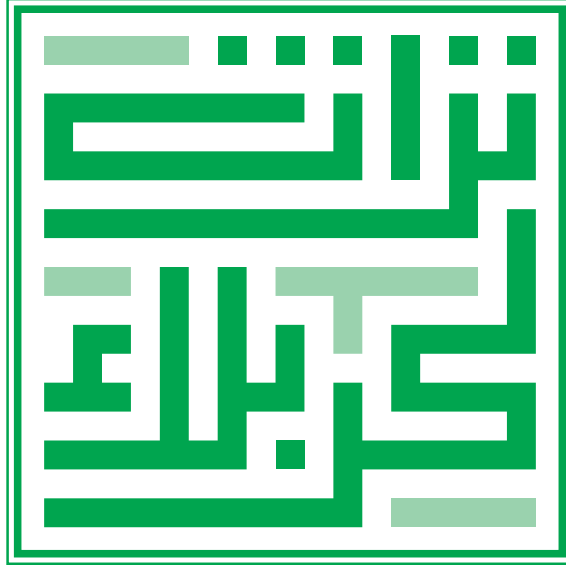


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مَجَلَّةُ فَضِيلَةِ مُحْكَمَةِ

تُعْنَى بِالْأَثَرِ الْكَرْبَلَائِيِّ

مُجَازَةٌ مِنْ وَرَازَةِ التَّعْلِيمِ الْعَالِيِّ وَابْحَثِ الْعِلْمِيِّ

مُعْتَمَدَةٌ لِأَعْرَاضِ التَّرْقِيَةِ الْعَالِمِيَّةِ

تصدر عن:

العتبة العباسية المقدسة

قسم شؤون المعارف الإسلامية والإنسانية

مركز تراث كربلاء

السنة الثالثة / المجلد الثالث / العدد الثالث

شهر ذي الحجة المعظم ١٤٣٧هـ / ايلول ٢٠١٦م

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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



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ساحة السيد أحمد الصافي

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الإدارة المالية

ياسر هاشم البناء

الموقع الإلكتروني

ياسر سيد هاشم البناء

قواعد النشر في المجلة

تستقبل مجلة تراث كربلاء البحوث والدراسات الرصينة وفق القواعد الآتية:

١- يشترط في البحوث أو الدراسات أن تكون وفق منهجية البحث العلمي وخطواته المتعارف عليها عالمياً.

٢- يقدم البحث مطبوعاً على ورق A4، وبنسخ ثلاث مع قرص مدمج (CD) بحدود (٥٠٠٠-١٠٠٠٠) كلمة ويخط simplified Arabic على أن ترقم الصفحات ترقيماً 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 أعمالها، 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 جميع الأفكار المنشورة 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 قبلت للنشر أم لم تقبل، وعلى وفق الآلية الآتية:-

أ يبلغ الباحث بتسليم المادة المرسلة 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.

و يمنح كل باحث نسخة واحدة من العدد الذي نشر فيه بحثه، ومكافأة مالية قدرها (١٥٠) ألف دينار عراقي.

١٢- يراعى في أسبقية النشر:-

أ- البحوث المشاركة في المؤتمرات التي تقيمها جهة الإصدار.

ب- تاريخ تسليم رئيس التحرير للبحث.

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).

او موقع رئيس التحرير drehsanalguraifi@gmail.com

أو تُسلّم مباشرةً إلى مقر المجلة على العنوان التالي:

(العراق/ كربلاء المقدسة/ حي الإصلاح/ خلف منتزه الحسين الكبير/ مجمع

الكفيل الثقافي/ مركز تراث كربلاء).

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

العبدة 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 عببتكم 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

إنَّ استنطاقَ التاريخِ والتراثِ إذا شحَّتْ مصادره تغدو مهمته صعبة، ولا نريد الخوض في الظروف أو الأسباب التي أدَّتْ إلى تغييب جزء كبير من التراث المشرق والتليد الذي زخرت به مدينة كربلاء المقدسة بل نسعى إلى إيقاظ ماضيها العلمي المتألق، وتكثيف الجهود ونشر الوعي للاهتمام بالتراث الكربلائيِّ، وتشجيع الدراسات الأكاديمية للبحث في تراثنا الأصيل وتحقيق النصوص التراثية ونشرها، وجمع أكبر قدر من المعلومات والوثائق التاريخية، وتهيئة الظروف اللازمة أمام الباحثين للقيام بدورهم في التحليل والتركيب حتى يتصل الحاضر بالماضي، وندفع الحاضر نحو مسيرة العصر الذي يزخر بالإنجازات الرائعة والقفزات الباهرة، وهذا هو أحد الأهداف التي رسمتها مجلة تراث كربلاء.

لقد ضمَّ هذا العدد تسعة أبحاث منها ما يخص موقف علماء كربلاء من الاحتلال البريطاني للعراق، وآخر سلط الضوء على أحد العلماء الشهداء الذين دفنت المصادر التاريخية تفاصيل عديدة عن حياتهم، إضافة إلى بحث بعنوان كربلاء في كتب البلدانيين، والأحوال الاجتماعية للعشائر الكربلائية، والجهد الأصولي للعلامة الوحيد البهبهاني في الأوامر والنواهي، و التمثيل النيابي لشيعه العراق في مجلس المبعوثان العثماني، وملامح الحركة التعليمية في كربلاء حتى القرن العاشر الهجري.

وفي مسك الختام ترحب المجلة بالأبحاث الرصينة التي تتناول
تاريخ وتراث كربلاء.

(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.
- الحفرية المثلى لكشف حضارتها.

وكلما كان المتبع لتراث (سلالة بشرية مستهدفة) عارفاً بتفاصيل حمولتها، 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 تشكّل بذاتها تراثاً لسلالة
بعينها، وتشكّل مع مجاوراتها التراث الأكبر لسلالة أوسع تنتمي
إليها، أي: العراق، والشرق، وبهذا الترتيب تتضاعف مستويات
الحيث 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، وأُخزِلت 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 هموماً 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 التعلق سلباً أو إيجاباً على حركيتها، ثقافياً ومعرفياً.

- اجراء 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 واقعاً.

- 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 الالتحام بتركة السابقين، مما يؤشر ديمومة النماء في مسيرة الخلف، بالوعي بما مضى لاستشراف ما يأتي.

- التنمية بأبعادها المتنوعة: الفكرية، والاقتصادية، 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.

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Footnotes.

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Conclusion.

It is important to conclude that searching in the history of the schools and the teaching circles in Karbala was obviously much more similar to the schools of the surrounding towns. But the schools of Karbala was developed to so higher scientific level that many fuqahaa' and scientists graduated therein. Thus, all the characteristics of the education movement of Karbala were clear and integral in the stages, styles and methods. That crystallization could be seen in all the activities of the fuqahaa' also, including their compilations and achievements inside or outside Karbala. Consequently, these accomplishments may be considered as a motive for the successive generations.





to have been alive in 573 .h. (74). Moreover, there was the teaching circle of the Faqeeh Jafar Bin Ahmad Bin Qamrawayh in the western side of Baghdad. This was mentioned to have been alive in 588 .h., and the appellation of his family, Qamrawayh, was taken from a mosque was called by this name in that western part of Baghdad. One of the genius students who was educated at the hands of this Faqeeh was the leading scientist, Ibin Idrees Al- Hilli (d. 589 .h.) (75).

Muhammad Al- Tahaal Al- Haairi (d. in the Sixth Cent .h.) was a moving Faqeeh, worked in teaching fiqh at Hilla and, trained and taught many scholars, the most famous among them was Ali Bin Thaabit Bin 'Aseeda Al- Sawaari (d. in the Sixth Cent .h.) (76). Furthermore, Abo Al- Futooh Muhammad Bin Muhammad Al- 'Alawi Ibin Ibin Al- Jafaria who was reported to have been alive in 753 .h., delivered lectures in Hilla and in 571 .h. a paramount scholar, Abo Al- Fadhaa'l Al- Hussein Al- Hilli who was mentioned to have been alive in 598 .h., took science from him.

Meanwhile, 'Izul Deen Al- Hassan Bin Abi Al- Hassan Bin Tarjam Al- Alawi, who was who was reported to have been alive in 713 .h., notably appeared in Baghdad (77).

Having finished his education in Hilla, Sayed Fiqhaar Bin Ma'd Bin Fiqhaar (d. 650 .h.) (78) and his son Sayed 'Abdul Hameed (d . 650 .h.) initiated teaching students there (79).

The itinerate teaching circles in Karbala were hold in holy shrines and mosques. A good was recorded on the Faqeeh Sayed Redhiul Deen Ali Bin Musa Bin Taawoos Al- Hilli (d. 664 .h.). As we have already mentioned that he resided in Karbala for three years teaching people there. He was succeeded by the Alama Al- Hilli Al- Hassan Bin Yousif Bin Al- Mutahar (80). In addition, there other itinerate scholar did efforts in Karbala as the Faqeeh Sayed 'Ameedul Deen 'Abdul Muttalib Bin Majdul Deen Abo Al- Fawaaris Muhammad (d. 754 .h.) and Sheikh Muhammad Bin Mecki the First Martyr (81) and other more fuqahaa .



practised in the other bigger cities as Baghdad, Hilla and Kufa. In this way, Sayed Ali Bin Musa Bin Taawoos awarded his son Muhammad (67) and his two daughters, Sharaf Al- Ashraf and Faatima a permission named as Kashf Al- Mahaja Li Thamart Al- Muhja The Disclosure of Reason for the Fruits of Soul; there was in similar way the permission of the Alama Al- Hilli to his high student, Rasheedul Deen Bin Muhammad Bin Laawi in 705 .h. (68). So, the authorization of Sayed Abdul Muttalib Bin Muhammad Al- Alawi Al- Husseini whose appellation was Al- A'raji Al- Aameedi (d. 754 .h.), to his advanced student Muhammad Bin Al- Aamili (d. 786 .h.), the latter was the first scholar who graduated at the hands of Aameedi in the 19th of Ramdhaan 751 .h.(69). The authorization of Ibin Fahd Al- Hilli to his high student, Falaah Al- Mushashii (d. 86 .h.) (70) and more similar permissions can be viewed in the various books of the Shii Imamate.

D. The Itinerant Scholars.

Although Karbala was an administrative unit subordinate to either Kufa, Hilla or Baghdad in its early scientific formation, but its scholars tried hard to join the great schools of the neighboring towns before the seventh century of hegira. Having become scholarly equal to the education level of the scientist of the bordering towns, the genius scholars of Karbala started moving within the cities of the vicinity to tell their knowledge. One of these scientists who itinerated for the sake of science was the Faqeeh Sayed Taahir Bin Muhammad Bin Ibraaheem Bin Muhammad Al- Aabid Al- Haairi (d. in the Fourth Cent .h.). This scholar was so brilliant that Sheikh Al- Muffeed admired him and awarded him an authorization while the former was in Baghdad in 360 .h. (71). Similarly, the Faqeeh Sayed Abo Jafar Ahmad Bin Ibraaheem Al- Alawi(d. in the Sixth Cent .h.) (72) and Sheikh Muhammad Bin Ali Bin Hamza Al- Iqseesi, who was regarded as the eminent scientist of the sixth century of hegira(73). The latter was born in Hilla completed his education there and itinerated for science; another example was the Faqeeh Ilyas Bin Muhammad who died in the sixth century of hegira, he studied and gave lessons in Hilla. One of the persons who was educated at his hands, Arabi Bin Musaafir who was reported





included lessons of teaching, but the most activist one was the mosque built by Al- Mukhtaar Bin Aubayda Al- Thuqafi in 66 .h. (61).

Al- Udhdia school was one of the schools that saw a good form of education in Karbala. It was established by Udhdul Dawla the Bwayhi (336- 372 .h.) during his pilgrimage to Karbala in 369 .h. The site of that school was after the Revered Ra's Head of the holy sanctuary of Imam Hussein (pbuh) next to Baab Gate Al- Sidra. Thereafter, Udhdul-Dawla built another school adjacent to the eastern side of the Hussein shrine in 371 .h. nearby the cemetery of the Bwayhid Sultans in Karbala (62). Yet the most reputable school in Karbala was that which belonged to the Alama lbin Fahad Al- Hilli (d. 841 .h.), as it played a great role in the growth and progress of educational movement in this city (63). This school was located in Baab Al- Qibla of the holy shrine of Imam Hussein (pbuh), the southern part of that sanctuary.

In addition to all these schools and teaching circles, there were other seminars held at the fuqahaa's' houses, the most famous of which were the lessons of the Faqeeh Ilyas Bin Hishaam Bin Ilyas Al- Haairi (d. in the Sixth Cent .h.) who was teaching students fiqh at his own house near the holy shrine of Imam Hussein (pbuh) (64).

These educational posts, however, represented all types of knowledge, and they produced not only fataawi verdicts but many compilations which were so great in size and kind.

D. Authorizations.

Al- Ijaaza, Authorization, is permission or legalization contains a recommendation to the capability of some scholar, sheikh or Faqeeh to exercise the subject of his specialty. This authorization was, in some times, used to vest some superior student to deliver lectures, like readers in the universities in the present time. According to that Ijaaza, a student could teach on behalf of his professor sheikh (65). But in this case, the student had the right to teach one theme and remains as a student in other subject of other Faqeeh, which he still could not have entirely sophisticated yet (66).

The system of authorizations was not done in only Karbala, but it was



the books or the queries around the researched theme (56).

At last, it is more proper to say that in order to avert changing the topic into mere numerating the references, we have to conclude that it has been just offering the most important books which were basically used in the schools of Karbala.

C. Places of Lessons in Karbala.

Most of the teaching circles were held in different places of Karbala, the most famous of which were called by the names of the notable fuqahaa'. These places were named as Majaalis Al- Fuqahaa' the Fuqahaa's' Boards which were sporadic in the two holy shrines. By time, the seminars at these Majaalis so increased in number that they contained even the yards of the mosques. As a result, any mosque holding lessons familiarly began to get the name of the Faqeeh who delivers the lectures therein. The most reputable boards in the Husseini holy shrine were those of the Faqeeh Sayed Al-Nakeeb Muhammad Bin Ali Bin Hamza and Sayed Mad Bin Fakhaar after him (57). Likewise, there were other teaching circles as that of the Faqeeh Redhiul Deen Ali Bin Taawoos (d. 664 .h.) whose lessons lasted for three years and the circle of Sayed Ahmad Bin Taawoos (d. 673 .h.) and his son Sayed Abdul Kareem (d. 693 .h.) (58). In addition to these teaching circles which were inside Karbala, the fuqahaa' who worked for those schools were almost traveling outside Karbala to give their lecture at the adjoining cities like Baghdad, Hilla and Kufa.

Furthermore, the two holy shrines in Karbala witnessed temporary lessons held by some professors in time of his pilgrimage to the sacred sanctuaries of Karbala. The first brilliant example of this kind was the circles the Alama Yousif Bin Mutahar Al- Hilli that continued for three months. His seminar was attended by Sheikh Rasheedul-Deen Ali Bin Muhammad Al- Laawi who was granted an authorization at that provisional lesson in 705 .h. (59) and the circle of the Alama Taajul Deen Muhammad Bin Al- Qaasim Bin Maia Al- Husseini (d. 776 .h.) (60).

In connection with mosques, many of them around the two holy shrines



Al- Arkaan Fi Daaa'im Al- Deen the Cornerstones of the Faith Pillars and other books, particularly those compiled by the brilliant Faqeeh, Sheikh Al- Mufeed (d. 413 .h.) (50). In addition, there were other books used in teaching fiqh as Al- Nihaaia the End and Idat Al- Isool The Essertiveness of the Fundaments by Sheikh Muhammad Bin Al- Hassan Al- Toosi (d. 460. h.). This scholar had another book which was used in the Qur'anic exegeses, Al- Bayaan Fi Tafseer Al- Qura'an The Explicit in the Exegeses of the Qur'an (51).

Islamic Shii fiqh contained not only doctrinal matters, but also it handled daily treatments and transactions of life. Consequently, there was a paramount Faqeeh Al- Hassan Bin Aqeel Al- Hilli (d. 557 .h.) authored a book composed of twenty volumes in these questions; it was Al- Munji Min Al- Dhalaal Fi Al- Halaal Wa Al- Haraam The Savior in Delusion in the Valid and Ivalid Things (52).

In studying Hadeeth Talk, a science of pursuing the talks of Prophet Muhammad (pbuh), of his companions and of the twelve Imams who descend from his line through a series of narrators, the majored professors used a number of books, the most important of which was Al- Kaafi the adequate by Sheikh Abo Jafar Muhammad Bin Yakoob Al- Kulayni (d. 329 .h.) (53). Beside it there were other books as Al- Dalail The Guides by Abdullah Jafar Al- Himiari (d. 350 .h.), Man Laa Yahdharhu Al- Faqeeh Who Can Not Attend The Faqeeh by Sheikh Muhammad Bin Baabawayh Al- Qumi who is known as Sadooq the most truthful (d. 381 .h.), Dalaail Alaima The Evidences of the Imams by Muhammad Bin Jareer Ristum Al- Tabari (d. in the Fifth Cent .h.) (54). In addition to these Shii compilations of Hadeeth, there were extra books authored by Sunni sect scholars accounted in the lessons. The greater book of these Sunni treatises was Saheeh Al- Bukhaari The Authentic of Imam Al- Bukhaari (d. 256 .h.) and Saheeh Muslim The Authentic of Imam Muslim (d. 261 .h.) (55).

These books were regarded as the grand essentials of the scientific methods used in the schools of Karbala. Thus, the teaching Faqeeh displays his subject in the lecture proving his opinions in accordance with the abovementioned resources, after then he gives the students space to argue



books, the lessons were based on them, belonged to other Islamic sects which should not be researched and mentioned just now.

The teaching methods applied in the writers or the beginners' stages were, as a rule, as Ibn Tawoos previously described (45), corresponding most of their counterparts in the Muslims' lands (46). Teachers in this stage, as a matter of fact, indoctrinate students the basics of reading and writing, some of the chapters of the Holy Qur'an, the simplified Arabic linguistics grammars, memorizing Arab poetry and the daily prayers which are still regarded as the cornerstone to the Islamic belief. It is worthily to mention that the beginner students must have perfectly known the details of the prayers before they joined the next intermediate stage. These details were accounted as the easy basics that should have been learnt before the twelve years of age or less more. Therefore in this phase, the instructor employs his own abilities in teaching those primary students more than expending his efforts on the text books. His explanations were based on some short chapters of the Holy Qur'an as well as some poems of famous poets (47).

The methods of the intermediate stage accounted on essentially skimming the fundamentals of the Islamic faith, studying philosophy and logics by depending upon the treatises of the said contemporary prominent scholars or other ones. These teaching operations were exercised at various seminars, and the masters of which were the advanced students. By ending this stage of education, students of Ijtihad, in this point, had the right to debate what they had ever read (48). It is so significant to say that the lecturing master, meanwhile, had the right to select what he saw proper book to use it as the head method in his studying course. Hence, the chosen book must have been authorized by him or by another Faqeeh. According to Ibn Tawoos, more treatises used as textbooks were Al- Tawheed Monotheism, and Al- Ihleelja the Enigmatic. These booke were both composed by Imam Jafar Bin Muhammad Al- Saadiq (pbuh) in replying to a companion of his, Al- Mufadhad Bin Umar Al- Jufi who claimed the former to respond to the atheists who became the phenomenon of early Abbasid age (49). While teaching fiqh backed on the most notable books like Al- Mukanaa the persuasive, Isool Al- Fiqh the Fundamentals of Fiqh,





authorizations of Ijtihad as Rasheedul Deen Ali Bin Muhammad Al- Aaawi in 705 .h. (38) and Ameerul Deen Abdul Muttalib Bin Majdul Deen Abo Al- Fawaaris Muhammad (d. 754 .h.) (39) whom the Second Martyr, Muhammad Bin Mecki Al- Aamili, initiating lecturing on behalf of him at the holy shrine of Imam Hussein (pbuh) later on.

The regular time of lectures begins in the morning and continue up to the midday, then the students would spend the rest of their time reading and writing the available books and pursue the Fataawa Verdicts of the major fuqahaa' therein until the nightfall (40).

Should those students finish their education, they would be authorized by their professors to tell others what they had ever learnt. That permission would be considered as a license to let them give lesser students lectures. Oftentimes, each one of them was assigned a specific location, either in the holy shrine of Imam Abbas (pbuh), of Imam Hussein (pbuh) or another nearer place for his seminars. It was commonly known that that lecture place had the name of the sheikh who teaches at which (41).

The abovementioned stages of education, which have already been referred to, were depicted by Ibn Tawoos when he said " whatever scientific acquisition the beginner gained, it was a gift from his professor, whom God has chosen to guide" (42), " and, lacking the scholarship, that the big fuqahaa' have, the student must work under the supervision of his scientists, who are the first donors, the reason and the light givers" (43). The recipient could read and debate the key books of the theological comprehension to get the authorization of fiqh. Furthermore, Ibn Tawoos added " the carrier of this wide and deep science must pursue the way of success, and inviolately permissively argue the discordant, so that, he could avoid the serious perils, otherwise, he would certainly be perished" (44)

B:- The Methods of Lessons and Comprehension.

Although Karbala is famous of being an Islamic Shii twelve Imamic town, and most of the text books used as references for the lectures were composed by the same Shii professor who delivered the lectures, but there were other



They were educated by the great jurists of Karbala (31). These great scholar teachers were either living inside Karbala or coming from the vicinity to deliver their lectures and go home, as the Alama Alhassan Bin Yousif Bin Mutahar Al-Hilli.

The first stage, however, represents the indoctrination style of teaching which must have been essential for the beginner pupils at that time (32). This stage was limited in the age of boyhood as most of the applicants' families wished to let their children acquire knowledge (33) as early as possible. This phase was thoroughly separated from the intermediate and the advanced stages. Moreover, these latter two stages had no hard regulations that practiced over the beginner stage as to the age and continuity of education.

It is clear that the higher students had the choice to stop their education whenever he would think that he got efficient of scientific and mental ability in the teaching circle (34).

Speaking of the beginners' stage, the key tasks were, exclusively, taken to teach students reading and writing, memorizing the verses of the Holy Qur'an and how to perform the daily prayers. Teachers in this stage were named writers or preceptors, while in the next stage, the intermediate one, they were called Sheikhs who were teaching students in the rank of less than Jurisprudence Ijtihad. This form of education answers the contemporary methods used in the Hawza the Shii theological school which still uses, closely observes the simplified methods of teaching and watches the convenience of these methods with the scientific level of the students (35).

The high students were taught by great fuqahaa'; each faqeeh gives his lessons according to his field of specialization. On the other hand, the advanced students were free to join any Faqeeh's seminar. This choice was actually based on the nature of the research and the presuppositions which were derived from the main books of the Shii Imamate (36).

The chief teaching circle of the advanced stage was that of the Faqeeh Redhiul Deen Ali Bin Musa Bin Tawoos (d. 664 .h.). He was educating students nearby the two holy shrines of Imam Hussein (pbuh) and of his brother Imam Abbas (pbuh) (37). Ibin Tawoos, during his career, granted number of scholars





in 682 .h. His sons, Sayed Ali Bin Abdul- Hmeed (d. 760.h.) and Abul Kareem Bin Abdul Hameed (d. in the Eighth Cent .h.) as well as his grandson, Ali Bin Abdul Hameed Bin Fahkaar (d. 800 .h.) were altogether great fakahaa' (30).

Those foresaid scholars were the most prominent in the fifth and the sixth or perhaps even the seventh century of hegira. So, here is a question could be raised:—why most of these aforementioned fuqahaa' became notable outside Karbala?.

In fact, the answer is, without an educational level available in Karbala at that time, they would not be so famous fuqahaa', men of letters and scientists as they are depicted in the noteworthy historical resources. Hence, this resulted in making Karbala most reputable after the seventh century of hegira more clearly. Therefore, this research has been planned to major in the educational movement of this town from the seventh to the ninth century of hegira.

The framework of education in Karbala, however, could be purely revealed through the methods, styles of lessons and lecturing at that time. For instance, a treatise was authorized at that time discloses the scientific life there. It was Kashf Al- Mahaja the disclosure of reason by Ibin Tawoos. There were also many books that might help discover the teaching vision, and they could be viewed in the list of references at the end of this article.

Generally, the process of education in Karbala in this identified period of research can be summarized as in the following points:-

A:—The schooling stage.

The position of holding lessons in Karbala did not differ from the other identical cities. Examining Kashf Al- Mahaja uncovers perfect similarity among neighboring towns of Karbala. Thus, early beginnings of education starts with a manner called as the Writers or rather the (Preceptor). This stage was actually specified for the little boys who join school. After this grade, another one starts, named as the Mosques' Stage in which circles of students would receive lectures. This phase could be described as an intermediate one. Close to these seminars, there were the circles of Ijtihad Jurisprudence, the students of which like higher students in the academic education today.



.h.). who was the grandfather of the Dukhainas house, Al-Nafees Bin Abdu Allah (d. in the Sixth Cent .h.), the grandfather of the Nafeeses, from which, the man of letters and scholar Abdu Allah Muhammad Bin Abo Al- Qaasim Bin Al- Nafees Al-Husseini Al- Karbala,i appeared (23), and the fourth scientist was Abo Al- Sa'aadaat Muhammad Bin Abdu Allah (d. in the Sixth Cent .h.). The progeny of this house was called the Abo Al- Sa'aadaats. The most distinguished scholar of this house was Al- Habeeb Al- Hassan Bin Abdu Allah Bin Hamzah Abo Al-Sa'aadaat Al- Husseini Al-Abdili, who was, as mentioned, still alive in 707 .h. (24)

The Faaizes who descend from Sayed Ibraheem Al- Mujaab, was the family that born the famous fuqahaa', scholars and men of letters (25). The dean of this house was Sayed Muhamad Bin Muhammad Bin Abo Jafar (d. in the Sixth Cent .h.). Another Faqeeh of this house is mentioned in the resources, Sharaful Deen Bin Tu,ma Al- Awal (d. 905. h.) who ascended the deanship of the Taalibids in Karbala in (895-905 .h.), then the deanship was presided by his son after him (26).

Aal- Tarjam, was one of the houses of Karbala that cared of the scholarship. This family was Alawid and had already settled in near the holy shrine of Imam Hussein (pbuh). The most outstanding theologian of this family was the Faqeeh Izul Deen Al-Hassan Bin Tarjam the Alawi Husseini, who was frequently mentioned in the references as a member in the group that were assigned to work for the Moroccan school in Baghdad in 713 .h. (27). The Fakhaars were a branch of the Tarjams; they elected Fahkaar Bin Ahmad Al- Mansoor Al- Musawi Al- Haa,iri as their dean. (d. in the Sixth Cent .h.). Beside his job as a scholar Fakhaar Bin Ahmad worked as a genealogist. This religious man had two sons, both became fuqahaa' later on. One Sayed Mad Bin Fakhaar (d. in the Sixth Cent .h.), second, Abul Hameed Bin Fakhaar Bin Ahmad (619 .h.) who were skilful narrator (28). In addition, one of the Tarjams family, Shamsul Deen Fakhrul Ulamaa' Fakhaar Bin Mad Bin Fakhaar Al- Musawi (d.630 .h.), was a great scientist, Faqeeh and also the master of the great investigator, Abo Al- Qaasim Al- Hilli (d. 676 .h.) (29). Another member of this family was Jalaalu Al- Deen Abdul Hameed Bib Fahkaar, who was mentioned to be alive



Tawoos (d.693 .h.) (18) as well as the Alama Al- Hilli Al- Hassa Bin Yousif (d. 726 .h.) established many lessons in the holy shrine of Imam Hussein (pbuh). Furthermore, Al- Hilli taught and trained Rasheedul Deen Ali Bin Muhammad Al-Aaawi in 705 .h. and awarded him an authorization of lecturing. Then, it was reported to have Al- Aawi composed a book, Nahj Al- Mustarshideen Fi Usool Al- Deen the Method of the Prudent in the Fundamentals of Faith at the Hussein threshold simultaneously in the beginning of his lessons in 705 .h.(19) Similarly, Faqeeh Hameedul Deen Abdul Muttalib Bin Majdul Deen Abo Al- Fawaaris Muhammad Al- Hilli (d. 754 .h.) hold lessons in Karbala at the same place and many learners took knowledge from him there. So, Al- Shaheed Al- Awal The First martyr, Muhammad Bin Macki Al-Aamili (d. 789 .h.) was one of the scholars who were educated by Abo Al- Fawaaris Muhammad Al- Hilli at this school, as was mentioned in 19th of Ramadhaan 751 .h.(20).

Ali Bin Al- Khaazin Al- Haa,iri (d. 793 .h.) could be considered as the remarkable Faqeeh and the master of the Faqeeh Fahad Al-Hilli who could transfer the theological school Karbala to the level of chiefship along his life time up to his death in 814 .h. one of the most eminent treatises of Ibn Fahad Al- Hilli was Al-Muhathab Al- Baari Fi Sharh Al- Manaafi., The Corrected Way in the interpretation of Profits. (21)

In the ninth century of hegira, the Faqeeh Ali Bin Al- Hassan Al- Kaf,ami Al-Aamili gained big fame in knowledge and theology. He wrote down Al- Misbaah The Lamp in 895 .h. and Al-Badeehia The Intuition besides other books. (22)

In as much as relation with the families, whatever, number of them adopted and supported science in Karbala town as the Zaheeks which descends from Sayed Yahyah Bin Masoor Bin Abo Al-Haarith Al-Musawi. The first personality of this house, Muhammad Bin Abo Al-Haarith Bin Ali (d. in the Fifth Cent. h.) become well- known scholar and worked as genealogist in the Karkh of Baghdad and then moved to Karbala and had a family, four members of it became virtuous Fuqahaa' in Karbala. They were Abo Al-Harth Muhammad Bin Abdu Allah, the Faqeeh Ali Al- Haa,iri Bin Abdu Allah (d. in the Sixth Cent



around the Neel streamlet at first, and then expanded to the lands of Hilla which was founded in 495. h., Karbala gained the interest and care of the princes of these districts.

Meanwhile, Karbala got a high cultural position, particularly when some scientists' families paved the way to the establishment of a scientific school in Karbala later on. This school reached the climax in the first half of the ninth century of Hegira, precisely at the time of Ibin Fahd Al-Hilli (d. 841.h.). Henceforth, one of the outstanding Fuqahaa', Abo Al-Qaasim Hameed Bin Ziyaad Bin Hamaad Al- Naynawi (d. 310.h.), who is regarded as the pioneer of the scientific movement in this town at that period, became activist in that school. He produced a number of compilations, as his treatise Al-Jaam,i Min Anwaa, Al-Shar the comprehensive of all kinds of evil, Al-Khums the fifth and Fadhlul Ilm Wa Al-Ulamaa' the favor of the science and of the scientists, and other books (10). Additionally, a paramount Faqeeh, Jafar Bin Muhammad Bin Ibraheem Al- Aabid (d. in the Fourth Cent .h.) appeared in Karbala as so leading scientific personality that a Sheikh such Al-Mufeed, taught science on behalf of him in Baghdad in 360 .h. and was, indeed, granted an authorization of science by him (11). In addition, there were prominent scientists in the sixth century of hegira as Sheikh Hishaam Bin Ilyas Al- Haa'iri (d. 490.h.) who compiled Al- Masaa'il Al- Haa'iria the haa'irid cases (12), and also the Faqeeh Sayed Abo Jafar Ahmmad Bin Ibraheem(13) and Sheikh Muhammad Ali Bin Hamza Al- Iqseesi (14).

In the later Abbasid age, specifically in the end of the sixth century and the beginning of the seventh century of hegira, the school of science at Almadeena activated and came in a new stage of vigor. This was incarnated by great noble fuqahaa' as Sayed Fikhaar Bin Ma,d Bin Fikhaar (d. 630.h.) . He was really a virtuous, man of letters and produced many treatises (15). The same could be said on his son, Sayed Abdu Allah Hameed Bin Fiqhaar (d. 650 .h.) who was ascetic and a narrator scholar as well.(16). Sayed Redha Al- Deen Ali Musa Bin Tawoos (d. 664 .h.) also delivered lectures in Karbala for about three years in the two holy shrines (17).The Faqeeh Sayed Abo Al- Fadha,il Ahmad Bin Musa Bin Tawoos (d. 693 .h.) and his son Giathul Deen Abdul Kareem Bin



the Alama scientist Ibin Fahad Al-Hilli (d.841.h.) who could educate a number of Fuqahaa' jurisconsults, most of whom were masters of science.

Yet this school was preceded by another one that had been headed and administered by the Faqeeh Al-Hussein Bin Yousif Al-Hilli (d.7126 .h.) who set up lessons and delivered lectures at Imam Hussein's holy shrine. This case had been temporary and over by his return to Hilla.

Anyway, before searching in any scientific movement in Karbala, a summary on the evolution of Karbala's scientific schools and professors who taught there must be given.

Obviously, the historical accounts show that early lessons of study were held by Imam Jafar Bin Muhammad Al-Saadiq (pbuh) when he came to Karbala, definitely to his ancestor's holy shrine of Imam Hussein, as pilgrimer, at the time of the Abbasid Caliph, Abu Jafar Al-Mansur (136-158 .h.).

Accompanied by his household members and a number of his companions, Imam Jafar Al-Saadiq (pbuh), initiated giving people knowledge there. This motivated the loyal folks from the nearby spots to come to listen to his talks. After Imam Jafar Al-Saadiq (pbuh) left home at Hijaz, the Shiites of Karbala took the place of his temporary residence as a center for science (4).

However, one of the brilliant Fuqahaa', Sheikh Uthman Bin Issa Al- Kufi Al- Aamirri (d. 200 .h.) (5), as has been reported in the available resources, inhabited Karbala and wrote down many compilations, commandments and cases (6). Thereafter, another Faqeeh, Sayed Ibraheem Al- Mujaab(7) (d. in the Third Century of hegira) appeared. He was one of the paramount Fuqahaa' who descend from the Alawid houses in Karbala. He gave his lessons in the holy shrine of Imam Hussein (pbuh), and when he passed away, he was burried in the western north of the yard of that holy shrine of Imam Hussein (pbuh). Hence, there is a wing in that holy shrine which is still known by his name (8).

In the fourth and the fifth century of Hegira, Karbala rose as one of the notable towns of central Iraq. It extended to contain fairs, streets and quarters with an increasing size of population. In the Buwayhid and Seljukid eras, Karbala appeared as a pure urban settlement (334-590 h.) (9).

After the upgrowth of Beno Miziad Princedom Emirate in the territories



The post- Taff battle urban history goes back to 66.h. when the loyal immigrants started to head towards the place of it, Karbala, for inhabitation. Their houses were built of clay bricks and palm tree stems for roofing. These stems were brought from the regions surrounding Imam Hussein's holy shrine (2), especially from Nineveh and Al-Ghadhiriyah which were areas of intensive palm trees.(3)

In fact, extending Karbala remained related to the Umayyad and Abbasid Caliphs' policies. Besides, the growth and the enlargement of the city stayed slow and stories of its population suffered from concealment because of the government's ways of forcing the chroniclers to ignore the history of this town. Hence, the information about it cannot be accurately gained. This coerce is particularly seen in the history of the different economic and social activities of Karbala. Consequently, these anecdotes which are sporadic here and there in the various resources and which shed lights on the public life of Karbala in the medieval age, has become difficult to be gained and understood by the researchers, in that, most of them did not major in its history of education in particular.

In view of the vague modality, styles and ways of education at that time, gathering and analyzing information in this side entails deliberation and precision to judge the available evidences and texts. This method would enhance our hypotheses of an education movement in Karbala that answers other counterparts as Baghdad, Kufa and Hilla, in the Abbasid period at most. But it is worthily to notice that the educational level in Karbala was lesser than that one in these cities since its establishment moment down to the eighth century of Hegira.

The schools of Karbala did not have prominent Fakh Jurisconsult in the early times, so, it could be said that the scientific scale therein was intermediate or rather more less than intermediate. Certainly, this could be attributed to the policy of Umayyad and Abbasid states which, as it has been mentioned, had already aimed to strict the scientific abilities of this town.

The ninth century of Hegira witnessed an emergence of earnest school emulating the schools of the neighboring cities. This school was headed by



Introduction

Karbala town was known in the ancient times as a group of Babylonian villages as one of the researchers has said: “ Karbala as a word is derived from a compound word (Koor Babil) which means the villages of Babylon. The history of the these gatherings of villages denote that the location of this city witnessed, from so old period of time, an urban movement accompanied by variable attempts of education either for the necessary expertise of life or for learning the symbols of reading and writing that appeared in Mesopotamia.

This research has been built on some hypotheses that we have managed to state the style of the educational movement of Karbala and its process in the medieval Islamic era, especially when Iraq became part of the Islamic lands. Therefore, it could be said that Karbala emerged as a thinking and human center in 61 Hegira (H) after the notable Taff battle. In that war the Mohammedan call was purely regenerated in the biography of Imam Hussein (peace be upon him. pbuh). His claim sparked a constant human revolution of reform which still terrifies the tyrants even nowadays.

It is worthily to say that inspite of those great reforms and the high symbolism of Karbala city, but this town did not get a historical writing in as much as the level of the incident. This undoubtedly could be attributed to the intentions of the Umayyad and the Abbasid rulers to ignore any shred of historical mention to this city and its opposing roles using all forms of inducements and intimidations. In addition, those Umayyad and Abbasid governors established military and police check points in the outdoors of this town to prevent the people, who used to pilgrim the holy shrine of Imam Hussein (pbuh), from entering Karbala.

These measures were probably caused by the government’s fears of the psychological resolution of those pilgrims who could have exhausted the efforts of the despotic rulers during both of the Umayyad and Abbasid reigns (1). The activity of those opponents scarcely disappeared in Karbala and its outskirts, and a good researcher could use some historical accounts or anecdotes to understand the episodes of 61.h. despite the fact that these events subjected to the authority’s method of historical writing at that time.



Abstract.

This study could be considered as vertical research since it sheds lights one side of what so called the history of towns, the cultural history. Above that, this research has been devoted to search one part of that cultural history, the history of education in only three centuries, the seventh, the eighth and the ninth of hegira. It traced back the early aims of education and then their brilliance into boards of education and schools. Finally, the study highlighted the theological nature of education in this city and the role of the religious men who exercised and supervised the teaching process there. Furthermore, it showed and detected the size, kind and the prevailed teaching methods at that time.



الملخص

يتسم هذا البحث بالدراسة العمودية كونه يتناول جانبا واحدا من جوانب ما يصطلح عليه بتأريخ المدن، وهو التاريخ الثقافي. بل وذهب الى ابعد من ذلك اذ عمد الى دراسة فرع واحد من افرع الثقافة المتنوعة وهو الجانب التعليمي الديني في مدينة كربلاء في غضون ثلاثة قرون فقط وهي القرن السابع والثامن والتاسع للهجرة. فسلط الضوء على المراحل المبكرة للتوجهات التعليمية لتلك المدينة ثم تبلور تلك التوجهات الى مجاس للتعليم فأبرز طبيعة الدراسة التي غلبت عليها الصبغة الدينية وكذلك اهم العلماء الذين مارسوا التعليم واشرفوا عليه وطبيعة المناهج التعليمية السائدة آنذاك.



**The Religious Educational Movement in
Karbala through the Seventh up to the
Ninth Centuries of Hegira**

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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

Third Issue Word

To investigate history and heritage is a difficult mission, specifically if sources are rare. The present mission is not one that searches for the circumstances and reasons behind the removal and/or absence of a large part of the bright and time-honoured heritage of holy Karbala. The strong commitment, however, of this journal is to arouse that bright scientific past of Karbala, elicit a positive response of efforts and knowledge about the heritage of Karbala, encourage scholarly and academic research in the authentic and highly verified heritage texts, collect information related to history and historical documents, preparing the appropriate conditions and environment for researchers to analyse and synthesise texts in order for past correlates with present, and to establish a new research era characterised by great achievements and movements.

This issue includes nine researches related to different matters: The position of the scholars of Karbala against the British occupation of Iraq, High-lightening the role of one Karbala martyr scholar and his biography, Karbala in the eyes of the books of town historians, The social circumstances of the clans in Karbala, The Islamic legal efforts of jurisprudence of Al-Wahid Al-Bahbahani regarding orders and prohibitions, The parliamentary representation of the Iraqi Shia in the Ottoman Council of Representatives , and The features of the educational movement in Karbala till the 10th A.H. century.

Finally, the journal welcomes authentic researches that relate to the heritage of Karbala.

Editor-in-Chief

of the researchers themselves; it is not necessary to come in line with the 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:

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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 of (150,000) ID.

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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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