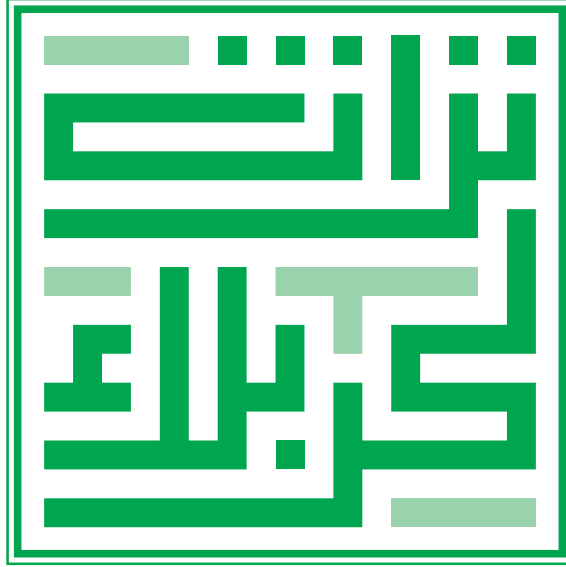


جُمْهُورِيَّةُ الْعِرَاقِ دِيوانُ الْوَقْفِ الشَّيْعِيِّ



مَجَلَّةُ فَضِيلَةِ مُحْكَمَةِ

تُعْنَى بِالْأَثَرِ الْكَرْبَلَائِيِّ

مُجَازَةٌ مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ  
الْعِلْمِيِّ

مُعْتَمَدَةٌ لِأَعْرَاضِ التَّرْقِيَةِ الْعِلْمِيَّةِ

تصدر عن:

العتبة العباسية المقدسة

قسم شؤون المعارف الإسلامية والإنسانية

مركز تراث كربلاء

السنة الثالثة / المجلد الثالث / العدد الرابع

شهر صفر الخير ١٤٣٨ هـ / تشرين الأول ٢٠١٦ م

العتبة العباسية المقدسة. قسم شؤون المعارف الاسلامية والانسانية. مركز تراث كربلاء.  
تراث كربلاء : مجلة فصلية محكمة تعنى بالتراث الكربلائي / 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، 1435 هـ. = 2014-  
مجلد : ايضاحيات ؛ 24 سم  
فصلية-السنة الثالثة، المجلد الثالث، العدد الرابع (تشرين الاول 2016)-  
ردمك : 2312-5489  
المصادر.

النص باللغتين العربية والانجليزية.

1. كربلاء (العراق)--تاريخ--دوريات. 2. الحسين بن علي (ع) الامام الثالث، 4-61 هجري--نقد  
وتفسير--دوريات. 3. زينب بنت علي بن ابي طالب (س)، 5-62 هجري--معركة كربلاء، 61 هـ.--  
دوريات. 4. اهل بيت الرسول (ع)--تراجم--دوريات. الف. العنوان.

**DS79.9. K3 A8375 2016 .VOL .3 NO. 4**

مركز الفهرسة ونظم المعلومات



مكتبة دار الكافل  
للطباعة والنشر والتوزيع

ردمدم: 2312- 5489

ردمدم الالكتروني: 2410- 3292

الترقيم الدولي: 3297

رقم الايداع في دار الكتب والوثائق العراقية ١٩٩٢ لسنة ٢٠١٤م

كربلاء المقدسة - جمهورية العراق

Phone No: 310058

Mobile No: 07700479123

E.mail: turath.karbala@gmail.com



دار الكافل  
للطباعة والنشر والتوزيع

+964 770 673 3834

+964 790 243 5559

+964 760 223 6329

www.DarAlkafeel.com

المطبعة: العراق - كربلاء المقدسة - الإبراهيمية - موقع السقاء ٢

الإدارة والتسويق: حي الحسين - مقابل مدرسة الشريف الرضي



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

(القصص: ٥)

صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ



## المشرف العام

ساحة السيد أحمد الصافي

المتولي الشرعي للعتبة العباسية المقدسة

## المشرف العلمي

الشيخ عمار الهلالي (رئيس قسم شؤون المعارف الإسلامية والانسانية)

## رئيس التحرير

د. احسان علي سعيد الغريفي (مدير مركز تراث كربلاء)

## مدير التحرير

أ.م.د. علي طاهر تركي الحلي (كلية التربية للعلوم الانسانية/ جامعة كربلاء)

## الهيئة الاستشارية

أ.د. فاروق محمود الحبوي (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)

أ.د. حميد حمدان التميمي (كلية الآداب/ جامعة البصرة)

أ.د. اياد عبد الحسين الخفاجي (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)

أ.د. زمان عبيد وناس المعموري (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)

أ.د. علي كسار الغزالي (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)

أ.د. جاسم محمد شطب (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)

أ.د. عادل محمد زيادة (كلية الآثار/ جامعة القاهرة)

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

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

أ.د. إسماعيل إبراهيم محمد الوزير (كلية الشريعة والقانون/ جامعة صنعاء)

## سكرتير التحرير

ياسر سمير هاشم مهدي البناء

## الهيئة التحريرية

- أ.د. ميثم مرتضى نصرالله (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)  
أ.د. زين العابدين موسى جعفر (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)  
أ.م.د. عدي حاتم المفرجي (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)  
أ.م.د. نعيم عبد جوده الشياوي (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)  
أ.م.د. علي عبدالكريم آل رضا (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)  
م.د. غانم جويد عيدان (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)  
م.د. سالم جاري هدي عكيد (كلية العلوم الاسلامية/ جامعة كربلاء)  
م.د. رائد داخل الخزاعي (كلية الاداب / جامعة الكوفة)

## مدقق اللغة العربية

- أ.م.د. فلاح رسول الحسيني (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)

## مدقق اللغة الإنكليزية

- م.د. غانم جويد عيدان (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)

## الإدارة المالية

محمد فاضل الاسدي

## الموقع الإلكتروني

ياسر السيد سمير الحسيني

## قواعد النشر في المجلة

تستقبل مجلة تراث كربلاء البحوث والدراسات الرصينة التي تعنى بالتراث  
الفكري والثقافي لمدينة كربلاء على وفق القواعد الآتية:

- ١- يشترط في البحوث أو الدراسات أن تكون وفق منهجية البحث العلمي  
وخطواته المتعارف عليها عالمياً.
- ٢- يقدم البحث مطبوعاً على ورق A4، وبنسخ ثلاث مع قرص مدمج  
(CD) بحدود (٥٠٠٠ - ١٠٠٠٠) كلمة وبخط simplified Arabic  
على أن ترقم الصفحات ترقياً متسلسلاً.
- ٣- تقديم ملخص للبحث باللغة العربية، وآخر باللغة الإنكليزية، كل في حدود  
صفحة مستقلة على أن يحتوي الثاني عنوان البحث، ويكون الملخص بحدود  
(٣٥٠) كلمة.
- ٤- أن تحتوي الصفحة الأولى من البحث على عنوان واسم الباحث/ أو من  
شارك معه في البحث إن وجد، وجهة العمل، والعنوان الوظيفي، ورقم الهاتف،  
والبريد الإلكتروني لكل منهم مع مراعاة عدم ذكر اسم الباحث أو الباحثين في  
صلب البحث أو أي إشارة إلى ذلك.
- ٥- يشار إلى المراجع و المصادر 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.

- ١- 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 الأبجدي لأسماء الكتب أو البحوث في المجالات.
- ٧- تطبع الجداول والصور واللوحات على أوراق مستقلة، ويشار في أسفل الشكل إلى مصدرها، أو مصدرها، 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 أعمالهما، كما يشار إلى اسم أية جهة علمية، أو غير علمية قامت بتمويل البحث، أو المساعدة في إعداده.
- 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 المرسله 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.karbala@gmail.com](mailto:turath.karbala@gmail.com)).

او موقع رئيس التحرير [drehsanalguraifi@gmail.com](mailto: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:

"معا لستاذة فواتنا السلكة لبحر الازغب"

الرقم ب ت ٤ / ٩٨١٤

Date:

التاريخ : ٢٠١٤/١٠/٢٧

العتبة العباسية المقدسة

م / مجلة تراث كربلاء

تحية طيبة..

استفا الى الة اعتماد المجالات العلمية الصادرة عن مؤسسات النولة ، وبشاه على نوافر شروط اعتماد المجالات العلمية لأغراض الترقية العلمية في "مجلة تراث كربلاء" المختصة بالدراسات والأبحاث الخاصة بمدينة كربلاء الصادرة عن هيتكم المقدسة تقرر اعتمادها كمجلة علمية محكمة ومعتمدة للنشر العلمي والترقية العلمية .

مع التقدير



وزارة التعليم العالي  
والبحوث العلمي

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

نسخة منه الى

- قسم التوثيق العلمية، لجنة التأليف والترجمة والنشر والدراسة
- الصادرة

## كلمة العدد

بسم الله الرحمن الرحيم

مع إطلالة العدد الرابع من المجلد الثالث تكون مجلة تراث كربلاء قد أكملت ثلاث سنوات من عمرها أصدرت خلالها عشرة أعداد وثقّت من خلالها جوانب مهمة، ومتعددة من تراث مدينة أبي الأحرار الإمام الحسين-عليه السلام- وفق برمجة تراثية هادفة، وخطط مدروسة، ومثابرة جادة وحكيمة من قبل هيأتها الاستشارية والتحريرية، فبثّت الروح العلمية الهادفة في الأوساط الأكاديمية، والمحافل العلمية المعنية بنشر التراث الإسلامي، فانالت عليها الأبحاث من داخل العراق وخارجه، وهي إذ تواصل مسيرتها بخطى ثابتة وحثيثة يحدوها الأمل أن يحقق الله ما صممت العزم عليه في تحقيق هدفها المنشود ، وهو إحياء تراث كربلاء المغيّب ، وحث الباحثين لاستقصاء البحث والتنقيب في زوايا المكتبات العامة والخاصة لتكون مرجعاً، ومصدرًا مهمًا لا يستغني عنه الباحث، و الدّارس، وكلّ من يريد أن يستضيئ بنور التراث. ولا يخفى أنّ مسيرة إحياء تراث كربلاء وحفظه هي مهمة ليست باليسيرة، أو السهلة ويقع العبء الأكبر على الباحثين، والمهتمين بالتراث، فمن هنا ندعو الباحثين والمهتمين بالتاريخ والتراث لرفد المجلة بالأبحاث الرصينة لمواصلة مسيرتها في توثيق وإحياء التراث.

ولقد ارتأت هيأتى المجلة أن تضيف إلى هذا العدد فهارس أعداد  
المجلة الأربعة لعام ٢٠١٦م، كما امتاز هذا العدد بأن يكون مختصاً  
بالإمام الحسين -عليه السلام- لموافقة صدوره في شهر صفر،  
وما يصاحبه من الأشجان والأحزان التي حلت بآل بيت رسول  
الله -صلى الله عليه وآله- نسأل الله تعالى أن يتقبل منا هذا العمل  
الصالح بأحسن قبول.

رئيس التحرير

## كلمة الهياتين الاستشارية والتحريرية

### لماذا التراث؟ لماذا كربلاء؟

١ - تكتنز السلالات البشرية جملةً من التراكمات المادية والمعنوية التي تشخص في سلوكياتها، بوصفها ثقافةً جمعيةً، يخضع لها حراك الفرد: قولاً، وفعالاً، 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.

-الحفريات 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، 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  
للعتبة العباسية المقدسة إلى تأسيس مجلة علمية متخصصة بتراث  
كربلاء، لتحمل هموماً متنوعة، تسعى إلى:

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

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

تعالقها مع مجاوراتها، وانعكاس ذلك التعالق سلباً أو إيجاباً على حركيتها، ثقافياً ومعرفياً.

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

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

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

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

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

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

## المحتويات

ص عنوان البحث اسم الباحث

٢٥ الاستبصارُ بالحسينِ دُستور حياةٍ وسفينَةُ نِجاةٍ  
أ.د. جنان ناظم حميد الدليمي  
الجامعة المستنصرية  
كلية الآداب  
قسم التاريخ

٩٩ دور السيدة زينب بنت الإمام علي بن أبي  
طالب (عليها السلام) في النهضة الحسينية  
أ.د. رحيم حلوق محمد البهادلي  
جامعة البصرة  
كلية التربية للبنات  
قسم التاريخ

١٣١ الإمام الحسين (عليه السلام) ومقام النفس المطمئنة  
م.د. زهراء رؤوف الموسوي  
الجامعة المستنصرية  
كلية التربية الأساسية  
قسم العلوم

١٦٩ منهج الامام الحسين (عليه السلام) في صياغة الانسان  
و تربيته  
أ.م.د. بي بي حكيمه الحسينيه  
جامعة مشهد المقدسة  
كلية علوم القرآن

٢٠٥ جوانب من ثورة الإمام الحسين (عليه السلام) وأهدافها  
م.م. حوراء كاظم جواد الخزاعي  
جامعة كربلاء  
كلية العلوم الإسلامية  
قسم الفقه وأصوله



م. د. علاء حسين ترف  
جامعة بابل  
الدراسات القرآنية  
قسم علوم القرآن

م. د. محمد مهدي علي  
جامعة كربلاء  
كلية التربية للعلوم الانسانية  
قسم التاريخ

واقعة كربلاء في مصنفات القاضي  
النعمان المغربي (ت ٣٦٣هـ)

٢٣١

م. د. حازم طارش حاتم  
كلية الإمام الكاظم (ع)  
للعلوم الإسلامية الجامعة

التَّمنيةُ البشريَّةُ في المسيرةِ الحسينيَّةِ

٢٦٥

م. د. محمد خضير عباس  
كلية الشيخ الطوسي الجامعة  
النجف الأشرف

مواقف الصحابة من ثورة الإمام الحسين  
(ع)

٢٩١

أ. م. د. هادي شندوخ حميد  
جامعة ذي قار  
كلية الآداب  
قسم التاريخ

استراتيجيات القيادة في خطاب الإمام  
الحسين (ع) من النسق إلى الذات

٣٤٩

م. د. رائد داخل الخزاعي  
جامعة الكوفة  
كلية الآداب  
قسم اللغة الانكليزية

A Semiotic Analysis of Textual  
Communication in Ethical  
Conversation

19

**Lecturer: Raed Dakhil Kareem  
(PhD)**

University of Kufa, College of Arts,  
Dept. of English Language.

تحليل سيميائي للتوصل النصي في التحوار

الاخلاقي



1916), Sami Nadhim Hussain Al-Mansouri / Issue No 3 / 163-211.

- The Role of Zainab , the daughter of Imam Ali bin Abi Talib ( peace be upon them ) in Al – Hussein’s Revolution , Raheem Hilo Muhammad Al- Bahadli / Issue No 4 / 99-130.
- The Social And Political Backgrounds Of Karbala Parliamentarians 1924- 1958 ,Ma. Tariq Sheehan Al- Uquaily/ Issue No 1/ 339-374.
- The Strategies of Leadership in Imam Husain’s (pbuh) Address (Speeches) from symmetry to Essence. Hadi Shandookh Hammeed/ Issue No 4/ 349-391.
- The symbolism of Civilization in the speeches of the Husseini Revolution, Dr. Zaman Obaid Wannas / Issue No 1 / 147-171.



jaalia By Al- Waheed Al- Bahbahaani as a Sample, Suhaad MUhammad Baaqir Jawwd Al- Hilfi / Issue No 3 / 291-324.

- The Attitude of the Religious Men In Karbala Towards The British Occupation of Iraq Al- Sayed Abul- Qasim Al- Kashany : As A Sample ( 1914- 1920), Alaa' Abbas Niama Al- Safi / Issue No 1 / 165-196.

- The Companions Attitude Towards Imam Husain's (pbuh) Revolution, . Muhammad Khudair Abbas / Issue No 4 / 291-347.

- The Impact of Industry on the Constructional Expansion of Karbala City : A study in the Geography of Cities, Nada Jawad Muhammad Ali / Issue No 1 / 105-146.

- The Influence of Sacred Shrines on the Growth and Construction of Karbla City, Raheem Hilo Al-Bahadly, Ma.Majid Hayyab Sameer / Issue No 1 / 85-104.

- The Jurisprudential Effort of the Scholar, Al-Waheed Al Bahbahany in the Do's and Don'ts and their Applications -Hashiat Majma'Al -Faidah Wal -Burhan as an Example. Muhammad Nadhim Muhammad / Issue No 3 / 65-112 .

- The position of Karbala scholars against the British occupation , 1921- 1914 Ban Rawi shilatgh Al -Ihmadawi / Issue No 3 / 25-63.

- The Role of Karbala in the Parliamentary Representation in the Ottoman Council of Representatives in (1877-



- Social and cultural glimpses of Karbala clans (1831–1914) (Historical study), Intisar Abd Awn Muhsis Al-Saady / Issue No 3 / 255–290.
- Social Effects and Phenomena of Al-Husseini Mourning Ceremony in Karbala during the period (1831–1914) (A Historical Study), Intisar Abd Uone Mohsin Al-Saadi / Issue No 2 / 197–245.
- Some Aspects Of Imam Husains ( pbuh ) Revolution And Their Aims , Hawra' Kadhim Jawad Al- Khuzaey / Issue No 4 / 205–230.
- Some Insights From The Najdi Wahabi Invasion Of The Holy City of Karbala In 1801 According To French Sources, Sadiq Yaseen Al- Hilo / Issue No 1 / 25–61.
- Some sights of the History of the Health State in Karbala Liwa ( 1921– 1958 ) , Raheem Abdul- Husain Abbas , Yaseen Abbas Hamad / Issue No 1 / 271–337.
- The Administration and Construction Of the Holy Shrines in Karbala( 1920 – 1932), Thamir Faisal Abdul- Ridha Al Masoody / Issue No 2 / 345–386.
- The Administrative System In Karbala City In The Late Ottoman Era ( 1813 – 1917) , Ala' Abbas Niama Al – Safy / Issue No 2 / 165–196.
- The Affection of the Fukahaa' Jurisconsults of Kerbala over he study of Narrators. The Book Al-Fawaa'id Al- Ri-



- Imam Hussein and the Rank of al-Nafs al-Mutma'ina the Righteous Soul, Zahraa' Ra'oof Al-Musawi / Issue No 4 / 131-168.
- Insight by Imam Hussein: A Life Constitution and a Saving Ship ,Jinan Nadhem Hameed Al-Dulaimi /Issue No 4 /25-98.
- Karbala' and Its Appurtenances in the Reports and News of the Luqhat al-Arab Magazine (1911-1931), Dr. Sabah Mahdi Rmaid Al-Qurishi / Issue No 2 / 247-285.
- Karbala Battle in the Al-Qadhy Al-Numan Al-maghriby's Compilations ( died 363 A.H.), Muhammad Mahdy Ali, Ali Husain Taraf / Issue No 4 / 231-263.
- Karbala In India In The Eighteenth & Nineteenth Centuries Landmarks & Identity, Dr. Asa'd Hameed Abu Shanna Al-Arrady / Issue No 1 / 147-171.
- Karbala in the British Annual Report For 1917,.Dr .Oday Hatem Al-Mufriji , Dr . Naaem Abd Jouda Al-Shaybawi / Issue No 2 / 287-343.
- Karbala in the Writing of the Natives and the Arab Explorer,Salam Jabbar Minshid Al-Ajeeby / Issue No 3 / 213-253.
- Karbala: A study in the Formation of the Identity and the History of the Area , Zainul-Abideen Musa Al-Ja'far / Issue No 3 / 325-358.





- Ali Hedla Movement in Karbala and the Attitude of the Ottoman Government towards It ,Dr. Wafa Kadhim Madhy Muhammad Al-Kindi , Alaa Hussein Al Tuama Alaa Hussein Ahmed / Issue No 2 / 141-164.
- Al-Sayyd Nasrullah Al-Hairy – Biography,Scientific Certificate & his Role in Al Najaf Conference 1156 A .H1743 / . A .D ,.Maitham Murtadha Nasrullah /Issue No3 /113-161.
- Feminine Jihad in Karbala Battle Al –Sayidah Dalham( pbuh )as an example,Dr .Hamdiyah Salih Dally Al –Juboory / Issue No 2 / 69-97.
- Human Development in ImamHusain’s(pbuh)March, HazimTarish Hatim / Issue No265-289 4 / .
- Imam AL-Hussain's Shrine in the Writings of foreign Globetrotters and officials, Dr .Emad Jasim Hassan Al-Mo-sawi / Issue No 2 / 99-140.
- Imam Husain (Pbuh) and the Principle of Social Justice, Sheikh Dr. Abdullah Ahmad Al- Yusif / Issue No 2 / 25-68.
- Imam Husain ( pbuh) in Kitab Duraru Assimtt fi Khabaru- Assibtt by Ibnul- /abbar Al- Andalusi ( died in 658 A.H / 1260 A.D. ),Dr. Sadisa Hallawy Hmoud ,Ma.Muhammad Uwayd Ghulaim / Issue No 1 / 211-270.
- Imam Husain’s (pbuh) Approach in Forming and Education of Human Beings , B.B Hakeemah Al- Hussainy / Issue No 4 / 169-204.



The Catalog of the Journal Volumes for  
the Third Year

## Arabic References

الكفعمي، تقي الدين ابراهيم بن علي (١٩٩١) محاسبة النفس اللوامة وتنبيه الروح اللوامة، ط. ١. تحقيق فارس الحسون. بيروت: مؤسسة الفكر الاسلامي للثقافة والاعلام.





University Press, in Kumral, 2013.

Scholes, R. (1985). Textual Power. New York: Yale University Press, in

Kumral, 2013.

Sless, D. (1986). In Search of Semiotics. London: Croomhelm, in Kumral, 2013.

Stoner, M., & Perkins, S. (2005). Making Sense of Messages: A Critical

Apprenticeship in Rhetorical Criticism. Boston: Houghton Mifflin.

Tierney, R.J., LaZnsky, J., Raphael, T. & Cohen, P.R. (1983). Author's

Intentions and Readers' Interpretations, Technical Report .No.276

.Illinois: Urbana-Champaign



tion in Snow

by Julia Alvarez'. *Journal of Language and Linguistic Studies*, 9(2),

31-44. Retrieved on 10 /11 /2016 from the following URL:

<http://www.jlls.org/vol9no2/31-44.pdf>.

Mann, W.C. & Taboada, M. (2005 [2015/2016]). "RST Web Site".

Retrieved on 10 /11 /2016 from the following URL:

<http://www.sfu.ca/rst>.

Marrapodi, M. (2004). *Shakespeare, Italy, and Intertextuality*.

Manchester: Manchester University Press.

Miola, R. S. (2004). 'Seven types of intertextuality', in Marrapodi (2004).

pp.25-31.

Queiroz, J., & Merrel, F. (2006). 'Semiosis and pragmatism: toward a

dynamic concept of meaning', in Kumral, 2013. pp.37-65.

Scholes, R. (1982). *Semiotics and Interpretation*. New York: Yale



Derrida, J. (1997). *Writing and Difference*. London: Routledge.

Eco, U. (1979). *A Theory of Semiotics*. Bloomington: Indiana University

Press.

Eco, U. (1985). *The Role of the Reader*. Bloomington: Indiana University

Press.

Fillmore, C. (1974). 'Future of semantics', in Tierney, et al. (1983).

Kareem, R. D. (2016). "The Rhetorical Organisation of the Holy Bible

and Al-Sahifatus Sajjadiyah". Unpublished Ph.D. Dissertation,

College of Arts, University of Baghdad, Baghdad.

Khera, S. (2002). *You Can Win*, rev. ed. Chennai: Macmillan.

Koven, M. (2015) 'Intertextuality' in Key Concepts in Intercultural

Dialogue, No. 72, 2015. Retrieved on 10 /11 /2016 from the following URL: <http://centerforinterculturaldialogue.org>).

Kumral, N. (2013). 'Semiotic analysis of textual communica-



## English References

Barthes, R. (1994). *Elements of Semiology*. New York: Hill and Wang, in

Kumral, 2013.

Bernstein, B. (2005). *Class, Codes, and Control: Applied Studies towards*

a *Sociology of Language*, vol. 2. London: Routledge.

Brown, G. & Yule, G. (1983). *Discourse Analysis*. Cambridge:

Cambridge University Press.

Bruce, B.C (1980). 'Plans and social actions', in Tierney, et al. (1983).

Chandler, D. (2007). *Semiotics: The Basics*, 2nd ed. London: Routledge.

Cook, J.A. (1973). 'Language and socialization: a critical review', in

Bernstein (2005). pp.255–293.

De Beaugrande, R. A. & Dressler, W. U. (1981). *Introduction to Text*

*Linguistics*. London: Longman.



the sense of a text. Two other phases are added and proved successful: interpretation and criticism. The analyses presented in this study shows that texts like these in hand require to be read in depth to get an experience appropriate to the life of readers /listeners. Such depth is acquired if both semiotics of textuality and semiotics of textual communication in religious texts are brought together for the sake of viewing a highly traditional ethical text in the eyes of modern theories of language and linguistics. The second process of handing these texts is more fruitful and valid if taken in conjunction to the first process.



phrase meaning garbage in, garbage out) (Khera, 2002 : 228). It is reflected in the following steps:

- Negativity in; negativity out.
- Positivity in; positivity out.
- Good in; good out.

That is, the inputs equal the outputs. The greatest commitment is to be paid not to persons or institutions or organisations, but to values and ethics in order for the self to be a winner. Winners are absolutely gracious. They «...don't do different things. They do things differently»(ibid.:290).

#### 4. Conclusions

Texts are not produced in a vacuum. There must be particular intentions in the mind of text producers. These intentions would find their effect upon readers /listeners. Therefore, readers /listeners are a significant part of any textual communication. Their task has to be extended beyond reading for getting



### 3.2.3 Reading against the Text for the Critique

The turn now is to the last step; the evaluation of the text which is culture specific. The aim of this reading is to synthesise a criticism against the author through counter argument. A new short-hand text can be created to foreground this paradox shown in the themes of whole text.

Let us ask ourselves as critics, what is the message to the soul /spirit? We need to build positive and high self-esteem which is the way we really feel about the self that reflects the soul /spirit. This positive look to the self can be shaped as: (self-respect, self-confidence, self-worth, self-acceptance, self-love, self-knowledge, and self-discipline). If these are achieved, then ourselves would definitely feel good, the world around us would look nicer, our productivity would also go up, and the relationships with others would be better, too. Being at peace honestly with oneself is a step forward towards the peace with others. A very sound principle in this regard is ‘The Gigo Principle’; a computer



reconstruct it around a new centre, the value. Several strategies are presented for the signifier (good soul) in order to reach to the signified (spiritual beauty). If these strategies are not activated, then another signification process will be in the way: the signifier (evil soul) leading to the signified (spiritual ugliness). These two contrasting worlds are not new in in this text. They were and are still richest domains of those who are interested in psychology, sociology, human development, anthropology, wisdom specialists, men of letters, logicians, etc. They are of great interest to the Glorious Quran, Prophets, Imams, and other Islamic figures and scholars. One supreme goal is shared among all these domains; understanding that mysterious creature called the self and its counterpart the spirit.

The epilogue behind this whole text is that the soul and spirit are the centre of the whole universe. They are the ocean that all life is completely dependent upon. If corrupted or well-built, then everything would go either spoiled or corrected.





**Figure 4. Signification Processes of Two States of the Soul/Spirit**

This figure draws upon the manner of presenting the communicative events in the text. All the events revolve around two faces of the soul/spirit and hence two spiritual worlds. These events logically address readers of different backgrounds and urge them to think of how to question the soul and spirit and how to act, accordingly, with the purpose of correcting and self-amending.

### 3.2.2 Reading upon the Text for the Value: A Semi-otic Interpretation

This step enforces a reader to assume another task; the task of an interpreter who goes behind the text to



the text. Only one type is seen under this category; ‘paralogues’, which are «texts that illuminate the intellectual, social, theological, or political meanings in other texts» (ibid.). Readers, interpreters, and critics may adduce any text in conjunction with another without paying attention to «verbal echo, or even imprecise lines of filiation» (ibid.). However, this category has no relevance to the present analysis because it investigates one text as it is with no intention to re-produce another, but, related text.

### 3.2 Semiotics of Reading and Textual Communication

Three readings are presented here. They represent a step-by-step schema that considers comprehension, interpretation, and evaluation necessary reader-oriented intellectual activities.

#### 3.2.1 Reading for the Sense of the Text

This is the first type of reading that aims to get the sense of the whole text under study. To summarise this reading in an effective way, consider the following figure:



ent inherited conventions and configurations in order to create a new text but with the same flavour of this source. It is noticed that the book under investigation does not break or adapt any classical Arabic writing or text-building conventions and configurations familiar to the times of the author. The second type, 'genres', refers to the implicit or explicit generic choices the author consults in building his text. Since genres surprisingly commingle, the author of the analysed book in the present study mixes poetry with prose, dialogue with monologue, stories with facts, etc. in order to bring a highly vivid text coloured with whatever pertains to the global and local themes of his text.

3. Category III: this resides in «what any audience brings to a text rather than what the author put in. The focus moves from texts and traditions to the circulation of cultural discourses(ibid.:23). In other words, readers, interpreters, and critics bring to the text any cultural poetics revelatory of their ideology regarding



which are not clearly marked on the surface of the text, such as «... allusions, turns of phrase, or reappropriated motifs» (ibid.:20). Such source can find its echo in the book under analysis if: 1. the cultural background of the author is investigated thoroughly and 2. the circumstances, environment, and social, theological, political, etc., conditions are taken into account. This is out of the scope of this present study.

2. Category II: It is saved for traditions and their indirect influence upon a text and its author. Miola (ibid.) states that «An originary [original] text radiates its presence through numberless intermediaries and indirect routes – through commentaries, adaptations, translations, and reifications in other works. It exists in combination with other originary [original] texts, largely as a set of inherited expectations, reflexes, and strategies». Two types are recognised here: (conventions and configurations, genres) (ibid.:20f).

The first type, ‘conventions and configurations’, is used to deal with appropriating and adapting differ-





of corporate identity) (ibid.). As far as the book under study, whether the selected extracts or other parts, this source does not apply simply because there is no earlier whole text that coincides in details with this text.

b. The source proximate: it is the most familiar class where «The source functions as the book-on-the-desk; the author honors, reshapes, steals, ransacks, and plunders. The dynamics include copying, paraphrase, compression, conflation, expansion, omission, innovation, transference, and contradiction» (ibid.). Accordingly, the selected book, with its all details, owes too much to the Quranic verses and the religious sayings of the Prophet Mohammad and his Household (PBUH) which all refer to the call of oneself to account day and night. This source is clear from the title of the analysed book itself 'محاسبة النفس' (Watching out the Self-Reproaching Soul and Awakening the Sluggard Spirit).

c. The source remote: this source is so much widened because it includes all other references and sources



well-known statements, religious and popular sayings, etc.) in grammatical and pragmatic attempts to refer to some content of significance or in attempts to re-enact certain content. The fourth type in this category, (sources), refer to (source texts) which «provide plot, character, idea, language, or style to later texts. The author's reading and remembering directs the transaction, which may include complicated strategies of imitatio. The source text in various ways shapes the later text, its content, or its rhetorical style and form»(ibid.:19f). This type is further subdivided into three classes:

a. The source coincident: in which an earlier whole text exists "in dynamic tension with the later one, a part of its identity". The latter text has the task of responding to the earlier text. A prerequisite of this subclass is that «knowledge of the earlier is necessary for understanding of the later; the relationship is based on parity and recognition as the two assume a kind



The first type, 'revision', means that there is a close intimacy between two texts; the anterior and the posterior. The posterior text copies or features its identity from the anterior one, even if different in framework. This type is evident in the book from which the extracts in the present study are taken. The book is revised and edited by another specialist with his own scenario to match the receiver's intentionality and preferences. The second type deals with a text that is carried across or transferred into another language. It is idle in this present study since the book is only written in Arabic. The third type, 'quotation', is the process of literally reproducing a part or a whole anterior text in another later text. Linguistically speaking, «quotations may be variously marked for reader recognition, by typographical signals, by a switch in language, for example or by the actual identification of the original author or text» (ibid.:17). Through the whole book, الكفعمي (Al-Kaf'ami) uses too many quotations (verses, proverbs, stories, isolated lines of



types of spoken or written discourses that bear a certain relationship to other instances, occurrences, and types of spoken or written discourses. In other words, no 'stand-alone' discourse or communicative event exists owing no relationship to another discourse or communicative event. This concept bears a direct link to intercultural dialogue in which a sense of belonging that is discourse-based can make people radiate and identify a particular shared proverb, slogan, story, etc. (Koven, 2015, <http://centerforinterculturaldialogue.org>).

In connection with De Beaugrande and Dressler (1981), Miola (2004:13ff) further divides 'intertextuality' into seven types due to the following three categories:

1. Category I: It is specified for books or whole texts that are to be «mediated directly through the author» (ibid.:14). It includes the following types: (revision, translation, quotation, sources).





horror and the shocks of the Overwhelming Calamity lesser in telling you the truth than your informant and lesser in warning you than him ?! Perhaps the informant is not really true, or rather proved a liar greater than bright and shiny glitter!!).

If this extract is carefully analysed, readers and interpreters can elicit certain affinities that match directly with their real world circumstances. The story in this above example is a one that mentally believable and logically truthful. People would never take the risk and walk in such a scary path without being highly cautious. To transfer this story to the world of Allah's messages and warnings of the human soul and spirit is to admit its relevance to what happens truly in one's world. Therefore, the two worlds are co-referring to one and the same valid truth shown in the figure above.

The last aspect in this semiotic analysis textuality is the standard of 'intertextuality'. In its broadest sense, this standard refers to any instances, occurrences, and



with the Glorious Quran. Readers and interpreters can feel a direct connection between what the producer shows regarding his text's themes, time /place settings, and characters and what their real-world settings, themes, and personalities look like. An illustrative example is given below (1991:42, الكفعمي):

يا نفس: لو عزمت على سفر، لقضاء الوطر، تترجى فيه نيل الظفر، والأمن من الضرر، فلقيت في طريقك شخصا، أخبرك أنه رأى أمامك لصا، يأخذ الأقفال، ويستبيح النفس والمال، لرجعت عن ذلك الطريق المخوف، حذرا من اللص العسوف. أفكان قول التوراة والإنجيل، والزبور والتنزيل، بإخبارهم بأخاويف القيامة، وأهاويل يوم الطامة، أقل من مخبرك صدقا، وأنذر منه حقا؟! ولعل المخبر غير صادق، بل أكذب من بارق!!

(O, Soul! If you determine to travel for an aim, looking for success and safety from deleteriousness and you met on your way a person who told you he had seen a thief breaking locks and desecrating the self and wealth, you would certainly retreat back from that scary path in fear of that despot thief. Are the Old Testament, the New Testament, the Psalms, and the Quran which are informing you of the Doomsday



to fully understand the hidden intentions of the producer of the text. Two different worlds are presented in the text in hand. Consider the following figure:

### Figure 3. Textual Informativity of the Two Spiritual Worlds in the Text

Another important standard of textuality in the semiotic analysis of the selected extract is ‘situationality’. This standard is obvious in the ‘when’, ‘where’, and ‘who’ / ‘what’ of the selected extracts from the text in hand. Readers and interpreters are easily able to figure out the two contexts of the two spiritual worlds of the soul and spirit. They are also able to comprehend and interpret the global theme and the local sub-themes. Each probable and possible result can be diagnosed with that medium degree of mental tasks, earlier discussed in ‘informativity’. Both the global theme and the local sub-themes are re-echoing every ‘now’ and ‘then’ because they are in line and in great direction



2. Medium degree: second-order informativity that requires from readers a plan of (motivation search) in order to get any unstated or missing information. The active storages of the readers' minds are consulted for the purpose of filling any information gaps.

3. Lower degree: third-order informativity which is evident when no continuity is there in the occurrences of the content because a definite mismatch dominates between the text concepts and configurations and the readers' prior knowledge of the textual world and the real world.

Due to that, the whole text of which the extracts are taken is of the second-order informativity. Readers are not easily able to indulge into the world of the text unless they are armed with a solid plan of (motivation search). This is because of the nature of the dialogue-like text which needs high cognitive tasks. Such tasks are in line with the second stage of reading stated earlier in table (1). Readers have to assume the task of interpreters and not common readers, if they want





cause) (جعلك إياه) is to make readers recognise the satellite element as a cause for the volitional action in the nucleus (Mann & Taboada (2005 [2015/2016])).

The crucial standard of (informativity) transfers reading from being an ordinary process into a more interesting and meaningful task on the part of prospective readers. This is achieved through providing certain necessary information about the global theme of the whole text that includes the selected extracts. In more clear terms, (informativity) is concerned with the extent to which the displayed content of a text is already expected or known if compared to unexpected or unknown content. According to De Beaugrande and Dressler (1981: 141–144), there are three degrees of this standard:

1. Upper degree: first-order informativity that is highly expected and fully predictable from cohesion, coherence, and planning of content. Here, readers find it easy to get the message through the simple ideas and situations employed in the text.



edgeable and if you had believed He does not see you, then you had disbelieved in Him).

Linguistically, the producer has chosen two conditional clauses linked together and a clause of reason since he wishes to spotlight the two conditional states of the soul and spirit if a wrongdoing is done deliberately. Without the symmetry and parallelism of these syntactic structures, there would not have been such vivid image of what and what not happens to the soul and spirit.

The standard of 'coherence' is directly linked to 'cohesion'. The meaning or conceptual components can be guessed from the above extract. The rhetorically semantic relations of 'condition' and 'volitional cause' are dominant. The intention of the rhetorical relation of 'condition' is that readers recognise how the realisation of the nucleus element 'the condition' (إن) (كنت، وإن كنت تظنين) depend on the realisation of the satellite element (the result) (فلقد اجترأت على، فلقد كفرت). The intention behind the rhetorical relation of 'volitional



other half of the underlined expression; ‘fruitful with repose’.

This standard definitely reflects intentionality; the producer of this text achieves his purpose through a particular plan of choosing what best suite his goal from the linguistic features and patterns available to him. Figurative language is used to show the intention behind such address above.

As far as the standard of ‘cohesion’ is concerned, the components of the text above sequentially co-refer to a cohesive text the parts of which are syntactically well-built. Consider the extract below (ibid.: 38):

يا نفس: إن كنت في معصية الله ممن يعلم اطلاعه, فلقد اجترأت على أمر عظيم الشناعة، لجعلك إياه أهون الناظرين، وأخف المطلعين، وإن كنت تظنين أنه لا يراك، فلقد كفرت بمولاك.

(O, Soul! If you were in the disobedience of Allah aware of His cognizance, then you had made an act of great atrocity for you had made Him the easiest of those who see and the least of those who are knowl-



Consider the following extract (الكفعمي, 1991:37):

يا نفس: فاملئي تلك الساعات من الحسنات، واشحنيها بما شق من العبادات والقربات، ولا تميلي إلى الكسل والاستراحة، فما ملأ الراحة من استوطاً الراحة.

(O, Soul! Fill in those hours with righteous deeds, recharge them with acts of devotions and pious acts, and never incline to idleness and repose; a hand cannot be fruitful with repose).

Readers of this extract can work on the standard of 'acceptability' when they assume the role of active agents, moving from being only receiver into being keen readers, interpreters, and critics. According to this, the text above is a coherent and cohesive one where readers are able to understand and interpret it easily. They can, in this regard, supply the unstated information featured in the underlined expression. The word 'hand' can mean (person) or (skill, ability) or (instrumental part). In all these cases, it is a part-to-whole relation, the result of which is clear in the





labels are also shown: (S2=reader) which is the first type of reading, (S3= interpreter) which is the second type of reading, and (S4=critic) representing the third stage of reading. To clarify the relationship linking all these aspects together, consider the display below that schematically shows the seven standards of textuality regarding the textual analysis of the selected extracts:

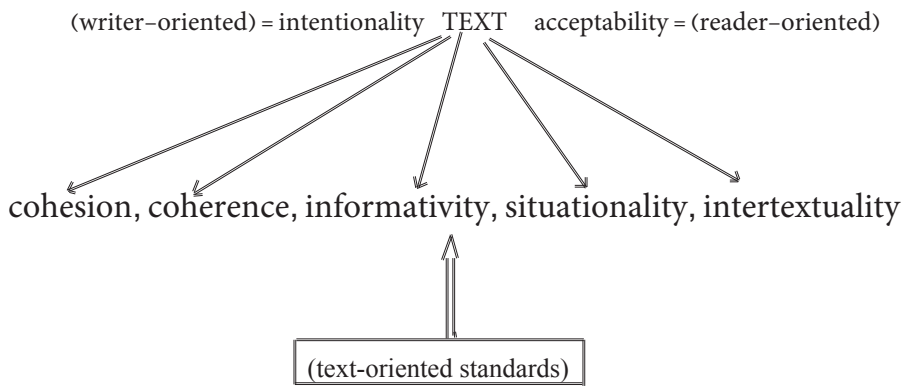


Figure 2. Textual Communication and Standards of Discoursal Textuality

This figure refers to the orientation of these standards as far as textuality is concerned. They can clearly be applied to some selected extracts under analysis.



ers are able to link the actions the writer does with their goals and intentions. It is a highly meaningful and communicative text regardless of the syntactic patterning and the wording. The illustrative table and figure below state this relationship between the writer and his readers taking into account the seven standards of textuality:

Table 2. Writer–Reader Roles in Text Processing

S1= subject	O1= object 1	O2= object 2	S2= subject 2	S3= subject 3	S4= subject 4
Writer (S1=producer)	Dialogue (O1=text)	Reader (O2=receiver)	Reader (S2=reader)	Reader (S3=interpreter)	Reader (S4=critic)
الكفعمي Al-Kaf'ami= S1	Conversa- tion =O1	O2 → S2 → S3 → S4			

As the table above shows, the writer of the selected extract is labelled as (S1); the producer of the content in hand. Two objects are clear; first (O1=text) which is a dialogue-like text and second (O2=receiver) which is the primary role of the reader. Other subject



ments' (Cook, 1973, in Bernstein, 2005, vol. 2:283). The interactions between writers and readers become environments for each other. Tierney et al. (1983:6), quoting Fillmore (1974:4), believe that what enables the message to be interpreted is an understanding of what the writer is doing. Readers resort to linking actions done by writers with their goals and intentions (i.e., the Writers' purposes). The failure to understand the goals and intentions of writers is in itself a failure to link writer s' actions with their purposes (ibid.:7).

Therefore, it is more appropriate to call such rhetoric that fails to persuade unsuccessful rhetoric. On the contrary, rhetoric which attends to Readers' understanding of the goals and intentions of writers and hence the desired effect they wish can be called effective successful rhetoric. The extracted text 's extract under study is one that pertains to successful rhetoric because: 1. a strong persuasive effect is clearly present in all the lines of the selected text; and 2. read-



Initiating and writing such situational dialogue is greatly loaded with intention and effect. These dialogical messages are created to address particular audience (Stoner & Perkins, 2005:3). One clear possibility for this issue is to admit the existence of persuasive effect which comes as a result of the relationship of rhetor's intentions with audience's interpretations. Bruce (1980:309, in Tierney et al., 1983:2) states that «Texts are written by authors who expect meaning-making on the part of readers and read by readers who do the meaning making». It is a mutual relationship where one of its ends is writers who produce their texts and at the same time they consider their readers and the rhetorical act they engage in. On the other end, readers, as being audiences, comprehend text and respond to the writers and what they are trying to get them do. Readers also respond to what they themselves need to do.

This link draws upon the notion that products of writing and reading are regarded as 'situated accomplish-



The text to be analysed is extracted from an Arabic religious text related to ways of watching out the soul and spirit in a pedagogically dialogical-like manner. The whole text is a dialogue with a presumed silent participant; invisible in the sense of the (non) presence of interlocutors (Kareem, 2016:45ff). The whole text is a book entitled in Arabic 'محاسبة النفس اللوامة وتنبيه الروح' (Watching out the Self-Reproaching Soul and Awakening the Sluggard Spirit) written by a religious scholar, الشيخ تقي الدين ابراهيم بن علي الكفعمي (Shaikh Taqi Ad-Din Ibrahim Bin Ali Al-Kaf'ami) lived in Karbala, Iraq in about the 9<sup>th</sup> century A.H. It is a dialogue with the soul and spirit in the form of the dual struggle between the power of mind vs. power of passion, the power of heart vs. power of whim, and between the power of the good soul vs. the power of the inciting soul to evil. The result of the dialogue leads to the spiritual beauty of one's soul and spirit, if the advice of the positive interlocutor (i.e., the rhetor /author) is taken into account.



Table 1. Semiotic Reading and Semiotics of Textual Communication

Semiotic Reading Process			
Parameter	Stage 1	Stage 2	Stage 3
Type of Reading	Reading within the text for the sense (mimesis)	Reading upon the text for the value (semiosis)	Reading against the text for the critique (syn- thesis)
Skill-Based Approach of Reading	Comprehension	Interpretation	Criticism
Textual Strategy	Deconstruction of the text based on the sense	Reconstructing a text around a new Centre, the value	Raising a criti- cism against the author by coun- ter argument
Orientation	Text-oriented reading	Reader-orient- ed reading	Critic-oriented reading
Signification	First-order	Second-order	Higher-order
Aspects of Meaning of Signs	Denotation  (Context-free literal meaning)	Connotation  (Context- dependent  symbolic meaning)	Evaluation  (Culture spe- cific textual  assessment by the critique)
Semiotics of Textual of Communication			

### 3. Semiotic Analysis of the Selected Text

#### 3.1 Semiotics of Textuality



priate at that time (ibid.:10).

7. Intertextuality, in which a text is co-related to a text or other texts relevant to it in some aspects. This relevance is encountered in prior mental experiences of two types: textual conventions and textual expectations (ibid.:11).

The text to be analysed in this study cannot be fully and properly understood if it does not fulfil these standards which regard a text as meaningful, communicative, and intentionally purposive. Such type of texts needs “the interaction of text-presented knowledge with the reader’s stored knowledge of the world” (ibid.:6).

The second step in the model is related to the three complementary stages of reading. These stages are clearly seen in the following table, adopted from Kumral (2013: 38f). It goes with what has been stated earlier in (1. Introduction):



and patterns available to him (ibid.:7).

4. Acceptability standard examines understanding and interpreting a text. It concerns the attitude of the text's receiver that «the set of occurrences should constitute a cohesive and coherent text having some use or relevance for the receiver»(ibid.). In this regard, the receiver supplies any missing or unstated information. Poetic and storytelling languages, for instance, are much sensitive to the inferences by receivers,

5. Informativity, which means that a text is regarded as informative if it transfers new or unknown information. It is seen as a gradable phenomenon: it varies from one receiver to another (ibid.:8f).

6. Situationality, which refers to the relevance of a text to its social and pragmatic contexts. This standard is related to real time and place of the communicative event. However, situationality can contribute to the informativity of the text. For instance, a book written in 1950 has an informativity that was highly appro-





even the phonemic components of the text. That is, it refers to the sequential components syntactically building up the quality of a cohesive text.

2. Coherence, which studies the «the components of the textual world». It also deals with the formulation of the text and its meaning (ibid: 3ff, 70ff). In this sense, it refers to the conceptual or semantic components building up the quality of a cohesive text. However, De Beaugrande & Dressler look at ‘text’ as «...an actual system: a functional unity created through processes of decision and selection among options of virtual system». A virtual system may be phonological or morpho-syntactic or semantic (ibid.: 16).

3. In contrast to the two above, the standard of ‘intentionality’ is user-oriented: the producer of any text attempts to achieve his purpose or purposes, such as information, instruction, persuasion, request, etc., through a particular plan of choosing what best suite his goal from the linguistic features



in a pedagogically dialogical-like manner. It is a type of dialogue with the soul and spirit. According to the three readings earlier stated, the model proposes two steps:

1. The analyst, being a professional reader, follows a definite method to the analysis of the text in order to get into the proper 'textual communication'; and then
2. The analyst moves on to read the text semiotically according to the three complementary stages: (a) comprehension, which is reading within the text for the sense (i.e., mimesis), (b) interpretation, which is reading upon the text for the value (i.e., semiosis), and (c) criticism, which is reading against the text for the critique (i.e., synthesis).

The first step above resorts to the seven standards of textuality as presented by De Beaugrande & Dressler (1981). These seven standards are:

1. Cohesion, for them, accounts for «...the components of the surface text» which could also include



is a figure that illustrates the related fields of language and human communication:

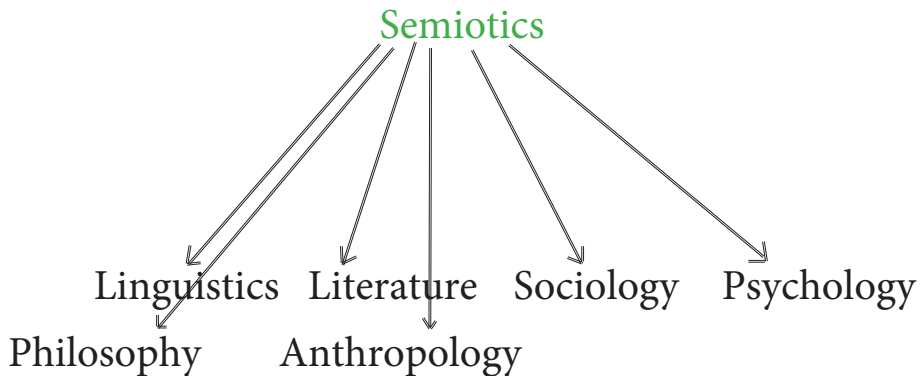


Figure 1. Semiotics and Related Fields of Study

This figure refers to semiotics as the container of all other semiosis (i.e., the word, the image, the exhibition of objects and behaviours, etc.).

## 2. Model of Analysis

This present study adopts, therefore, the model of analysis that is employed by Kumral (2013: 35) in his analysis of a literary text; a short story. Yet, the present study adapts the application of the model in order to analyse an Arabic traditional religious and ethical text related to ways of watching out the soul and spirit



Broadly defined, semiotics is an interdisciplinary study of all types of communication. One means of communication is language which is definitely a system of verbal signs mentally inbuilt in all ordinary speakers of a language. In this regard, semiotics concerns itself with any domain of language use where communication is intended. Users of language might not be completely aware that they behave in line with semiotics principles when they use verbal signs (words, sentences, texts) in particular contexts (Chandler, 2007:10ff).

Words and their lexical meanings are the verbal signs which have forms able to convey the intended sense. However, there is no direct one-to-one correspondence between the form, also called signifier, (i.e., sound-image) and the content, called the signified, (i.e., idea). By itself, a word is a sign represented by alphabetic signs or symbols put together to form the semantic unit already inbuilt in 'the collective mind' of the language users (ibid.:28,60ff). Below



1985:7ff, 30ff); and

3. Finally, after the step of creating a new text around the themes or values, a reader has to intellectually move to a reading which is to be against the text's author to create his own 'counter argument' responsive to the original text. This is called a signification process of high order in which a reader makes his critique in order to present his own counter argument. To reach this sense of reading, he has to work on the standards of textuality that enable him to comprehend the text to be read. This also requires from a reader to practise a type of discourse analysis of the text and its pragmatic functions taking into his consideration any cognitive processes (Brown & Yule, 1983:26). This analysis has also to pay attention to the text's cultural background and has to be armed with the reader's intellectual competence since «semiotics studies all cultural processes as processes of communication» (Eco, 1979:8).

### 1.1 Semiotics and Related Fields



2. Second, the first interpretive reading requires a «second-order signification process, or semiosis, as the verbal signs gain symbolic dimension referring to what they possibly mean in the cultural domain other than what they literally say in the natural domain» (Barthes, 1994, in Kumral, 2013:31). Semiosis to Queiroz & Merrell (2006:60, in Kumral, 2013:32) is «a triadic (sign, object and interpretant), context-dependent (situated), interpreter-dependent ... dynamic process. It is a social-cognitive process, not merely static symbolic system». Thus, readers have to consider all (non) textual features contextually bound in the process of re-constructing a particular text around their own themes or values through certain symbolic system they create (Derrida, 1997:104,153,194ff). That is, this interpretation is a process whereby a new text is created based on readers' understanding of it. From a semiotic perspective, an effective reading of a text is necessary since a reader has a positive agentive role of not accepting whatever the texts supplies (Eco,



## Introduction

A reading of semiotic orientation of texts generally needs three complementary stages (Scholes, 1982 /1985, in Kumral, 2013: 31ff):

1. Reading for the simple goal of understanding what is literarily communicated only. In terms of Scholes (ibid.:38) what this reading requires is «first-order signification process, or mimesis, as the verbal signs mean what they say, referring to what they signify in the natural domain» (ibid.). In other words, the surface meaning of a text as a unified whole is accessible through a process of de-constructing both its syntax and any grammatical patterns that the ‘verbal signs’ or ‘words’ are able to form (Sless, 1986, in Kumral, 2013:40). Another textual meaning, a deeper one, can be accessed through interpreting literally what is said or written, that is: the theme or value of the text. Getting the textual ‘theme’ or ‘value’ requires a solid «intellectual awareness of the cultural background of the text» (ibid.).

## الملخص

تعد السيميائية ميدانا معرفيا مكتملا للسانيات و موسّعة لها لتتخطى المستويات التقليدية للتركيب اللغوي: مستوى الصوت و مستوى الجملة. تهتم السيميائية بالنص و الخطاب بهدف الكشف عن وظائفها البلاغية و الانجازية والفكرية. فميدان عملها اساسا هو التواصل الانساني و تعددية انماطه. الدراسة الحالية هي تحليل لمفهوم التواصل النصي في كتاب عربي بعنوان (محاسبة النفس اللوامة و تنبيه الروح اللوامة) لمؤلفه العلامة (الكفعمي) و هو احد اعلام القرن التاسع الهجري و قد عاش في مدينة كربلاء في العراق. للتحليل السيميائي في هذه الدراسة عمليتان: اولا، مقارنة النصوص المتتقاة في ضوء المعايير السبعة لمفهوم (النصية) الذي طرحه بيوجراند و درس لر (١٩٨١) مع الاستفادة من بقية الاطر. و ثانيا، قراءة النصوص المتتقاة على ثلاث مراحل: الاستيعاب و التفسير و النقد. و قد استنتجت الدراسة ان ليس بمقدور القارئ العادي لهذه النصوص العمل وفقا لهذه هذه الوظائف الثلاث المتصلة ببعضها البعض: وظيفة القراءة في داخل النص لمعرفة و وظيفة القراءة لما وراء النص بهدف استخلاص قيمه و وظيفة القراءة نظير النص لغرض التعقيب و التعليق.

الكلمات المفتاحية: القراءة التعقيبية، القيم الاخلاقية، التحليل السيميائي، معايير النصية، التواصل النصي.



## Abstrac

Semiotics can be seen as a complementary field to linguistics. It expands linguistic studies beyond the traditional basic level of structure; the phoneme and the sentence. Semiotics moves to texts and discourse in order to discover their ideological, performative, and rhetorical functions. Therefore, its wide scope is human communication and its multimodality. The present study is an analysis of textual communication in a traditional book written in Arabic entitled 'محاسبة النفس اللوامة' (Watching out the Self-Reproaching Soul and Awakening the Sluggard Spirit) by 'الكفعمي' (Al-Kaf'ami), a religious scholar who lived in the 9<sup>th</sup>. century A.H. in Karbala, Iraq. The analysis is semiotic in nature through two processes. The first process approaches the text, through some selected extracts, in terms of the seven standards of textuality by De Beaugrande and Dressler (1981) and other complementary paths. The second process is saved for an attempt to read the whole text in terms of three stages: comprehension, interpretation, and criticism. The study has concluded that not any ordinary reader is able to work on these three tasks particularly employed to the texts in hand: reading within the text for the sense, reading upon the text for the value, and reading against the text for the critique.

Keywords: critical reading; ethical values; semiotic analysis; standards of textuality; textual communication.

## A Semiotic Analysis of Textual Communication in Ethical Conversation

تحليل سيميائي للتوصل النصي في التحوار الاخلاقي

**Lecturer: Raed Dakhil Kareem (PhD)**

University of Kufa, College of Arts, Dept. of English  
Language.  
khuzaai\_raaid@yahoo.com

م. د: رائد داخل كريم، قسم اللغة الانجليزية، كلية  
الآداب، جامعة الكوفة.

## Researcher is Name

## Research Title

## Page

**Lecturer : Hawra' Kadhim Jawad  
Al- Khuzaeey**  
University of Karbala  
College of Islamic sciences  
Dept . of Jurisprudence and its  
principles and Origins

Some Aspects Of Imam Husains  
(pbuh ) Revolution And Their Aims 205

**Lecturer Dr . Ali Husain Taraf**

**University of Babylon  
College of the Qur'anic Studies  
Dept . of Qur'anic Scince**

Social and cultural glimpses of  
Karbala clans (1831-1914)  
(Historical study) 231

**Lecturer Dr . Muhammad Mahdy  
Ali**  
University of Karbala  
**College of Education for Human  
Sciences**  
**Dept . of History**

**Lect. Dr. Hazim Tarish Hatim**  
Al- Imam Al- Kadhim Uuiversity College  
for Islamic Sciences

Human Development in Imam  
Husain 's (pbuh) March 265

**Lecturer Dr. Muhammad Khudair  
Abbas**  
Al- Sheikh Al-Toosy University College  
Holy Najaf

The Companions Stand Towards  
Imam Husain's (pbuh) Revolution 291

**Assist. Prof. Dr. Hadi Shandookh  
Hammeed**

Karbala University  
College of Education for Human  
Sciences  
Dept . of history

The Strategies of Leadership  
in Imam Husain 's (pbuh)  
Address (Speeches) from  
symmetry to Essence 349

**Lecturer: Raed Dakhil Kareem (PhD)**  
University of Kufa  
College of Arts  
Dept. of English Language

A Semiotic Analysis of Textual  
Communication in Ethical  
Conversation 19

## Contents

The Researcher's Name	The Research Title	Page
-----------------------	--------------------	------

**Assist. Prof. Jinaan Nadhem  
Hameed Al-Dulaimi**

Al-Mustansiriya University  
College of Arts  
Department of History

The Clairvoyance in Imam  
Hussein as a Constitution  
of Life and a Vessel of  
Survival 25

**Prof.Dr. Raheem Hilo Muhammad  
Al- Bahadli**

University of Basrah  
College of Education for Women  
Dept.History

The Role of Zaynab ؓ the  
daughter of Imam Ali bin Abi  
Talib ( peace be upon them )  
in Al – Hussein's Revolution 99

**Lec.Dr.Zahraa' Ra'oof Al-  
Musawi**

Al- Musttanssiriya University  
College of Basic Education  
Dept. of Sciences

Imam Hussein and the Rank 131  
of **al-Nafs al- Mutma'ina** the  
Righteous Soul

**Assist. Prof. B.B Hakeemah  
Al- Hussainy**

University of Holy Mashhad  
College of Quran Sciences

Imam Husain's (pbuh) 169  
Approach in Forming and  
Educating Human

area against which aggression is always directed. Each level has its degree of injustice against its heritage, leading to its being removed and its heritage being concealed; it is then written in shorthand and described in a way which does not actually constitute but ellipsis or a deviation or something out of context.

3-According to what has just been said, Karbala' Heritage Centre belonging to Al-Abbas Holy Shrine set out to establish a scientific journal specialized in Karbala' heritage dealing with different matters and aiming to:

- the researchers viewpoints are directed to studying the heritage found in Karbala' with its three dimensions: civil, as part of Iraq and as part of the east.

- Watching the changes, the alternations and additions which show duality of the guest and luxury in Karbala' geographic area all through history and the extent of the relation with its neighbours and then the effect that such a relation has, whether negatively or positively on its movement culturally or cognitively .

- having a look at its treasures: materialistic and moral and then putting them in their right way and positions which it deserves through evidence.

- the cultural society: local, national and international should be acquainted with the treasures of Karbala' heritage and then introducing it as it is.

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

- acquaint people with their heritage and consolidating the relation with the decent ants heritage, which signals the continuity of the growth in the decedents mode of life so that they will be acquainted with the past to help them know the future .

- the development with all its dimensions: intellectual, economic, etc. Knowing the heritage enhances tourism and strengthens the green revenues.

And due to all the above, Karbala' Heritage journal emerged which calls upon all specialist researchers to provide it with their writings and contributions without which it can never proceed further.

Editorial & Advisory Boards

## Issue Prelude

### Why Heritage ? Why Karbala' ?

1- Human race is enriched with an accumulation both materialistic and moral, which diagnoses, in its behaviour, as associative culture and by which an individual's activity is motivated by word and deed and also thinking, it comprises, as a whole, the discipline that leads its life. And as greater as the activity of such weights and as greater their effect be as unified their location be and as extensive their time strings extend; as a consequence, they come binary: affluence and poverty, length and shortness, when coming to a climax.

According to what has been just said, heritage may be looked at as a materialistic and moral inheritance of a particular human race, at a certain time, at a particular place. By the following description, the heritage of any race is described:

- the most important way to know its culture.
- the most precise material to explain its history.
- the ideal excavation to show its civilization.

And as much as the observer of the heritage of a particular culture is aware of the details of its burden as much as he is aware of its facts i.e. the relation between knowing heritage and awareness of it is a direct one; the stronger the first be, the stronger the second would be and vice versa. As a consequence, we can notice the deviation in the writings of some orientalists and others who intentionally studied the heritage of the east especially that of the Muslims. Sometimes, the deviation resulted from lack of knowledge of the details of the treasures of a particular eastern race, and some other times resulted from weakening the knowledge: by concealing an evidence or by distorting its reading or its interpretation.

2- Karbala': it is not just a geographical area with spatial and materialistic borders, but rather it is materialistic and moral treasures constituting, by itself, a heritage of a particular race, and together with its neighbours, it forms the greatest heritage of a wider race to which it belongs i.e. Iraq and the east. And in this sequence, the levels of injustice against Karbala' increase: once, because it is Karbala' with all that it has of the treasures generating all through history and once more because it is Karbala', that part of Iraq full of struggle and still once more because it is that part that belongs to the east, the

## Fourth Issue Word

### **In the Name of Allah, the Beneficent, the Merciful**

With the launch of the 4th issue of the 3rd volume, the journal has completed three years of its life span with its ten issues that documented various significant aspects of the heritage of the city of 'the Father of the Free', Imam Hussain (A.S.). The journal has issued the volumes according to a purposeful heritage programme, definitive plans, and persistence and due diligence of its advisory and editorial boards. It has also dispersed the fruitfully scientific spirit among the academic circles and scholarly forums of Islamic heritage publishing. Many researches and studies from inside and outside Iraq have been published by the journal. Moving in solid steps, the journal is filled with hope that its aim, reviving and revitalising the imbedded and hidden heritage of Karbala, is fulfilled in order to be an important referenced source for researchers and any who wishes to be enlightened by heritage.

It is quite known that reviving and revitalising the heritage of Karbala is not an easy task. This is a heavy burden on researchers and those who are interested in heritage. Thus, we call them to support the journal with solid and authentic researches to keep the cycle of the journal moving.

The advisory and editorial have decided that this issue is specified for Imam Hussain (A.S.) since it coincides with Safar, the month of anguish and melancholy of the Household of the Messenger of Allah (P.B.U.H). We truthfully and sincerely ask Allah to accept this beneficial work.

**Editor-in-Chief**

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@alkafeel.net), Web: <http://karbalaheritage.alkafeel.net/> , or Delivered directly to the Journal's headquarters at the following address: Karbala heritage center, Al-Kafeel cultural complex, Hay Al-Eslah, behind Hussein park the large, Karbala, Iraq.



## Publication Conditions

Karbala Heritage Quarterly Journal receives discreet researches and articles concerned with the intellectual and cultural thinking of the Holy Karbala city according to the following regulation :

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 cooperates with 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.
10. In the journal do all the published ideas manifest the viewpoints of the researchers themselves; it is not necessary to come in line with the issuing

### **Editor Secretary**

Yasser Sameer Hashim Al-Banaa

### **Editorial Board**

**Prof.Dr.Zayen Al-Abedeem** Mousa Jafar

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

**Prof.Dr.Maithem Murtadha Nasrou-Allah**

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

**Assist. Prof .Dr .**Oday Hatem Al-Mufriji

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

**Assist. Prof .Dr .** Naaem Abid Jouda

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

**Assist. Prof .Dr .** Ali Abdul-Kareem Al-Ridha

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

**Lecturer.Dr .** Ghanim Jwaid Idaan

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

**Lecturer. Dr.** Raed Dakhil Al- khuzaa'i

(University of Kufa , College of Arts)

### **Auditor Syntax (Arabic)**

**Assist. Prof. Dr.**Falah Rasul Al-Husseini

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

### **Auditor Syntax (English)**

**Lecturer. Dr.** Ghanim Jwaid Idaan

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

### **The Administration of the Finance**

Mohamad Fadel Al-Asadi

(B.Sc. Physics Science from University of Karbala)

### **Electronic Website**

Yasser Al- Seid Sameer Al- Hosiny

### **The General Supervisor**

Sayed. Ahmad Al-Safi  
The Guardian of Al-Abbass Holy Shrine

### **The Scientific Supervisor**

Sheikh Ammar Al-Hilali  
Chairman of the Islamic Knowledge and Humanitarian Affairs  
Department in Al-Abbass Holy Shrine

### **Editor-in-Chief**

Dr. Ehsan Ali Saeed Al-guraifi  
(Director of Karbala Heritage Center )

### **Editor Manager**

Assist. Prof. Dr. Ali Tahir Turki Al-Hilli  
(University of Karbala ,College of Education for Human Sciences)

### **Advisory Board**

Prof. Dr. Faruq M. Al-habbubi  
(University of Karbala , College of Education for Human Sciences)

Prof. Dr. Ayad Abdul- Husain Al- Khafajy  
(University of Basrah, College of Arts)

Prof. Dr. Zaman Obiad Wanass Al-Maamory  
(University of Karbala , College of Education for Human Sciences)

Prof. Dr. Iyad Abdal Al-Hussien Al-Kafaji  
(University of Karbala , College of Education for Human Sciences)

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

Prof. Dr. Jassim Mohammad Shattub  
(University of Karbala , College of Education for Human Sciences)

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

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

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

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



**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

Qur'an Al-Qasas. Verse-5





**PRINT ISSN:** 2312-5489

**ONLINE ISSN:** 2410-3292

**ISO:** 3297

Consignment Number in the Iraqi National  
Library and Archives :1912-1014

**Phone No.** 310058

**Mobile No.** 0770 0479 123

**Web:** <http://Karbalaheritage.alkafeel.net>

**E- mail:** [turath@alkafeel.net](mailto:turath@alkafeel.net)



دار الكافل  
للطباعة والنشر والتوزيع

+964 770 673 3834  
+964 790 243 5559  
+964 760 223 6329  
[www.DarAlkafeel.com](http://www.DarAlkafeel.com)

المطبعة: العراق - كربلاء المقدسة - الإبراهيمية - موقع السقاء ٢  
الإدارة والتسويق: حي الحسين - مقابل مدرسة الشريف الرضي

Al-Abbas Holy Shrine. Division of Islamic and human knowledge affairs. Karbala heritage center.

Karbala heritage : Quarterly Authorized Journal for Specialized in Karbala Heritage \ Issued by Abbas Holy Shrine Division of Islamic and human knowledge affairs. Karbala heritage center. - Karbala, Iraq : Abbas Holy Shrine, Division of Islamic and human knowledge affairs. Karbala heritage center, 1435 hijri = 2014-

Volume : Illustrations ; 24 cm

Quarterly.- Third year, Third volume, fourth Number (October 2016)-

ISSN 2312-5489

Bibliography

Text in English and Arabic language

1. Karbala (Iraq)--history--periodicals. 2. Husayn ibn Ali Third imam, 4-61 Hijri--Criticism and interpretation--periodicals. 3. Zaynab bint Ali ibn Abi Talib,

5-62 Hijri--Karbala, Battle of Karbala, Iraq, 61 Hijri--periodicals. 4. Family of Prophet--Biography--periodicals. A. title B. title.

**DS79.9. K3 A8375 2016 .VOL .3 NO. 4**  
**Catalog center and information system**

**Republic of Iraq Shiite Endowment**



**Quarterly Authorized Journal  
Specialized in Karbala Heritage**

Licensed by Ministry of Higher Education and  
Scientific Research Reliable For Scientific

Promotion

Issued by:

AL-ABBAS HOLY SHRINE

Division Of Islamic And Human knowledge

Affairs

Karbala Heritage Center

Third Year, Third Volume, Fourth Issue

2016 A.D./ 1438.H.