

- 19- 'Ibin Ṭabāṭibā (Yaḥyā Bin Ṭabāṭibā Al- Ḥasanī D. 478 .H.), 'Abnā'ul 'Imām Fī Miṣr Wa A- Šām, Al- Wafā' Library, Cairo, 1965.
- 20- Markaz Turāt Kerbalā' Fī Muḍakarātul Raḥālah, 'Īsti 'rād Li Riḥlāt Al- 'Arab Wa Al- 'Aḡānib, Al- Kafel House For Printing And Publishing, Kerbala, 2016.
- 21- Muḥamad Ḥasan Al- Kalidār, Madīnatul Ḥusayn 'Alayhi A- Salām, The First Series, 'Āl- Ṭumah, Vol. I., Kerbalā', 2016.
- 22- Muḥamad Šādiq Muḥamad, Dā'iratul Máarif Al- Ḥusayniyah, Tārīḥul Marāqid, Al- Ḥusayn Wa 'Ahlu Baytiḥi Wa 'Anšāriḥ, Husseini Center For Research, London, 2005.
- 23- Sāid Rašīd Zmyezim, Kerbalā' Fī Al- Uhūd Al- Māḍiyah, Al- Balāḡah Printing House, 2012.
- 24- Salmān Hādī, Ṭu'mah, 'Ašā'ir Kerbalā', Wa 'Usaruhā, Vol:- I. Al- 'Alawiyūn, Al- Maḡāḡah Al- Bayḍā' House, Beirut, Lebanon, 1998.
- 25- Salmān Hādī 'Āl- Ṭu'mah, Maḡāsin Al- Maḡālis Fī Kerbalā', First Edition, Al- Kafel House For Printing and Publishing, Kerbala, 2015.
- 26- Salmān Hādī 'Āl- Ṭumah, Turāt Kerbalā', Al- 'Ālamī Foundation, Beirut, Lebanon, 1983.
- 27- Yāqūt Al- Ḥamawī (Šihābul Dīn 'Abī 'Abillah Yāqūt Al- Ḥamawī A- Rūmī Al- Baḡdādī), Ma ḡam Al- Buldān, Vol. II., Dār Šādir, Beirut, 1997.

- 9- A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Byūtāt Al- 'Alawyah Fī Kerbalā', Vol:- I., Kerbalā' Printing House, Kerbalā', 1963.
- 10- A- Sayid Ḥasan A- Ṣadr Al- Kādimī, Nizhat Ahlul Ḥaramayn Fī 'Imārat Al- Mašhadayn, investigated By:- A- Sayid Mahdī A- Rağā'ī, India Edition, 1345 .H.
- 11- A- Sayid Muḥsin Al- Amīn, 'Āyānul Šī'ah, Vol:- II., A- Ta'āruf House For Printing, Beirut, Lebanon, N. D.
- 12- A- Syūṭī (Ġalālul Dīn Bin 'Abdul Raḥmān Bin 'Abī Bakr Bin Muḥamad Bin Sābiq D. 911 .H.), Tārīḥul Ḥulafā', First Edition, 'Ibin Ḥazm House, Beirut, Lebanon, 2003.
- 13- A- Ṭabarī (Muḥamad Bin Ġarīr Bin Yazīd Bin Kaṭīr Al- 'Āmulī D. 310 .H.), Tārīḥul Ṭabarī, Vol:- X., Second Edition, Al- Turāt House, Beirut, 1387 .H.
- 14- A- Ṭareyhī, A- Šayḥ Faḥrul Dīn (D. 1085 .H.), Mağmā Al- Baḥrayn, Second Edition,
- 15- Fathī 'Abdul Qādir, Tārīḥ Wa Biywtāt 'Āl- 'Albayt Fī Bilād A- Rāfidayn, First Edition, Jordon, 2002.
- 16- Ḥāğ Waddāi Al- Ṭyah, Tārīḥul Dīwāniyah, Al- Ḥaydariyah Printing House, Najaf, 1954.
- 17- 'Ibin Baṭūṭah, Muḥamad Bin 'Abdulaah Bin Muḥamad D. 779 .H.) Riḥlat 'Ibin Baṭūṭah, Ġarā'ibul A- Mšār Wa 'Ağā'ibul A- Sfār, Dār A- Šarq Al- 'Arabī For Publishing, Beirut, N. D.
- 18- 'Ibin Manzūr (Muḥamad Bin Mukaram Bin 'Alī 'Abū Al- Faḍl Ġamālul Dīn 'Ibin Manzūr. D. 711. H.), Lisān Al- 'Arab, Vol. , III., Šādir House, Beirut, 1414 .H.

### References.

- 1- Al- 'Abiedlī (Ġamālul Dīn 'Abī Al- Faḍl 'Aḥmad Bin Muḥamad Al- Mhanā), A- Taḍkirah Fī Al- 'Ansāb Al- Muṭaharah, First Edition, The Grand Authority Al- Marāšī Library, Najaf, 1421 .H.
- 2- Al- 'Arbalī ('Abū Al- Ḥasan 'Alī 'Abū Al- Faṭḥ) Kašful Ġumah Fī Mārifatul 'A'imah, Investigated By:- 'Alī 'Al- Kawṭar, A- Tāāruf House For Printing, Beirut, 2012.
- 3- Al- Balādirī ('Aḥmad Bin Yaḥyā Bin Ġābir Bin Dāwūd Al- Balādirī D. 279 .H.) Kitāb 'Ansābul 'Ašrāf, Vol:- XI., Investigated By:- 'Iḥsān 'Abās, German Oriental Society, Beirut, 1979.
- 4- Abdul Ġawād Al- Kilidār 'Āl- Ṭumah, Tārīḥ Kerbalā' Wa Ḥā'ir Al- Ḥusayn, Al- Haydariyah Library, Najaf, 1418 .H.
- 5- 'Abū Hāšim Walīd Al- Reḍī Al- Ḥusaynī, Ġāyatul 'Ḥtišār Fī 'Ansābul Sādah Al- 'Aṭḥār, The Second Revised Edition With Additions, 2009.
- 6- Al- Ḥilī, 'Ibin 'Idrīs (D. 598 .H.) A- Sarā'ir, Investigated By:- The Islamic Foundation For Publishing Which is Part Of The Teachers' Group In Qum, Second Edition, 1410 .H.
- 7- A- Sayid 'Abdul Ḥusayn Al- Kilidār, Buġyatul Nubalā' Fī Tārīḥ Kerbalā', Investigated By:- 'Ādil Al- Kilidār, Baghdad, N. D.
- 8- A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Byūtāt Al-'Alawyah, P. 9.; A- Sayid Ġāfar Al- Kāzimī, Manāhil A- Darb Fī 'Ansāb Al- 'Arab, 'Ahlul Bayt Library, 1967.

- 52- A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Byūtāt Al- 'Alawyah, P. 16.
- 53- A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Byūtāt Al- 'Alawyah, P. 17.
- 54- 'Ibin 'Anabah, Umdatul Ṭālib, P. 119.
- 55- Abdul Ğawād Al- Kilidār 'Āl- Ṭumah, Tārīḥ Kerbalā', P. 114.
- 56- Al- 'Abiedlī, A- Taḍkirah, P. 119.
- 57- A- Sayid Ḥasan A- Šadr, Nizahatu Ahlul Ḥaramayn, P. 114.
- 58- 'Ibin Ṭabāṭibā (Yaḥyā Bin Ṭabāṭibā Al- Ḥasanī D. 478 .H.), 'Abnā' ul 'Imām Fī Miṣr Wa A- Šām, Al- Wafā' Library, Cairo, 1965, P. 77.
- 59- Salmān Hādī 'Āl- Ṭu 'mah, Maḥāsin Al- Mağālis Fī Kerbalā', First Edition, Al- Kafeel House For Printing and Publishing, Kerbala, 2015, PP. 22- 23.
- 60- Ḥāğ Waddāi Al- Ṭyah, Tārīḥul Dīwānīyah, P. 119.
- 61- 'Ibin 'Anabah, Umdatul Ṭālib, P. 139.
- 62- Abdul Ğawād Al- Kilidār 'Āl- Ṭumah, Tārīḥ Kerbalā', P. 201.
- 63- Markaz Turāt Kerbalā' Fī Muḍakarātul Raḥālah, 'Īsti 'rād Li Riḥlāt Al- 'Arab Wa Al- 'Ağānib, Al- Kafeel House For Printing And Publishing, Kerbala, 2016, P. 9.
- 64- Salmān Hādī 'Āl- Ṭumah, 'Ašā'ir Kerbalā' Wa 'Usaruhā, P. 121.
- 65- Salmān Hādī 'Āl- Ṭumah, Turāt Kerbalā', PP. 185- 186.
- 66- Salmān Hādī 'Āl- Ṭumah, Turāt Kerbalā', P. 186.
- 67- Salmān Hādī 'Āl- Ṭumah, Turāt Kerbalā', P. 13.; A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Byūtāt Al- 'Alawyah, P. 16.
- 68- A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Byūtāt Al- 'Alawyah, PP. 10- 11.
- 69- Salmān Hādī 'Āl- Ṭumah, 'Ašā'ir Kerbalā' Wa 'Usaruhā, P. 166.

- 36- A- Sayid Muḥsin Al- Amīn, 'Āyānūl Šī'ah, Vol:- II., P. 74.
- 37- A- Sayid 'Abdul Ḥusayn Al- Kilidār, Buġyatul Nubalā', P. 89.
- 38- A- Sayid Ḥasan A- Šadr, Nizahatu Ahlul Ḥaramayn, PP. 97- 98.
- 39- 'Ibin Manzūr, Lisānūl 'Arab, P. 214.
- 40- Salmān Hādī 'Āl- Ṭumah, Turāṭ Kerbalā', Al- 'Ālamī Foundation, Beirut, Lebanon, 1983, P. 146.
- 41- Mḥamad Ḥasan Al- Kalidār, Madīnatul Ḥusayn 'Alayhī A- Salām, P. 68, 91.
- 42- A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Byūtāt Al- 'Alawyah, P. 9.
- 43- Fathī 'Abdul Qādir, Tārīḥ Wa Biyūtāt 'Āl- 'Albayt Fī Bilād A- Rāfidayn, First Edition, Jordon, 2002, P.102.
- 44- Muḥamad Šādiq Muḥamad, Dā'iratul Māārif Al- Ḥusayniyah, Tārīḥul Marāqid, Al- Ḥusayn Wa 'Ahlul Baytīhī Wa 'Anšāriḥ, Hussein Center For Research, London, 2005, PP. 47- 48.
- 45- Salmān Hādī 'Āl- Ṭumah, Turāṭ Kerbalā', P. 108.
- 46- A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Byūtāt Al- 'Alawyah, P. 9.; A- Sayid Ġāfar Al- Kādimī, Manāhil A- Ḍarb Fī 'Ansāb Al- 'Arab, 'Ahlul Bayt Library, 1967, P. 2014.
- 47- 'Ibin Zahrah Al- Ḥasanī, Ġāyatul 'Iḥtišār, P. 162.
- 48- Salmān Hādī, Ṭu 'mah, 'Ašā'ir Kerbalā', Wa 'Usaruhā, Vol:- I. Al- 'Alawiyūn, Al- Maḥağah Al- Baydā' House, Beirut, Lebanon, 1998, P. 171.
- 49- 'Ibin Šadqam A- Ḥusaynī Al- Madanī, Tuḥfatul A- Zhār Wa Zulālul A- Nhār, P. 312.
- 50- Salmān Hādī 'Āl- Ṭumah, Turāṭ Kerbalā', PP. 146- 147.
- 51- 'Ibin 'Anabah, Umdatul Ṭālib Fī 'Ansāb 'Āl- 'Abī Ṭālib, P. 187.

Ḥasan A- Ṣadr, Nizahatu Ahlul Ḥaramayn, P. 109.

22- Al- 'Abdilī, A- Taḍkirah Fī Al- 'Nsābul Muṭaharah, P. 131.

23- Dāmin Bin Ṣadqam, Tuḥfatul Azhār Wa Zulālul Anhār, Vol:- II, P. 213.

24- Al- 'Arbalī ('Abū Al- Ḥasan 'Alī 'Abū Al- Faṭḥ) Kašful Ġumah Fī Mārifatul 'A'imah, Investigated By:- 'Alī 'Al- Kawṭar, A- Tāāruf House For Printing, Beirut, 2012, P. 97.

25- Al- 'Arbalī, Kašful Ġumah, P. 81.

26- Al- 'Abdilī, A- Taḍkirah, P. 112. S

27- Dāmin Bin Ṣadqam, Tuḥfatul Azhār Wa Zulālul Anhār, Vol:- II, P. 198.

28- A- Sayid Muḥsin Al- Amīn, 'A 'yānul Šī 'ah, Vol:- II.,A- Ta 'āruf House For Printing, Beirut, Lebanon, N. D, P. 224.

29- A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Bywtāt Al- 'Alawyah Fī Kerbalā', Vol:- I., Kerbalā' Printing House, Kerbalā', 1963, P. 9: 15.

30- A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Byūtāt Al- 'Alawyah, P. 12.

31- A- Sayid 'Ibrāhīm Šamsul Dīn Al- Qizwīnī, Al- Byūtāt Al- 'Alawyah, P. 15.

32- 'Ibin Baṭūṭah, Riḥlat 'Ibin Baṭūṭah, P. 157.

33- 'Ibin Baṭūṭah, Riḥlat 'Ibin Baṭūṭah, P. 158.

34- 'Abū Hāšim Walīd Al- Reḍī Al- Ḥusaynī, Ġāyatul 'Ḥtišār Fī 'Ansābul Sādah Al- 'Ṭhār, The Second Revised Edition With Additions, 2009, P. 155.

35- Ḥāg Waddāi Al- Ṭyah, Tārīḥul Dīwāniyah, Al- Ḥaydariyah Printing House, Najaf, 1954, P. 189.

- his household members and companions (pbuh) and the followers of Yazīd Bin Múāwiyah. It is considered as one of the most controversial battles in the Islamic history for its resulted details were the most psychological ideological affections between the Sunnī and Šī'ī Muslims in the history. See:- A- Ṭabarī, Tārīḥul Ṭabarī, Vol:- IV., P. 301.
- 14- 'Abdul Ğawād Al- Kilidār 'Āl- Tūmah, Tārīḥ Kerbalā', P. 57, 58.
- 15- A- Sayid Ḥasan A- Ṣadr Al- Kāḍimī, Nizhat Ahlul Ḥaramayn Fī 'Imārat Al- Mašhadayn, investigated By:- A- Sayid Maḥdī A- Raġā'ī, India Edition, 1345 .H., P. 24, 25.
- 16- A- Sayid Ḥasan A- Ṣadr Al- Kāḍimī, Nizhat Ahlul Ḥaramayn Fī 'Imārat Al- Mašhadayn, P. 60 ,61.
- 17- 'Ibin Manzūr, Lisānul Arab, Vol:- III, P. 216.
- 18- Al- 'Abiedlī (Ĝamālul Dīn 'Abī Al- Faḍl 'Aḥmad Bin Muḥamad Al- Mhanā), A- Taḍkirah Fī Al- 'Ansāb Al- Muṭaharah, First Edition, The Grand Authority Al- Marāšī Library, Najaf, 1421 .H., P. 131: 133.
- 19- 'Ibin Baṭūṭah, Muḥamad Bin 'Abdulaah Bin Muḥamad D. 779 .H.) Riḥlat 'Ibin Baṭūṭah, Ğarā'ibul A- Mšār Wa 'Aġā'ibul A- Sfār, Dār A- Šarq Al- 'Arabī For Publishing, Beirut, N. D, P. 157.
- 20- The Abbasid Al- Muntašir or Al- Muntašir Al- Bāsī was Muḥamad 'Abū Ğáfar Bin Al- Mutawakil Bin Al- Mútašim. He was described of wisdom and mind, and not unĵust as other Abbasid caliphs. In addition, he was beneficent man, did not harm the 'Alawids and members of the Muhammad Prophetic Household members and permitted the pilgrimage to the Holy Shrine Imam Hussein (pbuh). See:- A- Šyūṭī, Tārīḥ Al- Ḥulafā', P. 283.
- 21- Dāmin Bin Šadqam, Tuḥfatul Azhār Wa Zulālul Anhār, P. 221.; Al- 'Abdilī, A- Taḍkirah Fī Al- 'Nsābul Muṭaharah, P. 101. ; A- Sayid

- 6- 'Abdul Ġawād Al- Kilidār 'Āl- Ṭumah, Tārīḥ Kerbalā' Wa Ḥā'ir Al- Ḥusayn, Al- Haydariyah Library, Najaf, 1418 .H., P. 24, 25; 'Ibin Manzūr (Muḥamad Bin Mukaram Bin 'Alī 'Abū Al- Faḍl Ġamālul Dīn 'Ibin Manzūr. D. 711. H.), Lisān Al- 'Arab, Vol. , III., Šādir House, Beirut, 1414 .H., P. 211.
- 7- Yāqūt Al- Ḥamawī (Šihābul Dīn 'Abī 'Abdillāh Yāqūt Al- Ḥamawī A- Rūmī Al- Baġdādī), Ma ġam Al- Buldān, Vol. II., Dār Šādir, Beirut, 1997, P. 208.
- 8- A- Ṭabarī (Muḥamad Bin Ġarīr Bin Yazīd Bin Kaṭīr Al- 'Āmulī D. 310 .H.), Tārīḥul Ṭabarī, Vol:- X., Second Edition, Al- Turāṭ House, Beirut, 1387 .H., P. 118.
- 9- A- Ṭareyhī, A- Šayḥ Faḥrul Dīn (D. 1085 .H.), Maġmā Al- Baḥrayn, Second Edition, 3/ 280.
- 10- Al- Ḥilī, 'Ibin 'Idrīs (D. 598 .H.) A- Sarā'ir, Investigated By:- The Islamic Foundation For Publishing Which is Part Of The Teachers' Group In Qum, Second Edition, 1410 .H., 1/ 342.
- 11- He was Ġa'far 'Abū Al- Faḍl Bin Al- Mūtašim Bin A- Rašīd. He was born in 205 or 207 .H. after the caliphate of Al- Wāṭiq. So, he tended to the Sunnī sect and supported this doctrine by all means as in upholding the orators and the narrators to tell the public on the adjectives of God and the possibility of the vision. See:- A- Syūṭī (Ġalālul Dīn Bin 'Abdul Raḥmān Bin 'Abī Bakr Bin Muḥamad Bin Sābiq D. 911 .H.), Tārīḥul Ḥulafā', First Edition, 'Ibin Ḥazm House, Beirut, Lebanon, 2003, P. 274.
- 12- A- Šyūṭī, Tārīḥ Al- Ḥulafā', P. 275.
- 13- A horrible battle continued for three days and ended in the Tenth of Muḥaram of 61 .H. This incident was between Imam Hussein and



### (Endnotes)

- 1- Banū 'Asad is an Arab Muḍarid tribe which is one of the major parts of 'Adnān. Banū 'Asad gave pledge to Imam 'Alī (pbuh) as a Muslim Caliph to the Prophet Muhamed (pbuh). This tribe did bury the pure body of Imam Hussein (pbuh) following the Battle of A- Ṭaf in 61 .H. The members of which resided by the Bark Valley in Tuhāmah in the west of the Arabian Peninsula, precisely in Al- Rass near 'Aḡā in Naḡd Plateau in the Pre- Islamic age. But, in the Caliphate of 'Umar Bin Al- Ḥaṭāb they immigrated to Kūfah and Ġāḍiriyah regions of Iraq. See:- Al- Balāḍirī ('Aḥmad Bin Yaḥyā Bin Ġābir Bin Dāwūd Al- Balāḍirī D. 279 .H.) Kitāb 'Ansābul 'Ašrāf, Vol:- XI., Investigated By:- 'Iḥsān 'Abās, German Oriental Society, Beirut, 1979, P. 214.
- 2 - Tamīm Tribe is a Muḍarid tribe affiliates to its predecessor, Tamīm Bin Mur Bin 'Adad who affiliated to the progeny of Ishmael or 'Ismā īl. The home of Tamīm was In Naḡd Plateau and extended from there to Baṣrah, Yamāmah and Baḥrayn, and even to Kūfah of Iraq. See:- A- Sayid 'Abdul ḤUsayn Al- Kilidār, Buḡyatul Nubalā' Fī Tārīḥ Kerbalā', Investigated By:- 'Ādil Al- Kilidār, Baghdad, N. D, P. 5: 16.
- 3- Sāīd Rašīd Zmyezim, Kerbalā' Fī Al- Uhūd Al- Māḍiyah, Al- Balāḡah Printing House, 2012, P. 159.
- 4- Muḥamad Ḥasan Al- Kilidār, Madīnatul Ḥusayn 'Alayhi A- Salām, The First Series, 'Āl- Ṭūmah, Vol. I., Kerbalā', 2016, P. 77. Kerbala Center For Studies And Researches, Mawsū 'at Kerbalā' Al- Ḥiḍāriyah. Mawsū 'ah Imiyah Tārīḥiyah Šāmilah LīMadīnat Kerbalā' Al- Muqadasah, Al- Kafel Printing House- Kerbala, N. D, P. 219.
- 5- A- Sayid 'Abdul Ḥusayn Al- Kilidār, Buḡyatul Nubalā', P. 12.

## Conclusion.

- This study has stated that the term Ḥā'ir was not one of the ancient names of the city of Kerbala and it precisely appeared in the first quarter of the Second Century .H.
- This topic interested in the necessity of preservation of the thinking, cultural and religious heritage of Kerbala and in the enrichment of the cultural life through exposing an aspect of the social legacy which has been achieved by the leading dynasties that settled in this town in the beginning of the Islamic ages and, specifically, in the time of the burial of the pure body of the Martyr Imam Hussein and his sacred family members (pbut).
- The research has also shown the statements and the words of the historians and the travellers in regard with the history of Kerbala including the events and the conflicts among the rival dynasties that aimed to win the high posts as the Sidānah and Niqābah.
- The article has confirmed that the 'Alawid sayids played an important role in the stewardship of the Two Holy Shrines, and it has clarified that their grandsons had had similar cultural part in enriching the heritage, development and culture of Kerbala.

life and owned distinguished real estate inside Kerbala in addition to orchards in its outskirt and the other remote positions as in 'Aynul Tamr, Musayab and Rašīdiyiah. Furthermore, they had extra lush greeneries at Al- Rašīdiyiah, Al- Ḥur Al- Kabīr and Al- Kamāliyiah. They also held the Hussini **mağālis** assemblages in memorizing the movement of Imam Hussein (pbuh). But, these mağālis had a positive social role in the city<sup>68</sup>.

### 'Āl- Īsā.

In addition to 'Āl- Fā'iz and 'Āl- Zḥek, there was a third dynasty lived in Kerbala and it was so able in the series of the events of the city, it was 'Āl- Īsā house. There was a quarter in the city named after 'Āl- Īsā. However, 'Āl- Īsā were 'Alawid sayids descended from Imam Zaynul 'Ābidīn Bin Imam Hussein (pbut). By the time, this family disappeared and only a few member of it remained in the town. But, the grandsons of this family, anyway, still live in sporadic parts of Iraq as Ḥilah and Nağaf. The eminent personalities of this house were Sayid Ḥusayn Bin Musā'id Al- Ḥā'irī who was a writer, genealogist and poet, his lineage was reported in a footnote of the original copy of "Umdatul Ṭālib" book. This book was copied in 893 .H. Sayid Ḥusayn had number of the printed works, one of which was "Tuḥfatul 'Abrār Fī Manāqib Al- 'A'imah Al- 'Aṭhār" <sup>69</sup>.

the member of which were so prominent in the scholarship of jurisprudence and code of Islam. In any case, this family needs no introduction, as they had many sacrifices and great deeds in the public justice or in upholding the values of the truth and morals. But, for no reason they left Kerbala and preferred to reside in Baghdad and Kāzimiyyah. Furthermore, the third part of the same branch was 'Āl- 'Uṣayqir, the gentlemen Sayids of Kerbala who left Kāzimiyyah and settled in Kerbala in the Tenth Century .H./ Sixteenth Century A. D. So, this family members had another name, the Šāh House, which was called by one of the Sindh princes during his pilgrim to Kerbala. Most of this family personalities were patriots and they took the advantage of fighting the Ottoman rule of Iraq in a revolt. Moreover, in literature, there were many writers, poets from this house whose works enriched the history of Kerbala<sup>67</sup>.

All of these houses, indeed, affiliated to their predecessor, Sayid Yaḥyā Zḥek. This grandfather gave them an honorable lineage in view of the affiliation to the pure Imams. They were, as we have mentioned, controlling the responsibilities of Sidānah and Naqābah and had good reputation in the conduct of their jobs so that they were referred to in the books and compilations and were highly praised. Part of them got number of spiritual posts, became in the vanguard of the notables and gentlemen, participated in the political, social and administrative

Nāširul Dīn Šāh Qağar in the early of the Fourteenth Century .H. This act of Šāh was a reaction to the removal of Sayid Sa'īd Bin Sulṭān 'Āl- Tābit from the office of Sidānah in the Holy 'Abāsīd Shrine. As a result his family was called Tābitī Family in Persia<sup>65</sup>.

Furthermore, there was another house affiliates to 'Āl- Zḥek, 'Āl- Darāğ who were the nobles of the Ḥā'ir and the heroes of the battlefield of Al- Manāḥūr incident. There was also another offspring belonged to 'Āl- Zḥek, 'Āl- Sayid Yūsuf, who had some old endowments as "Ḥamām Al- Kubes" the establishment of which traced back to 989 .H. 'Āl Sayid Yūsuf were divided into two parts, 'Āl- Ğalū Ḥān who were called on this name due to a space in front of their house which was known Ğalū Ḥān. In addition, there were several sayids from this family fell as martyrs in the Wahābī invasion of Kerbala in 1216 .H<sup>66</sup>.

There was another branch belonged to 'Āl- Sayid Yūsuf that is called 'Āl- Sayid 'Abdul Wahāb who were so famous with their defensive activities for the City of Kerbala in the hard times. Many of them were notable sober and prestigious. In addition, they had fame and good points at the moment. Whereas, their cousins, 'Āl- Šaraful Dīn, who resulted in the extinct and isolation of the entire dynasty which, finally, led to its disappearance from the public life and immigration out of the city of Kerbala.

The other part of that branch was 'Āl- Šadrul Dīn family,

Holy Shrines<sup>63</sup>.

Whatever, 'Aynul Tamr or Šifāṭah were not a home to 'Āl-Zḥek as many think, but rather, those two houses, generation by generation, possessed hereditary gardens and lands until two other families that descended from 'Āl- Zḥek, 'Āl- Ṭābit and 'Āl- A- Naqīb, could own all those properties<sup>64</sup>.

Finally, the presence of 'Āl- Zḥek rose markedly, they had new families and other ones extended all over Kerbala and other towns. Those branches of the new families, for instance, were the Sayids 'Āl- Ṭābit who had much nobility and acceptance among the people. This 'Āl- Ṭābit dynasty affiliated to Sayid Sulṭān Kamālul Dīn, one of 'Abī Muḥamad 'Abdul Allah Al-Ḥā'irī descendants, who became **Naqīb A- Nuqabā'** *the Chief of the Nobles* of the Sayids 'Āl- Ṭābit in 957 .H.

Many of 'Āl- Ṭābit family members specialized in the Sidānah of the 'Abāsīd Holy Shrine as Sayid Muḥamad 'Alī Bin Sayid Dirwīš (1225: 1229 .H.) who was the forefather of 'Āl- Ṭābit in Kerbala and Ḥurāsān as well as Sayid Ṭābit Bin Sayid Dirwīš Bin Muḥamad 'Āl- Ṭābit (1232: 1238 .H.). So, Sayid Sa'īd Bin Sulṭān Bin Ṭābit Bin Dirwīš Bin Muḥamad 'Āl- Ṭābit (D. 1258 .H.) held the same post. Moreover, there was Sayid Ḥusayn Bin Sa'īd Bin Sayid Sulān 'Āl- Ṭābit was known as **Nā'ib A- Tawlyah** *the assume control noble* since he was vested the Sidānah of the Razavī Holy Shrine in the City of Mašhad by

grandsons controlled many important posts. But, by time, many quarrels aroused among his family members and among his cousins, 'Āl- Fā'iz. The reason for that conflict was on the affairs of the Sidānah and the Niqābah. Anyway both of the families did not realize, at that time, the concept of the following verse of Qur'ān:- “ Such days we alternate among the people”. The Satan must have entered among them and they so obeyed him that they lost their consciousness and engaged in a severe war<sup>62</sup>.

During this period of time when the conditions were the same, one of the Moroccan travellers, 'Ibin Baṭūṭah, who enriched the Islamic history with his opinions and wrote down many information on the mankind and ancient generations, has mentioned Kerbala in his only visit in Rabī' in the First Quarter of the Eighth Century .H./ the Fourteenth Century A.D. This traveller has provided us with much knowledge and reports on its social, political and economic circumstances. As 'Ibin Baṭūṭah has recorded:- "fight continued among the cousins of 'Āl- Fā'iz and 'Āl- Zḥek and it was about to demolish everything in the life of the city of Kerbala". But, for the intervention of the Arab tribe 'Āl- Mhanah that stopped the civil war and put an end to the controversies between the two families as has been mentioned. This way, Kerbala could return its peaceful settlement as well as the foundations of the Sidānah and the Niqābah to the two

grandsons lived in a region of Baghdad's nearby Qurayš Cemetery until one of his grandsons, Sayid 'Abū Muḥamad Al- Ḥā'irī, became the Don of Banū Ṭālib in Iraq. In view of this post and the events of Baghdad in the Fifth Century .H./ the Eleventh Century A. D, Sayid 'Abū Muḥamad Al- Ḥā'irī and his sons were forced to move to another place called Qurayš Cemetery also in Kerbala where the Ḥā'ir of Imam Hussein (pbuh). Thus, he resided in Kerbala and was titled as Al- Ḥā'irī, established a guesthouse there, bought some lands and estates in Kerbala and sent his two sons, 'Alī and 'Abū A- Sa'ādāt to 'Aynul Tamr or "Šifāṭah". In this location they bought orchards and lands too<sup>59</sup>.

By the efforts of Sayid Al- Ḥā'irī and his progeny, the construction and urbanization of Kerbala was extended. By so doing, the reputation of his sons spread all over the country, their conduct, lineage and behaviors led to make them so accepted in community that they held so many ranks and post which they shared with their cousins, 'Āl- Fā'iz. Both of the relative houses shared the leadership and stewardship of the Two Holy Shrines and diligently served the pilgrims<sup>60</sup>.

In regard with their appellation, 'Āl- Zḥek, it was in relative with 'Abī Muḥamad Yaḥyā Zḥek the above mentioned Chief of Doctors who immigrated to Kerbala in the early of the Fifth Century .H./ Eleventh Century A. D<sup>61</sup>.

'Abī Muḥamad Yaḥyā Zḥek got highly reputable for his



is full of the events in concern with Iraq in general or in Kerbala in particular. Their early predecessors controlled the Niqābah of the Al- Ṭālibiyīn, the line of Imam 'Alī Bin ' Abī Ṭālib (pbuh). To this house the family of Sayid 'Ibrāhīm Al- Murtaḍā Al- 'Şgar Bin 'Imam Mūsā Bin Ğa'far (pbuh) belongs. This Sayid was also known as 'Amīru Al- Ḥağ *the Commander in chief for the pilgrimage* although this title was belonged to the 'Abāsīd Caliph alone<sup>56</sup>.

The genealogy books and the pedegrees have confirmed that both of Sayid 'Ibrāhīm Al- Murtaḍā and Sayid Muḥamad Al- 'Ābid affiliated to Imam Mūsā Bin Ğa'far Al- Kāzīm (pbuh), and that the majority of the noble Ḥusaynī Mūsawī Sayids were the grandsons of Sayid 'Ibrāhīm Al- Murtaḍā and his nephew, Sayid 'Ibrīm Al- Muğāb<sup>57</sup>.

Somewhere in Baghdad, in a region called Qurayş Cemetery and, later on, it was named Al- Kāzmyah and Al- Ṭayfyah, Sayid 'Ibrāhīm Al- Murtaḍā died, and before his death he recommended that his body to be transformed to Kerbala in the vicinity of his forefather, Imam Hussein (pbuh) and, thus, his final resting place was six arms nearby the Tomb of Imam Hussein (pbuh) in a position called the **A-Riğl** *the leg*. Sayid Murtaḍā's Tomb remained in this place until it was removed and merged into the Holy Shrine of Imam Hussein (pbuh) in 1217 .H.<sup>58</sup>.

After the death of Sayid 'Ibrāhīm Al- Murtaḍā, his sons and

However, we have determined not to get into any narration or mentioning each family's biography to avoid provoking the emotions. For this reason, it is suffice to give every starved for science a summery on the those pioneers of Kerbala who did brilliant efforts for the interest of this sacred spot.

Knowing everything in this life is impossible. So, it could be said that all of these old families gave their time to serve the Two Holy Shrines in the Sidānah or the Niqābah foundations. Additionally, those families witnessed the terrible events of Kerbal, dealt with reason and wisdom with many episodes and they had so many scholars who mastered different kinds of science. Most of its members were orators, politicians, judges and men of virtue. They also dominated many significant posts and had great honorable works and, by them, Kerbala lived in growth and prosperity. Those prominent characters were immortalized by the writings of the historians, genealogists and the travellers. Furthermore, they were recorded in the books of genealogy and history due to their great works. This could be attributed to the fact that they had nationalist attitudes in the defense for the city in the devastating wars. Let them be in peace, compassion and forgiveness from the Lord of the worlds.

### ʿĀl- Zḥek House.

The second branch that emanated from the ʿAlawid House was ʿĀl- Zḥek. This notable dynasty has glorious history which

Laṭīf. In addition to the documented possessions, there were more lands and estates belonged to many notables and Sayids of the Kerbalaian people<sup>53</sup>.

'Āl- Ṭu 'mah family is affiliated to the dynasty of the 'Allāmah *the scholar* Sayid Ṭu 'mah the Third Bin Alamul Dīn Bin Ṭu 'mah the Second Bin Šaraful Dīn Bin Ṭu 'mah Kamālu A- Dīn Bin Ṭu 'mah 'Āl- Fā'iz. So, Sayid Ṭu 'mah the Third Bin 'Alamul Dīn was the grandfather of 'Al- Ṭu 'mah and had the Sayids' share of lands that owned by his male sons in 1025 .H. His successors mentioned that the sons of Muḥamad Al- Ḥā'irī who resided there in the Ḥā'ir of Imam Hussein (pbuh) had been large in number and had been divided into 'Āl- Fā'iz, nowadays known as 'Āl- Ṭu 'mah, who had settled down around the Ḥā'ir and had had the priority of housing in Kerbala. He added also that the general conditions of Iraq and of Kerbala in particular had played a great role to pave the way for these Sayids' dynasties to enjoy a plenty of high social sphere<sup>54</sup>.

It seems that 'Āl- Fā'iz had the honor of the ancestral Sidānah of the two Holy Shrines of Kerbala. In addition, they piously pursue the construction and the service of Kerbala and made the good works from the time of Mḥamad Al- 'Ābid Bin Imam Mūsā Al- Kāẓim. The fame of 'Āl- Fā'iz is still brilliant in view of the great legacy and glory of this house that has history made by its honorable members<sup>55</sup>.

Kamālul Dīn, 'Āl- Fā'izi descendent and the forefather of 'Āl- Ṭu 'mah in the same time<sup>50</sup>.

In Shawwal of 1187 .H. the Ottoman Subline Porte issued a *Firman decree* in regard with the transition of the power of the Sidānah to the Don of 'Āl- Ṭu 'mah, Sayid 'Abās Bin Ni 'matu Allah Bin Yaḥyā Bin Ḥalīfah Bin Ni 'matu Allah Bin Ṭu 'mah the Third Bin Šaraful Dīn Bin Ṭu 'mah the First Bin 'Alamul Dīn. So, in 1214 .H. this office was vested to his grandson, Sayid Wahāb Bin Sayid Muḥamad 'Alī Bin Sayid 'Abās 'Āl- Ṭu 'mah<sup>51</sup>.

It must be said that to 'Āl- Fā'iz, the Sayids of 'Āl- Ṭu 'mah Kamālul Dīn the First affiliate. These family members had settled in the Quarter of Bābul Silālmah and in the eastern part of the Quarters Bābul Ṭāq, Bābul 'Alwah, and Barakatul 'Abās<sup>52</sup>.

Today, most of the Kerbalaian 'Alawid houses have formal estate bonds, endowments and documents which are formally ratified and signed and trace back to many centuries in the past. More these possessions were gardens belong to the Sayids, 'Āl- Ṭu 'mah 'Alamul Dīn in Šafāṭah or "Aynul Tamr". It seems that this orchard was cultivated in the Eighth Century . H. There were also other endowments, "**Faddān Al- Sādah the Sayids' share of land**", the endowments of 'Āl- 'Abdul Wahāb and 'Āl- Ḡalū Ḥān which all belonged to "Ḥamām Al- Kubes". Furthermore, there were the endowments of the Sayids 'Āl- Ḍyā'ul Dīn and the Sayids 'Āl- Naṣru Allah, 'Āl- Tāḡir, 'Āl- 'Uṣayqir and 'Al-

and provided the pilgrims with much care and attention. Those new families affiliated to 'Āl- Fā'iz were 'Āl- Naşru Allah, 'Āl- Ṭu 'mah, 'Āl- Ḍyā'ul Dīn, 'Āl- Tāğir, 'Āl- 'Aqīl and 'Āl- Sayid 'Amīn who were all descendants of the Muḥamadan Prophetic Household (pbuh) and the best successor to the best predecessor<sup>48</sup>.

Thus, 'Āl- Fā'iz house took the Sidānah of the Ḥā'ir and stayed exercising the required needs until the Ninth Century .H. In this age of the Ak kuyonlu power could dominate Iraq. Nevertheless, the Sidānah office remained in hands of 'Āl- Fā'iz and the their offspring as Sayid Ṭu 'mah the First, Kamālu A- Dīn Bin 'Abī Ğā 'far Bin Yaḥyā Ḍyā'ul Dīn « the Ḥā'ir Steward» Bin 'Abī Ğā 'far Muḥamad Bin 'Aḥmad Şamsul Dīn «, the headmaster of Rāsul 'Ayn», Bin 'Abī Al- Fā'iz Muḥamad who was the chief steward and had a lot of influence. For this reason, his sons, 'Āl- Ṭu 'mah, were described as « the notable sayids who have great reverence and respect among the people»<sup>49</sup>. His son, Şāraful Dīn and others controlled the stewardship in 845 .H. Then, Sayid Yaḥyā Bin Şāraful Dīn Bin Ṭu 'mah the First Bin Kamālu A- Dīn who descended from 'Āl- Fā'iz also held this position in 899 .H. In addition, Sayid Ḍyā'ul Dīn Yaḥyā 'Āl- Ṭu 'mah, the first forefather of 'Āl- Ḍyā', had this post in 1031 .H. and in 1091 .H. the stewardship were given to Sayid Ḥalīfah Bin Ni 'matu Allah Bin Ṭu 'mah the Third Bin 'Alamul Dīn Bin Ṭu 'mah the Second Bin Şāraful Dīn Bin Ṭu 'mah the First Bin

ber of 'Āl- Fā'iz house. This family descended from Muḥamad Al- Ḥā'irī Bin 'Ibrāhīm Al- Muḡāb Bin Muḥamad Al- 'Ābid Bin 'Imām Mūsā Bin Ğa'far (pbut). 'Abu Al- Fā'iz was a religious, pious and brave man. So, he was more pure than the other 'Alawids. He was appointed by the Prince Taymūr Kurkān Link as **Nāzir** *headmaster* for Šafāṭah in 826 .H. and remained in the office in the reign of the next Sultan 'Aḥmad Al- Ğalā'irī. Šafāṭah, indeed, was a homeland for 'Āl- Fā'iz and this family possessed many estates and orchards there which were known as Al- Fā'izyāt and their remains still exist<sup>46</sup>. This concept is supported by the famous genealogist, 'Ibin Zahrah Al- Ḥusaynī, the steward of Aleppo who said:- “ 'Āl- Fā'iz House, in the Ḥā'ir, is a folk from the 'Alawids and own orchards and social sphere in Šafāṭah. They are community elders, their grandfather, Šamsul Dīn Muḥamad, was the Nāzir of Šafāṭah and well-known in gratitude and generosity. So, while 'Āl- Fā'iz were at the Holy Shrine, they adopted the rules of the Arab nomads but, then they entered the period of inactivity»<sup>47</sup>.

'Āl- Fā'iz members increased and became manifold families in large numbers that inherited honor of the 'Alawid lineage like the inheritance of land or craft. The members of this house mastered different kinds of scholarship and arts. In addition, their creative minds influenced the styles of life in Kerbala. Furthermore, they held the post of the Sidānah of the two Holy Shrines

'Aḥmad Bin Musahar, called himself a Naqīb for the Ḥā'ir in 756 .H. whereas the Sidānah of the Holy Shrine of Imam Hussein (pbuh) remained in the hands of 'Āl- Fā'iz house and was granted to Šayḥ Šamsul Dīn Muḥamad Al- Ḥā'irī. By so doing, Kerbala backed its peace and settlement and both of 'Āl- Fā'iz and 'Āl- Zḥek had realized that they lost the Niqābah of Kerbala and tried to reconcile, cooperate and revolt against 'Āl- Muhanah. At last, they could drive out 'Āl- Muhanah as well as the Naqīb and his family members from Kerbala. Thus, the reconciled parties regained their rights and previous conditions, and 'Āl- Fā'iz grandsons restored the Niqābah. Moreover, the Sidānah was vested to 'Abu Al- Qāsim Muḥamad Bin Yaḥyah who descends from 'Āl- Zḥek house<sup>44</sup>.

### **The Custodians, Stewards And The Guards Of The Holy Courtyard.**

Sayid 'Ibrāhīm Al- Muḡāb, his sons and his followers, the 'Alawids, took the honor of serving the Holy Shrine of their predecessor, Imam Hussein (pbuh). They cared of all the parts of the sanctuary in cooperation with other notables from Banī Asad tribe. This evoked other 'Alawids to depart to Kerbala aiming to serve and take care for the Ḥusaynī Shrine and its pilgrims<sup>45</sup>.

In the beginning of 725 .H. down to the middle of the Eighteenth Century .H., as it has previously been mentioned, the affairs of the Niqābah were in hands of 'Abu Al- Fā'iz, a mem-

This responsibility remained traditionally in the hands of Banī 'Asad up to the lifetime of 'Ibrāhīm Al- Muḡāb who held it in 247 .H. as the first noble 'Alawid Sādīn in charge for the Holy Shrines of Kerbala. Then, his sons and grandsons followed him in charge for this post. By time, his grandsons held the Sidānah for long time as a new family, 'Āl- Murtaḡā Al-' Aṣḡar<sup>42</sup>.

As the Naqābah of the Ḥā'ir and the Sidānah of the Holy Shrines were the main establishments in Kerbala that transferred into a position of honor and chieftain in city, the two 'Alawid families, 'Āl- Zḡek and 'Āl- Fā'iz, the descendants of Sayid 'Ibrāhīm Al- Muḡāb, struggled for this placement for a long time<sup>43</sup>.

However, 'Āl- Fā'iz house was earlier than 'Āl- Zḡek in Kerbala in two centuries is taken for granted. The leading characters of 'Āl- Fā'iz took over the responsibility of the Sidānah of the Sanctuary of Imam Hussein (pbuh) in 673 .H. But, conflict rose between the two houses in the early of the Eighth Century .H./ Fourteenth Century A. D. Fight and chaos continued between the two relative families for about half a century and resulted in serious events inside Kerbala that ended in the loss of most of their prominent personalities. Finally, other 'Alawids, the Mhanah Arab tribe, mediated to make peace among the struggling powers. Having reconciliated the two families and restored the state of harmony, Muhanah tribe leader, Sayid Šihābul Dīn



### 'Al- Fā'iz And Their Role In The Chief Stewardship.

The **Naqābah** or **Sidānah** *chief stewardship* of kerbala was the utmost important job in the past. It is the most probable that this occupation had been familiar among the Arab in **A-Ġāhilyah** *the days of ignorance* in the pre-Islamic era and even in Mecca and Qurayš tribe<sup>39</sup>.

In Iraq, Sādin has another equivalent term, Kalidār, which is originally a Persian word compounded of two parts, Kali which means “key” and Dār which also means “ the owner or the holder”. Thus, this word has been derived in the Arabic language to be called on person who has a firm hand on the reigns of some office<sup>40</sup>.

Sidānah or Naqābah, however, was not an hereditary institution in Kerbala. It was rather vested to an official who control the stewardship of the city, to some theological scholar who is specifically a higher authority or to a peer from the Arab tribe settlers around Kerbala. This post remained this way until, successively, the Persian and the Ottoman conquerors who both directly began to intervene in the selection of the Sādin as they wish<sup>41</sup>. This could be evidenced by the first office of Sādin appointed in the Holy Shrines of 'Alu Al- Bayt the Muḥamaden Prophetic Household Members (pbut) in Kerbala when it was granted to 'Abdu Allāh Bin Bišr the chief of the Arab tribe of Banī 'Asad in 61 .H. following to the events of Al- Ṭaf Battle.

Fourteenth Century .H. He exhausted his self in search for a less shred of information guiding to 'Abī Hāšim's Tomb. But, unfortunately he did not , as he mentioned, succeed, although he gave much efforts and the natives of this area showed him a shrine tomb many meters away from that sanctuary and it may belong to his latter brother's tomb<sup>37</sup>.

Sayid 'Aḥmad Bin 'Abī Fā'iz had many sons or grandsons who were so notable in Kerbala and they did great deeds deserves to be proudly mentioned. One of those prominent characters which has been referred to in the books of history and biographies is Sayid Tamīm Ma 'd Al- Mūsawī in the Fifth Century .H./ Eleventh Century A. D. Sayid Al- Mūsawī was the Steward of Kerbala and was called as **Al- Muḥāzin** *the stockiest* which , nowadays, identical to the minister of finance. This personality had a high social sphere and was accepted by the 'Abāsīd Caliph 'Abī Al- 'Abās 'Aḥmad A- Nāšir Lidīn Allāh. Furthermore, he had a lofty house decorated with magnificent architectures in Al- Muqtatiryah of Baghdad, the 'Abāsīd capital at that time. Therefore, the caliphs of Baghdad, after his death, took it as a house for receiving kings, princes or envoys. In addition, there were another achievement for this man when he regenerated and rebuilt the huge basement of Sāmerā', and on that basement door it was written, "this achievement has been done by Sayid Tamīm Ma 'd Al- Mūsawī in 660 .H."<sup>38</sup>.

ardship of Baghdad. But, surprisingly, he refused to carry out the task and responded that he would kill any 'Alawid person<sup>34</sup>.

Thus, the minister, A- Rašīd, had to urgently ask Sayid 'Aḥmad Bin 'Abī Fā'iz to kill Tāḡul Dīn and his two sons in return for the post. But, 'Abī Fā'iz rejected and ran away from Baghdad in the same night and went home. From that time on, that man has been known as Al- Sayid and lived in a region called Šafaṭah (Rāsul 'Ayn). Al- Sayid, then, became as **Nāẓir** *headmaster* for Šafaṭah and well- known by its public as 'Abī Hāšim and one of the most leading characters. 'Abī Hāšim was also described in fidelity and generosity who similar his forefather, 'Abdu Manāf, Prophet Muhammed's (pbuh) grandfather<sup>35</sup>. 'Abī Hāšim's Shrine in the north west of Šafaṭah in the Raḥlalyah is still visited for pilgrimage by so many people who votive offerings there. Pilgrims venerate 'Abī Hāšim and think that he has so supreme status that each clan come to his sanctuary and remain there and perform sacrifices for about three days. In addition, those clans built guest houses near of 'Abī Hāšim's Shrine for the religious ceremonies in each autumn of the year. This custom of the people of Šafaṭah is still held in the present time<sup>36</sup>.

Sayid 'Abdul Ḥusayn Al- kildānī has reported in his book "Buḡyatul Nubalā' Fī Tārīḡ kербalā'" that had done pilgrim to the Shrine of 'Abī Hāšim in the late of the last decade of the

In the period of 'Āl- Zuḥek, money and wealth increased and much size of them were spent in the construction works in the Holy Shrine. Its doorsteps were built of silver, in the same way the Tomb was covered with silver also and silk curtains were added the sanctuary buildings. By so doing, the area witnessed a peaceful life<sup>33</sup>. Therefore, there was an entire quarter given a name of 'Āl- Zḥek house and this dynasty members started to collect the taxes from their own properties and estates. This led to make them more wealthy. So, one of their notables, Sayid 'Aḥmad Bin Muḥamad 'Abī Al- Fā'iz who was well- known as 'Abī Hāšim or 'Ibin Hāšim, moved to Baghdad in the early years of the Eighth Century .H. As it has been reported in a historical account, there was some relation between 'Ibin Hāšim and the minister, Faḍlu Allah Rašīdul Dīn who was known as the physician. The core of that story contains that there was a person called Sayid Šamsul Dīn Ḥusayn Bin Sayid Tāḡul Dīn working as steward. That man and his sons were so famous with injustice and arrogance that provoked the prominent community figures. The Physician could have induced the courtiers of the Mongol Sultan at that time against the Steward, Tāḡul Dīn. As a result the Sultan ordered that the steward must be punished by the 'Alawids. Accordingly, it has been decided that 'A- Rašīd would sentence him to death and he selected some slaughterer man, A- Ṭāhir Ğalālu A- Dīn to carry out the execution. In turn, A- Ṭāhir Ğalālu A- Dīn has been vested a high rank, the stew-

### 'Āl- Fā'iz House And Their Early Emergence In Kerbala.

After four centuries of the immigration of Sayid 'Ibrāhīm Al- Muğāb to Kerbala and an increase in the number of his grandsons, generation by generations, many of the extended families of his line began to settle in the town. Consequently, beginning with the mid of the Seventh Century .H./ the Thirteenth Century A. D. this progeny took the name of its predecessor, Sayid 'Ibrāhīm Al- Muğāb. Anyway, this house was known in other upper father, Sayid 'Abu Fā'iz who became so famous in the country. His rival and dispute with his counterpart peer, Sayid Muḥamad Bin Yaḥyā Zaḥek, ended in reconciliation and he regained the chief stewardship of the Holy Shrine<sup>31</sup>.

Through the depiction of the Moroccan Travler, 'Ibin Baṭūṭah, it could be said that the control of the religious, social and economic conditions of Kerbala, whether in the rural or in the urban stages, transformed to hands of the 'Alawid nobles, the descendants of Sayid 'Ibrāhīm Al- Muğāb, 'Āl- Fā'iz house, in particular. During their reign, Kerbala was sieged by a great walls to protect its properties and orchards from the outside invasions. As a result, the white hands of that family dominated the Holy Sanctuary of Imam Hussein (pbuh), and those interconnected relatives could establish a great school as well as *Zāwyah Nook* for feeding the pilgrims of the Holy Shrine. There were gatekeepers and guards to keep on the order and the security for those pilgrims<sup>32</sup>.

the Holy Tomb of Imam Hussein (pbuh) after the assassination of the 'Abāsīd Caliph, Almutawakil in 247 .H. For this reason, his elder son, Muḥamad, was called as Al- Ḥā'irī in relative to the Ḥā'ir of Imam Hussein (pbuh) in Kerbala. In addition, it has been reported in Baḥrul 'Ansāb book by Ibin Mhana that Sayid 'Ibrāhīm Al- Muḡāb and his own brothers Ġāfar, 'Abdu Allāh, Muḥamad A- Zāhid, the genealogist, as well as his sisters, Bariyah or Nazīha, Ḥakīmah, Kulṭūm and Fāṭimah and number of his sons as 'Aḥmad, 'Alī and Muḥamad in addition to his grandsons as 'Aḥmad, Al- Ḥasan and Al- Ḥusayn as well as many genetic families affiliated to Sayid Al- Muḡāb as Banū Muḥamad Al- Ḥā'irī who had stem families as 'Āl- Šītī, 'Āl- Faḡār, 'Āl- Nazār, 'Āl- Bāqī, 'Āl- Wahīb, 'Ālul- Šōl, 'Al- 'Abī Fā'iz the nobles, 'Āl- 'Abī Ḥatraš, 'Āl- 'Abī 'Al- Ḥamrā', 'Āl- 'Awāna, 'Āl- 'Abī Fuwayra, 'Āl- Bilāla, 'Āl- Bašīr, 'Āl- Ḥart, 'Āl- 'Abī- Rayah 'Āl- 'Al Mašārīn or 'Āl- 'Abī 'Al- Mašārīn and other nobles as 'Āl- Ṭūmah were living near the Ḥā'ir in 1357 .H.<sup>30</sup>

Before searching in deep on this 'Alawid family, it is necessary to specify the location of their settlement. Hence, it seems that the members of this family lived near the the Ḥā'ir. So it must be considered that Banū 'Asad, the Arab tribe, connected with this 'Alawid house in a marriage relationship and had also other notable families that cultivated the earth and gave great efforts to spread the scholarship at the area of the Two Holy Shrines in Kerbala.

erwise. This could be attributed to the fact that both those two Sayids were buried in the courtyards of Imam Hussein (pbuh). One of them were buried in the northern part of the same sanctuary at the middle great Arch near the wall on which the Dome is based. Whereas Sayid Ibrāhīm Al- Muğāb was buried in west northern corner of the Holy Shrine inside the courtyard itself. Then, his corpse was moved to the meeting point of the two Western and Northern Porticos when they were built by 1217 .H. after the Wahābī invasion of Kerbala<sup>28</sup>.

### **The First 'Āl- Fā'iz Family In Kerbala<sup>29</sup>.**

The name 'Āl- Fā'iz was called in relative to one of its members, 'Abī - Fā'iz, Muḥamad Bin 'Abī Al- Ḥasan who descends from Sayid Ibrāhīm Al- Muğāb Bin Imam Mūsā Bin Ğāfar Al- Kāẓim (pbuh). Many historians agreed that Al- Muğāb, whose designation is called on his progeny, had been a noble, generous, a community leader, gentleman, pious, chaste and zealous as other 'Alawids who were resident in the vicinity of the Ḥā'ir at that time.

Sayid 'Ibrāhīm Al- Muğāb, whatever, could be considered as the first 'Alawid who settled down nearby the Ḥā'ir. So, it is most probable that he came with a faction belonged to 'Āl- 'Abī Ṭālib and in a combination of an esteemed scholar, Muḥamad Bin Al- Ḥusaynī Bin 'Alī A- Šaybānī, known as Al- 'Ištānī, who was the first person worked to affix signs for guiding pilgrims to

They used to sleep a little at night. What a father was he, and what happy sons in the their father's pioussness. Sayid Muḥamad Al- 'Ābid also had a fine place at his father when he spent most of his life with him<sup>25</sup>.

Sayid Muḥamad Al- 'Ābid headed to the City of Shiraz in a combination with his brother 'Amīr *prince* 'Aḥmed in order to visit their brother 'Alī Bin Mūsa A- Riḍā (pbuh) when he was obliged to pay homage to the Caliph Al- Māmūn for being his crown prince. So, after the death of A- Riḍā (pbuh), his two brothers remained in Shiraz to the end of their life. 'Amīr Aḥmad died first and was known by the public as Šāh Ğarāğ **Maliku A-Nūr** *king of the light* for it is said that there was a light comes out of his tomb in the days following to his death. Furthermore, when Sayid Muḥamad Al- 'Ābid passed away also, he was buried near to his brother's grave in **Bazar Marağ** *the Hen Market*, the locality of his residence. His shrine is still visited by the pilgrims today<sup>26</sup>. However, it is well known that Sayid Ibrāhīm Al- Muğāb descended from this noble man who spent most of his life in the worshipping of God at night. Kerbala population, for this reason are proud of this honorable lineage<sup>27</sup>.

It is worthy to mention that the historians did some overlap in detecting the line of Sayid Ibrāhīm Al- Muğāb (the Blind) when they thought that he was Sayid Ibrāhīm Al- Murtaḍā Al- 'Aşğar Bin Imam Mūsā Bin Ğāfar Al- Kāzīm (pbuh). But, truth is oth-



sacred tomb that was peace upon you my son. This situation has been mentioned by Sayid Šaraful Dīn Al- 'Ubaydī in his book "Taḍkīru Al- 'Ansāb" 'Ibrāhīmu 'Al- Muḡāb the Blind whose sons are proud of him, and they told verse on that occasion<sup>22</sup>:-

من أين للناسٍ مثلُ جَدِّي موسى أو ابنَه المِجابِ  
إذ خَاطَبَ السَّبَّطَ وهو رَمَسٌ فجاوِبَه أَكْرَمَ الجِوابِ

The great Arab genealogist 'Ibin Šadqam has reported in his compilations that Sayid 'Al- Muḡāb had already dwelled in Kūfa, but after he came to the Sanctuary of his grandfather Imam Hussein (pbuh), he had a miraculous incident of the greeting when he heard a response of greeting<sup>23</sup>.

### The Lineage Of Sayid 'Ibrāhīm 'Al- Muḡāb.

Sayid 'Al- Muḡāb's father, Muḡamad Al- 'Ābid, as it is mentioned in Kašf Al- Ġuma Book which was authored by 'Alī Bin 'īsa Al- 'Arbalī. Al- 'Arbalī has mentioned the sons of Imam Mūsa Bin Ġa 'far Al- Kāzīm (pbuh), 'Aḡmad, Muḡamad and Ḥamza. When Al- 'Ābid talked about those three children, he described them as they were all sons of 'Um Walad concubine who has a child<sup>24</sup>.

It has also been narrated that Muḡamad Bin Mūsa had been so prayerful man and frequently perfumed ablution that he had been sleeping only an hour in the night. In addition, a narrator said:- « whenever I see him, I remember a verse in the Qur'ān

'Āl- Fā'iz whose son is mentioned in the compilations of the Moroccan Traveller 'Ibin Baṭūṭa through his visit to Kerbala in 726 .H.<sup>19</sup>

### Sayid 'Ibrāhīm 'Al- Muğāb.

Before going into the subject of 'Abī Fā'iz house or others, there must be a confession that the first folks who immigrated to Kerbala and had so many noble families were the line of Sayid 'Ibrāhīm 'Al- Muğāb. Most of the historical references as well as the genealogy books concurred that Sayid 'Al- Muğāb “ the Blind” was the first 'Alawid person who immigrated from Kūfa to Kerbala in 247 .H. following to the assassination of the 'Abasid **Caliph Successor** Al- Mutawakil who issued orders for the prohibition of the pilgrimage to the Holy Shrine of Imam Hussein (pbuh). Moreover, that Caliph gave other orders to demolish the Tomb of Imam Hussein (pbuh) and the nearby cemetery. As a result, when the next 'Abasid Caliph Al- Mustanṣir<sup>20</sup> wanted to rebuild the Holy Shrine of Imam Hussein (pbuh) and allowed the public to pilgrim it, Sayid 'Al- Muğāb could take Kerbala as a settlement<sup>21</sup>.

The reason for Sayid 'Ibrāhīm was titled as 'Al- Muğāb *the person with accepted prayers* was that he came in a pilgrimage to the Holy Shrine of his grandfather Imam Hussein (pbuh) and greeted him in the Islamic way saying **Asalāmu 'Alaycum peace be upon you my father**, then he heard a voice from inside the

## Second Section:- The 'Alawids In Kerbala.

### The Early Settlement Of The Noble Sayids In Kerbala.

There were many families that have notable lineage and placement affected the sacredness of Kerbala and left remains and reactions behind. By time, subfamilies formed Kerbala and its event later on. The offspring of those families paved the way to other Muslims from all over the world to pilgrim Kerbala and, then, to reside therein.

There are many signs in the classical Islamic references denote that the founder **Sayids** *descendants of Prophet Muhammed* (pbuh) were the earliest people who settled down in Kerbala for religious purposes. Then, they had illustrious families whose grandsons are still living in the city in the present time. Those families not only extended in the other Iraqi towns, but even to other Arab and non- Arab cities<sup>18</sup>.

The most famous family was that which descends from Sayid 'Ibrāhīm Al- Muḡāb. The progeny of this Sayid is Known as 'Āl- 'Abī Fā'iz or 'Āl- Fā'iz. The history of this family is full of feats and miracles. The members of 'Āl- Fā'iz have been vested so many political or theological posts of high ranks as **Naqībul 'Ašrāf** the Chief of the Nobles or **Sādin A- Rawḡatayn** the Custodian of the Two Courtyards. This custodianship has been known in the name of the higher predecessor Sayid 'Abī

and until the age of Imam Al- Şādiq (pbuh). Additionally, it was gradually became to denote Kerbala town and the Sanctuary of Imam Hussein (pbuh) as well. Consequently, it could be said that this name emerged in the first quarter of the second Century A. H. specifically after the death of Imam Al- Bāqir in 114 .H. because that term did not be reported in the historical accounts at the time prior to the second Century .H. Furthermore, the Tomb of Imam Hussein (pbuh) did not acquire the word Ḥā'ir before it had been surrounded by an external fence which had made the Shrine buildings like a castle<sup>16</sup>.

Finally, all the reports and the accounts on the Ḥā'ir were mentioned after the Ṭaf Battle. So, this name had not been known or used before Islam. In addition, there was no historical connection between the Ḥā'ir and the geographical nature of the place as in all the evidences and narrations, since the Ḥā'ir as 'Ibin Manzūr said in his Lexicon Lisān Al- 'Aarab:- "House courtyard or whatever surround it". So, usually, the Arab say the house courtyard or its wide courtyard, and therefore Kerbala got this name<sup>17</sup>.

that battle the word Ḥā'ir had not appeared in many texts that referred to Kerbala. Everything stayed the same up to the age of the Caliphate of Imam 'Alī (pbuh) and even during the time Imam Hussein's coming to Kerbala where he was martyred. Having arrived to the land of Kerbala, Imam Hussein (pbuh) asked the natives therein about the name of that land. Then, they answered him that it had had several names as Naynawā, Al- Ġāḍiriyah, Šifiyah, 'Aqr, Kerbala and other names, but they did not mention Ḥā'ir<sup>14</sup>.

The term Ḥā'ir, anyway, began to be colloquial among the people by 114 A. H. This might be inferred from an account reported by 'Abī Ḥamza who said:- “ In the recent time of Banī 'Umayyah, I went out aiming to pilgrim the Sanctuary of Imam Hussein (pbuh). I reached Al- Ġāḍiriyah. When the people slept, I performed ablution and walked to the Shrine. At the gate of the Ḥā'ir, I met a white man with a beautiful face and well perfumed, he told me to dismiss for I could not arrive the Ḥā'ir. I went back to the Euphrates shore. Then, I retried to reach the Shrine and I reached it and I saw the same person at the Ḥā'ir gate and he told me the reason behind forbidding me in the first time. The man mentioned that he had aimed to the Euphrates shore and had rewashed and come to the Holy Shrine, but he had not found any body there»<sup>15</sup>.

Thus, it is apparently that the term Ḥā'ir did not be familiar

Ḥā'ir acquired the name of fabulous building of the sanctuary of Imam Hussein (pbuh) as recorded in the books of the religious men. This could be attributed to the fact that the Ḥā'ir of Imam Hussein (pbuh) “ whatever sieged the Hussein Mausoleum” as Al- Ṭarayḥī sees<sup>9</sup>. Furthermore, 'Ibin 'Idrīs Al- Ḥilī simply followed the same example in his depiction of Ḥā'ir in general in his book which is titled "A- Sarā'ir":- "what meant by Ḥā'ir is any building or mosque that is surrounded by fence"<sup>10</sup>.

It is, however, reported that when the Ḥalīfa *successor* Al- Mutawakil<sup>11</sup> ordered to demolish the Tomb of Imam Hussein (pbuh) which was inside the Ḥā'ir and surrounded by the heights, he tilled the lands around it and allowed the waters to flow towards it. Then, miraculously the waters stopped and retailed. Nevertheless, Almutawakil destroyed all the houses nearby the Shrine. As mentioned in the historical resources he also gave orders to till the Tomb using the plough oxen, but oxen refrained from heading towards the location of the Sacred Shrine and even they never stepped it<sup>12</sup>.

In sum, the term Ḥā'ir was called on Kerbala and by the elapse of the time it became one of its other names of this Holy City as "Šāṭi' Al- Furāt, Ṭaf Al- Furāt" or other names.

### **The Historical Mention Of The Ḥā'ir.**

Before the Ṭaf Battle, there had not been any mention of Kerbala as Ḥā'ir in the history references<sup>13</sup>. So, even following to

that formed a proper climate to create the distinct characteristics of Kerbala.

### **The Definition Of The Sanctuary:-**

The Sanctuary of the Ḥā'ir term has been definitely called on the land of Kerbala. Moreover, the word Ḥā'irī became as a nationality adjective given to any man who lived in Kerbala Borough and any citizen who were living in Kerbala and was honored for living in the vicinity of the Holy Shrine of Imam Hussein (pbuh). Hence, Ḥā'irī has come equivalent to a Kerbala'ian citizen. In Arabic, the word Ḥā'ir gives the meaning of retain in gerund case «retained» when it is used to preserve water in a low earth. In Arabic language this could be particularly said on a low ground that is filled with rain waters and surrounded by high edges, the name which is applicable to the land nature that contains the saint tomb of Imam Hussein (pbuh)<sup>6</sup>. The Ḥā'ir has been mentioned by the Geographer Yaqūt Al- Ḥamawī as a name to Kerbala and its well-known site of the Holy Shrine of Imam Hussein (pbuh)<sup>7</sup>. In addition, A- Ṭabarī Chronicler has mentioned Kerbala and number of its suburbs which were all granted this name and he has declared the reason behind this naming for low- land degeneracy which collect rain waters. So, geographically Kerbala gained much importance for it had been formulated as a valley rounded by heights which had made it different from other adjoining villages<sup>8</sup>. Thus, gradually the

lamic cities. It was divided into three quarters which surrounded the houses, pilgrim accommodations in the Two holy Shrines. Those three quarters were given the names of the 'Alawid families that lived therein. Thenceforth, the northern and the north-western places of the town were called the 'Āl- Fā'iz Quarter which contains the Quarters of Bāb A- Silālmah, Bāb Baġdād and Bāb Al-'Alwa. Whereas eastern part of Kerbala were named as 'Āl- Zhek Quarter which is known in the present time as Bāb Al-'Alqamī or Bāb Al- Ḥān. The south and the western north of the town composed of 'Āl- ĩsā Quarter which is nowadays part of Bāb A- Naġaf, Al- Muḥayam and Bāb A- Ṭāq<sup>4</sup>.

It is also a matter of record that the members of Banū 'Assad tribe were the only persons who buried the martyrs' bodies of A- Ṭaf well known battle, including the pure body of Imam Hussein (pbuh). Additionally, it is most probable that the people of this tribe were the earliest population who resided around the Holy Shrines and dedicated themselves to the service of the pilgrims of the Sanctuary of Imam Hussein (pbuh)<sup>5</sup>.

Kerbala, anyway, witnessed tremendous events helped stabilize the life of the people living there at the time. Those folks were so connected to the city which they regarded as a holy spot in spite the fact that they were exposed to many pressures and hard times. Though, number of families, clans and personalities appeared in kerbala and they left positive impressions and notes



## Section One:- The Sanctuary Of Imam Hussein (pbuh) in Kerbala.

### A:- The Nobles' Traction To The Holiness Of Kerbala.

In the pre Islamic conquest times of the Middle Ages, Kerbala did not be frequently mentioned. It was rather a simple separated village surrounded by many manors belonged to Persian oligarchs. Henceforth, the town got more blessings and sacredness for it embraced the sanctified body of Imam Hussein (pbuh) and those of his sons and other members of his household.

Thus, after the martyrdom of Imam Hussein (pbuh) big numbers of the Muslims flocked to his holy shrine. Moreover, great part of them resided nearby his tomb for the sake of his blessings. The earliest of those settlers were the populations of the neighboring villages as Al- Ġāḍiriya and A- Nawāwīs which were dwelled by the Arab tribes 'Assad<sup>1</sup> and Tamīm<sup>2</sup>.

Kerbala has started to extend in the urbanization and prosperity since the second part of the Fourth Century A. H. So, the features of the traces of civility emerged along with the Arab religious style of life. Furthermore, it had a mixture of various races of people including Arab and non- Arab inhabitants who came as followers of the Prophetic Household (pbut)<sup>3</sup>.

However, when the first siege was built around Kerbala in 400 .H., this town shared the characteristics of the greatest Is-

from Imam 'Alī, but from his wife, Fāṭima, the daughter of the Prophet Muhammed (pbuh).

The families of Kerbala, as a holy topic, cannot be understated for this town has introduced much more works to spread its scholarships and cultures. By the time, this town has gained a great veneration by the Muslims in general and the Shiī community in particular. Generation by generation, the people of Kerbala followed the example of their forefathers to maintain the scientific and cultural style of the city and to keep on igniting the knowledge long lasting.

It is worthy to mention that most of the families that immigrated to Kerbala had spiritual impetus in the early stages of their settlement. In addition, they were so attracted to this city that they gradually became part of its human legacy.

In view of the long history of Kerbala that is filled with the great achievements which could not be revealed without deep research and inquiries, this research article has been determined to deal with the noble families that lived in this town and connected with its religious entities. Hence, this study is composed of two main sections, the first handles the sanctuary of Imam Hussein (pbuh) and the reason behind the 'Alawid members to come to Kerbala. The second one searches two 'Alawid families, 'Āl Fā'iz and 'Āl- Zaḥek and their role in the progress of Kerbala in the different fields of life.

The motivation for this study has not only been planned to make an inquiry over the early history of the 'Alawid families. Such a research requires more efforts and long period of time that might entail number of volumes. It is mere a simple attempt to shed lights over the role of those dynasties and their activation within the society, the culture, the life and the scientific movement of Kerbala.

It is axiomatically that every epoch could witness an emergence of dynasty to play an effective role in the series of events and to have some attitudes that make positive or negative affection along the history. Nevertheless, it must take to a consideration that there were many factors affected the formation of the role of those families in the administration of the political authorities, events, tribal affairs and the scientific progress in the religious questions. This led to an emergence of some personalities and families that belonged to the 'Alawid lineage and they were proud of their pedigree.

Shedding lights over the tribes and the dynasties of Kerbala, indeed, could be considered as one of the significant topics that could enrich the heritage of this city with an invaluable materials. The honor of the people of Kerbala in their affiliation to the 'Alawid line made them feel with lasting pride. This could be attributed to the fact that the honored lineage does not only come

## Abstract

The Holy City of Kerbala has gained much more favor, dignity, holiness and honor than any other town. This could be attributed to the fact that it embraced the pure bodies of the Master of Martyrs, Imam Hussein, and of his sons and his household members (pbuh). By the time and sequence of the events, more peoples settled down in Kerbala and the city witnessed more followers of Imam Hussein (pbuh) flooded to reside therein.

In spite of the difficulties and the dramatic events of kerbala, its population insisted to take it as a stable settlement and they remained interconnected one another because kerbala represented a home and housing for them.

Year by year, so many clans and families appeared in Kerbala and they played an active role in the various fields of life. This was the main reason that created a special feature for the town which had a unique character. Furthermore, it is worthy to mention that the groups of families that gradually settled down in Kerbala had spiritual impetus to immigrate to it. Moreover, there were many civil and cultural factors that attracted those folks to influx to this holy city and to choose its ways of life.

This article sheds lights over these families that resided and lived in Kerbala and related one another spiritually, culturally and religiously.

**Key Words:- The Ḥā'ir of Imam Hussein (pbuh); The Noble ʿAlawid families.**

## الملخص

نالت كربلاء المقدّسة من الفضل والكرامة والقداسة والشرف ما لم تنله كثير من المدن فقد احتضنت أرض كربلاء جسد سيد الشهداء الإمام الحسين (عليه السلام) وأجساد أبنائه وأهل بيته الكرام.

ومع مرور الزمن وتوالي الأحداث استقر في كربلاء كثير من البشر، وشهدت توافد كثير من محبي الإمام الحسين عليه السلام وآل بيته واتخذوها سكناً ومستقراً، ورغم الصعوبات والأحداث المثيرة التي مرت بها هذه المدينة إلا أن سكانها ظلوا مرتبطين بالإقامة فيها حيث أصبحت تمثل الموطن والسكن، ومع توالي الأحداث ومرور السنوات نشأت في كربلاء عائلات وعشائر كان لها دور فاعل في شتى مناحي الحياة، وكانت سبباً رئيساً في خلق سمات مميزة للمدينة جعلتها ذات شخصية متفردة بين سائر المدن.

وجدير بالذكر أن أغلب العائلات التي سكنت كربلاء في مراحل نشأتها كانت لها دوافع روحية وعلمية جذبتهم للعيش فيها وربطتهم بكيانها الثقافي والحضاري ليصبحوا جزءاً من تراثها الإنساني .

وسيفتصرُّ البحث على تسليط الضوء على هذه العائلات التي سكنت كربلاء وأقامت فيها والتي كانت تربطهم بها عوامل رُوحية ذات مكوّنات دينية وثقافية.

الكلمات المفتاحية: حائر الإمام الحسين (عليه السلام)، العائلات العلوية الشريفة



**The Sanctuary Of Imam Hussein  
(pbuh) Is A Shelter For  
The Noble 'Alawyid Families.**

حائر الإمام الحسين عليه السلام  
مأوى العائلات العلوية الشريفة

Prof. Dr. 'Ādil Zyāda.  
Cairo University/ Islamic Culture And Archeology.

أ.د. عادل زيادة  
أستاذ الآثار والحضارة الإسلامية - جامعة القاهرة

Translated Into English  
Asst. Prof. Dr. Naeem Abed Joudah



## Investigating And Cataloguing The Heritage

**451** The Exegesis Of A- Nāzi Murtdā Riḍā Al- Greḫī.  
āt The Wresters Chapter The Holy Shrine Of  
Of Qur'an As Reported Abbas(pbuh)- Kербala  
In Miftāḫu A-Ġinān Fī Heritage Center  
Ḥal Rumūzul Qur'an By  
Šayḫ Muḫamad Šāliḫ Al-  
Burgānī(D. 1283.H.).

**511** A Treatise In The Recita- 'Iyād Kamālī 'Aşul.  
tion Of The Noble Qur'an The Ḥawzah Seminary  
By The 'Allāmah Schol- Of Holy Qum  
ar Muḫamad 'Alī 'Āl-  
Kaškūl Al- Ḥā'irī (Mercy  
Upon Him) A Thirteenth  
Century. H. Scholar

**27** The Sanctuary Of Imam Prof. Dr. 'Ādil Zyāda.  
Hussein (pbuh) Is A Cairo University/ Is-  
Shelter For The Noble lamic Culture And Ar-  
'Alawyid Families cheology. Translated  
Into English Asst. Prof.  
Dr. Naeem Abed Jou-  
dah



- 209** Manzūmatu Mawāhib Al- Mašāhid Fī Wāğibāt Al- 'Aqā'id By The 'Allamah Scholar Hibatul Deen Al- Ḥusaynī A- Šuhristānī(D. 1386.H./ 1967 A. D). A Presentation And Study Dr. Šayḥ Imād Al- Kāzimī. Al- Jawadain Holy Shrine
- 
- 247** The Concepts Of The Scholastic Theology By Al- Ḥakīm Mulah Muḥamad Faḍūlī Asst. Prof. Dr. Rasūl Raḍawī. The University Of Quran And Hadith Department Of Theology
- 
- 289** Muḥamad Ḥusayn Al- 'Alamī And His Approach In Writing History Prof. Dr. 'Alī Ṭāhir Al- Ḥillī. University Of Kerbala/ College Of Education For Human Science
- 
- 329** Al- 'Allāmah Al- Faqīh A- Sayid 'Abu Ṭālib Al- Ḥusaynī Al- Qā'inī. His Life And Scientific Output Researcher. Muḥamad Ḡa'far Al- 'Islāmī. The Ḥawzah Seminary of Mashhad

## Contents

P	Research Title	Researchers Name
27	The Activity Of Diagnosing The Kerbalaian Poetry(The Poet Of Šayḥ Muḥamad Taqī Al- Ḥā'irī A- Ṭabarī As A Sample)	Falāḥ 'Abid 'Alī Sirkāl. University Of Kerbala College Of Education For Human Science Department Of Arabic
83	The Quoted Narration Of The Infallible Imams In The Kerbalaian Poetry. A Study In The Lights Of The Linguistic economics Articles	Dr. 'Ammār Ḥasan 'Abdul Zahrah. General Directorate Of Education Of Kerbala
169	The Grammatical Phenomena In “Naylul Marām Wa Dur A-Niḏām” Book By 'Abdul Samī 'Al- Yazdī Al- Ḥā'irī (D. 1260.H.) An Analytical Study	Prof. Dr. Muḥamad Nūrī Al- Mūsawī University Of Babylon College Of Education For Human Science/ Department Of Arabic. Asst. Lect. Ḥamzah Ḥasan Kāẓim General Directorate Of Education Of Babylon

1. Karbala history and events and accidents, which passed through its noblemen's biographies, their places and what they stated: sayings, proverbs, tales, and wisdoms. In fact, it includes all its oral and written history.
2. Studying Karbala scholars' opinions, jurisprudence, Usul and men of recounting and hadith, theories, etc. descriptively, analytically, comparatively, collectively, and critically.
3. Bibliographical studies which include all its common and objective types such as publications, Karbala scholars' manuscripts in a particular science or topic, whether spatial ones as their manuscripts in certain library, or personal ones as one of Karbala scholars' manuscripts or publications, etc.
4. Studying kerbala poets' verse in all aspects: stylistically, linguistically, textually, etc. and gathering verses of those who had no collected poetic divans.
5. Verifying Karbala manuscripts

At last, researchers are invited to submit their researches to the journal. objectives cannot be carried out without meeting and supporting the scientific efforts to manifest and study the heritage.

Karbala a scientific city and a center of attraction and science students and migration for longer periods, it is not easy to limit its noblemen names.

Nevertheless, the included affiliated noblemen according to the criterion are:

1. The respected city people who belong to families that inhabited the city. Thus, these families' noblemen are Karbala city noblemen even if they left it.
2. The noblemen who settled in Karbala for getting science or teaching in its schools and hawzas, on a condition that residency period is considerable.

It is worth to mention that noblemen affiliation to more than one city according to birth, by study, learning, or residency is a very common case in our heritage. That is why we find a scholar that affiliates himself as ( Al Isfehani by birth, Al Najafi by study, and Al Ha'iri by residency and burial ground). Then, in brief, we can say that if any nobleman affiliates himself to Kerbala, then this affiliation to his original city is not cancelled.

### **The Journal Axes**

Since Karbala heritage journal is a specialized heritage journal, it receives all heritage researches; including studies, indexes and bibliographies, and heritage verification. It has the following subjects:

science and knowledge and headed the scientific movement that lasted to the ends of fourteenth Hijri century when the aggressive movement to this city returned to this generous city.

Thus, this holy city deserves centers and specialized journals that search its heritage and history, what happen on its earth along centuries, and its hidden contents appear to people.

### **Karbala heritage journal interests:**

Karbala heritage journal horizon is as large as the heritage and its different hidden contents such as sciences and various arts that this city nobles care about; including jurisprudence, Usul and speech, Men and Hadith, grammar , morphology, rhetoric, arithmetic, astronomy, and other fields that cannot be all mentioned.

Due to the great connection and total linkage between the sciences and their progress and political, economic, and social historical events, the scientific studies took care about this city history and accidents and what happened on. All that is the heart interest of the journal.

### **Who are Karbala noblemen?**

It is well known that the criterion of affiliation to a city is disputable. Some consider living some years in a city. Others considered the criterion is the scientific trace or the trace of residence. Others argue about the different temporal duration. Since

Thus, on the base of the prophet progeny's (p.b.u.t.) instructions that ordered us to keep heritage, Imam Ja'afar Al Sadiq(p.b.u.h.) said to Al - Mufedhel bin Omer " Write and tell your brothers science and let your books be a heritage to your son ". Accordingly, the general secretary of Al - Abbas holy shrine initiated establishing specialized heritage centers. Karbala heritage center is one of them. So, the quarterly enhanced Karbala heritage journal is set out. It has passed through constant steps that covered many aspects of this huge holy city heritage by studies, and enhanced scientific researches.

### **Why Karbala heritage?**

Care and interest with holy Karbala city heritage require two significant points:

General starting point: heritage of this city is just like our other heritage which is still in need for more accurate scientific studies.

Common starting point: it is related to this holy city which became a center and shrine for many of the prophet progeny's (p.b.u.t.) followers since Al - Taf Battle and martyrdom of Imam Hussein, the prophet's grandson(p.b.u.t.). This, theretofore, enhances establishing this city and setting a scientific movement which can be described with simple beginnings due to the political situation at that time. It kept increasing up to the twelfth Hijri century when it became a place of attraction to students of

## The Journal Message

All praise is due to God, creator of the worlds, Prayer and peace be upon his prophets and messengers, particularly our master and prophet Mohammed and his progeny.

Talking about the heritage importance, necessity to take care with it and surviving its study became axiom that its mentioning is not desirable. The nation that does not care about its heritage, does not honor its ascendants, and does not study their good deeds definitely will not honor its ascendants, does not study their good deeds will not have a future among other nations.

### **What differentiates our heritage is two matters:**

First: richness and comprehensibility.

Second: shortage of the studies that care and search its hidden contents to show. At the time that we find out other nations seek for any materialistic or spiritual matters any spiritual that connect them with their heritage, manifest it, and establish museums to dignify and glorify it. We find out nations have a default in this field.

Many scholars spent their lives to serve science and society but nobody could know their names as well as survive their manuscripts, showing them to the generations, or holding a conference or symposium that tackles their theories, opinions, and thoughts.

Sanctuary as well as two investigations in the Qur'ānic science:-  
The first is " The Exegesis Of A- Nāzi 'āt The Wresters Chapter  
Of Qur'ān As Reported In Miftāḥu A- Ğinān Fī Ḥal Rumūzul  
Qur'ān By Šayḥ Muḥamad Šāliḥ Al- Burgānī (D. 1283 .H.)".  
The second is " A Treatise In The Recitation Of The Noble  
Qur'ān By The 'Allāmah Scholar Muḥamad 'Alī 'Āl- Kaškūl Al-  
Ḥā' irī ( Mercy Upon Him), A Thirteenth Century. H. Scholar".

Finally, it must be said that the journal regenerates its invitation to the distinguished researchers for providing it with new researches in the heritage of Kerbala in the future issues. So, the journal confirms that its doors are widely opened to receive various researches, studies and investigations that could enrich its thinking material.

Our last prayers is that praise to Allah, the Lord of the worlds and prayers and peace be upon Muḥamad and his household members.

**Editor-in-chief**



to present via scientific integration. Consequently, the demonstration of our past scholars' heritage and reviving their thinking cultural and scientific productions is primarily one of the real requirements of the scientific research necessities of the present time.

On the cultural level of this journal, whatever has been achieved is publishing more than three hundred research article in various heritage aspects that majored in the legacy of Kerbala. Most of them have been authored by researchers from different countries of the world. So, these articles positively enhanced the cultural and cognitive introduction of the legacy of Kerbala. This accomplishment is easily accessible to the researchers and the heritage professionals both locally and nationally. Thus, our journal has become a forum for the best- in- class knowledge. This could be described as an essential literary indicator for the qualitative and quantitative cognition.

In regard with the public content of this journal, there are many sober- minded research articles and valuable heritage verifications in different human and scientific fields. Moreover, this content uncovers legacy cornerstones that still unseen in view of the time elapse or the oblivion.

The content of this issue, however, includes literary, syntax, linguistic, theological and historical articles in addition to biographies of the notable scholars who lived nearby the Hā'ir the

motivate it to develop and progress. So, here we must recollect that popular proverb: " He who has no past, he has no future". By so doing, connecting with heritage is the basic unit that create the future of the nations and peoples.



Furthermore, the importance of the heritage is that it is the record that preserves the nations' identity and states the authentic originality of peoples. Hence, each nation has its own identity which is derived from its knowledge and cultural legacy. It is not exaggerated to say that the legacy of Kerbala has the most significant features that should be available in the global legacy. For this reason the Kerbalaian heritage is varied, abundant, unique and a proud one, and it has a higher position in the human thinking legacy. This heritage stood strong while it was giving a clear image for the prospects of life and it could express the tendencies of its founders in the different areas of life.

It is worthy to mention that reviving and highlighting the various fields of the heritage of our notable scholars must be at the top of our agenda. In addition, studying and revealing these knowledge and scientific treasures would certainly provide the cognitive movement with new scientific contributions and open fresh vista of knowledge before the researchers and the academics who may be able to invent steady scientific projects and complete the scholarly march that based on their fruitful efforts. Thus, improving the scientific progress would connect our past

**The Issue Word**  
**In The Name of Allah The most Companionate**  
**The Most Merciful.**

Praise be to Allah for his generosity and the glory of his majesty as he deserves and as should be. Thankfulness and praising to our Lord in equivalent way to that of the nearest angels' thanksgivings and gratitude. Prayers, peace and blessings be upon the best of his creatures, our Prophet Muḥamad and the kind and pure members of his household.

Having said that each cultural achievement has its own cognitive material, trend and end, Kerbala Heritage Journal is one of those achievements which has its own opinion, knowledge level and intended content. However, the concept that this journal has established its foundations on which is represented in spreading the intellectual awareness and shedding lights over the cognitive and cultural legacy of the city of Kerbala. This could be accomplished through inviting scholars, persons of the creative pens ,academics and others to work together to excavate, revive this uncovered heritage and to state the knowledge values. Lack of awareness of this legacy, neglecting it, disregard for it and wasting it, they all represent the community's loss of identity and of its cultural and cognitive links that connect its past to present. Thus, the society would lose all the reasons that



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

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 is to 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 at the following address: Karbala Heritage Center, Al-Kafeel cultural complex, A;-Eslah District, behind the large Hussein park, Karbala, Iraq.

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

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

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

c: Researches are sent back to their authors to accomplish when there are some renovations or additions or corrections formally notified and required by rectifiers or reconnoiters.

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

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

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

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

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 consequently books and researches should be alphabetically ordered.

7. Printing all tables, pictures and portraits on attached papers, making an allusion to their sources at the bottom of the caption, with a reference to them in the main body of the research.

8. Attaching a curriculum vitae, if the researcher publishes in the journal for the first time, so it is to manifest whether the research is 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. the research should never have been published before, or submitted to any means of publication.

10. All ideas and discussions in researches or studies published in this journal exclusively express the view point of manifest the viewpoints of the researchers themselves; it is not necessary to come in line with the issuing authority, Research array in the journal is subject to technical priorities.

## Publication Conditions

Karbala Heritage Quarterly Journal receives all 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, with three copies and CD, having approximately 5,000-10,000 words under paginated Simplified Arabic or Times New Romans font.

in pagination.

3. Submitting 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, affiliation, 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 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, That is for the first mention to the meant source, but if being repeated once more, the documentation should be only as; the title of the book

**Editorial Board**

**Sheikh Muslim Sheikh Muhammed Jewad Al Redha'i**  
(Scientific Hawza- Holy Najaf)

**Sheikh Muhammed Hussein Al Wa'dh Al Najefi**  
(Scientific Hawza- Holy Qum)

**Prof. Dr. Mushtaq Abbas Maan**  
(Baghdad University, College of Education / Ibn Rushd)

**Prof.Dr. Ali khudhaer Haji**  
(University of Kufa, College of Arts)

**Prof. Dr. Ayad Abdul- Husain Al- Khafajy**  
(University of Karbala, College of Education for Human Sciences)

**Prof. Dr. Ali Kassar Al-Ghazaly**  
(University of Kufa, College of Education for Human Sciences for Girls)

**Prof. Dr. Adel Mohammad Ziyada**  
(University of Cairo, College of Archaeology)

**Prof. Dr. Hussein Hatami**  
(University of Istanbul, College of Law)

**Prof. Dr. Taki Abdul Redha Alabdawany**  
(Gulf College / Oman)

**Prof. Dr. Ismaeel Ibraheem Mohammad Al-Wazeer**  
(University of Sanaa, College of Sharia and Law)

**Prof.Dr.Zain Al-Abedeem Mousa Jafar**  
(University of Karbala,College of Education for Human Sciences)

**Prof. Dr Ali Tahir Turki**  
(University of Karbala, College of Education for Human Sciences)

**Prof. Dr. Mohammad Hussein Abboud**  
(University of Karbala, College of Islamic Sciences)

**Asst. Prof. Dr. Durgham Kareem Kadhum Al Mosawi**  
(University of Karbala, College of Islamic Sciences)

**Asst. Prof. Dr. Hamid Jasim Al Ghurabi**  
(University of Karbala, College of Islamic Sciences)

**Asst. Prof .Dr. Haider Abdul Kareem Al-Banaa**  
(University of Quran and Hadith/ Holy Qum)

**Asst. Prof. Dr. Mohammad Ali Akber**  
(University of Adiyana and Mathahib/ College of Religious Studies/ Holy Qum)

**Asst. Prof. Dr. Falah Abed Ali Serkal**  
(University of Karbala,College of Education for Human Sciences)

**Dr. 'Ammār Ḥasan 'Abdul Zahrah.**  
General Directorate Of Education Of Kerbala



# KARBALA HERITAGE

## General Supervision

**Seid. Ahmad Al-Safi**

**The Patron in General of Al-Abbass Holy Shrine**

## Scientific Supervisor

**Sheikh Ammar Al-Hilali**

**Chairman of the Islamic Knowledge and Humanitarian Affairs Department  
in Al-Abbass Holy Shrine**

## Editor-in-Chief

**Dr. Ehsan Ali Saeed Al-guraifi**

**(Director of Karbala Heritage Center)**

## Editor Manager

**Asst. Prof. Dr. Falah Rasul Al-Husaini**

## Editor Secretary

**Dr. Amaar Hassan Abdul Zahra**

## Arabic Language Expert

**Asst. Prof. Dr. Falah Rasul Al-Husaini**

**(University of Karbala, College of Education for Human Sciences)**

**Lecturer Dr. Haider Fadhel Al Azawi**

**(Directorate of Education, Karbala)**

## English Language Expert

**Asst. Prof. Dr. Naeem Abed Joudah Al- Shaybawi**

**(University of Kerala/ College of Education for Human sciences)**

## The administration of the Finance And Electronic Website

**Dr. Amaar Hassan Abdul Zahra**

**Republic of Iraq  
Shiite Endowment**



**KARBALA HERITAGE**  
**A Refereed Quarterly Journal**  
**Specialized in Karbala Heritage**

**Licensed by Ministry of Higher Education and Scientific  
Research of Iraq and Reliable for Scientific Promotion**

**Issued by:**

**AL-ABBAS HOLY SHRINE**  
**Division of Islamic and Human Knowledge Affairs**  
**Karbala Heritage Center**

**The Ninth Year/ The Ninth Volume (33-34) Issues.**

**Ġumādā Al- 'Ulā 1444 .H./ December 2022.**