



جامعة الموصل  
كلية التربية للعلوم الإنسانية  
قسم التاريخ

علماء الدين الإسلامي في ولايتي بغداد والموصل  
ومواقفهم تجاه الحركة الدستورية في الدولة  
العثمانية ١٩٠٨ - ١٩٠٩ م

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رسالة ماجستير  
في التاريخ الحديث

بإشراف  
الأستاذ

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٢٠٢١ م

١٤٤٢ هـ

## المستخلص بلغة الرسالة

يعرف الدستور على أنه القانون الاسمي في الدولة والذي يتم من خلاله تحديد شكل الدولة وحكومتها ونظام حكمها وطبيعة السلطات واختصاصاتها والعلاقات فيما بينها وحدودها إلى جانب تحديده لحقوق المواطنين أفراداً وجماعات وضمن أداء هذه الحقوق لهم.

مرت الحركة الدستورية في الدولة العثمانية بمرحلتين الأولى في عام 1876 والثانية في عام 1908 تحققت الأولى عندما ساهم مدحت باشا مع مجموعة من زملائه المفكرين في تحقيق الفكرة حيث تمكن في أواخر أيامه أن يحمل السلطان عبد الحميد الثاني على إصدار القانون الاساسي عقب توليه العرش إلا أن السلطان عبد الحميد قام بالغاء الدستور في عام 1878 وظل الدستور معطلا إلى أن تم إعادته تفعيله في 23 تموز عام 1908

علماء الدين الإسلامي في العراق لم يكونوا بمعزل عن الأحداث في الدولة العثمانية بحكم تأثير فئة علماء الدين في الدولة والمجتمع، ويمكن القول إن خلوّ الشرق تاريخياً من التجارب البرلمانية جعل التأثير بالعملية الدستورية أمراً واقعاً، ولم ينف علماء الدين الإسلامي العملية الدستورية آنذاك، بل شجعوا على نقل تلك التجربة مع الحفاظ على التقليد الديني والاجتماعي، بل أكثر من هذا فقد ذهبوا إلى التصريح بأن الحياة البرلمانية والدستورية ما هي إلا موروث اسلامي أبدعها المسلمون واحتضنها الغربيون فيما بعد.

وفي إعادة العمل بدستور ١٩٠٨ اتصل عدد من الموظفين المدنيين والعسكريين في الدولة العثمانية بعلماء الدين في العراق من أجل تأييد الحركة الدستورية.

إن الحركة الدستورية في الدولة العثمانية كان لها الأثر الكبير في تاريخ العراق ولا بد من تسليط الضوء على هذه الفترة المهمة من تاريخ العراق التي مهدت لقيام المرحلة الدستورية في النظام الملكي في العراق.

## Abstract

Praise be to God, and prayers and peace be upon the Messenger of God, whom God has sent with the truth to be a guide and a light to the worlds.

The constitutional movement in the Ottoman Empire went through two phases, the first in 1876 and the second phase in 1908. The first was achieved when Medhat Pasha, along with a group of his fellow thinkers, helped to realize this idea. Sultan Abdul Hamid abolished the constitution in 1878, and the constitution remained suspended until it was reactivated on July 23, 1908.

As the Islamic religious scholars in Iraq were not isolated from the events in the Ottoman Empire due to the influence of the clergy's class in the state and society. They encouraged the transfer of that experience while preserving the religious and social tradition, and even more than that, they went to declare that parliamentary and constitutional life is nothing but an Islamic heritage, created by Muslims and later embraced by Westerners.

In the re-introduction of the 1908 constitution, a number of civil and military officials in the Ottoman Empire contacted the clerics in Iraq in order to support the constitutional movement.

As the constitutional movement in the Ottoman Empire had a great impact in the history of Iraq, and it is necessary to shed light on this important period in the history of Iraq, which paved the way for the establishment of the constitutional stage in the monarchy in Iraq.

The study was divided into a preface and three chapters: The preface dealt with the positions of Islamic scholars in the Ottoman Empire from the developments of events in the Ottoman Empire until 1878 AD. First, the positions of Islamic scholars in the Ottoman Empire from the Ottoman organizations 1839 – 1878 AD, which shed light on the positions of Islamic scholars on the Ottoman reforms. Secondly, the positions of Islamic religious scholars in Iraq regarding the developments of events in the Ottoman Empire until 1876 AD, in which he dealt with the most prominent events in which scholars had the positions of Sultan Abdul Hamid II and the proclamation of the constitution in 1876 AD and the position of Islamic scholars on it.

As for the first chapter, it dealt with restoring the constitution and deposing Sultan Abdul Hamid II 1908-1909 AD through three sections, the first of which was the Young Turk and the Association for Union and Progress, where it dealt with the beginnings of the founding of the Young Turkey and the Association for Union and Progress, and the second topic was from the Ottoman coup in 1908 AD and the restoration of the Ottoman constitution. As for the third topic, it contained opposition to the constitution and the overthrow of Sultan Abdul Hamid II in 1909.

As for the second chapter, it dealt with the positions of Islamic religious scholars in the Wilayat of Baghdad towards the constitutional movement in the Ottoman Empire 1908-1909 AD and it consisted of three sections. Towards the constitutional movement in the Ottoman Empire 1908 – 1909 AD, and the third topic, the opposing positions of Islamic religious scholars in the Wilayat of Baghdad towards the constitutional movement in the Ottoman Empire 1908 – 1909 AD.

As for the third and final chapter, its title was the attitudes of Islamic scholars in the Wilayat of Mosul towards the constitutional movement in the Ottoman Empire 1908-1909 CE, and it consisted of three sections. The Wilayat of Mosul toward the constitutional movement in the Ottoman Empire 1908-1909. As for the third topic, it may be one of the oppositional stances of Islamic scholars in the Wilayat of Mosul toward the constitutional movement in the Ottoman Empire 1908-1909 CE.

One of the difficulties that the researcher faced is the difficulty of searching for positions for Islamic scholars, as it required searching in all translation books, dictionaries, encyclopedias, and readers of each character separately in order to find positions. From traveling to get it, despite the closure of most bookstores due to the Corona pandemic.

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**Islamic Religious Scholars in the Provinces  
of Baghdad And Mosul And Their  
Attitudes Toward The constitutional  
movement In The Ottoman State  
1908-1909**

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