pens which is the life artery of the journal, and by efforts of the two commissions: the advisory and editorial. The two commissions put the plans and studies to promote the journal to a higher position. It provided the researchers with titles that th journal intended to write about. It limited heritage axis for expanded symposiums that were held with some Iraqi universities, in addition to reviewing and correcting the coming researches and advising researchers to highlight papers into brilliant scientific level before sending them to the scientific evaluators who were very qualified in the Iraqi universities.

Due to the availability of huge amount of hidden Kerbala'i heritage in the handwritten plies that are exposed to damage and extinction and due to the importance of handwritten heritage and what it contains of knowledge treasures and scientific topics that participate actively in documenting the heritage , opening horizons in front of the researchers and learners to start searching and created and original studies enrich the scientific research and participate in its development, the journal decided to attach materials that concern the handwritten

issuing vicinity, in time, the research stratification is subject to technical priorities.

11. All researches are exposed to confidential revision to state their reliability for publication. No research retrieved to researchers, whether they are approved or not; it takes the procedures below:

a: A researcher should be notified to deliver the meant research for publication in a two-week period maximally from the time of submission.

b: A researcher whose paper approved is to be apprised of the edition chief approval and the eminent date of publication.

c: With the rectifiers reconnoiters some renovations or depth, before publishing, the researchers are to be retrieved to the researchers to accomplish them for publication.

d: Notifying the researchers whose research papers are not approved; it is not necessary to state the whys and wherefores of the disapproval.

e: Researchers to be published are only those given consent by experts to in the field.

f. A researcher bestowed a version in which the meant research published, and a financial reward.

12. Taking into consideration some points for the publication priorities, as follows:

a: Research participated in conferences and adjudicated by the issuing vicinity.

b: The date of research delivery to the edition chief.

c: The date of the research that has been renovated.

d: Ramifying the scope of the research when possible.

13- Receiving research be by correspondence on the E-mail of the Journal :(turath.karbala@gmail.com), Web: <http://karbalaheritage.alkafeel.net/>, or Delivered directly to the Journal's headquarters at the following address: Karbala heritage center, Al-Kafeel cultural complex, Hay Al-Eslah, behind Hussein park the large, Karbala, Iraq.

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Karbala Heritage Quarterly Journal receives all the original scientific researches under the provisions below:

1. Researches or studies to be published should strictly be according to the globally-agreed- on steps and standards.

2. Being printed on A4, delivering three copies and CD Having, approximately, 5,000-10,000 words under simplified Arabic or times new Roman font and being in pagination.

3. Delivering the abstracts, Arabic or English, not exceeding a page, 350 words, with the research title.

4. The front page should have the title, the name of the researcher/ researchers, occupation, address, telephone number and email, and taking cognizance of averting a mention of the researcher / researchers in the context.

5. Making an allusion to all sources in the endnotes, and taking cognizance of the common scientific procedures in documentation; the title of the book, editor, publisher, publication place, version number, publication year and page number. Such is for the first mention to the meant source, but if being iterated once more, the documentation should be only as; the title of the book and the page number.

6. Submitting all the attached sources for the marginal notes, in the case of having foreign sources, there should be a bibliography apart from the Arabic one, and such books and researches should be alphabetically ordered.

7. Printing all tables, pictures and portraits on attached papers, and making an allusion to their sources at the bottom of the caption, in time there should be a reference to them in the context.

8. Attaching the curriculum vitae, if the researcher publishes in the journal for the first time, so it is to manifest whether the actual research submitted to a conference or a symposium for publication or not. There should be an indication to the sponsor of the project, scientific or nonscientific, if any.

9. For the research should never have been published before, or submitted to any means of publication.

10. In the journal do all the published ideas manifest the viewpoints of the researchers themselves; it is not necessary to come in line with the

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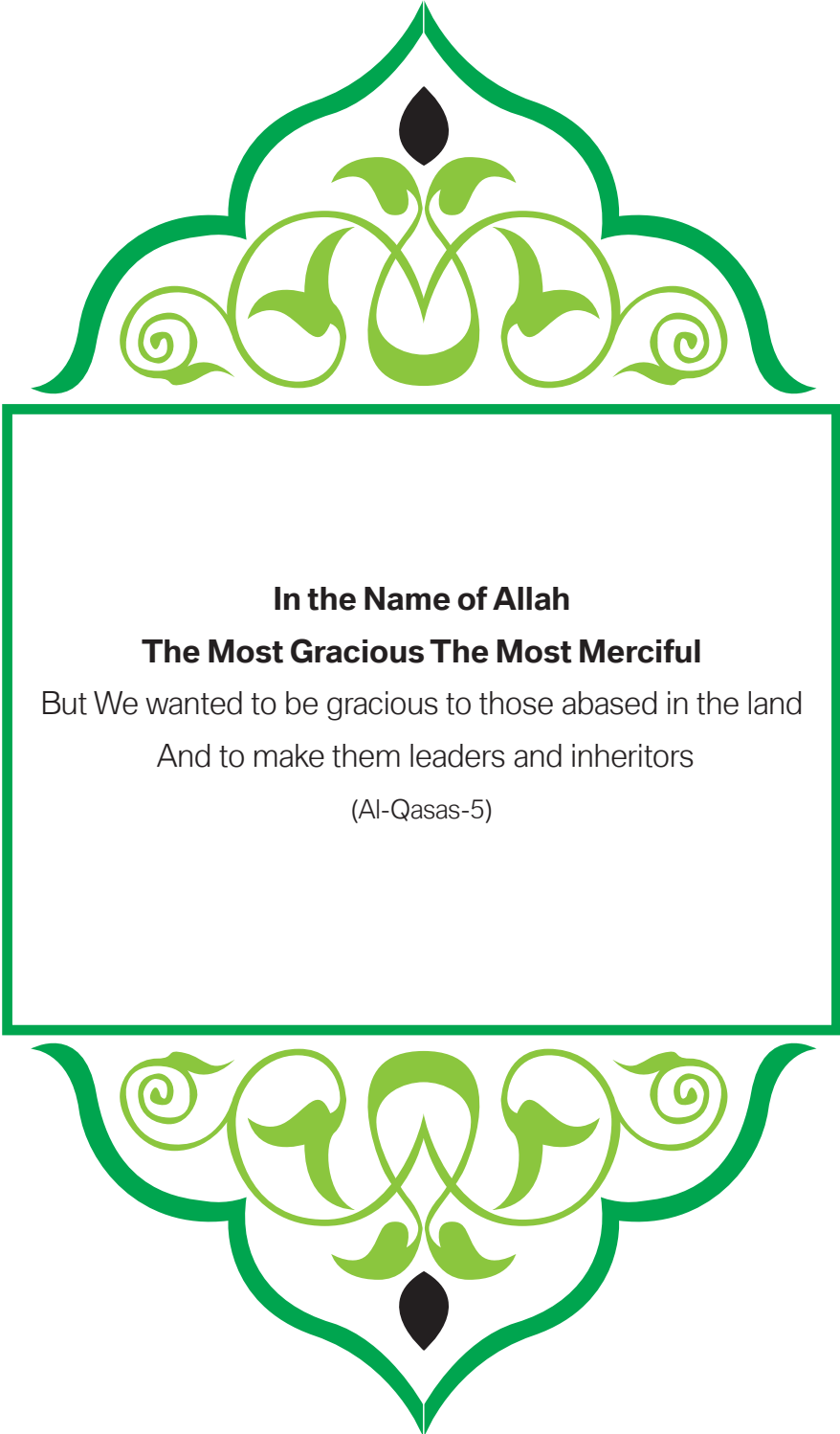
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In the Name of Allah

The Most Gracious The Most Merciful

But We wanted to be gracious to those abased in the land

And to make them leaders and inheritors

(Al-Qasas-5)



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