

Political Implications of the Iraqi Land Pilgrimage Route during the Ottoman Era

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Abstract

The pilgrimage route had political and security implications, and the Ottoman Empire strengthened its relationship with the Al-Rashid rulers in Ha'il as a result. They had a strong relationship with them as the most important political entity on the pilgrimage route, in addition to leading the Iraqi pilgrimage caravans and securing the road for Iraqi and Persian pilgrims. The Ottoman Empire also used the route militarily to supply its army in the Hejaz with provisions and military supplies in Najd and the Hejaz after their ammunition was depleted. They also protected the road from the danger of Bedouins and secured the necessary services for pilgrims on their way to and from the holy cities. However, in the early 19th century, the route was severely threatened when the Al Sauds launched their Wahhabi invasions of southern Iraq via the Iraqi pilgrimage route, and the route was affected as its use decreased to avoid robbery and murder. In the early 20th century, a number of scholars in Najaf, Karbala, Kazimiyah, Samarra, and Persian scholars issued fatwas prohibiting the use of the route due to its dangers for pilgrims, and the prohibition fatwas were printed in a booklet and distributed to Iranian pilgrims to avoid using it."

Keywords: *pilgrimage route, Iraqi pilgrimage caravan, Najd, Hejaz, Ha'il, Al-Rashid.*

Introduction

The methods of Hajj pilgrimage are considered one of the important aspects of Muslims' lives and the prominent features of their ancient civilization throughout their long history and successive ages. And since the territory of Islam has extended to different parts of the world, east and west, it has required the establishment of solid transportation routes that connect those vast areas, especially those related to performing the obligation of Hajj and linked to the Holy Kaaba in Mecca and the tomb of the Prophet Muhammad. Muslims from all over the world have longed to visit these holy places since the emergence of Islam to the present day. This obligation has prompted Islamic countries, including Iraq, to take special arrangements related to organizing the roads leading to the holy land.

One of these arrangements was the Iraqi Land Hajj road, which was considered a massive religious, economic, and political passage that connects Iraq and the Hijaz. It is also one of the most important and shortest roads leading from it and some other countries in the Levant to Mecca in the Ottoman era. Iraqi and Arab pilgrims, especially those from Persia, have passed through it. The road received attention from the Ottoman state, as its sultans and rulers were keen on establishing stations and providing means of comfort for the Hajj caravans, in addition to rebuilding the old stations that were established by the

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Abbasid state along the road and worked hard to secure it and provide the necessary supplies for the pilgrims.

Undoubtedly, the existence of a vital route connecting two regions and different cities will have political effects. The Ottoman state protected the Hajj route by establishing forts, castles and checkpoints along the way. It also provided forces to guard and protect against attacks from bandits and outsiders. Although this is part of the usual duties and services provided by the state to its citizens, working on the Hajj route takes another aspect, namely the political and psychological impact that the Ottoman state wants to establish through its efforts to mobilize public opinion and harmonize with its needs to perform its religious and spiritual rituals. Therefore, the relationship between the state and the Hajj route takes a clear political aspect.

The research is based on three main axes: the first is the political effects on the Hajj route during the years (1568-1801 CE), the second is the impact of the Wahhabi invasions on the Iraqi land route to Hajj in southern Iraq between the years (1801-1814 CE), and the third is the impact of the Hajj route on the relationship between the Ottoman state and the rulers of Al-Rashid in Hail.

The research relied on many and varied sources, foremost among which are the unpublished Ottoman and Persian documents, which reported on research in the field of demonstrating the securing of the way for pilgrims by the Ottoman Empire and by the Rashid family, the rulers of Hail, and in the field of prohibiting scholars from taking the path because of its seriousness. While the printed books came to add important and abundant information about the provision of supplies and supplies to pilgrims by the Ottoman Empire, the Bedouin inhabitants have the way to avoid their attack on pilgrims.

Firstly: The Political Effects on the Hajj Route During the Years (1568-1801 CE)

The Ottoman Empire was keen on providing security and safety for the pilgrims during their stay in the holy places. It relied on two main pillars: the local power represented by the Hashemite nobility, which it relied on to achieve security inside the Hijaz during the Hajj season in addition to the moving forces to provide protection on the main roads, accompanying caravans with strong guards, and paying financial aid to some tribes to allow caravans to pass through their lands(1) without obstacles.

At the beginning of the Ottoman rule in Iraq, the overland pilgrimage route was fraught with risks and bandits. A telegram was issued by the Ottoman authorities advising people not to use the road, but it fell on deaf ears. A caravan consisting of Arab and Persian pilgrims returned to the road in 1568 using a guide, despite it being a prohibited and dangerous route (2).

After a few years, on September 27, 1571, another telegram was sent prohibiting pilgrims from using the road. The Ottoman state ordered Hussein Pasha, the governor of Baghdad (1571-1573) (3), to take necessary measures to prevent pilgrims from crossing it. The road was closed, and nobody used it due to its dangers. A telegram was also sent to the Safavid state emphasizing the necessity of informing the Persian pilgrims not to use the Iraqi pilgrimage route, and whoever uses it will be punished (4). However, Arab and other pilgrims continued to use the road despite the Ottoman authorities' prohibition, who sent several telegrams to the governor of Baghdad, requesting him to take the necessary measures (5).

At the end of the 17th century, the situation changed for the better, depending on the improved relations between the two great Ottoman and Safavid Islamic states. (30 Rajab 1107 AH/4 March 1696 AD) to the governor of Baghdad, Ali Pasha (1695-1698) (6) directed him to protect Persian pilgrims and not to be subjected to them on the way and to ensure their comfort, and their non-persecution under the agreement concluded by the Ottoman Empire with the Safavid side on securing the way for them within the territory of the Ottoman Empire, In addition, the money of Persian pilgrims should be handed over

to Bayt al-Mal if one of them dies on the way to be given to their families through the embassy(7).

At the beginning of the eighteenth century, there was an increase in political and social ties between Baghdad and the Hejaz. Ja'far al-Husayni, one of the personalities of the Hejaz, directed a call to Hasan Pasha (1704 -1724 AD) (8), the governor of Baghdad, in 1715 to invite him to perform the Hajj to the Holy House of Allah and to be the guest of the nobles themselves (9). During his rule, the conditions of the road improved and security was established. In 1718, the water carriers on the Iraqi land route accompanied the pilgrims to Mecca(10), and the central Ottoman authority did not neglect its interest in the visitors to the two holy mosques. Mustafa Pasha took care of the reconstruction of the Iraqi land route, providing water carriers to give water to the pilgrims and carry it on camels, and inspecting the poor(11). Correspondence was exchanged between the governors of Baghdad and the nobles of the Hejaz(12). Telegrams continued to come from the Ottoman authorities to the governors of Baghdad and Basra, judges, princes of the provinces, the forces of the inqilab, and the commanders of the customs, confirming the need to secure the Iraqi land route and protect the Persian and Arab pilgrims who came to perform the Hajj, not to ask them for taxes or illegal money, and not to harm their property(13).

According to the cables sent regarding the pilgrims of Persia and securing the route for them, it was revealed that an agreement was made in the year (1736 AD) about this, and negotiations were held. The Ottoman side was led by the Grand Vizier Muhammad Pasha(14), and the other side was the ruler of Iran, Nader Shah, regarding encouraging Persian pilgrims to take the Iraqi pilgrimage route instead of the Syrian pilgrimage route, on the condition that the governor of Baghdad ensures the safety and protection(15) of the pilgrims. The latter also stipulated to the Ottoman Sultan that the Amir of the pilgrimage from Persia (Iran) should be allowed to dress the Kaaba(16). The reliance on the mentioned agreement continued for a long time to come, and it was always called upon to be respected. For example, documentary sources confirmed on (29 Jumada al-Akhir 1210 AH / 9 January 1796 AD) that the Ottoman authorities in Istanbul sent a telegram to the provinces of Baghdad, Basra, and to the Sharif of Mecca, explaining to them the importance of protecting the pilgrims from Persia who travel through the Iraqi pilgrimage route, and reminding them that this is governed by previous agreements(17).

Secondly, the Iraqi land route for the Hajj pilgrimage was affected by the Wahhabi invasions in southern Iraq between the years 1801-1814.

During that period, the Wahhabi invasions had a significant impact on the route due to the great risks that the Iraqi and Persian travelers faced from the raids of the Najdi tribes who embraced the Wahhabi call led by the Saudis since the end of the eighteenth century. This led to the theft of Iraqi and Persian pilgrims on the road. At that time, the Hajj route passed through areas controlled by Diriyah, the capital of the Saudis, which led to avoiding it and passing through the Hail Road. During the second Saudi state, the Saudis wanted to make their new capital, Riyadh, a major Hajj station and an alternative to Hail, but the fanaticism of the people and their hostility to those who opposed them from the sects hindered that. Therefore, the pilgrims from the East continued to avoid passing through them, as these pilgrims were treated badly in southern Najd (18).

Perhaps the raids carried out by the Najdi tribes had a negative impact on the Hajj caravans and Iraqi and Persian trade, especially in the holy city of Najaf, located on the edge of the desert, which made it vulnerable to attacks by the nearby Bedouin tribes, prompting its protection(19).

There is no doubt that the most important Iraqi pilgrimage route (Najaf al-Ashraf) during the Ottoman era was subjected to a number of Wahhabi invasions. The first was in 1802 when they launched a violent attack on the city, but the defenders, led by Sheikh Ja'far Kashif al-Ghita, managed to repel them. However, they succeeded in invading Karbala

(20) in a painful incident. They repeated their continuous attacks in the years 1805, 1806, 1807, 1810, and 1811 on the outskirts of Najaf, Karbala, Al-Hillah, and other areas (21). They used the road linking them to Najd, and the invaders besieged Iraqi territories, cutting off roads, looting caravans of pilgrims and visitors, killing and destroying until the pilgrimage was disrupted for many years (22). Its severity decreased with the arrival of the third decade of the nineteenth century after the elimination of the Al Saud state in Riyadh in 1818 and the Ottoman's sending of strict instructions to the concerned parties to protect the road (23). After the events that occurred to the road due to the Wahhabi invasions and its reopening, Persia, which used the overland pilgrimage route, sent a telegram of thanks and appreciation in (29 Dhul-Hijjah 1240 AH / 13 August 1825 AD) to the Grand Vizier in Baghdad for the Ottoman Empire's success in securing the Iraqi overland pilgrimage route(24).

The Ottoman authorities in Istanbul sent a telegram on 20 Rajab 1253 AH / 19 October 1837 CE to the governor of Baghdad, Ali Riza Pasha, stating that the Persian pilgrims who will travel from their country to Najaf Ashraf to perform the Hajj rituals through its route, must be treated well and protected. The governor of Baghdad also emphasized that the local authority in Najaf Ashraf should provide facilities for the merchants who accompany the pilgrims with goods and not impose additional fees on them, according to the agreements between the two sides, in addition to providing all services for them(25).

The Persian authorities also sent a telegram to the Ottoman authorities in Istanbul, stating that the mother of Qajar Shah Mohammad Shah (1834-1848 CE) will embark on a pilgrimage through the Iraqi land route. The Ottoman authorities, in turn, sent a telegram to the governor of Baghdad on 19 Safar 1256 AH / 21 April 1840 CE to take necessary measures to receive the Shah's mother (26).

Thirdly: The Ottoman Empire preferred the route of pilgrimage in its relationship with the rulers of the Rashid family in Hail.

The relationship between the Ottoman Empire and the rulers of the Rashid (27) family was strong, as they were the most important political entity on the land pilgrimage route. In addition to leading the Iraqi pilgrimage caravans, there were other factors that helped in the connection between Hail(28) and its emirs with the Ottoman governors in Iraq. They were a refuge for many who left Najd from the Shammar tribe for various reasons as it was the main source of food for the people of Hail in general and for its rulers in particular, in addition to that the Ottoman Empire controlled the areas surrounding the emirate (Hijaz, Al-Ahsa, and Al-Qatif) (29).

During the reign of the Al-Rashid family, the Iraqi pilgrimage route was given special attention under their political harmony with the Ottomans, and the road passed through Hail, especially during the reign of Prince Talal Al-Rashid (1847-1867 AD) (30), who used his diplomatic skills to secure the pilgrimage route for the pilgrims and pass through his capital, after obtaining permission from the Ottoman authorities in Iraq to allow the pilgrimage caravans to pass through Najaf Al-Ashraf. His brother Prince Mutaib Al-Rashid (1866-1869 AD) (31) took over the Hajj Emirate and his uncle Ubaid bin Rashid ensured security and reassurance on the Hajj routes (32). After his death, Prince Mohammed Al-Rashid (1873-1897 AD) (33) took over the Hajj Emirate (34). One of the Persian pilgrims who performed the Hajj in 1871 AD, in his journey called "The Journey of Mecca 1288 AH", mentioned that Mohammed Al-Rashid was the Hajj prince at that time and he walked in front of the caravan and his members were distributed in front and behind the caravan, being cautious and alert (35), indicating their high interest in the road and their keenness on the safety and security of the pilgrims."

As Talal Al-Rasheed conducted negotiations with Nasser al-Din Shah (1848-1896 AD) to allow the annual pilgrimage caravans to pass through his lands(36), he entered into an agreement with the Qajar state to allow their pilgrims to pass through his emirate instead of the Faid station in exchange for higher fees(37) and under certain conditions:

1. The Emirate of Jabal Shamar pledges to protect the Persian pilgrims who are transported from Najaf to Mecca during their journey and return.
2. Secure the road from attacks by bandits and ensure the safety of the pilgrim caravan and prevent Arab tribes from attacking the pilgrims.
3. The Emirate appoints a suitable leader to oversee the pilgrim caravan and undertakes to transport the pilgrims.
4. Provide transportation for the pilgrims during their journey and return(38)

The Persian pilgrims expressed their gratitude for Talal's and his brother Mutaib's good treatment of them. Mutaib was responsible for Hajj affairs and provided about 600 armed men to accompany the pilgrims at that time. Documentary sources also confirmed that he sent a guide every year to Najaf al-Ashraf to accompany the pilgrims(39). These negotiations were not the only means that allowed the pilgrims to travel through Hail, as the princes followed the approach of persuasion and intimidation that led all caravans to travel through their lands(40).

The governor of Baghdad, Muhammad Najib Pasha(41), sent a telegram on 27 Dhu al-Qidah 1262 AH/15 December 1846 CE to the Ottoman authorities informing them that every year a large number of Iraqi and Persian pilgrims gather in the holy city of Najaf and head towards the holy lands through the Shammar Mountains (Ha'il). Therefore, they should send a telegram to the Amir of Ha'il to take commitments from them to secure the road and provide sufficient protection for them, and not take their money illegally(42).

For these reasons, the Ottoman state hastened to grant Prince Muhammad Rashid the Ottoman medal of the third degree after he assumed the emirate in 1872 CE, in order to win him over(43). He, in turn, annually presented his zakat to the Sheikh of the Medina Holy Mosque, amounting to 3,000 Majidi, along with sixty camels and six horses(44).

The rulers of Ha'il oversaw the pilgrim caravans by appointing a leader for each caravan, and their flag (the flag of the Rashid family) was raised with the caravan, indicating that the caravan was under their protection. The princes also appointed a police force to ride camels to protect the pilgrims and intervene in case of violence. The main task of this force was to protect the pilgrims from attacks by tribes camping along the road, as raids on caravans and looting their property were a significant source of income for groups such as the Harb tribe, whose lands were located between Ha'il and Medina(45).

Mohammed Al-Rashid faced a problem in securing the routes of caravans. His dilemma was the Harb tribe, which exhausted the emirate with its threats to the Hajj and trade route. He believed that the Ottoman state either needed to deter this tribe through its governor in Medina, or send additional forces to protect the Hajj caravans, or engage in negotiations and temptations with their leaders to mitigate their danger. He tried hard to attract the leaders of the tribe to his emirate and offer them rewards and gifts to ensure they wouldn't attack the caravans (46). Additionally, his policy with the tribes resulted in suppressing and preventing Bedouin attacks on pilgrims (47).

One of the pilgrims mentioned that the Hajj caravan he accompanied in the year 1871 was attacked three times by the Anza tribe, consisting of about 500 people, on the road. They surrounded them from three directions, and the pilgrims and camels gathered in one place, then they attacked them, killed, robbed(48), and looted them. In the following years, the availability of security in Najd, especially at the end of the nineteenth century, contributed to the relative stability of the situation(49).

In the year 1872 AD, the prominent scholar Mirza Mohammad Hassan Shirazi, who was the highest religious authority at the time, performed the Hajj. The leader of the caravan was Mohammad Al Rashid. Upon their return, Shirazi gifted him a valuable sword for his great efforts in caring for and serving the pilgrims. Since his appointment, the pilgrims were able to go on the Hajj without facing any harm or obstacles. If any pilgrim was

delayed or lost in the desert, they would be safely brought to Hail out of fear of the Al Rashid rulers(50).

In the year 1882 AD, the Ottoman authorities stopped a group of Russian and Persian pilgrims from entering because they had not paid the fee. They were only allowed to enter after paying a crossing fee of 20 qurush, which led them to file a complaint with the Ottoman government through their ambassadors in Baghdad. They confirmed that these pilgrims were from the poor class, and that taking high fees was not suitable for them. They requested that entry to Mecca be allowed through their documents without paying any fees along the way(51).

As a result of the problems that occurred during the previous Hajj seasons with the circulation of Persian currency in the Ottoman Empire, the Ottoman government issued a decision on 18 Dhu al-Hijjah 1305 AH/25 August 1888 AD allowing Persian pilgrims to use their currency only during the Hajj season in Baghdad and the Hijaz. This decision was communicated to the agents to facilitate the pilgrims' tasks(52).

In the same year, the Ottoman authorities sent a telegram to the Ottoman states in Baghdad and the Hijaz on 14 Dhul-Hijjah 1305H/21 August 1888 CE, allowing Persian pilgrims to use their currency in the Ottoman states and providing facilities for them during the Hajj season(53). The Ottoman authorities also took a series of important measures on 4 Safar 1306H/19 October 1888 CE regarding pilgrims and currency exchange, confirming that the foreign currencies of Islamic countries coming to perform the Hajj should be in accordance with financial decisions, as the value of metallic currencies fluctuates causing problems during the Hajj season. Their measure was to approve the use of Persian currency like other countries, and the decision was notified to all the Ottoman states(54).

Additionally, a telegram came from Russia on 19 September 1889 CE, demanding that the Ottoman state protect its pilgrims who come to Iraq for the Hajj along the Iraqi land route. The Russian embassy in Istanbul asked the Ottoman authorities to take necessary measures to protect these pilgrims from highway robbers, and the Ottoman governor in Baghdad was also asked to take appropriate action on the matter(55).

On the date of 23 Shaban 1316 AH/5 March 1899, Prince Abdulaziz bin Mutaib Al Rashid (1897-1906 AD) (56) sent a telegram to the governorate of Baghdad in which he clarified that the authorities in Jabal Shammar had taken the necessary measures to secure the road and provide all the needs during the journey for the pilgrims coming from Najaf Al-Ashraf(57).

According to the agreements concluded between Persia and the Ottoman Empire, the Iraqi land pilgrimage route was used by Qajar court personalities heading for the pilgrimage, including Crown Prince Mohammad Mirza. An Ottoman document dated 5 Shaban 1316 AH/15 February 1899 indicated that the Persian authorities had sent a telegram to the Ottoman authorities and to the governor of Baghdad in order to provide security and facilities for the caravan that carried them(58).

Despite the efforts of Al Rashid family to secure the road, the conditions continued to worsen. Hajj Fadlullah Al-Nouri (1843-1909 AD) (59), who returned from Mecca in 1899 AD via the Hail-Najaf Al-Ashraf road, mentioned that the Hajj caravan faced various difficulties and hardships on the road, unlike what Abdulaziz bin Mutaib Al Rashid had mentioned. Scholars wrote about this and many of them forbade the use of this road(60). His emirate faced political challenges and little attention was paid to the road, so the difficulties and challenges faced by the emirate were exploited by the road sector(61).

In addition to that, the harassment of the pilgrims began with incitement from the Wahhabis. They told the people of Hail that these pilgrims are from Najaf, Karbala, Hillah, Baghdad, and all of Persia, and they are all polytheists. Therefore, their blood, honor, and wealth are permissible, and even greeting them is not allowed(62).

On the eve of the twentieth century, specifically in the year 1900 CE, a fatwa was issued by the jurisprudent Sheikh Muhammad Al-Fadil Al-Shirbini(63), prohibiting the pilgrims from taking the overland route from Najaf Al-Ashraf to Hail and Medina, due to the grave harm that befell the pilgrims in terms of their lives and wealth from the attacks of the Bedouins. The Qajar government also prevented its citizens from taking this route(64) by order. They asked them to use the Damascus route, which some of them did and did not suffer any harm, while others ignored all warnings and took the route from Najaf Al-Ashraf, and were killed, robbed, and looted. Some were injured and received medical care (65), as a result of his fatwa, the pilgrimage was completely cut off for three years(66).

During the period between 1900-1901 CE, more than one caravan of pilgrims was looted, causing them losses in both their money and lives. This compelled the religious leaders to prohibit its use as a means of preserving souls and property from harm(67).

The period between 1901-1903 AD was difficult for pilgrims traveling through the holy city of Najaf. In 1901, Saadoun bin Mansour Al-Saadoun, the prince of Al-Muntafik, stood in the way seeking revenge for his men who were killed there. At the same time, members of the Anza tribe were near Shabcha (Al-Shibak) (68), where they attacked the pilgrims and seized over 500 loaded camels, calling the pilgrims polytheists. This caused the scholars of Najaf and Karbala to issue fatwas prohibiting travel on the road(69). Many scholars' names were mentioned in the documents(70), and they wrote to Mozaffar ad-Din Shah (1896-1907 AD) to prevent their citizens from traveling on the mountain road(71). The Persian document dated 1320 AH/1902 AD confirms the prohibition of Persian pilgrims traveling on the road according to the fatwas of prohibition, and it was printed in a booklet of one thousand copies and distributed in many places. Pilgrims were prohibited from traveling and even returning on that road(72) due to the danger posed by repeated attacks on them by Bedouins and extortion of their money. None of the Iraqis or Persians traveled on that road(73) that year.

In the year (1903 AD), the pilgrimage delegate from Hail came to Najaf before the Hajj season with his camels as usual. He found the matter very severe and no one was pleased with him. He adhered to the fatwa issued by the scholars prohibiting the conduct of the road. He travelled to Baghdad, hiring Field Marshal Ahmad Faidi Pasha (1902-1904) (74). Wali al-Askar, who informed him of the fatwa of the scholars of Najaf and that the pilgrims would not go with him, which would cause great damage to his principality, the governor sent a telegram to Najaf Al-Ashraf to reassure them about the conditions of the road and that there is no obstacle to travel with caravans on the overland pilgrimage route. Then, he returned to Najaf and met with the imam and the Friday prayer leader of Tehran and appealed to him(75)." The latter met with Mr. Mohamed Al-Tabatabai(76) and Mr. Jawad Al-Kalidar(77) Some of the sheikhs and merchants of Najaf wrote a letter to Hail carrying fifteen conditions that must be implemented by its emir. The people of Najaf added two conditions to it after agreement between them and took an undertaking from him(78). which prompted a group of scholars to allow people to march the pilgrimage through Najd(79) while a number of others remain unchanged(80).

On reference to documentary sources, the Qajar authorities have endeavoured to send telegrams to their consul in Iraq in this regard, including on a date. (19 Sha'ban 1321 AH/9 December 1903 CE) explained that their pilgrims would embark on the pilgrimage through the Najaf road. - Hail, and must work in coordination with the Ottoman authorities on this; Likewise, in issuing its orders to the Governor of Kermanshah, it stressed the need to disseminate news through mosques, inviting all concerned to make efforts to preserve the inviolability of the road to overcome the difficulties and dangers facing it, She assured him that the Ottoman authorities would be in charge of containing the road problem to secure it and should be contacted(81).

In the same period of time, at the turn of the twentieth century, the road developed considerably by acquiring added military importance, when the garrisons of the Ottoman

army in Najd were endangered by tribes loyal to Saudi Prince Abdulaziz Al Saud(82). After seizing Riyadh in 1902, the Ottoman Empire found itself needing to pass its military mail to central Arabia via the Najaf Hail road weekly(83).

As the crisis escalated, the Ottoman High Command took the decision to move regular forces to Najd across the desert instead of the Persian Gulf, in order to avoid the anger of the British in control of its waters and chiefdoms. (1904), and his commander, Field Marshal Ahmed Faidi, was ordered to complete his preparations there before moving from there to Hail(84).

The road was used for other political-military purposes by the Ottoman Empire in 1905, as evidenced by the memoirs of an Ottoman officer in Najd appealing to his government to help the Ottoman garrisons after their supplies had run out, and asking them to send them supplies on the road to the land pilgrimage in Najaf, Medina(85).

On 5 Safar 1324 30 March 1906, the Ottoman authorities in the Hijaz sent a telegram explaining that Arab pilgrims and Persians preferred to return via Jabal Shammar. (Hail-Najaf), despite the warnings and prohibitions issued, when the authorities in the Hijaz prevented them, they filed complaints against the Ottoman administration, which took it upon itself to send a telegram to the Qajar state embassy in Istanbul to prevent their pilgrims from using the Iraqi land route to travel to and from the Hajj due to the expected risks they would face(86).

It is worth mentioning that despite the efforts of the Al-Rashid family to secure the Iraqi pilgrimage route until the year 1906, especially during the reign of Abdulaziz Al-Rashid, the numbers of pilgrims began to decrease from 3,000 to less than that, due to the attack on the pilgrims by highway robbers. As a result, the scholars of Najaf, Karbala, and Iran issued new fatwas prohibiting the use of the mountain route (Najaf-Hail) for those who wanted to perform Hajj, to distance themselves from the danger that threatened the route. Since that time, Iranian pilgrims began to use the Syrian pilgrimage route(87).

In the year (1909-1327), a telegram was sent from the Hajj Amir Nasser Al-Khashman (1897-1919) (88) to the Ottoman authorities, in which he complained about the failure of the Al-Rashid family to collect customs duties from the pilgrims who traveled by land, and the document confirmed that correspondence was taking place directly between the Amir of Hail and the Ottoman government in Istanbul (89).

In the year 1910 CE, the governor of Ha'il, Prince Saud bin Abdulaziz Al Rashid (1910-1920 CE) (90), sent a message to the highest religious authority in Najaf Al Ashraf, Sayyid Mohammed Kazim Al Yazdi (91), confirming the safety of the Hajj route through Ha'il and their efforts to secure it and ensure the comfort of the pilgrims. The message stated: "We inform Your Eminence that, thanks to the grace of God and the blessings of your righteous prayers, we have been able to discipline the corrupt from the desert and secure the route" As the state of Amir of Mecca took on the reforms of the Hijazi roads and disciplined its inhabitants as a measure to maintain the sanctity of the Holy Kaaba, we hope that the pilgrims who accompanied Khalil Ibrahim Al-Sabhan after their arrival will inform you of the conditions of the road and what they witnessed of comfort, dignity, and effort. If you desire for the pilgrim to appear on the mountain road, this is the appointed time for Ibrahim Al-Sabhan to give you a response when he arrives at your destination to receive the pilgrim. We, God willing, will make every effort to ensure the security of the pilgrims and facilitate their affairs. May God's peace and blessings be upon our Prophet Muhammad and his family. (18 Rabi' al-Awwal 1328 AH/1910 AD) (92).

The Ottoman authorities opened an investigation into the attack by Bedouin tribes living along the road against Iraqi and Persian pilgrims on 10 Ramadan 1330 AH/22 August 1912 AD, in which they looted the merchandise of the pilgrims. Upon their arrival in the Hejaz, the Persian Amir al-Hajj filed a complaint with the local authorities in the Hejaz, who in turn sent a report to the Ottoman Sultan, who ordered the return of the goods to

the merchants and the provision of security and stability for the pilgrims during the Hajj season (93)."

In the year 1914 CE, Prince Saud bin Abdulaziz Al-Rashid (1910-1920 CE) sent a telegram to the Ottoman authorities in which he emphasized the need to exert maximum effort to ensure the safety and well-being of pilgrims and travelers along the Iraqi land route to Hajj. He also urged them to protect their belongings and themselves so that they could perform Hajj and return to their homelands in complete comfort and tranquility. He noted that the decline in the number of pilgrims in previous years was due to the actions of corrupt individuals (94).

After the Ottoman Empire entered World War I in late 1914 CE against Britain, the British government attempted to prevent the passage of pilgrims along the route and to prevent the transfer of goods from Najaf to Hail because they saw Hail as being under the influence of their Ottoman enemies. As a result, the number of commercial caravans (95) decreased. The men of the commercial caravans were one of the means of political communication between the Al-Rashid Emirate in Hail and the Ottoman capital, Istanbul. They used to send messages from Al-Rashid that explained the most important political developments in Najd and what they needed in terms of weapons and ammunition (96).

In the year 1915, when the Saudis took control of Al-Ahsa (97), the Ottoman government strengthened the side of Saud bin Abdulaziz Al-Rashid in Ha'il, and showered him with money and equipment by the hand of Rashid Pasha (1915) (98) via the land route of the Iraqi Hajj. On the other hand, Ibn Rashid sent his envoy to Iraq to contact the governorate of Baghdad to take measures to preserve the safety of the Ha'il region, where the supply route of the emirate with food resources was limited to the Najaf Al-Ashraf-Ha'il road (99).

Despite efforts to revive it, things did not go well on the land route of the Hajj, as Saudi raids cast their shadows on it, aided by the bloody conflicts that plagued the Al-Rashid family in Ha'il and claimed the lives of some of their leaders. Abdulaziz Al Saud moved towards Ha'il and attacked it, surrounding it since 1918, relying on extremists from his army (Al-Mutawa'een) who focused on striking the pilgrims returning to Najaf from Arab and other countries, as they looted and killed them for being Shia (100).

The finale:

- The Ottoman Empire used to provide financial aid to the Bedouins living along the road in exchange for not attacking the pilgrims. However, if the aid was decreased, they would rob and loot them.
- The rulers of Ha'il from Al Rashid family used to secure the road for the pilgrims and sometimes the Amir of Hajj would be from them. In exchange, the Ottoman Empire paid them a sum of money for the security, and they had a strong relationship with the Ottoman Empire.
- The Wahhabi raids on the city of Najaf al-Ashraf through the Iraqi land route of Hajj had an impact on walking through it. Due to its danger, the scholars of Najaf, Karbala, Kazimiyah, and Samarra, as well as the scholars of Iran, prohibited walking through it.
- In the 19th century, the Ottoman Empire used the Iraqi land route of Hajj to supply its army with provisions and all military supplies in Najd and Hijaz after their ammunition was depleted.

Margins:

- 1) Hamsa bint Hobeish Razah Madi Al-Qweid Al-Dossary, Caravans of Hajj and Trade and their various paths during the Ottoman era (923-1218/1517-1803 AD), Faculty of Arts (magazine), Qena, Egypt, No. 48, 2018 AD, p. 666.

- 2) Ottoman Archives, Istanbul, classification: A. D. VNSMHH.7/2717.979H.
- 3) Wali Hossein Pasha: Born in Herzegovina, appointed Governor of Ayala Boudin in Hungary, then Governor of Baghdad, succeeding Governor Ali Pasha Al-Sufi. In 1573, he became Governor of Egypt and held other positions there. He died in 1594. For more, see Abbas al-Azzawi, *Encyclopedia of the History of Iraq between the two occupations of the first Ottoman era 941 - 1534 AD 1049 AH - 1639 AD*, M. 4, Baghdad: Trading and Printing Company Ltd., 1949 AD), pp. 114- 115.
- 4) Ottoman Archives, Istanbul, classification: A. D. VNSMHH.12/827.979H; A.DVNSMHH.D.12/896.979H.
- 5) (*ibid.*, classification A. D. VNSMHH.12/897.979 H.
- 6) Ali Pasha was appointed to the governorate of Baghdad twice, the first in 1695-1698, the second (1703), and a year later he assumed the state of Basra, where he remained until he was dismissed and died in 1704. See Abbas Al-Azzawi, *Encyclopedia of the History of Iraq between the Occupations of the Second Ottoman Era 1048 - 1638 CE/1163 AH - 1750 CE*, Maj. 5 (Baghdad: Trading and Printing Company Ltd., 1953 CE), pp. 138- 139; Baqir Amin Al-Ward, *Baghdad, successors and kings of its presidents from its founding 145 AH - 762 AD to 1404 AH - 1984 AD* (Baghdad: Dar Al-Qadisiyah Printing Press, 1984 AD), p. 210.
- 7) Ottoman Archives, Istanbul, classification: A. D. VNSMHH.D. 102/724.1103 H; A.DVNSMHH.D.108/603.1107H ; A.DVNSMHH.D.108/605.1107H .
- 8) (Hassan Pasha) 1657-1724: One of the most important governors of the Mamluks in Iraq. He was included in administrative positions until he reached the rank of minister. 1697 M, then he became governor of Aleppo in 1698 CE, then governor of Edessa in one year. (1700 AD), and two years later he was appointed governor of Diyarbakir until 1704 AD, when he was entrusted with Baghdad. For more, see: Imad Muhammad Kazim Faraj Al-Bazzaz, *Iraq, under Hassan Pasha and Ahmad Pasha (1704,1747 AD)*, Historical Study, Master's Thesis, (Basra University, Faculty of Arts, 2000), p. 27.
- 9) Ali Kamel Hamza Al-Sarhan, *Emirate of Iraqi Hajj during the reigns of Hassan Pasha and Ahmad Pasha (1704-1747 CE)*, Historical Study of Ali Kamel Hamza Al-Sarhan, *Emirate of Iraqi Hajj during the eras of Hassan Pasha and Ahmad Pasha (1704-1747)*.
- 10) Muhammad Abd al-Ghani al-Saidi, from the villages of Najaf: Najaf district, *Afaq Najafiya* (magazine), Najaf al-Ashraf, No. 12, *Sunnah* (3), 2008, p. 141.
- 11) (Abdul Rahman bin Abdullah Al-Suwaidi Al-Baghdadi, *Al-Zawra Park in Biography of Ministers*, edited by Imad Abdul Salam Raouf (Baghdad: Scientific Complex Publications, 2003), p. 168; Abbas al-Azzawi, former source, p. 198.
- 12) () Ali Kamel Hamza Al-Sarhan, former source, p. 96.
- 13) (*ibid.*, Classification: A. D. VNSMHH.D. 130/989.1134 H.
- 14) The Grand Vizier, Muhammad Pasha, took the lead in 1735-1736, in which he was nominated for Baghdad province after Ismail Pasha, but his illness, elephantiasis and disturbance in Baghdad and abroad, where some battles took place, made the government in Istanbul issue a decree dismissing him a year later. For more see: Baqir Amin al-Ward, previous source, p. 220.
- 15) (Alaa Musa Kazim Nawras, *Iraq in the Ottoman era, study in political relations 1700-1800*, Baghdad: Freedom House for Printing, 1979), p. 183; Mohammed Abd al-Ghani Idris al-Saidi (Mohammed al-Muallem), former source, p. 141.
- 16) (Hassan Issa al-Hakim, *Detailed in the History of Najaf - Economic Life*, vol. 26, (Qom: Al-Haidari Library, 1432 AH/2010 CE), p. 109.

- 17) Ottoman Archives, Istanbul: Classification: C.H.R. 99/4916.1210H.
- 18) Madawi Al-Rasheed, a politician in an Arab oasis (Emirate of Al-Rashid), Ter: Abd al-Ilah al-Nuaimi, (Beirut: Dar al-Saqi, 2003), p. 122, 123.
- 19) Samah Abbas Soldier Al-Janahi, Wahhabi Attacks on Holy Shrines in Iraq 1786-18012 AD, Review and Comment: Muqdam Abd al-Hasan al-Fayyad (Karbala: Dar al-Warith, 2019), pp. 137- 138.
- 20) Muqdam Abd al-Hasan al-Fayyad, Najd tribal raids on Karbala at the beginning of the nineteenth century, Center for Kufa Studies (Journal) Najaf al-Ashraf, No. 9, 2008, 119 p.
- 21) A group of researchers, Encyclopedia of the History of Najaf, Modern Political History and Contemporary 1508-1958, Part 1 (Najaf: Publication of the Najaf Center for Authorship, Documentation and Publishing, 2013), p. 107; Samah Abbas Soldier al-Janabi, former source, pp. 137- 138.
- 22) Muhammad Husayn ibn Ali ibn Muhammad Harz al-Din al-Muslimi al-Aqili (d.1333-1418 AH), History of Najaf al-Ashraf, Hadib: Abd al-Razzaq Muhammad Husayn Harz al-Din, Part 3, Q.
- 23) Muhammad Al-Fahd Al-Issa, Diriyah, First Saudi State Base, presented by Hamad Al-Jasser (Riyadh: Al-Obeikan Library, 1995 AD), p. 98 106.
- 24) Ottoman Archives, Istanbul, rating: IE.HR.18/6179.1240 H.
- 25) (ibid., Classification: C.HR.4/154.1253H.
- 26) (ibid., Classification: C.H.R. 128/63861256 H.
- 27) Al-Rasheed: a family from Shammar that ruled the Emirate of Jabal Shammar and its capital, Hail, in the north-central part of the Arabian Peninsula, and its founder, Abdullah bin Ali Al-Rasheed, assumed power in the nineteenth century AD and was established in 1834 AD for 88 years, until the beginning of the twentieth century. For more, see: Jabbar Yahya Obeid, Political History of the Emirate of Hail, presented by Abdullah bin Mohammed al-Munif (Beirut: Arab House of Encyclopedias, 2003 AD), p. 39 40.
- 28) The Hail region is located in the northern part of the Najd plateau between two local mountain ranges, Aja and Salma, near the 30-41° longitude and 33-27° latitude. For more, see: Fahd Al-Ali Al-Arifi, our country, profiles of the Hail region (Saudi Arabia: King Saud University Press, 1402 AH/1981 CE), pp. 15-16, 16, 69; Abd al-Rahman Sabit al-Sabit, Taha Osman al-Farra and Abdul Rahman Saud al-Huawi, Hail region, al-Dara (magazine), Saudi Arabia, No. 3, year (8), January 1983, p. 75.
- 29) Hamad bin Abdullah bin Sultan al-Hammad, ruled by Muhammad al-Abdullah bin Rashid to find his 1289-1315/1873-1897, Master's thesis, (King Saud University, Faculty of Arts, 2004), pp. 151- 152.
- 30) Talal Al-Rasheed (1823-1867): Talal bin Abdullah bin Ali Al-Rashid, Born in the city of Hail, where he grew up and was cared for by his parents, Especially his educated mother, learning to read, write, religious sciences, memorizing the Qur'an, arithmetic, Arab and Islamic history and other mainstream sciences, As he learned horse riding and fighting, economic, social and cultural aspects flourished during his reign in Hail, It has a major role in making the Iraqi Hajj route through Hail. For more see: Khalif al-Saghir al-Shammari, Talal bin Abdullah al-Rashid 1238-1283 AH/1822-1867 CE Sossio's Historical Reading, (Beirut: Tables for Publishing, Translation and Distribution, 2016), pp. 77, 80.
- 31) Mutaib bin Abdullah Al-Rasheed, the third ruler of the Al-Rasheed family, was assigned to him after Talal's death. He pursued a policy of bringing older men closer to

the Al-Rashid family to help him rule. Some conspired to lead his brother Talal's children and killed him in 1869. For more, see: Fahd Al-Ali Al-Arifi, previous source, p. 81; Mohammed Al Zaarir, *Emirate of Al Rashid in Hail*, (d. (M: Bisan Publishing and Distribution, 1997), p. 65; Jabbar Yahya Obeid, former source, p. 63- 64.

32) Talal bin Khalid Al-Tarifi, *Jabal Shammar in the era of the Second Saudi State, 1240-1309/1824-1891*, doctoral thesis, (Imam Muhammad bin Saud Islamic University, Faculty of Social Sciences, 1432-1433/2012), p. 295.

33) Prince Mohammed Al-Rashid (1820-1897): Prince Mohammed bin Abdullah Al-Rasheed, The fifth ruler of the Rashid family to rule the Emirate of Jabal Shammar in Hail during the Ottoman Empire, He took power after killing his nephew Bandar bin Talal, Having employed its efforts in favour of the Principality, the expansion of its borders and the development of its resources, and the establishment of order and security throughout it, which was a firm administrator, Until he was counted one of the most powerful rulers of Hail after Prince Talal, he was nicknamed Mohammed the Great, and he was sterile. For more see: Hamad bin Abdullah bin Sultan al-Hammad, former source, pp. 49- 55.

34) *Ibid.*, p. 68.

35) Anonymous author, *The Journey of Mecca 1288*, in the book: *Holy Thresholds on Pilgrimages and Persian Visits*, translated by: Jassim Saeed Al-Kalabi, prepared by: Ali Qadi Askar, Presentation and Supervision: Kamel Salman Al-Jubouri, Part 2, (Beirut: Taliba Foundation h for Printing and Publishing, 2019), p19

36) In the run-up to the Second Treaty of Erzurum (1847 m) The entry of pilgrims and Persian visitors into the States of Iraq was clearly obstructed, And their arrival through it was very little, because of the nature of the political situation and the Ottoman conflict with Persia, Pilgrims are not allowed to cross the border until the Hajj season has already begun, In order to prevent unrest and problems, the Ottoman Empire established statutory rules for the residence of pilgrims for a certain period of time ranging from 5 to 10 days. For more see: Manal al-Louai Saadi al-Dulaimi, *Iran-Ottoman relations during the reign of Nasir al-Din Shah and their impact on the states of Iraq 1848-1896*, Master's thesis, (al-Mustansiriya University: Faculty of Basic Education, 2022), p. 127.

37) (William Jeffour Baljrif, *Central and Eastern Arabia (1862,1863)*, translated by Sabri Mohamed Hassan, vol. 1 (d. M: Supreme Council of Culture, 2001), p. 235; Talal bin Khalid Al-Tarifi, previous source, p. 302.

38) Khalif al-Saghir al-Shammari, *Jabal Shammar on oriental voyages during the modern era (examples of Indian and Persian flights)*, Part 1 (Riyadh: Dar al-Thuluthiyah for publishing and distribution, 2014 m), p. 69- 70.

39) Ottoman Archives, Istanbul, Classification: i.DH 258/15960.1268 H

40) (Madawi Al-Rasheed, previous source, p. 123.

41) (Muhammad Najib Pasha) (1785-1851): Muhammad Najib Pasha bin Abdul Majid Effendi, held several positions in Istanbul before becoming governor of Baghdad, and in April (1842) issued a decree appointing him as governor of Baghdad to succeed Ali Reza al-Laz, Characterized by intensity and violence, his policy, after taking office, wanted to extend his authority throughout Iraq, As the holy city of Karbala is one of the Iraqi cities that raises the banner of defiance and confrontation against the Ottoman authorities, He decided to stand up to her family and deter them and then subordinate her to his authority, When the people of Karbala refused to pay the unfair taxes imposed by the Ottoman government, He mobilized an army to enter Karbala, but he reached to enter with five of his guards, and he became angry and attacked her. His fall on Karbala was called Ghadeer Dam on 19 December 1842. For more, Ali Jawad Kazim al-Maliki,

Political Developments in Iraq During the Reign of Governor Muhammad Najib Pasha 1842-1849, Master's Thesis, (De Qar University, Faculty of Arts, 2018), p. 48, 54. 82-86.

- 42) Ottoman Archives, Istanbul, classification: A.MKT. 57/16.1262 H.
- 43) Suhail Saban, Ottoman decorations and recipients from the Arabian Peninsula in Documents of the Ottoman Archives (Saudi Arabia: Publications of the Hamad Al-Jasser Cultural Center, 2007), p. 45.
- 44) Hamad bin Abdullah bin Sultan Al-Hammad, former source, p. 151- 152.
- 45) Ibid., p. 124.
- 46) (Talal bin Khalid Al-Tarifi, previous source, p. 296; Edward Nolde, A Trip to Central Arabia 1892 AD - 1309, translated by Imad El Din Ghanem, reviewed by Mahmoud Kabibo (Beirut: Dar Al Warraq Publishing, 2015), pp. 71- 72.
- 47) Hamad bin Abdullah bin Sultan Al-Hammad, former source, p. 135.
- 48) Anonymous author, previous source, p. 11.
- 49) Hamad bin Abdullah bin Sultan Al-Hammad, former source, p. 135.
- 50) Abbas Al-Buraqi, Hajj Road from the climate of Najaf Al-Ashraf, Najaf Al-Ashraf (magazine), Najaf Al-Ashraf, No. 207, Dhu Al-Hijjah 1443 AH/2021 CE, p. 63.
- 51) Ottoman Archives, Istanbul, rating: ŞD. 2453/26.1299H.
- 52) (ibid., Classification: MV.35/20.1305 H.
- 53) (ibid., classification: DH.MKT.1534/81.1305H).
- 54) (ibid., Classification: DH.MKT. 1552/122.1306 H.
- 55) Source: HR.TO 293/81.1889M.
- 56) Abdulaziz Al-Rashid (1868-1906): Abdulaziz bin Miteb bin Abdullah al-Rashid, the sixth prince to rule Hail, assumed power after the death of his uncle Muhammad. (March 17, 1901) A battle called the Battle of Al-Serif, managed to win a decisive victory, killing a year (1906) by King Abdulaziz Al Saud's army in the Battle of Rawdat Muhanna. For more, see: Hamad Obaid Al-Atouni Al-Shammari, History of Al-Ali, Al-Rasheed and others in Jabal Shammar, (Kuwait: Horizons for Publication, 2018).
- 57) Ottoman Archives, Istanbul, classification: DH.MKT. 2174/105.1316 H.
- 58) (ibid., Classification: BEO.h. 1266/94928.1316 H.
- 59) Fadlallah al-Nuri (1842-1909): Fadlallah bin Mulla Abbas al-Nuri, He came to Najaf and was a student at the hands of Sheikh Radhi bin Sheikh Mohammed al-Najafi, Then he emigrated to Samarra with Mr. Mohammed Hassan Al-Shirazi, Then he moved to Tehran with a promise of important Iranian religious and political figures and prominent Shia scholars, He also had a role in the constitutional revolution in Iran and one of those calling for a constitutional order in accordance with Islamic values and balances, He was also opposed to going down the road during the reign of Al-Aziz Al-Rashid and issued a fatwa in the year (1901 m) By his prohibition, he was sentenced to death in Tehran in the conditional case (1909 M) and executed. See: Mohsen Al-Amin, Shia notables, investigation: Hassan Al-Amin, Maj. 8 (Beirut: Dar Al-Itarif for Publications, 1983), p. 407; Hassan Dujaili, Jurists Rulers of Kings - Scholars of Iran from Safavid to Pahlavi 1500-1979, 3rd Edition (Beirut: Dar al-Adwaa, 1999AD), p. 115.
- 60) Anonymous author, Al-Aal's Contribution to the 1299 Mountain Road Accidents, in the book The Holy Thresholds in Iraq on Pilgrimages and Persian Visits... Submitted by: Rasul Ja'afarian, translated by Jassim Saeed al-Kalabi, vol. 2, p. 173.

- 61) Mishaal Bin Muhaj Bin Daham, *The Favorite Scientific and Economic Links between Jabal Shammar and Southern Iraq, Historical Study on Social, Economic, Scientific and Cultural Aspects (1250-1340 AH/1835-1921)*, Beirut: Tables for Publication, Translation and Distribution, 2014), p. 256.
 - 62) Hussein ibn al-Sayyid Ahmad al-Hasani al-Buraqi, *The Evident Elite in the Wahhabi Situation, Investigated by Yassin Shihab Shukri* (Karbala: Karbala Centre for Studies and Research, 2023), p. 293.
 - 63) (Sheikh Muhammad al-Fadil al-Sherbiani (1830-1905): son of the slave Muhammad bin Fadl bin Abdul Rahman bin Fadl Ali al-Najafi, immigrated to Najaf in a year (1856) He was a student at the hands of Sheikh Mortada Al-Ansari and Mr. Hussein Al-Koh Kamri. He reached the highest rank and became a jurist and investigator. For more, see: Muhammad Hadi al-Amini, *Dictionary of Men of Thought and Literature in Najaf within a thousand years*, vol. 2 (Najaf al-Ashraf: al-Adab Press, 1964 AD), pp. 730-731.
 - 64) Muhammad Husayn ibn Ali ibn Muhammad Harz al-Din al-Muslimi al-Aqili, former source, p. 245.
 - 65) Najaf al-Ashraf Center for Authorship, Documentation and Publishing, *Najaf News in Persian Bulletins during the Qajar Era, 2nd Edition* (Najaf: Najaf al-Ashraf Center for Authorship, Documentation and Publishing, 2018), p. 87.
 - 66) Muhammad Husayn ibn Ali ibn Muhammad Harz al-Din al-Muslimi al-Aqili, former source, p. 86- 87.
 - 67) Muqdam Abd al-Hasan al-Fayyad, *Najaf's relations with the metropolitan areas of the Arabian Peninsula during the last Ottoman era until 1921, Hail as a model*, Babylon Centre for Human Studies (Journal), University of Babylon, MG (3), No. 3, 2013, p. 97.
 - 68) In the direction of the border network, the area of the network is located in the south-western part of Iraq and in the north-western part of the southern desert in the central Euphrates region, in the governorate of Najaf al-Ashraf, approximately 172 km away from it. Under Presidential Decree No. 42 of 1961 AD, the district of Muthanna is subordinate. For more, see: Mohamed Abd al-Ghani Idris al-Saidi, *Network between Past and Present* (Beirut: Dar al-Adwaa, 2005), pp. 35, 48; Mohammed Abd al-Ghani Idris al-Mariani al-Mousawi (Mohammed al-Muallem), *Travels of Dr. Mohamed al-Muallem* (Beirut: Dar al-Adwaa, 2023), pp. 81- 82.
 - 69) (Hassan Issa al-Hakim, *Road of Hajj or Darb Zubaydah*, (Najaf: 4 D for printing, publishing and distribution, 2022 M), pp. 27- 28.
 - 70) Najaf scholars: Sheikh Mirza Hussein Al-Khalili and Fadel El-Sherbiani, Sheikh Mohammed Taha Najaf, Sheikh Hassan Al-Mamqani and Sheikh Kazem Al-Khorasani Al-Akhund, Mullah Abdullah Al-Mazandrani, Sheikh Al-Nahawandi and Mr. Muhammad Kazim Al-Yazdi, Agha Reza Al-Hamdani, Mr. Mohammed Bin Taqi Al-Tabatabai, Sheikh Agha Mirza Fathalla, Sheikh of Sharia al-Isfahani, and Mr. Agha Abu al-Qasim al-Ashkuri, Sheikh Abd al-Hasan Ibn al-Sheikh Radi and Sheikh Abbas Ibn al-Sheikh Hassan al-Kashif al-Ghif.
- Iranian scholars: Sheikh Fadlallah al-Nuri. See: Najaf Centre for Authorship, Documentation and Publishing, *Document on the Names of Scholars Who Forbade Hajj Through Hail*, Document No: 00101; Abbas al-Buraqi, *Hajj Road from the climate of Najaf al-Ashraf*, *Najaf al-Ashraf* (magazine), *Najaf al-Ashraf*, issue (207), Dhu al-Hijjah 1443/2021 AD, pp. 65- 66.
- 71) Najaf Al-Ashraf Centre for Authorship, Documentation and Publishing, *Document on the Names of Scholars Who Forbade Land Pilgrimage Across Hail*, No. 00101.

- 72) (ibid., Persian document No. 248, dated 20 Dhu al-Qi'dah 1320 AH).
- 73) (Hassan Issa al-Hakim, Road of the Wild Pilgrimage or Darb Zubaydah, p. 24.
- 74) Field Marshal Ahmad Faidi Pasha: Commander of the Sixth Ottoman Army in Iraq, acting in Baghdad State, described as mismanagement, and one of his most notable achievements led the military campaign launched from Baghdad in the year (1904) to assist Prince Abdulaziz Al-Rasheed against Abdulaziz Al Saud, and after his arrival in Qassim, the Ottoman Empire ordered him to go to Yemen to take over its mandate. The field marshal is a name given to the highest rank in the Ottoman army. For more, see: Ali al-Wardi, Social Glimpses of Modern History of Iraq, Part 3, (Qom: The Spread of Sharif al-Radhi, 1423/2002), pp. 66- 68.
- 75) Najaf Centre for Authorship, Documentation and Publishing, Persian Documents, Document No. 112: Classification: 061-13p-8k, dated: 17 Shawwal 1321 AH.
- 76) Mr. Mohammad Al-Tabatabai (1842-1909), born in Karbala, travelled to Iran and played a vital role in its political events. He is one of the leading leaders who advocated constitutional life. He was arrested in 1909 and placed under house arrest until his death (1921). For more, see: Khudair al-Badiri, Encyclopedia of Iranian Figures in the Qajar and Pahlavi 1796-1979 eras, (Beirut: The Knower of Publications, 2014 M), p. 178-180.
- 77) Mr. Jawad Al-Kalidar: Jawad ibn Rida Al-Kalidar, who lived in Karbala and grew up in Beit Alam. He is the captain of the Al-Ashraf masters. (Kildar is a Turkish word given by the Ottomans to the Holder of the Holy Shrines) He was considered the de facto ruler of the city of Najaf, who died in 1913. For more see: Mohammed Hussein bin Ali bin Mohammed Harz al-Din al-Muslimi al-Aqili, former source, p. 138.
- 78) Najaf Centre for Authorship, Documentation and Publishing, Persian Documents, Document No. 2727, Classification: 060-13p-8k, dated 24 Dhu al-Qi'dah 1321 AH; Ibid., document No. 2888, classification: 062-13p-8k, dated 8 Dhu al-Hijjah 1321 AH; Ibid., document No. 2727, classification: 064-13p-8k, dated 24 Dhu al-Hijjah 1321 AH; Abbas al-Buraqi, Najaf al-Ashraf and the road to the wild pilgrimage in the writings of the historian Mr. Hussein al-Buraqi, p. 289.
- 79) The distinguished scholar Muhammad bin Fadl bin Abdul Rahman al-Sherbiani, the scholar Sheikh Abdullah bin Sheikh Muhammad Hassan al-Mamqani, the scholar Sheikh Kazem al-Khorasani al-Akhund, the scholar Abdullah bin Muhammad Nasir al-Mazandrani and the scholar Rida al-Hamdani. See: Abbas al-Buraqi, Najaf al-Ashraf and the Road to Wild Hajj in the writings of Mr. Hussein al-Buraqi, p. 289 290.
- 80) The scholar Sheikh Mohammed Taha Najaf and the scholar Sheikh Mirza Muhammad Husayn al-Naini. For more see: Same source, p. 290.
- 81) Ottoman Archives, Istanbul, classification: DH.MKT.665/11.1.1321H; DH.MKT.665/11.2.1321H ; DH.MKT.665/11.5.1321H
- 82) Abdul Aziz Al Saud (1876-1953): Abdulaziz bin Abdul Rahman bin Faisal Al Saud, whose hands began the real start of the third Saudi state, since he captured Riyadh in January. (1902), using it as a nucleus for the founding of his state, the Sultanate of Najd. In 1921, it became known as the Najd Sultanate and its annexes in general. (1922) and finally (1932) became Saudi Arabia, and he remained in power until his death. For more, see: Abd al-Rifai and Mohammed Yunus, Building Saudi Arabia in Modern and Contemporary History 1902-1953, vol. 1 (Cairo: Global Library, 1978 M), pp. 10- 19.
- 83) () Mekdam Abdel Hassan Al-Fayyad, Najaf relations with Arabian metropolitan areas... (A/59/PV.93).
- 84) Ibid., pp. 93- 94.
- 85) Hussein Hosni, Memoirs of an Ottoman Officer in Najd: General Conditions in the Najd Region, translated by Suhail Saban (Beirut: d. Mt., 2003), p. 10.

- 86) Ottoman Archives, Istanbul, rating: BEO. 2749/209492.1324 H.
- 87) Hussein Hosni, former source, p. 56.
- 88) Nasir Al-Khashman: Nasir Pasha bin Hamad bin Abdulaziz Al-Khashman, contractor of the Al-Rasheed family in Najaf and Karbala. (1863 AD), where he served as their agent and most prominent of those appointed accredited to it, and was awarded decorations by the Ottoman Empire in the year (1902) He also witnessed the fall of the Emirate of Hail at the hands of Abdulaziz Al Saud and remained travelling between Iraq and Hail until he settled in southern Iraq until his death. For more look: a personal message from Nasir al-Khashman's grandson Professor Rakan bin Yusuf bin Nasser bin Abdulaziz bin Nasser al-Khashman, on Tuesday, July 18, 2023; Suhail Saban, *Entries of Some Arabian Flags in the Ottoman Archives*, (Beirut: Tables for Publication, Translation and Distribution, 2013), p. 410.
- 89) Ottoman Archives, Istanbul, classification: DH.ID. 54-1/42.1327 H.
- 90) Saud bin Abdulaziz Al-Rasheed (1898-1920 AD): He is the tenth ruler of the Al-Rasheed family in Hail, but the true leadership was in the hands of the Sabhan family. His uncle Zamil bin Sabhan was a minister until his death and was killed by his cousin Abdullah bin Talal (1920 ad). For more look: Madawi al-Rasheed, previous source, p. 75.
- 91) Mr. Muhammad Kazim Al-Yazdi (1831-1919): Mr. Muhammad Kazim ibn Sayyid Abdul-Azim al-Tabatabai, known as Yazdi, was born in the village of Kisnu, about (50 km) For the Iranian city of Yazd, he worked in agriculture and then went on to study Arabic and the precursors of jurisprudence and origins, He traveled to Isfahan and was a student at the hands of senior scholars, after which he emigrated to Najaf with his colleagues to pursue higher studies in Islamic sciences at the seminary, He studied with the greatest jurists and senior reviewers there, where he went on to teach and write, and in 1911 became the supreme authority of the seminary. See: Mohsen Al-Amin, *Shia notables*, investigation: Hassan Al-Amin, vol. 10 (Beirut: Dar Al-Taaref, 1983), p. 43; Kamel Salman al-Jubouri, *Mr. Muhammad Kazim al-Yazdi, biography and highlights of his reference, positions and political documents* (Qom: Publications of the Kin, 1385 AH/1965 CE), pp. 17-21, 484.
- 92) (Muhammad Husayn ibn Ali ibn Muhammad Harz al-Din al-Muslimi al-Aqili, former source, p. 118 119.
- 93) Ottoman Archives, Istanbul, rating: BEO. 4303/322676.1330 H.
- 94) Ahmad Al-Salama Al-Qaisi, *Correspondence of the Princes of the Rashid Family in Ottoman Documents* (Istanbul: Royal House of Documents, 2021), p. 127.
- 95) Ahmed Al-Fahad Al-Arifi, *Maqamat Al-Hailia*, Part 2, (Riyadh, d. Mt., 1428 AH/2007), p. 244.
- 96) Mishaal Bin Mahal Bin Daham, former source, p. 249.
- 97) Hussein Makhif Abd al-Hasan al-Sharifi, *al-Ahsa region in its internal situation 1871-1913*, *Babylon Centre (magazine)*, *Babylon*, No. 1, June 2011, p. 132.
- 98) Rashid Pasha took over Baghdad in 1915 by proxy after the transfer of Governor Javid Pasha until the arrival of Governor Suleiman Nazif Bey, and after the arrival of the Governor of Baghdad, he was appointed Governor of Mosul. For more see: Baqir Amin al-Ward, previous source, p. 278.
- 99) Mohammed Hussein bin Ali bin Mohammed Harz al-Din al-Muslimi al-Aqili, former source, p. 200.
- 100) Abbas Al-Buraqi, *Najaf Al-Ashraf and Al-Hajj Road in the writings of Mr. Hussein Al-Buraqi*, p. 288; Hussein ibn al-Sayyid Ahmad al-Hasani al-Baraki, former source, p. 293.

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