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TURATH AL-NAJAF

A Quarterly Magazine Specialized In Researches And Studies On The Religious And Cultural Heritage Of Al-Najaf

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Rules of Publishing in the Magazine

1. Turath al-Najaf Magazine publishes the authentic scientific researches, which are related to the cultural and religious heritage of al-Najaf and meet the standard qualifications of scientific research, such as all-inclusiveness, thorough investigation, and following the methodological steps of scientific research.
2. Researches must be typed on typing machines (System 2000) with double spaces between lines and written on CD. One copy of the research must be delivered to the body involved. The research must include the title, the first, middle, and last names of the researcher, an abstract, an introduction, and a conclusion of the research.
3. In case the research is agreed to be published, the researcher is bound to make suitable improvements so that it will be compatible with the suggestions of the appraising committee and the publishing system followed in the Magazine.
4. Two abstracts in Arabic and English, in no more than 150 words, must be made to the research.
5. Tables and figures must be numbered respectively and given demonstrative statements. To each of these tables and figures, the same sequence mentioned in the research must be provided in separate papers. The sketches must be written in black ink.
6. Footnotes must be placed under each page and a complete bibliography must be added at the end of the research.
7. All researches provided to the Magazine are not restorable whether published or not.
8. Arrangement of topics in the Magazine is subject to technical issues.

EDITORIAL'S WORD ⁽¹⁾

In the Name of Allah, the All-beneficent, the All-merciful

All praise and blessings be upon the most honorable of all Prophets and Messengers, Muhammad, and upon his Immaculate Household.

*Najaf, or Kufan, stands for the backside of al-Kufah city and its small mountain for which this city is known.⁽²⁾ Al-Kufah lies under the protection of al-Najaf Mountain. It thus represents its settlement and blessed meadow, plain land⁽³⁾, while the River Euphrates is the fountain of al-Kufah. This part of the river is thus called *furaat al-kufah* (The Euphrates of al-Kufah). (The Middle Euphrates).*

● **GOD, THE ALMIGHTY, ENDUED AL-NAJAF WITH A UNIQUE GEOGRAPHICAL SITE** that reveals the special, predestined divine care of

- (1) The editor-in-chief has asked His Eminence Sayyid Sami al-Badri to write the editorial's word of this issue by virtue of his being the head of the Foundation, the founder of its ideological thesis, and the general supervisor of this magazine. Thanks to him, His Eminence responded.
- (2) Ibn al-Kalbi, an Arab historian and geographer, states, "Al-Kufah city is known for a small mountain, named Kufan, which is situated in the middle of this city." See Yaqt al-Hamawi, Mu'jam al-Buldan.
- (3) In relation to al-Kufah, al-Najaf city is like a dam that protects it from the floods of the western region. Had it not been for al-Najaf, al-Kufah city, along with its houses and graveyards, would have been swept away by these floods. In other words, al-Kufah city is under the protection of al-Najaf against the dangers of the floods coming from the western region.

this city⁽⁴⁾ so that it, by a divine permission, would be a special resting-place for the Ark of the Flood after its end, to be a sign for the people, and to be the blessed residence place as a response of the Lord to Prophet Noah's prayer when he, as stated by the Holy Quran, said, "*O my Lord! Cause me to disembark a blessed alighting, and You are the best to cause to alight. (23/29)*"⁽⁵⁾ This is the very *alighting* from which the human life started under the leadership of Prophet Noah, the long-lived inheritor of those who existed before him and founder of an intellectual and cultural basis on this globe for all those who came after him.⁽⁶⁾

(4) Al-Najaf city is a prominent part of al-Najaf Plateau, Karbala, and this plateau is the only height in the Sedimentary Plain. In the word of the late geologist expert, Dr. Musa al-Atiyyah, the structure of this city conveys a divine miracle. The details of this statement can be found in the essay of Dr. al-Atiyyah published in this issue.

(5) When he was asked by one of his companions as to which the best place one would take, Imam al-Sadiq—peace be upon him—instructed, "You should choose Iraq, al-Kufah, because blessing is only twelve miles away from this city to the side of which there is a tomb whoever agonized or distressed comes to it shall be certainly relieved by Almighty God... To spend a single dirham (an ancient currency) as alms in this city is equal (in reward) to giving one hundred dirhams as alms in other places. Similarly, to offer a single unit of prayer (rak'ah) in this city is equal (in reward) to offering one hundred units of prayer in other places." See Muhammad ibn al-Mashhadi, al-Mazaar, pp. 343-344.

(6) In the present day, all Muslims, Christians, Jews, Hindus, and Zoroastrians refer to and present Prophet Noah as the only one to survive the Flood by means of an ark he had made according to a

This historical fact about the city of al-Najaf has been recorded by the Holy Quran that states, “*The ark rested on the Judi and it was said: Away with the unjust people. (11/44)*”

Explaining this *Judi*, Imam al-Sadiq confirms that it is the *Euphrates of al-Kufah*. Testifying to and supporting this fact, cuneiform documents confirm that the *Judi* is one of the names of River Euphrates in the Age of Modern Babylonia.⁽¹⁾

From the city of al-Najaf, Prophet Noah started to build the *Blessed Land* of al-Kufah and to construct its *Masjid* (place of worship). Then, an expansion was made to this city to include the entire backside of al-Kufah and its plateau that borders River Euphrates from the east, a sea from the west, and the meeting point of al-Najaf Sea with River Euphrates, the vast and connected with River Tigris, from the south.

At that time, neither Babylonia nor Sumer had been yet existed. Before it dried up, this plateau was the most beautiful and most ancient cultural and religious coast ever witnessed by this globe. This coast is the earliest Iraq⁽²⁾ and the land lying between two rivers; namely, Mesopotamia, which was the first land after the Flood. In these ancient times, Iraq was full of pleasant life, valuable knowledge, and God-

divine revelation. Before all these, the Sumerians, Akkadians, Babylonians, and Assyrians in Iraq, in addition to the Egyptians, had referred to Prophet Noah as the owner of the divinely-made ark.

(1) Refer to Sayyid Sami al-Badri's essay published in this issue.

(2) Al-Khalil, a pioneering Arab lexicographer, confirms that the word *iraq* means the coast of the sea.

worshipping on the style of Noah, the Prophet of Iraq. The climate of this coast was as same as the climate of the Mediterranean, because it is situated between al-Najaf Sea and River Euphrates.

• **ONCE MORE, GOD THE ALMIGHTY ENDUED AL-NAJAF WITH ANOTHER GIFT** when He chose it to be the abode of Prophets Hud and Salih.

• **FOR A THIRD TIME, GOD THE ALMIGHTY ENDUED AL-NAJAF** with another favor when Prophet Abraham, during his movement towards Mecca, the center of the Muslims' direction in prayers, passed by this land and purchased it from its owners to be his personal property. He then chose al-Kufah to be his dwelling and burial place.⁽³⁾ *Masjid al-Sahlah* (a place of worship northwest al-Kufah city) was the place from which Prophet Abraham started his journey to fight against the Giants (*al-'Amaliqah*).⁽⁴⁾

• **FOR A FOURTH TIME, GOD THE ALMIGHTY ENDUED AL-NAJAF WITH ANOTHER HONOR** when Prophet Moses, after he had lost his way, came to this city at a wintry night to meet the divine destiny predetermined for him when his Lord called out to him, saying, “*Put*

(3) (1) Abu-Usamah has reported that he heard Imam al-Sadiq, peace be upon him, saying, “Al-Kufah is one of the gardens of Paradise where there are the tombs of Prophets Noah and Abraham as well as three hundred and seventy prophets, six hundred successors (of prophets), and the tomb of the master of the prophets' successors; namely, the Commander of the Faithful (i.e. Imam Ali ibn Abi-Talib).” See Al-Hurr al-'Amili, *Wasaa'il al-Shi'ah* 14/387.

(4) Shaykh al-Saduq, *Man-La-Yahduruhu'l-Faqih*, 1/232.

off your shoes. Surely, you are in the sacred valley, Tuwa. (20/12)”

To this place, the Holy Quran has made many references some of which are as follows:

“*You were not on the western side when We revealed to Moses the commandment; and you were not among the witnesses. (28/44)*”

“*We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion with Us. (19/52)*”

“*When he (Moses) came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Moses! Surely, I am Allah, the Lord of the worlds. (28/30)*”

• **FOR A FIFTH TIME, GOD THE ALMIGHTY ENDUED AL-NAJAF WITH ANOTHER HONOR** when it became the shelter-place of Mary the Immaculate and her son, Jesus, where she gave birth to him. To this fact, the Holy Quran has referred, saying, “*We made the son of Mary and his mother a sign, and We gave them a shelter on a lofty ground having meadows and spring. (23/50)*”

Explaining this holy verse, Imam al-Sadiq—peace be upon him—said, “The *lofty ground* is the Najaf of al-Kufah, the *spring* the River Euphrates, and the *meadow* al-Kufah Mosque.”⁽¹⁾

• **FOR A SIXTH TIME, GOD THE ALMIGHTY ENDUED AL-NAJAF WITH FURTHER HONOR** when He chose it to be the dwelling, prayer-

(1) See Al-Hurr al-'Amili, *Wasaa'il al-Shi'ah* 10/283, H. 5. (Ahl al-Bayt Foundation)

place,⁽²⁾ and burial place of the Commander of the Faithful; namely, Imam Ali ibn Abi-Talib, peace be upon him. Thus, God the Almighty granted Imam Ali his desire and wish when he, standing up on the land of this city, said, “O God! Please, let my grave be in this city.”⁽³⁾

• **FOR A SEVENTH TIME, GOD THE ALMIGHTY ENDUED AL-NAJAF WITH MORE HONOR** when He made its northeastern border to be the burial place of Imam al-Hussein, peace be upon him. In this respect, Imam al-Sadiq is reported to have said, “*To the backside of al-Kufah, there is a tomb no aggrieved one comes to visit it but that Almighty Allah shall relieve him/her from his/her grief. This is the tomb of al-Hussein, peace be upon him.*”⁽⁴⁾

• **FOR AN EIGHTH TIME, GOD THE ALMIGHTY ENDUED AL-NAJAF WITH ANOTHER HONOR** when He decided this city to be a university and a seminary that carries and promulgates the sciences of the Holy Prophet according to the reported traditions of the Ahl al-Bayt when He, the Almighty, guided Sheikh

(2) Al-Asbagh ibn Nubatah has reported that Imam Ali, peace be upon him, addressed the people of al-Kufah with the following words: “O people of al-Kufah! Almighty Allah has indeed bestowed something upon you that He has not given to any other people. This is the merit of this prayer-place of you, which was the house of Adam, the house of Noah, the house of Idris (Enoch), the prayer-place of Abraham the Friend of Allah, the prayer-place of al-Khidr my brother, and the prayer-place of me.” See Al-Hurr al-'Amili, *Wasaa'il al-Shi'ah* 3/526, H. 18.

(3) Al-Majlisi, *Bihar al-Anwar* 42/217, H. 18; Ibn Asakir, *Tarikh Madinat Dimashq* 1/213. (Reported in this book from Muhammad ibn Abi-Umayr from Muhammad on the authority of Imam al-Sadiq).

(4) Al-Mirza al-Nouri, *Mustadrak Wasaa'il al-Shi'ah* 10/239.

al-Tusi, the religious authority of Baghdad at that time of disaster, to choose al-Najaf as his place of emigration and center of teaching.

• **IN THE LIGHT OF THESE CHARACTERISTICS AND TRIBUTES THAT GOD THE ALMIGHTY GAVE EXCLUSIVELY TO THIS CITY**, the cultural and religious heritage of al-Najaf city can be formed. To explain, the cultural heritage of al-Najaf city is every item of ancient linguistic and religious heritage that is connected to Prophets Noah, Moses, and Jesus and represented by the cuneiform heritage in its many languages, including the Sumerian, Akkadian, Assyrian, Hebrew, Aramaic, Syriac, South Arabic, and North Arabic languages.

• **AS FOR THE RELIGIOUS HERITAGE OF AL-NAJAF CITY**, it stands for the entire Islamic heritage of this city since the Islamic conquest of Iraq, Imam Ali's emigration to this city, its acting as the center of the Immaculate Imams' activities that aimed at reviving the Holy Prophet's instructions and traditions with regard to his nation; that is his heritage, and the establishment of the Religious Seminary (*hawza*) in this city along with its perfective elements since the time of Sheikh al-Tusi who emigrated to this city in AH 448 and changed it into a religio-scientific center assuming the mission of spreading Islam according to the traditions and practices of Imam Ali and his immaculate sons, peace be upon them all.

• **FOR THE PURPOSE** of acquainting the world with information about the city of al-Najaf, along with its cultural and religious heritage, Najaf Cultural and Religious

Heritage Foundation (NCRHF) and *Turath al-Najaf* Magazine have been established and published.

• **GENERALLY, THE GOALS OF NCRHF** can be summed up in the following points:

A. The Foundation focuses on acquainting the universities and cultural centers around the world with the ancient cultural history of al-Najaf city and the genuine Islamic heritage whose principles are derived from the Ahl al-Bayt (i.e. the Holy Prophet's Household) via a magazine and international conferences specialized in heritage issues.

B. The Foundation aims at activating the cultural and religious studies that are, in a way or another, related to al-Najaf city and encouraging on reviewing certain fields of study like the fields of cuneiform and biblical studies in their original languages; namely, Hebrew, Aramaic, Greek, Latin, and Arabic. It also attracts the attentions towards reassessing in the fields of Islamic history and other related fields. To achieve this goal, the Foundation has classified the studies and researches into six scientific departments, as follows:

1. **Department of Islamic Sciences:** This department is designated to the Islamic rational and philosophical studies as well as researches on such fields like Islamic doctrines, sciences and exegesis (*tafsir*) of the Holy Quran, Muslim Jurisprudence (*fiqh*) and its fundamentals, and other fields.
2. **Department of Arabic and Semitic Languages and Literature:** This department is dedicated to the studies of

grammar, morphology, rhetoric, prosody, and poetry in addition to Comparative Language studies.

3. **Department of Islamic History:** This department studies the history of Islam, the life accounts of the Holy Prophet and Imams, and the history of the supreme religious authority of the Shiah during the Major Occultation Age.

4. **Department of Archeology and Ancient Civilizations:** This department includes studies of the ancient history, the history of the Prophets, and the ancient civilizations related to the heritage of al-Najaf city, such as the ancient civilizations of Mesopotamia, Yemen, the Arab Peninsula, Greece, and Egypt as well as the civilizations of the ancient religions of Persia and India.

5. **Department of Comparative Religious Concepts:** This department is concerned with the comparative studies between the Holy Quran and the other holy books and between the Islamic code of religious law (i.e. *shariah*) and the Talmud and Christian heritage.

6. **Department of Pure and Applied Sciences:** This department studies the pure and the applied sciences that are related to the Islamic heritage.

C. The Foundation plans to develop a scientific staff in the academic and seminary sites in order to fill the gaps in the fields of modern heritage researches, such as Quranic Archeology and Comparative Religious Concepts, by means of holding sessions and

establishing institutes specialized in this field.

AS FOR TURATH AL-NAJAF MAGAZINE, THE PURPOSES behind issuing this magazine can be summed up in the following points:

1. The Magazine purposes for acquainting the universities and cultural centers in Iraq and around the world with the ancient cultural history of al-Najaf and the genuine Islamic heritage whose principles are derived from the Ahl al-Bayt.

2. The Magazine issues the studies and researches that contribute to correcting the course of Archeology and Comparative Religious Concepts and reviewing the history of humankind and the history of Islam in an accurate way.

3. The Magazine is intended to have its say in the development of the current movement of Dialogue on Religions.

IN THE LIGHT OF THESE GOALS AND PURPOSES, the policy of the Magazine can be summed up in the following words:

- It receives all the new publishable studies that have not been yet published.
- It receives the previously published articles when a good effort has been exerted for a new revision by the writer or others.

DEAR READERS, this is the first issue of *Turath al-Najaf* (Heritage of al-Najaf) Magazine, which includes an article entitled *The Resting-Place of Noah's Ark: Turkey or al-Najaf*. Although the earlier site is the

most famous among the majority of Muslim, Christian, Judaic, and Sabian scholars while the latter has been adopted in the heritage of the Ahl al-Bayt, the Magazine will open this file to arouse the question and prove the truth.

In addition to this article, the Magazine includes many other researches in the fields of Islamic sciences and history, comparative religious concepts, pure and applied sciences, comparative language, and archeology.

To sum up, this issue comprises fifteen titles varying as follows:

1. Nine articles are issued for the first time. Out of these nine articles, five researches have been pulled out by their writers from their unpublished university theses; two for Doctorate Degree and three for Master Degree *all of them are not published*. The other four researches are independent articles one of which has been published in English and is now published in Arabic for the first time.

AL-NAJAF CITY: THE FINAL RESTING-PLACE OF NOAH'S ARK A NEW PROSPECT

2. Five researches have been already published but are now revised for a second edition. The writers of two of these five have reappraised their ideas, a committee has been appointed for reviewing two others for the second edition with abridgement and addition of the biographies of some persons mentioned in these articles so that they would be suitable to be published in the Magazine, and the Board of Editors has commissioned a researcher to revise the fifth article. The Board of Editors has added the summary of the points of evidence on the subject matter to this article under the supervision of another committee, chosen by the Board too.

Finally, our gratitude, thanks, and acknowledgment extend to all our virtuous brothers, including the researchers and the scientific and technician committees, who have contributed to drawing up this issue. From beginning to end, all praise is due to Allah for His great favors and abundant help.

BY: ALLAMAH SAYYID SAMI AL-BADRI

Ark after the Flood rested; namely, Kurdistan of Iraq and Turkey. It then moves to demonstrate the notion that is exclusively believed by the Shiite heritage, depending upon the traditions of the Ahl al-Bayt (i.e. the Holy Prophet's

Abstract

1. The thesis deals with the notion that is familiar and common to the Muslims, Christians, Jews, and archeologists with regard to identifying the place where Noah's

Household), which entails that Babylon in general and the city of Najaf in particular, was the place where Prophet Noah's Ark rested.

2. The thesis then moves to deal with the facts mentioned in the cuneiform documents that support and correspond with the Holy Quran and the Ahl al-Bayt's traditions in this respect.

3. The thesis then investigates the Aramaic Targum (translation of the Hebrew Scriptures), the Babylonian Targum (Onkelos), Saadia Targum, the Peshitta (the Syriac version of the Bible), the Ginza (a Mandaean Writing), which made a reference to *Kurdu* as the place where Noah's Ark rested, the Hebrew Scripture, the Greek Septuagint—the two writings that referred to *Ararat* as the place where Noah's Ark rested—the Samaritan Targum, which mentioned *Serendib* to be the place where Noah's Ark rested, the Latin Vulgate and the Targum of Jonathan ben Uzziel—the two writings that mentioned *Armenia* to be the place where Noah's Ark rested. Demonstrating the references to Noah's Ark in all these writings, the thesis proves that *Kurdu*, *Ararat*, *Serendib*, and *Armenia* are different names of one place, which is Babylon and River Euphrates according to the cuneiform documents and the Hebrew language.

4. The thesis then moves to deal with the geographical cite of the western bank of the River Euphrates, the Najaf Height, Karbala, and the backside of Kufah in order to prove the authenticity of Ptolemy and Ibn al-Kalbi's claim that there are small mountains in Babylon and Kufah—a claim that has been denied by some modern specialists in geography on account of their lack of information about the details

of the geography of this region. The thesis thus proves that the words *Kufan*, *Najaf*, and *Satidma*, which are mentioned in lexicons and in Arabic books on geography and countries, and the word *Syrion*, which is mentioned in the Samaritan Targum and the Hebrew Bible, refer to the same meaning and express the natural function of *Tar al-Najaf* and *Tar al-Sayyid* (two heights in Najaf and Karbala respectively), which are situated between Karbala and Kufah. This natural function is to protect the people of the western bank of River Euphrates from the annual floods that come from the west side, since these two heights rise about 500 meter above sea level whereas the western bank of Kufah and Karbala rises about 25-29 meters above sea level.

5. The thesis then provides examples of the repetition of the names of these cities and the natural reason that explains the similitude of the names *Kurdu Babyl* and *Kurdu Kurdistan*, for instance.

6. The thesis then moves to deal with the national homeland of the Semites and the conditions under which the word 'Semite' was changed into 'Jazarite'. The thesis thus proves that the original homeland of the Semites was the western bank of the middle Euphrates River. In the past, to the west of this western bank, there was Najaf Sea (the *Banqia* Sea, and to its south, there was the Abyssinian Sea (i.e. the Persian Gulf). Before that, its name was Dilmun Gulf into which the Najaf Sea flowed. After Noah's Flood, the climate of the Najaf Plateau was similar to the climate of the Mediterranean Sea. Consequently, this whole area possessed all the fortunes that were possessed by the areas of the Mediterranean Sea. However, the waters dried

out there causing the majority of its population to emigrate to the Arab Peninsula and Syria. When the sedimentary lands reappeared to the east side of the River Euphrates, life recovered in this zone to make it the center of all animate activities. Actually, the most accurate name of the Semites is the Chaldeans, meaning the remainders and the delivered from the offspring of Noah. The Babylonians, the Sumerians, the Akkadians, and the Assyrians ramified from the Chaldeans and carried the heritage of Prophet Noah although they distorted the most part of it.

7. As a final point, the writer demonstrates four most important points:

First Point: The Holy Quran has manifested itself as an independent reference when it provides its unique information, giving the name *Judi* to the mountain on which Noah's Ark rested. Apparently, the Holy Quran has not borrowed this word from any earlier reference, since to the Christians and Jews, the religious name of the resting-place of Noah's Ark is *kurdu*, ascribing this name to a mountain in an island near Mosul District, currently in Turkey. This ascription goes back to the pre-Islamic ages. Through Mujahid and Wahad, two Muslim traditionists, this name was attached to the Islamic heritage. This fact corroborates the Holy Quran's declaration that it is a Divine Revelation, not a manmade scripture.

Second Point: Once more, the Shiite heritage of traditions manifests itself as an independent reference and the Ahl al-Bayt (the Members of the Prophet's Household) prove themselves as having superiority over all others in their capacity as the one and only bearers of the authentic Prophetic heritage and

the knowledge of the Sealing Divine Prophecy of Muhammad (peace be upon him and his Household), especially when the references of the Shiite traditions reported Imam al-Sadiq to have asserted that *Mount Judi* is the same as the Euphrates River of al-Kufah and that Karbala is the very place where God redeemed Prophet Noah and the accompanying believers. Actually, no other heritage has ever referred to this fact.

Third Point: The writer concludes the necessity of re-reading the ancient cuneiform, Hebrew, Aramaic, and Syriac documents and written heritage in the light of the Holy Quran and the reported heritage of the Ahl al-Bayt so that the cuneiform and archeological studies would be put in their correct course.

Fourth Point: The western bank of the Euphrates River is so important and worth studying, because it is the earliest civilizational cliff, the first source of human life on this globe, and the outset of civilization after Noah's Flood. From this very place, Noah, the long-lived prophet and the one and only inheritor of the pre-flood language and civilization, started establishing a new civilization and a new divinely legislative culture after the Flood. About this establishment of a new human civilization, God the Almighty revealed a scripture that was recorded by Prophet Noah on an obelisk set up in Najaf to be later on the central axis of the culture of his offspring.

The human communities of that area carried the name of this mountain in their cultures, such as the Sumerians, the Akkadians, the Amorites, the Babylonians, and the Assyrians. These communities lived in, built ancient Iraq (Mesopotamia), and went forth to the east and west of the earth inside and outside ancient

Iraq to convey Noah's divine message to the peoples. However, these communities distorted Noah's message in many aspects and nothing remained of the authentic texts and precepts of this message except a very few items.

In the light of the latter question, a new horizon of the contrasted civilizational, linguistic, and religious studies is laid open

before the specialists. In addition, this question provide enough justifications for dedicating the efforts of archeological research workers and those concerned in this filed to revealing new facts about the history of human culture in general and the bright history of Iraq in particular in this very distinctive area on the earth.

AL- NAJAF LAND: THE HISTORY, GEOLOGICAL, ANTIQUITY AND NATURAL RESOURCES

BY: DR. MOUSA JAFAR AL-ATIA

ABSTRACT

The Study deals with Al-Najaf Governorate land with emphasis on the Holy City of Al-Najaf covering its geological history and antiquity connected with features and phenomena related to events, habitant, usage and social faiths, which referred to under the term Geo-Antiquity.

Within the Geo-Antiquity framework of Najaf land, the study covered several prominent subjects among them Bahr Al-Najaf (Al-Najaf Sea) the well known natural features in Mid-Euphrates area, age estimation as well as formation mechanism is concluded by the study.

The study deals also with the al-Najaf plateau and concluded that its characteristics are not in harmony with the mechanism theories known in geology of plateau formation, thus the study concluded that it is a manifestation of God's creative indication profile Noah Flood Legend

where Noah's Ark was embraced on.

The study also deals with land characteristics of Zubida Road, the well known historical pilgrimage pathway used by Iraqis to get the Holy Cities of Mecca and Medina in Saudi Arabia.

Other well known antiquities connected with al-Najaf land such as al- Najaf cemetery, al-Najaf basements, Khowa clay, Bun Al-Hassan, and special clay materials used for manufacturing drinking poetry, which also covered by the study.

Regarding the geological history of al-Najaf land and based on the stratigraphy of the outcropped rocks, it belongs to the Paleocene of the Tertiary Age (65 millions years) and extending to the Quaternary Age (100 thousands years).

The Palo geography of Al-Najaf forms part of the main seas which covered Iraqi areas in the Tertiary time. In certain epoch of that

time it was a part of the sea shelf. At the end of the Tertiary Age, al-Najaf area was a part of the land and continued to the Quaternary Age where several rivers and vallies (Wedians)

NOAH'S ARK: ITS FINAL BERTH

BY: Bill Crouse

Abstract of the arabic translation

The essay deals with the claims of eyewitnesses who, in the middle of the 20th century, claimed that they had seen remaining parts of Noah's Ark on Mount Ararat in Eastern Turkey. Having discussed this issue with further details, the writer presents the traditional indications of the site, which is historically known by Christians and

were flowed through, and several flood and glaciations periods were prevailed due to which three phases of the Euphrates River and Bahr al-Najaf basin were formed.

Jews as Mount kurdu and, in the Islamic era, as Mount Judi, and is situated in the Island Region of Turkey to the south of Ararat. The essay concludes that this site is most probably the resting-place of Noah's Ark and that its historical indications are more convincing. The writer therefore calls for excavation for obtaining material proofs that may support the historical documents.

THE LANDFORMS IN THE SPASMODIC BRINKS OF THE WESTERN PLATEAU

BETWEEN LAKES AL-RAZZAZA AND SAWA

BY: Dr. Aayid Jassim al-Zamili

ABSTRACT

The landforms are the outcome of an interaction between the geological structure and the geomorphologic process that is common in a certain region, whether it was in the Holocene or the Pleistocene epochs. Accordingly, the classification of the landforms according to the common processes, which lead to the formation of a certain landform, requires a vast acquaintance with the indicating factor, which in turn leads to forming the common process involved, be it in the Holocene or the Pleistocene epochs.

In view of that, these landforms have been classified according to the common process of forming certain varieties of landforms. To Dr. Thornbury, it is familiar that the landform is so complicated that it cannot be formed owing to the influence of one factor only; rather, several factors usually unite to form a certain landform. Some of these factors are from the current epoch (Holocene) while the others are the outcome of chemical processes, which were widespread in the Pleistocene epoch. Moreover, the common indicating factor might be the wind, which causes desert cliffs and arrayed deserts that

are composed as a result of denudation. The landforms that are sedimented by winds are the sandy waves and sand hills.

The surface water is considered an influential factor in the formation of landforms, such as torsion of rivers, rocky cliffs, versants and feet of slopes, and river routes, in addition to mesa, buttes, and denudational hills.

The sedimentary landforms that are formed by the surface waters include floods, denudational sediments, and flabellate sediments at the feet of the slopes.

The groundwater is another factor that contributes to forming landforms, which are thus called dissolving forms, such as springs that are found in big numbers at the pan of the Najaf

Sea, hollows, salty caves at Sawa Lake, salinas that are found to the south of al-Razzaza Lake, the Najaf Sea, and surrounding Sawa Lake, in addition to desert gypseous shells in the Najaf Plateau, salty cliffs at Sawa Lake, and other landforms that were made by living beings, such as men, animals, and plants including denudational landforms, such as paths that are made by human beings and traces of dynamite that is used by men in rocks in order to use them in making cement, stone quarries, and pebbles. Besides, animals have a part in such operations through their movements and grazing.

From the above, we can conclude that various landforms were formed by different processes according to the factors that are found in the regions of survey.

REFUTATION OF THOSE DENYING ALI'S BURIAL PLACE IN AL-NAJAF

Islamic Sciences Committee in NCRHF

The most famous of those who denied Imam Ali's burial place to have been in al-Najaf was Ibn Taymiyah (d. AH 728), Ibn Kathir (d. AH 774), and those who learned under them and followed their course. This denial has first of all appeared in the reports of al-Khatib al-Baghdadi (d. AH 463) mentioned in his book of *Tarikh Baghdad*, who, in turn, received it from al-Hafiz Abu-Na'eem (d. AH 430) and al-Waqidi (d. AH 207).

In fact, the issue of doubting Imam Ali's tomb to be in the very place where it is now frequently visited and historically well-known is one of the consequences of the Abbasids' rebellion against and abandonment of the Alawites (i.e. the descendants of Imam Ali),

their cousins.

Ibn Taymiyah⁽¹⁾ says in this regard:

“As for Ali's mausoleum, the majority of scholars agree that this place is not his burial place; rather, it is said to be the burial place of al-Mughirah ibn Shu'bah. This is because this place was appeared about three hundred years after Ali's death during the reign of Banu-Buwayh (i.e. the Buyid Dynasty). Scholars add that the origin of this is a tale they had received from al-Rashid, the Abbasid ruler, when he came to this place and apologized for those who lived around that place

(1)⁰In his books entitled *Majmou'al-Fatawa* 27/447 and *Jami'al-Masaa'il* 4/158.

for what had taken place between Ali's descendants and him. Such tales cannot prove anything, and the majority of the knowledgeable people state that Ali was buried in al-Imarah Palace in al-Kufah or in the vicinity of that place."⁽¹⁾

As for Ibn Kathir, he states:

"There is neither evidence nor root for what many of the ignorant people of the *Rawafid* believe that Ali's burial place is the very mausoleum that is attributed to him in al-Najaf; rather, this grave is said to be al-Mughirah ibn Shu'bah's. These have been the words of al-Khatib al-Baghdadi on the authority of Abu-Na'eem al-Hafiz on the authority of Abu-Bakr al-Talhi on the authority of Muhammad ibn Abdullah al-Hadrami on the authority of

(1)⁰ A group of master scholars, such as Ibn Abd al-Barr al-Qurtubi in his book of *al-Isti'ab*, al-Mazzi in *Tahdhib al-Kamal*, and Ibn Hajar in *Tahdhib al-Tahdhib* have not considered probable that Ali ibn Abi-Talib was buried in al-Imarah Palace in al-Kufah; rather, they considered this report to be one among many others. They have thus said, "About the burial place of Ali, there is discrepancy. Some say that he was buried in al-Imarah Palace in al-Kufah, others in the courtyard of al-Kufah Mosque, and others on the height (*Najaf*) of al-Hirah." See *al-Isti'ab* 3/1122, *Tahdhib al-Kamal* 2/488, and *Tahdhib al-Tahdhib* 7/397.

The reason for such disagreement and hesitation is that the sons of Imam Ali deliberately hid their father's burial place for fear that the Khawarij and the Umayyads would dig that place. Ibn Abi'l-Ballad has reported that Husham ibn Muhammad said that Abu-Bakr ibn Ayyash said that he asked Abu-Hussain, 'Aasim ibn Bahdalah, al-A'mash, and many others whether any one of them had ever offered the Dead Prayer on the body of Ali or known about his burial place. They all answered in the negative. When he asked Muhammad ibn al-Saa'ib the same question, he was answered, "At night, Ali's body was taken for burial by al-Hasan, al-Hussein, Ibn al-Hanafiyah, Abdullah ibn Ja'far, and others from his household and the body was buried in the backside of al-Kufah. When the reporter asked about the reason, he was answered by Ibn al-Saa'ib, "This was because they feared lest the Khawarij, or others, would dig his grave." See *Maqal Ali* by Ibn Abi'l-Ballad, pp. 23-24.

Matar who said, 'Had the Shiah known who actually the one buried in the grave they are glorifying in al-Najaf is, they would have stoned it. It is the grave of al-Mughirah ibn Shu'bah!' It is well-known that Ali's grave is in al-Imarah Palace."⁽²⁾

In refutation of the reports of al-Khatib al-Baghdadi and the others regarding Imam Ali's tomb in al-Najaf, Sayyid Abd al-Karim ibn Tawous has written his famous book entitled '*Farhat al-Ghari*' wherein he presented overwhelming points of evidence clearly demonstrating that Imam Ali was buried in the land of al-Najaf. Allamah al-Hilli (d. AH 726) has summarized this book in a thesis he entitled '*al-Dala'il al-Burhaniyyah fi Tas'hih al-Hadrah al-Gharawiyah*'.

When al-Khatib al-Baghdadi's book of *Tarikh Baghdad* was reprinted in the thirties of the past century, this spurious argument floated up again. At that time, Allamah (i.e. well-versed scholar) Sayyid Hibatuddin al-Shahristani dedicated his efforts to refuting this spurious, baseless argument in an essay that was published in *al-I'tidal* Magazine in al-Najaf.

The Board of Editors have deemed important reprinting this essay with a revision by Dr. Ali Hajji. To meet the purpose and expose the benefit of reprinting this essay, the Board have also deemed useful to publish the summary of Allamah al-Hilli's thesis of *al-Dalaa'il al-Burhaniyyah* with some comments by Jalaluddin al-Muhaddith, the well-versed scholar, and other comments added by the committee commissioned with adapting this summary.

First, let us present the summary of *al-Dalaa'il al-Burhaniyyah* followed by Hibatuddin al-Shahristani's essay with revision:

(2)⁰ Ibn Kathir, *al-Bidayah wa'l-Nihayah* 7/365-366.

ABSTRACT of

*Al-Dala'il al-Burhaniyyah fi Tas'hih
al-Hadrah al-Gharawiyah*

By

Islamic Sciences Committee in NCRHF

Sayyid Abd al-Karim ibn Tawous (d. AH 693) wrote his book entitled '*Farhat al-Ghari fi Ta'yin Qabr Amir al-Mu'minin Ali*' (The Delight of al-Ghari in Identifying the Tomb of the Commander of the Faithful, Ali)', and this book was later on summarized by Allamah al-Hilli (d. AH 726) in a thesis entitled '*al-Dala'il al-Burhaniyyah fi Tas'hih al-Hadrah al-Gharawiyah*' (Demonstrative Proofs on Confirming the Mausoleum of al-Ghari). In this thesis, the author wrote down the following:

"The most authentic information about the burial place of Imam Ali is beyond doubt what is unanimously agreed upon by the Shiah whose generations relate it from the previous generations uninterruptedly. It is in fact impossible to count all these reporters or to even imagine that the reporters might have connived with each other in fabricating this report. This is the very issue that is known in the terminology of *hadith* as certainty-denoting uninterrupted. For the Shiah, this issue is beyond question because it has been proven by the demonstrations of the Immaculate Imams who are the basis in all the religious laws and affairs."

The thesis then provides a number of narrations that are reported from the Holy Imams in general and Imam al-Sadiq in particular as regarding this issue.

It then moves to mention the Abbasid rulers who visited this tomb of Imam Ali, such as Abu-Ja'far al-Mansur, Harun (al-Rashid), al-Muqtafi, al-Mustansir, and Musta'sim, and some Buyid rulers such as Adhud al-Dawlah Fannakhosrow and Muhammad ibn Zayd al-Da'i, the ruler of Tabiristan.

The thesis then cites the words of scholars that confirm Imam Ali's having been buried in al-Najaf (also called *al-Ghari*), such as Ibn A'tham al-Kufi in his book of *al-Futouh*, Abu'l-Faraj ibn al-Jawzi in *al-Muntazam*, Abu'l-Ghanaa'im ibn al-Narsi, and Ibn Abi'l-Hadid.

Sealing the thesis, the author mentions some miraculous signs that were shown at this tomb, supporting that it is the tomb of Ali ibn Abi-Talib.

ABSTRACT of

*Dr. Ali al-Hajji's Thesis Entitled:
Al-Ghari: Imam Ali's Shrine*

This thesis is a summary of an essay written by Sayyid Hibatuddin al-Shahristani refuting al-Khatib al-Baghdadi's arguments about identifying Imam Ali's burial place. In his famous book entitled *Tarikh Baghdad*, al-Khatib al-Baghdadi has cited miscellaneous quotations and sundry contentions, arousing suspicion in the hearts of those who are not endued with any amount of knowledge.

Citing proofs from both traditions and historical documents, Sayyid al-Shahristani confuted all these arguments and proved that the holy city of Najaf is the burial place of Imam Ali. To provide evidence in this regard, Sayyid al-Shahristani has made use of many master reference books, such as Ibn Abi'l-Hadid's *Sharh Nahj al-Balaghah* and Ibn Tawus's *Farhat al-Ghari*, without neglecting such reference books of Muslim history like Ibn al-Athir's *al-Kamil fi'l-Tarikh* and al-Mas'oudi's *Murouj al-Dhahab*.

Very objective in providing his points of evidence, all-inclusive in dealing with the subject matter, and well-versed in the biographies of the narrators, Sayyid al-Shahristani has assessed the texts of the reported traditions so expertly and made clear the confusions in the body of these texts as a result of which such spurious arguments were aroused.

THE HISTORY OF THE IMAMIYYAH JURISPRUDENTIAL SCHOOL AND THE ROLE OF AL-NAJAF SEMINARY IN ITS DEVELOPMENT

By: Sayyid Muhammad Ja`far al-Hakim

ABSTRACT

This thesis deals with the history of the Najaf Religious Seminary (Hawza) by dividing the history of the Imamiyyah jurisprudence into four stages:

First Stage: Stage of Constitution

By the Stage of Constitution, the researcher means the stage of the revelation of the Quranic texts and the issuance and recording of the Prophetic Traditions (Sunnah). In this research, the writer makes an indication of the actual position of the Ahl al-Bayt in the Islamic legislation in their capacity as the inheritors of the knowledge of the Prophet and refers to their vital role in the maintenance of the Sunnah. Another reference is made to the emergence of the Four Books: the most reliable reference books of traditions of the Shiah (namely, *al-Kafi* by al-Kulayni, *Man-La-Yahdhuru`l-Faqih* by Shaykh al-Saduq, and *al-Tahdhib* and *al-Istibsar* by Shaykh al-Tusi) considering these books to comprise the Holy Prophet's traditions as reported by his Household (i.e. the Ahl al-Bayt).

Second Stage: Stage of Branching

This stage is the beginning of the practice of the process of *ijtihad* (i.e. deducing secondary laws from the sources of the Islamic legislation), in its vast notion, and the use of the intellectual faculties in the recognition of the secondary issues of the religion. The researcher then mentions the most important Shiite jurisprudential reference books in this stage. These books are as follows:

(1) *al-Muqni`* and *al-Hidayah* by Shaykh al-Saduq.

(2) *al-Muqni`ah* by Shaykh al-Mufid.

(3) *al-Jumal wa'l-Uqud* (dealing with the acts of worship) by Shaykh al-Tusi.

(4) *al-Iqtisad al-Hadi ila al-Rashad* by Shaykh al-Tusi; a brief exposition of the duties of people as regards the fundamentals of doctrines and the religious devotional acts.

(5) *al-Nihayah* (Shiite jurisprudence and verdicts) by Shaykh al-Tusi.

This book is considered the epilogue of this stage and its best representation.

Third Stage: Stage of Exudation

Lasting for about seven centuries (from the fifth to the twelfth century of Hegira), the research proves that this stage demonstrated the clear-cut distinction of the jurists of the Ahl al-Bayt School from the jurists of the other Muslim Schools, since the earlier scholars used to regard what was issued by the Imams of the Ahl al-Bayt as having been issued by the Holy Prophet, along with disregarding the other sources of Islamic jurisprudence used for deducing religious laws from their sources and widely used by the scholars of other sects, such as *qiyas* (analogical reasoning), *istih-san* (use of personal judgments), and the like.

The research then makes a reference to the most famous books of this stage.

To the researcher, the Imamiyyah jurisprudence reached the climax of exudation

at the hands of Allamah al-Hilli, not to mention the intellectual openness that took place in Persia at the hands of this master scholar who convinced Shah Khudabandeh (the Persian king of that time) to convert to Shiism.

The researcher then mentions the master books on Shiite jurisprudence that emerged after Allamah al-Hilli, such as *al-Lum`ah al-Dimashqiyyah* by al-Shahid al-Awwal and the other book entitled *al-Rawdah al-Bahiyyah*, which is commentaries and explanations of the earlier books, written by al-Shahid al-Thani.

According to the researcher, this stage came to its end by the emergence of the Akhbariyyah Movement and the writing of the book entitled *al-Hada'iq al-Nazirah* by Shaykh al-Bahrani (died in AH 1186).

Fourth Stage: Stage of Perfection

The researcher believes that this stage of perfection, which began in the twelfth century and extended to the present day, was launched by the

personality of al-Wahid al-Bahbahani. Displaying the most important jurisprudential books of this stage, the researcher lists the following:

- *Kashf al-Ghita*, by Shaykh Ja`far Khe-dhir al-Jannaji al-Hilli (died in AH 1228).

- *Riyadh al-Masa'il fi Bayan al-Ahkam bi'l-Dala'il*, known in the scholastic media as *Mukhtasar al-Riyadh*, by Sayyid Ali al-Tabataba'i al-Ha'iri (1161-1231 AH).

- *Jawahir al-Kalam fi Sharh Shara'i al-Islam*, by Shaykh Muhammad Hasan al-Najafi (died in AH 1266).

- *al-Makasib*, by Shaykh Mur-tada al-Ansari (1214-1281 AH). This book is also entitled *Kitab al-Matajir*.

- *Mustamsak al-Urwat al-Wuthqa*, by Sayyid Muhsin al-Tabataba'i al-Hakim (1306-1390 AH), which is an argumentative commentary on Sayyid Muhammad Kazim al-Tabataba'i al-Yazdi's *al-Urwat al-Wuthqa* (died in 1337 AH).

THE HISTORY OF THE SCHOLASTIC FAMILIES IN AL-NAJAF CITY

By: Prof. Hasan Easa al-Hakim

ABSTRACT

The thesis divides the scholastic families in Holy Najaf chronically into three periods. The first period deals with the Abbasid dynasty and extends to the collapse of this dynasty (i.e. the third to the seventh century of Hegira). In this period, the writer mentions seven scholastic families.

The second period begins with the collapse of the Abbasid Dynasty and ends up with the early Ottoman Empire (i.e. the seventh to the tenth century of Hegira). It includes nine scholastic families.

The third period extends from the early Ottoman Empire up to the present day. In this period, the writer refers to 213 scholastic families.

Before displaying the history of these families, the writer has mentioned the other families that undertook the mission of the custody of the holy shrine in Najaf and the families that held the headship of the tribes in this city in the period between the third and the thirteenth century of Hegira. According to this thesis, these families are eighteen in number.

CONSTRUCTION OF THE RELIGIOUS SEMINARIES IN HOLY NAJAF

AL-SAYYID AL-YAZDI SEMINARY: A MODEL

By: Mu'ammal Mirza A. M.

ABSTRACT

The researcher has paved the way to the main topic of his thesis by dedicating a brief section to the scholastic history of the holy city of Najaf and the origin and development of the religious seminaries in this city.

He then moves to make an inventory to the most famous seminaries therein, such as the Holy Courtyard Seminary, Sultan Muhammad Khudabandeh Seminary, al-Miqdad al-Sayyuri Seminary, Mulla Abdullah al-Yazdi Seminary, and the Great al-Sadr Seminary to end up with Sayyid al-Yazdi Seminary, which is the topic of his thesis.

Pointing out that this Seminary is one of the biggest, most handsome, and most decorated

seminaries of Najaf, the researcher mentions that it is situated inside the city center and the date of its construction at the hands of the religious referential authority of that time, Sayyid al-Yazdi, goes back to the period between the years 1325-1327 AH (1904-1906).

The researcher then gives further details about the structure of this Seminary in its ground and first floors.

He has not missed talking about the mosque and the basements of this Seminary, which are considered expression of the unique geological distinctive feature of the land of this city.

The researcher has in fact exerted remarkable efforts by documenting his thesis photographically.

DEVELOPMENT OF ILM AL-USUL IN THE RELIGIOUS SEMINARY

The Late Religious Authority Martyr al-Sayyid Muhammad Baqir al-Sadr

ABSTRACT

In the view of the late religious authority, Martyr Muhammad Baqir al-Sadr, *Ilm al-USul* (a branch of the science of Muslim jurisprudence that deals with the fundamentals of this field of knowledge) has passed by three ages:

The first is the preliminary age during

which the basic principles of *Ilm al-USul* were established. This age begins with Ibn Abi Aqeel and Ibn al-Jinneed and ends up with Sheikh al-Tusi.

The second is the age of knowledge during which these basic principles were fully developed and the features of *Usulic* ideology were pinpointed to reflect extensively on

the fields of jurisprudential researches. The pioneering personality of this age was Sheikh al-Tusi while its most eminent characters were Ibn Idris, al-Muhaqqiq al-Hilli, Allamah al-Hilli, al-Shahid al-Awwal, and the like brilliant master scholars.

The third is the age of scholastic perfection, which was launched by the new school of Muslim jurisprudence in the history of scholarship that emerged in the late twelfth century of Hegira at the hands of al-Waheed al-Bahbahani and started establishing the third age of Muslim jurisprudential knowledge through the remarkable efforts that were exerted in the fields of *Ilm al-USul* and Muslim jurisprudence (*fiqh*).

Such efforts embodied the new ideas and researches of al-Waheed al-Bahbahani, the pioneer of this age, as well as the most diligent students of his school who continued and developed his works for about half a century until this third age attained its complete characteristics and reached its climax.

During this period, three generations from the brilliant students of al-Waheed's school came successively to contribute to the flourishing of his school.

The first generation is represented by the eminent researchers from amongst al-Waheed's students, such as Sayyid Mahdi Bahr al-Uloum (d. AH 1212), Sheikh Ja'far Kashif al-Ghita> (d. AH 1227), Mirza Abu'l-Qasim al-Qommi (d. AH 1227), Sayyid Ali al-Tabataba>i (d. AH 1221), and Sheikh Asadullah al-Tustari (d. AH 1234).

The second generation is represented

by a group of other brilliant students who studied under the first generation scholars, such as Sheikh Muhammad Taqi Abd al-Raheem (d. AH 1248), Shareef al-Ulama Muhammad ibn Hasan Ali (d. AH 1245), Sayyid Muhsin al-A>raji (d. AH 1247) Mawla Ahmad al-Naraqi (d. AH 1245), and Sheikh Muhammad Hasan al-Najafi (d. AH 1266) as well as many others.

The third generation is head by Shaykh Murtada al-Ansari, the grand scholar who studied under Shareef al-Ulama and was born immediately after the emergence of the new school in AH 1214 and witnessed the rise of this school during his scholastic stages when this school was in the peak of its growth and activity. At the hands of this great figure, Muslim jurisprudential knowledge in its third age attained its climax while the new school was making quick steps towards such climax.

The modern *Ilm al-USul* and scientific thought in the fields of Muslim jurisprudence are still living in this third age, which was launched by the school of al-Waheed al-Bahbahani.

Although the history of *Ilm al-USul* is divided into the abovementioned ages, this does not make it impossible to subdivide each age into several stages of development, and each stage had its own pioneer and director. On the strength of this fact, we can consider Sheikh al-Ansari (d. AH 1281) to be the pioneer of the most advanced stage of the third age, which is the stage that has represented the scholastic thought for more than one hundred year and up to now.

THE SHI'AH IMAMIYYAH'S METHODOLOGY OF UNDERSTANDING THE QUR'ANIC TEXTS

By: Dr. Sattar al-A'raji

In the Name of Allah, the All-beneficent, the All-merciful.

God, the Almighty, has revealed His Book to the people including it with clear proofs of true guidance and criterion of right and wrong. He has also made this Book a law and a way of life. Hence, the Book has not left any single item unexplained, be it minor or major, and made it elucidation of all matters and constitution aimed for organizing the affairs of His servants. He has then decided the Prophetic Tradition (Sunnah) to be the interpreter of His Book and the explainer of its laws and instructions. God the Almighty has decided the intellect to be the second messenger to the people. He has therefore established an authoritative system to be referred to whenever a problem is faced concerning the beliefs. He has also called the people to ponder over His Signs and extract the major fact from amongst thousands of Verses of which His Book is composed, verifying that this Book is free of any defect and empty of any contradiction. He, the Almighty, has thus said, "If it (i.e. the Qur'an) had been from other than Allah, they would have found therein much incongruity. (4/82)"

To make this process accessible for His servants, God has established fundamentals of the methodologies and reflections on the texts of His Book, organized other principles to help them understand the denotations and reveal the actual meanings, set up certain criteria to be used for comprehending its unclear, but not real, contradictions. Drawing the methodology

of the exegesis of His Book, God has instructed His servants to understand the allegorical verses through the decisive ones and then referred them to those "firm in knowledge" to whom He has imparted the true understanding of the verses of His Book so that these individuals would be the referential authorities in understanding the Book.

Verily, this Holy Book (i.e. Qur'an) guides to the straightest; therefore, any understanding of it must be a reflection for its good, but not for inventing a contradiction. By following this manner, the texts of the Book will always enjoy a referential centrality, because it is actually the central speech of God to His servants and the divine constitution.

The coming pages are only an attempt to reveal the Shi'ah Imamiyyah Sect's methodology of understanding the texts of the Holy Qur'an—a methodology that has committed itself to these criteria and followed their course, depending basically on the historical frame of this sect along with its knowledge-based fundamentals that are based on the most qualified resources of revealing the denotations of the Quranic texts and the elucidation of their meanings, represented by the multi-aspect knowledge of the Holy Imams of the Ahl al-Bayt who stand for the best example of the "firm in knowledge" ones, the spokesmen of the Divine Revelation, and the true successors of the one to whom the Divine Revelation was revealed; namely, the Holy Prophet Muhammad, peace be upon him and his Household.

THE IMPORTANCE OF SCIENTIFIC RESEARCH

By: Saleem Hasan al-Kutubi

ABSTRACT

This paper presents a study given as an opening lecture for the first scientific Conference of Pure and Applied Sciences that was held at al-Kufa University in March 12, 2008 under the title: "The importance of scientific research."

The study employs ideological bounds for a set of terms, notions, conceptions to show that "there is no happiness without scientific research."

The set of terms was the space of scientific research: four different windows of reality, Propositions form, pre-Propositions, post-

Propositions, mathematical Propositions, scientific Propositions, criticism, analysis, nature, Metaphysics, formal structure, structural transformation, rational models, dynamical orbit of iterates of transformations, the literature reality or legend reality, the dynamical homomorphism between cross sections in different dynamical orbits of matters development, deduction, induction, axiomatic system, the difference between the mathematical thinking and the natural science thinking. Moreover, the lecture ends with the functions, the duties, and the assignments of scientific research.

ASSESSMENT OF THE NARRATION OF THE PACT OF AL-HUDAYBIYAH AS REPORTED BY AL-BUKHARI AND MUHAMMAD IBN IS'HAQ

By: The Well-Versed Researcher Al-Sayyid Hussein Al-Badri

ABSTRACT

The narration involved is the one reported by al-Zuhri on the authority of Urwah ibn al-Zubayr on the authority of Marwan ibn al-Hakam and al-Musawwar ibn Makhramah and cited by al-Bukhari in his book of *al-Sahih* and Ibn Husham in his historical book entitled *al-Seerah al-Nabawiyyah* on the authority of Ibn Ishaq. This tradition relates the events of the Pact of al-Hudaybiyah since the beginning of

the Holy Prophet's journey to Mecca up to his journey back to Medina after concluding this truce. This narration has been studied in this analytic essay from two angles:

First: As for the chain of authority (*sanad*) of the narration, the researcher proves the first reporters of the narration to be unqualified to be trustworthy and reliable in transmitting narrations. Besides, the narration is classified as interruptedly transmitted report (i.e. *mursal*). The researcher

then argues the attempts of Ibn Hajar and others to prove the authenticity of this narration. He also studies the personalities of Marwan ibn al-Hakam, al-Musawwar ibn Makhramah, Urwah ibn al-Zubayr, and al-Zuhri.

Second: As for the meat of the matter (*matn*) and context (*madmoun*), the researcher proves that this narration has exclusively mentioned strange matters that are incongruous with the

Holy Prophet's authentically proved conducts and personality as revealed by the Holy Quran. Besides, these strange matters have not been mentioned in any other reference or by any other way of narrating. Another point of doubt is that this narration has omitted the most important event of the pact of al-Hudaybiyah; namely, the allegiance known as *bay'at al-Ridwan* (the Allegiance of Pleasure).

THE IMPERATIVE MOOD IN THE SEMITIC LANGUAGES

By: Ammar Abdul-Razzaq Khalifa M.A.

ABSTRACT

The thesis deals with the imperative mood in the Semitic languages (A comparative Study). It reviews the basic regulations of forming this verbal mood in these languages, which is considered a common factor demonstrating that this group of languages is one language family. The most important of these regulations is that the imperative verbal mood is not formed except for the second person apart from number (i.e. singular or plural) and gender (i.e. masculine or feminine).

It is also conditional that the verb is active, not passive. A reference has been also made to the pronouns that may connect to this verbal mood. In this study, the researcher explains the method of forming this verbal mood in Arabic, Hebrew, Syriac, Akkadian, and Mandaean languages separately. A lexical study of some roots of these languages has been added to this thesis along with citing some examples of the imperative verbal mood that is derived from these roots together with an analytical study of these roots.

A POEM ON THE AWAITED IMAM COMPOSED BY SHEIKH AL-BALAGHI ANALYSIS AND INVESTIGATION

By: Ali Abbas Ulaywi al-A`raji M.A.

ABSTRACT

Sheikh al-Balaghi is seen as one of the Shiah Imamiyyah master scholars who could usefully exploit poetry for scholastic

purposes. His famous poem on the Awaited Imam al-Mahdi is regarded as one of the most significant poems ever composed for this purpose, such as Ibn al-Arandas's *ra*-rhymed poem (d. AH 840) and Sayyid Haydar al-Hilli's

ayn-rhymed one (d. AH 1304).

However, there is a difference between these two poems and Sheikh al-Balaghi's one; the two poems are panegyric, in the sense that they express praise of the Imam, while Shaykh al-Balaghi's poem provides reasonable and traditional proofs on the accuracy of the God-ordained occultation and the messianic role of Imam al-Mahdi, deriving such proofs from the major reference books believed by the other

sects to be fully authentic.

Although Shaykh al-Balaghi was one of the master scholars who dedicated his efforts to authoring and writing in the fields of reasoned knowledge, fundamentals of Muslim jurisprudence (*usul*), and philosophy, the reader of his poetic compositions can hit upon romantic propensity, mild music, and docile tone, which attest to the poet's efficiency and well-informedness in Arabic poetry.

COMPARATIVE ISLAMIC-CHRISTIAN-JUDAIC STUDIES

By: Allamah al-Sayyid Sami al-Badri

ABSTRACT

The research work deals with an identification of the concepts related to the topic involved. It then moves to discuss, yet briefly, the Islamic sources (the Holy Quran and the most reliable reference books of Islamic heritage for both Sunnis and Shiites) and the Christian and Hebrew books (the Bible, the Midrash, and the Talmud). A reference is then made to the Arabic-Hebrew writings. The research then discusses a major issue for the Islamic studies of the Judaic and Christian sources; namely, the method of proving the prophecy of Prophet Muhammad and the Imamate of the Ahl al-Bayt (the Prophet's Household) through texts from the Torah and the Gospel. In fact, this course was initially adopted by the Holy Quran, the Prophet, the Imams, and Muslim scholars in addition to other methods of proving the prophecy of Prophet Muhammad. In details, the researcher mentions the scholars who have written about this method

beginning with the earliest work that was written by Ali ibn Raban al-Tabari, a physician, in the tenth century (of Hegira). The research pays much attention to the gospels mentioned in the Bible and, generally, comments on the writer's overlooking some most significant texts. Then comes al-Samaw>al al-Maghribi, an example of whose writing is also mentioned in this research. Then, the research refers to the other writers who wrote about the same subject matter up to the present day.

The researcher then moves to demonstrate the necessity of carrying on writing and discussing this topic although many works have been actually written, because such writings always come across new points of evidence in the field of proving the prophecy of Prophet Muhammad and the Imamate of his Household as well as many other related topics. The researcher seals his essay by demonstrating some samples of Arabic-Hebrew writings written by Jewish writers in the Islamic era.

