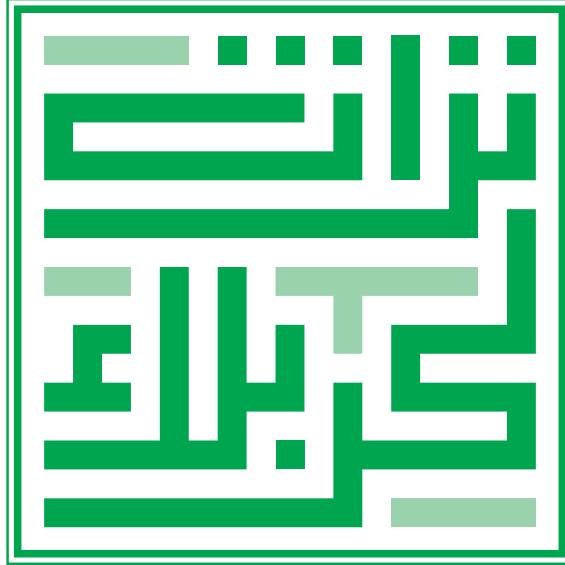


جُمْهُورِيَّةُ الْعِرَاقِ دِيوانُ الوَقْفِ الشَّيْعِيِّ



مَجَلَّةُ فَضِيلَةِ مُحْكَمَةٍ

تُعْنَى بِالتُّرَاثِ الْكَرْبَلَائِيِّ

مُجَازَةً مِنْ وَرَاةِ التَّعْلِيمِ الْعَالِيِّ وَالبَّحْثِ الْعِلْمِيِّ

مُعْتَمَدَةً لِأَعْرَاضِ التَّرْقِيَةِ الْعَالِمِيَّةِ

تصدر عن:

العتبة العباسية المقدسة

قسم شؤون المعارف الإسلامية والإنسانية

مركز تراث كربلاء

السنة الرابعة/ المجلد الرابع/ العدد الرابع

شهر ربيع الأول ١٤٣٩هـ / كانون الأول ٢٠١٧م

العتبة العباسية المقدسة. قسم شؤون المعارف الاسلامية والانسانية. مركز تراث كربلاء.
تراث كربلاء : مجلة فصلية محكمة تعنى بالتراث الكرblاني / تصدر عن العتبة العباسية
المقدسة قسم شؤون المعارف الاسلامية والانسانية مركز تراث كربلاء. - كربلاء، العراق
: العتبة العباسية المقدسة، قسم شؤون المعارف الاسلامية والانسانية، مركز تراث كربلاء،
1436 هـ = 2014-

مجلد : جداول، صور طبق الاصل ؛ 24 سم
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ردمذ : 5489-2312

يتضمن مصادر بيبليوجرافية.

النص باللغتين العربية والانجليزية.

1. كربلاء (العراق)--تاريخ--دوريات. 2. العلماء المسلمون (شيعة)--تراجم--دوريات.
الف. العنوان.

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مركز الفهرسة ونظم المعلومات



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

(القصص: ٥)

صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ



المشرف العام

ساحة السيد أحمد الصافي

المتولي الشرعي للعتبة العباسية المقدسة

المشرف العلمي

الشيخ عمار الهلالي (رئيس قسم شؤون المعارف الإسلامية والانسانية)

رئيس التحرير

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أ. د. حسين حاتمي (كلية الحقوق/ جامعة اسطنبول)

أ. د. تقي عبد الرضا العبدواني (كلية الخليج / سلطنة عمان)

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سكرتير التحرير

ياسر سمير هاشم مهدي البناء

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الإدارة المالية

محمد فاضل حسن

الموقع الإلكتروني

ياسر السيد سمير الحسيني

قواعد النشر في المجلة

تستقبل مجلة تراث كربلاء البحوث والدراسات الرصينة التي تعنى بالتراث الفكري والثقافي لمدينة كربلاء المقدسة 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 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 الالكتروني 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 فيها 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 إعدادها.

٩- أن لا يكون البحث منشورًا وليس مقدمًا 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 نهائيًا 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@alkafeel.net)

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

أو موقع رئيس التحرير drehsanalguraifi@gmail.com

أو تُسَلَّم مباشرةً إلى مقر المجلة على العنوان التالي:

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

الكفيل الثقافي/ مركز تراث كربلاء).

بسم الله الرحمن الرحيم

Republic of Iraq
Ministry of Higher Education &
Scientific Research
Research & Development



جمهورية العراق
وزارة التعليم العالي والبحث العلمي
دائرة البحث والتطوير

No: ٩٨١٤ / ٤ رقم: ب ت
Date: "مع استاذة فواتنا السخنة الفيلسة لبحر الازدباب" ٢٠١٤/١٠/٢٧ التاريخ

العتبة العباسية المقدسة

م / مجلة تراث كربلاء

تحية طيبة..

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

مع التقدير



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

٢٠١٤/١٠/٢٧

وزارة التعليم العالي
والبحوث العلمي

نسخة منه الى

- قسم الشؤون العلمية، شعبة التأليف والترجمة والنشر والترجمة
- الصادرة

كلمة العدد

بسم الله الرحمن الرحيم

الحمدُ لله على سوابغ نعمه، المبدع في خلقه، بديع السموات والأرض الذي علا بحوله، وتجلت في السموات والأرض قدرته، فشهد نظام ملكه على توحيده، وهو القاهرُ فوق كلِّ شيء، والصَّلاةُ والسَّلامُ على رسوله المبلِّغ رسالاته، والدليل على صراطه شفيعنا الأجدد أبي القاسم محمد، وعلى آله مصابيح الهدى في الليلِ المظلم، منقذي الأمم، تتمة النعم... أمّا بعد فبين يديك عزيزي القارئ الكريم مجلة تراث كربلاء في عددها الرابع من المجلد الرابع للعام الرابع، أصدرت المجلة خلال هذه الأعوام ستة عشر إصدارًا تناولت فيها مواضيع مختلفة ومتعددة من مفاصل تراث مدينة كربلاء المقدسة، فوثقت من خلال الدراسة والتحليل العلمي جوانب مهمّة ومشرقة من تاريخ وتراث كربلاء حتّى أصبحت مصدرًا مهمًا من المصادر التي لا يستغني عنها الباحث في التاريخ والتراث الكربلائي ، أو غيره من الباحثين لتنوع الأبحاث فيها من حيث اللغة والأدب والتاريخ والسياسة والاقتصاد والفن والعلوم التطبيقية، وبعد هذه المسيرة المعطاء تخصصت المجلة بالجانب الفكري والثقافي لمدينة كربلاء المقدسة فضلًا عن تخصصها بالتراث الكربلائي، وقد بذلت الهيأتان الاستشارية والتحريرية جهودًا طيبة لإبراز المجلة بأفضل حلّة علمية إذ تبنت مشاريع متعددة؛ لغرض تسهيل عملية الدراسة والبحث في مواضيع تخص التراث الكربلائي، كرفد الباحثين بالعناوين التراثية إضافة إلى تزويدهم بالمشورة العلمية، وإقامة الندوات التراثية الموسّعة مع الجامعات العراقية فضلًا

عن مراجعة وتدقيق وتقويم الأبحاث التي يراد نشرها في المجلة، وإبداء الملاحظات العلميّة عليها، ليقوم الباحث بتصويبها قبل إرسالها إلى الخبراء العلميين المشهود لهم بكفاءتهم العلميّة في الجامعات العراقية كلّ ذلك لأجل خدمة العلم و الباحثين، والارتقاء بمستوى الأبحاث المنشورة في المجلة نحو التكامل من حيث الأصالة و المادة العلميّة الرصينة، والابتعاد عن التقليد والإنشاء والسطحيّة للوصول إلى جذور الحقائق المعرفيّة، وابتكار الاستنتاجات العلميّة الدقيقة و مواكبة تطور البحث العلميّ.

وكما عودنا القارئ الكريم في العدد الرابع من العام الماضي بتزويده بفهرس الأعداد الأربعة قررت المجلة عمل فهرس في نهاية كلّ عام لجميع البحوث التي نشرت فيه، لذا زوّد هذا العدد بفهرس لجميع البحوث المنشورة في الأعداد الأربعة لهذا العام، ولأجل تيسير مهمّة الباحث في معرفة جميع الأبحاث التي نشرتها المجلة قررنا إصدار فهرس لجميع أعداد المجلة منذ تأسيسها وحتى نهاية عام ٢٠١٧م، وسيصدر قريباً بإذنه تعالى.

وأما أبحاث هذا العدد فقد احتوى على مجموعة من الأبحاث القيّمة التي تنوعت بين دراسة سيرة الشخصيات العلمية الكربلائيّة، والآثار التي تركتها على الصعيد العلميّ والعمليّ، وبين دراسة الحياة العلميّة والسياسيّة والاقتصاديّة والعمرانيّة لبعض المراحل التاريخيّة لمدينة كربلاء المقدّسة.

هذا وتدعو المجلة الباحثين لرفدها بنتائجهم العلميّة المتخصصة الرصينة، للمساهمة في بناء مكتبة تراثيّة متخصصة تسعى لتأهيل مجتمع أكاديميّ تراثيّ.

رئيس التحرير

وآخر دعوانا أن الحمد لله ربّ العالمين.

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

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

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

٣- وبناءً على ما سبق بيانه، تصدى مركز تراث كربلاء في قسم
شؤون المعارف الإسلامية و الإنسانية إلى تأسيس مجلة علمية
متخصصة بتراث كربلاء، لتحمل هموماً متنوعة، تسعى إلى:

٤- تخصيص منظار الباحثين بكنوز التراث الراكز في كربلاء
بأبعادها الثلاثة: المدنية، والجزء من العراق، والجزء من الشرق.

٥- مراقبة التحولات والتبدلات والإضافات التي رشحت
عن ثنائية الضيق والسعة في حيزها الجغرافي على مدى التاريخ،

ومديات تعالقتها مع مجاوراتها، وانعكاس ذلك التعلق سلباً أو إيجاباً على حركيتها، ثقافياً ومعرفياً.

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

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

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

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

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

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

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- 70- See:- Yaaqoot Al- Hamawi, Mu'jam Al- Buldaan, Vol:- 4, P. 365.
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- 14- See:- Al- Balaathrir, Ahmmad Bin Yahyah (d. 279 .h.), Futooh Al- Buldaan, Dar Wa Maktabat Al- Hilal, Beirut, 1988, P. 293.
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- 19- 'Ibin Khaldoun, 'Abdul rahmaan Bin Muhammed, (d. 808 .h.), Diwan Al- Mubtada' Wa Al- Khabar Fi Ta'reekh Al- 'Arab Wa Al- Berber Wa Man 'aasarahum Min Thawi Al- Sha'n Al- Akbar, investigated by:- Khaleel Shihadha, Second Edition, Dar Al- Fikr, Beirut, 1988, Vol:- 1, P. 453.
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5- There was a difference among the chroniclers in these numbers, 'Ibin Habeeb numerated them as 12 bazaars whereas Al- Ya'qoobi gave ten bazaars and Al- Hamdani gave eleven ones. See:- 'Ibin Habeeb, Muhammed 'Ibin Habeeb (d. 245 .h.), Al- Muhabar, corrected by:- Ilza Lekhten Shishter, Dar Al- Aafaq Al- Jadeeda, Beirut, (N. D), PP.263- 268; Al- Ta'qoobi, Ahmmad Bin Abi Ya'qoob (d. 292 .h.), Ta'reekh Al- Ya'qoobi, Investigated by:- 'Abdul Ameer Mhena, First Edition, Al- A'lami, Beirut, 2010, Vol:- 1, P. 325; Al- Hamdani, Al- Hassan Bin Ahmmad (d. 334 .h.), Sifat Jazeerat Al- 'Arab, Investigated by:- Muhammed Bin 'Ali Al- Akwa', First Edition, Maktabat Al- 'Irshad, San'aa', 1990, P. 296.

6- See:- Al- Shameri, Dhahir Thabaah, Lamha 'An Al- Ahwaal Al- 'Iqtisaadia 'Inda Al- 'Arab Fi Al- Jahilia Wa Al- Islam, Journal of Babylon Center for Humanities Studies, Issue:- 2, Vol:- 4, (N. D), P. 330.

7- See:- 'Ibin Habeeb, Al- Muhbar, P. 267.

8- See:- Al- Afghani, Sa'eed, Aswaaq Al- 'Arab Fi Al- Hahilia Wa Al- Islam, Third Edition, Dar Alfikr, Beirut, 1974, P. 193.

9- This kind of sale was achieved by lot. As it was in Dawmat Al- Jandal. This way of lot was done by agreement between two parts. The seller tell the buyer to indefinitely throw a little stone a single commodity and if it would fall on a cloth the seller would say it is yours for one Dirham. See:- 'Ibin Habeeb, Al- Muhabar, P. 264.; Al- Afghani, Aswaaq Al- 'Arab Fi Al- Jahilia Wa Al- Islam, P. 46.





Conclusions.

- 1- The cultural, urban and economic developments of the Holy City of Kerbala' were deeply related to the sacred Shrines of Imam Hussein and his brother Al- 'Abbas (pbut).
- 2- The historical roots of the emergence of the bazaars of Kerbala' definitely go back to 1th .h./ 7th A.D Century.
- 3- Although there were some interests by the rulers to improve economic situations of Kerbala, some of the trespasses of the 'Abbasid tyrants slowed down urban progress of this town.
- 4- The pilgrims who came from inside and outside Kerbala' to perform religious sermons had great part in the commercial flourishing of the bazaars there.
- 5- The towns and boroughs that were neighboring Kerbala' and majored in producing one type of goods had positive affections over the variety of the commodities in its fairs.
- 6- The diversity of the peoples who visited Kerbala' to perform the religious sermons encouraged inhabitants of the city to travel so far away for trade that some of them could reach China.



In regard with manufactures, however, the bazaars of Kerbala' might have included manufactured goods since the early centuries of Hejra, and they have been widely accepted by the public. Furthermore, pushing these products was facilitated by the huge numbers of the pilgrims from outside the town.

It seemed that the prevailed manufactures in Kerbala' were the garment industry and weaving ⁽⁶⁶⁾. As Al- Maqdisi (d. 80. h.90 A.D) mentioned in his description that "most of these manufactured goods were introduced in Qasr 'Ibin Hubayra Borough⁽⁶⁷⁾ which was bordering Kerbala' " ⁽⁶⁸⁾. Further, producing huge quantities of such commodities indicates that the industrialization in the Borough was prepared for the sake of export. Anyway, the weaving in Mesopotamia in general and Kerbala' in particular goes back to ancient ages, and it was considered as one of the most important handicrafts in the country. The nature of the extreme weather of Kerbala' created essential care in clothing industry ⁽⁶⁹⁾.

Qasir 'Ibin Hubayra Borough, whatever, remained making even other manufactures in 4th .h./ 10th A.D Century. It had also a bazaar for the spinning products alone ⁽⁷⁰⁾. Although this fair was within the administrative boundaries of Qasir 'Ibin Hubayra, but it was adjacent to Kerbala'. This impose a hypotheses that the location of this market had been strategically planned to use the seasonal religious sermons of Kerbala' as a mean for importing its productions.

Whatever, in addition to the fundamental needs for feeding and clothing, the markets of Kerbala' provided the populations with other luxury good as the vessels, pots, scythes and spades. But the agricultural tools with higher quality were made in the nearby markets of Hira, Kufa ⁽⁷¹⁾ and Qasr 'Ibin Hubayra. This vision denotes that there was easy contact among theses urban areas. So, there were well prepared ways for the transition of either goods or pilgrims whose existence was highly necessary for the process of transaction ⁽⁷²⁾. Hence, it is no wonder that a geographer like 'Ibin Al- 'Idrisi (d. 560 .h./ 1164 A.D) wrote down " Kerbala' is on the western side Euphrates. It contains the Shrine of Al- Hussein bin 'Ali which has great ceremonial scene along the year" ⁽⁷³⁾.

In 11th .h./ 17th A. D Century, the industries of Kerbala' included more fabulous goods as the copper bowls which were used by the wanderer waterers who carry canteens for gifting water in the streets for the God's sake or in commemoration of the martyrdom of Imam Hussein (p.b.u.h.) ⁽⁷⁴⁾. That period saw an appearance of other minor commodities as the rosaries, furniture and wears ⁽⁷⁵⁾.





towards Kerbala' in huge numbers created flourishing fairs and active commercial exchange⁽⁵⁸⁾.

There were probably, for natural reasons, other profession grew in Kerbala', as the cultivation which thrived for many factors, the convenient climate, the abundance of the waters for irrigation from Euphrates and the fertile soil. Thus, there are historical indications describe the wide areas of the palm trees that extended from west Euphrates to Quadissiyah and Hira at the edge of the desert⁽⁵⁹⁾. The palm trees seem to have been the most intensive cultivation in the territories of Kerbala' as 'Ibin Batoota depicted " kerbala' is surrounded by the palm trees"⁽⁶⁰⁾. So, it may be concluded that the palm trees cultivation was not for just local consumption, but for export also.

Moreover, it is apparently that the districts of Kerbala' or one of them, Al- Taff, as Yaaqoot Al- Hammawi (d. 626 .h./ 1228 A.D) mentioned, had fisheries. Therefore a district of Al- Taff's was named as '**Aynen Al- Sayd** the *Fishing Spring* in view of the more frequent fishing inside it⁽⁶¹⁾. This also another evidence for the usage of fisheries for consumption and exportation.

It is certainly that the occupations developed in Kerbala' over time and reached the climax of advancement in the early of 11th .h./ 17th .h. Century. In addition, the bazaars tended to specialization and provided the consumer with grains, wheat, barley, food, vegetables, meat and even European fruits in cheap prices as Teixeira mentioned⁽⁶²⁾. Such these productions, in sum, could not have been available in one shop or in a small market, they rather have been in an integrated set of fairs.

Furthermore, Teixeira mentioned the state of the pastoralism in Kerbala', particularly grazing sheep and cattle. It appears that there were big pasturelands around Kerbala' containing great numbers of sheep⁽⁶³⁾. This large size of pastures and flocks might have required a cattle market, although it was not mentioned in the description of Teixeira. This conclusion is based a historical clue of a rodeo in Kufa which had been mentioned in the early Islamic ages as "the Sheep Market"⁽⁶⁴⁾.

The natural environment provided Kerbala' with viability of river transportation for it is on the side of Euphrates. This job was mentioned also by Teixeira when he moved to Baghdad with a caravan via Al- Husseinia Road as seemed. This Traveler crossed Euphrates by two ferryboats, and spent a night in a great and fortified caravansary. Teixeira mentioned that he had paid one Ma'dan for each person. The Ma'dan was a silver currency worth eleven Maqrudi or one Pence and a half⁽⁶⁵⁾.



The Second Section:-

The Occupations and the Handcrafts in the Bazaars of Kerbala'.

Since the early Islamic ages, the bazaars of Kerbala' and of the bordering towns have certainly contained craftsmen and skilled workers. So, a definition must be terminologically given to both of the occupation and the handcraft as follows:-

The **Hirfa** the occupation in Arabic language is derived from '**Ihtiraaf** or '**Iktissaab** which both mean *professionalism* ⁽⁵⁰⁾. But terminologically **Hirfa** means whatever job the human can tend to or wishes to work in it ⁽⁵¹⁾.

The **San'a** *handcraft* in Arabic language is the manufacturer's major. It was called on the primitive industries in the early time of the formation of the Iraqi cities. The **San'a** contained not only men but also women, for example, it was said Sana'a in the meaning of a maker woman ⁽⁵²⁾. But it has precisely more specific term connected with the industry ⁽⁵³⁾.

The **San'a** terminologically has different definitions. As publicly colloquial, it is the knowledge acquired by pure job without previous education. But scientifically it either means the experience that is gained for practice and by practice such sewing or the like, or the other specializations that do not need field work as the logy, grammar and jurisprudence.

Sometimes, **San'a** is used to express the faculty that own by a man to proficiently use his ability in certain subjects for limited purposes.

In more specific way, San'a is termed on the psychological faculty that leads to the involuntary actions without prudence ⁽⁵⁴⁾.

It could be said that the difference between the occupation and the handcraft is that the former is earning livelihood by more than a work, and the latter is manufacturing goods or transformation of the raw materials into commodities for sales. Hence, the handcraft has more specific definition than the occupation which requires just long time and application, whereas the handcraft needs both of theoretical education and practice ⁽⁵⁵⁾.

However, the interaction between the occupations and the manufactures which results in the production of much more materials, commodities and activities must demand various kinds of fairs. Consequently, the people would easily buy the productions of these triple reactions. The possibility of this is seen in the previously mentioned Kufan merchant who came to Kerbala' to sell clothes ⁽⁵⁶⁾. The occupation of that trader is attributed to the fact that there was an urgent demands in the bazaars of Kerbala' for the productions of the famous cloths and fabrics which were definitely made in Kufa ⁽⁵⁷⁾. Additionally, the flow of pilgrims



met was called 'Ali 'Ibin Mansoor Al- Kerbala'i. 'Ibin Batoota described him "the most generous man I have met among the Iraqis". It seems that that merchant accompanied 'Ibin Batoota in his way up to Khwarezm, then he departed him and headed to China ⁽⁴³⁾.

This evidence confirms that there was a commercial exchange between Kerbala' and China in view of the attractions that provided this town with many visitors and pilgrims who had financial ability to buy such luxuries and commodities. It is apparently that that exchange reached the height in the 8th/ the 14th Century. However, this trading activity with China had already traced to previous periods. Al- Jaahidh (d. 255 .h./ 868 A.D) reported that "Iraq had been exporting different goods from China as silks, leathers, saddles, inks, papyrus, cinnamomum peacocks and others" ⁽⁴⁴⁾. This means that the extent of the trade in Kerbala' and the vigor of its fairs were unexpected.

Kerbala' remained improving in its general conditions and became qualified to supply the people in the vicinity with all the essential and necessary requirements. So, this Town's fairs not only went along with prevailed circumstances, but they made great strides in the progress precisely in the 9th .h./ 15th A.D and the 10th .h./ 16th A.D Centuries. In this time the number of the pilgrims increased and mounted tens of thousands in the 10th .h./ 16th A.D Century as estimated by Mr. S. H. Longrigg. In this context, Mr. Longrigg has also mentioned that the City of Kerbala' was wider than its counterpart, Najaf, in that period ⁽⁴⁵⁾. The outcome of these information and other resources imply that the development was not limited to the size of the markets alone, but, in addition, Kerbala' saw a new phase of building and an improvement in the quantity and the quality of goods. This state was affirmed by Pedro Teixeira, the Portuguese Traveler, who visited Kerbala' on Friday 29th of Rabee' Al- Thani in (1013 .h./ 1604 A. D) ⁽⁴⁶⁾ and stayed there for eight days ⁽⁴⁷⁾.

Teixeira, could collect some instructions in regard with Kerbala' Town. He recorded that it contained four thousand houses and multi races of people from Arab, Persians to Turks. This traveler described the fairs of Kerbala' as bazaars built with baked bricks ⁽⁴⁸⁾. This means that before the coming of Teixeira, the markets of Kerbala had witnessed a slow transformation from open squares into developed bazaars. Besides, he mentioned that Kerbala' was filled with the necessary goods, and its fairs had the ability to cover all the needs of the population of it ⁽⁴⁹⁾.



gifted Abi 'Abdillah Al- Hussein 'Ibin Al- Aqsaasi three thousand Dinars to be distributed to the Alawids living in Najaf, Kadhimia and Kerbala' ⁽³⁶⁾. It was a similar visit and interest by the Sultan Mahmood Bin Ghazaan (694- 703 .h./ 1294- 1303 A.D). Furthermore, 'Ibin Al- Footi reported in his chronicles of the year (d. 696 .h./ 1296 A.D) " the Sultan Ghazaan made pilgrimage to Two Honorable Shrines in Najaf and Kerbala' and sent a lot of money to the 'Alawid population. So, he repeated another pilgrimage in (698 .h./ 1298 A.D) and made similar expenditure" ⁽³⁷⁾.

Searching in 4th .h./ 14th Century reveals that Kerbala' and the Holy Sanctuaries there witnessed entire construction in all the sectors of the life including fairs and commerce. In this context the Historian 'Ibin Batoota (d. 779 .h./ 1377 A.D) who visited the City of Kerbala' after he had passed Hilla Town ⁽³⁸⁾ in (727 .h./ 1326 A.D) mentioned " then we traveled to Kerbala' where the Shrine of Imam Hussein Bin Imam 'Ali (pbut) is. It is a small town surrounded by the orchards of the palm trees and it is irrigated by the waters of the Euphrates. It includes Holy Courtyard inside it as well as a great school, oratories and hospices. There is a plenty of food available for the coming and going people. There are many groundskeepers and servants standing on the Courtyard, and no one could enter the Sanctuary without their allowance. When a pilgrim gets their permission of entrance, then he will start kissing the Holy Shrine which is painted by silver. In addition, there are golden and silver lamps on the Tomb and many curtains on the doors" ⁽³⁹⁾.

This account, however, has clear indication of a real urban and civil progress and flourishing in the Town of Kerbala'. 'Ibin Batoota, as seems, neglected mentioning market in his travel to Kerbala'. But this was normal in the descriptions of the travelers who visited the land around. For instance, both Al- 'Istakhri (d. 346 .h./ 957 A.D) and 'Ibin Hawqal (d. 376 .h./ 977 A.D) ignored mentioning the fairs of Kufa ⁽⁴⁰⁾ in their journey. This, anyway, is not rule, another traveler, Al- Maqdisi (d. 380 .h./ 990 A.D) visited kufa in short time after Al- 'Istakhri and 'Ibin Hawqal and depicted the bazaars therein " Kufa is a good and classy borough, it has nice buildings and welfare " ⁽⁴¹⁾.

This vision denotes that the City of Kerbala' was not without bazaars in the time of the travel of 'Ibin Batoota, it had many lucrative markets and that the population of Kerbala' were so interested in trade. Surprisingly, 'Ibin Batoota has referred in other indication that the commerce of Kerbala' was so extensive and active that it reached China ⁽⁴²⁾. The international dealer whom 'Ibin Batoota





incident of devastating the Holy Shrine of Imam Hussein by Al- Mutawakil was coincided with the height of the commercial activity of the market of Kerbala' owing to movement of the pilgrims at that time⁽²⁹⁾.

After the assassination of Al- Mutawakil, his son, Al- Muntasir, ascended the Caliphate in (247 .h.861). Unlike his father, Al- Muntasir was not aggressive to the Alawids and the Shi'i community. Furthermore, he did favor to them and permitted the pilgrimage of the Shrines of Imam 'Ali, Imam Hussein (pbut)⁽³⁰⁾. As a result, Kerbala's economic life could returned its activities and began to extend step by step. But it could be said that in addition to Abbasid permission, there were many successive ruling dynasties dominated the Islamic lands, some of them loyal to this town and some them were not actively hostile. Those nations were the Bowayhids (334- 447 .h./ 945- 1055 A.D) and the Seljuk Turks (477- 590 .h./ 1055- 1193 A.D). They both improve the conditions of Kerbala', and some of the governors of which so interested in the city that they periodically visited it themselves⁽³¹⁾.

Whatever, in this stage, the markets increased between the two Holy Shrines particularly when 'Udhd Al- Dawlah Al- Bowayhi rebuilt the Holy Shrine of Imam Hussein (p.b.u.h.) in (369- 371 .h./ 979- 981 A.D). Additionally, he built, for the first time, the Holy Shrine of Imam 'Abbas (p.b.u.h.) in (372 .h./ 982 A.D) and new houses and bazaars therein⁽³²⁾.

It seems that post the fresh nations' domination, the commercial activities revived in Kerbala', and other economic, cultural and urban developments took place⁽³³⁾. Thus, some of the geographers and the travelers described the various conditions of this town as the fertility of the soil, the waters abundance and the influx of pilgrims from inside and outside Iraq as Persia in particular⁽³⁴⁾. The Geographer 'Ibin Al- 'Idrisi (d. 560 .h./ 1164 A.D) mentioned the circumstances " Kerbala' is on the western side of the Euphrates. It contains the Shrine of Al- Hussein bin 'Ali which has great ceremonial scene along the year"⁽³⁵⁾. These cases naturally had far affections over the extension of the city of Kerbala'.

Having been stable and not subjected to humiliation or destruction attempts this town could rebound and enlarge its fairs and the movement of the sales and purchases. This revival must have been attributed to the attentions of the rulers in Kerbala. Some of them frequently paid visitations to this city, some of them gave orders to spend money to its population as did the Abbasid Caliph, Al- Mustansir Billaah (623- 640 .h./ 1226- 1242 A.D). This Caliph also



result, there was an economic downturn in Kerbala' again. It has been reported that Al- Rasheed was " extremely heavy on **Aal- 'Abi Taalib** *the children of Abi Taalib*, keeping an eye out for them, so hater and hostile to them and mistrustful and too suspect in them" ⁽²⁵⁾. In addition, a Shi'i Scholar, Sheikh AL- Toosi (d. 460 .h./ 1067 .A.D) mentioned a historical account indicating that Kerbala' had been a spiritual destination for more pilgrims who had been crowding at the Tomb of Imam Hussin (p.b.u.h.), and then, these folks resulted in thriving the bazaars there. So, this case became a good opportunity for merchants who started their business in Kerbala' and purchased their goods. This enraged Al- Mutawakil, and, for this, he sent an army to Kerbala' and ordered its leader to stop and disperse the pilgrims and to demolish the Holy Shrine of Imam Hussein (p.b.u.h.). But the crowded pilgrims rejected the orders and expressed their will not to obey the orders, and said "if we are killed to the last, then we would not leave this pilgrimage ". Consequently, the Abbasid marshal sent a letter to the Caliph stating the real situation. Al- Mutawakil, in the first time, replied to his commander to leave them alone and back to Samara, the capital of the Abbasid state. Overlooked by the authorities for the second time, the bazaars of Kerbala' flourished more than ever and extended either in the size of the area, in the variety of the commodities or in the frequently visitations of different peoples for shopping. This time Al- Mutawakil did not ignore Kerbala' and its prosperity, and sent a bigger military campaign headed by a rude leader who received orders to send a town crier to Kerbala' to call for the people to disown each person who insisted to come to the shrine of Imam Hussein as a pilgrim. Moreover, the campaign ruined the Tomb of Imam Hussein (p.b.u.h.) and tilled the lands around it to quit the people from pilgrimage ⁽²⁶⁾.

Anyway, Al- Mutawakil trespassed the Shrine of Imam Hussein (p.b.u.h.) and the surroundings four times in the years (233 .h./ 847 A.D, 236 .h./ 850 A.D, 237 .h./ 851, 247 .h./ 861 A.D) ⁽²⁷⁾. But, as mentioned by the Chronicler, Al- Tabbari, (d. 310 .h./ 922 A.D), the most heavily trespass was the second one. This historian depicted that horrible event in the annals of the year (236 .h./ 850 A.D), he reported " Al- Mutawakil ordered to demolish the Shrine of Imam Hussein and whatever houses and buildings around it; to till, sow and irrigate the land of the Sanctuary and to prohibit people from pilgrimage to it. So, it has been mentioned that his police chief called for the people:- whoever we find at the Tomb of Hussein in three days marsh from it, he will be sent to prison. Consequently, the folk ran away and did not marsh again" ⁽²⁸⁾. The last





Once he finished his speech, he went to an oil lamp in his house and wanted to pull out the wick of the lamp with his fingers. Then, the fire burnt his finger, and he tried to put up the fire with his spittle, so, the fire burnt his beard and all his body, and he threw himself into the water. But he could not rescue himself and remained burning until he became like a piece of coal”⁽²¹⁾.

This account refers that there was a fair in Kerbala’ after the martyrdom of Imam Hussein (p.b.u.h.) in short time. Consequently, there were many traders from outside Kerbala’ frequently coming to this market to handle merchandise in accordance with the needs of the population of the town.

As mentioned in other resources, but with a little difference, ‘Ibin ‘Asaakir stated that the merchant was Kufan man known as Al- Suddi⁽²²⁾.

As the construction of Kerbala’ is related with the Holy Shrines of the Imams, the existence of these sanctuaries is considered as the key factor in the formation of this city. Therefore, for the sake of pilgrimage essentially, and business and settlement complementarily, people started immigrating to Kerbala’ from far and wide.

If the Holy Shrine had a positive influence over the growth of Kerbala’, the attempts for demolishing it had negative affections over this town otherwise⁽²³⁾. For instance, the Sanctuary of Imam Hussein (p.b.u.h.) was exposed to ruin more than once in the reign of Harun Al- Rasheed (170- 193 .h./ 786- 808 A.D) the Abbasid Caliph. This commander ordered to till the Tomb of Imam Hussein (p.b.u.h.) aiming to erase all the evidence of it⁽²⁴⁾. This attempt of Al- Rasheed left many worst results over Kerbala’ and its economic life. There was no doubt that the huge number of the pilgrims decreased in view of the Abbasid Caliph’s ban of human marches moving towards the Holy Shrines of Kerbala’. Nevertheless, the seasonal movements of the gatherings of pilgrims to Kerbala’ had already provided its bazaars with fiscal activity since most of these fairs located nearby the Holy Shrines. It is certainly that this phenomenon was not only in Kerbala’, but it was the common feature of all the cities that contains religious shrines.

However, after the advent of Al- Ma'mun (198- 218 .h./813 – 833 A.D) over the Abbasid Caliphate, Kerbala' could recover its economic placement and its fairs restored their activity. It seems that this revival firmly continued up to the reign of the Caliph Al- Mutawakil (232- 247 .h./ 846- 861 A.D). The latter Caliph followed the example of his predecessor, Harun Al- Rasheed, and tried to ruin the whatever related with members of the Muhammedan household. As a



shared by a group of sellers. This form of trading continued until the age of the Umayyad Rule when the markets were built by stones and baked bricks particularly in the reign of Khalid Bin 'Abdullah Al- Qassri (105.h.- 120 .h.)⁽¹⁵⁾ the **Wali** the *Governor* of Kufa and Basra. It has been reported that that Wali "built the markets, and granted each salesman a house and an arcade"⁽¹⁶⁾.

Shedding lights over the markets of Kerbala' reveals that this town passed many stages of development until it reached its climax in 11th .h./ 17th A.D. Kerbala' ascribed this superiority to its holiness that belongs to the Holy Shrines of Imam Hussein (p.b.u.h.) and his brother Abu Al- Fadhl Al- 'Abbas (p.b.u.h.) and to its geographical position. Kerbala', indeed, bordered other towns famous with civilizational progress and economic development as Kufa, Babylon, Anbar and Qadissiyah. Really, Kerbala owe these cities a favor of advancement because these towns had already been conquered by Islam and witnessed the Islamic culture and regulations before Kerbala'⁽¹⁷⁾.

The rise of the fairs in Kerbala', as a scholar⁽¹⁸⁾ thinks, go back in early 3th .h./ 9th .A.D. specifically in the Era of the Ma'mun, the Abbasid **Caliph** successor(198- 218 .h./ 813- 833 .A. D). It is mentioned that in his time the bazaars of kerbala' were huge, prosperous and promising.

Undeniably, the extension of Kerbala' and its fairs in the Abbasid period and the next stages was more than in any other previous times. But, that does not mean that this small town had been entirely without markets even though it had been a simple city lacked the urban life and the large buildings.

The market was one of the essential necessities for the life. In this context, the notable Arab sociologist, 'IbnKhaldood (d. 808 .h./ 1405 A.D) has said " It must be known that the bazaars conclude all the needs of the people, either the basic needs such as the wheat, bean, onion and garlic or the complementary wants as the meat, fruits, clothes, vessels, boats and other manufacturers"⁽¹⁹⁾.

The population of Kerbala', on that basis, must have had a market to cover their own needs. So, detecting the historical accounts discloses that the possibility of fairs in Kerbala was in 1th .h./ 7th A.D Century. Hence, 'Ibn 'Asakir reported:- " I came to Kerbala' for selling textile (2o) there, and an old man from Tay tribe gave me a host and prepared a supper meal for me and my companions. Meanwhile, we mentioned how Imam Hussein (p.b.u.h.) was killed, and I said that each man had participated in murdering Imam Hussein (p.b.u.h.) has suffered the worst death. In the meantime, the old man replied, Oh the people of Iraq, what liars you are, I have involved in killing Hussein.





transactions in either the remote or the nearby countries ⁽⁴⁾, but the historians could not have been able to precisely enumerate the trading markets ⁽⁵⁾ of the Arabs ⁽⁶⁾. Hence, those fairs seem to have been regarded as significant phenomena in the daily life of the Arabs anterior to Islam, and they could have covered most of the parts of Arabia if not the whole of the Peninsula. One of these prominent markets was 'Ukaadh seasonal fair ⁽⁷⁾ which was annually visited by people from different parts of Arabia. Other minor fairs were neighboring the villages, and many tribesmen have been shopping in these bazaars such as Hajar Bazaar and others ⁽⁸⁾.

In the time of the emergence of Islam the fairs gained the public's interest, since this faith could refined the dealings of the people by depriving some of the sales that had ever been transacted by the Arabs in the reign of the Ignorance Days. That prohibition was attributed to the inhuman practices in the Arab markets ⁽⁹⁾. Prophet Muhammed (p.b.u.h.) called for selecting a place for the market in Al- Madina and he said " Oh this is your bazaar, and it must not be restricted to a certain estate of people, and not be taxed as in the Kharaaj" ⁽¹⁰⁾. By so doing, fair had a well-known and limited place to be frequently visited by the common people easier than to travel to distant markets of Arabia. Henceforth, the folk no longer leave to the seasonal bazaars for shopping as in the Ignorance Days of pre- Islam. Additionally, the Arabs who lived in the major old cities of the Levant, Iraq, Egypt, and Persia as well as other **Amsaar** the *new built towns* as Basra, Kufa, Baghdad and others preferred shopping in the nearby fairs or inside the **Amsaar** ⁽¹¹⁾.

Anyway, from Islamic point of view, there were number of conditions for establishing cities, the most important of which was the possibility of two things, the mosque and the bazaar which had to be built inside or in the vicinity of the town. This condition could be seen in the mosques of Basra, Kufa and Wasit ⁽¹²⁾.

Such these fairs have developed in Iraq over time. In the primary steps of establishments, these open fairs have been camps made out of mats or as roofs built in some strategic areas ⁽¹³⁾. It seems that the owners of these camps gradually possessed the land of fairs in no matter who first occupies a place for his shop. This right based on an ordinance of Imam 'Ali (p.b.u.h.) when he inspected some market and said " The Muslim's markets like their prayer house, whoever precedes, he has the spot of his sales place for a full day" ⁽¹⁴⁾. This denotes that the bazaar was an open space, the area of which was



Introduction

Most of the religious towns of Iraq and the Middle East have been deeply and extensively researched from different points of views. Many of these studies have focused on the theological, political and social aspects, and they neglected the economic themes. Although there are some of the subjects that tried to study the economic sides, but they did not search the commerce or the bazaars. Hence, this scarcity of the researches on the fairs and trade gave us an impetus to attempt to handle the history of the bazaars and their activities in Kerbala in the Later Middle Ages and the Renaissance.

The article is divided into two sections and conclusions at the end of the research. The first sections, the rise and the development of the bazaars of Kerbala' cared in the different terms of Bazaars in the Arabic language, the official language used in this city. In addition, it gave a summery of the ancient markets in Iraq and Kerbala' over the times and steps of progress. This topic focused on the early seeds of fairs of Kerbala' in 1st .h/ 17th A. D. Century.

The second topic, the occupations and the handcrafts of Kerbala', had some definitions to each occupation and handcraft, and then dealt with the fashions of the professions and the industries that Kerbala' witnessed up to 11th .h/ 17th . A, D. Century.

First:- The Emergence and the Development of the Bazaars of Kerbala'.

Before searching in deep in the rise and the progress of the **Aswaaq bazaars** of Kerbala', there must be a lingual definition to the morphology of the bazaars in Arabia anterior to Islam. So, **Sooq bazaar**, the singular of Aswaaq is a word could either be in a masculine or in a famine case in meaning of cameleer's singing for driving something somewhere. Additionally, it is used to give a fiscal meaning, pay, in the case of the verb **Saaq** which means *paid*. For instance, there is an Arabic expression, Saaq **Al- Mahr** meaning paid the dowry. Moreover, **Sooq** could be defined as sales place ⁽¹⁾.

The Bazaar terminologically.

The bazaar means the place where the sellers and buyers meet and contact for exchanging services or goods ⁽²⁾. In addition, in the town life, the market means a set of shops and plants in which the industrial and the commercial activities are intensively concentrated on contrary to the lifestyle of the villages where so simple fairs available ⁽³⁾.

The bazaar, in general, is not strange to the Arab culture in the pre-Islamic period, the Ignorance Days. The Arabs, however, exercised commercial



Abstract

Kerbala' could be considered as one of the most important cities of Iraq in general and of the Middle Euphrates in particular in view of its religious significance for large part of the Muslim community. Its spiritual importance is attributed to the fact that it embraced the Holy Shrines of Imam Hussein (p.b.u.h.) and his brother Al- 'Abbas (p.b.u.h.). This spirituality let much more gatherings of peoples periodically come to perform the religious sermons at the Holy Sanctuaries. So, this huge social presence resulted in the revival of the commercial economy of the City. In regard with this town's particular strategic position as it is on a rich river, Euphrates, and it has a climate convenient for the cultivation of the palm trees, this led to a certain agricultural style played a complementary role in the trade and the fairs of Kerbala'.

المُلخَص

تعد كربلاء من اهم المدن العراقية بشكل عام ومدن الفرات الاوسط بشكل خاص. اذ انها فرضت اهميتها الدينية على طائفة كبيرة من المسلمين نظراً لأنها اكتنفت جثمان سيد الشهداء الامام الحسين واخيه ابي الفضل العباس (عليه السلام) فكان لزياراتها الدينية حضورا اجتماعيا عظيما ادى الى انتعاش الاقتصاد التجاري في هذه المدينة. اما مايتعلق الامر بخصوصيتها الجغرافية فانها بحكم وقوعها على منتصف نهر الفرات ووجود مناخ ملائم لزراعة النخيل فيها ادى ذلك الى ان يكون النمط الزراعي فيها له دورا تكميليا لانتعاش التجارة التي أفصحت عنها اسوقها والحرف السائدة فيها باروع تعبير



**The Bazaars, Crafts and Industries in
Kerbala' Until 1000 .H./ 1600 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, Kerbala' Heritage Centre belonging to Al-Abbas Holy Shrine set out to establish a scientific journal specialized in Kerbala' heritage dealing with different matters and aiming to:

- the researchers viewpoints are directed to studying the heritage found in Kerbala' 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 Kerbala' 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 Kerbala' 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, Kerbala' 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 Kerbala' ?

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- Kerbala': 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 Kerbala' increase: once, because it is Kerbala' with all that it has of the treasures generating all through history and once more because it is Kerbala', that part of Iraq full of struggle and still once more because it is that part that belongs to the east , the



truths and to invent exact scholarly conclusions.

As we habituated the respected readers in the fourth issue of the last year by providing them with an index of the four issues, the journal decided producing an index at the end of every year for all previous papers. Thus, the current issue was provided by an index containing all published papers in the four issues on this year. To facilitate the researcher's task in knowing the papers that the journal published, we decided issuing an index including all the journal papers since its establishment till the end of the year 2017 which is going to be published soon by Allah willing.

Whereas the articles of this issue include biographies of the prominent characters of Kerbala' and their theoretical and practical efforts as well as studies of the political, economic and urban sides of this city in some historical stages.

At last, the journal invites the academics and researchers to provide it with their scientific products and discreet researches to build a heritage library aiming to qualify the academic community.

Finally we offer a prayer in praise of our Lord.

Editor in Chief



The Issue Word

Praise be to God, the creator of the heavens and earth, the sublime by his power, for his grace. Whose order of the universe demonstrates his monotheism. He is the omnipotent above all. Furthermore, may blessings and peace be upon Mohammed, His Messenger, the preacher of God's messages, and the guide to the righteous path and our intercessor in the Judgment Day. Peace also upon the members of his Mohammed's household, the lamps of Guidance and the saviors of the humanity.

Now then, we would like to offer the gentle readers the fourth issue of the fourth volume of our refereed quarterly journal, Turath Kerbala' Kerbala' Heritage. This journal has issued sixteen issues up to now. Most of these issues contain different and various topics on the legacy of the Holy City of Kerbala'. These issues documented bright and important sides of the history and heritage of Kerbala' through concise study and scientific analysis. Thus, this journal has ever become an indispensable source of information for history, legacy, literature, language, politics, philosophy, economy and even the applied sciences. Then, after this progress, our journal has been planned to be precisely specialized in the cultural and thinking aspects of Kerbala' and its tradition as well. So, both of the advisory and the editorial boards of the journal have done great efforts to highlight it. They adopted many projects to facilitate the study and research in the themes of the heritage of Kerbala'. For example, suggesting innovative subjects on the history and the legacy of this town, giving the researchers brilliant scholarly counsels, holding extensive and periodical seminars at the Iraqi universities in regard with the Kerbala'i affairs and reviewing, revising and assessing the articles before they would have been sent to the previewers.

However, most of the previewers assessing the journal' articles are well known in academic efficiency, and they are professors working for the Iraqi universities. The purpose behind these steps is to improve the researches, scholarship, the researcher or the academic level of the articles of the journal. In addition, it is determined to make integration in originality and in the scientific material and to get away from imitation and shallowness in order to realize the roots of the

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

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

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 researches 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 of (150,000) ID

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

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

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

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

d: Ramifying the scope of the research when possible.

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

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

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

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

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

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

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

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

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

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

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

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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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