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## The Concept of ALMarjiya, its Foundation and its General and Societal Implication "Summary Reading"

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### Abstract

*Religious authority (MARJIYA) throughout history has had important roles in accommodating contemporary local and regional challenges, as it has developed the appropriate strategic planning to address them by all means as needed. Their jihadist attitudes ranged from peaceful intellectual and political response on the one hand to military and field response on the other. Also the MARJIYA has adopted religious, intellectual and political discourse in representing the patriarchal, common and unified role of the Islamic nation to defend the entity of Islam and stand up to the unjust ruling forces and the forces of global arrogance.*

**Keywords:** Religious Authority, al marjiya , al marja, al-hawza, Al-Najaf Al-Asbraf, religious leadership.

### Introduction

Through its long history,"ALMARJIYA ALDINIYA"has passed through several stages and has been subjected to numerous external and internal pressures and difficulties.Thanks to the efforts of the leading Olamaa and great jurists, all these difficulties and tribulations have been overcome and remain coherent, tragic and has emulated the line of Ahl al-Bayt. By browsing its history and exploring the functions and roles it has played to lead the Islamic community, the important relationship between "ALMARJIYA ALDINIYA" and "the politics", which believes in the absolute necessity of political leadership as the limit necessary to ensure people's rights and the fair management of society. The jihadist-intellectual, political, and social role played by Olamaa has had a great impact in defeating and failing hostile schemes,despite its suffering in many stages of narrowing, persecution and attempts to abolish but it continued to exercise its distinct role at various levels, and lead society towards justice and equality.

### 1- Concept of the Al Marjiya Al Diniya

The definitions of "ALMARJIYA ALDINIYA" are varied according to the nature of view of it, being a high place and a supreme spiritual authority that occupies a distinct place in the Islamic community in general.When following the Twelvers doctrine (1<sup>3</sup>) of it in particular, it

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<sup>3</sup> The doctrine of the Twelves Imamiyya: The Jaafari or Imamiyya Shi'ism is one of the Shi'ism doctrines, and the most honourable Prophet (May God bless him and grant him peace) provided for the caliphate of Ali Ibn Abi Talib and his Imamate after him, and after him, the Imamate is in eleven Imamate of his sons, all of whom are stipulated, and they are infallible and everyone obeys and complies with their order. See: Mohammed Hussein Al-Kashif Al-Ghita, 'Shi'ism Origin and its bases, '(ed. Alaa Al-Jafar, Imam Ali Foundation,p.260-261;Abdullah Fayyad,'History of the Imamiyya and Their Predecessors from the Shi'ism,(Baghdad: Asaad Press, 1970), pp. 35-37.

has a great influence in the popular circle that makes it one of the spiritual powers active in the leadership of the nation. Before delving into its effects and impacts, it is necessary to stand briefly at the concept of "authority" language and terminology.

The concept of ALMARJIYA came linguistically from the verb "referred", "refer" "referring" and "reference" in the sense of "coming back" or "return" to what was from the beginning (2<sup>4</sup>), i.e. the opposite of going and going beyond itself in the Standard Arabic, so it is said to come back about something and to it (5<sup>3</sup>), return to it and consulting it, as stated in the Quranic verse: (to Allāh is your return all together, and He will inform you concerning that over which you used to differ) (4<sup>6</sup>) and return is one movement in one azimuth but at a distance turning. Revising: returning is said to review the speech: the thing is pulled back and the thing is retrieved from it, i.e. taken from it what it was (5<sup>7</sup>). Therefore, the use of the reference means the Source, and the words of the Almighty (Then to Him will be your return) (6<sup>8</sup>) when it was said in it: "it is correct that the return is in the sense of the coming back, and it is correct that the coming back is in the sense of the recurrence" (7<sup>9</sup>). Reference is a word compounded from the reference, that is, from the return, meaning a return to the place from which it began, or meaning from the one to whom the return came, and the *yā'* of lineage, so the word "ALMARJIYA" is in the sense of the one associated with the return (8<sup>10</sup>).

As for the terminology, it came late in the late eighteenth century (9<sup>11</sup>), and it was known as the body in charge of the affairs of the nation or sect by consensus, and through it its religious and *shar'i* affairs are managed, and in its hands is the administration to manage its religious conditions and situations. Also the "reference" is called according to ALHAWZAWY terms as the "MARJA of imitation", one of its conditions is that it be among the most prominent Olamaa of Ijtihad, if not "the most knowledgeable" among them, to whom people refer in the "shar'i fatwas", their worship and their dealings with the novelties of their time stage and its requirements in the light of the righteous Sharia (10<sup>12</sup>).

The bases and components of the reference "qualifications" have been established that would qualify him for his legitimate assignment in the performance of its functions, among the most prominent of which are: "Ijtihad" and "Justice", with the testimony of fair "people of experience" with his knowledge", as well as the prevalence of this among the Olamaa of ALHAWZAWY circle in his scientific status and his jurisprudence (11<sup>13</sup>), which enable him to issue "shar'i judgements" and "Fatwa" in "private" individual "or" public "issues of the State and society, in accordance the scope of his *shar'i* jurisdiction over his followers which may, and quite often, exceed the borders of Iraq and its regional neighbourhood to imitators followers in various countries of the world (12<sup>14</sup>).

<sup>4</sup> Al-Raghib Al-Isfahani (died 1108 AD), 'Vocabulary of the Holy Qur'an', (Iran: Dhul-Qirba), p.365; Al-Fayrouzabadi (died 1414 AD) 'Al-Qamoos Al-Muht' Chapter Al-Ra', Chapter Al-Ayn, vol. 3, p. 28.

<sup>5</sup> Ahmed bin Mohammed bin Ali al-Fiomi (d.1368AD), Al-Musbah al-Munir, (Beirut: Lebanon Library, 1987), p. 84.

<sup>6</sup> The Holy Qur'an, Surah Al-Ma'idah, verse: 48

<sup>7</sup> Ali bin Muhammad Al-Sayyid Al-Sharif Al-Jurjani (died 1413 AD), 'A Dictionary of Definitions, (ed. Muhammad Siddiq Al-Minshawi, Cairo: Dar Al-Fadila), p.95; Muhammad Muhyi al-Din Abd al-Hamid, Muhammad Abd al-Latif al-Sabki, and Al-Mukhtar min Sihah al-Lughah (Cairo: Al-Istiqa Press), p. 187.

<sup>8</sup> The Holy Qur'an: Surah Al-An'am, verse: 60.

<sup>9</sup> Al-Isfahani 'Vocabulary of the Words of the Qur'an', p. 366.

<sup>10</sup> Muhammad Baqir Al-Bahadi, 'Intellectual Life in Al-Najaf Al-Ashraf (1921-1945)', (Qom: Setara Press, 2004), p. 137.

<sup>11</sup> The term "ALMARJIYA" was used as a religious title, "the person who imitates someone" and "the person who is imitated" in ALHAWZA of Al-Najaf Al-Ashraf, founded by Sheikh Muhammad Hassan Al-Najafi (died 1788), and then his student Sheikh Murtada Al-Ansari, who laid its terminological foundations through the terms of imitation. For details, see: Sabreen Mirvan, 'The Shi'ite Reform Movement', (translated. Haitham Al-Amin, Beirut: Dar Al-Nahar, 2003), pp. 147-148.

<sup>12</sup> Ahmed Fathallah, 'Dictionary of Terms of Jaafari Jurisprudence', (Damam: Al-Madukhil, 1995), p. 380.

<sup>13</sup> (Among the conditions of MARJA, for example, see: Mustafa al-Din al-Qayyim, 'Identical to the fatwas of Grand Ayatollah Sheikh Bashir Hussein al-Najafi, 7th edition' (Al-Anwar al-Najafi Foundation for Culture and Development, 2010), p. 40.

<sup>14</sup> Faisal Al-Kazemi 'the Shi'ism HAWZAT between the Najaf and Qom Schools - Lebanon as a Model', (Beirut: Al-Mahjat Al-Bayda, 2011), p.299.

It is not surprising, as you find that the “authority” addresses, based on its spiritual leadership and its legal mandate (sharia), issues related to developments in the state and society, as it is a matter before God Almighty for the country and the people. We find it especially in our modern history and today's reality that it is in the process of solving "crises" and "problems" to which society in general is exposed, regardless of religious and sectarian affiliations; that "people are classified as either your brother in religion, or your counterpart in creation" (13<sup>15</sup>). "religious authority" therefore takes political and intellectual positions stemming from its "humanistic" faith, consistent with the general interests of the nation, its "just" aspirations, and is thus its "spiritual father" and the defender of its rights and protector (14<sup>16</sup>).

ALMARJIYA has also closely and fundamentally linked to ALHAWZAWY tutorial, and its jurisprudential and fundamentalist research. The status of “ALMARJIYA” and his jurisprudential weight comes from the weight of the number of students of knowledge studying in his study circle, from the followers and virtuous disciples and mujtahids Olamaa, in addition to his popular capacity among the “imitators,” a capacity that makes him in the first place among the senior Olamaa in ALHAWZAWY community inside and outside Al-Najaf Al-Ashraf, regionally and internationally (15<sup>17</sup>).

ALMARJIYA in the Imamiyya doctrine is based on multiple foundations, the most important of which are “ijtihād” and “imitation”, as they are two fundamental foundations in the process of understanding the shar'i rulings and holding fatwas in accordance with them. Through them, the doctrine expresses its flexibility and realism, not everyone can deduce the shar'i judgment, especially noting the long time difference between what is "contemporary" and the era of the texts in the early Islam, which requires specialization for some people (16<sup>18</sup>).

Therefore, the “MARJA” according to the highest-status jurists of the Imamiyya means that he is a “deputy” for the second Ma'soom Imam (17<sup>19</sup>) in Islamic government and shar'i rulings, that is, religiously and worldly, “commanding what is right and forbidding what is wrong,” adjudicating the truth among the members of the nation, and one who is versed in deducing “shar'i rulings” for everything that is new in the affairs of his followers and imitators (18<sup>20</sup>).

And it was completely in harmony with what was mentioned above, "ALMARJIYA ALDINIYA" in Al-Najaf Al-Ashraf with its comprehensiveness and the breadth of its imitators locally, regionally and globally, and thus its influence in society and at all levels, whether social, economic or political, in addition to its basic religious and humanitarian function (19<sup>21</sup>).

## 2- Historical Framework for The Establishment of Almarjiya Aldiniya

ALMARJIYA ALDINIYA of Al-Najaf Al-Ashraf, as its Al HAWZA Al-Sharifa, has passed through many stages and major historical turns which have actively contributed to the

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<sup>15</sup> Ali bin Abi Talib (died 40 AH) The era of Imam Ali bin Abi Talib to his governor in Egypt, the companion Malik al-Ashraf, (Al-Najaf Al-Ashraf: holy upper threshold, 2012), pp. 15-16.

<sup>16</sup> Ahmed Khudair Hussein, "ALMARJIYA and social mobility, an exploratory social study," (Master's thesis, University of Baghdad: Faculty of Arts, 2018), p. 12.

<sup>17</sup> Muhammad Al-Gharawi, "ALHAWZAWY ALELMYA in Al-Najaf Al-Ashraf," (Beirut: Dar Al-Adwaa, 1994), p. 251.

<sup>18</sup> Jawdat Al-Qazwini, "The Supreme Religious Authority among the Imami Shiites," (Beirut: Dar Al-Rafidain, 2005), p. 78.

<sup>19</sup> Imam Muhammad bin Al-Hassan (255AH): The twelfth Imam in the Jaafari doctrine, and after his "minor" occultation, which lasted for nearly seven decades (260-329 AH), the matter of communication between him and his followers was entrusted to four agents, and then he entered into The "great" occultation, so the nation became without a guide, but the Olamaa of the doctrine, over time, "diligently" addressed this legal vacuum in the religious and worldly authority of the Twelfth Imam, by acting on his behalf in the affairs of the believers who follow the doctrine and dealing with their issues. See: Muhammad Baqir Al-Majlisi (died 1699AD), "Bihar Al-Anwar", (ed. Ali Al-Namazi Al-Shahrudi, Beirut: Al-Alami Publications Foundation, vol. 51, 2008); Sabreen Mirvan, *ibid*, pp. 143-144.

<sup>20</sup> Hussein Barakat Al-Shami, *Religious Marjia from the Self to the Institution*, (no printing date: Dar Al-Islam, 1999).

<sup>21</sup> Haider Nizar Attiya, "ALMARJIYA ALDINIYA in Al-Najaf Al-Ashraf and its Political Positions in Iraq from 1958-1968," (Beirut: Arab Heritage Revival House, 2010), pp. 22-32.

development of its functions and its institutional work later. Its first stage, "leadership and establishment," began with the move of the sect's sheikh, Muhammad bin al-Hasan al-Tusi (20<sup>22</sup>) in the year 448AH/1056AD, following the sectarian attack witnessed by the capital, Baghdad, at the hands of the Seljuks, to al-Najaf al-Ashraf, where he founded ALHAWZAWY tutorial, a scientific circle whose time spanned nearly a century. This Hawza witnessed many distinguished Olamaa (21<sup>23</sup>) who laid the first foundations for its jurisprudential and fundamentalist lessons, followed by a "apathy" stage in ALHAWZAWY tutorial activity. This is attributable to the transfer of ALHAWZA to Al-Hilla Al-Fayhaa for a period of approximately three centuries, beginning in 1156 AD until 1543 AD, so ALHAWZA of Al-Hilla Al-Fayhaa resulted in a number of distinguished Olamaa (22<sup>24</sup>) who made a significant contribution to jurisprudence and origins, as well as the development of ALHAWZAWY tutorials and jurisprudence (23<sup>25</sup>).

This was followed by the "Return and Start" phase in Al-hawza of Al-Najaf Al-Ashraf, where the momentum of its previous activity continued to grow and expand for about two and a half centuries, from 1543 to 1793 AD. Among its Olamaa, Sheikh Ali Abd al-Aali al-Karaki (d.1533 AD), author of the book "Jami' al-Maqasid," and Ahmad bin Muhammad, known as al-Muqaddas al-Ardabili (d.1585AD), author of the book "Majma' al-Burhan," were famous among its Olamaa. These two books had a great impact in completing the research tools in ALHAWZAWY community, both technically and scientifically in Analysis and reasoning, along with critical discussion, which contributed clearly to the general line of deductive jurisprudence in method and presentation (24<sup>26</sup>). Sheikh Muhammad Mahdi bin Abi Dhar al-Naraqī (d.1794 AD), the author of the book "Jami' al-Sa'adat," concerned with the moral and value bases of the human believer, was also famous, in addition to his special interests in the science of religions (25<sup>27</sup>).

The end of the aforementioned stage witnessed the conflict between the "Akhbaris" or "Fundamentalists" (26<sup>28</sup>), a matter that intensified the depth of the jurisprudential research and the fundamentalist study, reaching the stage of "maturity and integration," a stage that extended for nearly six decades, during which the door of "ijtihad" was wide open in Al-hawza of Al-Najaf Al-Ashraf. Among its most prominent Olamaa were: Al-Wahid Al-Bahbahani (d.1791AD), who strongly opposed the Akhbaris, and among them were also Muhammad Mahdi Bahr Al-Ulum (d.1798 AD), and Sheikh Jaafar Kashif Al-Ghita Al-Kabir (d.1813 AD), who left great traces of the course of ALHAWZA and its scientific development (27<sup>29</sup>).

Al-hawza of Al-Najaf Al-Ashraf and its MARJIYA ALDINIYA turned a great historical turn after resolving the dispute with the Akhbaris, with the control of "ALMARJIYA ALDINIYA"

<sup>22</sup> Muhammad ibn al-Hasan al-Tusi (995-1067AD): was named al-Tusi after Tus in Khorasan, and he was known as the sheikh of the sect. He was one of the Shi'ism jurists who came to Iraq from Khorasan. He was forced to emigrate to Al-Najaf, so he founded ALHAWZA there and became a MARJA and leader of the Imami Shi'ism after the death of Al-Sharif Al-Murtada. He wrote dozens of books. see: Muhammad bin Al-Hasan Al-Tusi, 'Al-Tibyan fi Tafsir Al-Qur'an,' (ed. the Al-Bayt Foundation for Reviving Heritage, Qom: Satara Press, vol.1, 1431 AH), Al-Muhaqqiq's Introduction, p.20.

<sup>23</sup> Muhammad Al-Gharawi, 'The Scientific HAWZA in Al-Najaf Al-Ashraf,' (Beirut: Dar Al-Adwaa, 1994), p. 53.

<sup>24</sup> Hassan Issa Al-Hakim, 'Al-Hillah Scientific School and its Role in the Knowledge Rooting Movement,' (Shariat Press, 1388 AH).

<sup>25</sup> Abd al-Rida Awad, 'The Scientific HAWZA in Hilla, Its Origin and Decline, and the Reasons for it and the results,' (Babylon: Dar Al-Furat, 2013), p. 205.

<sup>26</sup> Muhammad Jaafar Al-Hakim, 'The History and Development of Jurisprudence and Principles in HAWZA of Al-Najaf Al-Ashraf,' (Beirut: Al-Arif Publications, 2010), pp. 113-115.

<sup>27</sup> Muhammad Mahdi al-Naraqī, 'Jami' al-Sa'adat,' (Qom: Ismailian, 7th edition, vol. 1, 1379 AH), pp. 11-12.

<sup>28</sup> Ahmed Qushtū Abdul Rahim, 'The Conflict between the Akhbaris and the Fundamentalists within the Twelvers Shi'ism Sect,' (Saudi Arabia: Takween Press, 2015), p. 125.

<sup>29</sup> Alaa Hussein Al-Rahimi, 'lectures on the history of Al-Najaf Al-Ashraf for doctoral students,' unpublished (University of Kufa: faculty of Arts-Department of History, 2019), pp. 2-10.

of the fundamentalists and Olamaa in a large and decisive manner. We can call it the phase of "anchoring and trimming" of ALHAWZAWY tutorial, a phase that ran between 1850-1927, where ALHAWZA became more profound and sober, in which it moved away from excessive explanations and lengthening time and effort, according to some specialists (28<sup>30</sup>). Among its most prominent Olamaa and religious authority was Sheikh Mortaza Al-Ansari (1800-1865), who is the first one issued a thesis called "The Biography of Survival", in which the shar'i rulings, "worships and transactions" of his imitators, placing in them the tapes of the selection of "ALMARJA". So, this thesis formed a direct link between "imitators" from their various social groups and the authority of imitation (29<sup>31</sup>).

At this stage, quite a few of the senior MARJAS of Al Hawza have emerged, including the great renovator Mr. Mohamed Hassan Al-Shirazi (1815-1895), Al-Mullah Mohammed Kadhim Alakhund (1839-1911), Mr. Muhammad Kadhim Al-Yazdi (1831-1919) and Sheikh Mohammed Javad Al-Balaghi (1865-1933), Mohamed Hussein Al-Naini (1860-1936) and others, who had a clear and significant imprint on the development of Al HAWZA and its MARJIYA movement not only on the basis of ALHAWZAWY tutorial, but also socially and politically, which left its effects and intellectual and political foundations in the subsequent decades of ALHAWZA historical development and its rational MARJIYA (30<sup>32</sup>).

What we might call a phase of "renewal and reform" came that lasted approximately five decades between (1927-1970), a phase in which the intellectual and political activity of ALHAWZA and its supreme MARJIYA expanded, in addition to its shar'i and doctrinal function. It resulted in the emergence of many distinguished MARJIYAs and Olamaa of ALHAWZA, who had the greatest influence in "renewal" and "approximation" between the Muslim doctrines and "approaches" and "openness" to the other humanly, in addition to emphasizing the necessity of social "reform" in all its dimensions and requirements to promote it in accordance with the spirit of the age and its scientific developments on the one hand, with their compatibility with the foundations of the right Sharia on the other hand. The female researcher has humbly insisted here that she draw up a table with the most prominent MARJAS and Olamaa of this stage so that the honorable reader can see a preliminary picture of the weight and importance of this stage in the evolution of the scientific HAWZA in Al-Najaf Al-Ashraf (31<sup>33</sup>).

This was followed by a stage that we can call the stage of "steadfastness and challenges," starting from 1970 until the present time, because of the pressures, internal "tyrannical" authoritarian "arbitrariness" and external "arrogant" that have been characterized by being systematic intellectually, ideologically and politically which have been imposed on the MARJIYA, HAWZA of Al-Najaf Al-Ashraf and its righteous Olamaa. This has been confronted by rational MARJIYA and HAWZA of Al-Najaf Al-Ashraf with all their scientific and material capabilities, with all their power, for the sake of the nation's values, dignity, and the sovereignty of its country, matters that accompanied the historical developments of ALHAWZA in the course of its modern and contemporary history (32<sup>34</sup>).

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<sup>30</sup>Mohsen Al-Amin Al-Amili, 'Shi'ism Notables,' (ed. Hassan Al-Amili, Beirut: Dar Al-Maaref, 1983) vo.10, p.118; Muhammad Baqir al-Sadr, *New Landmarks of Principles*, (Beirut: Dar Al-Ta'arif Publications, 1989), pp. 93-94.

<sup>31</sup>Sabreen Mirvan, *ibid*, p.147; Ali Sabih Al-Tamimi, 'The Political Role of the Religious Institution in Iraq 1990-2010,' (Amman: Amjad Publishing House, 2016), p. 35.

<sup>32</sup>*Ibid*, Alaa Hussein Al-Rahimi, pp. 8-9.

<sup>33</sup> Muhammad Baqir al-Sadr, 'Al-Mihna,' (1404 AH), p.27; *ibid*, Alaa Hussein Al-Rahimi, pp. 9-10.

<sup>34</sup> Salah Mahdi Ali Al-Fadhli, 'ALMARJIYA ALDINIYA and its national role in the modern and contemporary history of Iraq,' (Cairo: Jaafar Al-Isami Press, 2010), pp.247-335.

### 3- Societal General Effects of The Supreme Marjiya Brief Reading

The reference has paid particular attention to the cognitive and intellectual development among its ALHAWZAWY communities and its followers of imitators, because of the challenges and cultural invasion posed by the contemporary phase (33<sup>35</sup>). The Islamic society targeted its values and ideals, in particular the bases of its doctrinal foundations. It therefore led a "renaissance" project in supporting education in accordance with its modern foundations, encouraging the establishment of printers and libraries, as well as supporting the establishment of a number of newspapers and magazines (34<sup>36</sup>) that harmonized with the values of the Islamic society and its spirit of tolerance. This reflected positively on the movement of publishing in Al-Najaf Al-Ashraf until it came in second place after the printing presses of the capital Baghdad in publishing and in various arts and sciences (35<sup>37</sup>). This cultural and intellectual movement which has contributed very effectively to the establishment of many scientific and intellectual associations and forums, has a long history with the aforementioned cognitive and intellectual channels, in preparing generations of intellectuals and enlighteners which are aware of the requirements for the advancement of the country's reality and its urgent needs at all levels, as well as deep awareness of the issues of the Islamic nation and the Arab regional environment, as of recent developments international (36<sup>38</sup>).

it would be helpful to mention, but not limited to, what resulted from this intellectual movement in Al-Najaf Al-Ashraf in the foundations of its early publication, from compositions and publications that carried a full intellectual depth to the requirements and challenges of the stage, including the book of Sheikh Mohammed Hussein Kashif Al-Ghita, the author of the book "Religion and Islam", issued in 1911, highlighted between its pages the dangers of "Western cultural invasion" and its dangers to Muslims, warning of the divisions and fragmentation of the Islamic nation in front of Western ambition and its widespread dominance of the capabilities of Muslim countries, urging them to uphold the values of righteous Shara and the unity of Muslims to confront these dangers (37<sup>39</sup>).

Sheikh Mohammed Hussein Al-Naini also published his book "Tanbah al-Ummah wa-Tanzih al-Milah" in the late first decade of the twentieth century, which is the first contemporary version of Islamic political thought by one of the Olamaa of HAWZA of Al-Najaf Al-Ashraf. His theories carried out the foundations of rational governance based on constitutional foundations, and "Impartial" democratic elections to elect representatives of the people, in the "Shura Council", "Parliament" who would defend the rights of the country and worshippers, and put an end to the autocratic ruler, affirming in its pages, the spirit of moderation not "arbitrariness", freedom of opinion, the need for women's education, as well as freedom of publication (38<sup>40</sup>).

The publications by the Olamaa of HAWZA of Al-Najaf Al-Ashraf did not stop only at the intellectual and ideological aspects, but some of them addressed purely scientific issues. Mr. Heba-Eddine Hussein Al-Shahristani, in the early stages of the second decade of the last century, published his book entitled "The Organization and Islam"; in its pages, he dealt with the updates of contemporary astronomy, and what modern science has come up with at that

<sup>35</sup>Muhammad Taqi Misbah Al-Yazdi, 'The Cultural Invasion,' (translated. Walid Mohsen, Qom: Bahman Ara, 2005), p.73.

<sup>36</sup>Alaa Hussein Al-Rahimi, (Newspapers and Magazines Published in Al-Najaf Al-Ashraf 1907-1970, '(University of Kufa: Kufa Studies Center, 1999).

<sup>37</sup>Ali Falih Al-Fatlawi, *Al-Iman Al-Najafiyah Magazine 1963-1968, a historical study*, (Al-Najaf Al-Ashraf: The Holy Imam Ali Shrine, 2012), pp. 17-21.

<sup>38</sup>Hassan Issa Al-Hakim, 'Al-Mufassal fi Tarikh Al-Najaf Al-Ashraf,' (Beirut: Dar Al-Kufa, vol.72008), p. 33.

<sup>39</sup>Ibid, Haider Nizar Attiya Al-Sayyid Salman, p. 139.

<sup>40</sup> Muhammad Hussein Al-Naini, 'Alerting the Ummah and Purifying the Religion,' (Arabized. Saleh Al-Jaafari, Amsterdam: Season Magazine Book, 1990), pp.40-44; Alaa Hussein Al-Rahimi, 'Lectures on the History of Al-Najaf Al-Ashraf', pp.13-14.

time to probe the depths of outer space, conveying the rumoured myths and legends inherited from the reality of celestial bodies and the composition of the universe, exhibiting the subjects of his book according to "Approaches" to righteous Shara, thus bringing to the attention of intellectuals at the time the need to pay attention to the updates in contemporary natural sciences and their impact on the construction of both man and society (39<sup>41</sup>).

Emerging from this spirit of renaissance in HAWZA of Al-Najaf Al-Ashraf, and the intellectual foundations and Islamic goals that emerged from it, which were in harmony with the developments of the spirit of the age and its challenges, a steadily growing awareness with the passage of time, not only in ALHAWZAWY communities, but also in social circles, realizing with unambiguous clarity what society suffers from backwardness and deterioration in its general conditions as a result of the forces of authoritarian tyranny on the one hand, and the targeting of society and its capabilities by the forces of global arrogance (40<sup>42</sup>).

No surprise when we find that MARJIYA has been met at different stages of time to the oppression and internal or external attacks that Islamic societies have been subjected to, monitoring the diagnosis of social and political realities (41<sup>43</sup>), defining in its priorities the confrontation with political corruption and its negative consequences in the whole society, reviving the spirit of the nation in the confrontation according to the foundations of the Islamic perspective calling for building a human being and a righteous society, within the framework of social justice, freedoms, national independence and the sovereignty of the country (42<sup>44</sup>).

One of the first situations of ALMARJIYA in recent history to address internal authoritarianism and global enlargement in their challenges to the rights of the country and worshippers was what Mr. Mohamed Hassan al-Shirazi "The Great Renewal" which is known in the literature of our contemporary history as the "Tobacco Protest" (43<sup>45</sup>). Following the Qajar authorities, on March 8, 1890, granting the tobacco concession to the British Talbot Company, which was called "the Persian State Tobacco Company", the right to fully control the purchase and sale of Iranian tobacco and its export abroad, for a period of fifty years, which is one of the most important sectors economic-agricultural in it (44<sup>46</sup>), ALMARJIYA faced this matter firmly. The reformist Muhammad Hassan al-Shirazi issued a fatwa declaring the prohibition of tobacco and smoking. Then, the popular circles agreed with this fatwa, boycotting tobacco and rising up against the authority and the arrogant forces and their companies. The Qajar authorities were forced with him to cancel the concession. This position was an important historical turning point in the course of responding to the righteous MARJIYA to the forces of authoritarianism and oppression (45<sup>47</sup>).

The political positions of ALMARJIYA have been reflected in many contemporary historical turns, "Al-Najaf city was characterized by the existence of the supreme reference of religion where it represents " the destination of shia world ". Because of the Value of its position

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<sup>41</sup> Izz al-Din Ali Khan al-Madani, 'Reformist trends in Al-Najaf Al-Ashraf,' (Beirut: Dar al-Muttaqin, 2015), p.13.

<sup>42</sup> Ibid, Alaa Hussein Al-Rahimi, p. 10; Ikhlas Lafta Hariz Al-Kaabi, 'The Position of AL HAWZA in Al-Najaf Al-Ashraf on the Political Developments in Iraq 1914-1924,' (Master's Thesis, Al-Mustansiriya University: faculty of Education, 2006,) p.189.

<sup>43</sup> Abdul Karim Al Najaf, 'From the eminent figures of thought and MARJIYA leadership,' (Beirut: Dar Al-Mahja Al-Badha, 1998), p. 25.

<sup>44</sup> Ibid, Abdul Karim Al Najaf, p. 25.

<sup>45</sup> The Tobacco Protest: The revolution of the Iranian people against the Qajar king, because he granted the right to buy and sell tobacco in Iran to a British company, which led to a revolution, because the agreement led to the British taking control of the tobacco sector, so the renewed MARJA Muhammad Hassan Al-Shirazi issued in In the year 1891 AD(1309AH) a fatwa forbade tobacco. see: Hassan Karim Al-Jaff, 'Encyclopedia of the Political History of Ira (Beirut: Arab House of Encyclopedias, vol.3,2008), pp.268-269.

<sup>46</sup> Khudair Al-Badiri, 'Iran in British Politics 1896-1921,' (Beirut: Al-Arif, 2013), pp.103-111.

<sup>47</sup> Hassan Majeed Al-Dujaili, 'Iran and Iraq,' (Beirut: Dar Al-Adwaa, 1999), pp.140-141.

towards any Arabic or Islamic"(46<sup>48</sup>). including the position on the Iranian and Ottoman constitutional revolutions. In Al-Najaf al-Ashraf a political movement known as the owners of the "conditionality" led by ALMARJIYA of Al-Mullah Mohammad Kadhim al-Akhund to support and favor the constitutional revolution, and to oppose its opponents, so-called "autocrat" owners led by ALMARJA Mohamed Kadhim Al- Yazdi. This has resulted in two politically and intellectually conflicting currents, which, in a few instances, have taken on a "violent" character between the followers of these two currents (47<sup>49</sup>), generally resulting in political phenomenons in ALHAWZA that were not familiar, the obvious challenge and direct confrontation with the forces of authoritarian authoritarianism (48<sup>50</sup>).

ALMARJIYA of Al-Najaf Al-Ashraf, responded with the help of the "Jihad" fatwa against the British invasion, following its occupation of the city of Al-Faw on November 6,1914 and its threat to advance towards Basra (49<sup>51</sup>). ALMARJA ALALAA ,Mr. Muhammad Kadhim Al-Yazdi, issued the jihad fatwa to defend the "the entity of Islam,"and sent his son as his representative in the processions of the Mujahideen. Najaf's religious leadership was represented by Mr. Mohamed Said Al-Haboubi. He set out from the holy shrine after visiting the Amir of the faithful with a constellation of Olamaa of ALHAWZA, heading towards Basra, supporting the Ottoman army against the conquerors; the Battle of Shuaiba, which resulted in the martyrdom of 3,000 mujahideen as a result of the confusion of the Ottoman military command and its sudden withdrawal, resulting in defeat, held Ottoman's Mujahidi to blame (50<sup>52</sup>).

The countrie then witnessed the fiercest confrontation between ALMARJIYA and British occupation forces in the Great Iraqi Revolution on June 30,1920, when the Mirza Muhammad Tuqi Al-Shirazi led the Iraqi Revolution after the failure of all efforts to obtain the legitimate demands of Iraqis for the freedom and independence of their country, constituting an advisory council of Olamaa of Karbala holy and many clan heads in the centre and south. He issued an fatwa calling on all Iraqis without exception to demand their "right to independence" by peaceful means, "because the occupiers did not respond to the demands of the people, the second fatwa"(51<sup>53</sup>), and to embody this by the use of "weapon force".

After his death, ALMARJIYA has been received by Sheikh Al-Sharia Fathalla Al-Ifahani In Al-Najaf Al-Ashraf, following the tracks of his predecessor in the Revolution Command on August 17,1920, continued for about four months, incurring heavy losses in lives and money for the British Mandate authorities. Although the British forces eventually succeeded in eradicating the revolution,their authorities have subsequently had to change their political approach to the country's administration (52<sup>54</sup>). ALMARJIYA was not far from developments in the country's internal political updates, especially after the establishment of national

<sup>48</sup> A. Al-Rahimi, &, A. Obaid, The position of Al-Najaf Al-Ashraf on Arab issues A reading in samples of the research of the "Afaq Najafiyah" magazine (2006-2017). *Kufa Journal of Arts*, 1(49), (2021), p. 11–30. <https://doi.org/10.36317/kaj/2021/v49.i1.1562>

<sup>49</sup> For details about the position of HAWZA of Al-Najaf Al-Ashraf on the revolution, for example,see:Alaa Hussein Al-Rahimi, 'Facts about the position in Al-Najaf Al-Ashraf on the Iranian Constitutional Revolution1905-1910,'(University of Kufa:Center for Kufa Studies, 2001).

<sup>50</sup> Abdul Halim Al-Rahimi, 'The History of the Islamic Movement in Iraq, Intellectual Roots and Historical Reality 1900-1924,'(Beirut: International Printing House, 1985), pp. 144-148.

<sup>51</sup> Batoul Rasul Abdul Salman Al-Tamimi, The Jihad Movement and the British Invasion of Iraq 1914-1915: A Study in the Dialectic of the Relationship between Doctrinal Foundations and Field Movement (Master's Thesis, University of Kufa: College of Education for Girls, 2018).

<sup>52</sup> Heba al-Din al-Shahristani, 'Secrets of the Disappointment from the Conquest of al-Shuaiba, (eds. Alaa Hussein al-Rahimi and Ismail al-Jabri, Baghdad: Al-Sayyid Heba al-Din al-Shahristani Foundation for Printing and Publishing, 2nd edition, 2015).

<sup>53</sup> A. A.-D. Al-Hakeem, Financing the financial religious authority for the twentieth revolution of 1920 AD - Historical study. *Kufa Journal of Arts*, 1(55) . (2023), p. 683–703. <https://doi.org/10.36317/kaj/2023/v1.i55.10743>

<sup>54</sup> Zamil Saleh Jassim, 'National Pages in the History of Religious MARJIYA, the revolution of the twenty models 'Al-Qalam, Divan of the Shi'ism Endowment, Volume 1, Issue 35 (2018), p. 3; Abdul-Ilah Tawfiq Al-Fakiki, 'False Beginnings, a New Reading in Iraq's Political History, (Beirut: Dar Al-Mahja Al-Bayda ) p. 153-160.



governance (53<sup>55</sup>) which began with the formation of the first interim Iraqi government on November 11, 1920, and the subsequent culmination of King Faisal on 23 August 1921, reaffirming its constitutional and democratic demands, stressing the need for fair democratic elections to elect representatives of the people in a "Constituent Assembly", which aims to write a constitution, the contents of which emphasize the government's responsibility before the legislative authority, work for the country's independence and freedom, and serve the interests of the Iraqi people (54<sup>56</sup>).

There is no doubt, as you find that ALMARJIYA and many Olamaa of ALHAWZA entered into a heated confrontation with the British Mandate authorities when the latter sought to conclude the Iraqi-British treaty of 1922, which contained in its eighteen articles many of the bases of the British Mandate over the country, and the maintenance of British hegemony over it, that resulted in the issuance of many fatwas that prohibited the Iraqis, especially the followers of ALMARJIYA, from participating in the election of the Iraqi Constituent Assembly, in the course of which British interference seemed clear, especially since article eighteen of the treaty stipulated the implementation of its contents conditional on the ratification of the aforementioned council. The province's election fire burned in many areas of the country, threatening the entire British project, and it exiled many Olamaa and MARJAS outside the country (55<sup>57</sup>).

The positions of ALMARJIYA were not limited to confronting the forces of global arrogance and their tyranny, but they sought, at various times, to confront the forces of internal authoritarian tyranny, including, but not limited to, the firm position of ALMARJIYA "Al-Sayyid Mohsen al-Hakim" in rejecting the sectarian approach to the policy of Abdul Salam Arif (1921-1966), following the coup on February 8, 1963. Also in his position on harnessing military capabilities against a portion of the country's people and suppressing them by force of arms. He issued a fatwa prohibiting the Iraqi army's fight against the people of Iraqi Kurdistan. The momentum of confrontation and challenges with the ruling authorities increased following the coup of July 17, 1968, so, the ruling authorities at that time revealed their fangs of violence and brutality against Olamaa of ALHAWZA of Al-Najaf Al-Ashraf (56<sup>58</sup>).

This authoritarian violence against AL MARJIYA and AL HAWZA of Al-Najaf Al-Ashraf grew over time, reaching a dangerous juncture in the 1970s, especially after the emergence of the leading ideological and intellectual leadership of Mr. Mohamed Baqer al-Sadr (1935-1980) in directing and mobilizing the masses in a political-Islamic movement aimed at fieldwork against the authoritarian authorities. So, his decision to confront was part of the strategy he had adopted in politics which is based on the integration of cultural and political action in confrontation.

That's what the ruling authorities felt so dangerous with the success of the Islamic Revolution in Iran. This was a cause of its use of excessive violence in confrontation with ALMARJIYA and Olamaa of ALHAWZA of Al-Najaf Al-Ashraf and their followers who joined under the political-Islamic work. The first act of arbitrariness by the ruling authoritarian authorities was their execution of the martyr Muhammad Baqir al-Sadr on April 9, 1980, after torturing him (57<sup>59</sup>).

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<sup>55</sup> Diaa Al-Hassan, *The Working MARJIYA : An Analytical Study of the Life of the Supreme Religious MARJIYA*, Al-Sayyid Abu Al-Hasan Al-Isfahani, (Muhammad Al-Amin Entity), pp. 58-60.

<sup>56</sup> Ibid, Abdel Halim Al-Rahimi, 242-243.

<sup>57</sup> Alaa Hussein Al-Rahimi, "The Parliamentary Opposition in Iraq during the Era of King Faisal I, an Analytical Study," (Baghdad: Bayt Alhekma, 2008), pp. 65-68.

<sup>58</sup> Adnan Ibrahim Al-Sarraj, 'Imam Mohsen Al-Hakim,' (Beirut: Dar Al-Zahra, 1993), p. 237.

<sup>59</sup> Salah Al-Khursan, "The Political Life of the Martyr Al-Sadr," (Center for Research and Specialized Studies of the Martyr Al-Sadr); Ibid, Amira Saeed Zabala Al-Yasiri, p. 2.

Also, ALMARJIYA of Sayyid Abu al-Qasim al-Khoei confronted the ruling authorities by refraining from supporting it in its aggressive war on the Islamic Republic of Iran in (1980-1988) and completely rejecting its aggressive justification. Despite the attempts of the authoritarian regime through its "terrorist" approach to extract such a matter, all its attempts failed, and all its pressures and arbitrary practices failed.

The impact of the regime on August 2, 1990 was a war of aggression against Kuwait's neighbour and occupation of Kuwait. The resulting repercussions of the occupation came from an international confrontation led by the United States of America and the The Shaabani intifada (March 1, 1991 - April 5, 1991) which took place on March 1, 1991. As a result of which the house of ALMARJA "Abu al-Qasim al-Khoei" was transformed into a leadership center for the intifada and the management of the affairs of its cities.

He issued statements confirming its contents in preserving the "entity of Islam" taking into account its holy sites as a duty of every Muslim, and preserving public institutions, people's property, money and honor, also the appointment of a Supreme Committee to oversee the management of all affairs. Moreover, he asked the believers to comply with their orders and instructions and to assist them in the fulfillment of their tasks. However, after concessions were made by the authorities and in international accounts, they allowed for the elimination of the intifada, and It reaffirmed its dominance over the Iraqi people, who had suffered in the years of a lean economic blockade, which extended until 2003, and the wars of aggression waged by the autocratic regime of millions of Iraqis (58<sup>60</sup>).

Rational positions of ALMARJA continued regarding developments in the situation in the country, especially in the wake of April 9, 2003, when the international coalition forces invaded the country, and the repercussions, harbingers and challenges that followed. The rational MARJA was the first to confront it with its usual wisdom and sound judgment aimed at preserving the country's sovereignty and freedom from any dependency that would affect its independence, "their quest to outline the features of Islamic project to bring the islamis sects closer together to represent and comprehensive approach and error of jurisprudence intellectual and cognitive know in which many Islamic sects and school of jurisprudence are uncluded" (59<sup>61</sup>), as well as its interest in achieving social justice among all components of Iraqi society, regardless of their religious, sectarian or ethnic affiliation.

## Conclusion

The religious MARJIYA is the highest leadership position when following the Twelvers doctrine, since they played an important role in the nation-building process. By this construction and effort generated a generation of Islam and a Shi'ah current that constituted a coherent wall of MARJIYA in the face of enemies. In terms of "intellectual" and "theoretical", they have a key and fundamental position in Islamic society: to lead and guide the nation. And they bring the various colors of sacrifice and redemption to the place of testimony. You can see that political action and whatever its kind must be based on balancing the progress of Islam's supreme interests and the Islamic Ummah against private interests. Sometimes we see it, as the situation requires, confronting militarily and on the ground the deviation and deterioration that occurred as a result of the satanic actions of unjust governments and global

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<sup>60</sup> Majid Al-Majid, 'The intifada of the Iraqi People 1991,' (Beirut: Dar Al-Wefaq), p. 127.

<sup>61</sup> fadhel alhelaly, Avison of rapprochement and doctrinal coexistence according to Al- Sistani. *Kufa Journal of Arts*, 1(52), (2022), 271–308. <https://doi.org/10.36317/kaj/2022/v1.i52.3776>

arrogance, with blood, soul and money. At other times, we see it taking another path, which is peaceful intellectual and political confrontation with issues it sees at every stage.

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