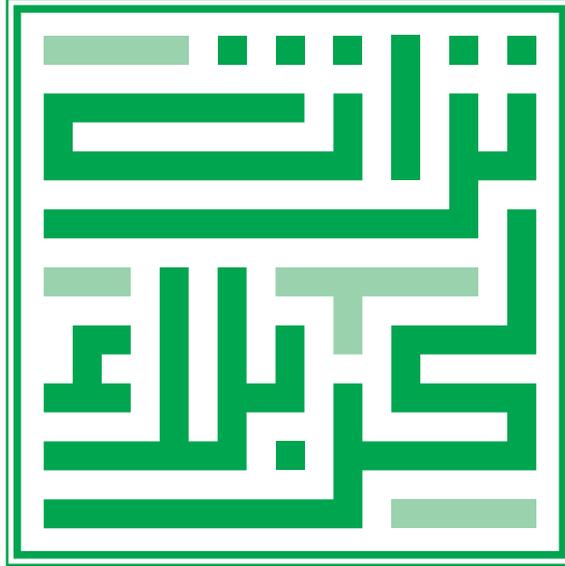


جُمْهُورِيَّةُ الْعِرَاقِ دِيوانُ الوَقْفِ الشَّيْعِيِّ



مَجَلَّةُ فَضِيلَةِ مُحْكَمَةٍ

تُعْنَى بِالتُّرَاثِ الْكَرْبَلَائِيِّ

مُجَازَةٌ مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالبَّحْثِ الْعِلْمِيِّ
مُعْتَمَدَةٌ لِأَغْرَاضِ التَّرْقِيَةِ الْعِلْمِيَّةِ

تصدر عن:

العتبة العباسية المقدسة

قسم شؤون المعارف لإسلامية والإنسانية

مركز تراث كربلاء

السنة الرابعة/ المجلد الرابع/ العدد الأول

شهر جمادى الآخرة ١٤٣٨ هـ / آذار ٢٠١٧ م



مكتبة دار الكافل
للطباعة والنشر والتوزيع

ردمدا: 2312-5489

ردمدا الالكتروني: 2410-3292

الترقيم الدولي: 3297

رقم الايداع في دار الكتب والوثائق العراقية ١٩٩٢ لسنة ٢٠١٤م

كربلاء المقدسة - جمهورية العراق

Phone No: 310058

Mobile No: 07700479123

E.mail: turath.karbala@gmail.com



دار الكافل
للطباعة والنشر والتوزيع

+964 770 673 3834

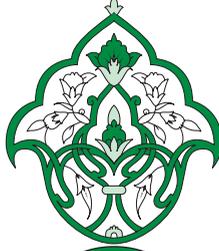
+964 790 243 5559

+964 760 223 6329

www.DarAlkafeel.com

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

الإدارة والتسويق: حي الحسين - مقابل مدرسة الشريف الرضي



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

(القصص: ٥)

صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ



المشرف العام

ساحة السيد أحمد الصافي

المتولي الشرعي للعتبة العباسية المقدسة

المشرف العلمي

الشيخ عمار الهلالي (رئيس قسم شؤون المعارف الإسلامية والانسانية)

رئيس التحرير

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

مدير التحرير

أ.م.د. نعيم عبد جودة الشيباوي (كلية التربية للعلوم الانسانية/ جامعة كربلاء)

الهيئة الاستشارية

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

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

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

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

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

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

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

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

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

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

سكرتير التحرير

ياسر سمير هاشم مهدي البناء

الهيئة التحريرية

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

مدقق اللغة العربية

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

مدقق اللغة الإنكليزية

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

الإدارة المالية

محمد فاضل الأسدي

الموقع الإلكتروني

ياسر السيد سمير الحسيني

قواعد النشر في المجلة

- تستقبل مجلة تراث كربلاء البحوث والدراسات الرصينة التي تعنى بالتراث الفكري والثقافي لمدينة كربلاء على وفق القواعد الآتية:
- 1- يشترط في البحوث أو الدراسات أن تكون وفق منهجية البحث العلمي وخطواته المتعارف عليها عالمياً.
 - 2- يقدم البحث مطبوعاً على ورق A4، وبنسخ ثلاث مع قرص مدمج (CD) بحدود (5000-10000) كلمة وبخط simplified Arabic على أن ترقم الصفحات ترقياً متسلسلاً.
 - 3- تقديم ملخص للبحث باللغة العربية، وآخر باللغة الإنكليزية، كل في حدود صفحة مستقلة على أن يحتوي الثاني عنوان البحث، ويكون الملخص بحدود (350) كلمة.
 - 4- أن تحتوي الصفحة الأولى من البحث على عنوان واسم الباحث/ أو من شارك معه في البحث إن وجد، وجهة العمل، والعنوان الوظيفي، ورقم الهاتف، والبريد الإلكتروني لكل منهم مع مراعاة عدم ذكر اسم الباحث أو الباحثين في صلب البحث أو أي إشارة إلى ذلك.
 - 5- يشار إلى المراجع و المصادر جميعها بأرقام الهوامش التي تنشر في أواخر البحث، وتراعى الأصول العلمية المتعارفة في التوثيق والإشارة بأن تتضمن: اسم الكتاب، اسم المؤلف، اسم الناشر، مكان النشر، رقم الطبعة، سنة النشر، رقم الصفحة، هذا عند ذكر المرجع أو المصدر أول مرة، ويذكر اسم الكتاب، ورقم الصفحة عند تكرّر استعماله.
 - 6- يزود البحث بقائمة المصادر والمراجع منفصلة عن الهوامش، وفي حالة وجود مصادر ومراجع أجنبية تُضاف قائمة المصادر والمراجع بها منفصلة عن قائمة المراجع والمصادر.

العربية، ويراعي في إعدادهما الترتيب الأبجدي لأسماء الكتب أو البحوث في المجلات.

٧- تطبع الجداول والصور واللوحات على أوراق مستقلة، ويشار في أسفل الشكل إلى مصدرها، أو مصادرها، مع تحديد أماكن ظهورها في المتن.

٨- إرفاق نسخة من السيرة العلمية إذا كان الباحث ينشر في المجلة للمرة الأولى، وأن يشير فيما إذا كان البحث قد قُدم إلى مؤتمر أو ندوة، وأنه لم ينشر ضمن أعمالها، كما يشار إلى اسم أية جهة علمية، أو غير علمية قامت بتمويل البحث، أو المساعدة في إعداده.

٩- أن لا يكون البحث منشورًا وليس مقدمًا إلى أية وسيلة نشر أخرى.

١٠- تعبر جميع الأفكار المنشورة في المجلة عن آراء كاتبها، ولا تعبر بالضرورة عن وجهة نظر جهة الإصدار، ويخضع ترتيب الأبحاث المنشورة لموجبات فنية.

١١- تخضع البحوث لتقويم سري لبيان صلاحيتها للنشر، ولا تعاد البحوث إلى أصحابها سواء قبلت للنشر أم لم تقبل، وعلى وفق الآلية الآتية:-

أ يبلغ الباحث بتسليم المادة المرسلة للنشر خلال مدة أقصاها أسبوعان من تاريخ التسلم.

ب يبلغ أصحاب البحوث المقبولة للنشر بموافقة هيئة التحرير على نشرها وموعد نشرها المتوقع.

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

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

هـ- يشترط في قبول النشر موافقة خبراء الفحص.

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

قدرها (١٥٠) ألف دينار عراقي.

١٢- يراعى في أسبقية النشر: -

أ. البحوث المشاركة في المؤتمرات التي تقيمها جهة الإصدار.

ب تاريخ تسليم رئيس التحرير للبحث.

ج تاريخ تقديم البحوث كلما يتم تعديلها.

د تنوع مجالات البحوث كلما أمكن ذلك.

١٣- ترسل البحوث على البريد الإلكتروني للمجلة

(turath.karbala@gmail.com),

(turath@alkafeel.net)

او موقع رئيس التحرير drehsanalguraifi@gmail.com

أو تُسلّم مباشرةً إلى مقر المجلة على العنوان التالي:

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

الكفيل الثقافي/ مركز تراث كربلاء).

No: الرقم: ب ت ٤ / ٩٨١٤
Date: التاريخ: ٢٧ / ١٠ / ٢٠١٤ "معا لستادة فواتنا السلحة البنلة لاجر الازغب"

العبئة العباسية المقدسة

م / مجلة تراث كربلاء

تحية طيبة..

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

مع التقدير



وزارة التعليم العالي
والبحوث العلمي

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

نسخة منه الى

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

كلمة العدد
بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على أفضل الأنبياء والمرسلين محمد وآل بيته الطيبين الطاهرين. أمّا بعد فقد أخذت مجلة تراث كربلاء على عاتقها مهمة إحياء تراث مدينة كربلاء التي تتميز بطابع روحيّ فريد، فهي المدينة التي استوطنت قلب كل مؤمن في العالم، فالحفاظ على تراثها وإحيائه مسؤولية عامّة، ومسؤولية القلم الأكاديمي خاصّة لذا تسعى هيأتى المجلة بتبني الأفكار والرؤى التي من شأنها إثراء المكتبة التراثية المتخصصة من خلال تشجيع الأقلام الرصينة ذات التفوق العلميّ لتساهم في إحياء التراث الفكري والثقافي لمدينة كربلاء، وبناء قاعدة علمية متينة تشكل مصدراً معرفياً مهماً لا يستغني عنه الباحث في التاريخ أو التراث، إضافة إلى شروعيها بإقامة الندوات العلميّة الموسّعة بالتعاون مع بعض الجامعات والمؤسسات العلمية في العراق، وستطبع مخرجات هذه الندوات في الأعداد القادمة من مجلة تراث كربلاء التي أوقدت الشمعة الرابعة من عمرها، فهذا هو العدد الأوّل من المجلد الرابع للسنة الرابعة، وقد احتوى على مجموعة متنوّعة من الأبحاث التراثية ذات الطابع العلميّ المحكم اشتملت على مباحث قرآنيّة وعقائديّة وتاريخية وتراثية وأدبيّة نالت استحسان الخبراء الذين قيموها من الأساتذة الجامعيين المشهود لهم بالكفاءة،

كما ضمَّ العدد بين دفتيه السيرة الذاتية لأعضاء الهيئة الاستشارية
والتحريرية للمجلة. ونأمل أن يستمرّ تواصل الباحثين مع المجلة
لرفدها بجديد نتاجاتهم من الأبحاث الفكرية والثقافية لدعم
المسيرة العلمية وضمان استمرارية المجلة.
والحمد لله ربّ العالمين، والصلاة والسلام على سيدنا ونبينا محمد
وآل بيته الطيبين الطاهرين.

رئيس التحرير

كلمة الهياتين الاستشارية والتحريرية لماذا التراث؟ لماذا كربلاء؟

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

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

-المنفذ الأهم لتعرف ثقافتها.

-المادة الأدق لتبيين تاريخها.

-الحفرية المثلى لكشف حضارتها.

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

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

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

٣- وبناءً على ما سبق بيانه، تصدى مركز تراث كربلاء التابع للعتبة العباسية المقدسة إلى تأسيس مجلة علمية متخصصة بتراث كربلاء، لتحمل هموماً متنوعة، تسعى إلى:

- تخصيص منظار الباحثين بكنوز التراث الراكز في كربلاء بأبعادها الثلاثة: المدنية، والجزء من العراق، والجزء من الشرق.
- مراقبة التحولات والتبدلات والإضافات التي رشحت عن

ثنائية الضيق والسعة في حيزها الجغرافي على مدى التاريخ،
ومديات تعالقتها مع مجاوراتها، وانعكاس ذلك التعالق سلباً أو
إيجاباً على حركيتها، ثقافياً ومعرفياً.

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

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

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

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

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

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

المحتويات

ص	عنوان البحث	اسم الباحث
٢٥	علوم القرآن الكريم في مخطوطات أعلام كربلاء المقدسة - السيد هبة الدين الحسيني الشهرستاني - أنموذجاً - نصوصٌ مختارة في المحكم والمشابه "جمع وتحقيق وتعليق"	الدكتور الشيخ عماد الكاظمي الجامعة العالمية للعلوم الإسلامية (لندن) فرع العراق
٨٣	رمزية كربلاء في رؤية أرباب المعاجم اللغوية	أ.د. حميد سراج جابر جامعة البصرة / كلية التربية للعلوم الإنسانية / قسم التاريخ
١١٩	الأرجوزة عند شهداء المبارزة في واقعة الطف ٦١هـ / ٦٨٠م - دراسة تأريجية -	أ.م.د. حنان رضا الكعبي أ.م.د. حسين علي قيس الجامعة المستنصرية / كلية الآداب / قسم التاريخ
١٦٧	فضل أرض كربلاء في روايات الإمام الصادق (ع) - دراسة وصفية -	م.د. جمعة نجيل الحمداني جامعة ذي قار / كلية الآداب / قسم التاريخ
١٩٧	الدور القيادي للشيخ محمد تقى الحائري الشيرازي في ثورة عام ١٩٢٠ العراقية	م.د. علاء عباس نعمة الصافي جامعة كربلاء / كلية التربية للعلوم الإنسانية / قسم التاريخ

أ.م.د. عدي حاتم المرجعي
جامعة كربلاء / كلية التربية للعلوم
الإنسانية / قسم التاريخ

حوزة مدينة كربلاء المقدسة.. قراءة في أدوارها
التاريخية من سنة (٣٠٥ - ١٢٠٥ هـ)

٢٦٣

زينب خالد عبد الغني الياسري
ماجستير تاريخ حديث

ثائر جاسم محمد السعدي
وزارة التربية - مديرية تربية كربلاء
ثامر فيصل عبد الرضا المسعودي
الهيئة العليا للحج والعمرة - مكتب
كربلاء المقدسة

الحركة الفكرية في مدينة كربلاء المقدسة في
القرنين الحادي عشر والثاني عشر للهجرة

٣٣٣

أ.م.د. عماد جاسم حسن الموسوي
جامعة ذي قار / كلية التربية للعلوم
الإنسانية / قسم التاريخ

الغزو الوهابي لمرقد الإمام الحسين عليه السلام عام
١٨٠٢م في كتابات الرحالة والمسؤولين
الأجانب

٣٨٥

أ.م.د. علي طاهر الخلي
جامعة كربلاء / كلية التربية للعلوم
الإنسانية / قسم التاريخ

لمحات الى الانتفاضة الشعبانية في
كربلاء ١٩٩١م - ١٤١١هـ

٤٣٣

أ.د. حسين الشراهاني
م.م. ميادة سالم علي
جامعة ذي قار / كلية التربية للعلوم
الانسانية / قسم التاريخ

The Historical Factors of the Emer-
gence and Development of Karbala'
Town in the Middle Islamic Ages.

21

العوامل التاريخية لنشأة و تطور مدينة
كربلاء في العصور الإسلامية الوسطى

٤٦٥ - السيرة الذاتية لأعضاء هيأتي مجلة تراث كربلاء



(37) Al- Sa'doon, 'Abdul Jaleel Dhari and Al- Musawi.Suhad Kadhum 'Abid. 'Al- I'tibarat Al- Takhteetiya Wa Al- Tasmemia Li Al- Mudun Al- Qadeema Al- 'Arabia Hala Dirasia(Madeenat Karbala'), University of Wasit Quarterly, Vol:- 10.

(38) 'Alwaan, Nawfal 'Abdul Ridha, Madeenat Karbala'Al- Muqadasa Wa Imkaaniat AL- Nuhoodh Bi Mustawa Al- Syaha Al- Deenia Feeha(A Field Study), The College of Ecocomics and Administration Journal, Al- Mustanssiriya University, Vol:- 66, 2007.



(32) Baydhoon, Labeeb. Mawsu'at Karbala'. Vol:- 1, Man-shuraat Talee'at Al- Noor, Sulayman Zada Press. First Edition, Qum.

(33) Mustafa, Shakir. Al- Mudun FI Al- Islam Hata Al-'Asr Al- 'Uthmani, Vol:- 1, First Edition, Al- Salasil House Press,, Kwait, 1988.

(34) Wanas, Zaman 'Ubayd and Jiyad. Angham 'Aadil, Basamaat 'Ulamaa'Karbala'Fi Al- Ta'reekh Min Al- Qurn Al-Thalith Al- Hijri Ila Al- Qurn Al- 'Aashir Al- Hijri, College of Education for Human Science\ University of Karbala'.

Zmiezim, Ta'reekh Karbala'Qadeeman Wa Hadeethan, First Edition, Dar Al- Qaari', Beirut, 2010.

• C:- The Periodicals.

(35) Al- Jumaily, Riyadh, Nimu Madeenat Karbala'Wa Tatwuruha Al- 'Umraani, Karbala'University Quarterly, Vol:- 8, Vol:- 8, 2004.

(36) Al- Jumaily, Riydh Salman, Al- Maraahil Al- Tareekh- iya II Takhteet Madeenat Karbala', Al- 'Ameed Quarterly Journal, Second Year, Vol:- 7, 2013.



House for Publication, Ministry of Media, Baghdad, 1982.

(26) Al- Shahroodi, Noorul Deen, Tareekh Al- Haraka Al- 'Ilmia Fi Karbala', Al- 'Uloom House for Investigation, Lebanon, First Edition, 1990, Vol:- 10.

(27) Al- Shamari, Muhammad Kareem, Karbala, Wa Musamayatuha Fi 'Umahaat Al- Masaadir AL- 'Arabia, Karbala' Heritage Quarterly, Second Year, Vol:- 2, 2015.

(28) Al- Shuhristani, Hibatul Deen, Al- Hussein, Nahdhatul Hussein, Introduced By:- Ali Al- Khaqani, Manshuraat Raabitat Al- Nashur Al- Islami, Fifth Edition, Dar Al- Tadhaamun Press, Karbala, 1969.

(29) Al- Tu'ma, Hadi Salman, 'Asha'ir Karbala'Wa 'Usaraha, Al- 'Alawyoon, Dar Al- Rsool Al- Akram, First Edition, Beirut, 1998.

(30) Al- Tu'ma, Hadi Salman, Turath Karbala'Ta'tikhaha 'Usaruha A'lamuha, Al- A'lami Foundation for Press, Al- Aadab Press, Karbala', First Edition, 1964.

(31) Al- Zabeedi(d. 1205), Taaj Al- 'Aroos, Investigated By:- Ali SHiri, Dar Al- Fikr, Vol:- 15, Beirut, 1994.



(20) Al- Kilidaar. 'Abid Jawaad. Ta'reekh Karbala'Wa Al- Haa'ir Al- Hussein. Al- Haydaria Press. Najaf. 1967.

(21) Al- Kilidar. 'Abdul Hussein Aal- Tu'ma. Bughiat Al- Nubala'Fi Tareekh Karbala'. Investigated by:- 'Aadil Al- Kilidar. Al- 'Irshad Press. Baghdad. 1965.

(22) Al- Mawlaa'i. 'Izatu Allah. and Al- Tabasi. Muhammad Ja'far. Ma'a AL- Rakb Al- Hussein Min Al- Madeena Ila Al- Madeena(Al- Imam Al- Hussein «pnuh») A comparative Study. Vol:- 4. the Center for Islamic Studies. Third Edition. Zamzam Hidayat.

(23) Al- Meelad. Ibraheem Ahmad. 'Ala Khuta Karbala'.Mu'asasat Al- 'Anwar Al- Arb'ata 'Ashar. Dar Al- Mu'amal for Lil Tiba'a Wa Al- Nashur. First Edition. Beirut.2013.

(24) Al- Musawi. Mustafa 'Abbas. Al- 'Awamil Al- Ta'reekhia Linash'at Wa Tatawur Al- Mudun Al- 'Arabia Al- Islaamia.Dar Al- Rasheed. Baghdad. 1982.

(25) Al- Musawi. Mustafa 'Abbas. Al- 'Awamil Al- Tareekhia linash'at Wa Tatawur Al- Mudun AL- 'Arabia. Al- Rasheed



(15) Ibin Qulawaih. Abi Al- Qassim Ja'far Bin Muhammad Al- Qumi(d. 368), Kamil Al- Ziaraat, Tahqeeq Nashr Al- Fuqaha.

(16) Ibn Al- Atheer, Abi Al- Hassan Ali Bin Abi Akram Muhammad Bin Muhammad Bin 'Abdul Kareem Bin 'Abdul Waahid(d. 630.H.), Al- Kamil Fi Al- Ta'reekh, Vol:- 6, Investigated By:- Abi Al- Fidaa"Abdul Qaadhi, Daar Al- Qa- thi, Beirut, First Edition, 1987.

• B:- The Minor References.

(17) Aal- Ja'far, Zaynul 'Aabideen Musa and Al- Khafaji, Wafaa'Kamil 'Ubayd, Al- Takhteet Al- 'Umraani Limadeenat Karbala'Al- Muqadasa(61- 1321. H.\ 680- 1940 A. D), The Basic College of Education for Human Science Journal, Vol:- 22, 2015.

(18) AL- Hadaad, Kifaah, Nisaa'Al- Tufoof, revised By:- Muhammad Ali Al- Hilu, First Edition, Karbala, 2011.

(19) Al- Jumaili, Ryadh Salman, Shakhshyat Al- Madeenah Al- 'Iraqya, University of Karbala', College of Education, Aal- Al- Hakeem Center for Documentation.



(8) Al- Majlisi, Muhammad Baaqir, Bihaar Al- Anwaar Li- durar Akhbaar Al- 'A'ima Al- 'Athaar, Vol:- 54, The Islamic Foundation for the Books Revival, Iran.

(9) Al- Mas'uidi, Murooj Al- Thahab.

(10) Al- Zbeedi(d. 1205), Taaj Al- 'Aroos, Investigared By:- Ali Shiri, Dar Al- Fikr, Beirut, 1994

(11) AL- Tabari, Abu Ja'far Muhammad Bin Jareer(d. 310), Tareekh Al- Rusul Wa Al- Mulook, Vol:- 2, Investi- gated By:- Muhammad Abu Al- Fadhl Ibraheem, Second Edition, Dar Al- Ma'arif.

(12) Al- Tarehi(d. 1085), Majma'Al- Bahrain, Vol:- 4, A Co- dex investigated by:- Ahmad Al- Husayni, The Library for Publication for the Islamic Culture, Seventh Edition.

(13) Al- Ya'qoobi, Ahmad Bin Abi Ya'qoob Bin Ja'far Bin Wahab Bin Wadhah Al- Katib Al- 'Abbasi(d. 284), Tareekh Al- Ya'qoobi, Dar Sadir, Vol:- 2, Beirut.

(14) Ibin Hawqal, Abi Al- Qassim Bin Hawqal Al- Nassebi, Surat Al- 'Aradh, Vol:- 4, Manshuraat Dar Maktabat Al- Hayaat, Beirut, 1992.



References.

- A:- The Major References.

(1) Al- Baghdadi, Ibin 'Abdul Haq, Marasid Al- Itilaa', N.p, N. D.

(2) Al- Bakri Al- Andalusi, Ma'jam Ma 'Ustu'jim, (d. 487), Vol:- 4, Investigated By:- Mutafa Al- Saqa, Beirut, 1983.

(3) Al- Hamawi, Yaqaoot, Ma'jam Al- Buldan, Vol:- 4, Ihiaa'AL- Turath AL- 'Arabi, Lebanon.

(4) Al- Himiari, Muhammad Bin 'Abdul Mun'im, Al- Rawdh Al- Mi'taar Fi Khabar Al- Aqtar, Investigated By:- Ihsaan Abbas, Lebanon Library, Hidbrig Press, Beirut, 1984.

(5) Al- Idrisi (d. 560), Nizhat Al- Mushtaq Fi Ikhtiraaq Al- 'Afaaq, First Edition, Berut, 1989.

(6) Al- Istakhri, Masalik Al- Mamaalik, N. P, N.D.

(7) Al- Khateeb Al- Baghdadi, Abi Bakr Ahmmad Bin Ali (d. 463), Ta'reekh Baghdad, Investigated By:- 'Abul Qadir 'Ata, Dar Al- Kutub Al- 'Ilmia, Berut, 1997.



but they lived in the Daylam Province North west of the Cas-
pian Sea. See:- Al- Mas'udi Murooj Al- Thahab, Vol:- 4, P.
217.;Ameen, Baan Qassim, Wilayat Al- 'Ahd Fi Al- 'Usoor
Al- Islamia Al- 'Abbasia(232- 447.H.). Unpublished M. A
theses, University of Baghdad, 2011, P. 228.

(62) Aal- Tu'ma, 'Asha'ir Karbala'Wa 'Usaruha, P. 7.

(63) Al- Musawi, Nash'at Wa Tatawur Al- Mudun Al-
'Arabia Al- Islamia, P. 185.



madeenat Karbala'Al- Muqadasa(61- 1321. H.\ 680- 1940 A. D),The Basic College of Education for Human Science Journal, Vol:- 22, 2015, P. 307.

(57) Ibn Al- Atheer, Abi Al- Hassan Ali Bin Abi Akram Muhammad Bin Muhammad Bin 'Abdul Kareem Bin 'Abdul Waahid(d. 630.H.), Al- Kamil Fi Al- Ta'reekh, Vol:- 6, Investigated By:- Abi Al- Fidaa" Abdul Qaadhi, Daar Al- Qathi, Beirut, First Edition, 1987, P. 108.

(58) Wanas, Zaman 'Ubayd and Jiyad, Angham 'Aadil, Basamaat 'Ulamaa'Karbala'Fi Al- Ta'reekh Min Al- Qurn Al- Thalith Al- Hijri Ila Al- Qurn Al- 'Aashir Al- Hijri, College of Education for Human Science\ University of Karbala', P. 5.

(59) Al- Musawi, Al- 'Awamil Al- Ta'reekhia Linash'at Wa Tatawur Al- Mudun Al- 'Arabia Al- Is- laamia, P. 184.; 'Alwaan, Nawfal 'Abdul Ridha, Ma- deenat Karbala'Al- Muqadasa Wa Imkaniat Al- Nu- hoodh Bimustawa Al- Siyaha Al- Deenia Fiha, P. 7.

(60) Aal- Tu'ma, 'Asha'ir Karbala'Wa 'Usaruha, P. 7.

(61) It is probably that they descend from Arab lineage.





- (48) AL- Shahroodi, Al- Haraka Al- 'Ilmia, P. 14. ; Al- Kilidaar, Bighiat AL- Nubalaa'Fi Ta'reekh Karbala', P. 7.
- (49) Ibin Qawlawaih, Abi Al- Qassim Ja'far Bin Muhammad AL- Qumi(d. 368), Kaamil AL- Ziyaraat, Investigated By:- Nashr Al- Faqaha Foundation, P. 454.
- (50) Al- Kilidar, Bughiat Al- Nubala'Fi Ta'reekh Karbala', P. 8.
- (51) Al- Majlisi, Muhammad Baaqir, Bihaar Al- Anwaar Lidurar Akhbaar Al- 'A'ima Al- 'Atthaar, Vol:- 54, The Islamic Foundation for the Books Revival, Iran, P. 230.
- (52) 'Ibin Qawlawaih, Kamil Al- Ziyaraat, P. 454.
- (53) Al- Kilidaar, 'Abid Jawaad, Ta'reekh Karbala'Wa Al- Haa'ir Al- Hussein, Al- Haydaria Press, Jajaf, 1967, P. 29.
- (54) Aal- Tu'ma, Salmaan Hadi, 'Ashaa'ir Karbala'Wa 'Us- araha, Al- 'Alawyoon, Dar Al- Mahaja Al- Baydga', Dar Al- Rasool Al- Akram, First Edition, 1998, Beirut, P. 7.
- (55) Al- Kilidaar, Bughiat Al- Nubalaa'Fi Ta'reekh Karbala', P. 16.
- (56) Aal- Ja'far, Zaynul 'Aabideen Musa and Al- Khafaji, Wafaa'Kamil 'Ubayd, Al- Takhteet Al- 'Umraani Li-



was a connective area between the end of the desert and the countryside of Iraq at that time. See:- Al- Shamari, Muhammad Ibraheem, Karbala'Wa Mudamyatuha Fi 'Umahaat Al- Masaadir Al- 'Arabia, Karbala'Heritage Quaterly, Vol:- 2, 2015, P. 305.

(43) Al- Tabari, Abu Ja'far Muhammad Bin Jareer(d. 310), Tareekh Al- Rusul Wa Al- Mulook, Vol:- 2, Investigated By:- Muhammad Abu Al-Fadhl Ibraheem, Second Edition, Dar Al- Ma'arif, P. 274.

(44) Al- Hamawi, Ma'jam Al- Buldaan, Vol:- 4, P. 136.

(45) Sooq Hikma Hikma Market was in the quarters of Kufa. So, its name Hikma was derived from the name a man called Hikma Bin Huthayfa Bin Badr who was dwelling there. See:- Al- Hamawi, Ma'jam Al- Buldaan, Vol:- 5, P. 176.

(46) Al- Hamawi, Ma'jam Al- Buldaan, Vol:- 7, P. 396. ; Al- Tu'ma, 'Abdul Hussein Al- Kilidaar, Bighiat AL- Nubalaa'Fi Ta'reekh Karbala'Investigated BY:- 'Aadil Al- Kilidaar, Al- Irshaad Press, Baghdad, P. 7.

(47) Al- Tabasi, Ma'a Al- Rakb Al- Husseini Min Al- Madeena Ila Al- Madeena, Vol:- 3, P. 633.





(39) Al- Bakri Al- Andalusi(d. 487), Ma'jam Ma 'Usti'jim. Vol:- 4, Investigated By:- Mustafa Al- Saqa, Beirut, 1983, Third Edition, P. 15.

(40) Al- Baghdadi, Ibin 'Abdul Haq, Maraasid Al- Itilaa', P. 1154.

(41) He was 'Iyadh Bin Ghanam Bin Zuhair Al- Fihri. He converted into Islam prior to Al- Hdaybia Reconciliation and participated in the Islamic conquests with the Prophet Muhammad (pbuh) in Arabia and with 'Umar Bin Al- Khatab in Syria. See:- Al- Khateeb Al- Baghdadi, Abi Bakr Ahmad Bin Ali(d. 463. H.), Ta'reekh Baghdad, Vol:- 1, Investigated By:- Mustafa 'Abdul Qadir 'Ata, Dar Al- Kutub Al- 'Arabia, Beirut, 1997, P. 196.

(42) Al- Masaalih is an Arabic word, plural of Maslah which means a station or a military checkpoint. Those post were filled in armed men from Persian origins fearing from the native Arabs. Those Persian forces existed in these Masaalih since the age of pre- Islam, while the Sassanid Persian occupation up to the Arab Islamic liberation of Iraq in the early period of Islam. This uncovers that Al- Taff area



bi. Surat Al- 'Ardh. Vol:- 4. Manshuraat Dar Maktabat Al-
Hayaat. Beirut. 1992. P. 243.

(34) Al- Shamari. Muhamad Kareem Ibraheem.
Karbala'Wa Musamayaatuha Fi 'Umahaat Al- Masaadr Al-
'Arabia. Karbala; Heritage Quarterly. Second Year. Vol:-
2. 2015. P. 196.

(35) Al- Jawahiri. Zurair 'Abdul Wahab. Dirasat Masahaat
AL- Numu Al- 'Aashwa'i Li Ba'dh Al- Manatiq AL- Sakania
Fi Madeenat Karbala'Bi 'Istikhdaam Nudhum Al- Ma'lumaat
AL- Jughrafia. Babylon University Quarterly for the Geomet-
rical Science. Vol:- 23. 2015. P. 67.

(36) Al- Hadaad. Kifaah. Nissaa'Al- Tufuf. Revised By:-
Muhammad Al- Hilu. First Edition. Karbala'. 2011. P. 10.

(37) Al- Istakhri. Masaalik Al- Mamaalik. P. 85.

(38) Sura. Was a position in the Ancient Babylon of
Mesopotamia. so. it was called as the town of the Syrians. In
addition it is mentioned that this town was down the city of
Hilla by a river had its name also. Sura River near Euphrates.
See:- Al-hamawi. Ma'jam Al- Buldaan. Vol:- 3. P. 278.



Journal. Al- Mustanssiriya University, Vol:- 66, 2007, P. 4.

(28) Al- Mawlaa'i, 'Izatu Allah, and Al- Tabasi, Muham-
mad Ja'far, Ma'a AL- Rakb Al- Husseini Min Al- Madeena
Ila Al- Madeena(Al- Imam Al- Hussein «pnuh») A com-
parative Study, Vol:- 4, the Center for Islamic Studies, Third
Edition, Zamzam Hidayat, P. 14.

(29) Ma'jam Ma 'Usti'jim Min 'Asmaa'Al- Bilaad Wa Al-
Mawaadhi', Vol:- 4, P. 15. ; Al- Rawdh Al- Mi'taar Fi Khabar
Al- Aqtaar, P. 490.

(30) Baydhoon, Mawsoo'at Karbala', Vol:- 1, P. 594.

(31) Al- Hamawi, Ma'jam Al- Buldaan, Vol:- 4, P. 445.

(32) The name of that Palace was ascribed to a Man, Yazeed
Ibin 'Amr Ibin Hubayra Ibin Ma'ya Ibin Sukayn, the Wali Gov-
ernor of Iraq during the era of the Umayyad Caliph Marwan Bin
Muhammad Bin Marwan. That Wali built a palace on the bank
of Euphrates near Kufa, the he received orders from Marwan
to keep a way Kufa and to construct this palace close to Sura
Bridge. See:- Al- Hamawi, Ma'jam Al- Buldan, Vol:- 4, P. 369.

(33) Ibin Hawqal, Abi Al- Qassim Bin Hawqal Al- Nasse-



hatul Hussein. Introduced By: – Ali Al- Khaqani, Manshuraat Raabitat Al- Nashur Al- Islami, Dar Al- Tadhaamun Press. Karbala, 1969, Fifth Edition, P. 99.

(22) Al- Shamari, Muhammad Kareem, Karbala, Wa Musa- mayatuha Fi 'Umahaat Al- Masaadir AL- 'Arabia, Karbala' Heritage Quarterly, Second Year, Vol:- 2, 2015, P. 302.

(23) Al- Shuhristani, Nahdhatul Hussein, P. 100.; Al- Shahroodi, Tareekh Al- Haraka Al- 'Ilmia, P. 13.; Al- Tu'ma, Turath Karbala', P. 19.

(24) Al- Tu'ma, Turath Karbala', P. 20.

(25) Baydhoon, Labeeb, Mawsu'at Karbala', Vol:- 1, Manshuraat Talee'at Al- Noor, Sulayman Zada Press, First Edition, Qum, P. 597.

(26) Al- Shahroodi, Tareekh AL- Haraka Al- 'Ilmia Fi Karbala', P. 13.

(27) Al- Tu'ma, Turath Karbala', P. 19.; 'Alwaan, Nawfal 'Abdul Ridha, Madeenat Karbala' Al- Muqadasa Wa Imkaan- iat AL- Nuhoodh Bi Mustawa Al- Syaha Al- Deenia Feeha (A Field Study), The College of Economics and Administration



lami Fi Madeenatay Al- Najaf Al- Ashraf Wa Karbala'Al- Muqadasa(A Comparative Study), The College of Economics and Administration Quarterly Journal, Vol:- 71, 2008, Al- Mustanssiriya University, P. 249.

(19) Al- Meelad, Ibraheem Ahmad, 'Ala Khuta Karbala', Mu'asasat Al- 'Anwar Al- Arb'ata 'Ashar, Dar Al- Mu'amal for Lil Tiba'a Wa Al- Nashur, Beirut, First Edition, 2013, P. 23.

(20) Ghazaan was an obsolete river. Its name was derived from A Tatar King, Ghazaan Khan who descended from the Genghis Khans. That dynasty ruled Iraq post the fall down of the Abbasid Caliphate. At that time Ghazan ordered to regenerate the 'Alqami River in Karbala'and to connect it with the Euphrates at Hilla So. that river was given the name of Ghazan. While the other River, Al- Sulaymani, was established by the Ottoman Sultan, Sulayman Al- Qanuni. See:- Salman, Turath Karbala', P. 32.; Zmiezim, Ta'reekh Karbala'Qadeeman Wa Hadeethan, First Edition, Dar AL- Qari',Beirut, 1010, P. 18.

(21) Al- Shuhristani, Hibatul Deen, Al- Hussein, Nahd-



'Usaruha A'lamuha, Al- A'lami Foundation for Press. First Edition. Al- Aadab Press. Karbala', 1964, P. 18.; Al- Shahroodi, Tareekh Al- Haraka Al- 'Ilmia Fi Karbala, P. 12.

(13) Al- Hamawi, Yaqoot, Ma'jam Al- Buldan, Vol:- 4, Ihiaa'AL- Turath AL- 'Arabi, Lebanon, P. 445.

(14) Ibin Qulawaih, Abi Al- Qassim Ja'far Bin Muhammad Al- Qumi(d. 368), Kamil Al- Ziaaraat, Tahqeeq Nashr Al- Faqaha, P. 452.

(15) Al- Zabeedi(d. 1205), Taaj Al- 'Aroos, Vol:- 15, Investigated By:- Ali SHiri, Dar Al- Fikr, Beirut, 1994,, P. 654.; Al- Bakri Al- Andalusi, Ma'jam Ma 'Ustu'jim, Vol:- 4, Investigated By:- Mustafa Al- Saqa, Beirut, 1983, P. 1123.

(16) Al- Ya'qoobi, Ahmad Bin Abi Ya'qoob Bin Ja'far Bin Wahab Bin Wadhih Al- Katib Al- 'Abbasi(d. 284), Tareekh Al- Ya'qoobi, Vol:- 2, Dar Sadir, Beirut, P. 243.

(17) Al- Tu'ma, Turath Karbala', P. 18.; Al- Shahroodi, Tareekh Al- Haraka Al- 'Ilmia, P. 12.

(18) Al- Quraishi, Zuhair Abbas and Mutlag, Ala'Kareem. Diraasat Muqawimat Al- Jathb Al- Siahi Al- Deeni Al- Is-



(7) Al- Kilidar, 'Abdul Hussein Aal- Tu'ma. Bughiat Al- Nubala'Fi Tareekh Karbala', Investigated by:- 'Aadil Al- Kilidar, Al- 'Irshad Press, Baghdad, P. 5.

(8) Al- Sa'doon, 'Abdul Jaleel Dhari and Al- Musawi,Suhad Kadhum 'Abid, 'Al- I'tibarat Al- Takhteetiya Wa Al- Tasmeeemia Li Al- Mudun Al- Qadeema Al- 'Arabia Hala Dirasia(Madeenat Karbala'), University of Wasit Quarterly,Vol:- 10, P. 317.

(9) Mustafa, Shakir, Al- Mudun FI Al- Islam Hata Al- 'Asr Al- 'Uthmani, Al- Salasil House Press, First Version,Kwait, 1988, Vol:- 1, P. 12.

(10) Al- Shahroodi, Noorul Deen, Tareekh Al- Haraka Al- 'Ilmia Fi Karbala', Vol:- 1, Al- 'Uloom House for Investigation, Lebanon, First Version, 1990, P. 12.

(11) Al- Himiari, Muhammad Bin 'Abdul Mun'im, Al- Rawdh Al- Mi'taar Fi Khabar Al- Aqtar, Investigated By:- Ihsaan Abbas, Lebanon Library, Hidbrig Press, Beirut, 1984, P. 418.

(12) Al- Tu'ma, Hadi Salman, Turath Karbala'Ta'tikhaha



The End notices

- (1) Al- Jumaily, Riydg Salman, Al- Maraahil Al- Tareekh-
iya II Takhteet Madeenat Karbala', Al- 'Ameed Quarterly
Journal, Vol:- 7, Second Year, 2013, P. 278.
- (2) Al- Jumaily, Al- Maraahil Al- Tareekhiya II Takhteet
Madeenat Karbala', P. 279.
- (3) Al- Jumaily, Riyadh, Nimu Madeenat Karbala'Wa Tat-
wuruha Al- 'Umraani, Karbala'University Quarterly,Eighth
Volume, Vol:- 8, 2004, P. 309.
- (4) Al- Jumaily, Riyadh, Shakhsiyt AL- Madeena AL-
'Iraqia, Karbala'University, College of Education, Aal Ha-
keem Documentary center.
- (5) Al- Musawi, Mustafa 'Abbas, Al- 'AwamilAl- Tareekh-
ia linash'at Wa Tatawur Al- Mudun AL- 'Arabia,Al- Rasheed
House for Publication, Ministry of Media, Baghdad, 1982,
P. 55.
- (6) Al- Tarehi(d. 1085), Majma'Al- Bahrain, A Codex in-
vestigated by:- Ahmad Al- Husayni, The Library for Publica-
tion for the Islamic Culture, Seventh Version, Vol:- 4, P. 29.



transformed, within a brief period of time, into populated area and daily visited by great numbers of visitors and pilgrims who all come for the blessings of the virtuous holy shrines.

It is certainly that the spiritual connection confirmed that it was stronger than any other factor in main world human immigration which had ever moved in search for water and the herbage. This truth is historically supported by the fact that most of the global spiritual sanctuaries are seen on the top of some arid mountain or in some fruitless valley. Notwithstanding, these religious positions are encircled with living areas filled in big size of population.



Conclusions

Studying the historical resources in deep reveals that the religious factor in Karbala' was really the chief reason for the foundation and development of that city. It was not Karbala' alone in the Arab world but in all other religious towns. the temples or the sanctuaries are regard the early seeds for the urban construction. However, such towns evolve either as memorial cities as in the classical town in Palestine or as spiritual towns established for performing sermons, the best example for which in the cities of Al- Madeena Al- Munawara, Najaf, Kadhimia and Karbala'. But in karbala', could be seen in the past and the present, the theological function predominated the other cultural and urban sides.

Whatever, it could be said that the painful Taff Battle and the martyrdom of Imam Hussein(pbuh) in 61. H. as well as the excellent position of Karbala'owed the growth of this city and both of these factors gave it an important vitality. For those reasons, Karbala'land



embracing prominent tombs with spiritual attraction for all the Muslims in general and for the Shi'as in particular and as commercial medieval town due to many markets and fairs surrounding the holy shrines and others in the city center.



Additionally, in the Bwaihidi rule (334–447. H.), specifically in the reign of the Caliph 'Udhul Dawala (936–983. A. D.), the city got more urban construction and flourishing. In the fifth century of Hajera, Muhammad Al-Ha'iri, one of the descendants of the twelfth Imam, Musa Bin Al-Kadhim (pbuh), settled down in Karbala' while the town was full of the population while the 'Umarra' Princes of Bano Miziad ruling the neighbor city, Hilla (62). Thus, in 371. H. the first wall was built around the two holy shrines of Imam Hussein (pbuh) and his brother Imam 'Abbas (pbuh). The nearby fairs and caravansaries, as a result, grew up and developed. Having been eroded, that wall was rebuilt in 479. H. In age of the Seljuc rule, the urbanization of Karbala' highly increased and in the following Jala'ri governance, the construction became the inherent feature of Karbala' (63)

Basing on the abovementioned events, it could be said that Karbala had special religious characteristics as an Arab town provided with walls; as a religious city



and Abbasid rule. Those governors aggressively exercised bodily and moral tyranny in Karbala' when they assassinated the notable scholars and the pilgrims, in addition they banned the pilgrimage to Karbala' Nevertheless, this outstanding city remained visited and pilgrimed by the leading Muslim scientists as Imam Ja'far Al- Sadiq in 145. H and Ibraheem Al- Mujaab(58). But after the Abbasid Caliph, Al- Muntasir Billah(247. H- 861 A. D), Karbala' recovered its social and spiritual placement. That Caliph decreed to reconstruct the holy shrine of Imam Hussein(pbuh) and the surrounding building and shops and, consequently, the town enlarged and contained thousand of settlers(59). In this age, Ibraheem Al- Mujaab immigrated to karbala to be the first Alawid house residing there in 247. H. after then the Alawids came in crowds to Karbala to repair and build it until it was increased in size and the number of populations in the fourth century of Hejera and the Alawids could establish Naqaba an association for themselves in 251. H.(60).



fall down of the Umayyad rule in 123. H.(54). It was not flourishing and not more than rural colony.

However, during the Abbasid reign, Karbala' progressed fast(55) by the means of the religious factor and establishing houses so extremely extended that it became attractive for the dwelling and habitation especially in the age of the Abbasid Caliph, Al-Ma'moon when he constructed the holy shrine of Imam Hussein(pbuh) in 198. H. and replaced the Abbasid motto with 'Alawid one(56).

Yet, in the era of another Abbasid Caliph, Al-Mutawakil, it was a setback. Karbala', then, was exposed to retrogression in view of his deep intention to demolish the tomb of Imam Hussein. That caliph, as described by a historian, Ibin Al-'Theer:—«He was so repugnant to Ali Bin Abi Talib and his household members that he authorized the right to kill any person paying fealty to the Alawid house and legalized the right to capture his possessions»(57). So, karbala—suffered so much from woes of the despotic Umayyad



Third:- The Emergence of Karbala' as a Town.

There were many historical stages of Karbala' town, the most important of which was the first one since it was related with the construction of the sanctuaries. Thus, any building or preparing process left positive affection over the city. The two holy shrines there witnessed many times of construction, they were prepared at once in 65. H. \ 686. A.D during the revolt of Al- Mukhtar Bin 'Ubayd Al- Thuqafi. That man built a wall around the shrine of Imam Hussein(pbuh) and on which a dome made of gypsum and tile. In addition to the wall Al- Mukhtar established many houses for living, hereupon, Al- mukhtar could be regarded the first one who put the cornerstone for Karbala' city(53), and that year also the year of initiation of the foundation of Karbala' as a town. Before that year Karbala' had been mere a small village composed of minor houses constructed of clay bricks and roofed by the stems of palm trees. Later on it gradually grew up during seventy years up to the



came the best land of the paradise, the best residence and housing for the guardians of Allah)(51). In another way of narration it was told for the same Imam that:-(God created the land of Karbala' before he had created the land of the Qa'ba in twenty four years. He sanctified and blessed it; it was still blessed and holy before he made the creation and it is still this way until it will become the best land of the paradise)(52).



while within the ruins and the remains there, precisely at the place of Al- Taff battlefield and said:-(in this land, there were two hundred prophets, two hundred guardians and two hundred prophet' s son all gave up the ghost as martyrs in respective. He cruised the land riding on his she- mule, getting his foot out of the stirrup and telling here is the demise of martyrs whom no one from the past or the future could reach their status)(49).

This description uncovers that the area had already been an urban populated settlement, and it might have been abandoned or destroyed after Sa'd Bin Abi Waqas left it and deported its population later on(50). No more accounts have been told about this depiction of Imam Ali(pbuh).

Furthermore, it is narrated for a twelver Imam, Muhammad Al- Baqir that he said:-(God created the land of Karbala' before he had created the land of the Qa'ba in twenty four years. He sanctified and blessed it and it is still blessed and holy until it will be-



it never moved a step also. That case repeated with seven horses, then Imam Hussein inquired the name of the earth they were in which, and the answer was Al- Ghathiriah. He asked again about the name of the land, and the answer was Nineveh. Once more he asked and he was answered that it was the shore of Euphrates. And for the fourth time asked the same question, and given the answer that the name was Karbala', then he slowly pulled a breath and said: Oh, the land of the agony and the calamity, let's camp at here; it is here our camels kneel down and it is here our bloodshed)(47). It is a clear evidence in this version that Karbala' had many names in the talk of Imam Hussein(pbuh).

As we have already mentioned that it was narrated for Ali Bin Asbaat for Muhammad Bin Sinaan for some persons talked for Abi 'Abullah Al- Hussein(pbuh) that:- 'Ameer Al- Mu'mineen the Commander of the Believers, throughout his progress to Sifeen Battle, passed Karbala'and began to contemplate for a



ward of the Muslim army and the Arab become secure....)(43). Meanwhile, a man from 'Ashja' tribe the following verse:-

لَقَدْ حُبِسْتُ فِي كَرْبَلَاءَ مَطِيَّتِي وَفِي الْعَيْنِ حَتَّى عَادَ غَثًّا سَمِينُهَا
إِذَا رَحَلْتُ مِنْ مَنْزِلٍ رَجَعْتُ لَهُ لِعَمْرِي وَإِيهَاً إِنِّي لِأَهِينُهَا
وَيَمْنَعُهَا مِنْ مَاءٍ كُلِّ شَرِيعَةٍ رَفَاقٌ مِنَ الذَّبَّانِ زَرَقٌ عَيْونُهَا⁽⁴⁴⁾

The news of the complaint and the poetry were, at that time, colloquially transmitted among the people and the incident was told to the Caliph, 'Umar Bin Al-Khatab. Then 'Umar did not agree to have the army of that checkpoint remained and orders were issued another marshal, Sa'd, to remove it to Sooq Hikma(45). Other novels tell that the soldier were transformed to Kwaifat 'Ibin 'Umar not to Kufa(46).

Anyway, there are other accounts on the march of Imam Hussein towards Iraq including the names of the region.(They all walked to until they reached Karbala'on Wednesday. At the moment, a horse of Imam Hussein's jibbed; Hussein rode another one, but



Whereas, another geographer, Al- Baghdadi(40) said that Karbala' with the long vowel ä at the end of the word means:-(A position in Iraq, at the extreme of the wilderness of Kufa, by the Euphrates, in which Imam |Hussein was killed). This reveals that Al- Baghdadi alone described the place as at the extreme end of the wilderness of Kufa nearby Euphrates, while other geographers and historians demonstrated it as by the bank of Euphrates without telling in the end of the desert or the wilderness.

It was, however, narrated that(Khalid Ibin Al- Waleed got out to have a duty done with 'Iiaadh Bin Ghanam and to give him relief. The former took a route through Al- Falouja until he stopped in Karbala'where a checkpoint under the control of 'Assim Bin 'Umar. When Khalid stayed there for some days, he received a complaint from 'Abdullah Bin Watheem |AL-Tabab. Then Khalid told the complainant:- all I want is to depopulate the checkpoint(42) of 'Iathdh and to bring Arab people instead for the safety of the back-



is a region within the administrative limits of Babylon Governorate today. Moreover, Sura as most people preponderate that it is currently Al- Qaasim township of Babylon.

Furthermore, other geographer, Al- Bakri, mentioned that Karbala« was a position in direction of Kufa and in that place Imam Hussein(pbuh) martyred as the poet»Ibin Katheer said:-

فسبٓ سبٓ ايمانٍ وبرٍ وسبٓ غيبته كربلاء

This verse denotes that there two prophetic grand-sons, one was a good man and second banished in Karbala'.

Al- Bakri, this way, refers that Karbala'was part of jurisprudence of Al- Waali, the Caliph's Agent,of Kufa, that wide province during the Caliphate of Imam Ali(pbuh). Thus, it is highly noticed that the fame of Karbala was connected with the martyrdom of Imam Hussein(pbuh) as well as his companions and household members. That site is limited within a geographical spot that had various names.



ing, dome and a porch for it holds the sacred bodies of Imam Hussein(pbuh) as well as his martyrs of his companions and his household members who fell down at the battlefield of Al- Taff. Henceforward, the Mohammedan Shi'a, from wherever, resolved to come to the holy shrine of Imam Hussein(pbuh) in huge numbers, particularly on the day of 'Aashura, on which the Imam was assassinated. It is the tenth day of the Arab lunar month, Muharram. And they come on the 'Arba'een, the fourteenth day to the martyrdom of Imam Hussein(pbuh). On these two days, Karbala would be filled with so many pilgrims from different Islamic countries. In addition to these two main sermons, the town is aimed by the people in other occasion all the year round(35).

Thus, Karbala, is a vision for courage, sacrifice and martyrdom as the geographer described it. But, his depiction refers that this town was within the borders of Babylon when he said:- « It is near the palace of 'Ibin Hubeyrah»(37) and it neighbors Sura(38), which



pire. Al- Qaddisiya was 45 miles distant from Kufa. Another most reforming battle happened there, the Taff battle in 61.H. which increased the sacredness of Karbala'(30).

Additionally, The word Karbala', is probably derived from the term, Karbalah, which means the soft soil beneath the stepping feet. But karbalah, gives another sense, the stifing out, for instance it is said the wheat seeds have been sifted out in reference to refining them. Hence, that land might have been free of the weeds or the stones. Terminologically, on other hand, there is other similar name, the Karbal, the sorrel plants which perhaps were spread out there(31).

Whatever, one more geographer, 'Ibin Hawqal,said that « Karbala'is a position on the western bank of Euphrates'near the palace of 'Ibin Hubeyrah and it embraces the tomb of Imam Hussein(pbuh). He has a great shrine and it is aimed by big assemblages for pilgrimage during all the year»(33). This is a clear denotation that the holy shrine had a marvelous build-



Assyrian capital in the north of Mesopotamia which had other similar name, Nineveh. Consequently, they called this new settlement as Nineveh in commemoration of their original capital(27).

The Carmelite abbot, Anstance Marry the late (1866–1847 A. D), thought that:–(What we could know throughout our studying that Karbala' was a compound word, Kurban and 'Iil meaning the sanctity of God or the holiness of God)(28). Furthermore, the two geographers, Al- Bakri and Al- Himiari mentioned that Karbala' had been:–(A site in Iraq which is part of Kufa township)(29).

Yet afterwards, after the emergence of Islam, there were number of battles took place in that land, the most prominent of which were Al- Qaddissiyah in 14. H. during the caliphate of 'Umar Bin Al- Khatab. This war was led the Companion, Sa'd Bin Abi Waqas between the Persians and the Arab Muslims, and the latter could win that war against one of the greatest empires of the time, the Persian Sassanid Em-



Second:- The Historical description of Karbala' Land.

A historian, however, depicts the sacredness of Karbala' in pre- Islamic periods:- (the most splendid, purest and kindest soil is that of Karbala'. It contained temples and house graves for the pre- Islam folks as reported in the speech of Imam Hussein (pbuh):- Oh, I see as though the parts of my body are being torn by the desert wolfs between Nawawees and Karbala') (25). This historian reached that up to the early Islamic ages, the land of Karbala' had been as a large cemetery. This fact, as he sees, is based on many excavated coffins made of pottery and include dead bodies goes back to the times before the birth of Christ (26).

There are, moreover, many historians and geographers gave their opinion on origins of the name of Karbala'. Some of them think that it comes from a compound Assyrian word, Kerba 'Ilo, meaning close to the god. They also mention that an Assyrian horde settled in this territory following to the ruin of their



Imam Hussein in an arid land. Imam Hussein, meanwhile, said to his companions:- «lets stop here in this village», which was Nineveh(24). It is worthily to mention that it was called in the Persian classic literature as "Meh Bar Soor Alam" which means the holy place. It might be that there were many Magian temples during the Persian Sassanid rule.



jail any person found exercising spiritual sermons at the holy shrine inside underground dark cells. Most of the people, for that reason, quitted pilgrimage, and the waters remained surrounding the tomb without reaching it in one of the greatest miracle by the men of God(22).

A part of Karbala' was known also as Al- Taff which means the land by river for this land was adjacent to Al- 'Alqami streamlet. This part was composed of many springs as Shithatha, Al- Qatqataaniah, Al- Rahaymieh and 'Ayn Al- Jamal. Those springs, at that time, belonged to persons or agents who were vested by authority to control the checkpoints there(23).

There was other name for Karbala', Shifiyah, which was a name was called on a well dug by Bano 'Assad tribe and there was a village around the well. The name of that village was Nineveh as mentioned in the accounts of Imam Hussein while in his way to Karbala'and forbidden by Al- Hur, an Umayyad marshal, before he repented. Al- Hur planned to put



The region, as a result to the consequence of the events, gained other names as Al- Haa'ir or Al-Heer. This designation belongs to an incident in the Abbasid Era when an Abbasid Caliph, Al- Mutawakil, determined to efface the Tomb of Imam Hussein(pbuh) by inundation. That Caliph ordered to prepare bulls provided with ploughs to sew the area and then to overflow the low ground that contains the holy shrine of the Imam. But it was a divine miracle, the bulls stopped and never moved and the water Haar an Arabic verb in the past tense means went backwards, although the targeted land was very low as far as concerned with the water level. Almutawakil, nevertheless, never refrained, and gave orders to demolish the Tomb and the dome for number of times in the years(236, 237, 247.H.). In addition, he issued ordinance to sew and irrigate the lands around the holy shrines and prohibited the pilgrimage to which. Consequently, the Abbasid police began to



the Muslim Conquest. That cemetery, was near Nineveh, and nowadays is within the administrative boundaries of Al- Husseiniah, precisely in North West of Karbala' (17) which was founded on the obsolete site of Karbala' town (18). It seems that this position was used for the industrialization of the pottery coffins, inside which the ancient Babylonians buried their dead corps. That spot has been reported in the narrated accounts of Imam Hussein (pbuh) when he said:- Oh, I see as though the parts of my body are being torn by the desert wolfs between Nawawees and Karbala' (19). Anyway, this part of land was the most noticeable village in the area in view of two tributaries of Euphrates, Al- 'Alqami and Nineveh, for irrigation therein. Therefore, it was populated by Bano 'Assad tribe which worked in cultivation, and later Imam Hussein (pbuh) and his companions arrived at it and, as known, the Taff battle took place. Post the martyrdom of Imam Hussein (pbuh), there were other sub-rivers established, as Al- Ghazani and Al- Sulaymani.



seeking protection from God was because the so bad meaning of 'Aqr, the slaughter. Imam Hussein, again asked one more specific question, what is the name of this spot we are now inside it? Then he was given another answer that was, Karbala'. Then he said:- Oh we seek refuge in Allah from the Agony and the Calamity. This denotes, on other hand that Karabala'is a compound word for another meaning. The companions of Imam Hussein, meanwhile, started feeling with evil omen; and they all wanted to leave that land but they were prevented and were force to remain far a way from reaching even the water for drinking. Thus began the notable war between seventy seven fighters, the fellow- men of Imam Hussein on side and four thousand knights, the army of 'Umar Bin Sa'd, on other side, at the well- known Taff War(16).

The province of Karbala', had another ancient name in the Syriac language, Nawawees, plural of Nawoos which means Sacroghagos. Accordingly, that ground had contained a cemetery for the Christians before



were plains and so easy for cultivation. Later on, this province was named as Al- Husseinia.

This land has a great holiness in the hearts of the Mohammedan Shi'a since it reported in the cited accounts from a Twelver Imam, Muhammad Al- Baqir(pbuh):- (Al- Ghadhiria is the spot in which Prophet Moses talked God and Noah confined a secret to God. Its is the most honorable land for Allah. If not, then he would not selected it to rest in peace the virtuous bodies of his saints and of the grandsons of his Prophet there in Al- Ghadhiria)(14).

However, it must turn an attention to another name, 'Aqr Babil, which was a village in the western north of Al- Ghadhiria. This village has reported in the historical narration of Imam Hussein's(pbuh) coming prior to Al- Taff Battle. When the Imam was sieged by the infantry and the knights of his enemy, 'Ibin Ziyad, he said what is the name of this land ?. So, Imam Hussein was given an answer that was 'Aqr, then he said:- Oh we Seek refuge in Allah from the 'Aqr. It seems that his



compound word consists of two parts, (Kur Babil). The first part, Kur is an ancient word means the plural of villages, and the second part, Babil, means Babylon. Hence, the compound word gives a meaning that is the Babylonian satellite villages. Moreover, they think that this region was (the village of Prophet Jonah (pbuh) which is mentioned in the scriptures in the ancient times. It was named as Nineveh and called on either the present Iraqi city, Mosul, and on part of Kufa in the center of Iraq) (11). The ruins of this land of Kufa are now a range of hills running from south of Al- Hindiya Dam to the estuary of Al- 'Alqami streamlet (12). So, Karbala had other names as Al- Ghadhira, in attribution to Ghadhirat Bano Asad. Ghadhira, on other hands means a side village in reference that manor belonging to Bano Asad nearby Kufa. This territory was settled by the Arab tribe, Bano Asad, after the city of Kufa had been designed, built and dwelled by the Arab tribes descending from Madhr or Qays (13). They found it very proper for living because that land



holy shrines which might be considered as scarce examples in the Arab and Islamic worlds(8).

Again, the name of Karbala' has historical roots go back to the ancient ages of the Babylonian Chaldeans in 1881 B. C, the Lakmids(633- 268 A. D) and the Manadhiras when they were the rulers of Hira. Hira, the capital of the latter had been a small city surrounded by gardens and was filled in castles. More its population worked in sewing for it had many water springs and streamlets in all over its parts. Similarly, the archaeologists describe Karbala' as a cultural area containing boroughs and villages in the Assyrian times, the periods of the Kassites of Babylonia in(1157 B. C) and in the modern Babylonian reign(600- 330 B. C). In addition, there were other places for settlement, some of them in the Persian Sasanid(226- 652 A. D) and others in the central and late medieval Islamic ages(10).

There are historians could come up with the meaning of the word Karbala'. They discovered that it is a



in Baghdad during the Abbasid Islamic reign and Samara in the time of an Abbasid Caliph, Al- Mutawakil (205- 247.H. \822-861 A. D). There was one more cause for building cities, the religious one(5), as Karbala'and Najaf since they contain holy shrines and, for this reason they both became leading milestones for sainthood among the world cities(6).

Prior to the Islamic conquest, Karbala'had been composed of small villages and manors belonged to Persian Zoroastrian merchants and population who depended upon cultivation for living(7). But the actual history of the appearance of this town began after the mentioned Taff Battle in 61.H. in which Imam Hussein(pbuh) martyred. After then Karbala' became one of the famous Islamic metropolises and a center the religious tourism not only in the context of Iraq but in the global Arab and Islamic rage also. Beside tourism, the holy sites of Karbala'represent architectural and archeological artworks. That could be seen in the styles, paints, domes and minarets of the two



It is worthily to say that each city of Iraq had some factors behind its foundation and existence. Therefore, any town includes particular advantages different than other as in the geographical location which represents the common characteristic of Iraq. The special position of this country, as well as the unique historical and cultural factors had ever created it the cradle of the most ancient world civilizations. Thus, Karbala' could be considered as part of that classic culture of Iraq.

The evolution of cities did not come from no thing. There were many military causes for this upgrowth during the time the Arab Islamic conquests in the early Islamic era as Basra which is regarded as a prominent example of this kind. Moreover, there were administrative reasons for the establishment of other towns as Al- Hajaj Bin Yosif Al- Thuqafi (40- 95.H. \ 660- 714 A. D) did when he chose and built Wasit as a central location between Basra and Kufa Towns. Another political factor for creating cities could be seen



The archaeological excavations in Iraq showed that many parts of this country had been flourished and filled with life, particularly the ancient riverine spots by Tigris and Euphrates and the adjacent territories. This was not only the advantage of the humid areas, but the rocky districts as Al- Akhedhir, west of Karbala, were also thriving. This confirms that all the provinces of Karbala were blooming and had civilized life.

The name of Karbala, however, had number of means, but it must be known that Karbala is a non-Arabic word because there were various nations settled on this land. It seems that the demise of the Babylonian civilization deeply affected the civil life of Iraq and of all the parts of Karbala until Islam in the seventh century. Then, especially after the Battle of Taffin 61.h. and the martyrdom of Imam Hussein (pbuh), the grandson of Prophet Muhammad (pbuh), and the members of his household who were, as a result, buried in the honorable land of Karbala, this spot became the cornerstone of civilization later on (3).



First:- The Etymology of Karbala'

Islam is known from the ancient periods of times as a human phenomenon, when peoples still magnify the faith and think that any belief has two sides, first the theoretical one, the doctrines; second, the practical side of it, the worship. Thus, Islam has exercised so direct influence over the nature of the society and its life for about three centuries that the city regarded as Islamic town in the Islamic world. This due to the fact that Islam was the most religion that encouraged to establish cities for it had been founded in the Arab Islamic town with all its cults and sermons⁽¹⁾.

Iraq has luckily gained a spiritual placement as it contains a great number of the sacred shrines and sanctuaries. In addition, most of the towns of this country have so religious feature that Iraq is considered one of the tour states since it receives tourists and pilgrims from different places. Therefore the main Iraqi cities acquired a specific special civilized style⁽²⁾.



ized by living by the river shores, therefore, it has been said that the water and the civilization as an inseparable twin. This feature is theoretically applied on different phases of the urban progress upto the Islamic Era. Then cities appeared as a result for military needs as Kufa and Basra, as an administrative one as Wasit and Samara or as a religious factor as Najaf and Karbala'.

Anyway, Karbala' Town, our theme, is one of the Iraqi towns that emerged as a response to religious motive during the Islamic period. This mainly resulted from a significant incident occurred on the land of which. That was the Taff Battle which ended in the martyrdom of Imam Hussein(pbuh) and his brother Imam Abbas(pbuh) and the buryof their virtuous bodies therein. Hence, this land contained the bloods of the household of Prophet Muhammad(pbuh) which have been shed to be an example followed by every inherent pious man. Thus, Karbala' became one of the most important towns in theological, archaeological and economic sides.



Abstract

Towns are regarded as the most important phenomenon of the settlement of the human society. Since the dawn of the civilizations, the cities have been considered as the best civic achievements that contributed in the progress and promotion of the humanity. Town represents the urbanization which has also been emanated from several historical developments. These developments appeared in the early period as urban gatherings on the river banks in particular as in the ancient beginnings of the Indian, Egyptian and Mesopotamian Civilizations.

Furthermore, it seems that the geographical factors have more influential roles in the rise of the culture of Iraq over various ages. The abundant water resources, in part, the ability of the Mesopotamian person to invent and the fertile soil led to the existence of many human gatherings which were gradually transformed into civilized city communities.

These populated colonies were, however, character-

لقد كانت القرون الوسطى (القرن الثامن والقرن التاسع والقرن العاشر) مرحلة مهمة في تاريخ المدن التي أسسها العرب في العالم وخاصة في العراق، ففي الوقت الذي كان يتصدّر فيه العراق -بعد مجيء الإسلام- قائمة نشأة المدن حيث كان عصرًا ذهبيًا، كانت أوروبا تُعاني من التخلف الحضاري.

وتعتبر مدينة كربلاء واحدة من تلك المدن بل إنها تميّزت بكونها مركزاً دينياً وعلمياً وفقهياً للأمة الإسلامية، حيث أصبحت هذه المدينة من أهم المدن في العراق وذلك لاحتضانها جسد الإمام الحسين بن علي بن أبي طالب عليه السلام وأجساد آل بيته عليهم السلام وأصحابه الميامين الذين سطرّوا بدمائهم الزاكية أسمى آيات الإباء والوفاء للدين الإسلامي والأمة جمعاء.



الملخص

تُعتبر المدن من الوحدات التشكيلية القديمة التي أوجدها المجتمع الإنساني منذ زمنٍ بعيد، فهي من أعظم المنجزات الحضارية لِقَدَم معرفته لها. فالمدينة هي ثمارٌ لتطوّراتٍ تاريخيةٍ انتهت بقيام مراكز عمرانية على حافات الأنهر فنشأت بذلك حضاراتٌ في أكثر البلدان ومنها حضارة وادي النيل وحضارة وادي الرافدين والحضارة الهندية، حيث تعتبر مدن حضارة وادي الرافدين من أقدم مدن العالم ظهوراً واستقراراً.

وقد لعبت العوامل الجغرافية الملائمة في أرض العراق من جانب بالإضافة الى العوامل التاريخية ومجمل الأحداث البشرية التي قامت على أرضه من جانبٍ آخر الى أن تجعل من أراضيه موطناً قديماً للإنسان والحضارة، وبذلك أصبح الموطن الأول ل ظهور المستقرات البشرية الأولى وقيام الحياة الحضريّة في العالم. والجدير بالذكر أنّ العراق قد نشأت به عددٌ من المدن مثل الكوفة والبصرة وواسط وبغداد وسامراء ولم تنشأ تلك المدن على طول الحقب التاريخية بشكلٍ عفويّ، بل كانت هناك العديد من العوامل الاستراتيجية والعوامل الإدارية والعوامل العسكرية والعوامل الدينية فإمّا أن تكون أسباب سياسية كما نراه في مدينة بغداد وسامراء أو أسباب إدارية كمدينة واسط أو أسباب عسكرية كمدينة البصرة والكوفة والموصل، والبعض الآخر لأسبابٍ دينيةٍ كمدينة النجف ومدينة كربلاء.

The Historical Factors of the Emer-
gence and Development of Karbala'
Town in the Middle Islamic Ages.

العوامل التاريخية لنشأة و تطور مدينة

كربلاء في العصور الإسلامية الوسطى

Prof. Dr. Hussein Al-Sharhani

Lecturer:- Mayadah Salim Ali M. A

University of Dhi Qar / College of Educa-
tion for Human Science.

Translated from Arabic By:-

Assist. Prof. Dr. Naaem Abid Jouda.

أ.د. حسين الشراهاني

م.م. ميادة سالم علي

جامعة ذي قار / كلية التربية للعلوم الانسانية / قسم التاريخ

ترجمه من اللغة العربية / أ.م.د. نعيم عبد جودة الشياوي

Researcher is Name

Research Title

Page

By: Lecturer Alaa Abbas Nima Al-Safi(Ph.D.)

The Leading Role of sheikh Mohammad Taqi Al- shirazi Al- Hari in the Iraqi Revolution. 1920. 197

Asst. Prof. Uday Hatim Abdul- Zahrah Al- Mifirjy
Karbala University / College of Education for Human Sciences / Dept of History
Zaynab Khalid Abdul- Ghany Al- Yasiry M.A. in Modren History

The Hawza of the Holy Karbala City: A Reading in its historical Roles (305.H - 1205.H) 263

Asst. Lecturer Jasim Muhammad Al- Saa'dy
Education Directorate of Holy Karbala

The Intellectual Movement in Holy Karbala City in the Eleventh and Twelfth Centuries (993 .H. /1585 A.D- 1199 .H. /1785 A.D) 333

Asst. Lecturer Thamir Faisal Abdul-Ridha Al- Masoody
Haj and Umrah High commission

By:- Assist. Prof. Imad Jasim Hassan Al- Musawi.

Dhi Qaar University / College of Education for Human Science / Dept of History

The Wahabi Invasion of Imam Hussein's Holy Shrine in 1802 in the Writings of the Foreign Travelers and Officials. 385

Asst Prof. Dr. Ali Taher Al- Hilly
Karbala University / College of Education for Human Sciences / Dept of History

Shaaban Uprising in Karbala(1411.H - 1991 A.D) 433

Muhammad Yahya Al- Wa'ily
Al Abbas Holy Shrine / Karbala Heritage Centre

Prof. Dr. Hussein Al-Sharhani
Lecturer:- Mayadah Salim Ali M. A

University of Dhi Qar / College of Education for Human Science.

Translated from Arabic By:-

The Historical Factors of the Emergence and Development of Karbala' Town in the Middle Islamic Ages. 21

75 – The Curriculum Vitae of the Memembers of the Advisory and the Editorial Boards of Karbala Heritage Journal.

Contents

The Researcher's Name	The Research Title	Page
By Dr. Sheikh Imad Al-Kadhimi The Islamic College, London.	Quranic Sciences in Manuscripts of Prominent Scholars of Kerbala Sayyed Hibatuddin Al-Shihristani As a Model Selected Texts of Muhkam & Mutashabih (decisive and allegorical verses) Compilation, Critical Editing & Commentary	25
Prof. Dr. Hameed Siraj Jabir University of Basrah / College of Education for Human Sciences / Dept. of History	The Symbolism of Karbala in the vision of the Lexicographers	83
Asst Prof. Dr. Hanan Ridha Al-Kaa'by Asst Prof. Dr. Husain Ali Qays Al-Mustansiriya University, College of Arts Department of History	Al- Urjooza as performed by the Fight Martyrs of Al- Taff Battle	119
Lecturer Dr. Tuma' Thijeel Al-Hamdany Thi- Qar University / College of Arts / Dept. of History	The Superiority of Karbala Land in the accounts of Imam Al- Sadiq (pbuh): A descriptive Study	167

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

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

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

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

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

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

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

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

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

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

Editorial & Advisory Boards

Issue Prelude

Why Heritage ? Why Karbala' ?

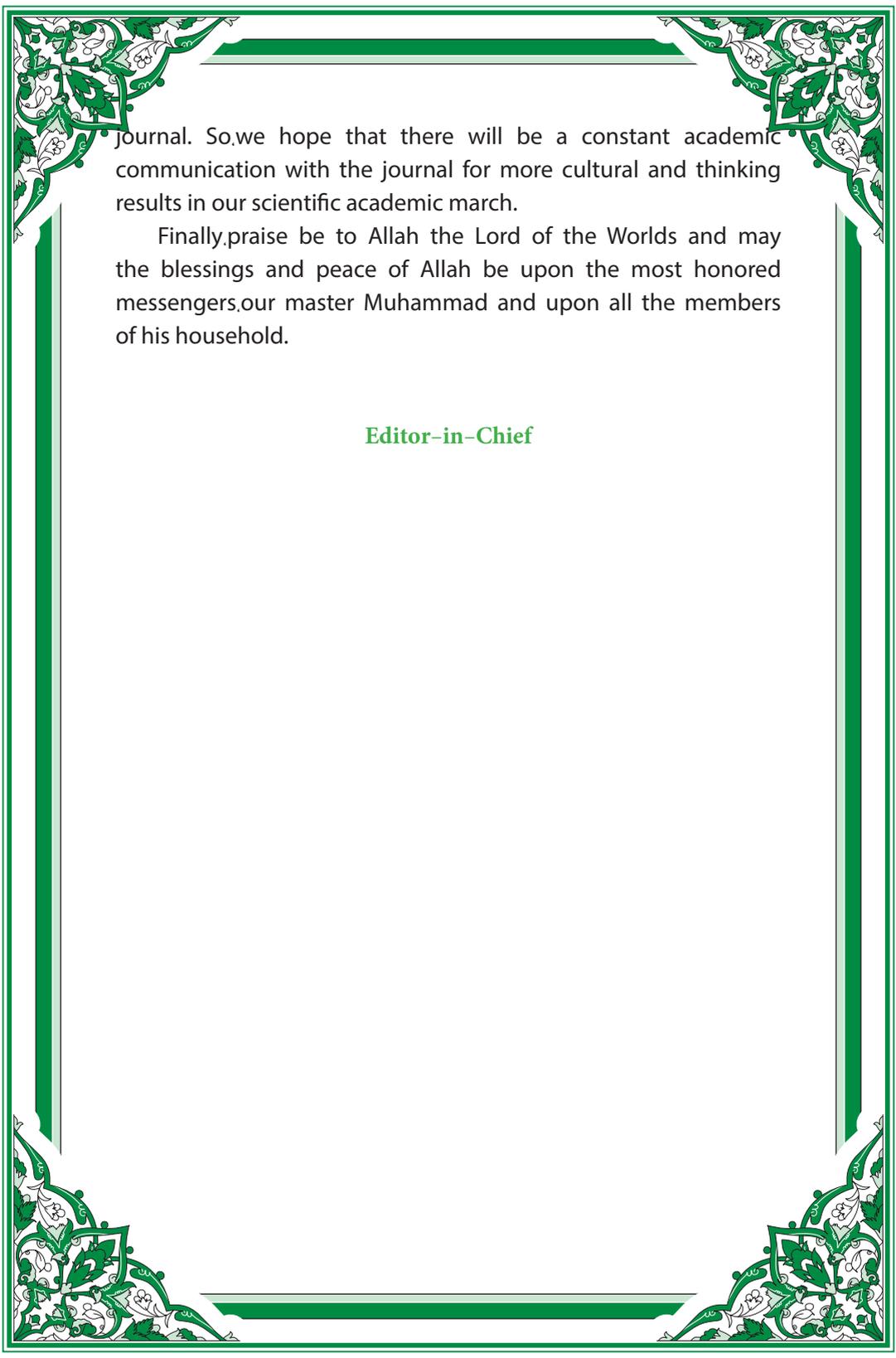
1- Human race is enriched with an accumulation both materialistic and moral, which diagnoses, in its behaviour, as associative culture and by which an individual's activity is motivated by word and deed and also thinking, it comprises, as a whole, the discipline that leads its life. And as greater as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

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

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

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

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



journal. So, we hope that there will be a constant academic communication with the journal for more cultural and thinking results in our scientific academic march.

Finally, praise be to Allah the Lord of the Worlds and may the blessings and peace of Allah be upon the most honored messengers, our master Muhammad and upon all the members of his household.

Editor-in-Chief

The Issue Word:-

In the Name of Allah,the Beneficent,the Merciful

Praise and gratitude be to Allah,the Lord of the Worlds and prayers,peace and greetings upon the most noble of the prophets and messengers,Muhammad. So,this journal,the journal of Karbala's heritage has assumed the responsibility of reviving the legacy of the Holy City of Karbala' which is characterized in a unique spiritual impression. As this town lives in a heart of every real Muslim believer in the world,protecting its heritage is a public responsibility. In addition,the academics are invested a special participation in this magazine. Therefore,both of the editorial and the advisory bodies of the journal make efforts to advocate the thoughts and ideas that could enrich the traditional libraries with legacy of Karbala'. This way could be done throughout encouraging the prominent academic scholars to contribute in activating the cultural and thinking heritage of Karbala' as well as building a discreet scientific base. It is intended to make this base as an indispensable source of knowledge so that every researcher in history or legacy could make full use of it. Furthermore,the journal has initiated holding seminars in cooperation with some of the Iraqi universities and other scientific foundations and it is going to publish the sessions of these seminars in the next volumes.

As this volume is the first one of the fourth year,it is given a name,the Fourth Candle. It contains a set of various referred researches and articles in the Qura'nic,doctrinal,historical and literary studies. So,these articles could gain the admiration of the proficient professors who have assessed them. Moreover,it is,for the first time,the volume contains the curriculum vitas of the professors in the editorial and the advisory boards of the

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

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

a: A researcher should be notified to deliver the meant research for publication in a two-week period maximally from the time of submission.

b: A researcher whose paper approved is to be apprised of the edition chief approval and the eminent date of publication.

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

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

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

f. A researcher bestowed a version in which the meant research published, and a financial reward of (150,000) ID.

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

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

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

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

d: Ramifying the scope of the research when possible.

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

Publication Conditions

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

1. Researches or studies to be published should strictly be according to the globally-agreed- on steps and standards.
2. Being printed on A4 , delivering three copies and CD Having , approximately, 5,000-10,000 words under simplified Arabic or times new Roman font and being in pagination.
3. Delivering the abstracts, Arabic or English, not exceeding a page,350 words, with the research title.
4. The front page should have the title, the name of the researcher/ researchers, occupation, address, telephone number and email, and taking cognizance of averting a mention of the researcher / researchers in the context.
5. Making an allusion to all sources in the endnotes, and taking cognizance of the common scientific procedures in documentation; the title of the book, editor, publisher, publication place, version number, publication year and page number. Such is for the first mention to the meant source, but if being iterated once more, the documentation should be only as; the title of the book and the page number.
6. Submitting all the attached sources for the marginal notes, in the case of having foreign sources, there should be a bibliography apart from the Arabic one, and such books and researches should be alphabetically ordered .
7. Printing all tables, pictures and portraits on attached papers, and making an allusion to their sources at the bottom of the caption, in time there should be a reference to them in the context.
8. Attaching the curriculum vitae, if the researcher cooperates with the journal for the first time, so it is to manifest whether the actual research submitted to a conference or a symposium for publication or not. There should be an indication to the sponsor of the project, scientific or nonscientific, if any.
9. For the research should never have been published before, or submitted to any means of publication.
10. In the journal do all the published ideas manifest the viewpoints of the researchers themselves; it is not necessary to come in line with the issuing

Editorial Board

Prof.Dr.Zayen Al-Abedeem Mousa Jafar

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

Prof.Dr.Maithem Murtadha Nasrou-Allah

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

Assist. Prof .Dr .Uday Hatem Al-Mufriji

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

Assist. Prof .Dr . Ali Tahir Turki Al- Hilli

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

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

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

Assist. Prof .Dr . Ghanim Jwaid Idaan

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

Lecturer. Dr. Raed Dakhil Al- khuzaa'i

(University of Kufa , College of Arts)

Auditor Syntax (Arabic)

Assist. Prof. Dr.Falah Rasul Al-Husseini

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

Auditor Syntax (English)

Assist.prof .Dr. Ghanim Jwaid Idaan

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

The Administration of the Finance

Mohamad Fadel Al-Asadi

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

Electronic Website

Yasser Al- Seid Sameer Al- Hosiny

The General Supervisor

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

The Scientific Supervisor

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

Editor-in-Chief

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

Editor Manager

Assist. Prof. Dr. Naaeem Abid Jouda
(University of Karbala , College of Education for Human Sciences)

Advisory Board

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

Prof. Dr. Hameed Hamdan Al-Timimy
(University of Basrah, College of Arts)

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

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

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

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

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

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

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

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

Editor Secretary

Yasser Sameer Hashim Al-Banaa



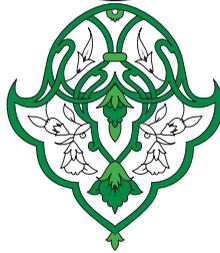
In the Name of Allah

The Most Gracious The Most Merciful

But We wanted to be gracious to those abased in the land

And to make them leaders and inheritors

Qur'an Al-Qasas. Verse-5





PRINT ISSN: 2312-5489

ONLINE ISSN: 2410-3292

ISO: 3297

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

Phone No. 310058

Mobile No. 0770 0479 123

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

E- mail: turath@alkafeel.net



دار الكافل
للطباعة والنشر والتوزيع

+964 770 673 3834
+964 790 243 5559
+964 760 223 6329
www.DarAlkafeel.com

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

Republic of Iraq Shiite Endowment



**Quarterly Authorized Journal
Specialized in Karbala Heritage**

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

Promotion

Issued by:

AL-ABBAS HOLY SHRINE

Division Of Islamic And Human knowledge

Affairs

Karbala Heritage Center

Fourth Year, Fourth Volume, First Issue

2017 A.D. / 1438.H.