

111. Selman Hadi A'al Tu'ma, ibid, p.72. Abdul Rezaq Mohammed Aswad, ibid, p.327-328.

112. Selman Hadi A'al Tu'ma, ibid, p.72. Abdul Rezaq Mohammed Aswad, ibid, p.328-329.

113. He descends from the prophet family, he was born 1885 in Kerbala. He fought the British occupation and participated in the Twentieth revolution , he was elected a member of parliament representing Kerbala in 1947 and 1948, he died in 1948, Selman Hadi A'al Tu'ma, ibid, p.83-84.

116. Selman Hadi A'al Tu'ma, ibid, p.73-74. Abdul Rezaq Mohammed Aswad, ibid, p.328-329. Hassan Dakhil Atyah, ibid, p.52.

117. Selman Hadi A'al Tu'ma, ibid, p.73.

100. He is Hemead Khan bin Asad Bin Nidham Al Dawla, he was born in holy Najaf in 1890. He completed his study in Baghdad and travelled to India. Then, he was appointed assistant to the political ruler in Najaf from August to October 1917. He worked as governor to Kerbala in 1920, see Hassan Dakhil Atyah, *ibid*, p.48.

101. Ali Al Wardi, *ibid*, vol.5, p.293-294.

103. *ibid*, p.294, Ala Abbas Ne'mah, *ibid*, p.107-108.

104. He is Abdul Wehab bin Abdul Rezaq A'al Wehab , he was born in 1800, he was born in Kerbala where he brought up and studied in its schools, he is one of the educated prominent figures, he took the literature from his time scholars and wrote the standard and free verse, he is one of the Twentieth revolution , he died in 1930, see Ala Abdul Kadhum Jabbar, p.62.

105. Ali Al Wardi, *ibid*, vol.5, p.294-295, Ala Abbas Ne'mah, *ibid*, p.108, Selman Hadi A'al Tu'ma, *ibid*, p.61-62, Abdul Rezaq Mohammed Aswad, *ibid*, p.285.

108. Hassan Dakhil Atyah, *ibid*, p.50.

109. Ali Al Wardi, *ibid*, vol.5, p.300-301.

110. Percy Cox was born in Essex district in south east of Britain in the twentieth of November 1864. He entered Iraq as a common political officer escorting the Iraqi campaign in 1914 till 1918. Then, he went to Tehran as deputy for British ambassador from 1919 till 1920. The, he went back to Iraq as representative to the British king from 1920 till 1923. Fatimah Falih Jasim Al Khefaji, *ibid*, p.10.

traveled to Hinjam with Kerbal rebellions in 1920, he died in 1961, see Ala Abdul Kadhum Jabbar, *ibid*, p.56.

81. Ala Abbas Ne'mah, *ibid*, p.91-92.

86. He is the head of Al Wezoon tribe and one of the national movement in Kerbala, the British arrested him due to his activity against the British. He affiliated to the National Ekha'a party. He died in 1932; see Selman Hadi A'al Tu'ma, *ibid*, p.91-92.

88. Ala Abbas Ne'mah, *ibid*, p.98-99, Abdul Rezaq Al Hassani, *ibid*, p.103-104. Ali Al Wardi, *ibid*, vol.5, p.211.

89. He is one leader of the Twentieth revolution, he worked very hard to start the revolution later he became one of its leaders due to the special position to other leaders; in 1920 he was appointed a governor to Kerbala with great celebration in Kerbala municipality where Muhsin Abu Tebeakh raised Arab flag on the revolution; he died in 1958, for more detail see Muhsin Abu Tebeakh, *memories of Muhsin Abu Tebeakh, 1910-1960*, Beirut, 2001.

90. Ali Al Wardi, *ibid*, vol.5, p.215-216.

91. He is the sheikh of Al Dhewalin tribe, he was born in Rumaitah 1960, he was known by his patriotic positions, he died in 1945, for more detail see Hemead Al Metba'i, *ibid*, p.353.

92. Hassan shubber, *ibid*, p.235.

95. The two representatives called the Iranian consul to mediate in the matter, see Selman Hadi A'ai Tu'ma, *ibid*, p.60.

96. Selman Hadi A'al Tu'ma, *ibid*, p.60. Ala Abbas Ne'mah, *ibid*, p.103-104. Salah Mehdi Ali Al Dedhli, *ibid*, p.165.

Dedhli, ibid, p156.

64. Hassan shubber, ibid, p.210.

65. He was born in A'al Khei rullah's village in Al Refa'l, he studied under the supervision of Najaf Hawza scholars, he had a rich library, he speaks and argues skillfully, He was a member of the established council, see Fatimah Falih Jasim Al Khefaji, ibid, p.52.

66. A known patriotic personality in the royal era had a great role against the British occupation to Iraq. He established Al Istiklal guard association in 1919 that worked against the British existence. He also rejected the deputy truce that signed between Abdul Rehman Al Neqeab and Britain in 1922.

67. From Baghdad who belongs from a family of scientists, he was born 1875, he was elected to the established council in 1924, he was a minister of endowment during the minister of Abdul Muhsin Al Sadoun on January 1928, he was elected in the Parliament as member representing Baghdad, for more detail see Nejdath Fathi Safwat, Iraq in the British documents in 1936.

68. For more detail about the letters see Hassan shubber, ibid, p231-233. Ala abbas Ne'mah, ibid, p83-84. Kemal Mudher Ahmed, lights on national issues in the Middle east, Baghdad.

79. Hassan shubber, ibid, p.233-234, Abdul Rezaq Al Hassani The great Iraqi revolution ibid, p.97-98.

80. He is Mohammed Bin seyed Mehdi Bin seyed Mohammed Ali Al Tebatebai, he was born in 1886, he was brought up scientifically, he took the preliminaries from great Karbala scholars as Aga Mirza Ja'fer, he participated in The great Iraqi revolution and

ciation who had great role in the Twentieth revolution. He was a member of the Milli council, Selman Hadi A'al Tu'ma, ibid, p.58.

55. He is the head of Al Nesarwah clan from Ebadah tribe, he was one of the sophisticated men who had patriotic stands in the Twentieth revolution, see Salih Abbas Nasir Al Ta'i, ibid, p72. Selman Hadi A'al Tu'ma, ibid, p86.

56. Hassan shubber, modern Iraqi contemporary history (Islamic move 1900-1957), 2nd part, 1990, p.210.

57. Ala Abdul Kadhum Jabbar, ibid, p86.

58. The national Islamic association could stand against the British authority projects, its stand was very clear in Iraq independence case, when it gained fatwa from Mirza Shirazi that was ensured by seventeen religious scholars in Kerbala forbidding choosing non-Muslim to authority in Iraq. Hassan Shubber, ibid, p.211.

59. He is son of seed Hussein Al Neqewi Al Moulewi Al Mousewi, he was born in Kerbala in 1897, he was one of the revolution fighters and a leader, he was exiled to Hinjam island in 1919, he participated in the Twentieth revolution after the amnesty of sir Wilson, the British ruler, he died in 1953, see Salah Abbas Nasir Al Ta'i Ali, ibid, p83, Selman Hadi A'al Tu'ma, ibid, p 88.

60. Salah Mehdi Ali Al Dedhli, the national role of religious reference in the modern Iraqi contemporary history 1900-2002, Baghdad 2011. P.147. Oday Hatim Abdul Zehra Al Imferiji, ibid, p.116.

63. Ala Abdul Kadhum Jabbar, ibid, p95. Salah Mehdi Ali Al

translated by Ata Abdul Wehab, London, 1988, p.356-357.

47. Mohammed Mudhefer Al Idhemi, *ibid*, p.45.

48. Some of them sheikh Sa'ed Al Neqshebendi and his brother Abdul Wehab Al Na'ib and others, see Gesan Al Ateyah, *ibid*, p.357-358.

49. For more details about the Twentieth revolution see Abdullah Al Faiyadh, *ibid*, p245. L.N. Kotlov, Twentieth revolution liberation in Iraq, Arabization by Abdul Wahid Keram, Baghdad 1971, p.133. Arnold Wilson, Iraqi revolution, translated and committed by Ja'fer Al Kheyat, Beirut, 1971, Abdul Rezaq Al Hassani, *ibid*, p.133.

50. Selman Hadi A'al Tu'ma, Kerbala in the Twentieth revolution, Beirut, 2000, p.14.

51. He is the elder son of Mohammed Teqi Al Shirazi and his right hand in igniting the revolution 1920, he was the link between his father and the Iraqi rebellions tribes who got much troubles because of that when he was arrested and exiled to Hinjam island.

53. He was born in Kerbal in 1870, he was a knight of science and politics and he was well-known by struggling to the British. He was a member of the Milli council. He was prisoned in Hilla jail with other rebellions after the revolution failure. Selman Hadi A'al Tu'ma, *ibid*, p.89.

54. He was born in Kerbal. He was appointed a member of city council and manager of municipality up to the British occupation. He was the most prominent figure of the national Islamic asso-

33. Al Mesoud tribe belongs to the Higazi tribes that came to Iraq, it is Adnani Shemeri in origin, some of its clans Awad, Al Gewam, Al Ferhan, Al Hindas and Al Dheour, for more details see Selman Hadi A'al Tu'ma, , ibid, vol.2, p.550.

36. For more details see Mohammed Mudhefer Al Idhemi, Iraqi established council, 1st part, the general cultural house, Baghdad, 1989, p.41, Henry Foster, Modern Iraq establishment, translated and commented by Salin Taha Al Teckriti, Baghdad, 1989, p.113, Abdul Rezaq Al Hassani, ibid, p.113-120.

37. British military and politician, came with the British campaign to Iraq 1914 under the leadership of lieutenant colonel Co-cas when he was captain, then he was appointed deputy ruler when Percy Cox was appointed ambassador in Tehran in 1918, unpublished thesis , college of Arts, 1995, Baghdad university.

38. Miss. Bell, ibid, p.18, Ali Al Wardi, ibid, vol.5, p.67.

39. Abdul Rezaq Al Hassani, The great Iraqi revolution, issue 6, Baghdad, 1992, p.34.

40. Abdul Rezaq Al Hassani, ibid, p.34. Salih Abbas Nasir Al Ta'i, ibid, p.68-69.

42. Ali Al Wardi, ibid, vol.5, p.75-76. Salih Abbas Nasir Al Ta'i, ibid, p.69. Oday Hatim Abdul Zehra Al Imferiji, ibid, p.115.

43. Oday Hatim Abdul Zehra Al Imferiji, ibid, p.115.

44. Ali Al Wardi, ibid, vol.5, p.79-80.

45. For more details see the British administration fake document, see Abdul Rezaq Al Hassani, ibid, 1st part, p.131.

46. Gesan Al Ateyah, State establishment of Iraq 1908-1921,

raq in Falouja to support the army there, Oday Hatim Abdul Zehra Al Imferiji, *ibid*, p.111-112.

26. *ibid*, p.112.

27. After Selman Back battle that happened in 21-22 November 1915 The British forces started retreating, so, the retreated surrounded army under the leadership of Townshend, for long time surrendered in Kut on the twenty ninth of April 1916, for more details about Kut besiege see Russel Bradoun.

28. Salih Abbas Nasir Al Ta'i, the Exiled Kerbala people to Hingam island 1919, *Kerbala heritage journal*, vol.2, issue 2, Kerbala, August, 2015, p.74.

29. Abdullah Al Faiyadh, The great Iraqi revolution 1920, issue 2, Baghdad 1975, p.165, Fatimah Falih Jasim, *ibid*, p.14.

30. Arnold Wilson, the Mesopotamia between two loyalties, translated by Foud Khalil, vol. 1, Baghdad, 1991 p.29-30, Oday Hatim Abdul Zehra Al Imferiji, *ibid*, p.113.

31. Oday Hatim Abdul Zehra Al Imferiji, *ibid*, p.113.

32. It is an armed force was established from the tribes' sons in 1915 under the leadership of the captain McPherson to protect the roads communication between Qurnah and Basrah, then they were ordered to perform other tasks such as guards and correspondences, later they worked as police. The first group were established in Nassiriyah, for more details see a group of researchers, *Iraq in history*, Baghdad 1983, p. 521, 522. Yasin Taha Yasin, *Livi Forces in the British Strategy in Iraq, 1915-1920*. Basrah Arts journal, issue 60, Basrah university, 2012, p.139-160.

19. for more details about She'abah battle see Ala Hussein Al Ruhaimi and Isma'il Taha Al Jabiri, *Israr Al Khaibah fe feteh She'abah 1914-1915* by Hibet ul Din Al shehristani.

20. Ikhlas Lefteh Heraiz, sheikh Sheri'aht Al Isfehani and his political stands up to 1921, *Al Mustensiriyah arts journal*, issue 53, Al Mustensiriyah university, 2010, p.8.

21. It is a state that has been cut from Iraq includes the holy cities Samara, Kadhimiyah, Kerbala, and Najaf. Oday Hatim Abdul Zehra Al Imferiji, *ibid*, p.111.

22. Jasim Mohammed Ibrahim Al Yesari, role of Kerbala in the First World War years 1914-1918, *the Islamic university college journal*, holy Najaf, issue 30, 2014 p.426, Oday Hatim Abdul Zehra Al Imferiji, *ibid*, p.111.

23. The army camp is the brigade of army, see seyed Bin Hussein Al Ifani, *Inwar Al fejer fe fedha'l Ahal Bedr*, Jeddah, 2006, p.359.

24. A family belongs to A'al Asad Tribe which is called the Murads, it travelled from Kufa in the beginning of twelve hijri century to settle in A'al esah quarter in Kerbala known today by Mukhaim, most important men are sheikh Mehdi Kemounah Bin Ibrahim Bin Esah, sheikh Fekhri Kemounah, and others, see Selman Hadi A'al Tu'ma, *tribes and families of Kerbala*, 2nd part, Beirut, 1998, p.527-530.

25. The British forces enforced to retreat from Kerbala streets after Kerbala people's attacking them in spite of the severe conditions until arrival of the general leader, Khali's pash to retreat completely from the city and joining the officer, Ahmed Beg Aw-

he died in 1915 in Nasiryah affected by the defeat of Muslims loss in She'abah; for more details see Huda Jasim Mohammed Al Butaihi, Seyed Mohammed Se'ad Al Heboubi, his life and verse, unpublished thesis, Baghdad university, College of Arts, Abdul Ghefar Al Heboubi , Seyed Mohammed's Se'ad Al Heboubi divan, vol.1, Baghdad, 1980, p. 21-60.

12. Mukdam Abu Al Hassan Baqir Al Faiyadh, Najaf Political History 1941-1958, Beirut 2002, p.22.

13. It is advanced position on the right Euphrates bank and about 22 miles to the south of Nasiriyah. In 1761 a market has been built called Sug Al Sheyoukh which was called Al Newashi market.

14. She'aibah lies about 11 km. to the south west of Basrah. She'abah has an important location as intersection, for it is a place where the north and west roads meet. Fatimah Falih Jasim Al Khefaji, the role of Al Mentifig members of parliament in the Iraqi parliament 1925-1945, a historical study unpublished thesis, Thi Qar university, College of Arts, 2009, p.6.

15. A large lake which is about 70 mile long, lies between Sug Al Sheyoukh and Basrah, *ibid*.

16. It is a village belongs to Sug Al Sheyoukh, it lies on the land bank and on Al Hammar marsh bank. *Ibid*.

17. A group of researchers, the detailed in the contemporary Iraq history, Bait ul hekma, Baghdad, 2002, p.126.

18. Sandes, E,W,C, in Kut and Captivity with the sixth division, London 1919, pp.10-11

administration in Iraq 1914- 1917. He is the author of the famous encyclopedia (Al Erwat Al Wethka), died in 1919 and buried in Imam Ali holy shrine, for more details see Ali Tahir Turki, seyed Mohammed Kadum Al Yazdi, growth first steps and social personality formation 1831- 1919, Al Qadisyah journal for humanities, vol.11, issue 4, Qadisyah university, 2998

8.He is Isma'il Bin seyed Sadir ul Din Al Amili Isfahani on of references in Kerbala, he was born in Isfehan 1831, he was brought up and learned there, he studies jurisprudence under the supervision of sheikh Mohammed Baqir Isfahani , he traveled to Najaf for the sake of science in 1844 to study there, then travelled to Samara and Kerbala for religion calling. He died in Kadumiyah 1920, Hemead Al Metba'i, encyclopedia of Iraqi scholars and scientists, vol.1, Baghdad, 2011, p. 61.

9. Oday Hatim Abdul Zehra Al Imferiji, ibid, p.109.

10.Religious men and the educated of Kerbala people worked to increase the political move by declaring sacred jihad against the British occupation ,for more details see Ala Abdul Kadhum Jabbar, stand of the educated group in Kerbal movement about the political development in Iraq 1908-1932, unpublished thesis, Kufa university, 2007, p. 76-84.

11. He descends from the prophet family, he was born 1849 in Najaf where he received his teaching till he became one of its famous figures. He was literary man and a poet beside a scholar, fighter, and a legist. He had honorable stands in jihad fighting due to the British occupation to Iraq, he fought in Al She'abah,

Euphrates about 30 k.m. and about 105 k.m. to Baghdad. It lies on longitude 43 degree and 34 latitude. Its climate wet and very hot in Summer and very cold in Winter. It is surrounded with farms, for details see Abdul Rezaq Al Hassani, Iraq in the past and modern times, 3rd issue, Al Irfan press, Saida, 1958, p. 123-130.

2. Iraq enjoys with a strategic position with great fortunes that made it a focus of attraction to different powers that expanded to reach this area of the world, for details see Mahmoud Shebeab, Iraqi secrets in English, Arabic, and German documents 1918, 1941, Selma press, Baghdad, 1977, p.91.

3. For more details about the British military campaign in Iraq see Shukri for Mahmoud Nedeam, Iraq War 1914-1918 Baghdad, 1964, Miss Bell, Chapters from near Iraq history, translation of Ja'fer Al Kheyat, Beirut, 1971. p.4, Khalid Mahmoud Al Sa'doun, the tribal situations in Basrah 1908, 1918 Kuwait, 1988, p.261.

4. Kamil Selman Al Jubouri, Holy Najaf and Jihad movement 1914, Beirut, 22002, p.8, Ali Al Wardi, social hints from modern Iraq history, vol.4, Baghdad, 2005, 151.

5. Miss Bell, ibid, p.13.

6. Oday Hatim Abdul Zehra Al Imferiji, hints from Kerbala political history 1914- 1920, Kerbala heritage journal, vol.1, issue 2, Kerbala, 2914, p.129.

7. He is Imami the legist and high reference, he was born in Yazd villages in Iran 1820, he had a negative stand against conditional movement despite of most scholars' agreement to support as well as his stands against the British occupation and its

Conclusions

After studying Kerbala People's stand about the Twentieth revolution and knowing their different stands and opinions, the following results can be drawn:

1. Jihad Fatwa has been the total rejection for the British occupation, depriving it from any authority on Iraqis, and decisive statement obligation armed jihad. This fatwa came as reaction to the formal referendum done by the British occupation to see the Iraqis' opinions towards the future of their country that went out of the Ottoman control. So, this fatwa started from Kerbala to express the Iraqi people desire in general and Kerbala in particular concerning liberation and independence.

2. studying the Twentieth revolution forms an important event in the Iraq contemporary history for it left clear prints that made Britain completely change its plans and think of forming an Iraqi national government.

3. Kerbala People's contributions in the revolution include volunteering and participation in the battlefields. They also participated in demonstrations, meeting, and arguments that were done by the Iraqi patriotic elites to decide the country benefit and to get rid of the British occupation and achieve the total Iraqi independence.

Margins:

1. Kerbala history belongs to the Babylon time. This area was a Christian cemetery before Islamic conquer. It lies to south west of

5. They should not accept or hide any one of the wanted.

6. If the first two conditions are not implemented within the limited time without presenting a reasonable excuse, the military authority will take the required procedures.

Kerbala people accepted these conditions, the British authority appointed sheikh Fekhri Kemounah a representative in Kerbala to implement these conditions. The rebellions in the city decided to continue in their resistance till the last person. The rebellions shot the military forces that were coming to Kerbala and prevented their progress, the matter that made them go back to Hindiyah to prepare to a forceful fight. Then, a bigger force marched on the westerly road to Hindiyah and shot the villages forcefully to revenge for what happened to the army loss. They continued the progress to Kerbala where they made a camp surrounded by watching points. The military leader deliberately cut the water after controlling over Al Husseiniyah dam that supplies the city with water. Accordingly, the army entered the city and suppressed the revolution after five months from its start¹¹⁶.

Sheikh Fekhri Kemounah and his men and supporters implemented the surrender conditions. He distributed the fine and guns on Kerbala people and its tribes. Those who didn't pay, their houses and properties were bonded. Sheikh Fekhri Kemounah played a role in the city management. Thus, he got a great power whereas the occupation authority opponents were losing their power¹¹⁷.

point a respected person as a governor to supervise on the security and order in Kerbala. All agreed to choose seyed Muhsin Abu Tebeakh to this post. Thus, he was nominated on the sixth of October 1920. That was in big celebration in the municipality building in Al Midan quarter¹⁰⁸, but he did not last long time in the post due to fall of Hindiyah in the British hands; the matter that made him escape from Kerbala¹⁰⁹.

After occupation of Hindiyah city by the British forces, Kerbala people were scared fearing that the army may enter the city forcefully and they couldn't stop this attack and they didn't have the ability to stand against the military progress. Therefore, the temporary government decided to send an envoy to meet the British leader declaring Kerbala people's obedience. This decision was supported by Kerbala people's noblemen. The envoy travelled to Baghdad and met sir Percy Cox¹¹⁰ who presented conditions and obliged the envoy to carry out¹¹¹; these conditions are represented by¹¹².

1.seventeen wanted person must be submitted to the British government within twenty four hours in order to be prosecuted¹¹³.

2. Kerbala people must submit four thousand guns, with each valid gun, a bullet, within three days. Half of these guns must be new and the second half must be working.

3.Returning all fortune to the government and compensating for all losses.

4.Obeying the government orders.

Third: Kerbala people and the Twentieth revolution

On the twenty sixth of July 1920 Kerbala people rebelled against the British. This made the British retreated out of the city which raised the rebellions flag on the municipality building.. the city ruler, Hamead Khan¹⁰⁰ tried to keep inside the building protected by police waiting the help from Baghdad.

The police was reversed on him, that's when Hamead Khan and the superintendent enforced to escape to Musaib where there was a British force there; then he heft to Baghdad. When the rebellions controlled over Kerbala city. A number of noble-men met in Mirza Shirazi's house to discuss the city management. They agreed on forming three main councils to running the city affairs¹⁰¹.

1.The scientific council: it is considered as the revolution political and information¹⁰². Seyed Mohammed Hibt ul Din Al Shehristani was elected the head of this council¹⁰³.

2. Milli council: it is the national council of the general administration. Sheikh Mohammed Hassan Abu Al Mehasin was the Shirazi's representative in this council. Some other members are Abdul Wehab A'al Wehab, Dadi Al Hesoun¹⁰⁴, etc.

3. The military council: its most prominent tasks are organizing plans, leading rebellions and organizing and appointing the campaigns' leaders in attack and defense. It has several members¹⁰⁵.

Milli council was cancelled due to the Mirza Shirazi's death. This led to trouble in Kerbala. Therefore, there was a need to ap-

Shirazi Reference Stand towards the Twentieth Revolution

The atmosphere was very suitable for the revolution. Arresting on She'lan Abu Al Chaun, sheikh of Al Dhewalin in Rumaithah was the first spark that started the revolution. This sheikh could escape from the prison through help of his supporters after killing some jail guards on the thirtieth of June 1920⁹².

Mirza Shirazi was in Kerbala to keep communication and following the battles and fighters' news in Rumaithah. He was very sad when he knew that only in Rumaithah people were in the battle field especially after sending the martyrs bodies to Najaf; that's why he was complainant of letting down Rumaithah people.

Therefore, Mirza Shirazi decided to send an envoy to the general ruler in Baghdad, sir Wilson to negotiate him about cease fire. So, he sent his representatives, Hibeth ul Din Al Shehristani and Ahmed Al Kharasani to meet sir Wilson who agreed to negotiate in order to earn time and to reinforce the British forces abilities⁹⁵. The two representatives had two conditions to stop fighting⁹⁶.

1.withdrawing the British forces from the war areas.

2.declarine general amnesty and releasing the exiled figures and returning them home. The British did not accept these two conditions. As a result, negotiations failed, for the general ruler refused to receive Mirza Shirazi's letter and the two representatives.

Mohammed Al Hindi, Mohammed Hindi , Ahmed Al Beir, Ibrahim Abu Waldeh⁸⁷, except Mohammed Ali Hebet Al Din Al Shehristani for he was sick. They were all sent to Basrah and then exiled to Hinjam island in Arab Gulf⁸⁸. It can be said that arresting and exiling the liberal figures to Hinjam island was one of the most important causes that led to accelerating the revolution against the British from one side, and the British through that they abolished the revolution in its cradle from the other side through this procedure.

Exile of Mohammed Redha Shirazi and other patriotic Kerbala figures made a great noise in the middle Euphrates. It was the town talk in councils, hospitality places, divans, and coffee shops. A tribal meeting was held in Abdul Kadhum's haj Sekker house in Al Meshkhab town on the twenty eighth of June 1920. It was attended by a large number of tribes heads and noblemen such as Alwan Al Yasiri, Abdul Wahid haj Sekker, Muhsin Abu Tebeikh⁸⁹, Mohammed Al Abtan, Hadi Al Mugouter, Alwan haj Sadoun, She'lan Al Jebur, Hadi Zwain, Merzoug Al Awad, Mejbil Al Feroun, and others. In addition to Abdul Rehman Khedher from Baghdad and seyed Mohammed Al Baqir from Hilla⁹⁰. The meeting ended by writing a document to the British political ruler of Najaf and Shamiyah, major Nourberry asking to release the arrested and exiled figures and returning them to their country. They also sent several letters to the family of Hechaim heads in Rumaithah like She'lan Abu Al Chaun⁹¹ to inform them about the revolution starting point⁹².

Shirazi also asked people of all different cities in Iraq to send envoys to Baghdad to negotiate the British asking for their rights. At the end of the letter, sheikh Shirazi emphasized the necessity of keeping peace and stability and unifying to dismiss disputes among Iraqis⁷⁹.

Responding to merza Shirazi's invitation, a large number of Kerbala noblemen and scholars met on the fourth of June 1920 and decided to send their representatives to the British authorities in Baghdad. After discussion, they chose sheikh Mohammed Al Khalisi and seyed Muhammed Ali Al Tebateba'i⁸⁰, and others. Those wrote a document on behalf of Kerbala citizens to represent them to British authorities asking for Iraq independence, as well as asking for forming an Arab state headed by an arab Muslim king bound by constitution. At the end of the document, sheikh Shirazi wrote this sentence "it is true, useful, and bound by Allah will"⁸¹.

A British force guided by the British ruler, Bowly, himself, moved to Kerbala. When he reached Kerbala, he sent sheikh Shirazi a letter saying "this force came to keep peace and to arrest some villains". Sheikh Shirazi answered him "we were really surprised concerning your message that bringing forces to meet people demanding their legal rights which is against justice and the nation will".

Bowly did not care to sheikh Shirazi's caution, instead he arrested Mohammed Redha Shirazi⁸⁵, Omer and Othman Al Alwan⁸⁶, Kadhum Abu than, Abdul Mehdi Qunber, Ahmed A'al Qunber ,

Al Mewlewi⁵⁹, seyed Muhammed Ali Al Tebateba'i⁶⁰. At that day, Merza Shirazi threatened to travel to Iran to declare jihad from there. The British felt with the dangerous situation, so, they released the arrested figures.

Merza Shirazi's activity was an introduction to the revolution specially when issued his Fatwa in March 1920 that Muslims are forbidden to work with the occupation authority. This fatwa made people resign the governmental jobs. The fatwa came after the people orientation to work in the British administration offices⁶³, Shirazi also worked to achieve connected national unity emphasizing to remove disputes to achieve stand unity among castes especially between Suni and Shia⁶⁴.

To carry out that, sheikh Shirazi sent the Iraqi tribal and patriotic personalities letters. Thus, on the twenty fifth of march 1920, sheikh Shirazi sent sheikh Mohan Al Kheir ul Allah⁶⁵ (one sheikh of Al Mentefig tribes) and Ja'fer Abu Al Temmin⁶⁶ two letters. Next day, he sent sheikh Ahmed Al Dawood⁶⁷ a letter, who is one of Suni sheikh in Baghdad. This is, in addition to other letters, one was sent to the American president, Woodrow Wilson⁶⁸.

In the beginning, sheikh merza Shirazi tried to achieve Iraq independence peacefully. That was clear through his letters and statements directed to the nation's people in Iraq. In one of his statement dated in the twenty ninth of May 1920 saying " to my Iraqi brothers peace be upon you, your brothers in Baghdad and Al kadhimiya agreed to meet and peacefully demonstrated asking for their legal rights leading to Iraq independence. Sheikh

Second section

Kerbala people's stand about the Twentieth revolution First: Kerbala people's role in preparing to the Twentieth revolution

A group of factors and causes worked together to breaking out the Twentieth revolution in Iraq. So, the British administration policy was one of the main causes let to breaking out the revolution, in addition to other causes mentioned by most researchers⁴⁹.

The beginning of the organized national move in Kerbala was represented after Mirza Al Shirazi's arrival to it. Later the Islamic assembly was established on November 1918 which headed by his son Mohammed Redha⁵¹. It had the following members Hibt Al Din Al Shehrestani⁵², seyed Hussein Al Qezwini⁵³, Abdul Wehab A'a Tu'ma⁵⁴, Abdul Keream A'al Awad, Omer and Othman Al Alwan, Tulaifh Al Hesoun⁵⁵, Abdul Mehdi and Muhammed Ali Abu Al Heb⁵⁶. Among its objective, it was the opposition against the British occupation government⁵⁷.

The Islamic assembly enjoyed with popularity and registered great presence⁵⁸, that's why the British felt scared when they felt the opposition started to be organized, they decided to arrest six of its active members on the first of July 1919 by charge of stimulating the aggressive activity against the British occupation. They are Omer Haj Al Alwan, Abdul Keream A'al Awad, Tulaifh Al Hesoun: Muhammed Ali Abu Al Heb, seyed Muhammed Mehdi

Iraq. Therefore, he gave orders to have results that accord to British-Indian government that met with that some Kerbala people benefits who in turn made a document that supports the British⁴³. Kerbala religious scholars were the first who stood against these desires when they declared this fatwa: “ anyone likes a non-Islamic government, then he went out of the religion”⁴⁴. The British refused taking Kerbala people’s document, instead they faked another one written by an Indian soldier who had recently a British national card and submitted to the British government⁴⁵. As a result, the fatwa importance implied that it limited a general constant stand against the referendum.

Later, deputies representing Suni, Shia, Christian, and Jewish were selected⁴⁶. Those signed a document on the twenty two of January 1919 containing forming a government headed by Arabic Muslim king who is one of Sherif Hussein’s sons, bounded by national legislative council, its headquarter in Baghdad⁴⁷. On this base, the British government felt this independent movement danger. So, it made a list of the prominent figure to arrest and exile them⁴⁸.

selves. The last one was the British- French statement that was issued in the seventh of November 1918³⁶.

The British government did not satisfy with these procedures, rather it worked to relate Iraq lawfully to the occupation. That is Britain through Arnold Wilson³⁷, the deputy of the general royal ruler made a referendum about the new Iraqi formation on the thirtieth of November 1918. Here are the referendum questions³⁸.

1. Do you accept establishing an Arabic government under the British authority extends from Mosul in the north to the Arab Gulf.

2. Do you accept nominating an Arabic president on this government.

3. If this is so, who do you think fit as an Arabic president to this government.

A meeting in the in the political ruler palace was held on the sixteenth on January 1918³⁹ to receive responses. There was hesitation from the local people side, so, Kerbala people asked for three days permission to argue the case; the British accepted the order⁴⁰. The active power in the city held a meeting in seyed Mohammed's Sadiq Al Tebateba'i house, then in Mohammed's Teqi Al Shirazi house⁴¹. One question was declared, that is establishing an Arabic Islamic government headed by one of Sherif Al Hussein's Bin Ali sons⁴².

Arnold Wilson was looking to Kerbala in a misgive and warn way due to fear that Kerbala people hindered the British plans in

achieve your national ambitions³⁰. It is clear that Ottoman forces started collapsing and retreating, while the British worked to strengthen their military existence. This matter facilitated, to great extent, saving communication lines among their military forces.

When Kerbala people heard this statement, the active powers in the city were divided into two parties. The first think in believing the British administration intention for the entrance to Iraq helped to great extent in abolishing of the Ottoman occupation, while the second part saw unwillingly and pessimistically the statement due to the difference the British promises at the beginning of the First World War and this statement³¹.

On this base, the British government controlled totally on Kerbala by imposing a series of procedures. Thus, Livi's brigade was formed³² that helped in imposing security on the city internal and external streets. The British government made an inventory for the Ottoman properties and arresting number of Kerbala nobles as Reshead Al Meserhed and Ibrahim Abu Waldeh and both were from Al Mesoud tribe³³, in addition to She'lan Al Eifan from Al Gewam tribe and exile them to India. It also appointed Major Bawly as a military ruler who formed a civil government.

After the end of the war between the Great Britain and Ottoman state according to Mondoroce truce in the thirtieth of November 1918, the Great Britain did not have a clear policy to follow in Iraq save the promise to Arabs in general and for Iraqis in particular that satisfied that Iraqis will decide their fate by them-

managed the city affairs by returning the administrative s to their management positions and taking care with the political and economic city life²⁶. According to the events current, we notice the Ottomans state maltreatment towards Kerbala city from one side, and cheating and cunning the British occupation from the other side by playing with the Iraqis' minds including Kerbala people through division projects with aims of dispersing forces and controlling them later.

The Ottomans controlled on Kerbala city returned only after short time exploiting the British forces losses in Al Kut on 1916²⁷. Ottoman troops advanced towards Kerbala and destroyed the city possessives including the holy shrines. As a result, Ottoman government spread its authority on the city again²⁸.

The British forces worked to control on Iraq, after Baghdad occupation on March 1917²⁹ by stimulating Iraqis' feeling and emotions. So, they issued an statement on the ninetieth of the same month signed by Alfred Mond. It stated: " the purpose of our military battles is to defeat the enemy and sending him out of these areas... our armies did not enter your cities and lands as tyrants and enemies but as liberators. your people, since Hulagu's days, the tyrant strangers, therefore, your people were destroyed, your gardens were desolated, your people and grandfathers moaned of slavery ... on this base. I was invited by your nobles, the old men, and your representatives to participate in managing your civil business to support the political British, escorting the army to join with your citizens in the east, west, south, and north to

The fighters and the ottoman forces reached Al She'aibah sub-urbs in April 1915¹⁷. Then, the military operations started on the twelfth of April 1915 and lasted for three days when the British forces could defeat the ottoman troops and allied tribes on the fourteenth of April 1915. That was disappointment for most Iraqi tribes and loss of confidence with the Ottoman military force¹⁸.

The loss of jihadi campaigns in Al She'aibah area on the fourteenth of April 1915¹⁹ had a bad psychological impact on Kerbala people, the matter that caused frustration to some people, in addition to the hard procedures of the occupied Ottomans who resorted to provocation practices that stimulate Kerbala people²⁰. At that day, the British spread a rumor to establish emirate of the holy cities²¹. These political data helped in birth a popular uprising in kerbala on the first of June 1915²². Thus, Kerbala people attacked the government offices and the military camps²³. Kerbala municipality was burned and the prison was broke out and the prisoners were released. The rebellions were all under the leadership that was A'al Kimounah family²⁴. Accordingly, we conclude that these factors motivated Kerbala people to have a clear stand about the Ottoman ruling through rebelling against its political ruler and running its affairs.

Kerbala people cause Ottoman troops lose great human and financial losses in the uprising they continued fighting Ottoman troops in the city streets till they could throw the ottomans out of the city²⁵. Thus, the administrative authority by the hand of the rebellions who could control over the city affairs, so, they

the tribes as a considerable force.

When Kerbala people heard this call, they separated into two parties. The first part welcomed this occupation for they have good opinion by the British. The second party rejected this occupation for they think that it threatens Islam and they support the occupied Ottoman state to Iraq.⁶

Kerbala people's agitation against British occupation increased after Jihad Fatwa by religious reference seyed Mohammed Kadhum Al Yazdi⁷ who sent his son to represent him in the battle field and to raise the tribes' resolution against occupation. This enthusiasm in resisting British occupation also increased after the religious scholar seyed Islam'il Al Seder's⁸ visit to Kerbala who could gather Kerbala religious scholars and the educated in Imam Hussein's (p.b.u.h.) courtyard to discuss the issue of fighting British occupation⁹. It seemed that Kerbala religious scholars and the educated¹⁰ help to some extent in improving the Kerbala people public opinion and warning them about the British occupation disadvantages.

This political move yielded in joining most Kerbala people to Jihad troops which set out from holy Najaf toward the south of Iraq. The most prominent group was the one headed by seyed mohammed Se'ead Al Heboubi¹¹ that started in the fifteenth of November 1914¹². In the ninetieth of February 1915 seyed mohammed Se'ead Al Heboubi and his companies left sug Al Shey-oukh¹³ toward Al She'aibah¹⁴ by ships and small boats through Al Mammar lake¹⁵ and stopped at Al Ghebishah¹⁶.

First chapter

The British Occupation to Iraq(1914-1918) and Kerbala People's stand¹

The First World War broke out in 1914. The Ottoman state declared its affiliation to Germany against coalition states (Britain, France, and Russia) in the fifth of November 1914. That matter made British authorities in India sent its forces to Abadan to control over oil wells, besides protection its economical business in Iraq which has important location².

On this base, the British forces occupied Al Fao city in the sixth of November 1914 without any resistance³, then advanced towards Basrah. When the Iraqis felt the British danger, they called the city religious men help and other cities by sending telegraphs asking them to guide this stage and declare Jihad against the British. A message to religious scholars in the holy cities from Basrah nobles and sheikhs was reached the ninth of November 1914 mentioning: " Basrah is surrounded by unbelievers, all people are armed, we are worried about other Islamic regions. Help us by ordering people to defeat "⁴. This has an effective impact in the Muslims' spirits especially in Kadhimiya, Najaf, and Kerbala; so, they declared Fatwa and wrote this to the tribes.⁵

according to this telegraph, it seems that it contained concept and expressions to motivate people to defend Islam regions represented by Ottoman state against unbelievers represented by the British occupation and asking tribes for help for they consider

to stand against the British occupation. The second chapter was devoted to Kerbala People's role in the Twentieth revolution and their explicit and prominent impact in that revolution.

The researcher relied on a large number of various references, such as books, university thesis and dissertations, as well as a number of published researches in the Iraqi journals that have clear contribution in the research.

Introduction:

Kerbala represented an axis of pole, position, and fronts of the Twentieth revolution as well as a center of its national and independence leadership. Its religious and spiritual position in the people's hearts has great impact in ascending the guidance role of this revolution. In addition, the well-known figures' and scholars' role particularly of great reference Mohammed Teqi Al Shirazi had great and influential role in directing the rebellions, planning its paths, demobilizing and raising their morals. As a result, Kerbala became a cradle and incubator of the revolution and focus of attraction to the rebellions in all over Iraq.

On this base, the topic « Kerbala People's stand about the Twentieth revolution in Iraq» was selected. It is a complement to previous studies and emphasis on Kerbala People only which aims at studying their stand and knowing their activation about Twentieth revolution for the revolution is considered as a significant stage in the contemporary Iraqi history.

The study was divided into two chapters preceded by an introduction and followed by a conclusion. The first chapter dealt with Kerbala People's role in resisting the British invasion to Iraq(1914-1918)through their responding to Jihad invitation and their remarkable standing beside Ottoman government against the British. They submitted martyrs and wounded, this was due to the religious factor, for the religious scholars, preachers and orators had explicit influence in motivating people's feeling and emotions

المخلص

تعد ثورة العشرين في العراق من أهم الثورات التي حدثت في التاريخ العراقي الحديث، فهي منعطف تاريخي وسياسي واجتماعي بالنسبة للشعب العراقي، وبداية لتأسيس الدولة العراقية الحديثة. إذ إنها أطاحت بالمخطط البريطاني الذي كان مرسوماً للعراق، كما أنها وحدت الشعب العراقي تحت قيادة شعبية واحدة لفئات الشعب العراقي كافة تحت قيادة المرجعية الدينية التي تزعمها المرجع الديني محمد تقي الشيرازي الذي أعلن الإذن الشرعي للبدء بالثورة في فتواه التاريخية، التي تعد بمثابة الركيزة الأساسية لانطلاق العمل الثوري ضد الاحتلال.

لقد أدى أبناء مدينة كربلاء المقدسة دوراً مهماً ومؤثراً في ثورة العشرين ضد الاحتلال البريطاني إذ جعلوا من كربلاء مقراً للقيادة العليا للثورة، من خلال الدور الذي أدته هذه المدينة المقدسة في الإعداد والتنظيم والاجتماعات التي عقدها وجهاء وشيوخ المدن العراقية، فهي الرافضة لكل معاني الظلم والظيم ولم تعرف الخنوع أبداً.

وإضافة إلى دور أهالي المدينة الريادي بعد اندلاع الثورة في مساندة الثوار ودعم الجبهات وإرسال النجيدات إلى الجبهات الملتهبة وموقف أبنائها البطولي ضد الاحتلال بإقامة حكومة محلية لإدارة الشؤون الداخلية للمدينة فإن وجود المرجع الديني الميرزا محمد تقي الشيرازي فيها كان له أهمية كبيرة في جذب الناس والتفافهم حول مصدر القرار الثوري المتمثل بالمرجع الديني ودفعهم للوقوف بوجه البريطانيين.

وقد لاقت فتاوى العلماء بكل العراق استجابة واضحة وكبيرة من قبل عامة الناس حيث انضم العديد من الأهالي إلى صفوف المجاهدين، وهذا إن دل على شيء فإنه يدل على عمق الترابط بين الناس ومقلديهم داخل المؤسسة الدينية .

Abstract

The Twentieth Revolution in Iraq is considered one of the most important revolution that happened in modern Iraqi history. It is a historical, political, and social turning to Iraqi people and a beginning for establishing the new Iraqi state. It overthrew the British planning that was drawn to Iraq. It also unified Iraqi people under one popular leadership Iraqi people categories under leadership of the religious reference which was headed by the religious reference Mohammad Teqi Al Sherazi who declared the legitimate permission to start revolution by his historical fatwa which was considered the basic stone to start the revolutionary work against occupation.

People of Kerbala played a significant and effective role in the Twentieth Revolution against the British occupation when they made Kerbala their revolution headquarter through the role that this holy city played in preparing and organizing meetings held by nobles and sheikhs of Iraqi cities. They rejected all types of oppression, injustice, and submission. Presence of religious reference, Mohammad Teqi Al Sherazi in Kerbala had great importance in attracting and gathering people around the revolution decision source represented by the religious reference and pushing them to stand against the British. This was in addition to the pioneer role of Kerbala people after the revolution outbreak in supporting the rebellions, supplying the fronts, and sending helps to the firing fronts as well as the heroic stand of Kerbala people against the occupation by establishing a local government to run the city affairs. Religious scholars' fatawas were welcomed in all over the country and many people joined the fighters. This indicates the deep connection between people and their references within the religion foundation.

Kerbala People's Stand about the Twentieth Revolution in Iraq

موقف أهالي كربلاء من ثورة العشرين

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KARBALA HERITAGE

Verified by Prof. Dr. Ayad Abdul Hussein Sayhoud Al Kheffaji	Dissertation in Criticizing Dozy's by Hibt ul Din Al-Shehrstaani	253
Asst. Prof. Mohammed Abdul Resoul Jasim Al Sa'di Kerbala University/ College of Education for Humanities/ Dept. of Arabic	Ferej ul Allah's Al Huwaizi Al Ha'iri (one of the Twelve Hijri century scholars): Collection, Study, and Verification	285
Asst. prof. Fatimah Falih Al Kheffaji Asst. lect. Fatimah Abdul Jeal Yasir Thi Qar University/ College of Education for Humanities/ Dept. of History	Kerbala People's Stand about the Twentieth Revolution in Iraq	27

Contents

Researchers Name	Research Title	P
sheikh Adil Hrejeh Al Khe-faji Abbas holy Shrine/ Kerba-la Heritage Center	Readings in the legitimate Texts to Al Fadhul Al Derbendi (died: 1285) from the book (Exear Al Ebadat Fe Israr Al Shehadat) as an example	27
Sheikh Mohammed Hus-sein Al Wa'dh Al Najafi Scientific Hawza / Holy Qum	Shereaf Al Ulema'a's Al Mazinderani Al Ha'iri Herit-age (1246H.): A Bibliographical study	59
Lect. Mazin Khudair Abbas Al Ghizi Imam Kadhumi (p.b.u.h.) University College for the Islamic Sciences	The Reforming Thought of Hibt ul Din Al Sherhstani	93
Manuscript Heritage		
A Codex Investigated By:- Dr. Sheikh Emaad Al- Ka-dhimi. Al- Jawadain Public Library- Kadhimiya	The Great Scholar and Reformer, Hibatul Deen Al-Shuhristaani (D.1386A.H./ 1967 A.D.) In A Talk With The Christian Missionaries	119
Verified by: Dr. Muther Su-laiman Al Hilli	Transudation Abundant in Proso-dy to Supreme Muslims Author-ity to Hibt ul Din Al Sherhstani (died:1386 H.)	173

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.

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 include all its common and objective types such as publications, Kerbala 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.

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.

2.The noblemen who settled in Kerbala for getting science or

ated 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 came and happened on its earth along centuries, and its hidden contents appear to people.

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 them with their heritage, manifest it, and establish museums to dignify and glorify, we find out nations have 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 be a heritage to your son ". Accordingly, the general secretary of Al Abbas holy shrine initi-

ond is about prosody entitled ' Transudation Abundant in Proso-
dy to Supreme Muslims '. The third is ' a message in the western
Dozy 's criticism'. This issue also included verification of Ferej ul
Allah's Al Huwaizi divan, in addition to three researches. The first
is readings in the legitimate texts to Al Fadhul Al Derbendi taken
from the book ' Exear Al Ebadat Fe Israr Al Shehadat ', the second
is Shereaf Al Ulema'a's Al Mazinderani Al heritage. The third a re-
search in English stating Kербala People's Stand about the Twen-
tieth Revolution.

We hope that these researches and verifications gets the read-
ers' consent and achieve a new addition to the knowledge fields.

We pray Allah, Almighty to guide us to serve people and earth.
At the end, we kindly ask the respected readers and inquisitors to
provide us with their valuable researches and accurate verifica-
tions that serve the science and its students.

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

The Issue Word

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

All praise is due to God, for his explicit and implicit blessings, much and continual thank which is endless. Prayer and peace be upon our master and prophet Mohammed and his progeny, the light of right guidance whom God removed all impurity from them and to make them completely pure.

In the of Kerbala heritage Journal scientific career which is full of the specialized researchers' products, it became one of the great journals until it became an important inevitable resource for researchers in general and for the specialized in heritage in specific. This is because it combined the enhanced academic researches with religious ones, as well as its interest with Kerbala handwritings verification of Kerbala nobles and scholars. The journal published in its issues a good group of researches verifications relating to various fields such as history, linguistics, literature, Quran sciences, jurisprudence, Ousol (principles), and speech science. Concerning this issue, the two boards journal decided to issue a special file devoted to one Kerbala scholar, he is Hibt ul Din Al Shehristani, in the anniversary of fifty years to his death.

The issue file included a research entitled ' the reforming though of Hibt ul Din Al Shehristani' verifying three messages: the first is entitled ' speech with apostles ' ; it is a doctrine dialogue of Hibt ul Din Al Shehristani with some Christians. The sec-

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.

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.

c: With the rectifiers reconnoiters some renovations or depth,

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 researches

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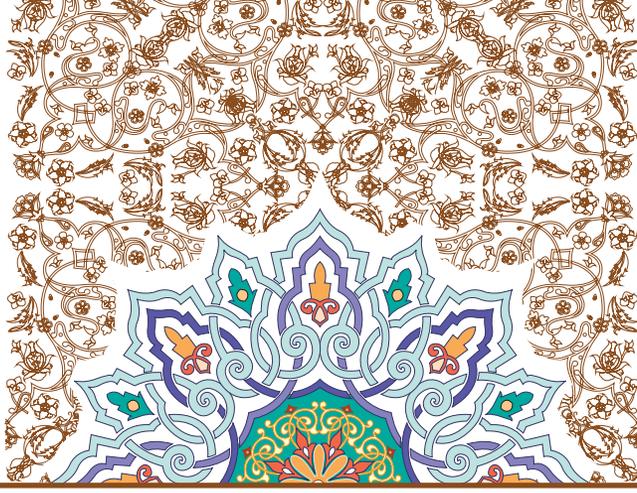
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**In the Name of Allah
The Most Gracious The Most Merciful
But We wanted to be gracious to those abased in the land
And to make them leaders and inheritors
(Al-Qasas-5)**





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