

مَجَلَّةُ فَضِيلَةِ مُحْكَمَةِ

تُعْنَى بِالتُّرَاثِ الْكِرْبَلَائِيِّ

مُجَازَةً مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالبُّحْثِ الْعِلْمِيِّ

مُعْتَمَدَةً لِأَعْرَاضِ التَّرْفِيَةِ الْعَالَمِيَّةِ

تصدر عن:

العتبة العباسية المقدسة

قسم شؤون المعارف الإسلامية والإنسانية

مركز تراث كربلاء

السنة السادسة / المجلد السادس / العدد الأول (١٩)

شهر جمادى الآخرة ١٤٤٠ هـ / آذار ٢٠١٩ م

العتبة العباسية المقدسة. قسم شؤون المعارف الإسلامية والإنسانية. مركز تراث كربلاء.
تراث كربلاء : مجلة فصلية محكمة تعنى بالتراث الكربلائي / تصدر عن العتبة العباسية
المقدسة قسم شؤون المعارف الإسلامية والإنسانية مركز تراث كربلاء. - كربلاء، العراق : العتبة
العباسية المقدسة، قسم شؤون المعارف الإسلامية والإنسانية، مركز تراث كربلاء، 2014-
مجلد : صور طبق الاصل ؛ 24 سم
فصلية. - السنة السادسة، المجلد السادس، العدد الاول (آذار 2019)-
ردمدم : 5489-2312
يتضمن إرجاعات ببليوجرافية.
النص باللغة العربية ؛ ومستخلصات باللغة الإنجليزية.
1. كربلاء (العراق) -- تاريخ -- دوريات. 2. الحديث (شيعية) -- دوريات. 3. الفتاوى الشرعية (فقه
جعفري) -- دوريات. 4. العراق -- سياسة وحكومة -- 1918-1920 -- دوريات. أ. العنوان.

LCC : DS79.9.K3 A8375 2019 VOL. 6 NO. 1

DDC : 956.747

مركز الفهرسة ونظم المعلومات التابع لمكتبة ودار مخطوطات العتبة العباسية المقدسة



ردمد: ٢٣١٢-٥٤٨٩

ردمد الالكتروني: ٢٤١٠-٣٢٩٢

الترقيم الدولي: ٣٢٩٧

رقم الايداع في دار الكتب والوثائق العراقية ١٩٩٢

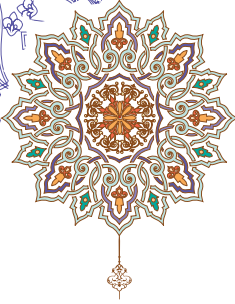
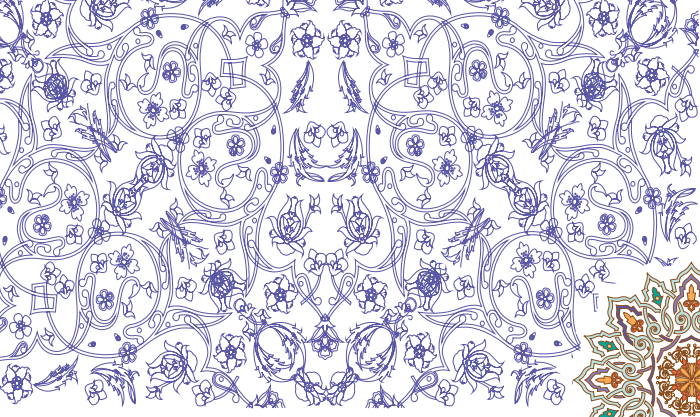
لسنة ٢٠١٤

كربلاء المقدسة - جمهورية العراق

Mobile No: ٠٧٧٢٩٢٦١٣٢٧

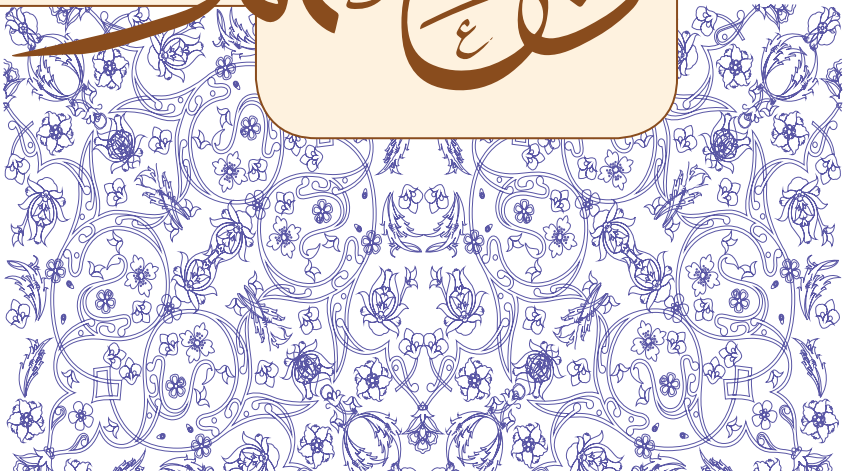
E. mail: turath@alkafeel.net





وَنُرِيدُ أَنْ نَمُنَّ عَلَى
الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ

وَالَّذِينَ
يُؤْتُونَ
الْحَقَّ
مِنْ
أَمْوَالِهِمْ
مُتَّعِينَ
بِهَا
وَلَا يَسْئُرُونَ
بِهَا
سُبْحَانَ
مَنْ
عَلَّمَ
الْقُرْآنَ



تراث كربلاء

المشرف العام

ساحة السيد أحمد الصافي
المتولي الشرعي للعتبة العباسية المقدسة

المشرف العلمي

الشيخ عمار الهلاي
رئيس قسم شؤون المعارف الإسلامية والإنسانية في العتبة العباسية المقدسة

رئيس التحرير

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

مدير التحرير

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

الهيئة الاستشارية

- الشيخ مسلم الشيخ محمد جواد الرضائي (أستاذ في الحوزة العلمية/ النجف الأشرف)
الأستاذ المتمرس الدكتور فاروق الحبوبي (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)
أ.د. إياد 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 للبنات / جامعة الكوفة)
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. اسماعيل إبراهيم محمد الوزير (كلية الشريعة والقانون / جامعة صنعاء)

سكرتير التحرير

ياسر سمير هاشم مهدي البناء

نزات كربلاء

الهيئة التحريرية

- أ.د. زين العابدين موسى جعفر (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)
أ.د. ميثم مرتضى مصطفى نصر الله (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)
أ.د. حسين علي الشرهاني (كلية التربية للعلوم الإنسانية/ جامعة ذي قار)
أ.د. علي خضير حجي (كلية التربية / جامعة الكوفة)
أ.د. مشتاق عباس معن (كلية التربية / ابن رشد / جامعة بغداد)
أ.د. سيروان عبد الزهرة الجنابي (كلية التربية المختلطة/ جامعة الكوفة)
أ.م.د. حيدر عبد الكريم حاجي البناء (جامعة القرآن و الحديث / قم المقدسة)
أ.م.د. محمد علي أكبر (كلية الدراسات الشيعية / جامعة الأديان و المذاهب/ إيران)
أ.م.د. علي طاهر تركي الحلي (كلية التربية للعلوم الإنسانية / جامعة كربلاء)
أ.م.د. توفيق مجيد أحمد (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)

مدقق اللغة العربية

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

مدقق اللغة الانكليزية

- أ.م.د. توفيق مجيد أحمد (كلية التربية للعلوم الإنسانية/ جامعة كربلاء)

الإدارة المالية

محمد فاضل حسن

الموقع الإلكتروني

ياسر السيد سمير الحسيني

قواعد النشر في المجلة

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

١. يشترط في البحوث أو الدراسات أن تكون على وفق منهجية البحث العلمي وخطواته المتعارف عليها عالمياً.
٢. يقدم البحث مطبوعاً على ورق A٤، وبنسخ ثلاث مع قرص مدمج (CD) بحدود (٥٠٠٠ - ١٠٠٠٠) كلمة بخط «simplified Arabic» على أن ترقم الصفحات ترقيماً متسلسلاً.
٣. تُقبل النصوص المحققة لمخطوطات كربلاء، على أن تكون محققة على وفق المناهج المتعارف عليها، وأن تتضمن مقدمة تحقيق (دراسة) يذكر فيها الباحث المنهج المعتمد ومواصفات النسخة المعتمدة ومصدرها، ويرفق مع العمل المحقق صورة المخطوطة المعتمدة كاملةً.
٤. تقديم ملخص للبحث باللغة العربية، وآخر باللغة الإنكليزية، كل في حدود صفحة مستقلة على أن يحتوي ذلك عنوان البحث، ويكون الملخص بحدود (٣٥٠) كلمة.
٥. أن تحتوي الصفحة الأولى من البحث على اسم الباحث، وعنوانه، وجهة العمل، والعنوان الوظيفي، ورقم الهاتف، والبريد الإلكتروني مع مراعاة عدم ذكر اسم الباحث أو الباحثين في صلب البحث أو أي إشارة إلى ذلك.
٦. 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،

نزات كرباء

- سنة النشر، رقم الصفحة، هذا عند ذكر المرجع أو المصدر أول مرة، ويذكر اسم الكتاب، ورقم الصفحة عند تكرّر استعماله.
٧. يزوّد البحث بقائمة المصادر والمراجع منفصلة عن الهوامش، وفي حالة وجود مصادر ومراجع أجنبية تُضاف قائمة المصادر والمراجع بها منفصلة عن قائمة المراجع والمصادر العربية، ويراعى في إعدادهما الترتيب الأبجائي لأسماء الكتب أو البحوث في المجالات.
٨. تطبع الجداول والصور واللوحات على أوراق مستقلة، ويشار في أسفل الشكل إلى مصدرها، أو مصادرها، مع تحديد أماكن ظهورها في المتن.
٩. إرفاق نسخة من السيرة العلمية إذا كان الباحث ينشر في المجلة للمرة الأولى، وأن يُشار فيها إذا كان البحث قد قُدّم إلى مؤتمر أو ندوة، وأنه لم ينشر ضمن أعمالها، كما يشار إلى اسم أية جهة علمية، أو غير علمية قامت بتمويل البحث، أو المساعدة في إعداده.
١٠. أن لا يكون البحث منشورًا ولا مقدّمًا إلى أيّة وسيلة نشر أخرى.
١١. تعبر جميع الأفكار المنشورة في المجلة عن آراء كاتبها، ولا تعبر بالضرورة عن وجهة نظر جهة الإصدار، ويخضع ترتيب الأبحاث المنشورة لموجبات فنية.
١٢. تخضع البحوث لتقويم سري لبيان صلاحيتها للنشر، ولا تعاد البحوث إلى أصحابها سواء أقبلت للنشر أم لم تقبل، وعلى وفق الآلية الآتية:
- أ. يبلغ الباحث بتسلّم المادة المرسلة للنشر خلال مدة أقصاها أسبوعان من تاريخ التسلّم.
- ب. يخطر أصحاب البحوث المقبولة للنشر بموافقة هيئة التحرير على نشرها وموعد نشرها المتوقّع.

نزات كربلاء

ج. البحوث التي يرى المقومون وجوب إجراء تعديلات أو إضافات عليها قبل نشرها تعاد إلى أصحابها، مع الملاحظات المحددة، كي يعملوا على إعدادها نهائياً للنشر.

د. البحوث المرفوضة يبلغ أصحابها من دون ضرورة إبداء أسباب الرفض.

هـ. يشترط في قبول النشر موافقة خبراء الفحص.

و. يمنح كل باحث نسخة واحدة من العدد الذي نشر فيه بحثه، ومكافأة مالية مجزية.

١٣. يراعى في أسبقية النشر:-

أ. البحوث المشاركة في المؤتمرات التي تقيمها جهة الإصدار.

ب. تاريخ تسليم البحث لرئيس التحرير.

ج. تاريخ تقديم البحوث كلما يتم تعديلها.

د. تنوع مجالات البحوث كلما أمكن ذلك.

١٤. ترسل البحوث على البريد الإلكتروني للمجلة:

(turath@alkafeel.net)

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

أو موقع رئيس التحرير drehsanalguraifi@gmail.com

أو تُسلّم مباشرة إلى مقر المجلة على العنوان التالي:

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

الكفيل الثقافي / مركز تراث كربلاء).

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:
Date:

"معا لمساندة قوائنا المسلحة الباسلة لبحر الازهاب"

الرقم: ب ت ٤ / ٩٨١٤
التاريخ: ٢٠١٤/١٠/٢٧

"معا لمساندة قوائنا المسلحة الباسلة لبحر الازهاب"

العتبة العباسية المقدسة

م / مجلة تراث كربلاء

تحية طيبة..

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

...مع التقدير

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

وزارة التعليم العالي
والبحوث العلمي

نسخة منه الى:

- قسم الشؤون العلمية/ شعبة التأليف والنشر والترجمة
- الصادرة

www.rddiraq.com
Emailscientificdep@rddiraq.com

نزات كربلاء

كلمة العدد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الشَّمْعَةُ السَّادِسَةُ

الْحَمْدُ لِلَّهِ جَلَّ جَلَالُهُ، وَعَظُمَ فَضْلُهُ وَكَرُمُهُ، وَحَسُنَ بِلَاؤُهُ، وَتَقَدَّسَتْ أَسْمَاؤُهُ، لَا إِلَهَ إِلَّا هُوَ، وَحَدَهُ لَا شَرِيكَ لَهُ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَنْبِيَائِهِ وَرُسُلِهِ، وَلَا سِيَّامَا سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِ بَيْتِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

أَمَّا بَعْدُ: فَبَيْنَ يَدَيْكَ عَزِيزِي الْقَارِيءَ الْكَرِيمَ الْعَدَدَ الْأَوَّلَ - الْمُجَلَّدَ السَّادِسُ لِلْسَّنَةِ السَّادِسَةِ مِنْ مَجَلَّةِ تَرَاثِ كَرْبَلَاءَ، وَهِيَ بِهَذَا تُوقَدُ شَمْعَتَهَا السَّادِسَةَ، وَقَدْ أَثَرَتِ الْمَكْتَبَةُ التَّرَاثِيَّةُ بِأَبْحَاثٍ مُتَنَوِّعَةٍ فِي مَفَاصِلٍ مُخْتَلِفَةٍ مِنَ التَّرَاثِ حَتَّى أَصْبَحَتْ مَصْدَرًا مُهِمًّا لِلْبَاحِثِينَ فِي التَّرَاثِ الْكَرْبَلَائِيِّ لَا يُمَكِّنُ الْاسْتِعْنَاءَ عَنْهُ.

وَأَمَّا أَبْحَاثُ هَذَا الْعَدَدِ فَقَدْ جَاءَتْ بِمَضَامِينٍ عِدَّةٍ: فَالْبَحْثُ الْأَوَّلُ تَضَمَّنَ دَرَأَسَةً تَنَاوَلَتْ نَقْدَ الْحَدِيثِ وَتَقْيِيمَ مَتْنِ الرَّوَايَةِ عِنْدَ الْمُحَدِّثِ الْبَحْرَانِيِّ فِي مَوْسُوعَةِ الْحَدَائِقِ النَّاصِرَةِ، وَالْبَحْثُ الثَّانِي كَانَ حَوْلَ حَيَاةِ عِلْمٍ مِنْ الْأَعْلَامِ الْمُبْرَزِينَ فِي الْقَرْنَيْنِ التَّاسِعِ وَالْعَاشِرِ الْهَجْرِيَّيْنِ أَلَا وَهُوَ الشَّيْخُ إِبْرَاهِيمُ الْكُفَعَمِيُّ وَمَكْتَبَتُهُ الْغَنِيَّةُ، وَالْبَحْثُ الثَّلَاثُ جَاءَ بِعِنْوَانٍ (مَدْرَسَةُ السَّرْدَارِ حَسَنِ خَانَ الْقَزْوِينِيِّ مَصْدَرًا مِنْ مَصَادِرِ النَّهْضَةِ الْعِلْمِيَّةِ فِي مَدِينَةِ كَرْبَلَاءِ الْمُقَدَّسَةِ)، أَمَّا الْبَحْثُ الرَّابِعُ فَكَانَ مَوْسُوعُهُ دَرَأَسَةً تَارِيخِيَّةً لِأَحَدِ الرَّمُوزِ الدِّينِيَّةِ فِي مَدِينَةِ كَرْبَلَاءَ وَهُوَ الشَّيْخُ الشَّهِيدُ عَبْدُ الرَّضَا الصَّاقِي الَّذِي اسْتَشْهَدَ سَنَةَ ١٩٨٩م، ثُمَّ تَلَاهُ بَحْثٌ آخَرُ عَنْ أُسْرَةِ آلِ الدَّامَادِ السَّيِّدِ مُحَمَّدِ صَالِحِ الدَّامَادِ الْحَائِرِيِّ أَنْمُودَجًا، وَ مِنْ التَّرَاثِ الْمُحَقَّقِ رِسَالَةٌ مُحَقَّقَةٌ لِأَحَدِ مَرَاجِعِ كَرْبَلَاءِ الْعِظَامِ وَهُوَ الْفَقِيهُ الْكَبِيرُ الشَّيْخُ عَبْدُ اللَّهِ

نزات كربلاء

بن الحسين الشوشترى (التستري)، تناولت الرسالة إجاباته عن سبع مسائل بشأن العبارات التي وردت في بعض الكتب العلمية كشرح القواعد للمحقق الكركي، والدروس للشهيد الأول ونحوها من الكتب العلمية.

ومن الجدير بالذكر أننا نحاول من خلال الأبحاث والرسائل المحققة تسليط الضوء على مختلف العصور التي مرت بها الحوزة العلمية والحركة العلمية في مدينة كربلاء المقدسة، فإن القرنين الثاني عشر والثالث عشر الهجريين يمثلان العصر الذهبي لحوزة كربلاء، فكان الباحثان عن المحدث البحراني والسيد محمد صالح الداماد لتسليط الضوء على هذا العصر، وأما القرنان العاشر والحادي عشر الهجريان فيمثلان البداية الحقيقية لنشوء حوزة كربلاء العلمية، فكان بحث الشيخ إبراهيم الكفعمي ومكتبته، ورسالة أجوبة المسائل للفقيه التستري لتسليط الضوء على هذا العصر، وأما بحث الشيخ الشهيد عبد الرضا الصافي؛ فيسلط الضوء على عصر اضطهاد هذه الحوزة العلمية بسبب الحرب التي شنها عليها النظام البائد.

وأما بحث اللغة الإنجليزية فكان حول الشيخ محمد تقي الشيرازي ودوره الديني والسياسي في كربلاء (١٩١٨-١٩٢٠).

ويسرنا أن نجد الدعوة لقرائنا الكرام للكتابة في أحد محاور المؤتمر العلمي الدولي الأول الذي سيعقد بتاريخ ٧-٨ تشرين الثاني ٢٠١٩م، تحت شعار (تراثنا هويتنا)، وبعنوان: (التراث الكربلائي ومكانته في المكتبة الإسلامية)، ومحاوره هي:

١- علوم القرآن والتفسير.

٢- علوم الحديث والرجال.

٣- علماء الفقه وأصوله.

نزات كربلاء

٤- علوم الفلسفة و الكلام و المنطق.

٥- علوم اللغة العربية و آدابها.

٦- التاريخ و التراجم و السير.

٧- العلوم التطبيقية التراثية.

٨- المخطوطات الكربلائية (دراسة و تحقيق).

٩- المدارس الدينية.

١٠- الفهارس و البليوغرافيا.

و كما نشرنا للقارئ الكريم في العدد الأول من العام الماضي السيرة الذاتية لأعضاء هيأتي مجلة تراث كربلاء، فقد قررنا نشر سيرهم الذاتية المحدثه في هذا العدد. و يكون هذا معتمداً في العدد الأول من كل عام.

وآخر دعوانا أن الحمد لله رب العالمين و الصلاة و السلام على محمد و آله الطيبين الطاهرين.

رئيس التحرير

رسالةُ المجلة

الحمدُ لله ربِّ العالمينَ والصَّلَاةُ والسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ الْمُعْصومِينَ، أما بعد:

فأصبحَ الحديثُ عن أهميَّةِ التُّراثِ وضرورةِ العنايةِ به وإحيائه ودراسته من
البدهيَّاتِ التي لا يحسنُ إطالةَ الكلامِ فيها؛ فإنَّ الأُمَّةَ التي لا تُعنى بتراثها ولا
تكرِّمُ أسلافها ولا تدرسُ مآثرهم وآثارهم لا يُرجى لها مستقبلٌ بينَ الأممِ.

ومن ميِّزاتِ تراثنا اجتماعُ أمرين:

أولهما: الغنى والشموليَّةُ.

ثانيهما: قلةُ الدراساتِ التي تُعنى به وتبحثُ في مكوناته وتبرزه، فإنَّه في
الوقتِ الذي نجدُ باقيَ الأممِ تبحثُ عن أيِّ شيءٍ مادِّيٍّ أو معنويٍّ يرتبطُ بإرثها،
وتُبرزه وتُقيمُ المتاحفَ تمجيدًا وتكريمًا له، وافتخارًا به، نجدُ أمتنا مقصِّرةً في
هذا المجالِ.

فكم من عالمٍ قضى عمره في خدمةِ العلمِ والمجتمعِ لا يكادُ يُعرفُ اسمه،
فضلاً عن إحياءِ مخطوطاته وإبرازها للأجيالِ، أو إقامةِ مؤتمِرٍ أو ندوةٍ تدرِّسُ
نظريَّاته وآراءه وطروحاته.

لذلك كلِّه وانطلاقاً من تعاليمِ أهلِ البيتِ عليهم السلام التي أمرتنا بحفظِ التراثِ
اذ قال الإمامُ جعفرُ الصادقُ عليه السلام للمفضَّلِ بنِ عمر: «اكتبْ وبتَّ علمك في
إخوانك، فإنَّ متَّ فأورثَ كتبك بنيك»، بادرت الأمانةُ العامَّةُ للعتبةِ العباسيَّةِ
المقدَّسةِ بتأسيسِ مراكزٍ تراثيَّةٍ متخصصةٍ، منها مركزُ تراثِ كربلاءِ، الذي

نزات كربلاء

انطلقت منه مجلّة تراث كربلاء الفصليّة المحكّمة، التي سارت بخطى ثابتة غطت فيها جوانب متعددة من التراث الضخم لهذه المدينة المقدّسة بدراسات وأبحاث علميّة رصينة.

لماذا تراث كربلاء؟

إنّ للاهتمام والعناية بتراث مدينة كربلاء المقدّسة منطلقين أساسيين: مُنطلق عامّ، يتلخّص بأنّ تراث هذه المدينة شأنه شأن بقيّة تراثنا ما زال به حاجة إلى كثير من الدراسات العلميّة المتقنة التي تُعنى به. ومُنطلق خاصّ، يتعلق بهذه المدينة المقدّسة، التي أصبحت مزارًا بل مقرًا ومقامًا لكثير من محبّي أهل البيت عليهم السلام، منذ فاجعة الطفّ واستشهاد سيّد الشهداء سبط رسول الله صلى الله عليه وآله الإمام أبي عبد الله الحسين بن علي بن أبي طالب عليه السلام، فكان تأسيس هذه المدينة، وانطلاق حركة علميّة يمكن وصفها بالمتواضعة في بداياتها بسبب الوضع السياسي القائم آنذاك، ثمّ بدأت تتوسّع حتّى القرن الثاني عشر الهجريّ إذ صارت قبلة لطلاب العلم والمعرفة وتزعّمت الحركة العلميّة، واستمرّت إلى نهايات القرن الرابع عشر للهجرة، إذ عادت حينذاك حركات الاستهداف السلبي لهذه المدينة المعطاء. فلذلك كلّ استحققت هذه المدينة المقدّسة مراكز ومجالات متخصصة تبحّث في تراثها وتاريخها وما رشح عنها ونتج منها وجرى عليها عبر القرون، وتبرز مكتنزاتها للعيان.

اهتمامات مجلّة تراث كربلاء

إنّ أفق مجلّة تراث كربلاء المحكّمة يتسع بسعة التراث بمكوّناته المختلفة، من العلوم والفنون المتنوعة التي عني بها أعلام هذه المدينة من فقه وأصول

نزات كربلاء

وكلامٍ ورجالٍ وحديثٍ ونحوٍ وصرفٍ وبلاغةٍ وحسابٍ وفلكٍ وأدبٍ إلى غير ذلك ممّا لا يسعُ المجالُ لاستقصاء ذكرها، دراسةً وتحقيقًا.

ولمّا كان هناك ترابطٌ أكيدٌ وعلقةٌ تامّةٌ بين العلومِ وتطوّرها وبين الأحداثِ التاريخيّةِ من سياسيّةٍ واقتصاديّةٍ واجتماعيّةٍ وغيرها، كانت الدراساتِ العلميّةِ التي تُعنى بتاريخِ هذه المدينةِ ووقائعها وما جرى عليها من صلبِ اهتماماتِ المجلّةِ أيضًا.

منهم أعلامُ كربلاء؟

لا يخفى أنّ الضابطةَ في انتسابِ أيِّ شخصٍ لأيةِ مدينةٍ قد اختلفَ فيها، فمنهم من جعلها سنواتٍ معيّنةٍ إذا قضاها في مدينةٍ ما عدّها منها، ومنهم من جعل الضابطةَ تدورُ مدارَ الأثرِ العلميِّ، أو الأثرِ والإقامةِ معًا، وكذلك اختلفَ العُرفُ بحسبِ المددِ الزمنيّةِ المختلفةِ، ولمّا كانت كربلاءُ مدينةً علميّةً محجّباً لطلابِ العلمِ وكانت الهجرةُ إليها في مددٍ زمنيّةٍ طويلةٍ لم يكن من السهلِ تحديداً أسماءِ أعلامها.

فكانت الضابطةُ فيمن يدخلون في اهتمامِ المجلّةِ هي:

١- أبناءُ هذه المدينةِ الكرامِ من الأسرِ التي استوطنتها، فأعلامُ هذه الأسرِ أعلامٌ لمدينةِ كربلاءِ وإن هاجروا منها.

٢- الأعلامُ الذين أقاموا فيها طلباً للعلمِ أو للتدريسِ في مدارسها وحوزاتها، على أن تكونَ مدّةُ إقامتهم معتدلاً بها.

وهنا لا بدّ من التنبيهِ على أنّ انتسابَ الأعلامِ لأكثر من مدينةٍ بحسبِ الولادةِ والنشأةِ من جهةٍ والدراسةِ والتعلّمِ من جهةٍ ثانيةٍ والإقامةِ من جهةٍ ثالثةٍ لأمرٍ

متعارف في تراثنا، فكم من عالم ينسب نفسه لمدنٍ عدّة، فنجدّه يكتب عن نفسه مثلاً: (الأصفهاني مولداً والنجفي تحصيلاً والحائري إقامة ومدفناً إن شاء الله). فمن نافلة القول هنا أن نقول: إنّ عدّ أحد الأعلام من أعلام مدينة كربلاء لا يعني بأيّة حال نفي نسبته إلى مدينته الأصليّة.

محاورة المجلّة

لما كانت مجلّة تراث كربلاء مجلّة تراثيّة متخصصة فإنّها ترحب بالبحوث التراثيّة جميعها من دراساتٍ، وفهارسٍ وبيولوجرافيا، وتحقيق التراث، وتشمل الموضوعات الآتية:

١. تاريخ كربلاء والوقائع والأحداث التي مرّت بها، وسيرة رجالها وأماكنها وما صدر عنها من أقوال ومأثورات وحكايات وحكم، بل كلّ ما يتعلق بتاريخها الشفاهي والكتابي.
٢. دراسة آراء أعلام كربلاء ونظرياتهم الفقهيّة والأصوليّة والرجاليّة وغيرها وصفاً، وتحليلاً، ومقارنةً، وجمعاً، ونقدًا علمياً.
٣. الدراسات البيولوجرافيّة بمختلف أنواعها العامّة، والموضوعيّة كمؤلّفات أو مخطوطات علماء كربلاء في علم أو موضوع معيّن، والمكانيّة كمخطوطاتهم في مكتبة معيّنّة، والشخصيّة كمخطوطات أو مؤلّفات علم من أعلام المدينة، وسوى ذلك.
٤. دراسة شعر شعراء كربلاء من مختلف الجهات اسلوباً ولغةً ونصاً وما الى ذلك، وجمع أشعار الذين ليس لهم دواوين شعرية مجموعة.
٥. تحقيق المخطوطات الكربلائية.

وأخر المطاف دعوة للباحثين لرفد المجلّة بكتاباتهم فلا تتحقّق الأهداف

نزاتِ كِرباءِ

إلّا باجتماعِ الجهودِ العلميّةِ وتكاتيفِها لإبرازِ التراثِ ودراسِتهِ.
وأخِرُ دعوانا أن الحمدُ لله ربِّ العالمينَ والصلاةُ والسلامُ على أشرفِ
الأنبياءِ والمرسلينَ سيّدنا محمّدٍ وآله الطاهرينَ المعصومينَ.

نزات كربلاء

المحتويات

ص	عنوان البحث	اسم الباحث
٢٩	نقد الحديث وتقييم متن الرواية عند المحدث البحراني في موسوعة الحدائق الناضرة.	الدكتور الشيخ أمين حسين بوري الحوزة العلمية/ قم المقدسة
٨١	مكتبة الشيخ إبراهيم بن علي الكفعمي (ت: ٩٠٥هـ).	الشيخ عبد الحلیم عوض الحلي الحوزة العلمية/ مشهد المقدسة
١٩١	مدرسة السردار حسن خان القزويني مصدرًا من مصادر النهضة العلمية في مدينة كربلاء المقدسة.	م.م. كوكب حسين عزيز الهاللي جامعة ذي قار كلية التربية للبنات/ قسم علوم القرآن والتربية الإسلامية
٢٣١	الشيخ الشهيد عبد الرضا الصافي (١٩٣٣ - ١٩٨٩م) دراسة تاريخية.	م.د. مسلم عوض مهلهل جامعة ذي قار/ مركز الدراسات التاريخية والآثرية
٢٦٩	أسرة آل الداماد/ السيد محمد صالح الداماد الحائري أنموذجًا.	إشراق قيس فيصل الطائي ماجستير تاريخ حديث/ جامعة كربلاء/ كلية التربية للعلوم الإنسانية

تحقيق التراث

٢٩٧ أجوبة المسائل الفقهيّة السبع للفقير
الكبير الشيخ عبد الله بن الحسين التستري
(ت: ١٠٢١هـ).
السيد حسين رضا يوسف
الأشقر العاملي
الحوزة العلميّة
النجف الأشرف

٣٢٩ السيرة الذاتية لأعضاء الهيأتين الاستشارية والتحريرية

27 Sheikh Mohammed Teqi Al Shi-
razi and his Role in the Political
Development in Iraq from 1918
to 1920
Asst. Lect. Ali Jebbar
Khelef Al Gezi
Ministry of Education
General Directorate of
Education in Thi Qar

sue, Kerbala, 2015.

2. Settar Nori Al Aboudi, Al Hilleyen role in the Iraqi revolution in 1920, journal of Babil for Human studies center. Vol.4. issue 3. Babil university, 2014.

3. Jasim Mohammed Hussein Al Yesari, stand of Mohammed Teqi Al Shirazi Al Ha'iri of 1918-1920 referendum in Iraq. Ahlul Bait Journal, issue 11.

4. Auday Hatem Abdul Zehrah Al Mferiji and Ne'eam Abid Jawda Al Shebawi, The Islamic association in Kerbala 1918-1920. A historical study. Kerbala Heritage Journal, vol.2, 1st issue, Kerbala, 2015.

5. Auday Hatem Abdul Zehrah Al Mferiji, , hints of the political history of Kerbala 1914-1920. Kerbala Heritage Journal, 1st year, vol.1, 2nd issue, Kerbala, 2014.

Fourth: internet references:

1. <http://holyKerbala.net/Kerbalaacity/mash/archeology/utaishi.html>

2. <https://ar.wikipedia.org>

23. Ala'a Jasim Mohammed, king Faisal the first, his life and his political role in the Arabian revolution, Syria, and Iraq 1883-1933, Al Yakdhah Al Arabiyah library, Baghdad, 1990.

24. Selah Mehdi Ali . the national role of religious reference in the Iraqi modern and contemporary history 1900-2002. Beirut 2010.

25. Febi Mar, Iraq contemporary history in monarch reign, translated by Mustefa Nu'man ahmed, Baghdad, 2006.

26. Abdul Rezaq Mohammed Aswed, Iraqi political encyclopedia, vol.2. Arabian house of encyclopedias. Beirut.

Second: University Dissertations:

1. Ala' Abbas Ne'mah, Mohammed Teqi Al Shirazi and his Role in the deputy stage in Iraq 1918-1929. A thesis, college of Education. Babil university, 2005

2. Su'ded Kadhum Mehdi, Arnod Wilson and his role in the Iraqi policy, unpublished thesis, College of Arts, Baghdad university, 1995.

3. Alaa Abdul Kadhum Jabbar. Stand of the educated group in Kerbala movement towards the political development in Iraq from 1908- 1932. unpublished thesis, College of Arts, Kufa university, 2007.

Third: Journals and academic researches

1. Salih Abass Nasir Al Ta'i, the exiled kerbala'i to Hinjam island 1919. Kerbala Heritage Journal, 2nd year, vol.2 ,2nd is-

13. Abdul Rezaq Al Hassani, Tareakh Al Iraq Al Seyasi Al Hedeeh, vol.1. print 6. Beirut,2008.

14. . N. Kotlouf, the national liberation twentieth revolution in Iraq. Translated by Abdul Wahid Kerum, Baghdad, 1971

15. Mohammed Jewad Malik, Iraqi Shia and country Building, a historical study since the constitution revolution till independence 1908-1932.department of intellectual and cultural issues in the holy Hussein shrine, 2012.

16. Ali Al Werdi : social aspects from Modern Iraqi History, vol.5.

17. Mrs. Bill. Iraq contemporary history. A book searches Iraq during British occupation 1914-1920.translated by Ja'fer Khyat. Al Keshaf press for printing and distributing, Beirut, 1949.

18.A group of researchers .The detailed in Iraqi contemporary History, Baghdad, 2002.

19. Mrs. Bill, chapters from Iraq contemporary history. Beirut 1971.

20. Selman Hadi Al Tu'ma, kerbala heritage, Baghdad, 2013.

21. Sadiq Ja'afer Al Rewaziq, Iraqi scientific hawza, the political project between the resistance and demand, Imtiyaz house.

22. Encyclopedia of Kerbala famous and scholars, vol. 1, Baghdad 2011.

2006.

4. Jasim Mohammed Hussein Al Yesari, stand of Mohammed Teqi Al Shirazi Al Ha'iri of 1918-1920 referendum in Iraq. Ahlul Bait Journal, issue 11.

5. Mohammed Herz ul Din, Me'arif Al Rejal fe Terajum Al Ulema wel Udeba'. Part 2. Publications of the library of al Mer'shi Al Najafi reference.

6. Seyed Hassan Al Sedir. Complement of Amel Al Amel. Investigated by Hussein Ali Mehfoadh and Adnan Al Debagh, Beirut, 1986.

7. Noor ul Din Al Shahrudi, history of the scientific movement in Kerbala, an objective comprehensive study about aspects of the scientific movement in Kerbala and biographies of its famous scholars since it contained the body of our master Al Hussein (p.b.u.h.) until a close time, Dar ul Aolum, Beirut, 1990.

8. Abdul Rezaq Al Hassani, the great Iraqi revolution, print 2, Al Erfan press, Beirut.

9. Abdullah Al Feyadh, the great Iraqi revolution 1920, print 2 Dar ul Selam press, Baghdad 1957.

10. Selman Hadi Al Tu'ma, Kerbala in the Twentieth revolution, Beirut, 2000.

11. Jewad Al Dhahir, Al Wejeaz fe Tareakh Al Iraq Al Seyasi Ak Hedeath, Baghdad. 2008.

12. Fu'ad Qazanchi, Iraq in the British documents 1905-1930, Baghdad, 1989.

clopedia, vol.2. Arabian house of encyclopedias. Beirut,p.258, Salih Abass Nasir Al Ta'i, the exiled kербala'I to Hinjam island 1919. Kerbala Heritage Journal, 2nd year,vol.2 ,2nd issue, Kerbala, 2015, p.81.

61. Sadiq Ja'afer Al Rewaziq . Ibid. P51.

62. The people are: Hibet ul Din Al shehristani, Abu ul Qasim Al Kashani, Mirza Ahmed Al Khersani, Mirza Abdul Hussein, son of Al Shirazi . For more details, see Abdul Rezaq Mohammed Aswed ,Ibid. P286.

63. Ibid.

64. Selman Hadi Al Tu'ma, Kerbala in the Twentieth revolution.p.39.

65. Ali Al Werdi. Ibid. P 319.

66. AbdulRezaqAlHassani, the great Iraquirevolution, p. 121.

Bibliography

First: Arabic references

1. Mohammed Al Tonji, Al Mu'jem Al Thehebi, Dar ul Elim Lilmelayean, Beirut, 1969.

2. Mohammed Al Hur Al A'mili, Wesa'l Al Shia,5 vol. print 4., Beirut, 1971.

3. Kamil Selman Al Jebouri, Mohammed Teqi Al Shirazi is the high leader of Iraqui great revolution 1920, his biography, stands, and political documents. Facts, documents, and publications about Iraq political history some were not displayed,

then he returned to his city and completed his study till he became one of the most prominent religious men. He was the strongest assistant and the reliable commissioner of Sheikh Al Shirazi . For more details, see: Mohammed Herz ul Din, vol.3. P147-150.

54. Aday Hatem Abdul Zehrah Al Mferiji . Ibid. P121. Selman Hadi Al Tu'ma, Kerbala in the Twentieth revolution, p.52.

55. Kamil Selman Al Jebouri. Ibid. P.101.

56. Selah Mehdi Ali . the national role of religious reference in the Iraqi modern and contemporary history 1900-2002. Beirut 2010, p.159, Abdul Rezaq Al Hassani, the great Iraqi revolution, . Ibid. P.106. Ibid. P.

57. Febi Mar, Iraq contemporary history in monarch reign, translated by Mustefa Nu'man ahmed, Baghdad, 2006, p.42.

58. Selman Hadi Al Tu'ma, Kerbala in the Twentieth revolution, p.61.

59. It is one of the most important battle that the rebellious had and won against the British forces in 25 of July 1920 which occurred to the north of Al Kifl district. The British endured great losses of souls and equipment. It is known also by Al Rustumeyah .For more details, see Abdul Rezaq Al Hassani, Ibid. P.145-125, Settar Nori Al Aboudi, Al Hilleyen role in the Iraqi revolution in 1920, journal of Babil for Human studies center. Vol.4. issue 3. Babil university, 2014, p.104-105.

60. Abdul Rezaq Mohammed Aswed, Iraqi political ency-

house. P.48-49.

47. He is sheikh of Al Dhewalim tribe, he was born in Rumaitah city in 1860, he was known by his national stands. He was died in 1945, for more details see: Hemead Al Metbe'i, encyclopedia of Kerbala famous and scholars, vol. 1, Baghdad 2011, p.353.

48. Abdul Rezaq Al Hassani. the great Iraqi revolution .Ibid. P.97.

49. Mohammed Jewad Malik. Ibid. P.453. Alaa Abdul Kadhum Jabbar. Ibid, p.91.

50. He is the third son of sheriff Hussein, prince of Mecca, he was born in Mecca 20 of May 1883. He became a king of Iraq from 1921 to 1933. He died in Bern, capital of Switzerland by heart attack, his body was transferred to Baghdad and buried in the king graveyard of Baghdad. For more details, see: Kadhum Ne'amah, king Faisal the first, the British, and independence. Arabian House for encyclopedias, Beirut, 1988, Ala'a Jasim Mohammed, king Faisal the first, his life and his political role in the Arabian revolution, Syria, and Iraq 1883-1933, Al Yakdhah Al Arabiyah library, Baghdad, 1990.

51. Auday Hatem Abdul Zehrah Al Mferiji. Ibid. P121.

52. Kamil Selman Al Jebouri. Ibid. P.98. Selman Hadi Al Tu'ma, Kerbala in the Twentieth revolution, p. 417.

53. he was born in Al Kadhimiyah city in 1859 where he grew up and read some science introductions in holy Najaf

British authorities arrested six persons from Kerbala and moved them to Baghdad to exile them to India. Those were Abdul Keream Al Awad, Tlaifih Al Hesoun, Mohammed Ali Abu Al Hebb, Seyed Mohammed Mehdi Al Moulewi, and Seyed Mohammed Ali Al Tebateba'i. see: Jasim Mohammed Ibrahim Al Yesari, Ibid. P151.

36. Mohammed Jewad Malik. . Ibid. P436. Jasim Mohammed Ibrahim Al Yesari, Ibid. P156.

37. Selman Hadi Al Tu'ma, Ibid. P30.

38. Abdul Rezaq Al Hassani, Tareekh Al Iraq Al Seyasi Al Hedeath, Ibid. P.112.

39. Mohammed Jewad Malik . Ibid. P436.

40. Mrs. Bill, chapters from Iraq contemporary history. Beirut 1971, P.441.

41. Mohammed Jewad Malik. Ibid. P436, Ali Al Werdi. Ibid. P115.

42. Abdul Rezaq Al Hassani, the great Iraqi revolution, . Ibid. P.99.

43. Selman Hadi Al Tu'ma, Turath Kerbala. Noor ul Din Al Shahrudi ,Ibid. P179.

44. Mohammed Jewad Malik. Ibid. P431. Mohammed Herz ul Din. Ibid. P216.

45. Abdul Rezaq Al Hassani, the great Iraqi revolution, Ibid. P.99-100.

46. Sadiq Ja'afer Al Rewaziq, Iraqi scientific hawza, the political project between the resistance and demand, Intiyaz

Role in the deputy stage in Iraq 1918-1929. A thesis, college of Education. Babil university, p. 76.

30. Noor ul Din Al Shahrudi, Ibid. P.178.

31. Islamic association was established on November 1918. It was headed by Mohammed Redha son of Mohammed Teqi Al Shirazi. It included Hibet ul Din Al shehristani, seed Hussein Al Quzweeni, Abdul Wehab Al Tu'ma, Abdul Keream Al Awad, Omer and Othman Al Alwan, Tlaifih Al hesoun, Abdul Mehdi Al Al Qumber, Mohammed Ali abu Al hebb. One of its aim was to fight against British occupation authority. See: Auday Hatem Abdul Zehrah Al Mferiji and Ne'eam Abid Jawda Al Shebawi, The Islamic association in Kerbala 1918-1920. A historical study. Kerbala Heritage Journal, vol.2,1st issue, Kerbala, 2015, p.227-267.

32. Ali Al Werdi. Ibid. vol.5, P.109.

33. Jasim Mohammed Hussein Al Yesari, stand of Mohammed Teqi Al Shirazi Al Ha'iri of 1918-1920 referendum in Iraq. Ahlul Bait Journal, issue 11. P.150.

34. Mrs. Bill. Iraq contemporary history. A book searches Iraq during British occupation 1914-1920. translated by Ja'fer Khyat. Al Keshaf press for printing and distributing, Beirut, 1949. P.120, a group of researchers. The detailed in Iraqi contemporary History, Baghdad, 2002, p. 192.

35. Actions of Mohammed Redh Al Shirazi and his assistants in Kerbala frightened British authorities, that's why they had some hiderance procedures. So, in 2nd of August 1919

lution in Iraq. Translated by Abdul Wahid Ferej, Baghdad, 1971, p.150-151, Abdul Rezaq Al Hassani, the great Iraqi revolution, ibid, p.33-34.

20. Auday Hatem Abdul Zehrah Al Mferiji, , hints of the political history of Kerbala

city 1914-1920, Kerbala Heritage Journal, 1st year, vol.1, 2nd issue, Kerbala, 2014, p.116.

21. Mohammed Herz ul Din. Ibid. P.216.

22. Kamil Selman Al Jebouri. Ibid. P.88.

23. Mohammed Jewad Malik. Iraqi Shia and country Building, a historical study since the constitution revolution till independence 1908-1932. department of intellectual and cultural issues in the holy Hussein shrine, 2012, p.365-366.

24. this inn is considered as one of the most important inns for the caravan. It lies in Al Ataishi area that belongs to Al Husseiniyah district to the south east of Kerbala on the old road that links between Baghdad. See:

<http://holyKerbala.net/Kerbalaacity/mash/archeology/utaishi.html>

25. Kamil Selman Al Jebouri. Ibid. P.

26. Mohammed Jewad Malik. Ibid. P.385. Selman Hadi Al Tu'mah. Ibid. P.47

27. Abdul Rezaq Al Hassani, the great Iraqi revolution, Ibid. P.35.

28. Alaa Abdul Kadhum Jabbar. Ibid. P.86.

29. Ala' Abbas Ne'mah, Mohammed Teqi Al Shirazi and his

16. A military politician British, he came with the British campaign to Iraq in 1914 under Percy Cox leadership. He was a captain, then he was appointed deputy ruler after sending Percy Cox to Tehran as an ambassador in 1918. After his failure in controlling over the twentieth revolution he was sent back to Britain. See: Su'ded Kadhum Mehdi, Arnod Wilson and his role in the Iraqi policy, unpublished thesis, College of Arts, Baghdad university, 1995, Fu'ad Qazanchi, Iraq in the British documents 1905-1930, Baghdad, 1989, p.26.

17. Abdul Rezaq Al Hassani, Tareakh Al Iraq Al Seyasi Al Hedeath, vol.1. print 6, Beirut, p. 2008, Ghesam Al Atyah , Iraq Nesh'at Al Dewlah.

18.He is Abdul wehab Bin Abdul Rezak Al Wehab, was born in 1800 and brought up in kerbala and studied in its school and he is one of its prominent educated people. He took the literature from the scholar of his time. He wrote standard and public poetry. His poetry was characterized by the patriotic and national merits. He was a leader in the Iraqi revolution in 1920 and was appointed Kerbala municipality manager till the British occupation and was appointed a member in the milli council during the revolution. He died in 1930. See: Alaa Abdul Kadhum Jabbar. Stand of the educated group in Kerbala movement towards the political development in Iraq from 1908- 1932. unpublished thesis, College of Arts, Kufa university, 2007, p.62.

19. L. N. Kotlouf, the national liberation twentieth revo-

adopted him. He travelled to Kerbala to continue his hawza study till he got jurisprudence. His name was connected with Samara hawza and Al Tenbak (tobacco) revolution in Iran. He was died in Samara. See: <https://ar.wikipedia.org>.

9. Mohammed herz ul Din, Me'arif Al Rejal fe Terajum Al Ulema wel Udeba'. Part 2. Publications of the library offal Mer'shi Al Najafi reference. P.215.

10.Seyed Hassan Al Sedir. Complement of Amel Al Amel. Investigated by Hussein Ali Mehfoudh and Adnan Al Debagh, Beirut, 1986.p.242.

11.Reported from Noor ul Din Al Shahrudi, history of the scientific movement in Kerbala, an objective comprehensive study about aspects of the scientific movement in Kerbala and biographies of its famous scholars since it contained the body of our master Al Hussein (p.b.u.h.) until a close time, Dar ul Aolum, Beirut, 1990, p.173.

12.Abdul Rezaq Al Hassani, the great Iraqi revolution, print 2, Al Erfan press, Beirut,p.96.

13.AbdullahAlFeyadh, the great Iraqi revolution1920,print 2 Dar ul Selam press, Baghdad 1957, p.211.

14. Selman Hadi Al Tu'ma, Kerbala Fe Thawrat Al Ishrean,Beirut, 2000, p.28, Ali Al Werdi Isocial aspects from Modren Iraqi History, vol.5, p.319.

15.Jewad Al Dhahir, Al Wejeaz fe Tareakh Al Iraq Al Seyasi Ak Hedeath, Baghdad. 2008, p.187, Noor ul Din Al Shahrudi, ibid, p.176.

people who were brought up in this city. See: Mohammed Al Hur Al A'mili, Wesa'l Al Shia,5 vol. print 4., Beirut, 1971, p.543.

4.Kamil Selman Al Jebouri, Mohammed Teqi Al Shirazi is the high leader of Iraqi great revolution 1920, his biography, stands, and political documents. Facts, documents, and publications about Iraq political history some were not displayed, 2006. P. 13-14.

5.He is the elder son of Sheikh Al Shirazi , he has a great role in igniting the revolution in 1920, he was the connector between his father and the rebellious Iraqi tribes against the British. This matter made the British authorities to arrest him and exile him to Hinjam island. After two months of his arrest he was released, then he traveled to Iran where he settled there all his life. See: Jasim Mohammed Al Yesari, stand of Sheikh Mohammed Teqi Al Shirazi Al Ha'iri of 1018-1919 referendum in Iraq. Journal of Ahlul Bait. Vol.11, p.150.

6.He is the middle son of Sheikh Al Shirazi, he was one of the scientific hawza scholar inKerbala he he very polite and kind hearted. He was very respected among scholars and religious references. See: ibid, p.150.

7. he was the youngest son of Sheikh Al Shirazi. He was a judge in supreme appellate court in the capital of Iran(Tehran) in 1986. See: ibid. p.150.

8.He was born in Shiraz (south of Iran) in 1815. His father died when he was a kid, so, his uncle, Hussein Al Mousewi

Sheikh Al Shirazi practiced his role as a religious reference towards the new events in Iraq from 1918 to 1920. He tackled with the events development with great wisdom in Kerbala. He did not ignore the referendum case presented by the British about the situation in Iraq when he didn't hesitate in taking honorable stands in parallel with the political and military accidents. He was a religious and political leader when he could unite and polarize the Iraqi rebellious line. His role was not only obstacle but a strike to the British occupation in Iraq. It seems that his spiritual leadership had great impact in guiding the rebellious to one line and word especially in Kerbala. This matter made the revolution take its national and public dimensions; in addition to its religious dimension due to his religious leadership.

Margins:

1. Mirza: a Persian title for the person whose mother descends from the prophet Mohammed. In the old time, the kings' son were called by this title, see: Mohammed Al Tonji, Al Mu'jem Al Thehebi, Dar ul Elim Lilmelayean, Beirut, 1969, p.553.

2. Gulshen: a Persian word means flowers garden, it is the garden that has many roses, see: ibid. p.508.

3. It belongs to the Al Husseini round. It is the holy shrine of Imam Al Husseini Bin Ali the scientific movement in Kerbala in Kerbala. All the city is called by this name and for the

Iraqi flag, the poet Khileal Azmi wrote a poem in this respect⁶³.

Kerbala had an important position during the revolution for two reasons. The first is presence of Mirza Mohammed Teqi Al Shirazi who was the high Shia reference in Iraq. The second is its position to the fighting front in Wind and Towaireej. That's whe the tribes heads who were participating in the revolution were holding their meeting mostly in Kerbala. In brief, Kerbala became as the capital of the revolution government⁶⁴.

Sheikh Al Shirazi, in spite of his old age, took much care to the revolution when he supported it with all possible materialistic and spiritual support. His health retreated after Hilla setback and other setbacks; for one day he entered the holy Hussein for prayer and saw a large number of funerals brought from the fighting front. He was scared of this scene. The pain was clear on his face. It was the last day that he goes out for praying. Later, his health totally retreated and stayed in bed till his death⁶⁵. Sheikh Al Shirazis was in a very critical time. He was the center that all the revolution fighters go round. His death like thunderbolt fell on the heads and people dread. It was great shake on the revolution since it was in the beginning stages. Thus, sights directed to Najaf and revolution fighters and religious scholars headed to Najaf⁶⁶.

Conclusion

the enthusiastic anthems. Every one of them was curious and punctuated lest the enemy penetrate among them⁵⁸.

The revolution in Kerbala was declared in 25 of July 1920. It was a noisy day when large numbers of population went down to the streets carrying their guns and other weapons. As soon as the good news of the victory in Al Rarenjeyah⁵⁹ reached, Sheikh Al Shirazi gave an order to dismiss Kerbala ruler, his staff, and his guards. Kerbala people confiscated arms and equipment, police stations and governmental offices. The revolution leadership was granted to some figures to keep watching at night and to keep order. Next day morning, there was talks between Sheikh Al Shirazi and his high assistants when three councils were formed to run the liberated cities issues⁶⁰. These were the following:

1. The scientific council: its members are five. Its tasks is to invite people in cities and tribes to take part in the revolution.
2. The milli council: its members are sixteen. Its tasks is to collect taxes and spend them where necessary.
3. The support council: its members are four. Its tasks is to collect supports to the needy fighters.
4. The military council: Its tasks is to guide the military operations.

Sheikh Al Shirazi on these councils and appointed Muhsin Abu Tebeykh⁶¹ as the governor to kerbala. He was the first governor that is officially appointed. A council of four members was formed to run Kerbala governorate. During raising

rested many Kербala noble men including Sheikh Al Shirazi's son⁵⁵. Meanwhile, scholars and tribes heads asked Sheikh Al Shirazi a permission to use the force to get the confiscated Islamic rights. Thus, Sheikh Al Shirazi declared his defending Fatwa" Rights demanding is a must to Iraqis, and they have to care about peace and security while their demanding. They can use the defending force if the British refused their demands"⁵⁶.

The rebellious sensations spread and encouraged people. During this time, sheikh She'lan A Sheikh Al bu Al Choun was stimulating for the revolution, the matter which led the British to arrest him, but his tribe could release him by force in the second day in 30 June 1920. That was the first spark of the twentieth revolution in Iraq⁵⁷. Sheikh Al Shirazi was in Kербala, making communications, following the battles news, the fighters' endurance in Rumaithah for several days. Sheikh Al Shirazi felt with pain when he saw Rumaithah people alone in the battle field. So, Sheikh Al Shirazi decided to send sir Wilson (the general ruler in Baghdad) an envoy to negotiate in stopping the fight before extending the revolution to other cities and tribes, through showing some conditions as : withdrawing the military forces from the battle field and declaring the general forgiveness, and returning the exiled persons, but Wilson refused saying that Sheikh Al Shirazi planted the seeds and today is the harvest day. This made the patriotic people in Kербala carry the weapons, repeating

ers' policy were displayed. It was agreed that seven representatives from Kerbala people meet the authority ruler. Those were: sheikh Abdul Hussein Al Shirazi, sheikh Mohammed Al Khalisi, seyed Mohammed Ali Tebateba'i sheikh Sedrul Din, seyed Abdul Wehab Al Tu'ma, the poet Haj Mohammed Hassan Abu Al mehasin, and sheikh Omran Al Alwan. They signed a document and approved by Sheikh Al Shirazi. Then, they decided to organize a peaceful demonstration since the authority did not respond to Iraqi requirements. This was supported by other governorates. Kerbala people also sent the British a document in 4 June asking for Iraq independence. Therefore, sheikh Mohammed Mehdi ⁵³ Al Khalisi delivered a speech in the holy Hussein shrine courtyard in 21 June 1920 when he motivated people to resist and dismiss the British out of the country⁵⁴. This issue evoked the central authorities in Baghdad, so they ordered Hilla political ruler (Poly) to guide a military force to go to Kerbala and arrest those who made mind distortion. Indeed, the force reached Kerbala in the same day and occupied the city entrances with some required procedures. Accordingly, Sheikh Al Shirazi felt the critical situation and sent for major Poly to warn him of every single movement; but the major refused to attend and sent Sheikh Al Shirazi a letter saying that these troops came for peace making. Sheikh Al Shirazi sent major Poly a polite message concerning the bad effects of the task, meanwhile, major Poly did not care to Sheikh Al Shirazi but ar-

In 23 May 1920 festivals in Haider khana were held, where some Suni and Shia oraters delivered speeches. Envoys from all places arrived announcing national songs. This made the mosque and the streets crowd. This led the British authorities intervene with their military cars to scare people. The patriotic Kerbala people began exploiting the national and religious occasions to show their feelings. An anthem was spread among students in schools, its start was:

Protection and guardianship..... all mean prisoning

Accordingly, the British authorities was sacred about increasing the national movement especially after the communications that Sheikh Al Shirazi made with Prince Faisal Bin Al Hussein⁵⁰. Sheikh Al Shirazi wrote Prince Faisal Bin Al Hussein a letter in 26 May 1920 clarifying the danger of the British occupation to Iraq and asked him to raise the case to the United League and the free press to protect Iraqi chaste land⁵¹.

Sheikh Al Shirazi declared a statement in 27 May 1920 to Iraqis in all different places to start demonstrations and protests as a political work demanding the legal rights with keeping security and unity among Muslims⁵². On this base, some kerbala people sent invitations to all Kerbala people to attend celebrations and occasions in the holy shrine courtyard to provoke people against the British occupation. Thus, a meeting for the national movement members was held in Kerbala in 3 June 1920 where the country case and the invad-

Finally, their efforts exploited the half of Sha'ban month visit that coincided Imam Mehdi's birthday, to talk to Sheikh Al Shirazi in this respect. So. A meeting was held secretly in Sheikh Al Shirazi' house in 5 May 1920 under his care. When some asked for starting the revolution, he waited and said (the load is heavy and I fear that the tribes cannot face the invaders' army; but they assured the complete ability to implement this risky task and the revolution is inevitable though they don't like the war⁴⁴. Nevertheless, Sheikh Al Shirazi hesitated to give a decisive answer thinking of the heavy task saying (I am afraid of spoiling the system and the security disappeared, and this leads entering the country in a chaos and you know that peace keeping is more important and obligatory than the revolution itself. They relied that they are able to keep peace and order. They will do their best to keep order and stability. when Sheikh Al Shirazi such great pressure, he said (since these are your intentions and promises, then may Allah be your supporter)⁴⁵. After the meeting had finished, they all went to Imam Hussein holy shrine and swore by Quran to implement what they agreed about⁴⁶.

Then, they decided to declare the revolution in different places in one day to be able to engage the British troops in different areas and they appointed sheikh Sha'lan Abu Al Choun⁴⁷, sheikh of Al Dhewalim tribe, and Ghethaith Al Herjan to be ready to meet in Al Semawa and to urge other tribes heads to join this sacred brigade.

like fighting heroes and became as patriotic heroes in the sight of the people. Therefore, they became a sample to others and others tried to be like them for getting reputation as the one they got. As a result, releasing the arrested persons was considered as a victory to Sheikh Al Shirazi since he was the warrant. Mrs. Bill emphasized that this accident encouraged people to resist and make traps instead of stopping them. Thus, events started to be complicated and the clash was about to happen. Kerbala headed other Iraqi cities that stood against the British. That belongs to the wise leadership represented by Sheikh Al Shirazi.

Third section: His role in 1920 Revolution in Kerbala

Sheikh Al Shirazi was not disposed to the armed revolution but he wanted the national movement to be peaceful and to satisfy with demanding the legal country rights needless to resort to arms. It seems that he was worried that blood shed without carrying out its aims. Besides, he wasn't certain about the tribes' ability in confronting a strong state like Britain. Some patriotic people tried to convince Sheikh Al Shirazi about the tribes' ability; and Mirza Mohammed Redha was very satisfied⁴². In addition, the referendum process and the effects left was a powerful factor to motivate the public revolution fire especially in holy Kerbala which polarized the armed conflict in all over Iraq particularly when Sheikh Al Shirazi was the lonely Shia reference.

to gain Sheikh Al Shirazi's tendency, United Kingdom sent the civil ruler assistant Arnold Wilson to meet Sheikh Al Shirazi. During the meeting, the civil ruler assistant talked in a sectarian style and asked Sheikh Al Shirazi to appoint shia person to run the holy shrine in Samara instead of the present Suni person (since Sheikh Al Shirazi is Shia). Sheikh Al Shirazi refused this offer and participated in uniting the Islamic castes. This matter confused the invaders authorities who worked to arrest six Kerbala persons in the second of August 1919, sending them to Baghdad to exile them to Hinjam island in India³⁶.

Sheikh Al Shirazi sent Wilson a letter in 5 August 1919 protesting against prisoning them asking to release them saying they did nothing more than demanding the legal country rights³⁷. Wilson wrote Sheikh Al Shirazi an answer in 19 August 1919 mentioning that those arrested persons were making mess, mind distorting, and spreading bad news about the British government. This answer hurt Sheikh Al Shirazi who used a clever style led to release them when he declared that he was going to immigrate to Iran and guide the fight against the British from there. Many scholars and tribes heads sent him messages denying the authority behaviour and deciding to be beside him to fight. This matter led the British to release the arrested people in order to get rid of the dangerous situation. That was after five months of exile. So, they returned to Kerbala in the second of October 1919. They were received

administration issues)²⁷.

Seventeen Kerbala scholars supported this fatwa, then, it was copied and sent to some cities and tribes in the Middle Euphrates²⁸. This fatwa formed a new start to the Islamic movement, when Sheikh Al Shirazi appeared as an Islamic leader supervising on the opposition public movement and correctly direct it²⁹. According to this fatwa, Kerbala people motivated in preparing and distributing circulated notes that express their reality and what kind what ruling system they want in their country that meets its national benefits³⁰. Therefore, the national movement inKerbala was established and Mirza Mohammed Redha Al Shirazi was its spiral when he established in Kerbala a private association called (National Islamic Association)³¹. A large number of Kerbala heads and nobles affiliated to it. Its aim was to reject British rule and to demand Iraq independence and to choose a Muslim ruler. Other regions also started sending many documents showing their refusal to the invaders authorities. This matter provoked the British military administration in Iraq³³.

Concerning the political side, the religious leadership concentrated the political and information activities Sheikh Al Shirazi headed those when practiced international pressure on Great britan by sending a message in 13 February 1919 to the deputy American minister clarifying British occupation authorities resentment in Iraq relying on the fate deciding stated by the American president Wodrow Wilson. In oreder

held a meeting in Sheikh Al Shirazi's house in 16 January 1918 where they put one answer, by establishing an Arabian Muslim government headed by one of sheriff Hussein's Bin Ali sons.

During this period, the religious leadership transferred to Sheikh Mohammed Teqi Al Shirazi after the death of the reference Al Yezdi in 30 April 1919. Therefore, people's sight directed to Sheikh Mohammed Teqi Al Shirazi due to his abilities that enable him to assumed the religious and political authority. He was a scholar, reference, knowledgeable with the religious and political issues, apprehending all its fields with skillful opinions²¹. He was in Kadhimeyah at that time coming from samara²² but he stayed in kerbala²³ and when he reached, he was received by the tribes, and educated people at ' Al Ataishi inn"²⁴ to Kerbala declaring their loyalty as a leader to the destiny and liberation process.

The patriot people motivated and decided to stand against the reference forcefully and fiecefully. During these critical circumstances Sheikh Al Shirazi's leadership fixed its leading position in Kerbala; that made the nation patiently waited his opinion. Thus, a number of scholars and tribes head appointed a young man to direct a question about the referendum to him (can we elect non -Muslim for the authority and administration or must we elect the Muslim?). He answered them in 23 January 1919 by the following fatwa (Muslims must elect only the Muslim for the running Muslims' authority and

Section two: His stand towards referendum in 1928 in Kerbala

When the British occupied Iraq pretending to get rid of the Ottoman occupation, when it broke its promises for the Iraqis by granting them freedom and independence and procrastinating in achieving the free people demands, according to all this, features of resentment, anger, and people protest appeared especially when the British invaders' claims were disappeared¹⁵.

In order to keep the furious feelings calm, orders were given in 30 November from London that high British deputy (Arnold Wilson) to know Iraqis' opinions towards the ruling system kind they like through a referendum of three points:

1. A unified country under the British guardianship extends from the north boundaries of Mosul governorate till the Arab Gulf in the south.

2. The new country is governed by Arabian Iraqi presidency.

3. Appointing the president that all Iraqis elect.

Abdul Wehab Al Wehab asked that the gathered people should be granted three days at least. The British government agreed¹⁹. Thus, meetings were held in cities and villages, meanwhile, Sir Wilson visited some cities where he met some religious and political figures to convince them to counterfeit the people's willing and to accept occupation. Kerbala people

Sheikh Al Shirazi's personality was characterized by some attributes that show deep cognitive abilities in some different topics. These abilities represented wise leading abilities¹⁰, in this respect, seyed Hassan Al Sedir says (I lived with him twenty years he hasn't committed any error and I haven't denied any of his feature. I debated him twelve years and I saw only the accurate vision and deep thoughts...). Noor ul Din Al Shahroudi says (he taught me and I attended his research four eight years in Samara, then I ensure his truthiness of seyed Hassan's Al Sedir speech and the fact appeared to me¹¹. Abdul Rezaq Al Hassani described him saying (a great spiritual leader, wholehearted, wide spread power. Abdullah Al Fayadh described him (he was one of the greatest religious men who escorted the liberated movements and directed their supporters to serve the high country benefit.

Sheikh Al Shirazi has many researches and books that characterized by power and enhancement. Some of his publications are like margins on " Al Mecasib Fe Al Fekeh", and a letter in " Ehkam Al Khilil", a letter in " Friday prayer", and explanation of breastfeeding system by Sadir ul Din Al Amili. He has also a poetic divan in Persian which printed in Najaf consists of 116 pages. Al Shirazi died in 1920 and buried in Kerbala in the holy shrine courtyard.

First section: His Birth and Bringing up

Sheikh Mirza ¹Mohammed Teqi Bin Mirza Muhb Ali Bin Abi Al Hassan Mirza Mohammed Ali Al Mutekhelis (Gulshen)² Al Ha'iri³ in Shiraz to the south Iran in 1842, that's why he was called Al Shirazi. He descended from a scientific literary prestigious family and high religious position. His father was devout who neighboured the Husseini holy shrine all his life. His uncle Al Hekeam Mirza Hebeab ul Allah was one of the most famous poets in Shiraz. His elder brother sheikh Mirza Mohammed Ali was a scholar and a religious man in Shiraz⁴. His sons were Sheikh Mohammed Redha Al Shirazi, Sheikh Abdul Hussein, Al Shirazi Sheikh Mohammed Hassan Al Shirazi.

He travelled to Iraq when he was young and started his learning in 1854 when he started reading introductions of some Kербala scholars and famous people. He graduated in study and getting sciences under supervision of very famous masters and scholars. Those were the high scholar Moula Mohammed Hussain known by Al Ardicani and seyed Ali Neqi Al Tebateba'i Al Ha'iri . He immigrated to Samara in the beginning of Shiraz Mohammed's Hassan Al Shirazi immigration⁸ when he took his knowledge from his flooded sea. He also studied generalship method and its career in the Islamic community.

Introduction:

Studying Iraqi Islamic history is considered as one of the very important studies due to its active impact and clear role in Iraq history for it clarifies a lot of details, roles, and historical stages. Thus, the current research tackled studying the great role of Sheikh Mohammed Teqi Al Shirazi in the Political Development in Iraq from 1918 to 1920 as a religious leader.

The concerned in Iraqi modern and contemporary history cannot ignore the historical importance of that period of Iraq history.

The research was divided into three sections. The first his birth and bringing up. The second was devoted to studying his stand towards the referendum in 1918 to 1920 in Kerbala. The third section deals with his role in the revolution of 1920 in kerbala.

The research relied on a large number of various references like books and these as well as many published papers in the Iraqi journals that had clear contribution in the research.

بسير الثورة وبعد أن أدرك بأن الثوار يحققون الانتصارات وخاصة انتصارهم في (الارنجية) طرد الحاكم السياسي في كربلاء وأسس ثلاثة مجالس لإدارة شؤون المناطق المحررة إبان الثورة وهي المجلس العلمي وكان واجبه بث الدعوة بين الناس، والمجلس الملي وواجهه جباية الضرائب والرسوم، ومجلس جمع الإعانات للمعوزين من الثوار، كما قرر تنصيب السيد محسن أبو طيخ متصرفا للواء كربلاء، وشكل مجلس إدارة لواء كربلاء ورفع العلم العراقي فيها.

توفي الشيخ الشيرازي في ١٧ آب ١٩٢٠ ودفن في الصحن الحسيني الشريف فاتجه أنظار الناس بعده إلى المرجعية الدينية في النجف الاشرف .

الكلمات المفتاحية: محمد تقي، الشيرازي، الاستفتاء، الاحتلال البريطاني.

الملخص

ولد الشيخ الميرزا محمد تقي الشيرازي عام ١٨٤٢ في شيراز (جنوب إيران) وفي بداية شبابه سافر إلى كربلاء للاعتراف من معين العلم في حوزتها، فتتلمذ على يد العلامة الشيخ حسن الاردكاني، ثم سافر إلى سامراء ودرس هناك على أيدي عديد من العلماء ورجال الدين المبرزين والمجتهدين وفي مقدمتهم الميرزا محمد حسن الشيرازي، ومن ثم سافر إلى النجف وبعدها عاد إلى كربلاء بعد وفاة المرجع الديني محمد كاظم اليزدي في ٣٠ نيسان ١٩٢٠، وأصبح الشيرازي هو المرجع الأعلى للمسلمين الشيعة، وأخذ العراقيون بشكل عام الانضواء تحت لوائه، له العديد من المؤلفات المنشورة وغير المنشورة، كما له دواوين شعرية منها فارسية ومنها عربية. كان للشيخ الشيرازي دور سياسي واضح وقيادة دينية حكيمة، وكان ذات دراية بجميع النواحي الاجتماعية والاقتصادية، إذ شكل موقفه من الاستفتاء الذي أجرته السلطات البريطانية في العراق عام ١٩١٨ أول هزيمة وانتكاسة واجهت الحكومة البريطانية ذلك من خلال فتوى تحريم انتخاب غير المسلم.

كما كان له موقف مشرف واثر بطولي من خلال التهيؤ لثورة عام ١٩٢٠ ومن ثم مواكبة جميع مراحلها، فكان بمثابة الزعيم الأوحد للوطنيين والأحرار في كربلاء وفي باقي المحافظات فلا يصدر أي قرار إلا بعد أخذ رأيه، فكان له دور دبلوماسي في بدايات الثورة إذ أرسل العديد من الرسائل إلى بعض الرؤساء العرب والأجانب وخاصة الرئيس الأمريكي وودرو ويلسون والأمير فيصل ابن الشريف حسين كانت الغاية منها تنفيذ الوعود التي قطعتها بريطانيا للشعب العراقي وبخاصة حق تقرير المصير، وكذلك عرض القضية على الصحافة والرأي العام، وبعد فشل جميع هذه المفاوضات أصدر فتواه التاريخية (الجهاد ضد المحتلين) وكان على اطلاع تام

**Sheikh Mohammed Teqi Al Shirazi and
his Role in the
Political Development in Iraq from 1918 to 1920**

**Asst. Lect. Ali Jebbar Khelef Al Gezi
Ministry of Education
General Directorate of Education in Thi Qar**



KARBALA HERITAGE

Manuscript Heritage

Verified by Seyed Hussein Redha Yousif Al Ishqr Al Amili Scientific Hawza – Holy Najaf	Answers of the Sevens Jurisprudence Questions for the Great Sheikh Abdullah Bin Al Hussein Al Testeri (Died 1021 H.)	297
Curriculum Vitae		59
Asst. Lect. Ali Jebbar Khelef Al Gezi Ministry of Education General Directorate of Education in Thi Qar	Sheikh Mohammed Teqi Al Shirazi and his Role in the Political Development in Iraq from 1918 to 1920	27

Contents

Researchers Name	Research Title	P
Dr. sheikh Amean Hussein Bouri Scientific Hawza – Holy Qum	Hedeath Criticism and Novel Body Evaluation to the Innovator Al Behrani in Al Heda'iq Al Nadhirah encyclopedia	29
Sheikh Abdul Heleam Awadh Al Hilly Scientific Hawza – Holy Qum	Sheikh Ibrahim Bin Ali Al Kef'imi (died: 905 h.) his life and library	81
Asst. Lecturer Kewkab Hussein Aziz Al Hilali Thi Qar University/ College of Education for Humanities/ Department of History	The School of Al Serdar Hassan Khan Al Qezwini One of the Scientific Rise Resources in Holy kerbala City	191
Asst. lect. Muslim Awadh Muhilhil Thi Qar University/ College of Education for Humanities/ Department of History	The Martyr Sheikh Abdul Redha Al Safi (1933 – 1989 A.D.): A Historical Study	231
lect. Eshraq qais Faisal Al Taxi Kerbala University/ College of Education for Humanities/ Department of History	The Family of Al Damad Seyed Mohammed Salih Al Damad Al Ha'iri as a model A.D.)	269

scholars' manuscripts in a particular science or topic, the spatial ones as their manuscripts in certain library, the personal ones as one of Kerbala scholars' manuscripts or publications, etc.

4. Studying kerbala poets' verse in all aspects: stylistically, linguistically, textually, etc. and gathering verses of those who had no collected poetic divans.

5. Verifying Kerbala manuscripts

At last, researchers are invited to provide the journal with their writings. In other words, objectives cannot be carried out without meeting and supporting the scientific efforts to manifest and study the heritage.

2. The noblemen who settled in Kerbala for getting science or teaching in its schools and hawzas, on a condition that residency period is considerable.

It is worth to mention that noblemen affiliation to more than one city according to birth, growing up by study, learning, or residency is a very common case in our heritage. That's why we find a scholar that affiliates himself as (Al Isfehani by birth, Al Najafi by study, and Al Ha'iri residency and burial ground). Then, in brief, we can say that if any nobleman affiliated himself to Kerbala, then this affiliation to his original city is not cancelled.

The Journal Axes

Since Kerbala heritage journal is a specialized heritage journal, it receives all heritage researches including studies, indexes and bibliographies, and heritage verification. It contained the following subjects:

1. Kerbala history and events and accidents, it passed through its noblemen's biographies, their places and what they stated: sayings, proverbs, tales, and wisdoms. In fact, it includes all its oral and written history.
2. Studying Kerbala scholars' opinions, jurisprudence, Osoul and men theories etc. descriptively, analytically, comparatively, collectively, and scientific critically.
3. The bibliographical studies including all its common and objective types such as publications, Kerbala

hidden contents appear to people.

Kerbala heritage journal interests:

Kerbala heritage journal horizon is as large as the heritage and its different hidden contents such as sciences and various arts that this city nobles care about including jurisprudence, Osoul and speech, Men and Hadith, grammar , morphology, rhetoric, arithmetic, astronomy, and other fields that cannot be all mentioned.

Due to the great connection and total link between the sciences and their progress and political, economic, and social historical events, the scientific studies took care about this city history and accidents and what happened on. All that is the heart interest of the journal.

Who are Kerbala noblemen?

It is well known that the criterion of affiliation to a city is disputable. Some considered that living some years in a city. Others considered the criterion is the scientific trace or the trace of residence. Others argued about the different temporal duration. Since Kerbala was a scientific city and a center of attraction and science students and migration to it with long duration, it was not easy to limit its noblemen names.

Nevertheless, the included affiliated noblemen according to the criterion are:

- 1.The respected city people who belong to families inhabited the city. Thus, these families' noblemen are Kerbala city noblemen even if they left it.

your son ". Accordingly, the general secretary of Al Abbas holy shrine initiated establishing specialized heritage centers and Kerbala heritage center is one of them. So, the quarterly enhanced Kerbala heritage journal set out. It passed through constant steps that covered many aspects of this huge holy city heritage by studies, and enhanced scientific researches.

Why Kerbala heritage?

Care and interest with holy Kerbala city heritage requires two significant starting points:

General starting point: it can be summarized that heritage of this city just like other our heritage which is still in need for more accurate scientific studies.

Common starting point: it is related to this holy city which became a center and shrine for many of the prophet progeny's (p.b.u.t.) followers since Al Taf disaster and martyrdom of Imam Hussein, the prophet's grandson(p.b.u.t.). so, establishing this city and setting a scientific movement which can be described with simple beginnings due to the political situation at that time. It began increasing up to the twelfth Hijri century when it became a place of attraction to students of science and knowledge and headed the scientific movement that lasted to the ends of fourteenth Hijri century when the aggressive movement to this city returned to this generous city.

According to all this, this holy city deserved centers and specialized journals that search its heritage and history, what out came and happened on its earth along centuries, and its

The Journal Message

All praise is due to God, creator of the creation, Prayer and peace be upon his prophets and messengers, particularly our master and prophet Mohammed and his progeny.

Talking about the heritage importance, necessity to take care with it and surviving its study became axiom that its mentioning is not desirable. The nation that does not care about its heritage does not honor its ascendants, does not study their good deeds will not have a future among other nations.

What differentiates our heritage is two matters:

First: richness and comprehensibility.

Second: shortage of the studies that care and search its hidden contents to show. At the time that we find out other nations seek for any materialistic any spiritual that connect it with its heritage, manifest it, and establish museums to dignify and glorify, we find out nations has a default in this field.

Many scholars spent their lives to serve science and society but nobody could know their names as well as survive their manuscripts, showing to the generations, or holding a conference or symposium that tackling their theories, opinions, and thoughts.

Thus, on the base of the prophet progeny's (p.b.u.t.) instructions that ordered us to keep heritage Imam Ja'afar Al Sadiq(p.b.u.h.) said to Al Mufedhel Bin Omer " write and tell your brothers science and let your books a heritage to

9. Religious schools.

10. Indexes and bibliographies.

As we mentioned the curriculum vitae of the two boards members of Turath Kerbala Journal to the respected readers in the first issue of the last year, thus, we decided to display their updated curriculum vitae in this issue. This will be repeated in the first issue annually.

And the close of our call will be, all praise is due to God, the Lord of the Universe! Prayer and peace be upon Mohammed and his progeny, the good men, the chaste men.

Editor-in-chief

la City; it was the martyr sheikh Abdul Redha Al Safi who martyred in 1989 A.D. This was followed by another research about The Family of Al Damad, seyed Mohammed Salih Al Damad Al Ha'iri as a model. Concerning the manuscript heritage, there is a verified message to one great scholar; he is great legist Sheikh Abdullah bin Al Hussein Al Shoushteri (Al Testeri). The message tackled his answers about seven problems about the phrases that were mentioned in some scientific books such as " Sherh Al Qewa'id " by the investigator Al Kerki, and "Al Deros Al Shery'iah " by the First Martyr, and other scientific books. At last, the English research was about Sheikh Mohammed Teqi Al Shirazi and his Role in the Political Development in Iraq from 1918 to 1920.

We are happy to renew our invitation to our respected readers to write in one of first international conference axes which will be held in 7-8 November 2019 A.D. under the slogan "Our Heritage is our Identity" with the title "Kerbala Heritage and its Position in Islamic Library" with these axes:

1. Quranic sciences and interpretation.
2. Hadieth and Men science.
3. Jurisprudence and principles (Osoul) sciences.
4. Philosophy, Speech, and logic sciences.
5. Arabic sciences and its Arts.
6. History, autobiographies, and Biographies.
7. Applied and heritage sciences.
8. Kerbala Handwritings (a study, investigation, criticism)

The Issue Word

In the Name of God, the most Gracious, the most Merciful The Sixth Candle

All praise is due to God, creator of the creation, his grace and generosity were dignified, his distress was beautified, his attributes were sanctified Prayer and peace be upon his prophets and messengers, particularly our master and prophet Mohammed and his progeny

However, my dear respected readers, what is in your hands is the first issue/ fifth volume of the fifth year of Turath Kerbala Journal. This indicates that it ignited the fifth candle (year) of its age. It enriched the heritage library with various researches concerning different topics of the heritage till it became an important resource for the researchers in the Kerbala heritage that is indispensable.

The issue researches contained various implications. The first research has a study about Hedeth Criticism and Novel Body Evaluation to the Innovator Al Behrani in Al Heda'iq Al Nadhirah encyclopedia. The second research was about a life of one of the prominent scholars, that is Sheikh Ibrahim Bin Ali Al Kef'imi and mentioning the books that his library contained. The third research was entitled The School of Al Serdar Hassan Khan Al Qezwini One of the Scientific Rise Resources in Holy kerbala City. The fourth research was a historical study to one of the Islamic figures in Holy kerba-

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:
Date:

"معا لمساندة قواتنا المسلحة الباسلة لحدح الارهاب"

الرقم: ت ٤ / ٩٨١٤
التاريخ: ٢٠١٤/١٠/٢٧

"معا لمساندة قواتنا المسلحة الباسلة لحدح الارهاب"

العتبة العباسية المقدسة

م / مجلة تراث كربلاء

تحية طيبة..

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

...مع التقدير



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

وزارة التعليم العالي
والبحوث العلمي

نسخة منه الى:

- قسم الشؤون العلمية/ شعبة التأليف والنشر والترجمة
- الصادرة

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

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

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

f. A researcher bestowed a version in which the meant research published, and a financial reward 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.karbala@gmail.com), Web: <http://karbalaheritage.alkafeel.net/>, or Delivered directly to the Journal's headquarters at the following address: Karbala heritage center, Al-Kafeel cultural complex, Hay Al-Eslah, behind Hussein park the large, Karbala, Iraq.

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.

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 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.

Publication Conditions

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

1. Researches or studies to be published should strictly be according to the globally-agreed- on steps and standards.
2. Being printed on A4, delivering three copies and CD Having, approximately, 5,000-10,000 words under simplified Arabic or times new Roman font and being in pagination.
3. Delivering the abstracts, Arabic or English, not exceeding a page, 350 words, with the research title.
4. The front page should have the title, the name of the researcher/researchers, occupation, address, telephone number and email, and taking cognizance of averting a mention of the researcher / researchers in the context.
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

KARBALA HERITAGE

Editor Secretary

Yasser Sameer Hashim Mahdi Al-Banaa

Editorial Board

Prof.Dr.Zain Al-Abedeem Mousa Jafar

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

Prof.Dr.Maithem Mortadha Nasrou-Allah

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

Prof.Dr. Hussein Ali Al Sharhany

(University of Thi - Qar, College of Education for Human Sciences)

Prof.Dr. Ali khudhaer Haji

(University of Kufa, College of Arts)

Prof.Dr. Mushtaq Abbas Maan

(Baghdad university, College of Education /Ibn- Rushd)

Prof.Dr. Sirawan Abdul Al- Zahraa Aljanabi

(University of Kufa, College of Education)

Asst. Prof. Dr Ali Tahir Turki

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

Asst. Prof.Dr.Tawfeeq Majeed Ahmed

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

Asst. Prof.Dr. Haider Abdul Kareem Al-Banaa

Asst. Prof.Dr. Mohammad Ali Akber

Auditor Syntax (Arabic)

Asst. Prof. Dr.Falah Rasul Al-Husaini

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

Auditor Syntax (English)

Asst. Prof.Dr.Tawfeeq Majeed Ahmed

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

The administration of the Finance

Mohammed Fadhel Hassan

Electronic Website

Yasser Al- Seid Sameer Al- Hossainy

KARBALA HERITAGE

General Supervision

Seid. Ahmad Al-Safi
The Patron in General of Al-Abbass Holy Shrine

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. Fallah Rasool Al- Husseini

Advisory Board

Sheikh Muslim Sheikh MuhammedJewad Al Redha'i
(Scientific Hawza – Holy Najaf)

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

Prof. Dr. Ayad Abdul- Husain Al- Khafaj
(University of Karbala, College of Education for Human Sciences)

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

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

Prof. Dr. Jasim Mohammad Shatub
(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 Alabdawany
(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
(Al-Qasas-5)





PRINT ISSN:2312-5489

ONLINE ISSN:2410-3292

ISO:3297

**The Consignment Number in the Book House and
Iraqi National Archives and Books is:**

1992 for the year 2014

Mobile No. 07729261327

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

E. mail: turath@alkafeel.net



Al-Abbas Holy Shrine. Division of Islamic and Human Knowledge Affairs.
Karbala Heritage Center.

KARBALA HERITAGE : A Refereed Quarterly Journal Specialized in Karbala
Heritage \ Issued by Al-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, 2014-

Volume : illustrations ; 24 cm

Quarterly.- Sixth Year, Sixth Volume, First Issue (March 2019)-

ISSN : 2312-5489

Includes bibliographical references.

Text in English ; Summaries in Arabic.

1. Karbala (Iraq)--history--periodicals. 2. Hadith (Shiites)--periodicals.
 3. Fatwās--periodicals. 4. Iraq--Politics and government--1918-1920--periodicals.
- A.Title.

LCC : DS79.9.K3 A8375 2019 VOL. 6 NO. 1

DDC : 956.747

Cataloging Center and Information Systems - Library and House of Manuscripts
of Al-Abbas Holy Shrine

Republic of Iraq Shiite Endowment



KARBALA HERITAGE
A Refereed Quarterly Journal
Specialized in Karbala Heritage

**Licensed by Ministry of Higher Education and
Scientific Research of Iraq and Reliable For
Scientific Promotion**

Issued by:

AL-ABBAS HOLY SHRINE
Division of Islamic and Human Knowledge Affairs
Karbala Heritage Center
Sixth Year, Sixth Volume, First Issue(19)

March- 2019 / Jumada Al- Akhaira 1440A.H