

**ORIENTALISAM AND HUSSEINI RITUALS**

Ishaq Naqqash

Model

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**INTRODUCTION**

Since the Arab world began to learn about Islam until the present time, Orientalist studies and their intellectual and cognitive foundations in studying relevant topics in the Islamic faith, hardly leave a topic related to the religious aspect without approaching its study, with a non-objective vision, and this is the practice of most Orientalists, even if it is... There are those who do justice to Islam, but they are few

The purpose of studying the Hussein rituals according to the Orientalist vision was to clarify the Orientalist view on the issue of the Hussein rituals, through the vision of the Orientalist Ishaq Naqqash in writing about the Shiites in Iraq, which he intended to employ and devote to the study of the Shiite faith, which in its rituals carried goals that bore ulcers, distortion, and skepticism. It overturned rational and logical concepts by affecting the most important decisive events in Shiite history, which is the issue of Imam Hussein (peace be upon him). Therefore, the topic of Orientalism and Hussein rituals was chosen to explain the view of the Orientalist Ishaq Naqqash on Hussein rituals

The Shiite Muslims lived in peace and harmony with all other components, and the principle of acceptance and peaceful coexistence was represented in their relationships and social ties with others, despite the governmental policies practiced by the governments that ruled the country, which sought to marginalize and ignore them at times and eliminate them at other times, but they They were distinguished by their positive side in preserving the unity of Islam and building their homelands. Rather, they were among the staunchest defenders of their homelands and a solid wall in the face of those who wanted to spread sectarianism and sectarianism among the people of one country. In this research, we are not interested in entering into the topics of political currents and verbal consultations about the position of the sect. Sunni and Shiite, and in order to move away from the main goal for which the research was written, which is Orientalism and Hussein rituals The study of the topic came due to its importance arising from several considerations, most notably the scientific importance of the topic, as it reveals a social religious phenomenon in its intellectual origins and behavioral dimensions, and the study of these phenomena in their Orientalist framework in the history of the Shiites and the history of the Hussein rituals in Iraq is an important step in the field of scientific research. It also presents the topic in studying the craft of the Orientalists, including the narratives through which the Orientalists tried to distort these rituals, in addition to knowing the history of the Hussein rituals and the religious and legal perception of Western scholars towards these rituals that the Iraqis perform

Since the Arab world began to look at Islam until our present time, oriental studies and their intellectual and cognitive foundations in the study of topics related to the Islamic faith, hardly leave a topic related to the religious aspect, but they come to study it, with a non-objective vision, and this is the practice of most orientalists, even if there are those who do justice to Islam, but they are few

The purpose of studying the Hussein rituals according to the orientalist vision was to show the orientalist view on the issue of the Hussein rituals, through the vision of the orientalist Ishaq Naqqash in the writings of the Shiites in Iraq, who deliberately employed it and devoted it to the study of the Shiite faith, which carried in its impurities goals bearing ulcers, distortion and skepticism. And overturning the mental and logical concepts by affecting the most important decisive events in Shiite history, which is the issue of Imam Hussein (peace be upon him), so the topic of Orientalism and Hussein rituals was chosen to demonstrate the view of the orientalist, Isaac Nakash, in Hussein rituals.

Shiite Muslims lived in peace and harmony with all the other components, and the principle of acceptance and peaceful coexistence was represented in their relations and social bonds with others, despite the governmental policies practiced by the governments that ruled the country, which sought to marginalize and ignore them at times and eliminate them at other times. They were distinguished by the positive side in preserving the unity of Islam and building their homelands. Rather, they were among the strongest defenders of their homelands, and a solid wall in the face of those who want to spread sectarianism and sectarianism among the people of the same country. In this research, we are not interested in entering into the topics of political currents and verbal consultations about the position of the sect. Sunni and Shiite, and in order to move away from the main goal for which the research was written, which is Orientalism and Hussein rituals.

was divided into three sections and a conclusion that dealt with several topics about Hussein rituals

The first section: Ishaq Naqqash's sayings and a detailed explanation of what was stated in Ishaq Naqqash's book, The Shiites of Iraq, and his most important works

The second topic: Defining Orientalism linguistically and terminologically: the motives for Orientalism and the means of Orientalism in spreading their trends and ideas

The third topic: Ishaq Naqqash and the Hussein Revolution. Ishaq Naqqash's opinion on the Hussein rituals Ashura, and political mobilization

.Then the conclusion

Sources and references, I relied for information on a number of sources that varied in their content and differed in their importance

:The first topic: sayings of Ishaq Naqqash

The orientalist Ishaq Naqqash, or (Nakash), is a professor at Brandeis University and a professor of the Middle East. He obtained a doctorate in the field of Shiism in Iraq in modern history. Ishaq Naqqash mentions in his

The martyrdom of Hussein is one of the most important)) Shiites in the Arab world Contemporary :writing

,and decisive events among the Shiites, as Karbala has come to represent the center of loyalty, honesty

,and focus on brotherhood, as this tradition has come to represent cutting off water to those in need of it

and the lack of humanity among the opposing army)) (1) and his saying in place Another from writing ((The

tragedy of the martyrdom of Hussein has become the focus of religious piety for believers compared to the

emotions towards Jesus Christ in the Christian religion, as these emotions are recalled annually in rituals

((and ceremonies of mourning and crying to recall the memory among the 170 million Shiites in the world

.(2)

**:View Ishaq's book, Discussion of the Shiites of Iraq**

The discussion in the first chapter focuses on the Iraqi Shiite community and Shiite Islam, which may have existed a long time ago, and that the Iraqi Shiite doctrine was shaped according to the Iranian model. The study focuses on the Iraqi Shiites in Najaf and Karbala from the middle of the eighteenth century to the year 1958. The book focused on the issues Among them: How was the Shiite community formed in what period? What is the impact resulting from the emergence of the modern state on the leadership position and Shiite classes and on the economic, social and political position of extending the holy shrines towards Baghdad? What are the basic political aspirations of Iraqi Shiites? What is the difference between the internal cultural beliefs and social values of Iraqi and Iranian Shiites, and what were their rites and rituals? Did the two countries differ in terms of organization? What is the role of the authorities in weakening or preventing these rituals? What is the position of the Shiite scholars and their ability to mobilize the people against the modern authority in Iraq? What this book basically claims is that the Shiites of Iraq converted to Shiism in general in a modern era and that Shiism in Iraq appeared during the nineteenth century with the stability of the Iraqi tribes in practicing agriculture, and this was The first beginning of the formation of Shiites in Iraq, and it declined during the British rule of Iraq in 1917 AD

Therefore, Najaf and Karbala are considered the main stronghold of the Shiites in Iraq, since the middle of the eighteenth century, and the tribal stability and situation changed by changing the balance between the departing groups and the settler groups, and an increase in the agricultural and commercial aspect in southern Iraq, all of which resulted in the tribes accepting the Shiite doctrine over Both

,The main reason for the emergence of the Shiite doctrine in the holy cities was the result of the economic social and religious interaction between the tribes that had converted to Shiism and the fact that Najaf al-Ashraf and Karbala are the main nerve of the Shiite entity, and this interaction was in essence a kind of political partnership between the tribal and urban components as well as between ordinary individuals and the elite of society. Iraqi, all of this resulted in the tribes accepting the Shiite doctrine, which includes the urban residents of the cities of the Holy Shrines and the members of the tribes deep within the lands of these cities

As for the second chapter: a discussion focused on the different developments of Shiite Islam in Iraq and Iran during the twentieth century, and it reflects the fundamentally different characters of the Iraqi Shiite doctrine and the Iranian Shiite doctrine. It emphasized the aspects of inconsistency between the two doctrines in terms of rituals and organization between the two countries, and also showed the difference between The unique moral and cultural values of Iraqi and Iranian society

As for the third chapter: The discussion focused on the development of Shiite religious rituals and practices in Iraq during the nineteenth century and their close connection to the formation of the Iraqi Shiite community and the characteristics of the Iraqi Shiite community, the commemoration of Ashura and the worship of saints, and an explanation of the different moral and cultural values of the Iraqi Shiite community and Iranian society, and the extent to which The influence of the modern state in restricting these rituals and visiting the .holy shrines

As for the fourth chapter: it mentions Shiite funds and Shiite schools, respectively, and explains the difference in the organizational form of Islam in Iraq and Iran, and how the state and the government were .able to prepare a generation of Shiite teachers and religious employees loyal to the state

In conclusion: The discussion focused on the Iran–Iraq War of 1980–1988 and the Gulf War of 1991, which are among the issues mentioned in the book, as well as understanding the various manifestations of Shiite .doctrine in the twentieth century (3)

#### **:His most important works**

The Shiites and the future in Iraq, a study in foreign affairs (published in America) –1

Study of the concept of jihad among the Shiites and at the time of the appearance of the Mahdi (published –2 (in 2007

Achieving Shiite power in the modern Arab world (published in 2007) –3

Other Shiites from the Mediterranean to Asia Minor –4

Social rituals and practices as identity makers, Muharram rituals and veneration of saints among Iraqi –5 Shiites

An attempt to trace the importance of rituals and rituals in Ashura (published in 1993) –6

Shiism and national identity in Iraq from 1908–1958 (published in 1992) (4)–7

#### **: research**

**,Orientalism is a language:** The word Orientalism comes linguistically from the verb (east), so the sheen the rā', and the qāf are of the same origin, indicating illumination and opening, and from that (the sun has risen); When it rises, and (it shines) when it shines, and the sunrise is its rising (5) and (the east) with a silent r: is used to refer to the place where the sun rises. (6) And we say: (they have gone to the east): if they go to the east (7)

From the above, we find that the various linguistic dictionaries did not mention the word (Orientalism), but they mentioned the root of this word, and by relying on the rules of morphology and etymology, the linguistic

concept of (Orientalism) becomes clear, as (Orientalism) is the source of the verb (Istiqraq), which is the request for the East, as It said ; He understood: if he sought understanding, and he sought help: if he sought victory, and the active participle of (istāṣṭārāq) is oriental; He is the one who seeks the East (8) What is meant by the East geographically is what lies east and south of the European continent, from the .countries of the Arabs and Muslims, and other peoples and religions, whether in Asia or Africa

.Alba Hath believes that the word Orientalism is one of the generative words in the Arabic language

**,Orientalism in terminology:** The definitions of Orientalism differed among Orientalists and Muslim scholars each according to his perception of the concept of Orientalism, based on his environment or his personal experience in defining it, and perhaps he invoked the goal of Orientalism, the methods he adopted, his .political background, or something else

Dr. Ahmed Ghorab defined it by saying: Orientalism is (academic studies carried out by Westerners (infidels) ,from the People of the Book in particular – of Islam and Muslims, from various aspects: doctrine, law – culture, civilization, history, systems, wealth, and capabilities, with the aim of distorting Islam. And trying to make Muslims doubt it, mislead them about it, and impose dependence on the West on them, and trying to justify this dependence with studies and theories that claim scientific and objectivity, and claim the racial and cultural superiority of the Christian West over the Islamic East ) (9)

says : (Orientalism is the West's idea of the East, the idea that was embodied in reality and across historical ,stages in the image that circumstances paint and permit. It took the image of religious evangelism at times the image of pictorial representation (depiction of the East) at other times, and the image of direct colonialism at third times. In all of these incarnations and investigations, the nature of the dominant culture and control is an imperial culture (10) representational, not reflective; That is, it does not aim to depict an objective .reality, but rather seeks to depict an internal feeling provoked by an external topic, which is (the East ) (11)

**Orientalism** It is every scientific activity carried out in the East by Westerners, whether it is in the study of their languages, history, heritage, civilization, psychological sciences, or social conditions, especially the civilization of Islam and their religion, and the conditions of Muslims in various eras, driven by political and .religious backgrounds and motives

**:Orientalist motives**

**:There are many reasons behind the divergence, including**

**1- :The religious motive**

The religious motive began with the monks, as the beginning of Orientalism was at the hands of the priests under the guidance of the church. The fanaticism of the church led them to challenge Islam, distort the

.truths of its book, lie to its Messenger (may God bless him and grant him peace), and slander its people .Thus, they presented it with the appearance of a superstitious religion, and gave it a bad image to prove it To their masses subject to their leadership that Islam is the bearer of this image and does not deserve to spread, especially after intellectual awakening spread among the peoples of Europe, and their aversion to the myths of the Church and their aversion to the Christian religion, so the men of the Church feared that people would convert to Islam, and this pushed them to create a distorted image of Islam, and to work To spread it among the peoples of the West to convince them that Islam is not worthy of conversion (12)

### **:The colonial motive**

The colonial motive is undoubtedly a dangerous point in the relations between the East and the West, and the latter's attempt to control the former, crush its power, occupy its land, and plunder its capabilities. This motive has deep roots that were planted and sprouted before BC , and grew after it, and increased in depth .and comprehensiveness with the push of the Muslims and their defeat of the Persian and Roman empires And their arrival in Europe and their settlement in some of its lands, and when the West saw all of this, it began to prepare its strength to fight the decisive battle with Islam and control its lands, so it began to learn its language, literature, and civilization in order to surpass it, then it carried out its well-known Crusade wars and followed it with other wars over many centuries, sometimes failing and succeeding. Other times (13)

### **2- :Political motive**

During and after colonialism, the Western countries benefited from the studies of the Orientalists, so they placed in each of their embassies in the Arab and Islamic countries people who were familiar with advanced ,Eastern studies and had knowledge of languages in order to be able to communicate with men of thought politics, and the press, and then work to spread the political tendencies of what the Western countries wanted. In addition to spreading intrigues to divide between Arab countries, some with others , on the one ,hand, and between Arab and Islamic countries , on the other hand, with various pretexts and pretexts workers in Western embassies have led to The Middle East played many roles, in which they were able to ,gain agents for their countries, whether on the political, intellectual, educational, or media levels in radio the press, and other media outlets. They were also able to stir up strife and unrest here and there in the .countries of the East (14)

### **3- Economic motive**

were - and still are - one of the goals sought by the West To control it, put it under his control, and deprive the peoples of the region of it; Therefore, markets were created Commercial and financial institutions. These the Orientalist movement, and from here the material through wealth were obtained at the lowest prices

financial institutions in the West sent someone to manage the affairs in the East. So I appointed orientalist ,consultants and translators, and some orientalists interested in the Arab heritage began working to investigate disseminate and benefit from it. Anyone who reads the catalogs of manuscripts in the British Museum and .elsewhere becomes clear to him that much of the Islamic heritage is in their hands and in their possession (15)

#### **: The scientific motivation**

The scientific motive should not be overlooked when studying Orientalism and its motives, after the West ,realized from an early age that the signs of progress and advancement lay in the study of the languages literatures and civilization of the East, especially the civilization of Islam, as this religion and its men achieved great goals in politics, society, ethics and culture, which prompted the Orientalists to accept Oriental studies were passionately pursued, and some of them set out to constructive horizons that benefited both the East ,and the West . The motivation for studying Eastern languages was religious and military in the Middle Ages but it quickly turned into a scientific purpose. Its goal was to reveal the precious treasures that the Eastern – sciences and arts held, and with the advancement of these studies. The cord of affection was connected relatively speaking – between the East and the West, and scientific relations were strengthened between the Eastern and Western countries, and the Orientalists had an undeniable merit in alerting ideas with their writings to realize the eternal truth that Westerners have long denied, which is that modern European civilization originated from the East, its sciences and its civilization. (16)

The love of learning about the civilizations of nations, their religions, their culture, and their languages prompted a group of orientalists to study Islam according to the sound scientific method, because they did not intend to deceive or distort, so their research came closer to the truth, and the mistakes they made were due to their ignorance of the Arabic language and methods of explanation in it, and their influence by Western concepts. Some of them converted to Islam, such as Alphonse Atienne Diné, nicknamed Nasser al–Din, Maurice Bucaille, and many others. People like these did not gain the approval of the clergy in their country, politicians, or general researchers, in addition to that they did not receive money or encouragement from any party. (17)

#### **:Orientalist methods of spreading their trends and ideas**

The Orientalists sought to achieve their goals through a number of means and methods, including the :following

First: Infiltrating linguistic groups and participating in them through the establishment of chairs of oriental languages in European universities such as the University of Toulouse and the University of Oriental .Languages in England such as the University of Oxford, Cambridge and the University of London

Second: Establishing oriental libraries that contain millions of books, manuscripts, and scientific, literary, and .historical treasures, such as the Paris National Libraries and the Heidelberg University Library

,Third: Developing the Orientalist movement through issuing magazines and publications related to the East ,all of which are concerned with the Arabs, their history, geography, lineages, literature, poets, doctrines morals, languages, and sciences (18)

Fourth: Holding conferences in which they study their policy approaches, which included hundreds of prominent Orientalists, Arabs, and Muslims, and they addressed them with various researches, theories, and proposals

Fifth: Broadcasting the ideas of Orientalists through editing manuscripts 0

Sixth: Normalizing Orientalist thought by creating local cadres who adopt Orientalist theses, as these cadres are taught in European universities by Orientalists (19)

### **:The third topic: Ishaq Naqqash and the Husseini revolution**

In the narration of Naqqash, after the assassination of Imam Ali bin Abi Talib (peace be upon him), Muawiyah bin Abi Sufyan, the governor of Syria, was able to secure the caliphate for himself after Al-Hassan bin Ali abdicated from it (20). In response to the narrations, we say that Al-Hassan bin Ali (peace be upon him) did not abdicate the rule. By his will, but there were intrigues and conspiracies by Muawiyah and his followers against Al-Hasan, and the Shiites of his father Ali bin Abi Talib (peace be upon him). Sheikh Al-Allamah Baqir Sharif Al-Qurayshi mentioned the reason for the separation of the people from Imam Al-Hasan (peace be upon him) that the matter was due to the rapid influence of the people of Kufa with propaganda without examining its reality and validity. The Umayyads took advantage of this phenomenon and spread rumors among the army of Imam Hassan (peace be upon him) that Hassan bin Ali (peace be upon him) had made peace with Muawiyah. When they heard about this, they fell into sedition, so they deliberately seized the Imam's belongings, looted them, and attacked him wherever they were. They stabbed him in the thigh (21)

What happened to Imam Hassan (peace be upon him) is due to the Umayyad propaganda that was spread by the agents of Muawiyah bin Abi Sufyan in the army of Imam Hassan (peace be upon him). We are narrating this story in the context of Ishaq Naqqash's statement about the circumstances that forced Imam Hassan (peace be upon him) to abandon Fighting with Muawiyah and resorting to reconciliation on his part. On the other hand, Imam Hassan (peace be upon him) did not reconcile with Muawiyah due to weakness or because he did not have enough courage to confront Muawiyah, which forced him to make peace. Courage, in its famous meaning, is not being willing to fight without being coupled with skill. Politically, and looking at matters from a standpoint of wisdom and discretion, the choice between fighting and reconciliation is the point that shows the greatness of the leader, so reconciliation is not evidence of weakness or concession, as Ishaq Naqqash said about his right to the caliphate. The Noble Messenger Muhammad (may God's prayers and peace be upon him and his family) reconciled with the polytheists. In Al-Hudaybiyyah (22) when he saw that the circumstances required him to reconcile, which the Holy Qur'an had established as the Great Conquest and this is what was mentioned in the books of interpretation (23)

When Imam Hassan (peace be upon him) became aware of the people's betrayal after Mu'awiyah had bought into their debts and betrayed them, and the corruption of the court's intentions towards him due to the insults they showed to him, the infidelity, the permissibility of his blood, and the plundering of his property, there was no one left with him to protect his families except especially from his Shiites and the Shiites of his father the Commander of the Faithful (peace be upon him). They are a group that cannot withstand the soldiers of the Levant, so he wrote to Muawiyah for peace and a truce. It is known from this that Muawiyah was the one who requested peace, not Al-Hasan, in the beginning. Then Imam Hassan (peace be upon him) sent the commander of Muawiyah's army to Muawiyah, and when Al-Hasan saw The companions of failure sent Abdullah bin Amer with conditions that he stipulated on Muawiyah, first to spare the blood of Muslims secondly to stop cursing the Commander of the Faithful (peace be upon him) from the pulpits, and thirdly, to be safe with his Shiites and not object to any of them with any harm. Muawiyah answered him to all of that and swore to him to fulfill it, and this is what we say. It is known that the one who stipulates reconciliation must be the stronger party, and this, even if it indicates something, indicates the greatness of Imam Hassan

for he (peace be upon him) was determined to fight Muawiyah, but the reason that prompted him to reconcile with Muawiyah was the failure that he saw in his companions and the betrayal of this most powerful commander of his, on one side and on the other. Another is that Muawiyah was the one who requested reconciliation, despite the fact that all evidence indicates that Muawiyah is the one who will win the battle. The truth is that Muawiyah wants, through a reconciliation with Imam Hassan (peace be upon him), to obtain the religious cover to obtain the caliphate, that is, to give himself legitimacy in taking over the affairs of the Muslims. Which he didn't get

If he had killed Al-Hassan (peace be upon him), and this matter had not occurred to Imam Al-Hassan (peace be upon him), that is why he would present the conditions that he dictated to Muawiyah in order to agree to the peace treaty, which he considered a Husseini victory, with prophetic confirmation, according to the words of the Messenger of God Muhammad (peace and blessings of God be upon him and his family). And peace be upon him) on the authority of Al-Hasan (peace be upon him) that this son of my son is a master through whom God will reconcile both groups, and on this basis, if Al-Hasan's reconciliation is granted by God through the tongue of His Noble Messenger Muhammad (may God's prayers and peace be upon him and his family), if Imam Al-Hasan (peace be upon him) is reconciled, it is approved by God through the tongue of His Messenger for the sake of divine, not worldly, goals and purposes. Imam Hassan (peace be upon him) spoke the truth when he said: O Abu Sufyan, are you not God's proof over His creation and ruler over them after Abu Ali bin Abi Talib? I said, "Yes." He said: "Am you not what the Messenger of God Muhammad (peace and blessings be upon him and his family) said? (For me and my brother, these are my two sons. They are two imams, whether they stand or sit. I said, "Yes." He said: "I am an imam, O Abu Sa'id. The reason for my reconciliation is with Mu'awiyah, the Messenger of God, for I built a rock and a bravest prophet, and with the people of Mecca when he departed from Hudaibiyyah. He, peace be upon him, was the one who dictated the conditions to Muawiyah, even though the latter was the strongest. The truth is that Muawiyah was the one who asked for reconciliation with Imam Hassan (peace be upon him). Thus, Muawiyah spared himself from many of the revolts that he would face from those loyal to the Ahl al-Bayt if al-Hasan (peace be upon him) was killed. Also, Imam Hassan (peace be upon him) wanted this peace treaty to show the falsity of Muawiyah and his claims, especially with regard to the demand for the blood of Uthman ibn Affan, and that he was very keen on the unity of Muslims. The reality is otherwise, as all those propositions that Muawiyah adhered to, were false, as soon as he dominated. He held the reins of power until he ascended the pulpit of Kufa, saying "And I did not tell you to pray, nor to pray, nor to be pure, but rather to do so. Rather, I fought you to conspire" against you, and God has given me that." (25) This is why we see that Muawiyah did not later fulfill his promise, when Al-Hasan promised him that the caliphate would return. After his death, the great conspiracy came, planned by Muawiyah himself, after eight years of his rule. He plotted the assassination of Al-Hasan by his wife Ja'dah bint Al-Ash'ath bin Qays, who poisoned Imam Al-Hasan (peace be upon him) after Mu'awiyah promised her that his son Yazid would marry her and sent her a hundred dirhams, but Ja'dah made him drink. Poison, so he remained sick for forty days until he died in Safar in the fiftieth year of the Hijra, and before Muawiyah's death, he pledged allegiance to his son Yazid for the caliphate (26)

According to Naqash's narration, Al-Hussein bin Ali (peace be upon him) was the brother of Al-Hassan (peace be upon him), who no longer felt the obligation of his brother Al-Hasan to demand the caliphate. In response to this narration, we say that Al-Hussein (peace be upon him) did not demand the rule until after the Shiites asked him in Iraq after the death of his brother Al-Hasan, and they wrote to him deposing Muawiyah and giving allegiance to him, but he refused them because there was a covenant and contract between him and them that he was not allowed to break until the period had passed. If Muawiyah died, the matter would be looked into. When Muawiyah died in the year 60 AH, Yazid wrote to Al-Walid bin Utbah bin Sufyan, and he was The ruler of Medina from Muawiyah was to take the pledge of allegiance from Al-Hussein (peace be

upon him) and not permit him to delay that. Thus, Al-Hussein, peace be upon him, would have committed himself to fulfillment and covenant, and this followed the example of his father, the Commander of the Faithful, Ali Ibn Abi Talib (peace be upon him), and his imamate was confirmed. After the Prophet Muhammad (may God's prayers and peace be upon him and his family) and his silence in front of his brother Al-Hasan (peace be upon him), they followed the traditions of the Prophet of God Muhammad (may God's prayers and peace be upon him and his family). When Muawiyah died, he broke the treaty that had prevented Al-Hussein (peace be upon him) from preaching. To himself, he called for his rights and jihad, and he took his family from Mecca to Iraq to seek help from those of his Shiites whom he called against the enemies (27) From here, Hussein set out to demand the caliphate and headed to Iraq, accompanied by the women and children of his family, from Mecca to Kufa, where its people urged him to come to them, to lead the revolution against Yazid. He set out despite receiving warnings, and the letters that came from the people of Kufa are the best evidence of the reason for the Imam's coming. In order to pledge allegiance to him, he also sent his cousin Muslim ibn Aqeel (peace be upon him), who initially confirmed the pledge of allegiance to the people of Kufa, but Muqaddam ibn Ziyad changed the situation in the meantime. Al-Hussein (peace be upon him) arrived and met Al-Hurr ibn Yazid. Al-Riahi (28), who walked with him until he reached Karbala. Ubayd Allah bin Ziyad, who owed allegiance to Yazid, was able to intercept with a military force the march of Al-Hussein, peace be upon him. As a result, Al-Hussein and his companions set off on their march until they reached Karbala in the year (61 AH / 680 AD) ( 29)

The next day, a force of thousands of men sent by Ibn Ziyad surrounded Hussein's camp and cut off its supplies and drinking water. We say: The issue of cutting off water is contrary to Islam, according to the words of the Messenger of God Muhammad (may God's prayers and peace be upon him and his family) ((People are partners in three things: water, corrosion, and fire)) (30) This is the policy of the Umayyads in cutting off water. Muawiyah had previously cut off water from the army of Imam Ali (peace be upon him) in Siffin (31) when, after consulting the companions of the companions, Muawiyah withheld water from Imam Ali (peace be upon him) with the words of Walid bin Uqba ((Prevent them). Water, as they prevented Ibn Affan from restricting it to forty days. They forbid cold water and soft food. Kill them thirsty. May God kill them.) (32) Muawiyah's words were devoid of truth and contrary to the truth. The Commander of the Faithful (peace be upon him) denied preventing water from the house of Affan Ibn Affan because it was in the house Children and women, so it is not permissible to withhold water from them. Imam Ali (peace be upon him) sent three jugs filled with water, but they almost did not reach him. Thus, he demonstrated the extent of Muawiyah's deception and the cunning of his agent, the false accusations that are far from the truth, so he took them as an excuse and justification for withholding water from the Commander of the Faithful (peace be upon him). Peace be upon him, under the pretext of denying water to Uthman, and although the Commander of the Faithful Ali (peace be upon him) and his army had access to water, Prince Ali (peace be upon him) did not prevent them from having water and allowed it to be given to them (33). It seems that the story of cutting off water has returned to the era of Imam Hussein (peace be upon him). In Karbala, he stood thirsty after Ubayd Allah ibn Ziyad withheld water by saying, "But after that, it was between Al-Hussein and his companions and the water, and they did not taste a drop of it, just as the oppressed Pious One, Commander of the Faithful, Othman ibn Affan, cut off it." (34) And with this, Yazid proceeded to prevent Al-Hussein (peace be upon him). From the arrival of water, on the other hand, we find Imam Hussein (peace be upon him) watering the one sent by Ibn Ziyad Al-Harr Ibn Al-Rihi, who were the same ones who prevented him from drinking water. The truth is that Ibn Ziyad's camp prevented the Imam's army from reaching the water ,because they knew that the battle would be decided for them by saying ( (Come between them and the water for Ali is not thirsty and you are quenched.... And you know that he is brave and brave, and with him are the people of Iraq and Hijaz... And you and I heard him say: If I were able to have forty men....)) (35) He means

here when They sat in the house of Fatima (peace be upon her). This text indicates the testimony of the enemies of Imam Ali (peace be upon him) and his family, peace be upon them, especially Lady Fatima Al-Zahra (peace be upon her). It also showed the reason for the silence of Imam Ali (peace be upon him), the Commander of the Faithful, about his rights, if only that. Due to the scarcity of Al-Nasir and the extent of his integrity in what the Noble Messenger Muhammad (may God's prayers and peace be upon him and his family) entrusted him (36), thus orders were issued from Ibn Ziyad to the leaders of Omar Ibn Saad, instructions prohibiting Al-Hussein from leaving the site unless he pledged his loyalty to Yazid, and several days of negotiations passed without Restrictions or conditions, and with a caliphate, the sword was used in him and in his followers, and the battle took place on the tenth of Muharram al-Haram, the day of Ashura, the day on which Al-Hussein (peace be upon him) and his other companions were killed, with the exception of the women and his son, who was Ali bin Al-Hussein Zain Al-Abidin, and the prisoners were sent, along with the heads of his household, to Yazid in Damascus. The women and Ali bin Al-Hussein Zaid Al-Abidin (peace be upon him) were released, heading to Medina (37)

### **:Ishaq Naqqash's opinion on Hussein rituals**

Rituals are a group of things that are performed by all classes and segments of Islamic society, without being specific to one group over another, or one group over another. They are intended to focus on the aspect of religious media and establish parameters in souls and social behavior. Rituals have an important and dual role : through

- 1- It is a means of expression and emotional connection for the public to Ashura through important events .in Islamic history
- 2- Stimulating the roots of the revolution and taking action to commemorate this sensitive day in the history of Muslims (38). The people of Iraq in the holy month of Muharram have their own rituals that have distinguished them from other countries, especially Iran, since the sixteenth century. A discussion points to the effectiveness of the government in preventing Hussein rituals. Successive governments have prohibited The Hussein rituals in Iraq are governed by the rule of the country. During the era of the Mamluks who ruled ,Iraq, they banned Ashura rituals and rituals, and this affected the holding of the Hussein rituals in Baghdad Basra, Kadhimiya, and Samarra. However, the Shiites used to offer condolences secretly in private places called basements inside their homes for fear of being found out. The government in power at that time, and during the Ottoman rule (39), condolences were held there in a very specific way. It was said that the first person known for holding rituals and condolences and establishing them in Najaf was Sheikh Nassar bin Ahmed Al-Abbasi (d. 1824/1825) (40) who took advantage of the Ottoman treaty. Iranian in the year (1823 AD) (41) to announce the sponsorship of condolence councils in his home, then this practice gained momentum in the following years when many people in Najaf and elsewhere began to follow Nassar bin ,Ahmed Al-Abbasi in condolences (42) Condolences developed in Iraq as a result of the great tribal Shiism where The tribes and the Ottoman state encouraged the holding of rituals, and this allowed for the spread of public mourning processions in Iraq. The first to organize them in Kadhimiya after the year (1831 AD) was Sheikh Baqir bin Sheikh Asad Allah al-Dizfuli (43). Naqqash indicates the approval of the ruling regime at that time, the Ottoman rule, to allow the holding of funeral processions. Muharram rituals. Naqqash also pointed out that the government in power at that time had not, in all the eras of its rulers, permitted the establishment of those rituals, as was the case during the era of Midhat Pasha (44) and Ahmed Shaker Al-,Alusi (45), who prohibited the practice of Muharram rituals, and even intended to cancel them. However these attempts were not met with success by the Shiites in Iraq, and these ritual practices continued in the .Shiite community in Iraq (46)

In response to this, we say that the emergence of Husseini processions in Iraq as a popular gathering and folkloric act that organizes the holding of organized Husseini rituals goes back to the Buyid era, when Mu'izz al-Dawla (47) and the other Buyid kings in Baghdad in the year (352 AH / 963 AD) were interested in Husseini condolences and holding them in processions outside homes. Everyone was there. Women used to go out at night and men went out during the day, bareheaded and barefoot. Then mourning processions began to appear .after that, especially during the days of the Safavid state (48) (1502/1722 AD) (49)

With the advent of the Ottoman Empire, it practiced a sectarian policy that harassed the Shiites and prevented them from performing their religious rituals. Therefore, the Shiites held funerals in the Taqiyya crypts (50) of the Ottoman governors, and the matter remained as it was, until the arrival of the Ottoman governor Ali Reza Pasha (1831/1842 AD), when he allowed Thus, which contributed to the revival of the Husseini rituals movement in Iraq, and as for the first to organize the Husseini rituals in Al-Kadhimiya, it was at the hands of Sheikh Al-Dazfulli (1832 AD), as the Husseini rituals took place with their processions in the courtyard of Al-Kadhimiya, although the policy that Ali Reda Pasha took towards the Shiites in Iraq was due to the reasons : next

- 1- The political reason: The Ottoman Empire had a goal in establishing these religious rituals, which was .to calm the Shiites in Iraq in the face of the expansionist policy of Muhammad Ali in Egypt
- 2- The political conditions in the Ottoman Empire were such that they were afraid of Iranian propaganda .against the Shiites in Iraq
- 3- The threat of Iranian propaganda disappeared after reconciliation and the demarcation of the borders .between the two countries in 1847 AD

The Karbala incident left in the Shiite doctrine commemorative rituals, developments in the commemoration ,of Ashura every year, and a group of main rituals emerged that was called the discussion of the five rituals which are the condolence that is held on the occasion, the theatrical analogy of the Karbala incident, types of food, ritual rituals, public mourning processions, and visiting the shrine of Hussein on the day. The tenth of .Muharram in particular. These are the five rituals that Naqash referred to in writing about the Shiites of Iraq

**First: Condolence Councils** (51) Al-Naqqash talks about the fact that the first good rituals, which are the condolence councils, are like the first rituals of the holy month of Muharram. He says: Condolences spread in Iraq in the nineteenth century and began to be held under the patronage of families and individuals. In response, we say that the beginning of condolences was during the era of condolences. The Prophet Al-Zahra , peace be upon Muhammad (may God's prayers and peace be upon him and his family) and Fatima upon her. It was narrated on the authority of the Messenger ( may God's prayers and peace be upon him and his family ) that when he told his daughter Fatima Al-Zahra' ( peace be upon her ) about the condition of her son Al-Hussein after her and the trials and tribulations that were befalling him, she began to cry. He was crying a lot. She said: Father, when will this happen to my son Al-Hussein? He ( may God's prayers and peace be upon him and his family ) said : There will be a ,time when you, me, and Ali have been devoid of each other. Her sadness and crying intensified then she said: Who will cry for my son and who will offer condolences to him? He ( may God's prayers and peace be upon him and his family) said : O Fatima, the women of my nation cry for the women of my household, and the men of my nation cry for their men and renew their condolences for them, generation after generation until the Day of Resurrection. When the Day of Resurrection comes, you will intercede for the women and I will intercede for the men, so everyone who wept On Al-Hussein and he performed his funeral, I took his hand and brought him into bliss. O Fatima, every eye will cry on the Day of ,Resurrection except an eye that cried out of fear of God, an eye that turned a blind eye to God's prohibitions ,an eye that stayed up in obedience to God, and an eye that wept over the affliction of your son Al-Hussein . . .for it will laugh and rejoice in the bliss of its Lord on the Day of Resurrection

Based on the traditions followed in human societies, the family of the dead person holds a funeral for him and the family of Imam Hussein (peace be upon him) was no exception to this. Rather, the circle of funerals for Imam Hussein (peace be upon him) expanded because of his connection to the Prophet Muhammad (peace and blessings of God be upon him and his family). And his social status, until the people, especially the Companions and Followers, held a funeral for him, and the year of martyrdom was called the Year of Sorrow. Those funerals, which continued until the killing of his killers, represented the funeral of his family in particular. The Hussein funeral passed through its stages, which are: The first stage

- 1- It is the funeral of the Ahl al-Bayt, peace be upon them, on the battlefield at sunset on the tenth of Muharram al-Haram, after they found the Imam and his companions covered in their blood
- 2- The people of Kufa cried when they saw the people of the Imam (peace be upon him) taken captive and when they heard their speech (52)
- 3- Holding the funeral in the Levant upon the arrival of the captives from the Imam's household to Yazid's gathering in his house (53)
- 4- Holding the funeral in Medina when its people heard Umm Salamah crying over Al-Hussein (peace be upon him), which she performed after seeing her in a dream (54)
- 5- The funeral held by Umm Salamah and the people of Medina after the government announced the news of the Imam's martyrdom (55). The funeral held by Banu Hashim, the daughters of Aqeel, and the women of Banu Hashim (56)
- 6- The funeral held by the wives of Imam Hussein (peace be upon him) (57)
- 7- The funeral held by Umm al-Banin, wife of the Commander of the Faithful, for her martyred sons in al-Baqi' (58)

The second stage: in which the religious ritual of funerals was enacted in the third century AH. The Imam took the carpets (peace be upon him) in the city during the Battle of Karbala. He used to cry whenever he saw water, and his crying was in full view and hearing of the people, until the people asked him to stop crying out of fear for his life. His health, but he sees the depth of what is right in the necessity of continuing to cry over the martyrs of Karbala due to the depth of the affliction and because of its importance, and he continued to do so throughout his life, even after the killing of Ibn Ziyad and the rest of his killers and obtaining safety from God, and the matter continued in performing the Hussein rituals until the end of his life. During his reign, the Sunnahs of Preparation For the Hussein rituals and funerals, the situation continued during the reign of Imams al-Baqir and al-Sadiq (peace be upon them) in establishing the pillars of the Hussein rituals and funerals. Al-Baqir (peace be upon him) enacted the Hussein rituals in particular and religious rituals in general. He used to hold the funeral in his home (59) and he began quoting a witness to an incident. Karbala Imam Al-Sajjad (peace be upon him) What virtue and reward there is for Hussein's crying. He also urged the Shiites to hold funerals in their homes, as he warned against the ruling authority, and made the first day of Ashura an official holiday as a day of public mourning, while Imam Al-Sadiq (peace be upon him) established the foundations of The structure of the funeral and the Hussein rituals, and its general framework. The structure of the funeral was drawn for us through the actions of the Imam and his words in this area, in terms of urging him to cry for Imam Hussein (peace be upon him), encouraging the holding of the Hussein funeral remembering Hussein when drinking water, and urging poets to Lamenting for Hussein (peace be upon him) and his call for mourners to arouse the concerns of the listeners at the Hussein funeral (60)

The third stage: The funeral was held during the days of Imams Al-Kadhim and Al-Rida (peace be upon them). During their reign, the teachings of the two Imams were established on the day of Ashura, where the two Imams urged adherence to mourning, and urged people to spread the funeral and expand it. These efforts led to preserving the sanctity of the month of Muharram in the following years of The present era (61)

Jawad (peace be upon him). In this era, the issue began to differ in terms of equipment and number, and - since the Imam was in contact with the scholars after the scholars began to refer to him in their cases. It is natural for him to convey to them the importance of the Husseini funeral, despite the then-current government's curtailment of the Shiite role in the Husseini rituals (62). The Shiites did not stop crying about

The fourth stage: The Husseini funerals became of an official nature during the era of the Shiite government in the Islamic world during the era of Buyid rule in Iran. The funerals became of a traditional, official nature .in the year (325 AH) and they were ordered to hold the funeral in general circumstances (64)

It is also mentioned that the Shiite population of Iraq are Arabs of Bedouin origins and recently embraced .Shiite Islam (65). He did not say here the discussion of the Shiite doctrine, but rather referred to Shiite Islam .In response to what Naqash said, we say that Shiite Islam is the Islam brought by the religion of Abraham Moses, and Jesus (peace be upon them). God Almighty says (If you establish the religion and do not become divided in it...)(66) This is what the religion is concerned with, and what God and His Messenger wanted from the Muslims, so their lives must revolve around it in their thoughts, words, actions, and all their movements and stillness. How can it not bring them together while they are believers? That God is one, their book is one, and their law is one. In short, they all believe in one religion, and in everything that is mentioned in the religion, and are sent with the obligation of obedience and compliance with what is proven in the religion with certainty. So the Muslims, by their faith and belief, are firmly established among them, and their .actions in accordance with what is required of them are established and steadfast, claiming in that sovereignty happiness, and exaltation. This is what Islam has guided and guided. The religion has paid attention and emphasized it, and this is their sincere faith and confession. So where did the difference come from? How did the difference happen? He made them sects fight another sect, and how did the arguments between the sects begin? Between Sunnis and Shiites until our present era, this is due to their corrupt governments. Thus, Shiite Islam is based on what was brought by the Book of God and the Messenger of Muhammad (may God bless him and his family and grant them peace) (67). As for a hadith about the spread of the Shiite doctrine in the countryside of Iraq, specifically in the south, in the ninth century Ten, we say that the spread of the Shiite :doctrine among the southern Arab tribes is due to many reasons, including

- 1- It spread through guidance campaigns and gifts carried out by Najaf scholars to spread the Shiite .doctrine
- 2- .The second motive for its spread is to stand against Christian evangelism spreading to southern Iraq
- 3- came as a reaction to the Wahhabi inspection campaigns that attempted to coerce the tribes and .those they affected from the Wahhabi doctrine
- 4- Many clerics contributed to spreading the doctrine, such as Muhammad Salih Ali bin Zair Daham and his son Sheikh Hassan (1298-1881), who were among the men who worked hard to promote (1855-1271) the blessing of religion in the countryside of Kut and Al-Amara, and they sponsored all their entitlements in .order to spread the doctrine. Shiites in the countryside, and large numbers of them converted to this doctrine
- 5- The development of Muharram rituals in southern Iraq coincided with the process of Shiism of the tribes, as some of the Ashura practices came in line with tribal customs and traditions that are characterized by chivalry, courage, pride, honor, and chivalry. These values are evident to them in the character of the .heroes of Karbala, especially Abbas (peace be upon him), the brother of Imam Hussein (peace be upon him) Peace be upon him, the brave man who sacrificed himself while bringing water to the children of Hussein .(peace be upon him)

6- The rural community organized Hussein processions and funeral gatherings in guest houses, and this indicates the existence of special places to hold these processions in the countryside

7- The main goal of the spread of the doctrine in southern Iraq is the religious goal and spiritual values

8- In order to obtain a prominent position among the tribes, Verni, who studied the Shabana clan in the Diwaniyah countryside in 1956-1958 AD, explained that individuals held mourning at night because of a vow they had made to themselves, and the mourning came according to the extent of the people of resolve. The Shabana sheikh used to perform the funeral and hire a reader for a month

9- The other goal that the procession owners in the countryside seek is religious preaching and participation in it for the forgiveness of sins, and we have nothing but the great service of Hussein on the one hand and the characteristics of the rural Arab personality from which you can discern the signs of strength and pride and what tribal life imposes in all its forms (68)

**Second: Similarity** (69) Ishaq Naqqash pointed out the difference and the great difference between the Iraqi Shabih and the Iranian Shabih. He pointed out that it is doubtful that the Iraqi Shabih had a textual plan for it and its publication. The Shabih was often used as a festival among the Shiite rural tribal groups, and the influence was achieved mainly through The emphasis is on the use of vivid metaphors and the movement of characters, and with the participation of a large number of actors drawn from the local population, while in Iran, what was similar to state-sponsored theatrical form was more organized, until it reached a complex melodrama, especially in Tehran, which became a national theater in the twentieth century, according to Naqqash. The Iraqi counterpart is Imam Abbas, and Naqqash depicts the scene in which Abbas (peace be upon him) asks Hussein (peace be upon him) for permission to bring water, while the Iranian counterpart depicts a man searching for martyrdom. Abbas (peace be upon him) asks Hussein with emotion, to allow him. By going to fetch water for the children, this is how the Iranian counterpart, Abbas, portrayed his intention to immediately go to heaven. This is what I was serious about in my heart, and I often became obsessed with the Iraqi counterpart, and these obsessions often spread throughout southern Iraq (70)

To clarify this, we say that the simile or representation is an embodiment of the reality of the sense of sight with what occurred in it of movement and stillness, speech and action, and this is in the sense that it is a story about something past with something present, not forbidden or warned about, and perhaps it is preferred over funerals, because it is more eloquent in its manifestation. The oppression of the Lord of the Martyrs (peace be upon him) is one of the abstract statements on pulpits and in groups, and has a greater impact on hearts. Just as every nation has its own religious decrees and national customs, which other nations deny them, even if they are minor, such as differences in fashion, for the sake of discord between Customs, decrees, and natures, most of which arise from the influence of the region and the environment in which mankind lives. Some may consider the decrees a form of madness and savagery, but this does not require rejecting religious or sectarian or other forms among people, especially representation and (resemblance) that reap benefits from the Shiites that they do not reap. In holding the funeral devoid of representation and resemblance, all of the Hussein memories were not enacted as a herald of the doctrine, so that we might get ridicule and ridicule from them. Rather, they were enacted to preserve the Shiite bond among themselves, to revive the matter of their imams, and that is a benefit to them despite the difference and ridicule of the dust, and the dust does not make fun of processions and representation only. But also in funerals, visits, and wearing black. (71) As for the Iraqi Shabih, Najaf, which is the home of Shiite scholars, the Shabih was performed there, on behalf of all the Iraqi countries, because in Najaf there was a wide field in length and breadth. If the people of all the countries had gathered on that day, it would have expanded it. It was In distant times, the resemblance was held on the tenth of Muharram al-Haram, and the representation was based on a kinder incident by a large group of knowledgeable people. Every day, they represented an interesting summary of that incident until the tenth day since the days of Sheikh Murtada al-Ansari (72). The representation became what it is now, and the

discussion indicated Also, in another place, it is pointed out that the resemblance raises controversy about issues related to women and communication between males and females, and in response to that narrative, we Rather, it .say that the discussion intended to distort the image of the Iraqi resemblance to Iraqi women portrayed the Hussein gatherings as gatherings for spending time, dominated by boasting among families and people of procession. Which of them has the largest council?! Which of them offers the most luxurious and high-quality foods?! In these gatherings, young men and women gather to look at each other, and even a . woman who is looking for a bride for her child finds her in the condolence gatherings (73)

**Third: slapping the face and punching** (74) is considered a traditional symbol of expressing grief and personal pain in Arab societies. Naqash pointed out that the practice of slapping was not practiced in the holy shrines in the nineteenth century. The orientalist Ishaq Naqash mentions: It was the British who introduced slapping (beating). ) in chains in the city of Najaf in (1919 AD) with the aim of being an alternative to the practice of slitting heads with swords (Tabbir). Al-Naqash also says in the same book: The British occupiers imposed restrictions on Hussein processions, especially in Basra, because of their own economic interests in that city, seeking to change... The form of violent rituals (tabbir) that are associated with it to avoid any danger . that threatens the stability of the city (75)

Accordingly, we say: By following up on the subject of Hussein rituals, we found that Ali Shariati bin Ismail Al-Safavi created a ministry specialized in Hussein rituals, and he sent his minister to the Caucasus to learn about the religious rituals of the Orthodox sect. He took from it the ritual of Tatbir, which was performed in commemoration of the misfortunes of Christ, and before that. After his death, he introduced this ritual to commemorate the misfortunes of the Prophet's family, while Naqash mentioned that Tatbir is a new ritual that arrived from Indian visitors who carried it to Karbala. Both Ali Shariati and Naqash tried to say that the ritual of hitting the head is an innovation that has entered Shiism from practices that were taken from another religion. However, the difference in the source from which it was taken, the first indicates that it was taken from Britain when they occupied Iraq, and the other indicates that it entered through the Indians unintentionally and spread, so which of the two opinions is more correct? Doesn't this convergence of ?opinions indicate that each of them tried to challenge the Hussein rituals and were only carried away by fear If the ritual of Tatbir was an innovation, it would have been taken from rituals that harm our existence. There was a meeting of religious scholars in the holy seminaries of Najaf and Qom about rejecting this ritual, while others permitted Tatbir, except that the lack of The existence of the meeting does not negate this ritual. But where did this ritual come from? There is a narrator indicating that Lady Zainab, peace be upon her, "hit her head (her muzzle) on the tent pole " (76) and this is the reason for Tatbir among the Shiites and not the .approach of those who want to challenge the rituals of Imam Hussein (peace be upon him) (77)

The Iraqi government was luring the Iraqi people with these measures and trying to get them to its side, in addition to the other goal, which was the economic goal and the British interests in Iraq. It was afraid that it would affect it, so it tried through those rituals not to be affected by those economic interests, and the situation changed when it disavowed it. Britain renounced its promises for the country's independence, which is why this policy failed when it clashed with the country's national interests, as these processions were carrying out their anti-British political activity, and Britain began monitoring the activity of the processions through reports describing the progress of the processions and their activities on religious occasions and the slogans they raised as they were Those processions during the visit of the fortieth year (1339 AH / 1920 AD) were characterized by coordination and organization, and they marched in coordination in the streets of the holy cities, and far from politics. Some British figures were impressed by the performance of the Hussein processions and their performance of mourning, and among these two figures (**Thomas Lyle**) , who worked in Iraq as an assistant to the government. The politician in Shamiya and Najaf in 1918 AD (78) Britain fought the Hussein rituals and worked to eradicate them, if he saw that they were active and moved consciences in

a way that might affect the queen, and from here was the general path that was established in the policy of the Umayyad and Abbasid states in preventing the Hussein rituals and the visit of Imam Hussein. (peace be upon him), and as was the case during the era of the Ottoman Empire in Iraq, where people were forced to perform Hussein rituals in basements for fear of the eyes of the ruling authority, and the ban continued even after the fall of the Ottoman Empire to pursue the Shiites in holding Hussein rituals for sectarian and political reasons but the authoritarian ban on rituals and rituals It does not lead to its removal, but rather it increases people's attachment to it, because everything that is forbidden is desirable, and if they are not able to practice it publicly, they will practice it secretly, until circumstances allow them to do so. It is natural that there are hidden hands to encourage the phenomenon of Tatbir, for not-so-innocent goals that are hardly hidden from the discerning. The British entering the line to donate shrouds to the oppressors, even if the news is true, is surprising in the behavior of that country that was seeking to mobilize society, incite the spirit of racism among its people, and show the Shiites, in this ugly image. This is an act if we look at it in the Western European countries, which tried By all means, they erased all Islamic monuments, by converting mosques into warehouses and religious places and Husseiniyas into other things. They did not preserve Islam, but they allowed one thing, which is Tatbir. The orders of communism spread in Europe were to prevent Muslims from establishing prayers, reading the Qur'an, and holding mourning ceremonies. Or perform any religious work, but they had the right to perform Tatbir, why? Because Tatbir was for them a means of working against religion and against Shiism, so the enemy often works to exploit matters in this way to work against religion .(79)

From this, we note that Britain did not like this admiration, which wanted to maintain its control over Iraq, as this careful organization and supervision of the way the Hussein processions were carried out was nothing but a beacon of fear, as it saw that the revolution of Hussein (peace be upon him) was against the injustice and injustice represented by the rule of the tyrant. Yazid, who was biased toward disbelief and immorality and this applies to Britain, which was non-Muslim. It considered those processions to be a time bomb that would explode one day, to kill it. Therefore, it also sought to fight the Hussein rituals and try to eradicate them. This position on the Hussein rituals brought to mind what the Umayyad state had done. He prevented processions and the Abbasid state, and the Ottoman state, which was on the same Umayyad policy, was not vis-à-vis that policy directed against the rituals of Husseinism and also against Imam Hussein (peace be upon him)

As for Naqqash's statement that the Shiite tyrants used to fall collapsed due to excessive tying and slapping or that others would die while tying them, we say: This is Thomas Lyle, who wrote twenty pages in the book *Intrigues of Iraq*, saying after he saw the mourning processions and slapping those who were lashing out in "them, "And it was not There was any kind of brutality and barbarism, and there was no lack of control among the people. I felt, and I still feel, that I had reached, at that moment, all that was good and full of vitality in Islam, and I was certain that the piety inherent in those people, and the enthusiasm flowing from them, could shake the world. Even if they were properly directed and followed nationalist paths, there is no doubt, these people have an innate genius in matters of religion)) (80) Naqqash only wanted to distort the Hussein rituals when he pointed out in his statement that the men were walking with naked bodies and the people looked at them. Rather, we say: On the contrary, the Hussein rituals and processions began to become more widespread as a result of those rituals ((The man who heads a procession or walks in front of it feels proud and pompous when women are in the rows of spectators. Their screaming makes the man participating in the procession feel like he is a conqueror leading a great army. If it were not for that, the processions would have died. A long time ago..)) (81)

**Fourth: Public processions** in Iraq, which were the processions that reflected the difference between Persians and Arabs, as the Iranian participants in the Ottoman era would perform their activities in front of the Consul

,General, confirming their Persian identity and their great sectarian feeling, while the Arabs, in contrast to that would perform their rituals before Saden Al-Hadra, who was appointed by The government and in response to that we say (82) processions are defined as groups of people forming a religious, social, and folkloric demonstration united by one common goal, which is to show loyalty to Imam Hussein (peace be upon him) and his family, peace be upon him, and to console them on the painful anniversary of his martyrdom in a popular way (83). It is also possible that We know it as the organization of a group of people working together in order to perform the rituals of Imam Hussein (peace be upon him), and we can also know it as symbolic practices of religious beliefs carried out by the individual and the group as an expression of their emotional interaction with the historical legacy of the Imams of Ahl al-Bayt (peace be upon them) in order to To revive Hussein processions ,their cause in a way that serves religion and doctrine socially, culturally and politically are It is an essential part of the history of religious rituals in Iraq , and one of the important religious rituals of the Shiite doctrine, which expresses, through its performative approach to condolences , the spiritual loyalty ,to the imams of the Ahl al-Bayt, peace be upon them . The activities and events carried out by the procession with its tragic depiction, reflect the state of injustice that occurred. With it, except for Imam Hussein, his .companions, and his family (84)

In Iraq, processions (Al-Qaraya), as they are called in Iraq, are held when a number of individuals or groups gather in the courtyard of a mosque, Al-Husseiniyah, the public hall, or one of the homes of notable and wealthy people to hold a condolence funeral on the anniversary of the martyrdom of Al-Hussein (peace be upon him), which is usually held for ten consecutive days. In these processions, the preacher or (reciter) reads a story or stories about a gentle incident in Karbala. He reads them every day starting from the first ten days of the holy month of Muharram. As for the topics of condolence in the processions, they are diverse with ,historical information, and they rely in reading them on the books of the fighter and biographers. And history hadith, and Sunnah. One of the most famous books that the reader relies on when reading condolences in .Hussein gatherings is the book (Muqatil al-Talibin) by Abu al-Faraj al-Isfahani (85)

It seems that during the Ottoman era, the Iranians standing in front of the Consul General was to convey a message from the Iranian government that they were opposed to the policy followed by the British government and that Iran would lead the bloody efforts to get rid of British control. As for the position of the Arabs regarding their rituals coming before the ruler of Hatra, who was concerned by the government, it was It also indicates the rejection of the British presence by the Shiite sect, but in isolation from the Iranian position. The ,evidence is the lack of participation of the Arabs alongside the Iranians, although the position is the same which is opposition to the occupying presence, but the directive is purely Arab and does not indicate any type .(86) .of subordination that the discussion wanted to imply

**Fifth: The Arba'een Visit** Ishaq Naqash mentions that the Arba'een Visit provided an opportunity for the classes of society to reaffirm their position and relative importance within the general fabric of Iraqi society .that societies differ in their beliefs and history In response to that, we say .(87) Values depend on the nature of each society , and their historical events and transformations follow the templates of those beliefs, most of which are fixed Without change, and if a change occurs, it may be relative and very limited , and with regard ...to the Arbaeen visit, which is one of the Events with a fixed belief and variable at the same ,time so that what What distinguishes it from others is that it is constantly growing, developing, and expanding ,As time passes ,For several reasons Among them: the ideological depth that roots the existence of this occasion, and the social and humanitarian stance that revolves around helping those coming to perform it, which contributes By performing it at a limited cost, as well as the great spontaneity that characterizes this ,occasion resulting from the social situation Supporter and supporter of it.

**As for Ashura and political mobilization,** Naqash mentioned that the Iraqi state achieved a greater degree of control over the Ruzakhon sermons (reciter) and public processions than its Iranian counterpart, and the

measures of the British and the successive Iraqi government proved effective in controlling condolence sermons and reducing the influence of the Ruzakhon in response to that. We say that approximately eighty years ago, both Reza Khan, the ruler of Iran (88), and Yassin al-Hashemi in Iraq, had one mission and a common goal, which was to eliminate religion and undermine the sacred Hussein rituals, but both failed. The Pahlavi ruled Iran for twenty years and worked during only five years. The latter is wise in fighting the Hussein rituals and harming them by imprisoning the preachers, beating them, and imposing large financial fines. It also imprisoned and tortured those who performed the funeral with severe and cruel torture. The same situation applies in Iraq. Yassin al-Hashemi, who served as Prime Minister, fought religion forcefully, in addition to the impermissibility of the Hussein rituals. He exceeded the limits of morals and religious customs until he surpassed those of Pahlavi in Iran, as Pahlavi imprisoned the organizers of rituals and councils. As for Al-Hashemi, he issued a decision in the time of Abu Al-Hasan Al-Isfahani (89) and Mirza Al-Naini (90) in the media to insult and demean scholars and clerics, but it did not continue. It took a long time, but Al-Isfahani tipped the scales in favor of the true sect, and the result was that Al-Hashemi's hopes of eliminating the rituals and the sect were dashed and he did not achieve his ominous goals on the ground. Thus, all the evidence and proofs point to injustice and injustice, and this did not prevent the nation, even by the slightest bit, from performing the Hussein rituals. The condolence ceremonies pay tribute to the Master of the Martyrs (peace be upon him), and all attempts have failed and disappointed, and as we see today in all parts of the world the flags of the oppressed Imam are being raised, and history has never witnessed such vitality and enthusiasm as it is in the current Hussein rituals and funerals, the rituals of which derived their intensity and permanence from the greatness of their goals, which It was launched for its sake by Imam Hussein ( peace be .upon him) and his family and companions (91)

As for what Naqash mentioned about the debate that led to the conflict that broke out between religious cadres in the Shiite community, which, according to Naqash's opinion, aimed to use the debate in order to strengthen their position within the Shiite religious hierarchical institution in the struggle for leadership? We say that there is no disagreement among Shiite scholars about the origin and legitimacy of the Hussein rituals carried out by the processions. There is no doubt about the importance of performing the Hussein rituals for the Master of the Martyrs, because that is part of loyalty and allegiance to the imams of Ahl al-Bayt (peace be upon them) and represents the sectarian identity of the Shiites of Ahl al-Bayt upon them. Peace, and the positive social, cultural and political effects that resulted from this act, in addition to the penal value in terms of linking God's reward to the other. However, there is disagreement and controversy over the legality of some rituals supported by Hussein processions, such as Tatbir, for example. Some jurists see it as forbidden ,because it harms the soul, and harming the self is forbidden. Others also see that this act distorts the doctrine because it is not part of religion, and is one of the inventions of some common people. If rituals are subject to the laws of the jurisprudential balance in order to know their legality, then if they are a religious ritual, then they are sincere (and whoever venerates the rituals of God, then they are from the piety of hearts) (92) otherwise they are It is not one of the rituals of God, and because of the difference of opinions, disputes broke out and had repercussions throughout the Shiite world, in the year (1929 AH / 1345 AD), when Sayyid Muhammad Mahdi al-Musawi al-Qazwini al-Basri (93) made a statement in which he clarified the latter's prohibition of the resemblance and representation that processions carry out on the day of Ashura. He sees this act as a source of ridicule and ridicule, as well as a prohibition on striking heads with swords and wearing chains on their backs, because it is considered a barbaric and barbaric act for which there is no legal evidence .for its permissibility. After that slander was spread against Mr. Al-Qazwini that he banned all rituals, Mr Mohsen Al-Amin stood before him from Lebanon. (94) He supported Al-Qazwini in the year (1927) due to the fact that people were subjected to beheadings, swords, and carrying women on camels from harm. The message of praise reached Najaf until the scholars were divided into two parts, between opponents and

supporters. As for the opponents, such as Al-Mayza Al-Naini and Muhammad Kashif Al-Ghita (95) These people issued fatwas permissible, which prohibited Sheikh Al-Amin from performing rituals. As for those who supported Al-Amini and Sayyid Abu Al-Hasan Al-Isfahani, these debates between scholars were reflected in the procession owners and in general the Shiite street, and as a result everyone was divided in this ,battle into two groups, according to what was termed at the time, into the Alawites and the Umayyads meaning the Umayyads. The followers of Al-Amin and Al-Isfahani, while the Alawites followed the rituals that the others forbade, the Umayyads. The state of renunciation to which he was subjected, or his refusal to refine the rituals performed by the processions, made some scholars fear the naivety of the common people and did not see the benefit in declaring their dissent, because these people had long been accustomed to performing those rituals. Rituals, and it is not easy to prevent them from them, and this gave the ritual another explanation for the silence of some scholars regarding criticizing and prohibiting some rituals, in order to preserve the rituals and strengthen the Shiite identity as well (96). From here we note that the Shiites, like any sect, have customs and rituals that differ among scholars, except that This does not allow it to cause this .difference, since these rituals are alien to the Shiite faith

Hence, we emphasize that the Shiites do not kill Hussein (peace be upon him) every year, but rather commemorate him and remember his virtue every year, and even every day, and this does not degrade his ability, as they claim and camouflage, because the Shiites do not base these memorials on him. (peace be upon him) is an ugly matter to be considered positive and degrades his value, and history has included infinite misfortunes. The atrocity occurred at the hands of great men, and it is no longer a part of their position, so why should this prophetic member be considered one of the reasons for degrading his honor, the erection of his memorials from which the Shiites reap From the time he killed him until now, nothing has preserved their . existence and bound them together with the provisions of ties after the Islamic League

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2. Orientalism is the West's idea of the East, embodied in reality in the form of religious evangelism once .and direct colonialism again
3. ,There were many motives behind Orientalism, the most important of which were religious, colonial .political, economic, and scientific motives
4. .The study showed the orientalist's means of disseminating their trends and ideas in multiple ways
5. The study confirms Ishaq al-Naqqash's attempt to mislead the Hussein cause through the issue of the .reconciliation concluded between Imam Hassan (peace be upon him) and Muawiyah
6. .The study showed the most important reasons that made Hussein, peace be upon him, head to Karbala Among those reasons were the messages of the people of Kufa to the Imam and the sending of his cousin .Muslim bin Aqeel to Kufa
7. The study confirmed that the issue of cutting off water to the household is a tradition followed by the ,Umayyads. During the reign of Muawiyah, water was cut off from the household in the Battle of Siffin during the reign of Imam Ali (peace be upon him), and the custom of cutting off water was repeated .during the reign of Imam Hussein bin Ali, peace be upon him
8. .The people of Iraq have performed Hussein rituals since the Buyid, Safavid, and Ottoman era
9. ,The first of these condolence rituals was performed during the era of the Holy Prophet Muhammad .may God bless him and his family and grant them peace, and it continued until our present era
10. As for the similar ritual, even if it differs from one country to another in its performance, it has special .customs and rituals in each country

11. Discussion confirmed that Tatbir is one of the new rituals in Iraq and it came to them from the state of the Indians, while the research confirmed that Lady Zainab, peace be upon her, was the first to slap her face on her brother, the martyr Hussein (peace be upon him)
12. The various ruling authorities in Iraq played a major role in undermining the Hussein rituals and trying to end them
13. Naqash tried to show, through writing, that blackmailers die from bullying and that the goal behind bullying is to distort Hussein rituals
14. As for the processions and their stopping in various places, they confirm their opposition to the presence of the British occupier in Islamic countries
15. Britain's role in distorting Hussein rituals
16. The study confirmed that there is no disagreement among Shiite scholars, but rather the difference is about the origin and legitimacy of the Hussein rituals carried out by the processions. There is no doubt about the importance of the Hussein rituals because they are part of loyalty and allegiance to the People of the House (peace be upon them)

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  86. .Discussion: The Shiites of Iraq, 267-268
  87. .Al-Muzaffar: previous reference 40-42
  88. .Al-Muzaffar: Ibid., 97
  89. .Al-Saidi: Al-Husseini processions, 203 ;For more, see Al-Muzaffar: Ibid., 100
  90. Tatbir is bloodletting on the head through a wound with a sword or a puncture wound, then striking the site of the wound with the hand, which leads to the blood coming out and flowing. This action is often performed on Ashura or the fortieth day of Al-Khusain, peace be upon him, out of grief and alarm over the killing of him and his family, where the men come out, all the men, wearing white shrouds and carrying Swords in their hands, and after wounding the forehead of each one of them, they walk through

- ,the streets chanting Haider Haider and hit the site of the wound on their heads, causing blood to flow bleed, and drip onto their faces and clothes. It is also a Persian word. Tabar means Tabarzin, the ax and .the weapon. For more see the Intermediate Dictionary, the Islamic Library for Printing and Publishing .And distribution, Arabic Language Academy, Turkey, Istanbul, D-S, vol. 2/549
91. .Ibid., 271 :Al-Muzaffar
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  93. Shariati: Ali, Alawite Shiism and Safavid Shiism, translated by Haider Majeed, presented by Ibrahim . Desouki Shata, Dar Al-Amir, Lebanon, 1st edition, 2002, 208-209-210
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  101. For more on condolence, see Al-Haidari: Ibrahim, The Tragedy of Karbala, Sociology of Popular .Discourse, Dar Al-Madar, D-M, D-S, 70
  102. <https://kerbalacss.uokerbala.edu.iq/>
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  104. .For more, see Jafarian: Shiism in Iraq, 101-102
  105. Al-Sayyid Abu Al-Hasan Al-Isfahani ( 1284 - 1365 AH ), jurist Before A religious authority , he was He passed away born in one of the villages in the town of Linjan , affiliated with the city of Isfahan On the 9th of Dhu al-Hijjah In the year 1365 AH in Al-Kadhimiya at the age of 81, he was buried in Najaf He studied . His death also had an echo throughout the Islamic countries , from Iraq , Iran , and Syria ,in Najaf and immigrated to Najaf in 1038. For more, see Al-Amin: Mohsen Notables of the Shiites .Amin, Dar Al-Ta'arof for Publications, Beirut, 1983, vol. 2/333 - edited by Hassan Al
  106. Muhammad Hussein Al-Naini 1860-1936 He is Muhammad bin Hussein bin Abdul Rahim, nicknamed Al-Naini after his place of birth in Na'in, Iran. He was from a scholarly family. He studied religious sciences in Na'in, completed the introductions, and traveled to Iraq to complete his studies in the seminary of Najaf in 1885. For more, see Al-Dujaili: Jaafar, Encyclopedia of the Holy Najaf, Dar Al-Adwaa, Beirut, 1997, vol. 11/240
  107. Al-Shirazi: Sadiq Al-Haini, The Universality of the Hussein Cause, translated by Diyaa Al-Zuhri, Dar .Al-Ma'mal Printing, Beirut, 1st edition, 2012, 19-20-21
  108. verse 32 Surat Al-Hajj
  109. Muhammad Mahdi Al-Qazwini 1865-1939 He is Muhammad bin Mahdi bin Saleh Al-Kazemi Al-Qazwini, a jurist who was born in Al-Kadhimiya and resided in Basra and became one of its famous scholars. He died in Basra and was buried in Najaf. He wrote several books, including "Discourses of

- ,the Hadiths” and “Shiite Methodologies.” For more, see as a case: Omar Reda, Dictionary of Authors Foundation. Al-Risala, Syria, 1993, vol. 1/738
110. Mohsen Al-Amin 1867-1952, a scholar, jurist, and tradition authority. He was born in Jabal Alam in Lebanon. He learned the Qur’an at the beginning of his upbringing. He immigrated to Najaf to complete his studies in 1890. He practiced his political activity after the end of the First World War. Al-Muzaid .is seen as the cultural advisor to the Islamic Republic of Iran in Damascus, the Islamic reformer, Mr .Mohsen Al-Amin on his fortieth anniversary, Damascus, 1992, 45
111. Muhammad Hussein Kashif Al-Ghita 1877-1954 Mujahid, Adib, and Shari’a, born in Najaf to a well-known scholarly family, one of the advocates of unity in Islam, and one of the most important men of ,the national movement in Iraq. He reached the presidency in the fatwa. For more Al-Zirakli: Khairuddin .Al-A’lam, Dar Al-Ilm Lil-Malayin, Beirut, D-S, Part 6/16
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