



UDC: 94

<https://doi.org/10.59849/2409-4838.2026.3.64>

## THE HISTORY OF THE NAJAF SCIENTIFIC SEMINARY AND ITS ROLE IN THE SOCIO-POLITICAL LIFE OF IRAQ

Nargiz Musa Gafarli 

Baku State University, Baku, Azerbaijan  
qafarli18@bk.ru

*The Arabic term ḥawza, which originally meant “specialization” or “domain,” was historically used in the Islamic world in a geopolitical context to describe regions predominantly inhabited by Muslims. In the modern period, however, the use of the term has become almost exclusively confined to Shia religious circles, referring specifically to religious institutions that teach jurisprudential sciences and are affiliated with the Jaʿfari school of thought. One of the oldest and most renowned seminaries of Shia Islam developed in Najaf a development that was by no means accidental. Najaf city is located in southern Iraq and is considered one of the holiest cities in the Islamic world. Most scholars agree that the establishment of the hawza in Najaf dates back to the relocation of great Shia scholar Sheikh al-Ṭusi from Baghdad to Najaf. A historical analysis of these developments reveals that al-Ḥawza al-ʿIlmiyya has long held a central role in the socio-political life of Iraq and the broader Middle East. The article analyzes the sources and literature related to the history of the Najaf seminary and identifies its similarities and differences with other religious seminaries using the comparative-analytical method.*

**Keywords:** Iraq, Najaf, Hawza, Sheikh al-Ṭusi, Saddam Hussein

### INTRODUCTION

The city of Najaf, also known as “Al-Ashraf”, is located in southern Iraq and is considered one of the holiest cities in the Islamic world. Western authors have frequently referred to it as “the heart of the world” or “a world within a city” [13, p. 18]. The Arabic term “Najaf” denotes a hill or a place inaccessible to water, a reference to the city’s geographical location on a high plateau. Najaf’s status as a sacred city is directly linked to the martyrdom of Ali ibn Abi Talib in Kufa in 661 CE. Ali, the cousin and son-in-law of the Prophet Muhammad and the first Imam according to Shia Muslims, was buried secretly in Najaf to prevent his grave from being desecrated by enemies. Before Ali’s burial, the area that would become Najaf was a quiet region inhabited by tribal communities and several Christian monasteries. According to works by Shia scholars and historians such as Sheikh al-Mufid, the first shrine over Ali’s grave was constructed by the Abbasid Caliph Harun al-Rashid. Following this initial structure, various rulers across centuries added to the building and adorned the shrine with rich decorations in Ali’s memory. Special attention was given to Najaf during the rule of the Buyid dynasty, a period in which the city began to emerge as a transnational site of pilgrimage renowned for both its sanctity and scholarly significance [8, v.3, p. 425]. Many Muslim pilgrims, drawn to the holy shrine from near and far, chose to settle in its vicinity. Among them were numerous scholars and jurists. However, the exact point at which Najaf transformed into a center of Shia Islamic scholarship remains a subject of historical debate. Some historians equate Najaf’s development as a holy city with its rise as a center of learning, tracing the seminary’s earliest roots back to the time when the Prophet Muhammad dedicated the courtyard of the mosque in Mecca to teaching and learning. Following His Appointment as Caliph, Ali Relocated the Islamic Capital to Kufa in 656 CE. Ali, who was referred to by the Prophet Muhammad as “the gate to the city of knowledge,” brought with him the intellectual core of Islam to Kufa [6, p. 2]. According to several historians, at that time Najaf and Kufa were considered a single urban entity. Therefore, from the



moment Ali relocated to Kufa, the region including Najaf can be seen as having emerged as a center of Islamic learning. Ali's burial in Najaf after his death contributed to the city's continued attraction for scholars and jurists in subsequent periods. As expressed by Muhammad Jawad Fakhruddin, "the Mashhad al-Sharif was the initial nucleus for the establishment of the Najaf seminary." In response to the claim made by Muhammad Mahdi Bahr al-Ulum that "Najaf was intellectually barren before Shaykh al-Tusi's migration there" Fakhruddin argues that "denying the scientific activity that began in Najaf before Shaykh al-Tusi's arrival is unacceptable," and he supports this assertion with several arguments. First, Fakhruddin cites a 10th-century travelogue that mentions a small group of individuals living near the shrine of Imam Ali in 988 CE, who were engaged in study and teaching. Second, he presents a 10th-century poem in which the people of Najaf are described as "people of peace, knowledge, and nobility."

### MAIN PART

Nevertheless, despite such claims, many historians regard the official foundation of the Najaf seminary as beginning with the migration of one of Shiism's greatest scholars, Shaykh al-Tusi, from Baghdad to Najaf. Born in 995 in the city of Tus in Iran, Shaykh al-Tusi spent the first 22 years of his life there before migrating to Baghdad in 1017 to study under prominent scholars [4, p. 15]. There, he was trained in rationalist approaches to Shi'a jurisprudence. Shaykh al-Tusi's migration itself highlights Baghdad's prominent role as a center of Shi'a education at the time. During this period, Baghdad was under the control of the Buyids (r. 934–1055), a dynasty known for its sympathy toward the Shi'a. The Buyids granted Shi'a scholars considerable freedom to practice and expand their intellectual activities. As a result, scholars were not subjected to persecution and could freely express their beliefs and ideas. Consequently, Baghdad became the primary center of Shi'a education during this era. However, in 1055, the Seljuks entered Baghdad, initiating a period of intense sectarian conflict. Shi'a scholars came under attack, and their homes and libraries were burned. Naturally, one of the first to be targeted was the renowned scholar of his time, Shaykh al-Tusi. His books were brought to the city square and burned on multiple occasions. In the aftermath of these events, Shaykh al-Tusi made the decision to leave Baghdad and relocate to Najaf. He spent the remainder of his life in Najaf, dedicating himself to the teaching of Islamic sciences, thereby laying the foundation for the great educational institution that continues to operate to this day. In his work "al-Amali", Tusi provides details about the dates of his lectures, his teaching methods, and the number of students in attendance. The historian Muhammad Mahdi al-Asifi also claims that Shaykh al-Tusi constructed a building in Najaf specifically for the seminary. The migration of Shaykh al-Tusi to Najaf in 1058 set in motion a trend that led other prominent scholars of the time to follow him. For this reason, Tusi's relocation is widely considered a pivotal moment in the city's history. However, it should be noted that some researchers, such as Zachery Mirza Heern, distinguish between the founding of the "hawza" in Najaf and the period when Najaf rose to prominence as a major intellectual center [6, p. 4]. According to Heern, although Najaf has a long and multifaceted scholarly tradition and has consistently been a center of Shi'i thought, it has rarely functioned as the leading center of Shi'i scholarship. Setting aside the period of Shaykh al-Tusi and his students, Heern argues that it was only in the early 19th century that Najaf emerged as a renowned center of Shi'i education. In fact, most of Najaf's significant academic achievements have taken place in the last two centuries. Another scholar, Roy Mottahedeh, similarly notes, "We know very little about the curriculum and structure of the educational system in Najaf prior to the 19th century." Meir Litvak also emphasizes that the historical emergence of Najaf as a leading intellectual center began only in the 19th century [11, p. 10].

Following Sheikh al-Tusi, the Najaf seminary experienced a prolonged period of stagnation that lasted approximately a century, continuing until the era of Muhammad ibn Idris al-Hilli (1148–1201). Several factors contributed to this stagnation. First, Shaykh al-Tusi had introduced new and



innovative methodologies and discussions within the fields of “*usul al-fiqh*” (principles of jurisprudence) and jurisprudence more broadly. However, jurists who came after him saw it as their duty merely to adopt his methods without subjecting them to critique or further development. But the weakening of the Buyid dynasty and the subsequent rise of pressure from the Seljuks also contributed to the stagnation of Najaf’s religious-academic development. Following this period, the city of Hillah began to emerge as a new center of scholarship, particularly through the influence of Ibn Idris al-Hilli. The religious-academic institution founded by Ibn Idris in Hillah eventually overshadowed Najaf to a certain extent. Ibn Idris challenged the prevailing principle of unconditional adherence to previous Ja‘fari jurists, including Shaykh al-Tusi. Ibn Idris al-Hilli’s critical approach gave rise to a new era of intellectual competition among different centers of learning, ultimately leading to greater scholarly advancement. Interestingly, during this period, Hillah not Najaf was preferred by many major scholars as the center of their academic and religious activities.

Historical analyses show that al-Ḥawza al-‘elmiyya has played an important role in the socio-political life of not only Iraq but also the entire Middle East since its inception. For the first time, during the reign of the Elkhaniids and Jalayrids, attention was paid to the city of Najaf as a ideological centre and the religious seminary located there, and the seminary’s influence on the socio-political life of society increased. The 14th-century traveler Ibn Battuta, who visited Najaf, wrote: We headed toward the cemetery located at the Gate of Hadra, where the grave of Imam Ali lies. Opposite the cemetery stood a beautifully constructed madrasah. This large religious school, inhabited by Shia students, provided visiting guests with meals twice daily for three days” [7, p. 200]. Such accounts show that even during this time, Najaf remained a significant center of learning for Shia Muslims, attracting students from various regions. However, despite these contributions, Najaf continued to remain in the shadow of other centers of learning. One of the main reasons for this was the recurring droughts that plagued the city. The absence of a consistent water source was among Najaf’s most pressing problems. This issue led many residents to migrate to other cities and resulted in a decline in the number of pilgrims visiting the shrine.

#### **Najaf Seminary during the Safavid period**

With the Safavid expansion into Iraq in 1508, the Najaf Seminary became one of the central arenas of Sunni-Shia rivalry. This major event triggered two important developments: first, it increased interest in religious cities as instruments of proselytization; second, it elevated the social and political status of religious scholars, who gradually became central to state ideology and governance. Naturally, the Safavids began to pay special attention to the Najaf Seminary. Against this backdrop, as both the Safavids and Ottomans increasingly invoked religion in their political struggles, the Shia jurists of Najaf (and neighboring Karbala) became divided over the state’s use of religion and the risks associated with such instrumentalization [9, p. 27]. On another front, a second period of stagnation within the Najaf Seminary began with the spread of the “Akhbari” movement across Shia religious centers, including Najaf. The Akhbaris rejected rationalist approaches to jurisprudence and theology, labeling them as “*bid‘ah*” (heretical innovations). Their influence spread rapidly throughout Najaf, other Iraqi seminaries, Iran, and Bahrain, attracting many jurists. Additional factors that contributed to Najaf’s scholarly decline toward the end of the 16th century include the Ottoman conquest of Iraq, fear among scholars of relocating to the region, persecution of Shia clerics, and the outbreak of plague. In comparison, Karbala benefiting from better water resources began to attract more pilgrims, especially after the construction of the Husayniyya Canal. Karbala holds particular significance for Shia Muslims as the site of the “Tragedy of Karbala”, one of the most pivotal events in Islamic history. Following the Afghan invasion of Isfahan in 1737, many Shia scholars fled and settled in Karbala. As a result, Karbala began to eclipse other centers of learning and emerged as the principal scholarly hub for Shia Islam during that period.



### **The turbulent years in the Najaf seminary in the 19th and 20th centuries**

The 19th century marked a “renaissance” for the Najaf Seminary, even though the city remained under Ottoman rule. The construction of the “Hindiya Canal” in 1840 significantly mitigated the city's long-standing water shortage, leading to an increase in pilgrim visits and revitalizing the city's economy. Another key factor in this revival was financial support from the Shia state of “Awadh”, located in southern India, which was established in 1722. After Awadh was annexed by the British in 1860, members of its royal family the wealthy “Nawwabs” migrated to Najaf and made substantial donations to religious and educational institutions. As a result, the center of Shia scholarship shifted from Karbala to Najaf during this period. Karbala's resistance to Ottoman authority culminated in a brutal massacre by Ottoman forces in 1843, prompting many scholars, students, and prominent Iranian Shia jurists who had migrated to Karbala to instead relocate to Najaf. Moreover, compared to Karbala, Najaf was less exposed to Wahhabi incursions, further reinforcing its status as a safer and more stable religious center.

The 19th century is also characterized by the decisive victory of the “Usuli” school over the “Akhbari” school. Eventually, a hierarchy of “mujtahids” was established, including the institution of “Marja' al-Taqlid al-Tamm”, which denotes a mujtahid with full authority over the entire community. The influence of the “Marja” increased as believers began to pay a significant religious tax “Sahm al-Imam” (“the Imam's share”) to the marja' they followed [14, p. 4]. For many Shi'a Muslims, the opinion of the marja' became the “final word” on religious issues. As a result, the marja' gained immense influence and became a powerful unifying force. This marked the complete triumph of the Usuli school over the Akhbaris. As the influence of maraji' (plural of marja') grew, their involvement in political matters occasionally increased [12, p. 1]. Notable examples include Ja'far Kashif al-Ghita's fatwa during the Russo-Iranian war and Muhammad Hasan Shirazi's intervention in the “Tobacco Rebellion” in Iran. Describing the situation of the Najaf seminary during this period, Meir Litvak writes: “Unlike other centers of Islamic learning in the Muslim world, the hawza in Najaf was not established or regularly funded by political elites to provide them with legitimacy or legal personnel. Instead, they grew from the bottom up through the efforts of the ulama', functioning primarily as centers of education and scholarship. They were not supported by land endowments (waqf) but were sustained mainly through “zakat” taxes and donations from the faithful.” As a result, there was no centralized organization or religious hierarchy regarding education, finance, or administration in Shi'a educational centers. This stood in stark contrast to the situation of the ulama' in Iran. Thus, the defining characteristics of the Shi'a scholarly communities in Najaf were not political or communal leadership, but rather their focus on education and knowledge production [5, v.6, p. 178].

During the golden age of the Najaf seminary, great scholars such as Bahr al-Ulum and Ja'far Kashif al-Ghita were involved in the educational process. It is important to note that Ja'far Kashif al-Ghita possessed a level of influence that no previous mujtahid or jurist had attained. Alongside him, other scholars also contributed to Najaf's revival, including Muhammad Taqi Isfahani, Muhammad Husayn Isfahani, Muhammad Mujahid Tabataba'i, Muhammad Ibrahim Kalbasi, and Shaykh Murtada Ansari. Shaykh Murtada Ansari (1781–1864) played a particularly significant role in the development of the Najaf religious and scholarly center through his scholarly contributions. After the death of Muhammad Hasan Najafi (1787–1850), known as “Sahib al-Jawahir”, Ansari became the marja' not only in Najaf but across all Shi'a regions. Shaykh Ansari authored nearly 40 scholarly works. Among them, “al-Makasib al-Muharrama”, dealing with trade and various types of contracts, and “Rasa'il”, a work based on the science of “usul al-fiqh” (principles of jurisprudence), became foundational texts for Shi'a religious education, including the seminary in Najaf.

Between 1908 and 1920, there was a growing trend of activism within the Shi'a sect, and mujtahids emerged as key players in politics. This was the result of the revival of Usuli jurisprudence, the centralization of Shi'a leadership, and the influence of modernist Islamic thinkers. In the





early 20th century, the involvement of mujtahids in Iraq in Iran's internal affairs led to strained relations between the Qajar dynasty and the ulama' in Iraq. The importance of the constitutional period in Iraq stems from two primary factors. First, it provided Shi'a mujtahids with the opportunity to develop a political theory that laid the groundwork for their participation in state affairs. Second, the constitutional era gave Iraqi Shi'as the chance to discuss and express the ideas defended by Islamic modernists, to disseminate them beyond the seminaries, and ultimately to attempt their implementation in their own country. The increasing European pressures and occupations that had been growing stronger in Iran and Ottoman territories since the Constitutional Revolution acted as a catalyst. The occupation of Muslim lands by European powers accelerated religious and legal activism and allowed Shi'a mujtahids to emerge as leaders of Muslim opposition in Iraq. However, the Young Turk Revolution of 1908 had a more profound impact on Arab Shi'as, who viewed the Iranian revolution as a domestic issue and remained largely unaffected by it.

Starting in 1908, Arab Shi'as began to participate in political discourse and gained the opportunity to address fundamental issues related to religion and nationhood, as well as to express ideas championed by Islamic modernists. The restoration of the Ottoman constitution also marked the beginning of secular education for Shi'as in Iraq. Beginning in 1909, public primary schools for boys were opened in Baghdad, Kadhima'yn, Najaf, and Hillah.

The first Shi'a school in Baghdad, "Maktab al-Taraqqi al-Ja'fari al-'Uthmani", later known as "al-Madrasa al-Ja'fariyya", was established in December 1909. This initiative came from Ali Bazar-gan, a Sunni educated in Shi'a communal affairs, and Ja'far Abu al-Timman, a wealthy Shi'a merchant from Baghdad who would later play a significant national role in Iraq. They obtained a "fatwa" from the mujtahid Muhammad Sa'id al-Habbubi regarding the necessity of providing modern education for young Shi'as. The school, which served 300 students, was funded by the Shi'a communities of Kadhima'yn and Baghdad merchants [13, p. 56].

Despite these efforts, the Iraqi authorities imposed restrictions on pilgrimages and funeral burials in cities like Najaf and Karbala, thereby damaging their economic independence and attempting to bring Shi'a religious institutions under state control. It is well known that the 1958 military coup initiated a period of major upheaval that altered Iraq's political system and social structure. The monarchy established by the British in 1921 was replaced by a republican form of government. Since their uprising against the British in 1920, the Shi'a religious community had maintained a relatively quiet stance, but they now feared that various predominantly secular political forces and movements were aiming to eliminate Islam from public life if left unchallenged.

In these years, the activities of Muhammad Baqir al-Sadr stand out. His reformist vision for the hawza opened the door to the modernization of the curriculum. It was known that at the time, the Najaf seminary prioritized only fiqh (Islamic jurisprudence) and usul al-fiqh (principles of jurisprudence), while neglecting other branches of Islamic sciences. Sadr was also concerned about the irregular attendance and lack of academic seriousness among the students. He emphasized that before claiming the title of "alim" (scholar), students should complete their courses with distinction [1, p. 212]. He proposed the development of new textbooks, arguing that the old texts were unsuitable for contemporary students. According to Sadr, textbooks should be designed to facilitate a student's gradual understanding of the topic from fundamental concepts to advanced levels. His plan involved not only using modern textbooks but also establishing Western-style universities where students would be responsible for completing certain courses and passing regular examinations. To realize these reforms, he assisted in the establishment of the "Usul al-Din College" in Baghdad in 1964 and helped design its curriculum. He later authored three textbooks for first- and second-year students on the Qur'an, usul al-fiqh, and Islamic economics. Nevertheless, his reform efforts faced strong resistance both from students and supporters of the traditional system [3, p. 220].

After the Ba'ath Party came to power on July 17, 1968, a new phase of confrontation began between the Shi'a leaders Muhsin al-Hakim and Muhammad Baqir al-Sadr and the central govern-



ment in Baghdad. The regime faced two influential figures: al-Hakim, who symbolically led the global Shi'a community, and al-Sadr, who possessed significant political and intellectual influence. The government's first step was to restrict their religious activities. The closure of Jawadayn primary and secondary schools and the "Usul al-Din" College in Baghdad, the confiscation of land and funds allocated for the construction of Kufa University, the expulsion of hundreds of non-Iraqi students from the Najaf seminary, and the enactment of a law requiring Iraqi seminarians to be drafted into the military were all part of this policy. The subsequent struggle against the government of Muhammad Baqir al-Sadr and its impact on the socio-political life of Iraq demonstrate the role of the Najaf seminary in the political life of the country.

### CONCLUSION

After the death of Muhsin al-Hakim, the Ba'ath regime intensified its efforts to reduce the influence of the Najaf seminary by expelling non-Iraqi students (who constituted the majority) and closely monitoring Iraqi students. Until its fall in 2003, the Ba'ath regime sought by all possible means to limit the scope and development of the Najaf religious seminary. Following the overthrow of the Ba'ath regime, a new phase of development began in the history of the hawza. The guarantee of freedom of expression created conditions for scholars in the Najaf seminary to propose new ideas, thereby stimulating the advancement of the hawza.

An examination of the educational system in the Najaf seminary reveals that Islamic thought is continuously renewed within this institution, and there is a constant intellectual stimulus and scholarly exchange between teachers and students. Students pursue knowledge with a passion for science and gain practical experience in the field of "sharia" law. They do not seek office, government positions, or material gain. To graduate, students must be well-versed not only in the latest developments in Shi'a (Ja'fari, Ithna'ashari) thought but also in the field of sharia.

In fact, education in the hawza is a lengthy and demanding process. Students come from various age groups; some accept a modest stipend and free accommodation, remaining in the seminary for thirty to forty years to complete their studies. The maraji' also lead very simple and modest lives. Classes are generally held at "Al-Hawza Al-Ilmiyya", in halls dedicated to the sacred shrines, or in the homes of the maraji' themselves. The patronage relationship between teachers and students is a defining feature of educational life in Al-Hawza Al-Ilmiyya. Although students typically become disciples of a particular marja', their livelihood is supported by stipends they receive from their patrons. Students' professional careers depend not on their graduation from Al-Hawza Al-Ilmiyya itself, but directly on the "ijtihad" certificates they obtain from their teachers.

The Najaf Seminary in Iraq is one of the most influential centers of learning in the Shiite world. The environment here influences the formation of scholars, especially through independent thinking, scholarly debate, and in-depth jurisprudential research. For example, Abu al-Qasim al-Khoyi and Sayyid Ali Sistani, who were formed under the influence of this environment. Abu al-Qasim al-Khoyi grew up in Najaf and became one of the greatest jurisprudential scholars of the 20th century. Thousands of students later attended his classes, and his scientific method became one of the main directions of the Najaf school. Ali al-Sistani also grew up in the Najaf environment and became a world-renowned religious leader. The fact that the Najaf school remained relatively independent of state power and its cautious and measured approach to political issues influenced his way of thinking. For this reason, Sistani preferred to provide direction to society while maintaining religious authority. In short, the Najaf seminary's tradition of open scholarly debate, its emphasis on independent ijtihad, and its long-standing classical education system have created conditions for scholars trained here to possess both deep scientific knowledge and the ability to think independently.

In conclusion, an analysis of these developments demonstrates that "Al-Hawza Al-Ilmiyya" occupies a central position in Shi'a Islam [2, p. 120]. Its framework encompasses intellectual rene-



wal, political activism, schematic reform of doctrinal beliefs, and, fundamentally, the defense of Shi'ism itself. It is evident that Najaf is not only a center of enlightenment and intellectual activity but also a base for the dissemination of Shi'a ideas and political movements. Najaf Seminary plays an important role in the socio-political life of Iraq, and the fatwas and calls issued by religious leaders in particular have an impact on maintaining stability in the country. The scholars here have gained influence in political processes by guiding the people's position on issues of elections, social unity and security. In addition, the seminary has significant international influence. The seminary is one of the most influential religious education centers in the Shiite Islamic world and accepts students from various countries. This seminary has a great influence on Iraq, Iran, Pakistan and other countries, especially through the scholars it has trained in the field of religious sciences. Najaf is considered one of the main Shiite religious centers, which has both cooperation and differences of opinion with the Qom Seminary. At the same time, it has established inter-sectarian dialogue relations with Sunni religious institutions such as Al-Azhar University. In modern times, Najaf is known as an international religious center that plays an important role in political and social issues in addition to its religious influence.

## REFERENCES

1. Abbas, Z. Irak'ta Şii merciliğinin siyasi rolü / Z. Abbas. – İstanbul: Önsöz Yayıncılık, – 2013. – 424 s.
2. Abbas, Z. El Havza El İlmiye (Şii Medreseleri) / Z. Abbas // Aksaray Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi. – Aksaray: – 2016. – 8 (1), – s. 117–124.
3. Aziz, M.T. The role of Muhammad Baqir al-Sadr in Shi'a political activism in Iraq from 1958 to 1980 / M.T. Aziz // International Journal of Middle East Studies. – 1993. – 25 (2), – p. 207–222.
4. Faqih, M.J. Mawsu'at al-Najaf al-Ashraf: Daur al-Sani lil-Jami'at al-Najafiyya: [6 cild] / M.J. Faqih. – Beirut: Dar al-'Udwah, – c. 6. – 1996. – 250 s.
5. Hairī, M. ibn Ismail Mazandarānī. Muntahal-maqāl fī aḥwāl al-rijāl: [6 cild] / M. Hairī. – Qum: Mu'assasat Al al-Bayt, – c. 6. – 1995. – 410 s.
6. Heern, Z.M. One thousand years of Islamic education in Najaf: Myth and history of the Shi'i ḥawza / Z.M. Heern // Iranian Studies. – 2017. – 50 (5), – p. 681–705.
7. Ibn Battuta. İbn Battûta Seyahatnamesi: [2 cild] / İbn Battuta; çev. A. Sait Aykut. – İstanbul: Kitap Yayınevi, – c. 1. – 2013. – 580 s.
8. Ibn Khaldun. Tarikh Ibn Khaldun: [6 cild] / İbn Haldun. – Beirut: Dar Ihya' al-Turath al-'Arabi, – c. 3. – 1971. – 501 s.
9. Isa, A.M. al-Dirasah fī al-Najaf / A.M. Isa // al-Bayan Journal. – Beirut: – 1989. – № 27.
10. Litvak, M. Shi'i Scholars of Nineteenth-Century Iraq: The 'Ulama' of Najaf and Karbala' / M. Litvak. – Cambridge: Cambridge University Press, – 2002. – 264 s.
11. Muth, C. Houses of wisdom: A comparative study of the Najaf and Qom seminaries / C. Muth // Journal of Theta Alpha Kappa. – 2022. – 46 (2), – p. 87–99.
12. Nakash, Y. The Shi'is of Iraq / Y. Nakash. – Princeton: Princeton University Press, – 1994. – 312 s.
13. Walbridge, L.S. The most learned of the Shia / L.S. Walbridge. – Oxford: Oxford University Press, – 2001. – 272 s.



## НӘСӘФ ЕЛМІ СЕМІНАРИЯСЫНЫН ТАРИХІ ВӘ ОНЫҢ ИРАҚЫҢ ИҖТІМАИ-СИЯСИ ҺҖЯТИНДА РОЛУ

N.M. Qafarlı

Әрәб сөзү olan "hövzə", ilkin olaraq "ixtisaslaşma" və ya "sahə" mənasını ifadə edirdi və tarixi olaraq İslam dünyasında əsasən müsəlmanların çoxluq təşkil etdiyi bölgələri təsvir etmək məqsədi ilə geopolitik kontekstdə istifadə olunurdu. Lakin müasir dövrdə bu termin demək olar ki, yalnız şiə dini dairələrində işlədilir və xüsusi olaraq fiqh elmlərini öyrədən, cəfəri məzhəbinə bağlı dini təhsil müəssisələri ifadə edir. İslamının ən qədim və nüfuzlu seminariyalarından biri Nəcəfdə inkişaf etmişdir və bu inkişaf heç də təsadüfi deyildir. Nəcəf şəhəri İraqın cənubunda yerləşir və İslam dünyasının ən müqəddəs şəhərlərindən biri hesab olunur. Əksər tədqiqatçılar razılaşırlar ki, Nəcəfdə hövzənin yaradılması Bağdaddan Nəcəfə köçən böyük şiə alimi Şeyx əl-Tusi ilə bağlıdır. Tarixi analiz göstərir ki, əl-Hövzə əl-'elmiyyə uzun müddətdir ki, İraqın və geniş mənada Yaxın və Orta Şərqlin sosial-siyasi həyatında mərkəzi rol oynamışdır. Məqalədə Nəcəf seminariyasının tarixi ilə bağlı mənbələr və ədəbiyyat analiz olunur və digər dini seminariyalarla müqayisəli-analitik metod əsasında oxşarlıqları və fərqlilikləri müəyyən edilir.

**Açar sözlər:** *İraq, Nəcəf, hövzə, Şeyx əl-Tusi, Səddam Hüseyn.*

## ИСТОРИЯ НАДЖАФСКОЙ НАУЧНОЙ СЕМИНАРИИ И ЕЁ РОЛЬ В СОЦИАЛЬНО-ПОЛИТИЧЕСКОЙ ЖИЗНИ ИРАКА

Н.М. Гафарли

Арабский термин «хауза», первоначально означавший «специализация» или «область», исторически использовался в исламском мире в геополитическом контексте для описания регионов, преимущественно населенных мусульманами. Однако в современный период использование этого термина стало почти исключительно ограничиваться шиитскими религиозными кругами, относясь конкретно к религиозным учреждениям, преподающим юридические науки и связанным с джафаритской школой мысли. Одна из старейших и наиболее известных семинарий шиитского ислама возникла в Наджафе развитие, которое отнюдь не было случайным. Город Наджаф расположен на юге Ирака и считается одним из самых святых городов исламского мира. Большинство ученых сходятся во мнении, что основание хаузы в Наджафе восходит к переезду великого шиитского ученого шейха ат-Туси из Багдада в Наджаф. Исторический анализ этих событий показывает, что аль-Хауза аль-Ильмия долгое время играла центральную роль в социально-политической жизни Ирака и Ближнего Востока в целом. В статье анализируются источники и литература, касающиеся истории семинарии в Наджафе, и с помощью сравнительно-аналитического метода выявляются её сходства и различия с другими религиозными семинариями.

**Ключевые слова:** *Ирак, Наджаф, Хауза, Шейх аль-Туси, Саддам Хусейн.*