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4. Muhammed Hassan Aal- Tu,ma, Thuwaar Kerbala' Yushakiloon Hukooma Mahaliah, Al- Mujatama, Newspaper, No:- 121, 29/6/ 1971.



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- (102)- 'Ali Al- Wardi, Lamahat 'Ijtimaaiyah, Vol:- 5., P. 295.
(103)- Ibid, P. 297.
(104)- Fareeq Mizhir Aal- Fir'Awn, Op. Cit, P. 285.
(105)- 'Ali Al- Bazrgaan, Op. Cit, P. 161.
(106)- Fareeq Mizhir Aal- Fir'Awn, Op. Cit, PP. 348- 350.
(107)- Ibid, P. 247.
(108)- 'Ali Al- Wardi, Lamahat 'Ijtimaaiyah, Vol:- 5., P. 294.
(109)- Maktab Manabi, Al- Thaqafa Al- 'Islamiah, Op. Cit, P. 60.
(110)- Fareeq Mizhir Aal- Fir'Awn, Op. Cit, PP. 247- 248.
(111)- Maktab Manabi, Al- Thaqafa Al- 'Islamiah, Op. Cit, P. 61.
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(81)- Maktab Manabi, Al- Thaqafa Al- 'Islamiah, Op. Cit, PP. 54- 55.

(82)- Muzakaraat Bertram Thomas- Al- Haakim Al- Syaasi Al- Birtaani Fi Mantaqat Al- Nassiriyah- Al- ,Iraq 1918- 1920, Examined, presented and commented on By:- Kamil Salman Al- Juboori, First Edition, Al- Ma'Arif foundation for printing, Beirut, 2002, PP. 123- 124.

(83)- Fareeq Mizhir Aal- Fir'Awn, Op. Cit, P. 295.

(84)- Maktab Manabi, Al- Thaqafa Al- 'Islamiah, Op. Cit, PP. 62- 63.

(85)- 'Abdullah Al- Fayaadh, Op. Cit, P. 320.

(86)- Fareeq Mizhir Aal- Fir'Awn, Op. Cit, PP. 269- 270.

(87)- 'Abbas Muhammed Kadhum, Op. Cit, PP. 299- 300.

(88)- 'Abdullah Al- Fayaadh, Op. Cit, P. 323.

(89)- 'Abdul Razaaq Al- Hassani, Al- Thawra Al- ,Iraqia Al- Kubraa, P. 159.

(90)- Muhammed Mahdi Al- Baseer, Op. Cit, PP. 224- 226.

(91)- 'Abbas Muhammed Kadhum, Op. Cit, P. 305.

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(94)- 'Abdul Razaaq Al- Hassani, Al- Thawrah Al- ,Iraqia Al- Kubraa, P. 171.

(95)- Fareeq Mizhir Aal- Fir'Awn, Op. Cit, P. 305.

(96)- Muhammed 'Ali Kamalul Deen, Thawrat Al- ,Ishreen Fi Thikraha Al- Khamseen, PP. 355- 356.

(97)- 'Ali Al- Bazrgaan, Al- Waqaa'i, Al- Haqeeqyah Fi Al- Thawrah AL- ,Iraqia, As'Ad Press, Baghdad, 1954, P. 198.

(98)- 'Abbas Muhammed Kadhum, Op. Cit, PP. 314- 316.

(99)- 'Abdul Razaaq Al- Hassani, Al- Thawrah Al- ,Iraqia Al- Kubraa, PP. 184- 188.

(100)- 'Abbas Muhammed Kadhum, Op. Cit, PP. 317- 318.

(101)- The Government of King Feisal .I. fell down in Damascus as a result to the Battle of Maysalun which was fought between the forces of the Arab Kingdom and the French army under the leadership of General Henri Gouraud in 24th of July 1920. The French won it after the martyrdom of the Arab commander Yusuf Al- 'Azma. For further details See:- Saati, Al- Husari (Abu Khaldun), Yawum Maysalun- Safha Min Ta'reekh Al- 'Arab Al- Hadeeth, Beirut, N. D.





son of Al- Sheerazi. So, in other reports he showed that there were aspects of approach among the Shi'is and the Sunnis of Iraq. But, Dr, 'Ali Al- Wardi regarded those reports untrue and fabricated accounts. For further details See:- 'Ali Al- Wardi, Lamahat 'Ijtima'iah, Vol:- 5., Part:- 1., PP. 198- 200.

(65)- Kamel Salman Al- Juboori, Al- Najaf Al- 'Ashraf Wa Al- Thawra Al- ,Iraqia Al- Kubraa 1920, First Edition, Al- Qaari' Printing House, Beirut, 2005, P. 107.

(66)- Miss Bell, Op. Cit, P. 441.

(67)- Fareeq Mizhir Aal- Fir'Awn, Op. Cit, PP. 154- 155.

(68)- Muhsin Al- 'Ameen, Op. Cit, P. 126.

(69)- Muhammed 'Ali Kamalul Deen, Thawrat Al- ,Ishreen Fi Thikraha Al- Khamseen- Ma,lumaat Wa Mushahedaat Min Al- Thawrah Al- ,Iraqia Lisanat 1920, Presented By:- 'Ali- Al- Khaaqaani, Al- Tadhaamun Press, Najaf, 1971, PP. 242- 243.

(70)- Arnold Willson, Al- Thawrah Al- ,Iraqia, Translated and commented on By:- Ja,far Al- Khayaat, Third Edition, Al- Rafidayn Press, Beirut, 2004, P. 98.

(71)- Miss Bell, Op. Cit, P. 440.

(72)- 'Abdul Razaaq Al- Hassani, Al- Thawrah Al- ,Iraqia, P. 90.

(73)- Miss Bell, Op. Cit, P. 443. ; Philip Willard Ireland, Op. Cit, P. 164.

(74)- Maktab Manabi, Al- Thaqafa Al- 'Islamiah, Kerbala' Al- Muqadasah Tufajir Thawrat Al- ,Ishreen, The Fifth Book, Al- Aadaab Press, Najaf, 1968, PP. 48- 50. Moreover, it was notable that the son of Al- Sheerazi was released after the intervention of the Shah of Iran in 28th of July of the same year. But the son of Sheerazi could not come back to Iraq and spent the rest of his lifetime in Tehran the capital of Iran. See:- Al- ,Iraq Newspaper, No:- 52., 31/ 7/ 1920.

(75)- 'Abood Lhyemus, Thukreyaat Wa Khawaatir 'An Ahdaath ,Iraqia Fi Al- Maadhi Al- Qareeb, Alraayah Press, Baghdad, 1990, P. 43.

(76)- Maktab Manabi, Al- Thaqafa Al- 'Islamiah, Op. Cit, PP. 51- 53.

(77)- Mijbil AL- Fir'Awn is the uncle of Mizhir Al- Fir'Awn, who has been abovementioned as the author of Al- Haqaa'iq Al- Naasi'A Fi Al- Thawrah Al- ,Iraqia in 1920 Wa Nataa'ijuhaa. Furthermore, Mijbil was one of the prominent personalities of Al- Fatlah tribe and took part in the leadership of the Iraqi revolution in 1920.

(78)- Muhammed Mahdi Al- Baseer, Ta'reekh Al- Qadhiah Al- ,Iraqia, Vol:- 1., Al- Fallah, Baghdad, 1924, PP. 192- 193.; 'Abbas 'Ali, Za'eem Al- Thawrah Al- ,Iraqia, Al- Najaah, Baghdad, 1950, PP. 98- 100.

(79)- Muzakaraat Al- Captain Mann, Transelated By:- Kadhum Hashim Al- Saa,idi,



(43)- Ibid, P. 54.

(44)- Noorul Deen Al- Shahroodi, 'Usrat Al- Mujadid Al- Sheerazi, Tehran, 1991, P. 211.

(45)- This opinion was affirmed by Haj 'Abdul Wahid Aal- Sukar. He mentioned that this view was expressed in the meeting that was held in the house of Saahib Al- Jawaahir about the referendum of the kind of the future rule of Iraq. See:- 'Abdul Razaq Al- Hassani, Ta'reekh Al- ,Iraq Al- Syaasi Al- Hadeeth, Vol:- 1., Al- ,Irfaan, Sayda, 1948, PP. 101- 102.

(46)- 'Ibin Khaldoun, Muqadimat 'Ibin Khaldoun, Vol:- 1., Al- 'Awda Printing House, Beirut, N. D, PP. 116- 117.

(47)- Ahmmad Baaqir 'Alwaan Al- Shareyfi, Op. Cit, P. 48.

(48)- Gassan Al- 'Aatiyah, Al- ,Iraq Nash'at Al- Dawalah (1908- 1922), Translated By:- 'Atta 'Abul Wahab, Al- 'Ilaam Printing House, London, 1989, P. 235.

(49)- Ahmmad Baaqir 'Alwaan Al- Shareyfi, Op. Cit, P. 50.

(50)- Fareeq Mizhir Aal- Fir'Awn, Al- Hqaa'iq Al- Naasi'Ah Fi Al- Thawrah Al- ,Iraqiqh Al- Fi 1920 Wa Nataa'ijuha, Second Edition, Baghdad, 1995, P. 78.

(51)- Gassan Al- 'Aatiyah, Op. Cit, P. 304.

(52)- 'Abbas Muhammed Kadhum, Op. Cit, P. 101.

(53)- 'Abdul Razaq Aal- Wahab, Op. Cit, PP. 57- 58.

(54)- 'Abbas Muhammed Kadhum, Op. Cit, PP. 102- 104.

(55)- Ibid.

(56)- 'Abdul Razaq Al- Hassani, Al- Thawra Al- ,Iraqia Al- Kubraa, P. 88.

(57)- 'Ali Al- Wardi, Lamahaat 'Ijtimaa'iah, Vol:- 5., P. 106.

(58)- 'Abdul Razaq Aal- Wahab, Op. Cit, PP. 86- 88.

(59)- 'Abbas Al- Haa'iri, Hawaadith Al- 'Ayaam, Vol:- 1., Examined By:- Ahmmad Muhammed Ridha Al- Haa'iri, Qum, 2000, P. 467.

(60)- Jasim Al- Kalkaawi, "Dawur Kerbala' Fi Tafjeer Thawrat Al- ,Ishreen Al- Majeedah", Al- Mujtama, Newspaper, No:- 121, 29/ 6/ 1971.

(61) Muhsin Al- 'Ameen, 'A,yaan Al- Shee'Ah, Vol:- 44., Examined By:- Hassan Al- Ameen, Al- 'Insaaf Press, Beirut, 1959, P. 98.

(62)- 'Abdul Razaq Aal- Wahab, Op. Cit, P. 85.

(٦٤) عبد الرزاق الحسني الثورة العراقية الكبرى ص ٩٠ .

(63)- 'Abdul Razaq Al- Hassani, Al- Thawra Al- ,Iraqia Al- Kubraa, P. 90.

(64)- Mirza Al- Bushahri was mentioned to report directly to his British chiefs. His reports were on Kerbala' Scholars' refusal of the movements of Shaykh Muhammed, the





Alhuryah Press, Baghdad, 1977, P. 54.

(25)- Ahmmad Baaqir Alwaan Al- Sharayfi, Op. Cit, P. 45.

(26)- 'Abdul Razaaq Al- Hassani, Op. Cit, P. 48.

(27)- Miss Bell, Fusool Min Ta'reekh Al- ,Iraq Al- Qareeb, Translated and commented on by:- Ja,far Al- Khayaat, Al- Rafidayn Printing House, Beirut, 2004, P. 388.

(28)- Philip Willard Ireland, Al- ,Iraq Diraasa Fi Tatawruhu Al- Syaasi, Translated By:- Ja,far Al- Khayaat, Al- Kashaf Printing House, Beirut, 1949, P. 126.

(29)- Wameedh Jamal ,Umar Nadhmi, Thawrat 1920- Al- Juthoor Al- Syaasyiah Wa Al- Fikriyah Wa Al- 'Ijtimma,iah LilHarakah Al- Qawmiyah Al- 'Arabiah (Al- 'Istiqlaaliyah) Fi Al- ,Iraq, Beirut, 1984, P. 308.

(30)- 'Abdul Razaaq Aal- Wahaab, Kerbala' Fi Al- Ta'reekh, Vol:- 3, Al- Sha'Ab Press, Baghdad, 1935, PP. 42- 43.

(31)- 'Ali Al- Wardi, Lamhaat 'Ijtimaa,iah Min Ta'reekh Al- ,Iraq Al- Hadeeth, Vol:- 5, Al- Ma'Arif, Baghdad, 1977, P75.

(32)- Ibid, PP. 75- 76.

(33)- 'Abdul Razaaq Aal- Wahaab, Op. Cit, P. 44.

(34)- Ibid.

(35)- 'Abdul Razaaq Al- Hassani, Op. Cit, P. 35.

(36)- 'Abbas Muhammed Kadhum, Op. Cit, P. 239.

(37)- It is worthily to mention that Kebala' was administratively part of Hill Town at that time.

(38)- Miss Bell described those " They were reluctant to accept the statement -which as she meant the Fatwa the Verdict of Al- Shiraazi- and they did not give us their written opinions, but orally they confirmed to the British Political Officer their adherence to us".

(39)- 'Abdul Razaaq Aal- Wahaab, Op. Cit, PP. 52- 53.

(40)- Hassan Shubar, Op. Cit, 189.

(41)- Muhammed Ridha Al- Shibeebi (1889- 1965) was a member of the Shibeebis, a Najafi House. In addition, he could be considered as scholar, politician, thinker and a man of letters. So, he was appointed the minister of Knowledge in the years 1935 and 1948; and the chairman of the Iraqi Scientific Academy in 1952. For more details See:- ,Ilag 'Abid Shnaawa, Muhammed Ridha Al- Shibeebi and his Political and Thinking Role Until 1932, Unpublished M. A Thesis Submitted to the College of Arts- the University of Baghdad, 1992.

(42)- 'Abdul Razaaq Aal- Wahaab, Op. Cit, PP. 53- 54.



France and Russia for the sake of facing the Triple Alliance which had ever been composed of the Austro- Hungarian Empire, Germany and Italy. Hence, the emergence of such alliances was the main reasons that led to the First World War. See:- Louis Schneider, Al- 'Aaalem Fi Al- Qurin Al- ,Ishreen, Translated into Arabic By:- 'Abood Al- Samaraa', Reviewed and presented By:- 'Ata Bakri, Dar Al- Hayat Library, Beirut, 1960, PP. 45- 47.

(15)- 'Ali Al- Wardi, Lamhaat Ijtimaai,ia Min Ta'reekh Al- Iraq Al- Hadeeth, Vol:- 4, Al- Sha,b Press, Baghdad, 1972, P. 127.

(16)- Ibid, P. 128.

(17)- Muhammed Sa,eed Al- Haboobi (1849- 1915) was born in Najaf and studied the theological science therein. So, he was one of the most leading Jihadists in the famous Shu,yba Battle against the British invasion. Aftermath of the fall down of Shu,yba to the hands of the British, Al- Haboobi returned to the Nassiriyah with heavy wounds and stayed there until he died in the Mid of July 1915. See:- Hameed AL- Matba,i, Mawsoo'At Al- Iraq Fi Al- Qurin Al- ,Ishreen, Vol:- 1, Al- Shu'oon Al- Thaqaaifiya Printing House, Baghdad, 1995, P. 190.

(18)- 'Abdul Shaheed Al- Yaasiri, Al- Butoola Fi Thawrat Al- ,Ishreen, Al- Nu,man Press, Najaf, 1966, PP. 68- 69.

(19)- Ahmmad Al- Hussein, Al- Imam Al- Tha'ir Mahdi Al- Haydari, First Edition, Al- Aadaab Press, Najaf, 1966, P. 37.

(20)- Al- Zuhoor Newspaper, No:- 731, 1915.

(21)- Louis Schneider, Op. Cit, P. 53.

(22)- 'Abdul Razaq Al- Hasani, Al- Thawra Al- Iraqia Al- Kubraa, Second Edition, Al- ,Irfaan, Sayda, 1965, P. 84.

(23)- 'Abdullah Fahd Al- Nifeesi, Dawur Al- Shee'A Fi Tatawur AL- Iraq Al- Syaasi Al- Hadeeth, Beirut, 1973, P. 57.

(24)- This Society was established in Kerbala' late in 1918 and it included Sayed Hibatul Deen Al- Shuristaani, Sayed Hassan Al- Qizweeni, Sayed 'Abdul Wahab Al- Wahab, Shaykh Abu Al- Mahaasin, Shaykh 'Abdul Kareem Al- 'Awaad, Shaykh ,Umar Al- Haj 'Alwan and Shaykh 'Abdul Mahdi Qanbar as permanent members. It essentially aimed to work against the British occupation government, liberate all the Iraqi lands and to found an independent government. This Society was established on the model of (Jam,yat Al- Nahdha Al- 'Islamiah) which ever built by the famous religious man Sayed Muhammed Bahrul ,Uloom in the neighboring town, Najaf, in 1918. See:- 'Abdul Jebbar Hassan Al- Juboori, AL- Ahzaab Wa Al- Jam,yaat AL- Syaasiah Fi AL- Qutur Al- ,Iraqi 1908- 1958,





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(2)- 'Abdul Haleem Al- Raheymi, Tareekh Al- Haraka Al- Islamia Fi Al- ,Iraq- Al- Judhoor Al- Fikriyah Wa Al- Waaqi, Al- Ta'reekh, Al- Daar Al- 'Aalamia, Beirut, 1985, P. 45.

(3)- Abbas Muhammed Kadhum, Op.Cit, P. 14.

(4)- Ahmmad Baaqir 'Alwaan Al- Shareyfi, Kerbala' Bayna Al- Harbayn Al- 'Alamiatayn (1918- 1939), Unpublished M.A. Thesis Submitted to the Arab History and Scientific Heritage Institute for Higher Studies. Baghdad, 2004, P. 33.

(5)- Ibid, P. 33.

(6)- 'Abdul Haleem Al- Raheymi, Op.Cit, P. 163.

(7)- Ibid, P. 164.

(8)- Ibid, P. 164.

(9)- Ahmmad Baaqir 'Alwaan Al- Shareyfi, Op. Cit, P. 34.

(10)- Muhammed Taqi Al- Haa'iri Al- Shiraazi, his full name is All- Mirza Muhammed Taqi Bin Muhib 'Ali Bin Abi Al- Hassan Bin Al- Mirza Muhammed 'Ali. He was nicknamed (Kulshin) Al- Haa'iri Al- Shiraazi. He was borne in the Iranian Town Shiraz in 1840 from a family was notable in science and literature. His father was Mirza Muhib 'Ali, a well known in piety and faith. Muhammed Taqi studied in the Iraqi Town, Samaraa', then returned home in Shiraz to exercise his work in teaching and giving Fatawa Verdicts in his life when he became the Religious Authority. See:- Salmaan Tu,ma, Turath Kerbala', Third Edition, Beirut, 1983, P. 291.

(11)- The ,Ulamaa' the Scholars who supported the Fatwa Verdict were:- Shaykh Kadhum Al- Khurasaani, Shaykh Muahammed Taqi Al- Shiraazi, Shaykh 'Abdullaah Al- Mazindaraani, Mirza Hassan Al- Shaykh Khaleel, Sayhkul Sharee'A Al- Isfahani, Sayed Mustafa Al- Kashani, Sayed 'Ali Al- Damaad, Shaykh 'Abdul Hadi Shlayla Al- Baghdadi, Shaykh Hussein Al- Naa'ieeni, Shaykh Hussein Al- Naqaash and Sayed Mustafa Al- Naqshawaani. For further details See:- Muhammed 'Ali Kamalul Deen, Al- Tatawur Al- Fikri Fi AL- ,Iraq, Baghdad, 1960, P. 24.

(12)- 'Abdullah Al- Fayaadh, Al- Thawra Al- ,Iraqia Al- Kubra Sanat 1920, First Edition, Al- Salam Printing House, Baghdad, 1975, P. 136.

(13)- Hassan Shubar, Ta'reekh Al- Iraq Al- Siyaasi Al- Mu'Aasir- Al- Taharuk Al- Islami 1900-1957, Vol:- 2, Al- Muntada Printing House, Beirut, 1990, PP. 128- 129.

(14)- It was also called Entente Cordiale, which was held in 1907 by Great Britain,



Conclusions

As for the relationship between the religious establishment, and the political events that have passed on Iraq, on the one hand and the leadership role of the institution of religious leaders during different epochs, we find that the period that followed the death of the supreme authority of SayyidKazemAl Yazdi on April 30, 1919 and the taking of leadership by Mohammad Taqi of the religious establishment has moved from Najaf to Karbala together towards a closer relationship between political leadership and religious leadership, which leads the people to consider the situation that came out by AlShirazi towards the referendum, the first seed, which drew attention to the serious and fierce resistance against colonialism, and that the leading role of Imam Al Shirazi since taking authority in May 1919 and lasted until March 1920, when the second period began, which lasted honorable positions until his death at 30 Dhu al-Hijjah 1338 1920

The first time that AlShirazi has strengthened the religious leadership in opposition to English projects and to resist the occupation and resolve some of the problems faced by the Islamic Resistance Movement, before taking a firm stance and decisively to start a comprehensive and armed confrontation against the occupation so that he can achieve the success of all means capable of achieving success in the revolutionary case also making larger of the religious establishment, an attraction for all the attention of the people and was able to resolve the important issues and conflict between clans by creating harmony and convergence in the different destinations by making use of them in resistance to the occupier, the fact that the weight enjoyed by these tribes in every political position is not negligible that all these things were a full preparation for what the Iraqis expect independence.





as well as the guards and staff of the municipality⁽¹¹³⁾. Najaf also followed the example of Kerbala' in establishing a Local Administrative Board ⁽¹¹⁴⁾. Including Sheikh Abdul Karim Al-Jazairi, Sheikh Jawad Al-Jawaher, Jafar Abu Al-Taman, Abdul Mohsen Shalash and Mahdi Al-Kharasani (the son of Sheikh Mohammad Kazem Al-Kharasani). The committee decided to form two councils, ⁽¹¹⁵⁾. The first is a legislative council with eight members elected for each locality in Najaf, and the second executive board members ⁽¹¹⁶⁾.



Shirazi concluded his message by saying: "As a weak Nasser, we have come up with this brief profile. We inform you of the position of the British government in Iraq, Save a nation that refuses to live without taking its explicit right recognized and respected with respect "⁽¹⁰⁶⁾

Results of the Revolution:

When the rebels took control of the city of Karbala, a number of leaders gathered at the house of Sheikh Al Shirazi and deliberated the issue of organizing the city administration. It was agreed to form three main councils to manage the affairs of the city:

1. The Scientific Council: It can be considered as the political and media council of the revolution and its mission is to spread the call between different classes of people in the cities and tribal areas, the need to participate in the revolution and expand the scope of work and religious guidance in relation to the revolution, also oversees other councils, and elected Mr. Mohamed Ali Hebauddin Al- Shahrstani ⁽¹⁰⁷⁾, while the rest of the members are: Abu al-Qasim Al-Kashani, Ahmad Al-Kharasani, Hussein Al-Qazwini and Abdul-Hussein Al-Shirazi (son of AlShirazi)⁽¹⁰⁸⁾.

2. The Financial Council: It can be considered as the national council of public administration, and one of the most important tasks of this council is the nomination of employees and the collection of taxes and fees and distribution of disbursement as required by the matter. And to take care of public health, settle claims and secure roads near Karbala and carry out the duty of self-administration. ⁽¹⁰⁹⁾ Sheikh Mohammad Hassan Abu Al-Mahasen was the representative of Al Shirazi in this council ⁽¹¹⁰⁾.

3. The Military Council: The most prominent tasks are the organization of military plans and the leadership of the revolutionaries and their organization and the appointment of campaign leaders in the attack and defense, and the most prominent members: Alwan Al-Yasiri, Abdul Wahid Al-Hajj Skker, Majbil Al-Faroun, Shaalan Al-Jaber, Rayah Al-Attiyah and others. ⁽¹¹¹⁾ Additionally, there was a council concerning in collecting subsidies to assist the poor families of the revolutionaries, with the membership of 'Isa Al- Bazaz, Muhammed Ridha Fathullah, Haydar Al- Qasab and Hajj Qandi ⁽¹¹²⁾. The National council appointed a director of the Mounted Police, Samarmad Al-Hitmi, one of the heads of the Mas'ud clans in Karbala. Abdul Rahman Al-Awad, the head of the infantry police, was appointed





one by one. This led the English forces to establish the castles and the forts on the skirts of Baghdad. I was witnessing myself the English firing the flares to reveal the places of the revolutionaries wherever they were))⁽⁹⁷⁾. The revolts also broke out in the territories of Dyala which had already fallen to the hands of the rebels 12th of August⁽⁹⁸⁾.

Sheikh Al-Shirazi's fatwa had an effective impact on most areas near Baghdad and these areas north or south of Baghdad. Ali Al-Bazrakan said: "The tribes living in the borders of Baghdad were influenced by the Imam Al-Shirazi's fatwa. They started to attack the borders of Baghdad. The scope of the revolution to the city of Nasiriyah and the regions close to them on August 15 and forced the British political rulers to escape from them⁽⁹⁹⁾, as the revolution broke out in the areas of Kurdistan, especially in (Khanaqin) and nearby areas and many other areas⁽¹⁰⁰⁾, the rebels had contacts with the outside on the regional level, Syria, who were with their Syrian brothers and the government of King Faisal bin Al Hussein in Damascus, which fell on July 25, 1920.⁽¹⁰¹⁾ Iraqis in the Syrian region of Deir al-Zour wrote to the leaders of the revolution in the Middle Euphrates and Baghdad, The first letter was addressed to (Ali Bazarka , And the second was referred to (MirzaKashani), and most likely they were referring to Mr. Shirazi⁽¹⁰²⁾, as this letter arrived in Karbala with an envoy named (Salman Janabi), who came from Deir Al-Zour and arrived in Karbala through the desert, Mr. Al-Shirazi referred it to the rest of the revolution's leaders who met to discuss the matter. Some of them agreed to send the money to Deir Al-Zour, including Ja'far Abu al-Taman, Al-Awadi, Jadoua Abu Zeid, Mahmoud Ramez, ArefHikmat,⁽¹⁰³⁾ The residents of Deir al-Zour were accused of being loyal to the Ottomans and were accused of working with the rebels as an employee "Therefore, Mohsen Abu Tabikh said: 'For this, it does not mean that I give anything of my money to people who do not honestly admit their patriotism in the work⁽¹⁰⁴⁾.' "Ali al-Bazrakan had no money at all.⁽¹⁰⁵⁾ , And one of the most important contacts at the international level in this difficult period of the revolution, when Mr. Shirazi sent a letter to the Assembly of the League of Nations in Geneva on 12 August 1920. In that letter, Shirazi mentioned the promises of the Allies to grant Iraq independence in managing its affairs and managing its own interests , But the British occupiers broke their promises and met the people The Iraqis have defended themselves and their honor, having despaired of listening to the British government for them even to reach a peaceful understanding. Sheikh



when the revolutionaries retreated in Hilla, he sent Hibatul Deen Al- Shuristani to know the details of the events ⁽⁸⁵⁾. In the meantime, Al-Yasiri sent a letter to AlShirazi explaining the military situation of the rebels in Hilla. ⁽⁸⁶⁾ The revolution spread to the city of Diwaniyah on July 30, when the Al-Aqratribe arose against the British ⁽⁸⁷⁾, and was one of the most prominent leaders of this tribe Sheikh (Saad) and Sheikh (Mukheef), the latter was arrested because of his close links with the workers in the national political field in the cities of Karbala and Najaf ⁽⁸⁸⁾, They deported him to Basra, and then to the exiled him again to Hinjam Peninsula. ⁽⁸⁹⁾ and then exile to Basra and from there was sent to the island and all the areas of Diwaniyah were represented by the rebellious tribes that led the British forces to withdraw from that city ⁽⁹⁰⁾. The fatwas of Sheikh Al-Shirazi also reached the western regions of Iraq through Jadoua Abu Zeid, who traveled to Falluja on July 23 and met with the head of (Khudair Haj Assi), who had previous contacts with the men of the revolution in the Middle Euphrates, ⁽⁹¹⁾ and accompanied Sheikh Khudair to the rest of the tribes of the region, including Namir, Zoba, Dulaim and others, and the most important figure met by AbuZayd is Sheikh (Dhari Mahmood) The tribe of Zoba, who had many contacts with the leaders of the Middle Euphrates, especially Abdul Wahid Al-Haj Sukkar, and when Sheikh Dhari briefed on the fatwa of AlShirazi and his message increased his enthusiasm for the revolution ⁽⁹²⁾ It is worth mentioning that Sheikh Dhari was the one who killed the British officer (Lejman) when he met him on August 12 ⁽⁹³⁾, as he communicated the leaders of the revolution in Karbala and then moved to the area between Karbala and Al-Musayyib for resistance⁽⁹⁴⁾ and (Abu Zeid) arrived in areas south of Baghdad on July 28, as well as the area of Awirij. The people of these areas had previous contacts with Mr. Hebauddin Al Shahristani, who sent several letters to the tribes of these regions urging them to unite and revolt against Britain, ⁽⁹⁵⁾ the expulsion of its employees and the destruction of the methods used to transport weapons and ammunition during the revolution, ⁽⁹⁶⁾ and recall that (Almiss Bill) met with a group of Sunni and Shiite scholars of Baghdad and requested the formation of a delegation of them to go to the cities of Najaf and Karbala and request the religious men in these two provinces to stop the military operations of the rebels, and this shows how much pressure the British suffered as a result of the revolution. Most of the tribes living around Baghdad were impressed by the Fatwa Verdict of Al- Shirazi and started initiating raids over the suburbs of Baghdad





attended by a large number of tribal leaders and notables, including: (AlwanAl Yasiri, Abdul Wahid Al-Haj Sukar, Mohsen Abu Tabikh, Muhammad Alabtan, HadiAlmqotr, Alwan Haj Saadoun, ShaalanAlgebra, Marzouk Al-Awad, and MejbelaFaroun)⁽⁷⁷⁾, and others. It was also attended by AbdulrahmanKhader from Baghdad, Mr. Mohammed Al Baqer from Hilla, and ended by directing a petition to the British political governor of the region of Najaf and Shamdemanding the release of detainees and their return to their country, as they sent many letters to the heads of tribesHadjim in Rumaitha, notably Sheikh Shaalan Abu John⁽⁷⁸⁾, and the British tried easing of overwhelming popular tension and anger. The British governor was sent to MejbelaFaroun, one of the elders of the tribal leaders, a meeting was held on July 1920 attended by a few of the elders of each twist⁽⁷⁹⁾. They demanded the release of Ahrar Karbala. They also demanded that all British rulers be released to Baghdad and that the people of different regions of Iraq would send their delegates to negotiate with them. British did not give an explicit promise to do so.⁽⁸⁰⁾ Major Norbery met with some scholars of Najaf as Al- Jaza'iri, Al- Jawahiri and Mihsin Shilash and asked them to interceding Sheikh Al- Shirazi and to lessen his pain of his son' exile. But, the Scholar Al Jaza'iri replied to Norbery saying that the freemen of Kerbala' and Hilla are all the sons of Al- Shirazi and Sheikh Al- Shirazi himself regards the all the Iraqis as his own children. By these words the meeting over fruitlessly.⁽⁸¹⁾ These tribes belong to the religious authority, and their main fear lies in the sudden sweep of religious fervor in the southern clans of Iraq⁽⁸²⁾. The British also acknowledged that the reckless policies of Arnold Wilson were the main cause of the revolt against them. Imam Al-Shirazi ordered the expulsion of the British ruler who had entered Karbala by force, cruelty and oppressed of the people and threatened them. People in Karbala rebelled and raised all their sects to expel the oppressive ruler. The religious men, especially AlShirazi, had a leading role in the revolution. The military plans were proposed by some of them, and one of his aides was sent to the rebels in Al-Wund, a small village on the Karbala-Baghdad road to offer their desire to send a transport force between Baghdad and Hilla⁽⁸³⁾ including the puzzles agreed between the two parties in advance for fear of the occurrence of the hands of the British or their agents and thus become the movements of revolutionaries known, and this is clear through the letter sent by Al Shirazi by one of his dependents, on August 9, 1920,⁽⁸⁴⁾. So, he followed the news of the revolution in the other regions, and



Section Four

The 1920 revolution in Karbala: A reading in the movement and its Results

A British force led by the political ruler (Poli) moved on June 22, 1920, who sent at his arrival to Karbala a letter to AlShirazi stating that "This force came to maintain security and arrest a number of bad guys", responded by Sheikh Al Shirazi " I wonder of the content of your letter, you brought military forces against people claiming the legitimate rights.it is unreasonable and contrary to justice and the will of the nation.", and at the end of the letter, Sheikh Al Shirazi threatened the British if you did not leave the city "My directive to the nation regarding peace will be canceled." Sheikh Al-Shirazi warned Major (Poli) that if he uses force against the legitimate rights of the country, he and others will bear the responsibility of bloodshed ⁽⁶⁷⁾. It is worth mentioning that Sheikh Shirazi ordered the deletion of the word "The poorest" from the signature at the end of the letter, Al Shirazi and other scholars used to write it before mentioning the name to indicate modesty, because this word feels weak while it is now in the locus of argument with the opponent⁽⁶⁸⁾. He did not pay attention to the warning of Sheikh Al Shirazi and arrested (Mohammed Reza Shirazi and many others) ⁽⁶⁹⁾. They were all sent to Basra and then to the island of Hinjam in the Arabian Gulf⁽⁷⁰⁾. The British authorities accused the son of Al Shirazi (Mohammad Reza) of "taking the money from the Turks" ⁽⁷¹⁾ as part of the policy of defamation promoted by the British policy, and evidence that he refused a lot of money sent to him (Wilson) mediated by one of his aides, (Mohammad Hassan Khan) in 9 August 1919 ⁽⁷²⁾. ((In addition, they charged him((with working for the Bolshevik call in Kerbala')) ⁽⁷³⁾. This later charge was attributed to the hard rejection of both of he and his father to the (British-Iranian Treaty) in a way like the refusal of the new ruler of Russia, the Bolshevik Al-Isfahani attempted to mediate to release of the exiles by sending a telegram to Wilson on July 3, but no benefit⁽⁷⁴⁾, while the arrested and exile were one of main reasons that led to revolution ⁽⁷⁵⁾.The arrest and exile process led to a great crisis among the public. A news item was published that Sheikh Al-Shirazi decided to leave the country and many books and letters began to reach to Karbala, especially the men and dignitaries of Najaf ⁽⁷⁶⁾. As for the exile (Ahrar Karbala) was a great echo in many other areas of Iraq, especially the Middle Euphrates region, and specifically tribal communities, a tribal meeting in the house of Abdul KadhimiAl-Haj Sukkar (brother of Sheikh Abdul Wahid) in Mashkhab area on June 28, 1920,





and his abandonment to Iran and declare jihad there means the destruction of all the efforts made by Britain with a view to signing the treaty. It was likely that Al Shirazi wanted to send a message to Britain that he could threaten its interests in Iraq and Iran. The intention of AlShirazi to emigrate to Iran was hastened by the signing of the treaty by the Prime Minister of Iran (and the country's trust) on August 9, 1919. The letter included a stern warning that the treaty should be canceled or at least given a justification and an explanation. The scientists added "Otherwise, we will face the elimination of this dubious treaty with all the powers we can to show the whole world that Muslims can break the bond of slavery and tyranny and not tolerate humiliation and humiliation".⁽⁶⁰⁾ The message seems to be directed at the British more than the Iranian government, "This is a message that is directed primarily at the British." This message undoubtedly had a great impact on the Iranian political arena when the (Wuthooq Al Dawla) was forced to resign and the treaty was later annulled. A number of letters of support have been received in support of Al-Shirazi's position, including the letter sent by Sayyed Saeed Kamal Al-Din with Muhammad Reza Al-Shibibi,⁽⁶¹⁾ and Sheikh Muhammad JawadAl-Jawhar and Musa Taqi. Sheikh Al-Shirazi, including Muhammad Al-Sadr, Abdul Hussein Al-Yassin, and many delegations arrived in Karbala in support of the position of Sheikh Al Shirazi when he learned of his intention to emigrate to Iran,⁽⁶²⁾ Britain undertook another political maneuver to absorb resentment, Wilson sent large amount of money to Sheikh Al Shiraziand he refused them⁽⁶³⁾ and the governor of Karbala, Major (Beauffel) was transferred to the district of Tuwerij and replaced by Muhammad Khan Bahader (Al-Mirza Muhammad Al-Bushari)⁽⁶⁴⁾ of Iranian origin⁽⁶⁵⁾. Despite these steps taken by Britain, Sheikh Al Shirazi did not change his position and insisted on the release of the exiles. The British authorities were forced to waive their previous decision and released the deportees who they returned to their homes in December 1919, and this was the first political victory recorded by Al Shirazi on the British. "But the suspects were released on bail by Mirza Muhammad Taqi himself and they immediately returned to their first journey," said Bill Bell, "but the incident encouraged the plotting rather than stopping it."⁽⁶⁶⁾



close to Sheikh Al-Shirazi and to take him to them. The aroyal governor of Iraq (Howell) sent a cable of condolence to Sheikh Al Shirazi on May 5, 1919. This cable included many aspects of flattery and praise of Al Shirazi and other religious men "Let us express to you the appreciation of the Great British Government." The British Government concluded by saying: "We ask God to honor the late, blessed and merciful, and to make him happy and reward us with good deeds. We ask God Almighty to prolong your lifeto serve people ⁽⁵³⁾.

Then the British began another attempt to win Al Shirazifor them, in June1919, the deputy governor of Iraq (Wilson) went to Karbala himself to meet Al Shirazi, and was proficient in the Persian language and took the talk, Wilson began to raise sectarian headlines with Al Shirazi when asked to appoint a man (Shiite) to be (Kilidar) in Samarra instead of Al-Shirazi rejected this and responded to him by saying: "I have no difference between Sunni and Shiites, and the Kilidar is a good man and I do not agree to his isolation." ⁽⁵⁴⁾. Wilson then tried to take Al Shirazi's consent to the treaty Britain was seeking to hold ⁽⁵⁵⁾ It seems that Wilson tried to use the sectarian discourse when he met AlShirazi and when he failed to do so, he was asked to intervene to stop the armed resistance of the Iranian tribes living in southern Iran against the British forces. He went to the national side by raising the Iranian issue, believing that Al Shirazi was an Iranian man of origin and could be inclined to his country, but Al Shirazi thwarted these attempts and Wilson's attempts failed.

After the failure of all methods of encouragement followed by the British with Al Shirazi, they moved to methods of intimidation, as the British authorities arrested six prominent members of the (Islamic National Assembly) on August 2, 1919, namely: (Muhammad Ali Al Tabatabai, Mohammed Mahdi Mallawi, and others ⁽⁵⁶⁾ Sheikh Al-Shirazi wrote a letter of protest to Wilson on August 5, 1919 asking him to release them and stating that they had done nothing but to demand political rights for the country. ⁽⁵⁷⁾, Wilson refused to release them, describing them as they were"confusing people's ideas against the British government ". ⁽⁵⁸⁾ At that point, Al Shirazi decided to face this challenge by threatening to emigrate to Iran so that he could fight against the British. ⁽⁵⁹⁾ The country in which he was born, and because Britain was about to conclude a treaty with the Prime Minister of Iran (and the trust of the state) in which it gets many privileges and economic and military interests in Iran and therefore the implementation of Al Sheikh Shirazi to his threat





South Euphrates, of any foreign guardianship or influence. The influence of the idea of a monarchy under the constitution and elected parliament was the most acceptable to the majority of the Iraqi people against the idea of the republican system. Iraqis did not know much about the nature of the republican system ⁽⁴⁵⁾ at that stage, and the supposed king should have a good reputation for them, and most of all, their preference for the monarchy is in line with the nature of the existing system in Britain, ⁽⁴⁶⁾ and here emerged the role of the Islamic Assembly in Karbala which has made Britain aware that the trend that is reversing is orderly and has a direct impact on its existence, it must take a position of the important figures on the Iraqi arena ⁽⁴⁷⁾. Activists in the arena who were arrested by the British are Omar Al Alwan, AbdAl Karim Al Uwad, Muhammad Mahdi Al Mawlawi, Muhammad Ali Al Tabatabai, and Muhammad Ali Abu Al Habbo ⁽⁴⁸⁾. This attitude aroused the indignation of AlShirazi, who hastily written a letter to Arnold Wilson, a day after the arrest of the members of the National Movement. "The detainees did not commit a crime. They should not be arrested. This led to an escalation of the situation by arresting the president of the Assembly Mohammad Reza Al Shirazi and some of his companions, which prompted Al Shirazi to threaten the English that he was required to emigrate to Iran and the declaration of jihad against them stopped him, and then felt the English threat of the situation' decided to remove the detainees and to withdraw Major Beufel, who was the political governor of Karbala, replacing him with Mirza Muhammad Khan of the Iranian origin, and disbanding Karbala's administrative link in Hilla and administratively placing it in Al Hindiya ⁽⁴⁹⁾.

3.2 Britain's Attempts to Approach the Religious Authority

The highest religious authority in Najaf, Sayyid Muhammad Kadhimi Yazdi (Al Tabatabai), died on April 30, 1919, who was taken away from politics at the end of his life. Perhaps his answer when he asked for his opinion during the referendum process: "I am a man, who doesn't know politics. I know what is forbidden and what is not" ⁽⁵⁰⁾. It was the best evidence, therefore, some accused him that he had tendency towards the British ⁽⁵¹⁾. After his death, Sheikh Muhammad Taqi Al Shirazi became the supreme religious authority, in addition to his political authority by issuing political fatwas, and establishing and supporting the national political societies in Iraq ⁽⁵²⁾. The British moved politically towards Al-Shirazi, trying to seduce him in two ways, the first method of encouragement, and the second intimidation. The British tried to exploit the incident of the death of Al Yazdi to get



Section Three

British reaction to the national movement

The British tried to respond to the record organized in Karbala in two ways: The first by refusing to receive it on the grounds that it was not delivered in time ⁽³⁶⁾. The second was the organization of another alternative measure by some of their supporters. The British governor of Hill ⁽³⁷⁾, Major Beaufel, was able to tempt some people to write a record supporting the British ⁽³⁸⁾. The most important view of the people of Karbala is that according to the order issued by our fair and just British government, our ideas have generally converged and we have considered what the good of the people is to be under our compassionate British government has remained for a long time ⁽³⁹⁾. And this regulation was organized on January 24, 1919, the British could not adopt the last record as a statement expressing the views of the people of the city of Karbala, because the signatories are people who do not represent the real dignitaries and real charlatans, as well as fear of the reaction of Sheikh Mohammed Taqi Al Shirazi, against the referendum that threatens the interests of the British, so the two records were neglected together ⁽⁴⁰⁾.

However, Sheikh Al Shirazi sent a copy of the first record to Sharif Hussein in Hijaz ⁽⁴¹⁾, based on the British demands to implement the promises they made, ⁽⁴²⁾ Al Shirazi impact on the rest of the regions, when a large number of the tribes of the Euphrates organized a number of orders according to the guidance of Sheikh Al Shirazi, as those records arrive to Karbala to be seen by Al Shirazi and then sent to Hijaz, and these settings of the scientists Najaf, and the control of the tribes of the market of the Senate, and the most important of what is stated is "We elected Sharif Abdullah Al Hijazi king And we have control over the Iraqi country, and the order of guardianship and supervision of us by ordered him to the Legislative National Assembly, which will be elected by the Iraqi nationalists". The letter concluded saying, "And no person or any association or any government to appoint a guardian of us and our country on its own ⁽⁴³⁾, Forty-seven members of the Bani Hajim clan were signed and 48 members of Al Hassan clan signed a similar regulation". In addition, 68 of the person of Al-Fawashir clan signed the same orders in support of the Al Shirazi position ⁽⁴⁴⁾. The reaction of the British government expressed its alarm at these conspiracies in solidarity with Karbala. There was a strong public rejection by the Iraqi tribes, especially the Middle and





allies. "I ordered my great government to tell you the form of government you want to form and the person you elect and you see fit to be an emir of Iraq." ⁽³⁰⁾

And then, the figures of Karbala held a meeting in the house of Mohammed Sadiq Tabatabai to discuss the matter, and held another meeting in the house of Sheikh Mohammed Taqi Al Shirazi, and the views varied ⁽³¹⁾ until their opinion settled on a record signed by a number of attendees, "We, the people of Karbala, have gathered to comply with your order, and after deliberating opinions and observing the Islamic principles, and according to our decision to remain under the shadow of an Arab Islamic banner, we elected one of the descendants of our honorable master Hussein to be our king."⁽³²⁾ Sheikh Al Shirazi, with his supporters of patriots wanted to block the way to any British attempt to organize another supporter. When asked about the path and method followed by his followers in the referendum process, he replied: "(No Muslim, ⁽³³⁾ issued this fatwa on 20 Rabie II in 1337 AH (23 January 1919). It was supported by seventeen religious scholars in Karbala who signed the text of the fatwa. The most prominent of these were Muhammad Sadiq Al Tabatabai, Muhammad Ali Al Hussein, Muhammad Reza Al Qazwini and others. ⁽³⁴⁾ Many copies of this fatwa were also sent to the Euphrates leading ⁽³⁵⁾ to a stalemate against the British.



2. Do you want this government to be headed by an Arab prince?

3. Who is the prince of your choice?

The referendum lacks objectivity, but it was not easy to pass it in Karbala, Najaf and Kadhimiya. The results did not satisfy the English⁽²³⁾. They faced a severe impediment because of the strength of Islamic movement ⁽²⁴⁾, headed by Mohammad Reza, son of Imam Mohammad Taqi Al Shirazi which included many nationalists and religiousmen such as Hebatu Al ddin Shahrastani, Hussein Al-Qazwini, Abdul Wahab Al Wahab, Abdul Karim Al Awad, Omar Alwan and Osman. As well as the establishment of another association known as the "Islamic National Assembly", which included Abdul Hussein Al Mandalawi, Mahdi Al Munawi and Yahya Al Zarni. These two religious occasions took the opportunity to educate people about the plots against them ⁽²⁵⁾. Despite the insistence of the political ruler who called on all political and religious leaders in the city to express their opinions on the referendum and its results. Then they held a meeting at the house of Mohammad Taqi Al Shirazi, where they discussed the political issues that resulted from the referendum. Al Shirazi issued his famous fatwa stating that "No Muslim can elect or choose a non-Muslim for the Emirate and the Sultanate over the Muslims" ⁽²⁶⁾.

This fatwa was the most serious than the fatwas issued by the religious men at the beginning of the British occupation of Iraq because the fatwas of jihad were issued during the Ottoman rule. This fatwa was issued under the British rule and thus constitutes a direct challenge to them. Moreover, this fatwa spread rapidly in many areas and cities of Iraq, which led to the aggravation of the popular position against the British, and (Alms Bill) commented on this fatwa by saying: (The scholars in Karbala and Kadhimiya deprived Muslims to vote for the formation of a non Islamic government, so that the disagreement reached to an extent that obstacle the referendum.)⁽²⁷⁾ Philip Erland also commented on the referendum saying that: (In the city of Karbala, Mujahideen issued a fatwa stating that every person who wants a non-Muslim government is out of the religion, and by virtue of this fatwa, the inhabitants of the city are hesitant to give any answer." ⁽²⁸⁾. A meeting was held on December 16, 1918, attended by British governor of the Middle East, Major Tyler, and a group of personages and tribal leaders. ⁽²⁹⁾ The Major spoke of the end of the First World War with the victory of Britain and its





Najaf included a number of Baghdad and some government figures and clerics, including Mohammed Fadel Dagestani, Shawkat Bash, and Sheik Hameed Al kilidar ⁽¹⁶⁾. An expanded meeting was held in one of the mosques attended by scholars, leaders and elders of the Middle Euphrates clans and clerics, including Mohammed Saeed Al Haboubi⁽¹⁷⁾, Sheikh Abdul Karim Al Jazairi and Sheikh Jawad. They confirmed the need to stand with the Muslim government (Ottoman) to defend Muslim countries.

Some of the tribal sheikhs, including Mabdar Al Fara'un, who said: "The Turks are our brothers in religion and we have a duty to help them expelling enemies from our country." Before the meeting was suspended, religious scholars declared jihad and the need to defend the Islamic countries ⁽¹⁸⁾. Although Sheikh Al Shirazi did not participate in this meeting, he was certainly one of the supporters of the results of this meeting. This is evidenced by the fact that he was the first of the initiators to send their children to the battle fronts. Sheikh Al Shirazi sent his eldest son, Sheikh Mohammad Reza ⁽¹⁹⁾, in spite of the victory of the British forces in the battle of Shuaiba, but this did not discourage the religious men, they continued jihadist calls against the British, and the most famous of these calls that carried the slogan (Al Haidari Sharif Flag)⁽²⁰⁾, which began in November 1915. The Mujahideen came out of Najaf, led by prominent religious men, and contributed to the victory of the Ottomans in the Battle of Kut on 29 April 1916, but the Ottoman leadership did not develop this victory, and the British retook the city of Kut in 1917, and then military victories over the Ottoman forces continued until the British forces entered Baghdad on March 11, 1917, and the other areas, which did not stop until the declaration of the truce of the First World War on 11 November 1918 ⁽²¹⁾.

2.2 The referendum in Karbala

The referendum took place on November 30, 1918, when British forces completed the occupation of Iraq and the First World War ceased. The purpose of the referendum was to determine the destiny of the Arab states, which were taken from the Ottoman Empire ⁽²²⁾. The referendum included providing answers to three questions addressed to the Iraq people, they are:

1. Do you want an independent Arab government under English mandate?



Section Two

2. The Role Al Marjieia of Karbala in dealing with the Occupation

Many historical sources point to the political and religious role played by Sheikh Muhammad Taqi Al Shirazi⁽¹⁰⁾ in the period leading up to World War I, and the British occupation of Iraq, particularly during the years 1906-1912. The first of his political positions was his support of the Constitutional Movement in Iran in 1906 when he and a group of religious scholars in Iraq⁽¹¹⁾ supported the constitution, the elected people's assembly of Iran, their political fatwas said that: "The laws of the council are sacred and respectable laws, they are binding on all Muslims to accept these laws and implement them, the resistance of the supreme council is regarded as a resistance to the principle of the true religion ..." ⁽¹²⁾. Another position of Sheikh Al Shirazi when he arrived in Iraq at the end of March 1912 was the news that Russian forces attacked Iranian cities, including the holy city of Mashhad. They bombed the shrine of Imam Ali ibn Musa Al Rida, destroying a side of the dome and the roof. A number of visitors, and in the wake of that incident met in the city of Kadhimiya a group of scholars, including Mahdi Al Haidari, Ismail Al Sadr, Shaikh Al Asfahani, Mustafa Kashani, and others. They intended to declare jihad against Russia, but they waited until the arrival of Sheikh Al Shirazi To Kadhimiya to discuss the latest development and the follow-up events accurately. After the arrival of Sheikh Al Shirazi, an exchange of cables occurred between the scholars on one hand and the government of Persia on the other. The government asked the scholars to wait for some time to resolve the crisis peacefully through negotiations with Russia, and seek to unite the Iranian people who shared the conflicting trends and differences of their local leaders and tribal leaders and asked them to maintain calm and abide by the decisions of the state and law ⁽¹³⁾. After the declaration of the First World War (1914-1918) and the entry of the Ottoman Empire against Germany against the Allies ⁽¹⁴⁾, including Britain, the latter began to invade Iraq, which was part of the Ottoman Empire, British forces occupied Basra on November 22, 1914, then proceeded to Qurna and was occupied on 9 December 1914, they forced the Ottoman authorities to isolate the army commander (Javed Pasha), and the appointment of a new commander, (Suleiman Al Askari) instead⁽¹⁵⁾. The Ottoman government sent a delegation to





war, even though they were convinced that the Ottomans do not represent the true face of the Islam, but a lesser evil than the risk of English ⁽⁶⁾.

They mobilized tribes and urged them to jihad and organize the volunteer and their leadership ⁽⁷⁾. This was the first armed confrontation led by the Shiite scholars against the occupation, which constituted an important experiment and presented two armed confrontations, namely: Najaf revolution of 1918 and the revolution of 1920, but it was characterized by the fact that it grew within the framework of the general jihad movement announced by the Ottoman Empire and the ideological and political implications of it⁽⁸⁾. The positions of the religious establishment, especially the political positions, did not come from nothing, but were the beginning of the growth of the Islamic movement in Shiite cities and how these cities formed political direction in these cities during the period between the early twentieth century and the British occupation of Iraq in 1914, which represents the growth of a number of political and intellectual manifestations were in Najaf, Karbala and Kadimiyah. Despite the importance of Shiite cities, other cities formed main command center of the Islamic Movement of jihadist and intellectuals those cities became centers of the gathering and the launch of the Mujahideen to the front of the war in Basra ⁽⁹⁾.



Section One

1. The Historical Background of the British Intervention in Iraq

Before the British occupation in Iraq on November 6, 1914, Britain occupied India in 1818, the strategic depth of Persia, They ruled it directly after spreading its influence on it for a short time, and then began to occupy all the strategic roads which led to India and the Far East, then occupied the Red Sea countries to occupy Egypt, and after realizing their goals headed towards the Red Sea, captured most of the Gulf States and islands of economically and military strategic location. Persia from the south, the north was an important field for Russia, which already advanced and occupied large parts of it. Britain occupied Egypt, and followed by the occupation of Sudan in 1884, All the roads leading to India against other colonists. France occupied Algeria in 1820s, then occupied Tunisia in 1881, and in 1911 occupied Marrakech. Libya and some parts of Morocco were the Italian and Spanish forces ⁽⁴⁾.

2. The Arab Resistance to the British Occupation

In light of these difficult circumstances experienced by the Islamic countries and other countries that came under the control of the Western occupation, the first resistance began from the oppressed people to expel the invading enemy from the Arab Islamic countries. When the British colonial economic, political, and strategic signs began to emerge in Iraq and for implementing this scheme Britain worked to conduct a military campaign from Bahrain landed in Faw on (1 November 1914) The Ottomans worked to mobilize efforts to resist the British invasion, Rishdi Afendi issued Jihad fatwa against British invasion on (7 November 1914) and repeated it four days later and published it in a statement signed by thirty scholars on November 23, but this fatwa has not received a response from Muslims and its impact has been very weak ⁽⁵⁾. The Jihad movement was launched on the ninth of November, a few days after the occupation of Faw by the British forces and religious scholars, tribal leaders, and some free patriots participated in this movement. The revolutions led by religious scholars Mujahideen. At this time, the leading Shiite Muslim scholars on their initiative issued a fatwa calling for Jihad and resistance to the English occupation and the support of the Ottomans in the





were preparatory qualifications paved the way for it to invade the Islamic countries, the most prominent of these qualifications is the weakness and the eclipse of the Ottoman Empire and Persia, which were the center of forces around which were the countries of the Islamic world. In the end of its era, the Ottoman state became known as the "sick man" because of the weakness of the rulers and their inability to reform the economic, social and political conditions in the states that extended under that empire. This led to a sharp deterioration in the economic and urban situation in particular. The famine spread across the country, drought hit the cultivated land, the army of the poor is increasing every day, and the search for bread is facing only more demand for taxes in order to supply the Ottoman army ⁽¹⁾The tyranny reached its height during the reign of Sultan Abdul Hamid II, as well as the policy of (Turkinization) that was practiced by the Union and Progression Society, which had an active role in (Turkinization) of the states under Ottoman influence. Racism and nationalism were the main features of its work since its establishment. The Ottoman Empire, since the takeover of Iraq in the early sixteenth century AD, gave European companies generous concessions (the Ottoman Empire granted privileges to the English for the first time in 1580, but the plant which was created by the English In Basra in 1643 was considered the beginning of the history of the English influence in Iraq). These privileges in turn constituted an important input for the penetration of influence and interests in the European Ottoman Empire and their states, especially Iraq ⁽²⁾.

The situation of Persia was not better than that of the Ottomans. In some cases, Persia followed a policy of weakness and surrendered to the West, as in the Qajari era. At the end of this era, Persia swayed, once with Russian influence, and others with the British influence ⁽³⁾.



Introduction

The Islamic culture and thought has an effective role in mobilizing the revolution against injustice and tyranny regardless of its source, whether it is the colonization of an infidel foreigner or an oppressive despotic regime. There is no difference in this. Anyone who seeks to control and overpower others for personal benefits, the Islamic thought is against him. It is always there to heal the rift that may occur in the Muslim community. Islam and its noble ideas and values, such as the strict organization of social, economic and political life among individuals, the release of freedoms that guarantee human happiness, the rejection of racism in all its forms, equality and justice, self-discipline, charity, compassion, cooperation and many other provisions. It is capable of meeting the nation's demands for freedom, honor, dignity and sovereignty.

As long as the Islamic nation carries a great and integrated heritage, it is capable of dealing with the internal and external crises. It is also capable of the vital and fruitful interaction between scientists and the nation, not only of the earthly life of man but also of eternal life, this interaction has closer ties with the links between the leadership and the nation in the society, far from the holiness of existence, self-sufficiency and morals human prospect. These ties may be limited to immediate personal benefits regardless to values, morals and commitments. However, these meanings can be clearly seen in the relationship between the Islamic nation and its righteous scholars on the one hand, and Muslims in their interactions with each other, with peoples and the rest of the intellectual and cultural frameworks prevailing in the world on the other hand, and how to deal with events, crises and facts as required by the circumstances and as required by the possibilities available from a third party.

If we look at the people of Iraq during the revolution of 1920, they lived in the hands of a leader capable of achieving their hopes, it is the leadership of Imam Sheikh Taqi Al Shirazi, who managed to mobilize all energies and sharpen all the task in a short period. Iraq and its people have gained direct control of colonialism two years after taking over the religious and political leadership of the Iraqi Islamic society, while other countries of the colonial campaign surrendered for nearly a century. The period between the first half of the nineteenth century and the first half of the twentieth century began the western military invasion of the country to the east of the Islamic Arab. This invasion did not come arbitrarily, but there





Abstract

The research deals with the role of (Hawza) and the freemen of Karbala in confronting the British occupation through the representative of (Almarjieia) Mohammad TaqiAl Shirazi, and their role in uniting people and confronting the enemy by various means. The research is divided into an introduction four sections. The first section presents the historical background of the British intervention in Iraq. The second section deals with (Almarjieia) of Karbala and its role in dealing with the occupation, while the third talks About the British reaction to the national movement and the last section comes to present the revolution of 1920 in Karbala through a reading of the national movement and its results, followed by a conclusion.

المُلخَص

تطرقت الباحثة الى دور الحوزة العلمية ورجال كربلاء الاحرار في التصدي للاحتلال البريطاني من خلال ممثل المرجعية السيد محمد تقى الشيرازي، ودورهم في توحيد الصف الوطني ومواجهة العدو بشتى الوسائل , قسم البحث الى مقدمة واربعة مباحث فالأول بعنوان الخلفية التاريخية للتدخل البريطاني في العراق، وجاء الثاني لبيان دور كربلاء المرجعي في التصدي للاحتلال، اما الثالث فيتحدث عن ردة الفعل البريطاني ازاء الحركة الوطنية، والمبحث الرابع عن ثورة العشرين في كربلاء من خلال قراءة في التحرك الوطني ونتائجه وتلته خاتمة وهوامش البحث ومصادره .



The Role of Karbala Scholars in Confronting the British Occupation

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