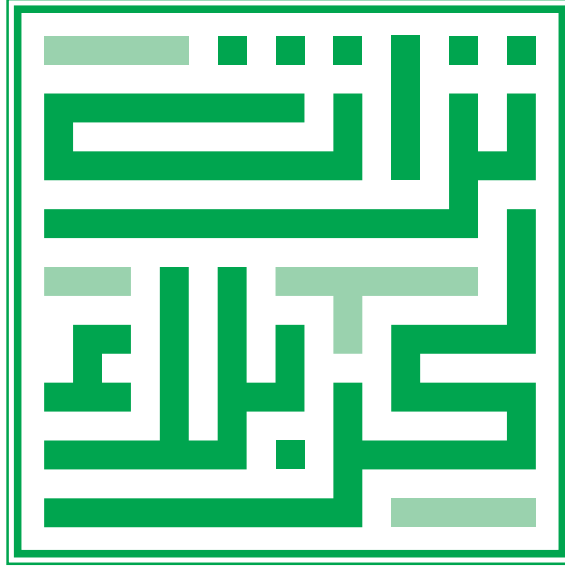


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تصدر عن:

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قسم شؤون المعارف الإسلامية والإنسانية

مركز تراث كربلاء

السنة الثالثة / المجلد الثالث / العدد الأول

جمادى الآخرة ١٤٣٧هـ / آذار 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﴾

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صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ



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الموقع الإلكتروني

حسن علي عبد اللطيف المرسومي

(ماجستير من المعهد العراقي للدراسات العليا/ قسم الاقتصاد/ بغداد)

قواعد النشر في المجلة

تستقبل مجلة تراث كربلاء البحوث والدراسات الرصينة على وفق القواعد الآتية:

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

أو على موقع المجلة <http://karbalaheritage.alkafeel.net>

أو موقع رئيس التحرير drehsanalguraifi@gmail.com

أو تُسلّم مباشرةً إلى مقر المجلة على العنوان التالي:

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

الكفيل الثقافي/ مركز تراث كربلاء).

No: الرقم: بي ت ٤ / ٩٨١٤
Date: "معا لسانة قراننا المسلحة الياسلة لنعز الاز هاب" التاريخ: ٢٠١٤/١٠/٢٧

العتبة العباسية المقدسة

م / مجلة تراث كربلاء

تحية طيبة..

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

...مع التقدير



أ.د. غسان حميد عبد المجيد
المدير العام لدائرة البحث والتطوير وكالة
٢٠١٤/١٠/٢٧

وزارة التعليم العالي
والبحوث العلمي

نسخة منه الى:

- قسم الشؤون العلمية/ شعبة التأليف والنشر والترجمة
- المسطرة

كلمة العدد

شمعة ثالثة ...

هذا هو العدد الاول لسنة ثالثة تمضيها مجلة تراث كربلاء في مسيرة البحث العلمي الجاد الذي نتطلع من خلاله الى كل ما يمت بصلة الى تراث مدينة الحسين (عليه السلام)، و الى كل ما يرضن القراءة العلمية الواعية في البحث والتنقيب، ومازلنا في مجلة تراث كربلاء نرنو الى مقولات التراث والفكر والثقافة والعقيدة التي حفرت اخايدها في ذاكرة المدينة، وفي وعي مجتمعتها، ولا سيما الموضوعات والرؤى التي مازالت عالقة في اذهان مثقفيها ومبديعيها ومفكريها واعلامها تنتظر من يتصفحها بالبحث والتنقيب والعناية العلمية . وتكريساً لجهود العاملين في مجلة تراث كربلاء في استقطاب ورعاية وتبني البحوث ذات الصلة بفكر هذه المدينة وثقافتها وتاريخها وادبها فقد تقرر في المجلة الارتقاء على تفاصيل ابواب الدراسات العلمية و الفنية؛ وذلك لتوجيه البحث والباحثين الى كثير من النقاط التي بها حاجة الى الحوار والتقصي العلمي لافتين الانظار الى ذلك، وحاتين الاقلام للتجواب في تلك المناطق البحثية التي لا نشك في انها تسهم في سد كثير من ثغرات المكتبة الفكرية والثقافية لمدينة كربلاء ولا سيما تلك الموضوعات التي يحتاج المتابع لمسيرة المدينة ان يتعرفها على نحو علمي ؛ فتعاد قراءتها قراءة علمية واعية .

وقد تضمن هذا العدد مجموعة بحوثٍ تؤكد نهجَ المجلة في

فهرسة المحتويات فضلاً عما تؤكد تلك البحوث من طبيعة النقاط الفكرية والثقافية والتاريخية والادبية التي بنا حاجة الى متابعتها متابعة تتكشف من خلالها مجموعة جديدة من المحطات التي يمكن ريادتها في البحث، والوقوف على معطياتها التي ترفد مساحة تراث كربلاء بالإضاءات والتوضيحات على مستوى تاريخها واعلامها وفقهاؤها واحداثها والحركات الفكرية والاجتماعية التي تركت اثارها في وجدان المدينة وتراثها .

هذه الاضمامة من البحوث نأمل ان تثير القراء للمتابعة، وتحث الباحثين على ملاحقة تلك الموضوعات وغيرها بالبحث بما يخدم مسيرة البحث العلمي في العراق ولاسيما ما يتعلق بتراث مدينة سيد شباب اهل الجنة ابي عبد الله الحسين (عليه السلام) آملين ان نكون ممن استمع القول فاتبع احسنه .

والحمد لله من قبل ومن بعد، وصلّ اللهم على محمد وآله الطيبين

الطاهرين

كلمة الهياتين الاستشارية والتحريرية

لماذا التراث؟ لماذا كربلاء؟

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

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

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

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

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

٢- كربلاء : لا تمثل رقعة جغرافية تحيِّز 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 الحيف التي وقعت عليها : فمرة ؛ لأنها كربلاء بما تحويه من مكتنزات متناسلة على مدى التاريخ، ومرة ؛ لأنها كربلاء الجزء الذي ينتمي إلى العراق بما يعتره من صراعات، ومرة ؛ لأنها الجزء الذي ينتمي إلى الشرق بما ينطوي عليه من استهدافات، فكل مستوى من هذه المستويات أضفى طبقة من الحيف على تراثها، حتى غُيِّبَ وغُيِّبَ تراثها، وأُخزلت بتوصيفات لا تمثل من واقعها إلا المقتطع أو المنحرف أو المنزوع عن سياقه.

٣- وبناءً على ما سبق بيانه، تصدى مركز تراث كربلاء التابع للعبة 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 التعالق سلباً أو إيجاباً على حركيتها؛ ثقافياً ومعرفياً.

- اجراء النظر إلى مكتنزاتها : المادية والمعنوية، وسلكتها 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 بالمركية 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.

المحتويات

ص عنوان البحث اسم الباحث

٢٥ ملامح من الغزو النجدي الوهابي لمدينة كربلاء المقدسة لعام ١٨٠١ م في المصادر الفرنسية
أ.د. صادق ياسين الحلو
جامعة اهل البيت (عليه السلام)
كلية الآداب
قسم الصحافة

٦٣ رمزية التمدن في خطاب الثورة الحسينية
أ.د. زمان عبيد المعموري
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كلية التربية للعلوم الانسانية
قسم التاريخ

٨٥ أثر الأضرحة المقدسة على نشوء مدينة كربلاء و عمرانها
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قسم التاريخ
م.م. ماجد حياي سمير
وزارة التربية
مديرية تربية البصرة

١٠٥ أثر الصناعة في التوسع العمراني لمدينة كربلاء
دراسة في جغرافية المدن
م.م. ندى جواد محمد علي
جامعة بغداد
كلية العلوم
وحدة الاعلام و المعلوماتية

١٤٧ كربلاء في الهند في القرنين الثامن عشر و التاسع عشر- المعالم والهوية
م.د. أسعد حميد أبو شنة العرادي
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كلية التربية الاساسية
قسم التاريخ

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قسم التاريخ
م.د. حسن ضاري سبع
جامعة القادسية
كلية التربية- قسم التاريخ

موقف علماء الدين في كربلاء من الاحتلال
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أ.م.د. سادسة حلاوي حمود
جامعة واسط
كلية الآداب- قسم التاريخ
م.م. محمد عويد غليم
جامعة واسط - كلية الآداب
قسم التاريخ

الإمام الحسين (عليه السلام) في كتاب درر السمط في
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أ.م.د. رحيم عبد الحسين عباس
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قسم التاريخ
م.م. ياسين عباس حمد
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كلية التربية للعلوم الانسانية
قسم التاريخ

لمحات الى تاريخ الواقع الصحي في لواء
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الخلفيات الاجتماعية و السياسية لنواب
كربلاء (١٩٢٥-١٩٥٨ م)

٣٣٩

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General Directorate of Education in
Al-Diwaniyah

When the West Lapses:
The Portrayal of Muharram
Observances in E.M. Forster's A
Passage to India

18



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Figure 10:
Two examples of the replica of the Shrine of Imam Hussain lifted in a Muharram procession



Figure 11:
Drums used in a Muharram procession to bring back the atmosphere of the Battle of Karbala



Figure 9:
Another lecture during MO.



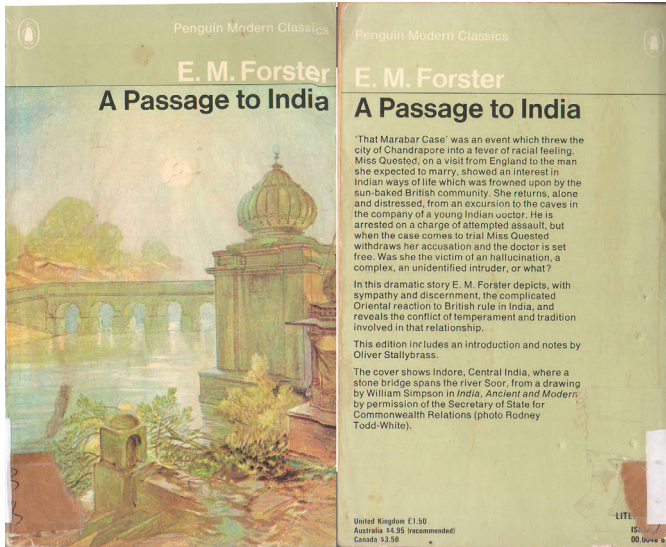


Figure 7:
Front and back cover of Penguin's version of E.M. Forster's Ptl



Figure 8:
A reciter in India speaks to his audience about the values Imam Hussain fought for during MO.



Figure 5:
A Muharram procession where chest-beating is performed



Figure 6:
A portrait of E.M. Forster, by Dora Carrington, painted in 1924–1925



Figure 3:
An educational lecture held in the Shrine of Imam Hussain during MO.



Figure 4:
Heartfelt weeping after hearing an elegiac reciter speaking about the passions of Imam Hussain

APPENDIX OF FIGURES



Figure 1:
A painting which represents the twelve Imams from the House of Ali



Figure 2:
A sketched map of the Battle of Karbala showing the camp of Imam Hussain surrounded by army of Yazid



Ja'far Sharīf, *Islam in India; or The Qānūn-i-Islām: The Customs of the Musalmāns of India; Comprising a Full and Exact Account of Their Various Rites and Ceremonies from the Moment of Birth to the Hour of Death*, translated by Gerhard Andreas Herklots, edited by William Crooke (Oxford: Oxford University Press, 1921), 167.

Ganguly, 89.

Mohammedan (also spelled Muhammadan, Mahomedan, Mahomedan or Mahometan) is a term used by some western writers to refer to Muslims. The word was formerly common in usage, but the terms Muslim and Islamic are more common today. A vast majority of Muslims consider the term a misnomer. Wikipedia, the Free Encyclopedia s. v. "Mohammedan," <https://en.wikipedia.org/wiki/Mohammedan> (accessed September 15, 2015).

Sharīf, 167.

Ganguly, 88.

Rama Kundu, E.M. Forster's 'A Passage to India' (New Delhi: Atlantic Publishers and Disturbers, 2007), 171.

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Gassaner and Quinn, 648.

Qanood.

Syed Akbar Hyder, *Reliving Karbala: Martyrdom in South Asian Memory* (Oxford: Oxford University Press, 2006), 85.

Ostrander, 53.



Ibid.

Ibid., 46-7.

Ibid., 47.

Hughes, 407.

Adamec, 2.

Kathryn Spellman Poots, "Manifestations of Ashura among Young British Shi'is," in *Ethnographies of Islam: Ritual Performances and Everyday Practices*, edited by Baudouin Dupret, and et al. (Edinburgh: Edinburgh University Press, 2012), 41.

Esposito, 212.

Hiro, 118-9.

Hassan Qanood, interviewed by writer, Ash-Shamiyah, Iraq, June 22, 2015.

Adwaita P. Ganguly, *India, Mystic, Complex, and Real: A Detailed Study of E.M. Forster's 'A Passage to India'* (Delhi: Motilal Banaridass, 1990), 24.

Ibid., 89.

Oliver Stallybrass, introduction to *A Passage to India*, by E.M. Forster (Middlesex: Penguin Books, 1978), 7.

To know about the books he read, see Ibid. 9.

Ibid.

Norma Ostrander, *Cliffs Notes on Forster's 'A Passage to India'* (New York: Hungry Minds, 1967), 5.

Ibid., 53.

E.M. Forster, *A Passage to India*, edited by Oliver Stallybrass (Middlesex: Penguin Books, 1978), 198. All further quotations are taken from this Penguin version of Forster's *A Passage to India*. Henceforth, these quotations are referred to parenthetically as *A Passage* followed by page number(s).

Ostrander, 53.

Muhammad Jane Alam, "Causes and Origin of Racial Tension in *A Passage to India*," <http://ijellh.com/racial-tension-passage-india/> (accessed August 18, 2015)





NOTES

The word “Muharram,” meaning “forbidden” in Arabic, is spelt differently. The form “Muharram,” used by some writers, will be used outside quotations. The other form, “Mohurram,” is used by Forster.

The proper Arabic name Hussain is spelt differently. The form “Hussain” will be used outside quotations. Different forms used by authors will be left as they are inside quotations.

To mention but a few of those western writers: Thomas Patrick Hughes, *Dictionary of Islam* (New Delhi: AES Publications, 1996), 407; Ludwig W. Adamec, *Historical Dictionary of Islam*, (Maryland: Scarecrow Press, 2009), 222; Ronlad A. Pachence, “Muharram,” in *An Introductory Dictionary of Theology and Religious Studies*, edited by Orlando O. Espín and James B. Nickoloff (Minnesota: Liturgical Press, 2007), 918.

Dilip Hiro, *A Comprehensive Dictionary of the Middle East* (Massachusetts: Olive Branch Press, 2013), 118-9.

John Gassaner and Edward Quinn, eds., *The Reader's Encyclopedia of World Drama* (Ontario: Thomas Y. Crowell Company, 1969), 647.

Muhammad Shirazi, *What is Islam? Beliefs, Principles and a Way of Life*, translated by Abdelmalik Badruddin Eagle (London: Fountain Books, 2003), 18-9. The Twelver Shiite-Muslims believe that Imam al-Hujja al-Mahdi, the Saviour, is still alive, by God's omnipotence and all-power, and he will appear to the public again at the end of time, accompanied by Jesus Christ, to save the world from oppression, establishing peace everywhere as well as bringing prosperity, knowledge, health and virtuous living which will turn this world into a small paradise.

Gassaner and Quinn, 647-8.

John L. Esposito, *The Oxford Dictionary of Islam* (Oxford: Oxford University Press, 2003), 49.

Gassaner and Quinn, 648.

Ibid.

Ibid.

Ibid.

Muhammad Shirazi, *Husayn: The Sacrifice for Mankind*, Translated by Z. Olyabek (London: Fountain Books, 2002), 46.



is true that there are some Shiite-Muslim Indians who, out of their radical religious enthusiasm and ignorance of the core of Imam Hussain's case, may cut a Hindu sacred tree-branch or a telephone-wire which might hinder them while performing a Muharram parading and, therefore, spark riots. But, on the other hand, the majority of Shiite-Muslim Indians have a high standards of awareness of the goals that Imam Hussain fought for and would never tolerate clashing with non-Muslims during Muharram sublime days or dressing a youth like a tiger to make spectators on sides of streets comprehend the character of Imam Abbas. Those who would like to commemorate Imam Hussain's martyrdom should practice what Imam Hussain sacrificed himself for and this is mainly the point that Forster lapses to show.





that some Shiite-Muslim Indians tend, sometimes, to represent Imam Abbas, Imam Hussain's brother, during a passion play, as a tiger. This is because the bravery and prowess Imam Abbas possesses. Forster, partially, refers to this. After having a quarrel with the members of the English Club upon Dr. Aziz's innocence from the charge that Adela accused him of, Mr. Fielding goes out. The narrator continues,

At the entrance of the bazaars, a tiger made his horse shy – a youth dressed up as a tiger, the body striped brown and yellow, a mask over the face. Mohurram was working up. The city beat a good many drums, but seemed good-tempered. He was invited to inspect a small tazia Excited children were pasting colored paper over its ribs (A Passage, 198).

Back to the troubles during MO, it turns out that they are not only a nightmare for British officials. They even represent a moment of terror and panic for British civilians who reside in India. After arresting Dr. Aziz, Mrs Moore refused to leave her house "on the awful last night of Mohurram, when an attack was expected on the bungalow" (A Passage, 204). As the quotation vividly manifests, Mrs. Moore fears she might be the target of an attack on the eve of Ashura, which adds more distortion to the awful delineation of MO. Syed Akbar Hyder is completely right when he states that "E. M. Forster's A Passage to India speaks of Muharram as a moment of mayhem in India." At any rate, after speaking on "the awful last night of Mohurram," the narrator concludes the story of MO in Ptl by indicating that "tiny tazias after Mohurram" are thrown "into the storm" (A Passage, 209). "At the completion of the ten days of mourning," says Norma Ostrander, "the tazia is buried in sand near a riverbank."

It can be concluded, now, that Forster, in his Ptl, continues the western tradition towards MO where he only concentrates on the undesirable partitions of their subsidiary part, giving the impression that bloodshedding has dominance during the festival. He never says anything about the noble moral values of the case of Imam Hussain that MO should mainly celebrate and most of Shiite-Muslim Indians commemorate annually. Yet, it may sound fair to say that what he presents is both partially authentic and almost-thoroughly non-authentic. On one hand, it



Indians divided and fought each other. However, one should exclude the latter option because the way the British officials deal with Hindu-Muslim clashes during MO speaks more in support of “balance and rule” than “divide and conquer.”

On the other hand, Forster says nothing about the identity of the Holy Man Mr. McBryde disguised as. This thorny issue needs some clarification. During parading, the procession of MO is almost always accompanied by some passion play performers, actors and actresses, who tend to incarnate some real personages from the Battle of Karbala, such as Imam Hussain, His son Imam Al-Sajad, his brother Imam Abbas, or his sister Lady Zainab. These characters are by no question Holy Figures for Shiite-Muslims. Now the question is whether Forster refers to one of the Holy Figures mentioned above when he says “a Holy Man” or he just says it for an intention he never discloses. Ptl remains a fictional work and Forster has the freedom to say whatever he likes. What the western reader does not know that the persons who play the roles of the key Holy Figures of the Battle of Karbala are attentively chosen by those in charge of MO. Indian Shiite Muslims would never choose a British officer to act as Imam Hussain, Imam Al-Sajad, or Imam Abbas. Mr. McBryde disguises himself as a Holy Man to fulfill a secret errand related to the British presence as peace-keeper and that is all. Forster sustains this argument when Ronny visits Adela in the hospital while the latter recovering from the assumed assault upon her. Ronny tells her about Muharram troubles where the high floats cut a telephone wire. Here, he refers to Mr. McByrde's errand. The narrator reflects,

She learned for the first time of the Mohurram troubles. There had nearly been a riot. The last day of the festival, the great procession left its official route and tried to enter the Civil Station and a telephone had been cut because it interrupted the advance of one of the larger paper towers. McBryde and his police had pulled the thing straight – a fine piece of work (*A Passage*, 201).

Away from Mr. McByrde's job, it seems, unfortunately, that a web of legends and myths is woven around some details of the Battle of Karbala. Hassan Qanood, a Ph.D. scholar who spent two years in Hyderabad, says





Now, as the preparations of MO are being proceeded in the streets of Chandrapore, the sound of drums reaches the English Club (Figure 11). An English woman with her baby, Mrs. Blakiston, inquires about some noise while attending the English Club. Some men tell her, “Don’t worry, Mrs. Blakiston, those drums are only Mohurram.” She moans, “Then they’ve started.” She adds, “No, of course not and anyhow, they’re not coming to the club.” Mrs. Turton answers, “And they’re not coming to the Bara Sahib’s bungalow either, my dear and that’s where you and your baby’ll sleep to-night” (A Passage, 188).

The noise the drums of MO make continues to be the topic of a strange conversation between Mr. Turton and his wife, who also attend the Club at that moment,

“Harry is there any news from the city?” asked his wife, standing at some distance from him and also assuming her public safety voice. . . .

“Everything absolutely normal.”

“I had gathered as much. Those drums are merely Mohurram, of course.”

“Merely the preparation for it the Procession is not till next week.”

“Quite so, not till Monday.”

“Mr. McBryde’s down there disguised as a Holy Man,” said Mrs. Callendar (A Passage, 189).

One can notice, on one hand, that, as far as the last sentence of the above conversation is concerned, Forster does not elaborate why Mr. McBryde contributes, disguised, in MO. This British official is the British superintendent of police in Chandrapore who, in Rama Kundu’s words, “epitomizes another typical face of Anglo-India.” All readers know is that Mr. Turton rebukes his wife for disclosing such an apparently highly classified piece of information: “That’s exactly the sort of thing that must not be said,” he remarked, pointing at her. “Mrs. Callendar, be more careful than that, please, in these times” (A Passage, 189). Definitely, “these times” are meant to be the days of MO. Now, one can wonder whether Mr. McBryde “disguised as a Holy Man” in MO to maintain peace in case some troubles happen so that a pretext is given for his occupation or to cause these troubles. After all, he is an occupier and it is for his benefit if



them. His voice grew complacent again; he was here not to be pleasant but to keep the peace and now that Adela had promised to be his wife, she was sure to understand (*A Passage*, 110).

Ronny later confirms the British peace-making errand while trying to convince Adela that Dr. Aziz is guilty of assaulting her when he takes her and his mother, Mrs. Moore, in a picnic to the Marabar Caves. He fabricates the story that Dr. Aziz, after being arrested, has escaped from prison and contributed in Muharram troubles and then imprisoned again. He says, "He was let out until the Mohurram riot, when he had to be put in again" (*A Passage*, 208). This suggests that British occupiers imprison whoever participates in the so-called "Mohurram riot" to keep Chandrapore peaceful.

For his part, Dr. Aziz, commenting on the first indication of the Hindu-Muslim conflict during MO in the novel, registers his abhorrence towards such sectarian clashes during a talk with Mr. Fielding, the English principal of the government school, when the latter visits Dr. Aziz before the incident of the Marabar Caves. He also says that Indians should build their country upon kindness and not clashes:

"Mr. Fielding, no one can ever realize how much kindness we Indians need, we do not even realize it ourselves. But we know when it has been given. We do not forget, though we may seem to. Kindness, more kindness and even after that more kindness. I assure you it is the only hope." His voice seemed to arise from a dream. Altering it, yet still deep below his normal surface, he said, "We can't build up India except on what we feel" (*A Passage*, 128).

Then, Dr. Aziz shows his resentment to solutions of sectarian violence that depend upon political procedures: "What is the use of all these reforms and Conciliation Committees for Mohurram . . . and Councils of Notables and official parties where the English sneer at our skins?" (*A Passage*, 128). He also blames his Muslim kinsmen for being stubborn during MO: "shall we cut the tazia short or shall we carry it another route?" He believes that all these procedures will not unite Indians, the only hope, as he says earlier, is kindness among Indians.





Ramanavami or Ramnaumi, the birth of Rama, the Charakhpuja, or swing festival, or the Dasahra, serious riots have occurred as the processions meet in front of a mosque or Hindu temple.”

Amid this chaotic situation, Forster gives the idea that British officials are after maintaining peace in India so that they can rule it easily. Therefore, any disorder in this area would give them sharp headache. Ronny Heaslop, being the City Magistrate of Chandrapore, sheds more light on this idea while talking to his fiancée Adela about their relationship. He states, “I’m so dead with all this extra work Mohurram’s bringing” (A Passage, 99). The narrator, then, clarifies what Ronny means by “extra work Mohurram’s bringing” when he speaks of the preparations of MO and how they spark a clash between Shiite-Muslims, whom he calls Mohammedans, and Hindus:

Mohurram was approaching and as usual the Chandrapore Mohammedans were building paper towers of a size too large to pass under the branches of a certain pekul tree. One knew what happened next; the tower stuck, a Mohammedan climbed up the pekul and cut the branch off, the Hindus protested, there was a religious riot and Heaven knew what, with perhaps the troops sent for. There had been deputations and conciliation committees under the auspices of Turton and all the normal work of Chandrapore had been hung up. Should the procession take another route, or should the towers be shorter? The Mohammedans offered the former, the Hindus insisted on the latter. The Collector had favored the Hindus, until he suspected that they had artificially bent the tree nearer the ground. They said it sagged naturally. Measurements, plans, an official visit to the spot (A Passage, 110).

Sharif clarifies that riots between Shiite-Muslims and Hindus may happen during MO “when an attempt is made to cut the branches of some sacred fig-tree which impedes the passage of the cenotaphs.” “Ronny,” says Ganguly, “justifies the necessity of British rule for settling disputes among Hindus and Muslims during Mohurram.” The narrator sighs for Ronny,

But Ronny had not disliked his day, for it proved that the British were necessary to India; there would certainly have been bloodshed without



as a secretary to the Maharajah of Dewas State Senior upon the latter's request. In 1923, he finished writing *Ptl*, after years of drafting, and the novel was published in 1924 to achieve an immediate success.

One can say that the story of MO in Forster's *Ptl* runs smoothly behind the main narrative of the novel. Forster foregrounds the conflict of his Muslim Indian protagonist Dr. Aziz with British occupiers of India and brings to the background the story of MO accompanied with the sectarian conflict among Indians which he vividly pictures.

According to *Ptl*, MO in British-occupied India are merely processions of public mourning whereupon a replica of Imam Hussein's shrine, or "tazia" as Forster calls it, is erected of bamboo and decorated with paper (Figure 10). "Tazia," says Forster, is "a flimsy and frivolous erection, more like a crinoline than the tomb of the grandson of the Prophet, done to death at Kerbela" (*A Passage*, 198). Carrying this cenotaph, Indian Shiite-Muslims, as *Ptl* supposes, roam streets while doing related activities and causing sectarian violence. Muhammad Jane Alam points out that Forster plants in the minds of his readers that "the Muslims festival of Muharram regularly produces riots."

Forster commences his portrayal of MO by suggesting that some Indians have some secret meetings with British officials regarding MO. This presupposition is approved in the first mention of MO in *Ptl* when Mr. Turton, the Collector and the head of British officialdom and social leader of Chandrapore, glances an Indian attending a party in the English Club. He remarks to his English kinsmen, "H'm! H'm! Much as one expected. We know why he's here, . . . he wants to get the right side of me for Mohurram" (*A Passage*, 61).

Presumably, this not-much-liked Indian is either a Hindu or Shiite-Muslim who seeks the British support in case some troubles happen during MO. The reason for this presumption is that Forster depicts the days of MO as an opportunity of Hindu-Muslim battling. Ja'far Sharif makes this area of annual conflict between Hindus and Shiite-Muslims perfectly clear: "whenever the Muharram, according to the lunisolar calendar, chances to coincide with Hindu festivals, such as the





not be thrown out in vacuum without evidence. A few examples of what some western writers say will support this idea. In his Dictionary of Islam, Thomas Patrick Hughes describes MO only as “days of lamentation.” As for Ludwig W. Adamec, he says that “the day, called 'Ashura, is the climax of 10 days of mourning for the Twelver Shi'ites, in which they conduct processions of communal lamentation with self-flagellations and passion plays.” Kathryn Spellman Poots expands,

Ashura is often associated with public processions and the performances of . . . a ritualised self-flagellations of one's body in grief. Stereotypically, shirtless men and boys dressed in black trousers parade through the streets, chanting and beating their chests with a whip of chains and blades . . . while women line the streets and observe the men flagellate or cut their foreheads until blood streams from their bodies.

As for his part, John L. Esposito describes MO as “a ritual mourning” usually observed by “lamentation assemblies” and “public processions.” These activities, says Dilip Hiro, are “accompanied by frenzied grief and tears, wailing, and self-flagellation.”

E.M. Forster (1879–1970) (Figure 6), in his *A Passage to India* (henceforth *Ptl*) (Figure7), exhales no breath about the major side of MO. What makes this strangely enough is that the educational major side of MO is there in India (Figures 8-9) and Shiite-Muslim Indians conduct it annually. Besides, Indian culture, mainly MO, is an open book for Forster because of the panoramic knowledge he has of India. Adwaita P. Ganguly points out that “Forster himself observed Muharram in Jubbulpore Central Province.” Forster's affinity with India started seventeen years before he wrote his novel when, in 1906, he tutored in London a young Muslim named Syed Ross Masood. This young Masood and Forster grew an intimate relationship where the former introduced his tutor to many London-inhabitant Muslim Indian friends.

Forster read much about India and decided to set out to India for the first time. Accordingly, he embarked at Bombay in 1913. He, then, visited Bankipore, the model for Chandrapore, the setting of *Ptl*, and the Barabar Caves which suggested the Marabar Caves in the novel. In 1921, after seven-year absence, Forster was back to India to be installed



. . [is] known as the month[...] of sorrows [and] the time to mourn the tragic loss of such an impeccable personality, as well as the time to reflect on the teachings and movement of Imam Husayn alayhis-salam who became known as ... "Master of the Martyrs", and . . . "Father of the Free."

Thus, MO, from a Shiite-Muslim scholarly point of view, are of two sides; the major is educational (Figure 3) while the minor is elegiac (Figure 4). "Every year," says Shirazi, "during the first ten days of the month of Muharram, special programs are held to commemorate the martyrdom of Imam Husayn." He adds, "these Imam Husayn-special commemoration programs . . . serve as a school of learning for everyone, and at all levels." As for the two sides of MO, Shirazi throws a heavy emphasis upon the major educational side. He affirms that MO

mainly [Emphasis added] consist of a series of lectures and speeches exploring the personality of Imam Husayn alayhis-salam and those of his devout companions, covering the bravery, mission, and achievements of Imam Husayn alayhis-salam. These programs revive the fervour of the battlefield of Karbala and the sacrifice offered by Imam Husayn. alayhis-salam. . . .

. . . The lectures also cover the movement of Imam Husayn alayhis-salam, the values he stood for, and the aim for which he paid everything he had – his own life as well as those of his sons, brothers, nephews, and companions. Various aspects of the teachings of Imam Husayn alayhis-salam are normally addressed in these public lectures and speeches.

As "part" of MO, adds Shirazi, commenting on the minor elegiac part of MO, "there are also programs of public show of grief." He gives them the Arabic name "Ta'zieh" and propounds that they "take various forms such as: reciting lamentation poetry and chest beating" as well as "public processions of self-flagellation."

Back to western writers, one can say that most of them tend to put forth a problematic delineation of MO because they concentrate only upon one minor side of MO, that is the public mourning in its different patterns, and, intentionally or unintentionally, pay no attention to the other major side of MO, that is the educational aspect. At any rate, judgments should





hand, the Sunnite-Muslims esteem the first three caliphs and Imam Ali as the four Rashidi Caliphs and the rightful successors to the Prophet.

After Imam Ali assumed the caliphate, Muawiyah, the governor of Syria, soon defied him. Gassaner and Quinn point out that Muawiyah managed to establish a pro-Arab and anti-Shiite dynasty . . .

. . . Thus, the first three caliphs, as well as the House of Muawiyah, became the targets of mounting Shiite resentment and hatred. But none was so fiercely detested as Muawiyah's son, Yazid, who was responsible for Husain's martyrdom.

This is because the notorious Yazid committed an atrocious and brutal crime against Imam Hussain, whose chivalric, moral stand, suffering, and death form the central themes of MO.

The annual performances of MO aim to revive the historical Battle of Karbala when Imam Hussain set out with his family and a few followers toward Kufa, a city in southern Iraq, in order to fight the tyrannical rule of Yazid and bring back the true identity of Islam that the House of Muawiyah distorted. Intercepted and overwhelmed by Yazid's army (Figure 2), Imam Hussain and almost all of his group of supporters were monstrously slain on the plain of Karbala after they presented typical models of bravery, fortitude, faith, honesty, and sincerity.

In his *Husayn: The Sacrifice for Mankind*, Muhammad Shirazi, a prominent Shiite-Muslim Scholar, states that

Imam Husayn alayhis-salam [meaning 'peace be upon him'] along with his brothers and nephews and some seventy of his loyal companions, were killed by the army of the brutal tyrant Yazid on the tenth day of Muharram –Ashura– in the field of the land of Karbala by the River Euphrates, while overwhelmed by severe thirst. Imam Husayn alayhis-salam stood up to defend the noble teachings of Islam, which his grandfather had brought, against the relentless efforts of the Umayyad dynasty to uproot those teachings and replace them with every evil and decadence they could master. Imam Husayn alayhis-salam rose to revive Islam anew, for if it was not for the effort and monumental sacrifice that he and his followers and family members offered, there would most probably be no sign of Islam as we know it today. For such reasons, the holy month of Muharram .



Keywords: Muharram, Hussain, India, Shiite, western, Forster, Karbala, Ashura, Muslim

Muharram is the first month of the Islamic lunar calendar. As far as western writers are concerned, many of them point out that Shiite-Muslims dedicate the first ten days of this month to commemorating the martyrdom of Imam Hussain, Prophet Muhammad's second grandson, who was murdered in the plain of Karbala, southwest of Iraq, in 680 A.D. The different activities of this Hussain-special commemoration are generally known, among other names, as Muharram observances (henceforth MO). MO, however, culminate in the anniversary of the murder, the tenth of Muharram, generally called Ashura.

To grasp the themes of MO, one should bear in mind that after the death of Prophet Muhammad in 632. A.D., a controversy arose among Muslims regarding his succession. The Shiite-Muslims believe in Imamate, which means that Prophet Muhammad, fulfilling God's command, installed successors to take his place after his death in order to guide the people and show them the right path. They are twelve in number (Figure 1), in succession starting from Imam Ali, the Prophet's cousin and son-in-law, and ending with Imam al-Hujja al-Mahdi, the Saviour. John Gassaner and Edward Quinn put forth a comprehensive definition of Imamate:

The Shiites maintain that the spiritual leadership that resided in the House of Ali passed on from him to his eldest son, Hasan, and then to Husain, Hasan's younger brother. The [Twelver] Shiites believe in a line of twelve spiritual leaders (imams) of the House of Ali, who are considered by definition sinless, infallible, and in possession of the true knowledge of the religion and the holy scripture.

On the other hand, the Sunnite-Muslims believe in Caliphate, which means "succession," whereupon a successor of the Prophet is chosen according to a process of community consultation away from Prophet Muhammad's precepts.

The Shiite-Muslims believe that Prophet Muhammad's sole legitimately rightful successor was Imam Ali, and that the three caliphs, who took the authority after the Prophet, usurped the leadership of Muslims before Imam Ali assumed the caliphate after them. On the other





Abstract:

The case of Imam Hussain has reached all corners of the world because Imam Hussain sacrificed himself and his followers, family and companions, in the Battle of Karbala to stand for all what is noble, sublime, and exalted in the history of humanity, and not only to defend Islamic values. For this reason in particular, it is generally agreed that the aims of his revolution against tyranny, corruption, ignorance, and injustice are not confined to Muslims but they are universal. That is why many worldwide non-Muslim leaders took Imam Hussain as a model in their struggle and achieved glorious victories against their oppressors. Good example is the Indian political and spiritual leader Mahatma Gandhi.

The commemoration of the valiant sacrifice of Imam Hussain takes different forms and patterns. It depends on the levels of comprehension and understanding of the case of Imam Hussain that the people who perform Muharram observances possess. Some Shiite-Muslim communities are fully aware of the essence of Imam Hussain's noble case while the knowledge of others do not even penetrate its shell. It is noticed that western writers concentrate on the latter slice of Shiite-Muslims with little exaggeration and much confusion which gives the western reader a hazy and distorted image of the case of Imam Hussain.

It is the general aim of this paper to do an attempt to substitute the misshapen image of Muharram observances in the imagination of its western intended readers by their true image. This aim is particularly achieved through showing the picture that E.M. Forster delineates in his masterpiece *A Passage to India* of Muharram observances.

The paper attempts first to give an accurate definition to Muharram observances which can never be understood unless ideological and historical accounts of the story of Islam are put forth, starting with the death of Prophet Muhammad and ending in Imam Hussain's murder. The paper, then, attempts to juxtapose the Muslim-Shiite scholars' understanding of Muharram observances with that of western writers, giving the western reader a precious opportunity to take knowledge from its original source. Finally, the paper gives a detailed and transparent analysis of the way in which Forster portrays Muharram observances in his *A Passage to India*.



**When the West Lapses:
The Portrayal of Muharram Observances
in E.M. Forster's A Passage to India**

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Imam Husain (pbuh) in Kitab 211
Duraru Assimtt fi Khabaru- Assibtt
by Ibnul- /abbar Al- Andalusi (died
in 658 A.H/ 1260 A.D).

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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 neighbors 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 behavior, 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 neighbors, 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

The Issue Word A Third Candle.

Spending three years in the course of serious work, this journal of Karbala heritage issued the first volume of 1437 H-2016 A.D. In this volume, we are looking forward to whatever connected to the legacy of this Imam Hussein's town and enhancing the comprehensive and scientific reading in both, research and excavation. Hence, we still need articles that have been specified in the thought, culture, faith and heritage of Karbala which were engraved in the memory of this town and of its population. This could be attributed to the fact that subjects and visions of this kind are still stuck in the minds of the cultured and creative people and the thinkers of this notable town, so these themes wait to be researched and get scientific care.

To devote the efforts of the working members in this magazine in the support, polarization and adoption of the researches that related to the history, literature, culture and thought of Karbala, it has been decided to open the doors to the details of the chapters of the historical, literary and social studies and the thinking doctrinal topics as well. Thus, there must be a direction to the research and researchers altogether to focus on many points that require enquiry and scientific discussion. There is no doubt that enhancing the writers in this side should contribute in bridging more gaps of the cultural and thinking library of Karbala especially those ones which entail to be re-red and re-studied in academic scientific way.

This volume contained set of researches that confirm the method of this journal through the contents and the nature of the researches. The themes of these researches need our efforts to detect new major of the thinking, cultural and literary points which might provide the legacy of Karbala with brilliant results of knowledge as in the history of its scholars, jurists, the events and the social and thinking movements that left influential impression in Karbala's patrimony.

Finally, through this group of articles, we hope to impress the readers and instigate the researchers to go after subjects of this kind in a way that can serve the scientific research in Iraq in general and all that connected to the heritage of this town, the town of the master of the youth of the blessed heaven, Imam Hussein in particular.

At last, Thank God, The Lord of the Universe.

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

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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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