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**Madde Yayınlandıktan Sonra Gelen Doküman**

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## Hind bt. al-Khuss

**Hind bt. al-Khuss** al-Iyādiyya (usually Bint al-Khuss or Ibnat al-Khuss) is said to have lived in pre-Islamic Arabia. Her *laqab* (nickname) was al-Zarqā', a possible confusion with Zarqā' al-Yamāma, another woman of ancient Arabia. Hind was famous for her eloquent replies—in prose, rhyming prose (*saǰ'*), or verse—to questions from mostly anonymous persons who asked her about weather phenomena, pasture lands, animals, plants, the characters of men and women, marriage, and other subjects.

Her answers are incorporated in short anecdotes transmitted mainly in philological treatises but also in *adab* (belles-lettres) literature. The structure of these anecdotes is characteristic of texts preserving traditional knowledge of Bedouin life and its lexicographical material. Many questions follow the pattern “what is the best thing?—what is the worst?” Sometimes the questioner begins a sentence with “almost,” and Bint al-Khuss completes it, as in “almost, the ostrich is a bird.” Obviously, Bint al-Khuss represents a stereotypical character around whom a constellation of stories crystallizes in this kind of text, much like Juḥā in Arabic humorous short prose (Marzolph, 1:155).

To confer authenticity on the anecdotes, “markers of reality” such as names of persons and locations are used. We learn that Hind had a sister named Jum'a and a daughter (al-Zamakhsharī, 1:67, no. 255). Hind and Jum'a visited 'Ukāz, the famous annual fair near Mecca, where al-Qulammas al-Kinānī asked questions of both of them (Ibn Abī Ṭāhir Ṭayfūr, 124). Hind was regarded as a “prominent woman of her tribe,” and her affair with a slave was made the subject of an anecdote (Abū 'Ubayd, 1:39). She is said (as

al-Zarqā') to have been the first lesbian woman in the Arabic world (Amer, 18).

A work by the philologist Abū l-'Abbās Tha'lab (d. 291/904), entitled *Tafsīr kalām Ibnat al-Khuss* (“Commentary on the sayings of Bint al-Khuss”), was probably a collection of her anecdotes (Ibn al-Nadīm, 111). Bint al-Khuss stories are told to this day in North Africa.

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KATHRIN MÜLLER

## Hizb al-Da'wa al-Islāmiyya, Iraq

The Party of the Islamic Call (**Hizb al-Da'wa al-Islāmiyya**) is the oldest Shī'ī Islamist party of Iraq, founded at the end of the 1950s in Najaf. Its formation was a response of young *'ulamā'* and members of the educated middle class to Western hegemony and the increasing

Mini Anazi (132850)

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MADE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

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## Osmanlı Mîrî Rejiminin Suriye ve Irak'ta Uygulanmasının Sonuçları\*

### Implementation and Results of Ottoman Mîrî System on Syria and Iraq

Mustafa ÖZTÜRK\*\*

#### Öz

Osmanlı Devletinin iki temel idare tarzı vardır. 1. Mîrî rejim, 2. Salyaneli rejim. Bunların dışında mümtaz vilayetler de vardır. Mîrî rejim devletin klasik sistemidir. Bu sisteme dâhil olan vilayetlerde tahrir yapılır, gelirler tevcih edilir, devletin kaynaklarını tasarruf edenler devletin resmî görevleri yerine getirmekle yükümlüdürler. Bu suretle mîrî rejime dâhil olan yerlerde asker çıkarılmakta, vergi alınmakta ve merkezi hâkim kültür ikame edilebilmektedir. Salyaneli vilayetlerde ise tahrir ve timar yoktur, buralardan asker çıkarılmazdı, kanunnâmelerde belirtildiği üzere vali ve diğer görevlilerin maaşları o vilayetin gelirlerinden ödenirdi. Ama Osmanlı mali kayıtlarında bunun böyle olmadığı, salyaneli valilerin maaşlarının dahi merkezden ödendiği görülmektedir.

Bu sisteme dâhil olan yerler Osmanlı Devletinin gerçek anlamda hâkim olduğu yerlerdir. Buna göre mîrî rejimin sınırları; güneyde Şam, Rakka, Bağdat, Tebriz, kuzeye yönelerek Revan ve Batum'dur. Rumeli'nde ise; Tuna tabii sınır olmak üzere, Bulgaristan, Makedonya, Bosna-Hersek ve Arnavutluk, Kuzey Yunanistan ve Saros Körfezi'nden Oniki Adalar, Rodos ve Kıbrıs'tır.

Konumuz olan Suriye ve Irak'ın özellikle kuzey bölgeleri yani Şam, Halep, Rakka, Deyr-i Zor, Musul vilayetinin tamamı ki, Musul, Kerkük, Süleymaniye, Erbil ve Dohuk'tur. Bağdat ise bazen mîrî rejime dâhil olurken, bazen de salyaneli tarzda idare edilmiştir. Bu idarî ve iktisadî sistem, yüzyıllar boyunca bölge halkının devletin merkezi ile bütünleşmesini sağlamıştır. Çünkü mîrî rejim ile binlerce kişi timar veya zeamet tasarruf etmiş, binlerle ifade edilen mukataa ve vakıflarda yüzbinlerce insan istihdam edilmiştir. Üstelik Osmanlı Devletinin halkın din ve sosyal hayatlarına müdahaleci bir siyaset gütmemesi, bölge halkının çok büyük çoğunlukla Müslüman olması, bu bütünleşmeyi ve özdeşleşmeyi sağlayan önemli faktörlerdir.

Yüzyıllara dayanan bu iktisadî ve sosyal düzen, Birinci Dünya Savaşından sonraki gelişmelerde, bölge halkının Osmanlı Devletinin yanında mücadelelere katılması sonucunu doğurmuştur. Nihayet bu bütünlük, Türk, Kürt, Arap ayırmaksızın Misâk-ı Millî'nin tarihî zeminini oluşturmuştur.

**Anahtar Kelimeler:** Osmanlı, Mîri Rejim, Suriye-Irak, Salyaneli Rejim, Klasik Sistem

#### Abstract

Ottoman State has two fundamental types of administration. 1. Formal System, 2. Annual System. There are also privileged provinces except for these. Formal Regime is a classic system of the State. Census is conducted, income is granted in these provinces which are included in these systems. Officials who are the users of national sources, are also responsible for executing of the national service. In this way, State can recruit soldiers, collect taxes and substitute the dominant culture in these provinces. As for the provinces directed with the Annual Systems there is no census and recruiting soldiers. As it is stated in the Legal Code (Rule book) governors and other officials were paid from the sources of these provinces. But if financial records are analyzed, it is observed that these governors were paid by the State, too. Ottoman State certainly control

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 aut Marina Rustow, ve Jpr-

## 1. Medieval Period

As a geographic and administrative designation, Iraq (Ar. al-ʿIrāq) dates to the Arab conquests of the 630s. Strictly speaking, the name referred to the district around Baghdad, but in common usage, it came to include both Iraq proper and the area north of it, the Jazīra—more or less the modern country of the same name. In → Judeo-Arabic documents from the → Cairo Geniza, the congregations loyal to the geonim of → Baghdad called themselves *kanīsat al-ʿirāqīyyīn* (the synagogue of the Iraqis). In Hebrew, Jews called Iraq by its biblical name, Bavel, conventionally rendered Babylonia in English despite the anachronism (the Babylonian kingdom fell in 539 B.C.E.); medieval Iraqi Jews felt a sense of continuity with the people of the Kingdom of Judah who had been deported to Babylonia in the sixth century B.C.E.

Islamic rule utterly transformed Jewish life in Iraq, starting with the fact that it unified the Jews of Mesopotamia (i.e., the land between the Tigris and Euphrates rivers) and the Land of Israel politically for the first time since Alexander of Macedon's brief reign a millennium earlier. Throughout the Sasanid, Roman, and Byzantine periods, Jews from both centers had communicated with one another and migrated east and west, but one of the long-term effects of the conquests was the exponential increase in geographic mobility. Most of the post-conquest changes unfolded over many generations;

settlement patterns were slow to change, and Jews initially rendered old taxes to new masters.

Both before the Islamic period and during its early years, the main Jewish settlements were, in the west, Pumbedita (in Sasanid usage, Anbār), about 5 kilometers (3 miles) upstream from al-Fallūja on the Euphrates, near the Nahr ʿĪsā, and nearby, Nehardea (Fīrūz-Shāpūr); Sura, farther south and midway between the east branch of the Euphrates and the ruins of Babylon, on a main subsidiary of the Euphrates called the Nahr Sūrā (now Shaṭṭ al-Hilla), about 15 kilometers (9 miles) north of the later town of → Hilla (founded in 1102); and in the east, Maḥoze (later Madā'in), the Sasanid-era group of cities on the Tigris connected by pontoon bridges, south of the future site of Baghdad.

What little information there is about pre-Abbasid Iraqi Jews is preserved in later Aramaic, Judeo-Arabic, Hebrew, and Arabic sources, which fall into three categories: gaonic literature, including responsa and works such as the *She'iltot* (Queries) of Aḥay of Shabḥa (ca. 750) and the *Halakhot Pesuqot* (Settled Laws; ninth century, reflecting material in circulation at the yeshivot, although compiled outside Iraq); chronicles and accounts from the tenth century and later, such as those of → Sherira Gaon (968–1004), → Nathan ha-Bavli (mid-tenth century), and Abraham → ibn Da'ud (ca. 1100–1180); and Arabic geographies, biographical dictionaries, and histories. Each type of source presents problems of dating, accuracy, and bias. One of the earliest pieces of information about the Jews of Islamic Iraq, which purportedly dates to the years of the conquest, is the story of Bustanay ben Ḥaninay, preserved in a responsum attributed to Sherira Gaon (the Epistle of R. Sherira Gaon) or his son → Hay Gaon (ca. 1004–1138) and in a polemical Judeo-Arabic text from the → Cairo Geniza copied in the eleventh century. During the Islamic conquests of Iraq, Caliph ʿUmar ibn al-Khaṭṭāb (r. 634–644) presented the Jewish → exilarch Bustanay with the daughter of the last Sasanian shah as a concubine. The princess bore him three sons and then died; Bustanay's sons by a subsequent wife claimed that the princess had never converted to Judaism, rendering her children illegitimate. Others countered that Bustanay had in fact freed

Ma'lemetü'l-Ma'rib, c. 18, 1424/2003 Rabat.

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03 August 2017

حملة لمناهضة الحرب، ورفض العدوان الأمريكي - البريطاني عليه (شأ 2003).

وبما لا ريب فيه، أن هذا المعطى السياسي المعاصر، بما اتسم به من دينامية وكثافة، ينم عن رهانات حيوية تنصب على مقومات المكان والإمكان والمكانة، وهي العناصر التي كيفت على الدوام تاريخ بلاد الرافدين، منذ العهد السومري - الاتحادي التليد، في الربع الأول من الألفية الثالثة قبل الميلاد (2700 ق. م) إلى العصر الجمهوري النهضوي المعاصر، في النصف الثاني من القرن العشرين (1958 - 2003).

فمن حيث المكان، إن العراق الذي تمتد أراضيه في آسيا العربية، في أقصى الجانب الشرقي لـ "الهلال الخصيب"، احتل على الدوام موقعا جغرافيا حيويا : فهو ملتقى المحاور الكبرى للتيارات التجارية بين البحر الأبيض المتوسط وآسيا الغربية والمحيط الهندي، قديما، وهو يمثل حاليا مركزا حساسا لشريان نفطي يمتد من بحر قزوين إلى خليج غينيا في إفريقيا، كما يشكل بؤرة استقطاب سياسي واقتصادي وثقافي في الخليج العربي والشرق الأوسط.

ومن حيث الإمكان، فإن توفر العراق على ثروات اقتصادية هائلة، لم تجتمع لأي بلد من بلدان منطقة الشرق الأوسط والخليج : الثروة النفطية (أزيد من 10٪ من المخزون الاحتياطي العالمي للنفط) والثروة المائية (مياه الرافدين : دجلة والفرات)، والثروة البشرية، بفضل انتشار التعليم والتكوين - باتت تؤهل أن يكون قطبا اقتصاديا ونتاجيا وثقافيا فاعلا ومؤثرا في مستقبل المنطقة.

ومن حيث المكانة، فإن العراق، بحكم دوره التاريخي وميراثه الحضاري ومقدراته الاقتصادية ومؤهلاته البشرية، بات يحتل مكانة متميزة في محيطه العربي - الإسلامي، بل في محيطه الاقليمي والدولي.

فعلى مدى خمسة آلاف سنة، ظلت بلاد الرافدين مركز إشعاع حضاري وثقافي أسهم إما إسهام في بناء الحضارة الانسانية وفي دفع عجلة التطور البشري. وهكذا فقد أسهمت "ميزوبوتاميا" القديمة، في ظل الحضارة الأكادية - البابلية - الاشورية في إحداث طفرة بشرية جبارة في مجالات فن الري والعمارة وفي ابتكار فن الكتابة وغيرها.. كما أسهمت "بلاد الرافدين"، في ظل الدولة الإسلامية العباسية في تحقيق ثورة معرفية وثقافية وفنية و عمرانية وتنظيمية وتشريعية هائلة، امتدت أمواجها الحضارية إلى كل أرجاء العالم القديم، من آسيا إلى إفريقيا وأوروبا، ومن المتوسط والمحيط الأطلسي إلى المحيط الهندي والمحيط الهادي. ولقد استهل المقدسي حديثه عن العراق بقوله : "هذا إقليم الظرفاء ومنبع العلماء، لطيف الماء، عجيب الهواء، ومختار الخلفاء..." (أحسن التقاسيم في معرفة الأقاليم، 1906، ط. 2، ص. 113).

2 - معالم من العلاقات المغربية العراقية : بالرغم من

الموافق 06 يناير 2001 حفلا تأبينيا للفقيد مَحْمَدُ العرائشي بمناسبة الذكرى الأربعينية لوفاته، شارك فيه العديد من أصدقائه وتلامذته، وتليت خلاله قصائد في رثائه وكلمات بينت مناقب وخصال الرجل الوطنية والعلمية والخلقية.

محمد العرائشي، فهرس شيوخي المسمى "الفهرس الجامع لشيوخ المدرسة والجامع"، مخطوط، انتهى من تحريره ليلة الجمعة 11 شوال عام 1411 الموافق 26 أبريل 1991 : حوار أجراه محمد العرائشي مع الإذاعة الوطنية بتاريخ السبت 16 جمادى 1410 الموافق 16 دجنبر 1989 بمنزله في حسرة. وقد أجرى معه الحوار محمد الرمال من قسم البرامج بالإذاعة الوطنية بالرباط، وأذيع ببرنامج ضيف الزوال : محمد العرائشي، ترجمة الشاعر أبي محمد عبد القادر العرائشي المكناسي، مطبعة كرمياديس، تطوان، 1972 : محمد العيسوي المسطاسي، التعليم الحر والأصيل وتأثير الطلبة والشباب، مقال منشور ضمن كتاب لمحات من تاريخ كفاح مدينة مكناس، منشورات الجمعية الإيساغيلية الكبرى، ص. 19، 47 : جون جيمس ديمس، المدارس الحرة بالمغرب، 1919 - 1970، تر. السعيد المعتصم، منشورات تانسيفت، 1991 : روايات شقوية.

محمد ياسر الهلالي

**العراق والمغرب، احتل العراق حيزا متميزا على المسرح الدولي، على مدى الثلاثة عشرة سنة الأخيرة من القرن العشرين وبداية القرن الواحد والعشرين (1990 - 2003)، وذلك في ظل أزمة غزوه للكويت (غشت 1990) وما ترتب عن ذلك من تداعيات متسلسلة، ابتداء بحرب الخليج الثانية (يناير 1991)، وانتهاء بالاحتلال الأمريكي - البريطاني له (أبريل 2003). مروراً بمحنة الحظر الشامل الذي فرض عليه (1991 - 2003). وبانعكاسات الحرب الاستنزافية التي جاريها عليه سلاح الطيران الأمريكي - البريطاني، في إطار ما سمي بـ "مناطق الحظر العسكري" في الشمال والجنوب، والعواقب الاقتصادية الناجمة عن تدمير منشآت المدينة والعسكرية وعملية "تغلب الصحراء" (دجنبر 1998).**

وعلى مدى الثلاثة عشر سنة الأخيرة من التوثرات والمجابهات والمنازلات السياسية والعسكرية والدبلوماسية، ظل العراق موضوع انشغال كبير من قبل المجتمع الدولي ومجلس الأمن، تجلّى في صدور العديد من القرارات الاممية، طالت مختلف مراحل التوثرات والمواجهات، من جهة، وأطرت، من جهة أخرى، إقامة وتدبير حالة الحظر الذي فرض عليه.

بل أن هذا الانشغال المركز، بما انطوى عليه من رؤى ومصالح متباينة لمختلف الفاعلية الدولية قد أدى إلى إحداث انقسام حاد في حظيرة مجلس الأمن، ما بين دعاة خيار الحل العسكري المباشر ودعاة الحل السياسي المشروط، مما كاد أن يفضي إلى أزمة دولية مؤسسية عميقة.

كما أسس العراق، من جانب آخر، موضوع اهتمام واستقطاب للرأي العام العالمي، عكستهما، بصفة خاصة، المسيرات الشعبية الحاشدة التي عرفتها الساحة العالمية، من إسبانيا إلى اليابان، ومن المغرب إلى اندونيسيا، في إطار

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**IRAK**

**Madde Yayınlandıktan Sonra Gelen Doküman**

**21.08.2017**

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Conversion (religious) | Egypt - 07th century | Iraq

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- OPEC  
- Petrol  
- Irak

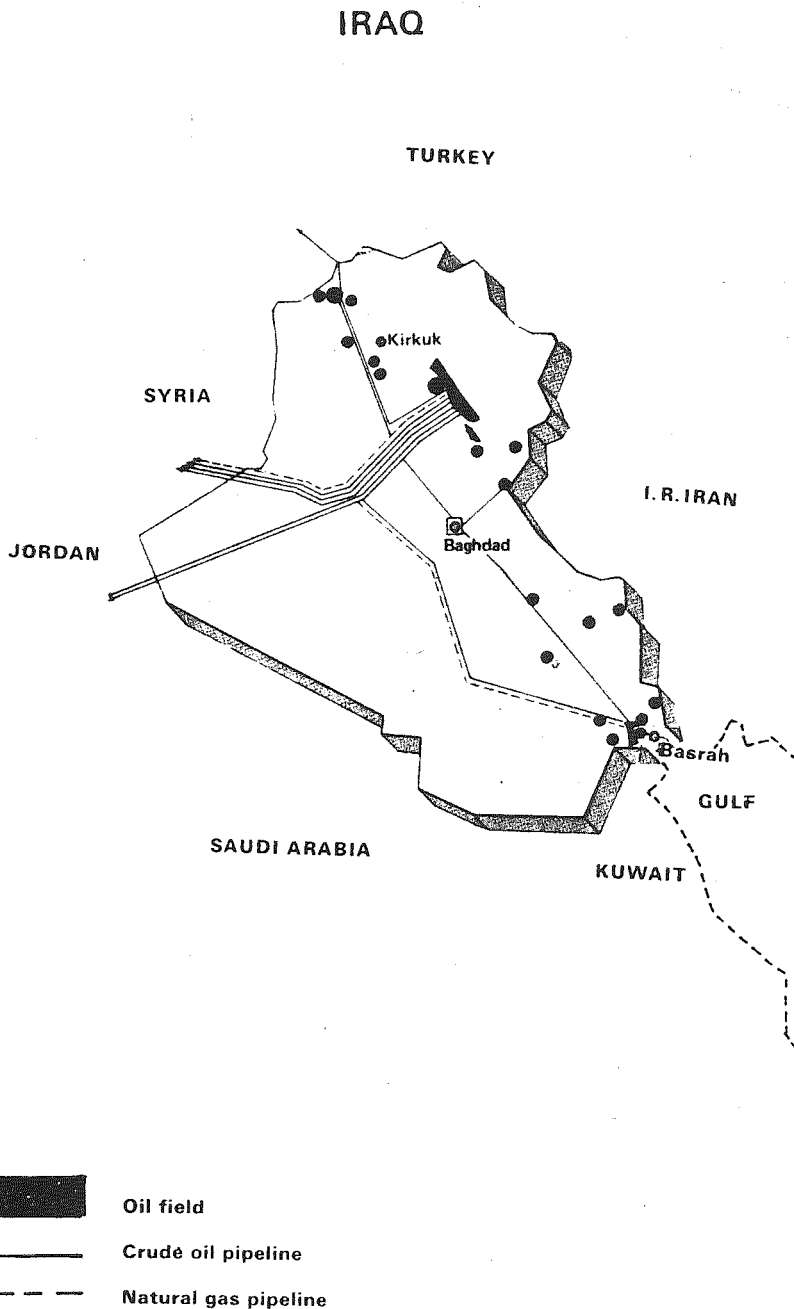
Know Thy Brethren

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# Economic Development in Iraq

Iraq's oil history dates back to the late 19th century, when a contract awarded to Germany-allowed for preliminary surveys in the area around Mosul and Baghdad, then provinces of the Ottoman Empire. Nothing substantial was found by these surveys and in 1914 the Turkish Petroleum Company (owned by Britain through the Royal Dutch/Shell Group and the Anglo-Persian Oil Company and by Germany through the Deutsche Bank) was promised an oil concession by the Ottoman Government. World War I prevented ratification of the agreement but in March 1925, the company obtained the concession. Exploratory work resulted in the 1927 discovery of the Kirkuk field, one of the largest oilfields in the world. Other discoveries included the Naft Khaneh field, in 1923.

American interests joined the other concessionaires in 1928, when the Anglo-Persian Oil Company (now British Petroleum) handed over part of its 50 per cent share to the Standard Oil Company of New Jersey and the Socony-Mobil Oil Company. The international group then changed its name to the Iraq Petroleum Company (IPC) which in March 1931 obtained a new concession. Its subsidiaries, the Mosul Petroleum Company (MPC) and the Basrah Petroleum Company (BPC), took over areas north-west and south-west of the Tigris in 1932 and in 1938, respectively. By 1932, 26 wells had been completed and, in 1934, two 12-inch pipelines to Mediterranean terminals at Tripoli and Haifa were finished, while a third, 30-inch pipeline,





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تشکیل می‌دهند. اقلیتهای مذهبی مسیحی، یزیدی، یهودی نیز در این کشور زندگی می‌کنند. شیعیان عرب و ایرانی به‌طور عمده در جنوب عراق و در شهرهای مذهبی همچون کربلا، نجف، سامره و کاظمین سکونت دارند.

زبان رسمی این کشور عربی است اما کردی نیز در سلیمانیه، دُهوک و اِزبیل رایج است. دینار پول رایج این کشور برابر با ۲۰ درهم یا یکهزار قَلَس است. دینار عراق سالها به سبب وضعیت مناسب قیمت نفت از ارزشهای قوی به شمار می‌آمد. اما وقوع جنگ بین ایران و عراق وضعیت آن را به شدت متزلزل نمود.

اقتصاد عراق از اوایل دهه ۱۹۵۰م به شدت به فعالیتهای بخش نفت وابستگی داشت. این کشور با نزدیک به یکصد میلیارد بشکه ذخیره نفتی - ۱۵۱۵ درصد ذخایر نفتی خلیج فارس - دومین کشور نفت‌خیز جهان پس از عربستان سعودی و مهمترین صادر کننده نفت به شمار می‌آید. ظرفیت پالایش نفت عراق در ۱۹۸۸م به ۴۵۵۱۰۰۰ بشکه نفت می‌رسید، این کشور در آن سال روزانه ۱۳۰۰۰۰ بشکه از مشتقات نفت را صادر می‌کرد. ارقام بالای تولید و صدور نفت پیش از آغاز جنگ به ناگاه و به دنبال وقوع حملات کاهش یافت. ذخایر گاز طبیعی عراق نزدیک به ۸۵۰ میلیارد متر مکعب برآورد شده است که ۳۱۳ درصد از ذخایر منطقه را شامل می‌شود. این کشور در ۱۴۰۸ق، ۳۱۰۰ میلیون متر مکعب گاز را صادر می‌نمود. تولید گاز طبیعی عراق در ۱۹۸۷م نزدیک به ۷ میلیون متر مکعب بود.

میزان صادرات عراق در ۱۴۰۷ق تا نزدیک به ۱۲ میلیارد دلار بود که نفت خام، گاز طبیعی و محصولات شیمیایی را در برمی‌گرفت. در سال ۱۹۸۵م، سهم مواد نفتی در صادرات نزدیک به ۹۷٪ و در تولید ناخالص ملی ۴۶٪ بود. در همان سال سهم مواد مصرفی در واردات عراق ۸۰٪، مواد غذایی ۱۵٪، مواد معدنی ۵٪ برآورد شده بود. واردات عراق در ۱۴۰۷ق به ۱۰ میلیارد دلار می‌رسید. رژیم عراق در سالهای جنگ یکی از بزرگترین وارد کنندگان و خریداران تسلیحات در منطقه به‌شمار می‌آمد. هزینه نظامی عراق در ۱۴۰۷ق (۱۹۸۷م) به ۱۲۸۶۸ میلیون دلار بالغ می‌شد که ۲۶۱٪ تولید ناخالص ملی را تشکیل می‌داد. بخشهای تجارت و خدمات ۲۱٪، بخش ساختمان ۱۷٪ و بخشهای صنعت و کشاورزی ۶٪ از تولید ناخالص ملی عراق را تشکیل می‌دادند. کشور عراق با این که از نظر وضعیت جغرافیایی در منطقه مناسبی قرار گرفته است به سبب کمی زمینهای زراعی، مشکلات آبیاری و بهره‌برداری از آب رودهای دجله و فرات، درجه حرارت بالا و

عرب‌ها نیمه شمالی بین‌النهرین را الجزیره (که جزری منسوب به آن باشد) و نیمه جنوبی آن را عراق می‌خواندند.... گروهی عراق را به معنی زمین ساحلی گرفته‌اند، و بعضی از عَرَق - به معنی ریشه - و گفته‌اند: از آنجا که درخت در آنجا بسیار است، عراق خوانده شده است. گروهی آن را مَعْرَب اِیرانشهر دانسته‌اند و دسته‌ای از کلمه فارسی ایراه (=کرانه) گرفته‌اند. عراق را سواد نیز می‌خوانده‌اند (به معنی سرسبزی). سیداحمد سجادی

**عراق**، کشور جمهوری عربی عراق با وسعتی نزدیک به ۴۳۸،۴۴۶ کیلومتر مربع در منطقه خاورمیانه واقع شده، از شرق با جمهوری اسلامی ایران، از شمال با ترکیه، از غرب با سوریه و اردن و از جنوب با عربستان سعودی و کویت مجاور است. عراق تنها کشور عربی است که با ایران مرز زمینی مشترک دارد؛ مرز عراق با ایران که طولانی‌ترین مرز آن با یک کشور همسایه است به ۱۱۸۰ کیلومتر بالغ می‌شود. عراق با داشتن مرز آبی ۱۸۱۵ کیلومتری در خلیج فارس، کوتاهترین مرز در این منطقه را دارا است. از نظر ساختمان طبیعی عراق را به ۴ بخش اصلی تقسیم می‌کنند، بخش غرب و جنوب غربی که صحرای خشک و سوزانی است، منطقه کوهستانی که در شمال و شمال شرقی واقع است و از یکسو به کوههای ایران و از سوی دیگر به مرتفعات ترکیه مربوط است. بلندترین ارتفاعات عراق با بیش از ۳۷۰۰ متر ارتفاع در منطقه شمال شرقی آن واقعند.

دو رود دجله و فرات از بخشهای جنوب شرقی ترکیه سرچشمه می‌گیرند و دجله پس از ورود به خاک عراق قسمت شرقی آن را سیراب می‌کند و رود فرات نیز پس از طی مسافتی در خاک ترکیه و سوریه وارد عراق شده، پس از مشروب کردن بخشهای غربی این کشور در محلی به نام «قُزْنَه» به دجله می‌پیوندد و شَطّ العرب را می‌سازد و به خلیج فارس می‌ریزد.

بنابر سرشماری ۱۹۷۷ میلادی، جمعیت عراق برابر با ۱۲۱۷۱۴۸۰ نفر بود که با رشدی ۳۵٪ در ۱۹۸۷م به ۱۶۲۷۸۰۰۰ نفر رسید. ۶۶٪ مردم عراق شهرنشین هستند.

مهمترین شهرهای عراق عبارتند از بغداد، بصره، موصل، کرکوک، نجف، و کربلا. ۷۱ درصد جمعیت عراق عرب، ۱۸٪ کرد، ۱۲٪ ترک، ۱٪ ایرانی و ۰٫۵٪ آسوری هستند. این درحالی است که شمار مهاجران - کارگران مهاجر - مراکشی، مصری و سودانی به این کشور تا ۱۹۸۶م بالغ بر ۱ میلیون نفر بود. اکثریت مردم عراق (۹۱٪) مسلمانند که از این میان ۵۵ درصد شیعه و مابقی را سنی‌ها

Gulistan Palace Museum and the Nigaristan Museum, the latter founded in 1975 when Queen Farah Pahlavi acquired a collection of Qajar paintings (ex-Julian Amery priv. col.). In the 1970s the Farah Pahlavi Foundation funded several museums and cultural centers, including the Museum of Contemporary Art (1976). Specific arts are displayed in the Carpet Museum (opened 1978) and the Museum of Glass and Ceramics (inaugurated 1978). The latter, in a 19th-century building renovated in 1976 by Hans Hollein (b. 1934), houses glassware and ceramics from prehistoric times to the 20th century. Outside the capital museums are located in such centers as Isfahan, Mashhad (Iman Riza Shrine Mus.), Qazvin, Qum and Shiraz (Pars Mus.).

Collections of 20th-century Iranian art were formed by Queen Farah, which she donated to various museums; by the prime minister 'Abbas Hovaida, who amassed in the 1960s and 1970s a collection for his office; and by such individuals as Kamran Diba, Ibrahim Gulistan and the Lajevardi family. By the 1970s corporate collectors had also emerged, led by the Behshahr Industrial Group, which collected c. 400 Iranian paintings. Under Pahlavi rule, government ministries commissioned artists to produce work for public institutions, and exhibition halls were opened. Various commercial galleries also opened in the 1960s and 1970s. After the Revolution, the Museum of Contemporary Art in Tehran displayed pro-Revolutionary art and propaganda but later re-installed some of its permanent collection and exhibited the work of prominent Iranian artists and developed thematic exhibitions that merged traditional and modern art. Other museums halted their activities after 1979 to revise their policies, but despite the cooling of relations between Iran and the West, Iran still mounts exhibitions of national treasures that travel to international venues.

Y. Zoka and M. H. Semsar: *Iranian Art Treasures in the Prime Ministry of Iran's Collections* (Tehran, 1978)

Golestan Palace Library: *A Portfolio of Miniature Paintings and Calligraphy* (Tehran, 2000)

*Irān Bāstān, Niğāhī bīh Ganjīneh-yi Mūze-yi Milli-yi Irān* [Iran Bastan: A Look at the Treasures of the National Museum of Iran] (Tehran, 1380/2001)

*Gardens of Iran: Ancient Wisdom, New Visions* (exh. cat., Tehran, Mus. Contemp. A., 2004)

*Forgotten Empire: The World of Ancient Persia* (exh. cat., ed. J. Curtis and N. Tallis; London, BM, 2005)

*Persia: Fragments from Paradise: Treasures from the National Museum of Iran/Persia: Fragmentos del paraíso: Tesoros del Museo Nacional de Irán* (exh. cat., Mexico City, Inst. N. Antropol. & Hist., 2007)

**Iraq**, Republic of [Arab. Al-Jumhūriyya al-'Irāqiyya]. Country in the Middle East with its capital at Baghdad. Iraq has an area of c. 437,500 sq. km, encompassing the valleys of the Tigris and Euphrates rivers, and it is bordered in the west by Syria and Jordan, in the south by Saudi Arabia and Kuwait, in the north by Turkey and in the east by Iran (see GEOGRAPHY

AND TRADE, fig. 1). The economy was largely dependent on the export of oil, but lavish spending and warfare in the late 20th century led to a sharp drop-off in production, such that by 2004 Iraq was \$42 billion dollars in debt. The Paris Club of creditor nations, an informal group of financial officials from 19 of the world's richest countries, agreed to write off 80%, and in 2005–6 Iraq had to restructure about \$20 billion of commercial debt on comparable terms. The population of some 27 million (July 2006 estimate) consists of Arabs, Turks, Kurds and other minority groups. Islam is the predominant religion, with some 60% of the population being Shi'a Muslim and the remainder largely Sunni Muslim with a small minority of Christians. Iraq has been the heartland of the Islamic lands since Abbasid times, and its artistic traditions are covered in the relevant sections of architecture and the individual media such as ceramics, metalware, etc. This article covers the arts produced in the country in the 20th century and early 21st.

I. History. II. Architecture. III. Other arts. IV. Archaeological sites and museums.

**I. History.** Incorporated in the Ottoman Empire from the 16th century to the early 20th, Iraq became a British mandated territory after World War I, and in 1921 Amir Faysal (d. 1933) was proclaimed king. In 1932 the British mandate was terminated, and Iraq was admitted to the League of Nations as an independent state. Iraq was a constitutional monarchy from 1932 to 1958, although during World War II British forces occupied the country. In 1958 a military coup headed by Abdul Karim Kassem overthrew the monarchy, and a republic was declared. Kassem's regime collapsed in 1963, and 'Abd al-Salam 'Arif (d. 1966) assumed the presidency. Arab defeat in the Arab-Israeli War (1967) led to unrest in the country, and in 1968 there was an uprising in which the Ba'ath Party came to power. Advocating nationalism and Socialism, the Ba'ath Party implemented plans for reconstruction and development. Under President Saddam Hussein, Iraq fought a costly war with Iran (1980–88), invaded Kuwait (1990) and was defeated in the first Gulf War (1991). In March 2003 a United States-organized coalition invaded Iraq, and an Iraqi Interim Government was established the following year, but the situation remains highly unstable.

*Enc. Islam*2: "Irāk"

C. Tripp: *A History of Iraq* (Cambridge, 2000)

P. Rich: *Arab War Lords and Iraqi Stargazers: Gertrude Bell's "The Arab of Mesopotamia"* (San Jose, 2001)

**II. Architecture.** Traditional houses in Baghdad (see VERNACULAR ARCHITECTURE, §IV) are built around open courtyards and may be three to four stories high including a basement. Large houses often have several courtyards. To counteract high temperatures, houses are densely clustered and may make use of the WIND CATCHER, while light-filtering techniques include screens of colored glass surrounding

## عراق، حوزه تمدنی

قدیم آن را نینوا می خواندند. بین النهرین علیا را عرب‌های مسلمان، جزیره می نامیدند؛ زیرا دشت‌های پهناور آن را آب‌های فرات و دجله و جوی‌ها و نهرهایی که در جنوب آن به دو رودخانه مذکور می پیوستند احاطه کرده بود. سرزمین جزیره از مال تا کوه‌هایی که آن دو رود بزرگ از آن‌ها سرچشمه می گرفت امتداد داشت و به ۳ ناحیه تقسیم می شد و هر ناحیه به نام قبیله‌ای که در زمان ساسانیان در آن جا مسکن داشتند (بکر، مُضَر، رَبِیعَه) موسوم بود (لسترنج، ص ۲۶؛ نولدکه، ص ۲ - ۴؛ قرچانلو، ج ۱، ص ۲۴۷ - ۲۴۸).

عرب‌های مسلمان فرات را که یفراتس (Euphrates) نام داشت، القرات نامیدند. دجله را که در عهد عتیق به نام دیگر (حدائق) (Hiddekel) ضبط شده، تایگرس (Tigris) (برگرفته از واژه ایرانی باستان tigrā به معنی تند و تیز) نامیدند. چون مسلمان‌ها در نیمه اول قرن اول هجری عراق را فتح کردند، تیسفون را که در کنار دجله و مهم‌ترین شهرهای عراق و پایتخت زمستانی سلاطین ساسانی بود، مداین نامیدند و چون عرب‌ها برای مسکن خود در بخش‌های فتح شده شهرهایی لازم داشتند که پایگاه نظامی آن‌ها هم باشد، در مدت کمی ۳ شهر کوفه، بصره و واسط را ساختند. در اندک زمانی این ۳ شهر چنان رونق گرفت و آباد شد که مهم‌ترین بلاد این اقلیم جدید اسلامی شد، مخصوصاً کوفه و بصره که هر کدام مدتی مرکز فرمان‌روایان اموی بود و به آن عراقین (یعنی دو پایتخت)

بخش جنوبی جلگه پهناور بین‌النهرین که بر بابل باستان منطبق است. کشور کنونی عراق دارای ۴۲۸۳۱۷ کیلومتر مربع وسعت به پایتختی بغداد به طول جغرافیایی ۴۴/۳ و عرض ۳۳/۳ درجه است که از جنوب با عربستان سعودی و کویت، از غرب با اردن و سوریه، از شرق با ایران و از شمال با ترکیه همسایه است و مرز آبی کوچکی نیز با خلیج فارس دارد.

تاریخ: ناحیه رسوبی پهناوری که یونانی‌ها به آن "مِزوپوتامیا" (Mesopotamia) می گفتند و از رسوبات دو رود دجله و فرات به وجود آمده است. ترتیب آبیاری مسلمان‌ها در عراق، که از ساسانیان به ارث برده بودند، ناحیه عراق را یکی از خرم‌ترین بلاد معمور جهان ساخته بود. عرب‌های مسلمان جلگه بین‌النهرین را از آب فرات که به چندین نهر می ریخت و در جلگه بین‌النهرین جاری می شد و به دجله می ریخت، آبیاری می کردند. عرب‌های مسلمان بین‌النهرین را به دو ناحیه تقسیم می کردند: ناحیه سفلی و ناحیه علیا. ناحیه سفلی، سرزمینی بود با خاک رسوبی حاصل‌خیز که در روزگار قدیم به بابل معروف بود. بین‌النهرین سفلی را عراق نیز می نامیدند و مرز شمالی آن خطی فرضی بود که از شرق به غرب (از تکریت در ساحل دجله به انبار در ساحل فرات) کشیده و به فرات ختم می شد. این خط فرضی در محلی که این دو رودخانه در جلگه بین‌النهرین به هم نزدیک می شدند قرار داشت. در شمال ناحیه سفلی یا سرزمین رسوبی، سرزمین سخت و سنگلاخ بین‌النهرین علیا قرار داشت که در روزگار

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الجواري في العراق في العصر العباسي الأول

١٣٢-٢٢٢٢هـ/٧٤٩-٨٤٦م

د. عوض الذنبيات

كلية العلوم الاجتماعية- جامعة مؤتة

الملخص

تهدف هذه الدراسة إلى إلقاء ضوء على "الجواري في العراق في العصر العباسي الأول ١٣٢-٢٢٢٢هـ/٧٤٩-٨٤٦م".

تضمن البحث تقديم لمحة تاريخية عن الجواري عند العرب، والتعريف بالأماكن والبلدان التي كانت تجلب منها الجواري، والبارز من صفات كل منهن، وتعليمهنّ وتثقيفهنّ، وتأثيرهنّ في الحياة الاجتماعية والسياسية في المجتمع العربي.

اعتمدت هذه الدراسة على الشواهد التي وردت في بعض المصادر التاريخية والأدبية ذات الصلة بالموضوع، إلى جانب العديد من كتب البلدانيات والتراجم والدراسات الحديثة.

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