



- more details see Farouq Salih Al Omer, (ibid), p.100.
54. (ibid), p.107.
55. Ala' Abdul Kadhum Al Gureiti (ibid), p. 104.
56. the same reference.
57. Percy Cox, Henry Dobis, forming the national ruling in Iraq (a page of modern Iraqi history from 1014 to 1926), translated into Arabic by Beshear Ferjo, presented by Mohammed Redha Al Shebibi, Baghdad, 1951, p. 52.
58. The same reference
59. Ala' Abdul Kadhum Al Gureiti (ibid), p. 108.
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42. Uday Hatim Abdul Zehra, (ibid), p.123.
43. Abdul Rehman Al Bezaz(ibid), p.101.
44. Selman Hadi Al Tu'ma, Kerbala in the Twentieth Revolution, p.61.
45. Anwar Nasir Hussein, Ali Al Bazergan and his intellectual, political, and administrative influence in Iraq 1887-1958 a historical study, journal of College of Education for girls, vol. 26, issue 3, 2015, p.780, Selman Hadi Al Tu'ma, Kerbala in the Twentieth Revolution, p.62-68.
46. Adnan E'ilyan, (ibid), p. 330.
47. Selman Hadi Al Tu'ma, Kerbala in the Twentieth Revolution, p.72-73.
48. Noor Al Din Al Shahroudi, scientific movement history in Kerbala, Beirut, 1990,p. 177.
49. orders were issued from London to make a referendum to know Iraqis' opinions concerning the ruling nature they desire. According to the following items, do they want one Arab state guided by Great Britain, its borders extends from Mosul to the Gulf; or do they want the new state headed by an Arabic Prince, in this case, whom do they want, for more details see the same reference.
50. Ekhlash Leftah Heriz, sheikh al Sherei'ah Al Isfehani and his political stands till 1921, p. 11.
51. Adnan E'ilyan(ibid), p. 310.
52. Ala' Abdul Kadhum Al Gureiti, the educated group's stand, in Kerbala, towards the political development in Iraq 1908- 1923 a historical study, unpublished thesis, college of Arts/ Kufa University, 2007, 104.
53. Cairo conference was held from 12 to 14 March 1921 to study the troubles in the region. Percy Cox, Miss Bell, Holdin Wadmonis, and Watkinsh Selter, and from Iraq Sasoun Heskeal, Ja'ifer Al Askeri, and Carter, minister of justice representative represented Iraq, for





- 2000, p.11.
30. Mohammed Hemdi Al Je'iferi, Great Britain and Iraq a period of conflict 1914-1958, Baghdad, 2000. P.22.
 31. (ibid).
 32. (ibid), p.24.
 33. Kerbala name became a unique case among other cities for it connects with a meaning that differs from the official meanings of the accumulated human products. Its presence is coupled with a high noble meaning which is not produced by human, though human is its goal. It is a meaning of a sacrifice senses, its first image is incarnated in Kerbala battle, for more details see Adnan E'ilyan, (ibid), p.307.
 34. Uday Hatim Abdul Zehra, social hints from Iraq history 1914-1920, kerbala heritage journal 1st vol. 2nd issue, Kerbala, 2014, 120.
 35. to see the document text see Kamil Selman Al Jubouri , great Iraqi revolution, its introductions and results, 1914-1923, part 3, Beirut 2009, p.102.
 36. to see the document text see(ibid), p. 157-160.
 37. Uday Hatim Abdul Zehra, (ibid), p.121.
 38. Selman Hadi Al Tu'ma, Kerbala heritage, p.287.
 39. The two sheikhs refused to submit themselves. The tried to lurch the British government staff with help of others; but Mohammed Bedir Khan(British government agent in Kerbala) advised them to surrender for their refusal will make their families be arrested, for more details see Abdul Rezaq Al Hassani, (ibid), p.104.
 40. Farouq Salih Al Omer, about Britain policy in Iraq 1913- 1921, Baghdad, 1977, p. 86.
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14. Percy Cox, Henry Dobis, a page of modern Iraqi history from 1014 to 1926, forming the national ruling in Iraq, translated into Arabic by Beshear Ferjo, 1st print, new Etihad press, Mosul, 1951, p.36.
15. Ammar Yousif Abdullah, British policy toward Iraqi tribes 1914 – 1945, unpublished ph. D. College of Education, Mosul University, 2002, p. 245.
16. Abdullah Al Nefise,(ibid), p.156.
17. Al Shirazi: he is sheikh Mohammed Teqi Bin Muhib Ali Bin Ali Al Shirazi Al Ha'iri. He was born and brought up in Shiraz in 1840. He belongs to a family of science and literature. He migrated to Iraq, lived in Samara' then left to Kerbala. He had a big role in Twentieth revolution events. He died in the late of 1920 and was buried in the Husseini holy shrine, for more details see Selman Hadi Al Tu'ma. Mohammed Teqi Al Shirazi Al Ha'iri is one of Kerbala noble men1256 – 1338 H., Yanabe'l Journal, issue 42. 2010, p.86-90.
18. Adnan E'ilyan, she'l and the modern Iraqi state, the political, social, and economic reality 1914- 1958, 1st print, Al Me'arif publication enterprise, Beirut, 2005, p.308.
19. Abdul Rezaq Al Hassani, great Iraqi revolution, Beirut, p.34.
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23. Hadi Al Tu'ma(ibid), p.52.
24. Abdul Rezaq Al Hassani, (ibid), p.35.
25. Ali Al Werdi (ibid),vol.5,p.106.
26. (ibid).
27. Selem Al hassani, role of she'a scholars against the colony, Qum, 1st print, 1990, 238.
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Margins:

1. Memdouh Arif Al Rousan, Iraqis and British occupation for Iraq from 1914 to 1918, Al Yarmouk University, p. 141.
2. Charlis Tozond, diaries of lieutenant general, translated into Arabic by Abdul Meseih Aezier. Dar Al Selam press, Baghdad, 1924, p. 51.
3. Ali Al Werdi, social hints from Iraq history, vol.4, issued 2, Al She'b press, 1972, p.127.
4. Abdullah Al Nefesi, Al She'ah role in development of the modern political Iraqi, Beirut, 1979,p. 85.
5. Ali Al Werdi (ibid),vol.4,p.128, Selman Hadi Al Tu'ma, Kerbala in the Twentieth Revolution, p.120.
6. Selman Hadi Al Tu'ma(ibid), p.121.
7. (ibid), p.123.
8. Al Kemouna: an Arabic famous family belongs to sheikh Essa Kemouna who migrated from Kufa to Kerbala in the twelve Hijri century. The poet and literary man, Haj Mohammed Ali Kemouna is one of the most well- known figure. this family had an important role in the political events in Iraq during the British occupation. see Selman Hadi Al Tu'ma, Kerbala heritage: history of its tribes, families, and noble men, 1st print, Al l'ilimy publication press, Kerbala, 1964, p.111-112.
9. Miss.Bell, chapters from Iraq history. Translated into Arabic Ja'ifer Al Khaiyat, Beirut,1971,p. 96.
10. Ali Al Werdi (ibid),vol.4,p.193.
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12. Miss.Bell(ibid),p.115-116.
13. Abdul Rezaq Al Hassani, modern political Iraqi history, vol.1, issue 3, public culture house, Baghdad, 1989, p.126.



Conclusion

-From the above, it became that Kerbala people had great role in Al Jihad movement against the British, for the religious scholars had the great impact in preparing Iraq people's minds to stand against British occupation troops.

-Holy Kerbala characterized with political thought and future vision through its analysis of political events and hidden positions that adopted by British Government that aims to gain their love and later to control over them, for their policy principally intends to establish a partial national ruling they stand behind according to what they want to Iraq and what harmonize with their goals. Nevertheless, they couldn't achieve that. The religious scholars could through their fatwas that woke the patriotic sense, close the door and fail their colonize planning against Iraqi people.

-The fronting movement that Kerbala people led against the British occupiers was ruled by some factors such as the national and religious. This is what represents the real Iraqi collection taking in consideration the harmony between pan Arabism and Islam.

- Kerbala people's stand appeared through their continual refusal to the British presence. This refusal reached its peak when they started planning for Ishrean (twentieth) revolution through the rebellious speeches and enthusiastic poems that urge people to stand against British occupation. In addition, Kerbala was the center for decision making, represented by the jihad fatwa participating in the fighting campaign and rising demonstrations and protests.





sake of Iraq revolution. He decided to carry out this due to our care for independence of our country and to achieve unity and protect the local and national goals”⁽⁵⁶⁾. This is an evidence of the hard work by Kerbala people to achieve independence for they aware that the prince was abler than others to carry out this aim by showing their confidence.

Kerbala people participated in the referendum that Percy Cox on 13 of July 1921 called for when he knew that ministers council unanimously voted to throne Prince Faisal on 11 of July. Thus, he rejected the voting and demanded to a general referendum for Iraqi people. The referendum result came to the side of the prince about 96 % of Iraqi people voted to him⁽⁵⁷⁾.

The effects ended when Prince Faisal became a king on Iraq and they decided that 23 of August 1921 would be a day of crowning. Envoys for all Iraqi cities arrived to attend crowning⁽⁵⁸⁾. Kerbala envoy was in the beginning. It included Mohammed Hassan Abu Al Mehasin, Abdul Hussein Al Huwaizi, Kheleel Chelebi Al Isterbadi, Omer Haj Alwan, and Sheikh Mohsin Abu Al Hebb, showing their pleasure of this crowning through the speeches delivered by some of them⁽⁵⁹⁾.

Accordingly, after crowning Faisal a king on Iraq, a new stage started by emergence this state supported by Great Britain since its state under deputation. Prince Faisal’s crowning granted the country a part of qualitative stability⁽⁶⁰⁾. Despite the successive political events, Kerbala people couldn’t avoid for Kerbala along time takes its part from what happens on the Iraqi political field.



decided to retreat from its civil ruling in Iraq and to appoint a king to Iraq. All expected the Prince Faisal, son of Sherif Hussein. That was clear since the first moment when the British government decided the referendum. Thus, all were looking at the prince as the best personality to be crowned. There were a number of reasons made him the best choice such as the religious sense that makes a sympathy with the Hashimi family and their descending from the prophet, his political thought and national feelings. That's why all thought he was able to achieve independence to the country⁽⁵²⁾.

The final opinion to choose the Prince Faisal as a king on Iraq was agreed in Cairo conference on 12 of March 1921⁽⁵³⁾. On this base, the prince attended to Iraq on 23 of June 1921. People of Iraq received him with great anxiety particularly the Kerbala people who were very happy due to his arrival to their city coming from Najaf for the visit on 27 of June 1921⁽⁵⁴⁾.

Flags and adornment raised in Kerbala, special committees were formed to receive the king in a perfect way, and to delivering speeches to enthuse people supporting the king's nomination. Abdul Hussein Al Huwaizi was the first who delivered a speech welcoming the prince and urging people to elect him. Sheikh Mohsin Abu Al Hebb delivered a speech glorified the Hashimi family and welcomed the prince's visit to holy Kerbala and then offhanded a poem⁽⁵⁵⁾.

The educated Kerbala people hoped that Prince Faisal would achieve independence. That was clear in the speech delivered by Omer Al Alwan saying "Kerbala and its people recently had honorable stands when they presented everything expensive and precious and did their best for the





Kerbala People's Stand to Crowning Prince Faisal a King on Iraq in 1921

The British government in Baghdad was aware that it is difficult to continue its direct occupation to Iraq, therefore, they had to find a new way to treat Iraqis who were not pleased since occupation landed Iraq in 1914. The continual invaders' procrastination in achieving the free people's willing in dependence. It formed a state of murmur. Aspects of resentment and anger spread fatwa among people who felt that they went out of occupation to fall in another one which severer and harder. Thus resentment aspects increased and the political situation was in a dangerous way⁽⁴⁸⁾.

As what the British used to do, they tried to attack the national unity and to prevent establishing national ruling in Iraq. Due to the leading role of the holy cities in directing the Muslim people, they decided to manipulate with the referendum results that supposed to be held in Iraqi cities to know the ruling nature they desire⁽⁴⁹⁾, especially in the holy cities. But it is difficult to have such matter with presence of a wise religious leadership. Sheikh Mohammed Teqi Al Shirazi immediately issued forbidding electing a non-Muslim person. It states " Muslims should not choose or elect non-Muslim for administration and authority over Muslims"⁽⁵⁰⁾. In this fatwa, he wanted to cut the way in front of the lurchers and any one that thinks in supporting the foreign ruling, beside establishing a general principle base for Muslims in their Muslim countries⁽⁵¹⁾.

It became impossible for the British to rule the country especially after the last event. Therefore, British government



leader ordered them to go to Baghdad and meet the civil ruler at that time, William Cox. After the meeting that took place between the two sides, the ruler made several conditions starting with submitting seventeen figures from the city people who were considered the revolution leaders and the main motivators of the events. Those were Mehsin Abu Tebeakh, Merzoug Al Awad, Omran Haj Sa'doun, Haj Semawi Al Cheloub, seyed Hibet ul Din Al Hussein, seyed Abi Al Qasim Al Kashani, seyed Mohammed Al Keshmiri, Seyed Hussein Al Quzweni, sheikh Ahmed Al Khersani, sheikh Mohammed Al Khalisi, Abdul Jeleel Al Awad , Abdul Rehman Al Awad , Tlaifh Al Hesoun, Reshead Al Meserhid, Seyed Hussein Al Deddeh, Seyed Abdul Wehab Al Tu'ma, sheikh Mohammed Hassan Abu Al Mehasin, in addition to submitting the people to four thousands guns. Indeed some of those named were submitted to protect the people's lives and holy city from destruction. Finally, those rebels were exiled and prisoned, and the British control returned over the city and they appointed their representative, that was sheikh Fekhri Kemouna⁽⁴⁷⁾.

This clarifies the major and higher role of Kerbala city in Al Ishrean (Twentieth) revolution, since the patriotic sensation was the base in motivating the various Middle Euphrates cities, particularly the Kerbala people who stood behind their patriotic leadership with loyalty to get rid of the British occupation cruelty. Though the revolution couldn't achieve the wanted aim, that the total disposal of the British occupation, it was clear evidence for non-surrendering of Iraqi people for oppression and occupation.





The road was paved in front of tribes' heads and Kerbala people to administrate their city after the scape of Mohammed Khan Behadir accompanied by police superintendent and a British sergeant to the civil troops in Al Musseyab. The enthusiastic songs set on 25 of July 1920. Next day, the city noble men and tribes' heads met in sheikh Al Ha'iri house to argue about the required procedures to administrate the city. On the base of this meeting, council for the city administrating was formed. It is called the security national popular council of keeping security. Immediately, on 9 of 1920 a patriotic personality that has its influence among the city tribes and its people was appointed. He was Mehsin Abu Tebeakh who was well known by his patriotic feeling. The people happily received this appointment with calls and songs. The administrations that support the wise reference and its patriotic men went out⁽⁴⁵⁾. Its moral authorities included all cities and country sides within the revolution. It was a shelter for the independent movement figures who were wanted to the British authorities⁽⁴⁶⁾.

At the same time, British government did not keep silence in front of these dangerous development in the Middle Euphrates, if we know that Kerbala is the main stimulus of this revolution represented by its religious leaders and tribes' heads. Therefore, the government started using all cruelty styles. So, British troops moved and returned its control on Twairij town, when Kerbala sheikhs heard this news, they decided sending an envoy to British troops leaders declaring submitting the city to the British government to avoid the troops tyranny that the rebels couldn't face. Nevertheless, the



headed to Kerbala and met with the city educated people in seyed Abi Al Qasim's Al Kashani house which is close to the Husseini hole shrine for arguing and counseling about the last development the city witnessed recently, in addition to putting the suitable solutions. As a result, all opinions agreed on the armed revolution, for it is the only way to achieve their aim⁽⁴²⁾.

Indeed, the waited movement came after two days of heads' of kerbala tribes meeting. That was the first spark of the revolution in Al Rumaitha city on 30 of June 1920 due to arresting of sheikh She'lan Abu Al Chaun, sheikh of Al Dhewalim tribe⁽⁴³⁾.

Kerbala people were very furious after hearing their rebellious brother's news and the cruelty that British troops used against them and the huge number of martyrs after those events and what movement followed. Thus, they furiously rebelled and immediately contacted with some tribes' heads especially those in Baghdad to support the rebels. Peaceful demonstrations went out to support their rebellious brothers. As a result, sheikh Al Shirazi issued this fatwa of Jihad by issuing pamphlet calling for demonstrating. After several days, kerbala rebellious people called Mohammed Khan Behadir asking him to submit the city, the last asked them two days to submit it. He tried to procrastinate till the support come to him from Baghdad, but Kerbala policemen disobeyed the superintendent's orders to camp and protect the offices from the rebels till supports arrival⁽⁴⁴⁾. This has an evidence of the patriotic feeling and disobedience of orders from their masters who were loyal to the British government to attack their kerbala'i brothers.





did not participate in demonstrations⁽³⁸⁾. Due to the fear of sheikh Mohammed Taqi Al Sherazi on the holy city and its people from violence and tyranny of British troops, he asked the wanted figures to surrender themselves. All of the msave sheikh Omer Haj Alwan did not accept, then they were exiled to Hinjam island on 22 of June 1920⁽⁴⁰⁾. The British occupation troops' aim was to keep the prominent leaders of patriotic persons away from that have a strong impact on the street and scaring laymen. But they did not care that such procedures might evoke people of Kerbala and every jealous persons. So, all were ready to rebel and to get rid of the British occupation than before.

The custody of sheikh Mohammed Taqi Al Shirazi and his patriotic friends highlighted the events inside Kerbala city and complained against the British policy. At the same time, sheikh Mohammed Taqi Al Shirazi initiated by moving to release the detained. When the British troops had not responded to those demands, sheikh enforced to issue fatwa calling people to use the force and asking for rights and independence of the country. It stated "demanding the rights is a must of all Iraqis and they have to care about peace and security within their demands, they are permitted to use defending defense if the British refused their demands"⁽⁴¹⁾. This implied an explicit urge to start the revolution and work to get legal Iraqis' demands by force so long as the enemy does not respond by peace and flexibility.

The fatwa took place coincided with the Mid Sha'aban visit on 28 of June 1920. Therefore, Middle Euphrates tribes heads



what those representatives say represents Kerbala people's attitude⁽³⁵⁾.

Meanwhile, the religious poets and orators in Kerbala started taking their major role in stimulating the revolution feelings within people broadcasting rumors and spreading opinions to achieve the desired targets. Sheikh Mohammed Mehdi Al Khalisi headed them and on 21 of June delivered a revolutionary speech when he urges the Kerbala people's resolutions in specific and Iraqis in general to prepare fighting the British⁽³⁶⁾. Thus, that speech had its great impact on hearers, demonstratonss started, sounds raised with glorifying Allah calling to eliminate the British from Iraq by force⁽³⁷⁾.

According to these political developments, the British government represented by Sir Arnold Wilson (the deputy of the civil rulers in Iraq) asked Bally, Hilla city political ruler to go to Kerbala and take necesssary military procedures to repress and insult the city and reinforce the British control. Therefore, the city was surrounded by his military troops asking presenting the national movement leaders who described them by rebels to the British troops; those were sheikh Mohammed Merza Al Shrazi, Abdul Keream Al Awad, Mohammed Shah entitled The Indian, sheikh Hadi Kemouna, sheikh Kadhum Abu Dhan, Seyed Mohammed Ali Tebateba'i, sheikh Omer Haj Alwan and Ibrahim, his grandfather, Abdul Mehdi Al Qanbur, seyed Ahmed Al Beer, Othman Alwan, and seyed Mohammed Ali Al Sheristani, or he would invade the city. At the same time, he changed his mind to arrest seyed Hibet ul Din Al Husseinini since he was sore-eyed and





Kerbala, at that time, took its historical known position in defending the British deputation due to the religious place that Kerbala had compared with other Iraqi cities. So, Kerbala people were ready to be behind their wise leadership represented by the religious reference, Al Shirazi. The educated patriotic Kerbala people initiated to call sheikh Al Shirazi declaring their readiness to start the revolution. They considered it as a unique way to get rid of the occupation. These calls came after many meetings that held between them and some tribes heads in the Middle Euphrates and the south who repeatedly come to Kerbala to visit the holy shrine of Imam Hussein and his brother Al Abbas (p.b.u.t.). The most prominent figures were Muhsin Abu Tebeakh, Noor Al Yasiri, Abdul Wahid Al Sker, and She'lan Abu Al Chaun who all agreed the necessity of declaring the armed revolution⁽³⁴⁾.

Kerbala people responded to the call that patriotic Kerbala people who have sharp opinions and brilliant thought presented to attend the religious celebrations simply implied urging and mobilizing people to stand against and fight the British deputation demanding the total independence. These calls were fruitful, for on fourth of June 1920 Kerbala people sent the British a document emphasizing their representatives Merza Abdul Hussein, son of the reference Al Shirazi, sheikh Mohammed Al Khalisi, Seyed Mohammed Ali Tebateba'i, sheikh Sedrul Din Al Mazinderani, Seyed Abdul Wehab al Wehab, Haj Mohammed Hassan Abu Al Mehasin, and sheikh Omer Haj Alwan to carry their legal demands to get the total independence without any foreign interference, clarifying that



Kerbal People and Al Ishreen (Twentieth) Revolution 1920

The great Iraqi Revolution broke out in 1920 and Kerbala had the big part of its events, for it is one of the holy cities that bears opposing the British occupation since they landed Iraq in 1914. The fatwa that issued by Imam Al Shirazi was the start. It implied fighting unbelievers who wanted to impose their principles and behavior on Iraqi people⁽²⁹⁾.

Iraqi people hoped to get rid of the foreign ruling and anxiously waited for liberty, national sovereignty, and establishing an independent constitutional country that keeps all people's rights. But the British occupation broke all promises to Arabs in general and Iraqis in particular. The British dealt unfairly with Iraqis and tried to tie the country directly with the occupation. That became clear in San Romeo conference that its results were declared on third of May 1920. It put Iraq under the British deputation⁽³⁰⁾.

So, national emotions in Iraq flared up and all believed that the British were not serious in fulfilling their promises. That made Iraqis unite their word in all cities demanding for independence and establishing British government⁽³¹⁾. Iraqis that no choice other than independence idea due to the hard circumstances they lived and the long suffering along years of foreign dominance which started by Ottomans and followed by the British who came by separating and hardness policy they conducted towards people of Iraq⁽³²⁾.





Arresting the above Kerbala rebellions figures caused a storm of anger and resentment on the occupation. The religious reference, Al Shirazi, wrote a message to the American president, Wilson showing his resentment and denial for his conduct telling him (the arrested did not do bad things save they demanded politically with the legal country rights)⁽²⁶⁾ and asking their release. But Wilson refused their release describing them with turbulent and they acted by (disarranging people's thoughts against the British government)⁽²⁷⁾. Al Shirazi showed Iraqis' demand in forming an independent Iraq Arabic government. He wanted to assemble public opinion against the occupation and responding Iraqi people's willing. Therefore, the demonstrations started by the rebellious powers against the British. The most important demonstration was the one that conducted by sheikh Mohammed Redha, the son of the reference Al Shirazi in the two holy shrines Al Husseini and Al Abbasi. The British government faced these demonstrations with violence. Therefore, the British hired Poly, the political ruler assistant in Hilla to arrest a number of prominent personalities like sheikh Mohammed Redha, the son of the reference Al Shirazi, seyed Hibet ul Din Al Sheristani, and sheikh Hadi Kemouna. Thus, the government rebellious leaders in Baghdad, Nejaf, and Kerbala met together in the reference, Al Shirazi 's house beside the tribes heads on May 1920 to take the necessity procedures against the tyrannical policy adopted by the British authorities ⁽²⁸⁾.



Fatwa text, and the most prominent figures were: Seyed Mohammed Sadiq Al Tebateba'i, Seyed Mohammed Ali Al Husseini, Seyed Mohammed Redha Al Quzweni, and others. They signed beside Al Shirazi's signature⁽²²⁾. It had its echo to Kerbala people when they did not sign any document supporting the British save one that was suitable with the independent movement aims⁽²³⁾.

The fatwa was a strong strike to the British authorities when thousands copies were copied and sent to cities and tribes of Middle Euphrates that motivate them to oppose the British planning as it was the beginning of Jihad⁽²⁴⁾.

So, fatwa was like a complete refusal to the British occupation and to deprive it from any control on Iraqis and the decisive declaration of Jihad obligation against it. This fatwa came as a response to the formal referendum organized by the British occupation that intends to induce the Iraqi people's opinions about the country future that went out of the Ottoman control. Thus, fatwa came to express Iraqi people's desire of freedom and independence and to form leadership front represented by Al Shirazi.

The opposition led to stimulating the British fears which see that opposition as an organized studied style. Thus, the British authorities arrested six figures accusing them by evoking enmity against the British presence, then exiled them to India. Those were Omer Haj Alwan, Abdul Keream Al Awad, Tlaifh Al Hesoun, Mohammed Ali Abu Al Hebb, Mehdi Al Mewlewi, and Seyed Mohammed Ali Tebateba'i⁽²⁵⁾.





government building. He called Kerbala noble men and tribes' heads to supervise on the meeting attendance. During the meeting, he stated that British government have a desire to fulfill its promises to Arabs in general and to Iraqis in particular and it wants to know their opinions about the ruling form that they desire and the suitable person to be the prime minister⁽¹⁹⁾.

During the meeting, Abdul Wehab Al Wehab who was one of Kerbala noble men asked them a truce for three days to argue with the religious scholars and other Kerbala citizens. The British agreed for this period; therefore, Kerbala citizens directed to Seyed Mohammed's Sadiq Al Tebateba'i house and then sheikh Mohammed's Teqi Al Sherazi house to hold a meeting for argument. In spite of the variety of viewpoints, they took a unified decision declaring establishing an Islamic Arabic government headed by one of Al Sherif Hussein's son, including this in a signed document that rejects the foreign occupation and ruling⁽²⁰⁾.

Accordingly, Kerbala document which was signed by 65 men of Kerbala noble men, scholars, and seyeds demanded Iraqi people's rights and called for independence expressing the people's willing for freedom and(for the sake of Iraq Arab Muslim). That was the first and was used as a sample for all documents in other Iraqi cities⁽²¹⁾.

Also the religious Fatwa issued by Al Shirazi about referendum that (anyone desires a non- Islamic government, then he is separatist from the religion) which was certified by seventeen scholars from kerbala when they signed the



expressing people's opinion concerning ruling country and agreed with its benefit. When the British authorities found that it couldn't implement what they want, it arrested and exiled six of noble men. Those were: Omer Haj Omran, Abdul Keream Al Awad, Seyed Mohammed Ali Tebateba'i, Mohammed Ali Abu Al Hebb, Seyed Mohammed Mehdi Al Mewlewi, and Tlaifh Al Hesoun. Their arrest led to accumulate the national movement in the city and to direct it against the occupied British authorities⁽¹⁶⁾.

Kerbala, at that time, was like an ember under the ash. The enormous anger against the British occupation caused to establishing a secret resistance association to the colony on November 1918; it was (Islamic National Association). It contained the most prominent scientists, noble men, and literary men such as Seyed Hibet Al Aid Al Shehrestani, Abdul Wehab Tu'ma, Seyed Hussein Al Qezweni, Sheikh Mohammed Hassan Abu Al Mehasin, and others.

Sheikh Mohammed Redha, the elder son of the great reference Mohammed Teqi Al Sherazi⁽¹⁷⁾ headed this association. It aimed at rejecting the British ruling and demanding to form an independent government. This association played a great role in mobilizing the protested Iraqi tribes and directing them. " Al Nedhal Islamic Association" in holy Nejad and " Independence Guard Association" in Baghdad were established in accord with this association. These associations were certified by Al Sherazi⁽¹⁸⁾.

On 16 December 1918, the military ruler of Middle Euphrates area, major Taylor hold a meeting in holy Kerbala





Kerbala People's Stand against the General Referendum in 1918

British government issued orders to the general British royal ruler's deputy, Arnold Wilson on November 1918 by making a referendum to know Iraqis' opinions concerning the ruling form that they desire and to answer the following questions⁽¹³⁾.

1. Do Iraqis prefer establishing one Arab state ask to be rightly guided by British signs that its borders extends from Northren Mosul city to the Arab Gulf.

2. In this case do they see that the new state should be headed with an Arabic prince.

3. If it is so, they may prefer appointing him a country president⁽¹⁴⁾.

But British occupiers of Iraq mainly Arnold Wilson, the general ruler deputy had no tendency to establish any form of civil ruling in Iraq. Thus, they started taking the necessary producers to get a referendum results in accord with what affect people in each area of Iraq through the British political rulers who were working in it by counterfeiting and distorting the people's opinions⁽¹⁵⁾.

The religious men had an acting guiding role in this respect to motivate conscious of the sons. So. They issued Fatwas considering anyone wants a non-Islamic government is apostate of the religion. Due to this Fatwa, the city people hesitated to give any opinion. This matter stopped the referendum procedures and Kerbala citizens organized reports



to run the city affairs on behalf of the occupation authority and rewarded him in return some financial allowances. A quarrel happened between Percy Cox and Mohammed Ali Kemouna and his brother when he accused them smuggling the food to the Ottoman troops.so, Fekhri Kemouna was arrested on 9 August 1917 and sent to India as a prisoner officer of the war and Mohammed Ali Kemouna was dispensed as a representative of the British government, where major Nour Berry was appointed instead of him as a military ruler, staying in his post till arrival of major Bowfel ⁽¹²⁾.





Ottoman state representatives from the city and running the city affairs by its sheikhs mainly Kemouna family ⁽⁸⁾ on June 1915. Miss. Bell mentioned that sheikh Mohammed Ali Kemouna had called secretly the British who had already reached Kut. He suggested that Percy Cox should appoint him a ruler on a holy state extends from Samara's to Najaf. Miss. Bell said that cox sent a polite answer to Mohammed Ali, but the British defeat in Selman Beg changed the political situation. Nevertheless, the British keep communicating with sheikh Mohammed Ali Kemouna and continued sending money to him from time to time to help him keep in his followers and holding his stand in kerbala ⁽⁹⁾.

On 27 of June 1915, Kerbala people and its visitors revolted against Ottoman government and destroyed its centers and that led fighting. The local people achieve the victory in this achieve battle. Many houses were destroyed and many other buildings were cracked in the city including the two holy shrines ⁽¹⁰⁾.

On April 1916, Ottoman tried to return control over the city and accused Fekhurul Din Kemouna evoking sheikhs of Yessar family. Thus, they surrounded his house and arrested him. The town rebelled and a hard clash took place where Turks used cannon against the town causing some damages to the holy shrines. The resistance spirit carried on in the city till they could dismiss them in 1917 ⁽¹¹⁾.

The British occupied Baghdad on 11 March 1917 and Mohammed Ali Kemouna visited Sir Percy Cox who asked him



Ottomans state declared Fatwa Al Jihad on 7th of November 1914, nobody responded; so, it did not achieve the required results ⁽⁴⁾.

After arriving the telegraphs to Hawzas in Najaf and Kerbala, the religious references immediately responded to this news. Thus, Seyed Kadhum Al Yezdi, Sheikh Mehdi Al Khalisi, and Mehdi Al Haideri declared their Fatwas to defend the country against the British invasion. They also evoked people's feelings through their enthusiastic orations in mosques, expecting dangers that the country will face in case submission to the British invasion⁽⁵⁾.

Fatwa that was declared by religious scholars had its clear influence. People were preparing to fight the British occupiers, particularly after the enthusiastic speeches said by Seyed Mohammed Hibet Al Din Al Hussaini who had a leader role by gathering the separated tribes. He travelled from Kerbala with a large number of people heading to Basrah responding to Al Jihad call against Great Britain⁽⁶⁾.

Also, Kerbala people and heads of tribes responded the reference's call when Haj Seoud Al Htaimi, head of Al Mesoud tribe with his nephew, Abdul Mun'im Al Fewaz followed by one hundred knights left Kerbala directing to Al Diwaniyah to join other Iraqi tribes there. They looted a canon from the British⁽⁷⁾.

During the war that Ottoman state led against Great Britain, the first lost its authority of administration on Kerbala that encouraged the local powers to be objective by dismissing





Kerbala People's Role in Fronting the British Occupation 1914

Kerbala has brilliant remarkable position among other Iraqi cities due to its rare situations and unique sacrifices against injustice and tyrants. This is what will be seen through its defense to the British occupation to Iraq.

The British offices regarded Iraq a geographical, political, and economic extension to Arab Gulf region. That was after clear forming of British colony beginning to Iraq due to variety of the political, economic, and strategic profits in Iraq, where there were British economic profits in Iraq.

Thus, as Indian viceroy, Kerzone in 1892 said " Baghdad lies within Arab Gulf ports and should be with British sovereignty without any doubt"⁽¹⁾. So, Britain led a military campaign from Bahrain and landed in Fao on 6th of November 1914 and occupied with losses⁽²⁾.

Al Jihad movement had already started on 9th of November 1914 when Basrah was threatened by the British invasion. A telegram, at that date, sent from Basrah noble people to religious scholars in Najaf, Kerbala, Al Kadhumiyah, and other Iraqi cities. It says " Basrah is surrounded by unbelievers. All people are armed. We are afraid about other Muslim lands. Help us by ordering tribes to defend "⁽³⁾. This telegram was read to people in mosques. Preachers and orators were evoking people by their enthusiastic speeches warning about submission the country to British invaders. Though the



the research studied Kerbala people's stand concerning the Twentieth Revolution in 1920 and their great fighting stand relating to their revolution events. Besides, Kerbala people's stand was dealt with concerning inaugurating king Faisal Bin Al Hussein in the new Iraqi government in 1921.





Introduction:

Kerbala is considered one of the historical cities that has a great guidance role in the national movement. There wasn't any movement or a revolution without a priority in action or saying from the side of this city people. Kerbala city people were in the front among others who responded to Al Jihad call. They played a major political and logistic role in standing against the occupiers British in order to achieve independence and getting rid of colonial control. Since that period had witnessed great political development that Iraq lived after British occupation, we decided to clarify Kerbala people's role concerning these events.

The year 1914 was the beginning of the subject for it is the date of British occupation to Iraq which followed by comprehensive changes in the region affairs. The study stopped in 1921 for it is the year that king Faisal Bin Al Hussein was inaugurated on Iraq. This stage formed a beginning to turn the British administration of Iraq from direct administration to indirect administration.

The research studies Kerbala people's role in standing against British occupation to Iraq in 1914. They had a great role in the national resistance against the occupier. Kerbala people's stand towards referendum that was made by the British authorities in 1918 was mentioned. That was to show their opinion about the ruling nature they desire. In addition,

الملخص

لقد تميزت مدينة كربلاء المقدسة بمواقفها السياسية البارزة التي تبنتها للوقوف بوجه سياسة الحكومة المتسلطة ، كما ان البعد الديني الذي تمتعت به مدينة كربلاء كان له أثر كبير في جعلها مركزا فكريا مهما في العراق ، الامر الذي ادى الى شحذ الاذهان، وتوقد الفكر السياسي الفاعل فيها لمواكبة الحدث السياسي غير المنقطع عن الارث الحضاري .

تناول البحث دراسة دور اهالي كربلاء في التطورات السياسية ١٩١٤ - ١٩٢١، الذي من خلاله تم التطرق الى الدور المهم الذي لعبه اهالي كربلاء في التصدي للاحتلال الانكليزي للعراق والوقوف بوجه الظلم والتعسف الذي مارسته السلطات البريطانية ضد الاهالي لاختصاصهم لسيطرتها ، الامر الذي ادى الى اثاره الاهالي ضد البريطانيين لتحقيق الوحدة والاستقلال . فضلا عن ذلك بين البحث دور اهالي كربلاء في ثورة العشرين اذ وقفوا وقفة مشرفة من خلال مشاركتهم الفاعلة في تلك الثورة ، كما كان لهم دور كبير حول قضية تنصيب الملك فيصل ملكا على العراق عام ١٩٢١ .



Abstract

The holy city of Kerbala has been characterized by its prominent political positions adopted to stand against the authoritarian government's policy. Kerbala had a religious dimension which was a major influence in making it an important intellectual center in Iraq which led to sharpen minds and evoke the active political thought that keep up the uninterrupted political event from the cultural heritage.

The research studies the role of Kerbala people in the political development from 1914- to 1921 through which the to important role played by the people of Kerbala in response to the British occupation to Iraq was tackled and how they stand against injustice and abuse practiced the British authorities against the residents to control over them. This matter caused people revolt against British to achieve unity and independence. Moreover, the research showed the role of Kerbala people and their honorable stand through their active participation in the revolution. They also had a big role in the issue of inauguration of king Faisal on Iraq in 1921.



Role of Kerbala People in the Political Development in Iraq 1914 – 1921

Lect.Dr. Hanan Abbas Khair Allah/Lect.

Dr. Narges Kareem Khudiar

University of Dhi Qar/ College of Education
for Human Science/ Dept. History

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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.

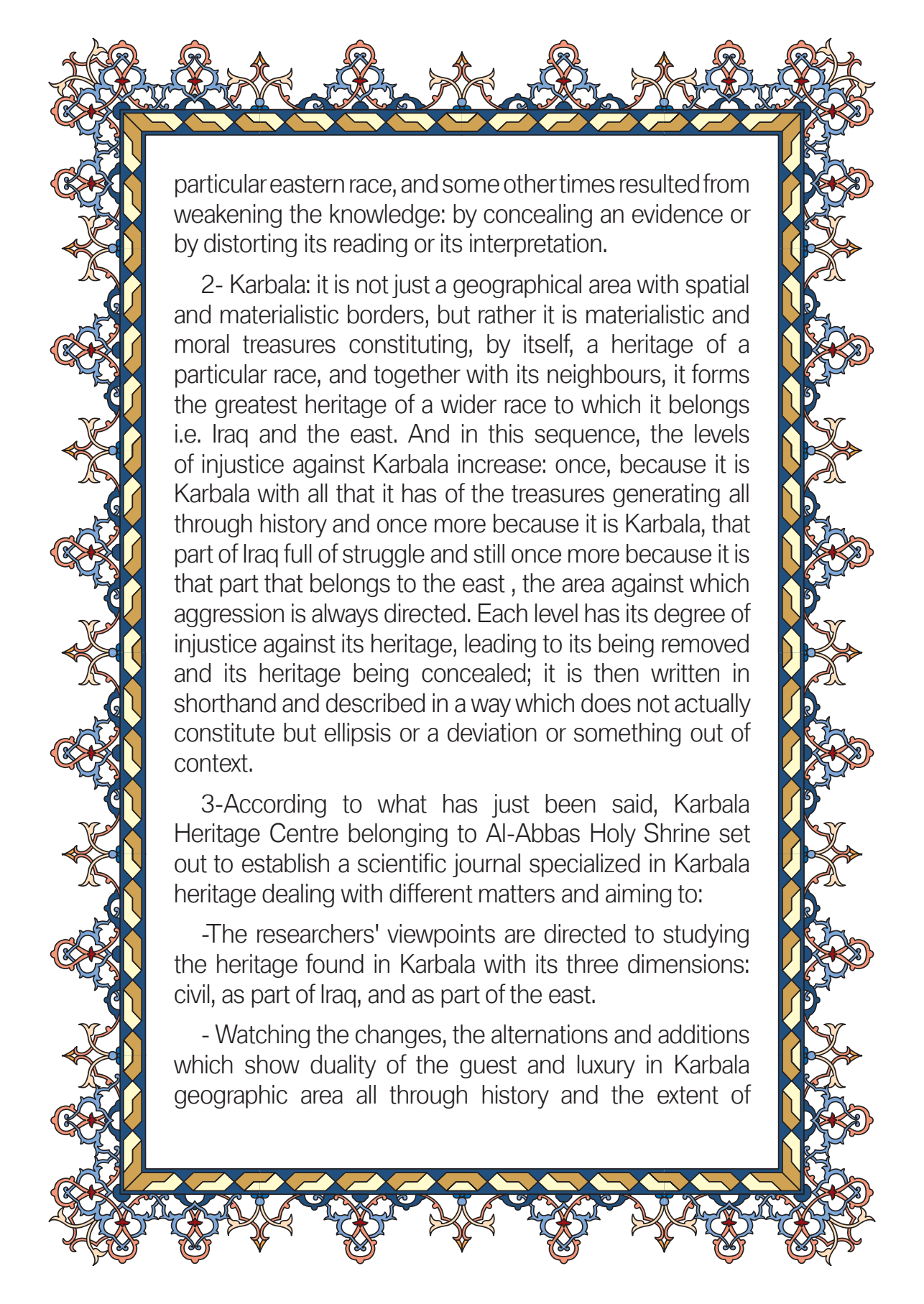
- to help those belonging to that heritage race consolidate their trust by themselves as they lack any moral sanction and also their belief in western centralization. This records a religious and legal responsibility .

- 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



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 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



Issue Prelude

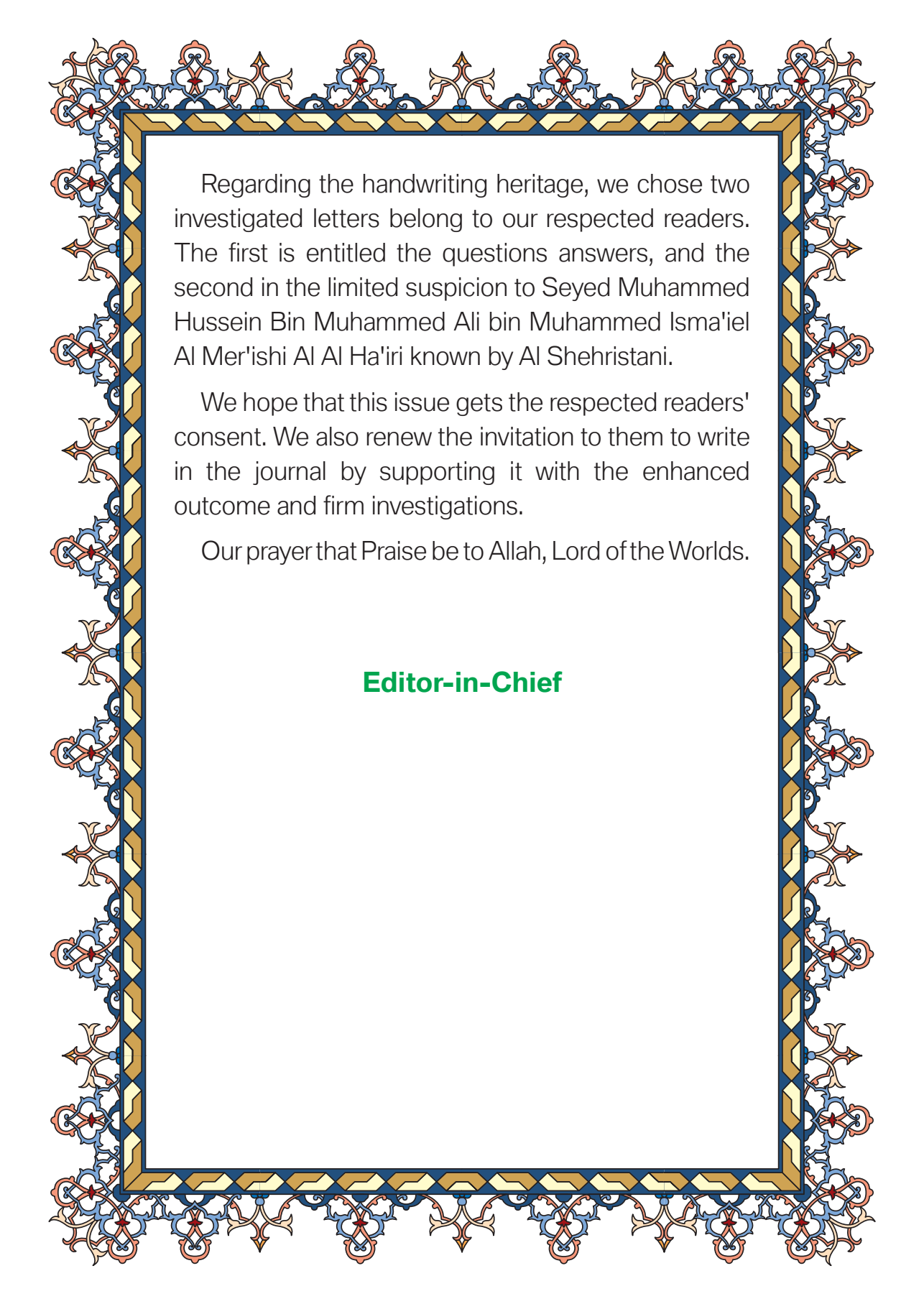
Why Heritage ? Why Karbala ?

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

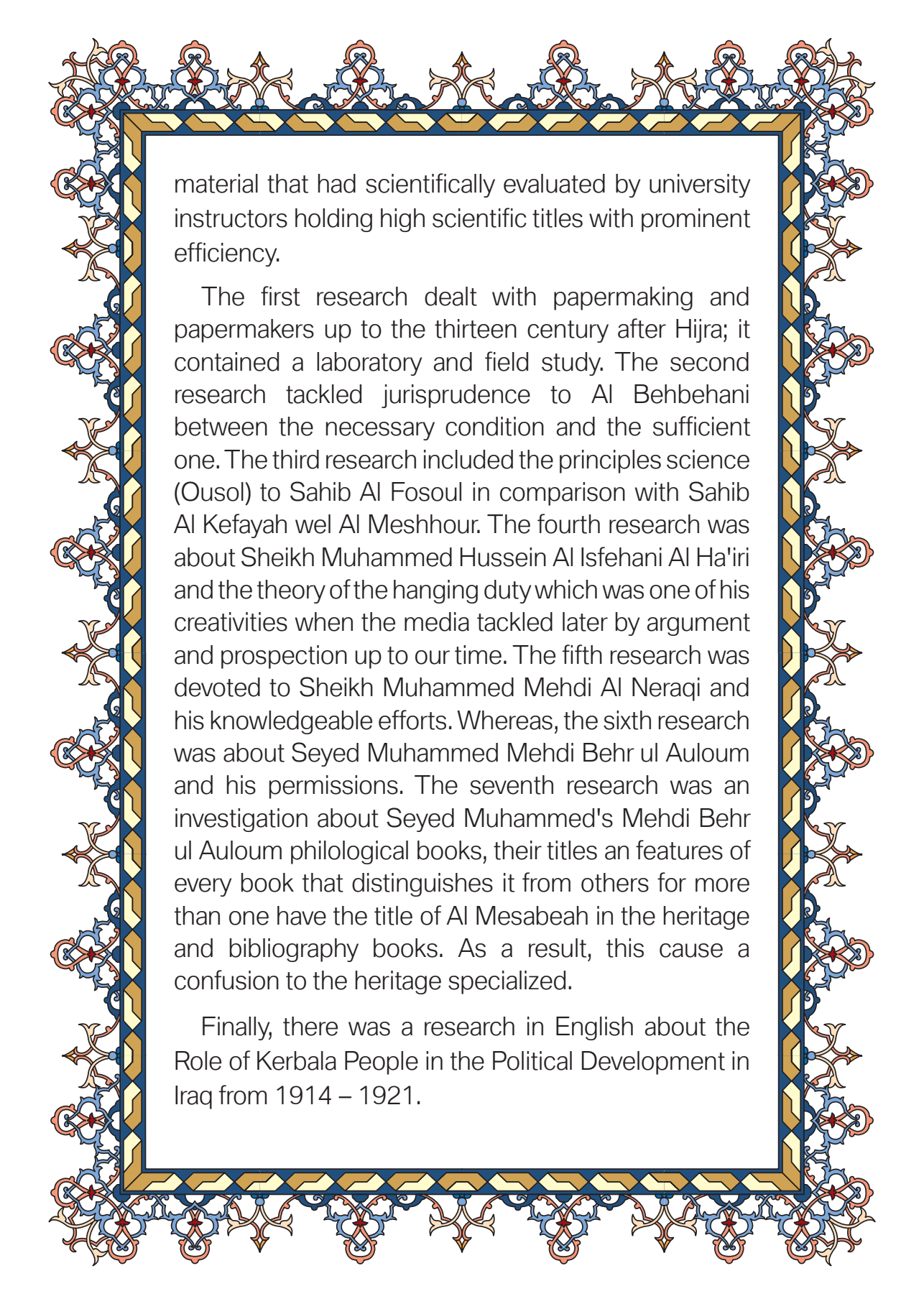


Regarding the handwriting heritage, we chose two investigated letters belong to our respected readers. The first is entitled the questions answers, and the second in the limited suspicion to Seyed Muhammed Hussein Bin Muhammed Ali bin Muhammed Isma'iel Al Mer'ishi Al Al Ha'iri known by Al Shehristani.

We hope that this issue gets the respected readers' consent. We also renew the invitation to them to write in the journal by supporting it with the enhanced outcome and firm investigations.

Our prayer that Praise be to Allah, Lord of the Worlds.

Editor-in-Chief



material that had scientifically evaluated by university instructors holding high scientific titles with prominent efficiency.

The first research dealt with papermaking and papermakers up to the thirteen century after Hijra; it contained a laboratory and field study. The second research tackled jurisprudence to Al Behbehani between the necessary condition and the sufficient one. The third research included the principles science (Ousol) to Sahib Al Fosoul in comparison with Sahib Al Kefayah wel Al Meshhour. The fourth research was about Sheikh Muhammed Hussein Al Isfehani Al Ha'iri and the theory of the hanging duty which was one of his creativities when the media tackled later by argument and prospection up to our time. The fifth research was devoted to Sheikh Muhammed Mehdi Al Neraqi and his knowledgeable efforts. Whereas, the sixth research was about Seyed Muhammed Mehdi Behr ul Auloum and his permissions. The seventh research was an investigation about Seyed Muhammed's Mehdi Behr ul Auloum philological books, their titles an features of every book that distinguishes it from others for more than one have the title of Al Mesabeah in the heritage and bibliography books. As a result, this cause a confusion to the heritage specialized.

Finally, there was a research in English about the Role of Kербala People in the Political Development in Iraq from 1914 – 1921.

Issue Word

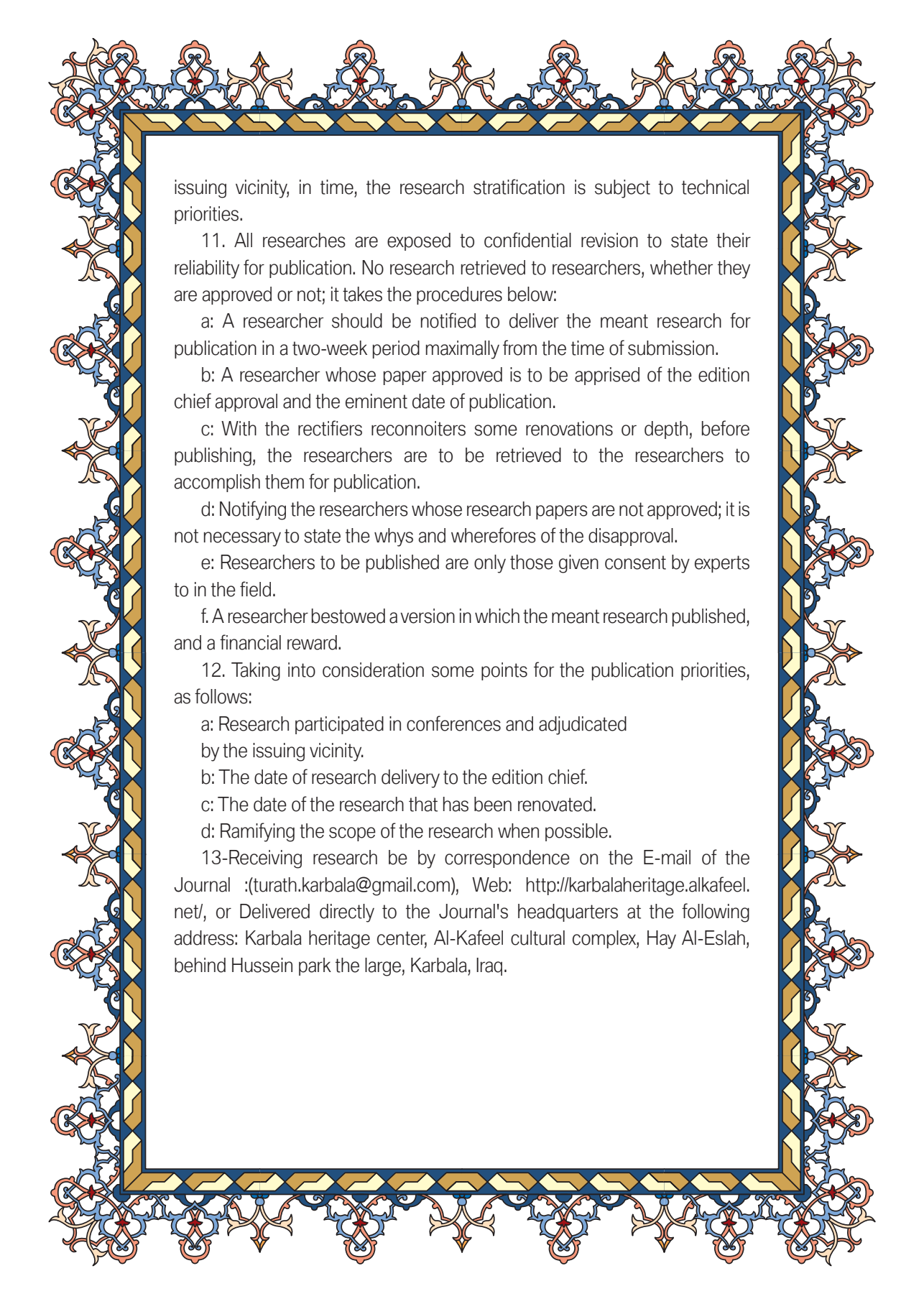
In the name of Allah, the Most Gracious, the Most Merciful

Praise be to God Allah is exalted by those in the heavens and earth, His is the Kingdom, and His the Praise. He is powerful over all things. He knows all that penetrates the earth and all that comes forth from it, all that comes down from heaven and all that ascends to it. He is the Most Merciful, the Forgiver. We pray and salute his chosen glorified prophet, the supported and settled slave, our master and prophet Mohammed and his progeny.

The current issue is the third issue of the fifth year of Turath Kerbala journal. Thus, now the journal publications increased into seventeen that documented significant and various aspects of cultural and intellectual heritage of Kerbala city.

The journal held the widen scientific symposiums with some Iraqi universities and heritage academies as a part of its activities. This is in addition to holding scientific monthly discussions within Kerbala heritage club. And now, we are preparing to hold an international scientific conference. The researches of this conference will be published in this journal.

This issue included a valuable group of researches and studies that contained a valuable scientific



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

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

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

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

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

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

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

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

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

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

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

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d: Ramifying the scope of the research when possible.

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

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

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

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

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

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

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

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

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

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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-)



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