



Journal Website:
<https://theusajournals.com/index.php/ajsshr>

Copyright: Original
content from this work
may be used under the
terms of the creative
commons attributes
4.0 licence.

MIDDLE EUPHRATES UNIVERSITY-FACULTY OF ENGINEERING TECHNOLOGY NAJAF CONSTRUCTION AND CONSTRUCTION DEPARTMENT: A STUDY OF HIS ANALYSIS ON THE EMERGENCE OF THE ANCIENT CITY OF NAJAF AND ITS URBAN DEVELOPMENT

Submission Date: December 08, 2024, **Accepted Date:** December 13, 2024,

Published Date: December 18, 2024

Crossref doi: <https://doi.org/10.37547/ajsshr/Volume04Issue12-09>

Deyaa Kareem Ali

Engineering Technical College / Najaf, Al-Furat Al-Awsat Technical University, Najaf, Iraq

ABSTRACT

There are natural and human factors that contributed to the emergence, growth and development of the city in a place devoid of resources, and a marginal desert location far from water, where there are no population attractions. The study of these factors confirmed the characteristics of the locality and location and their connection with the structure, existence and development of the city. Despite the importance of this factor in the emergence of Najaf, however, its role was weak compared to the relative impact of other factors, because the city of Najaf could not have continued and developed in such a position and location, in which the elements and components of the city are not available without the presence of other factors with a stronger and more effective impact, as well as the location takes a gradual elevation from East to West, so it is very difficult to dig open streams to deliver water. This explains the factors and reasons that prompted the ancient inhabitants of Najaf to adopt certain types of ancient land uses, such as digging wells, creating underground rooms (basements), digging canals and shelters, erecting fences and Khans. The study showed that the religious factor was the main factor in the emergence of the city and giving it a religious character.

KEYWORDS

Engineering Technology, digging canals, erecting fences.



INTRODUCTION

The city is a human phenomenon, the first of which European and American Geographers are very interested in the so-called geography of cities, which is interested in studying the city in many ways, they are interested in studying its location, which represents the area occupied by the city, as well as studying its location, which means the relationship of the city with its neighboring areas in social, economic and political terms, that is, studying all the forms of spatial relations between the city and its territory. The study of the land uses of the city, its internal structure and functions, analysis of its economic basis, spatial relations between the sales areas, the diligent movement of the population and the regional functional relations between them and its area of influence, as تقاسم the city shared various human activities through the researcher's interest in studying the patterns of the city's streets and their arrangement, and how to divide its land into areas different from each other, into residential, commercial, industrial, administrative, educational and areas dedicated to transportation or recreation, which those uses (residential, commercial, industrial, administrative, educational, service and entertainment) constitute the entire functional structure of the city.

The study of the commercial territory in the geography of cities occupies an important place, as the commercial territory of the city is determined on the

basis of the interaction between the city and the surrounding areas, and when the interaction is distinct and clear between the city and its territories leads to the activity and movement of trade in the city.

Studying the city of Najaf in terms of commercial territory is of importance, Najaf is one of the important religious cities in Iraq, because it contains the shrine of Imam Ali ibn Abi Talib (P), the public cemetery, religious schools and the center of religious tradition and Ijtihad, and contains the tombs of some of the companions and the righteous worshippers of Allah and the Sons of the Holy Prophet Muhammad (p), so people visit it from several provinces and from many Arab and Islamic countries and provides multiple religious, economic and social services to a wide area, especially commercial services. The commercial function is one of the most important economic activities performed by the city to serve its residents and visitors, and it is one of the factors of population concentration and therefore it tends mostly to occupy important sites, and in the study of land uses for commercial purposes in the city of Najaf. This research dealt with the development of the city of Najaf from the ancient stages of the boyh, Seljuk and Ottoman eras until the modern stage of the year (2024) as well as the reasons for the prosperity of the urban development that the city has undergone in various eras.



The Research problems:

Determining the research problem is the first step of scientific research and is one of the difficult tasks facing the researcher from the very beginning.

The research problem of our study is defined in the form

1- What are the factors of the emergence of the ancient city of Najaf?

2- What are the land uses in the Old City of Najaf?

3- Are there stages of the development of the ancient city of

Najaf?

Research Hypothesis:

1- There are many factors that led to the emergence of the city of Najaf for Ashraf, including natural factors represented by location and location, climate and surface, as well as human factors represented by religious, political and civilizational factors.

2- Land uses in Najaf city varied, including religious, residential, commercial and other uses .

3-There are many stages that led to the development of the ancient city of Najaf, starting from the buoyed era (945-982) until 2024.

Research objectives

The study aims to find out the reasons for the emergence of the Old City of Najaf, as well as the reasons that led to a change in the urban fabric and land uses that exist within the Old City, and to conclude the research with the stages of the development of the Old City since the era of Buhi until the year 2024.

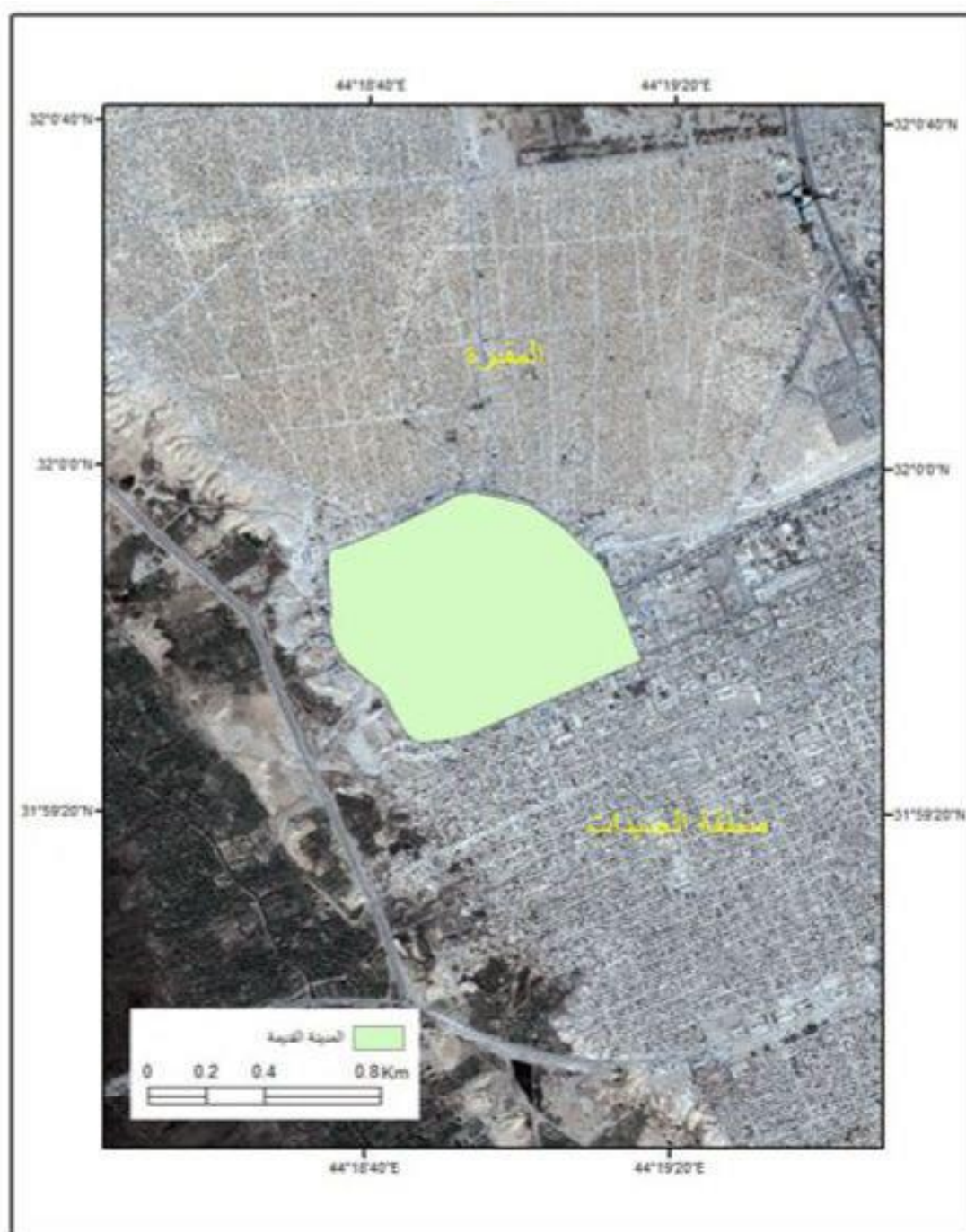
The Importance of Research:

The importance of the research is complemented by the fact that the Old City of Najaf is one of the important historical centers, and the Old City of Najaf is distinguished by having an important religious, cultural and scientific site, it embraces the shrine of Imam Ali (peace be upon him) and the large public cemetery, and embraces many religious, scientific and historical facilities through which this city provides its cultural, social, economic and commercial services to visitors.

Boundaries of The Study Area:

The Old City of Najaf is astronomically located at two circles of latitude (32,10 – 31,30) North and two lines of longitude (43,30 – 44,30). it is surrounded on the north by the Najaf great cemetery, on the South by Al-jadeedat area, on the East by Al-hanana district, Al-Saad district and Abu Khalid district, and on the West by the low valley of Najaf and the Old City of Najaf is the center of Najaf governorate (1).

Map number (1) location of the Old City of Najaf



Source / researcher based on Space video



A brief history of the city of Najaf:

It is mentioned that the Babylonian king ((Nebuchadnezzar)) built (Hayr) on Najaf and its fortress because of its importance in Al-NADRA being a western plateau edge separating Iraq or the kingdom of Babylon from the Arabian Peninsula. The Najaf area was a burial ground for the Babylonians and the tribes around the Euphrates near Najaf, and the Babylon of Hammurabi is not far from Najaf, and that's why it had a depth in history, so the land of Najaf for its beauty and the beauty of its flora and on the desert it was a resort for the people of Babylon and the scene of their hunting, in addition, the people of Babylon and this land is different from the plain in which they are to repeat its floods and the proximity of its waters to the Surface (2)

Sheikh Al-Kalini narrated, where he said: Najaf was the first place that the Prophet Adam(PBUH) planned to pray, which is the mosque of Kufa, and the city of Najaf was a berth for Noah's Ark in the era of the flood. And Najaf before the Islamic conquest, Christian monasteries were spread in it, the most famous of which is a monastery called (fathion), which is at the top of Najaf, and the monastery ((Ibn Maz'uq)) in its South, and the monastery ((Mart Maryam)), which was built by al-Mundhir, in the areas of Al-HIRA, which is a supervisor of the Najaf between Al-khurang and Al-Sadir and between the palace of Abu al-khasib, and the House of bishops was famous in it, and this house is in

Najaf, Kufa, which is the first AL-Hira, and in the land of Najaf there was a kind of buildings called it is single(Karg) and originally small domes inhabited by monks (3).

Names of the City of Najaf:

There are several designations for the city of Najaf, including:

1-Najaf

It is said about Najaf that it is an Arabic name that means the place where there is no water above and Najaf collected it, which is a round land overlooking what is around it and Najaf first stirred the husks of the prayer husks (4)

As for the origin of the name Najaf, it is an ancient designation dating back to the time of the Babylonians, who called it najfu, i.e. the land high above the groundwater level (5).

2-Paratha:

It is a flat plain land with good sand, and it is said that Perth (the land where it is easy to germinate) and it is fast to germinate the moment the rain touches it, relatively high from around, which is why it was called the mountain overlooking the low Valley (6).

3- The back:



It is known as the back of Kufa and it is also known as the back of Al-Hira, and the Arabs have called words such as back and belly on the ground. As for the term the back of Kufa, it was popularized when the Christianization of Kufa in (17 ah) and the Muslim Arabs settled there. Urban scholars have called the term back and back parts of the city's territory, and the diamond part of the city is also called (7).

4-Panegia:

It is said that panqiya is one of the areas of Kufa, and panqiya is the name of the Nabataean sheep, and Ibrahim al-Khalil had bought the land of Najaf with booty ((naqiya)) so she called panqiya, it was narrated that Ibrahim (peace be upon him) came out of Babylon on his donkey with his nephew Lot Driving sheep, carrying a bucket on his shoulders until he came down (panqiya) and it was 12 leagues long and they were shaking every period or every night, so when Ibrahim (as) and he stood up to them and they did their best for him, and he said : But I went out to my father and he went out until Najaf came. The Prophet Ibrahim (peace be upon him) reviewed his listing and said to whom they told us about this land. after that, the Prophet bought it with booty, so it was called by this name (8).

5-Ni-GF:

There are many accounts about this name, one of which is narrated by Shaykh al-saduq, who said: Najaf was a mountain, which Ibn Nuh said : I will go to a

mountain that infuses me from the water, and it was not on the face of the earth greater than this mountain, so Allah Almighty revealed to him any infallible from me, so the mountain was cut piece by piece to the Levant and became sand, and then it became a great sea, and then this sea dried up, which he named (ni), so he called it ni dry(9) .

The walls of the Ancient City of Najaf.

Najaf was walled up until the advent of al-Tusi in 1057 with four walls: the first was built by Muhammad Zayd da'i around the tomb and the date of its construction has not been found. Second: it was built by Abu al-hija Abdullah ibn Hamdan, and the date of its construction has also not been found. And the third: it was built by the ruler of the state after he expanded the city in (982 ad). The fourth wall was built by Abu Al-Hasan Al-Arjani by order of Al-Hasan ibn Sahlan in (1010 AD), and with it Najaf took a circular shape surrounding the tomb in (125) AD, and this wall is 199 meters away from the tomb in most sides. (10). And the Fifth Wall: Owais al-jalairi built around Najaf at a distance of 57 meters from the fourth wall, and with it Najaf expanded and became the length of its perimeter (1721 meters) and has a large door called (Town Gate).

Within the Fifth Wall, housing began to revolve around the tomb, so residential shops appeared, such as Al-Jalal's shop, which the current market of the mosques occupies part of its site, and the Al-Baraka shop, which

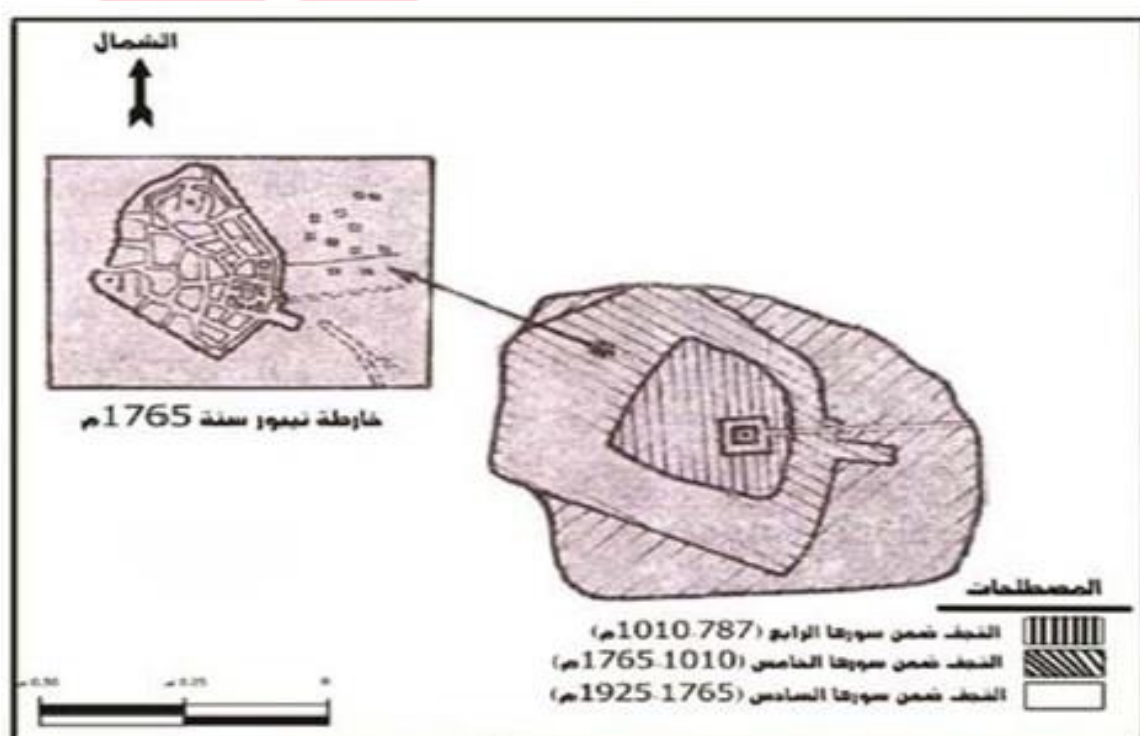
now has the AL-turaihi mosque (11), and the architecture shop expanded around the Tomb of the owner of the jeweler, but no residential shops were established from the east side, and this is confirmed by the map of Nippur in 1765, look at Map number (2).

As for the sixth wall: it was built by the royal vizier Salman Pasha in 1788 and remained so until it was renewed during the period in (1802) and until 1811. it has two doors, the first opposite the road leading to Kufa

is known as the big door and the second towards the Qibla near the shrine of Zein al-Abidin and finally known as Bab al-thulma.

In the period after 1765, Najaf continued to suffer from crowding out its population, its roads were narrow, and its population increased until 1811, when the state regime of Muhammad Hussein al-Allaf built a wall with four gates, towers, bastions, and a trench (12). The sixth wall can be seen from the picture Number (1)

Map No. (2) stages of development of the city 787 - 1925



Source / Dr. Mohsen Sahib Al-Muzaffar, (greater Najaf) an earlier source, P. 36.

Photo No. (1) Najaf city wall in 1921



Source: Ministry of Tourism and antiquities-Najaf - twenty revolution branch.

Second paragraph

Factors of the emergence of the city of Najaf.

The city of Najaf Al-Ashraf arose due to the influence of several important factors, and the religious factors had the primary role in its emergence and growth, as well as the natural, political and civilizational factors that helped to do so. Among the most important factors that helped the emergence of the city are:

First: natural factors.

Secondly: human factors.

First: natural factors:

These factors relate to the historical geographical features of the area where Najaf is located in terms of location, location and composition. The characteristics of the place where the city originated and the surrounding area, were associated with its structure, existence and development.

Position and location:

As for the location, the city of Najaf Al-Ashraf arose on a wavy land on three small hills, which is part of a desert plateau with a rocky and sandy nature, and these hills are known as White Hills, namely ((Jebel al-Deek), a hill located north of the Old City of Najaf in the current locality of mashraq, ((Jabal al-Nur) is located to



its South and ((Jebel Sherman shah), which is located in the southwest in the current locality of al-Amara. In fact, they are not mountains, but hills resulting from digging basements and throwing them out of the wall.

The location of Najaf is represented in a hillock high above sea level by ((230)) feet and now the land stretching between the Euphrates and Najaf is rising, the city has lived with the scarcity of water and the lack of it and the difficulty of obtaining it from distant cities.

As for the emergence of agricultural and pastoral Najaf, which is represented by the land located to the East and north-east of Najaf, it played an important positive role in the growth of the city through the development of its historical stages and still is. The branches of the Euphrates River and its streams are branched through its flat and gradually sloping land to the South, which is arable land whose fertility helped to provide the agricultural crops needed by the city, and supplies Najaf with water and migrants coming to it.

As for the noon of Najaf desert, represented by the desert lands located north, west and southwest of the city, it is a desert plateau sloping towards the sedimentary plain, in which the internal erosion parts, the Najaf depressions, Wadi Shuaib and Shamiya were formed, and the formations of this land of clay rocks, layers of sand rocks, pits and gypsum, and by virtue of

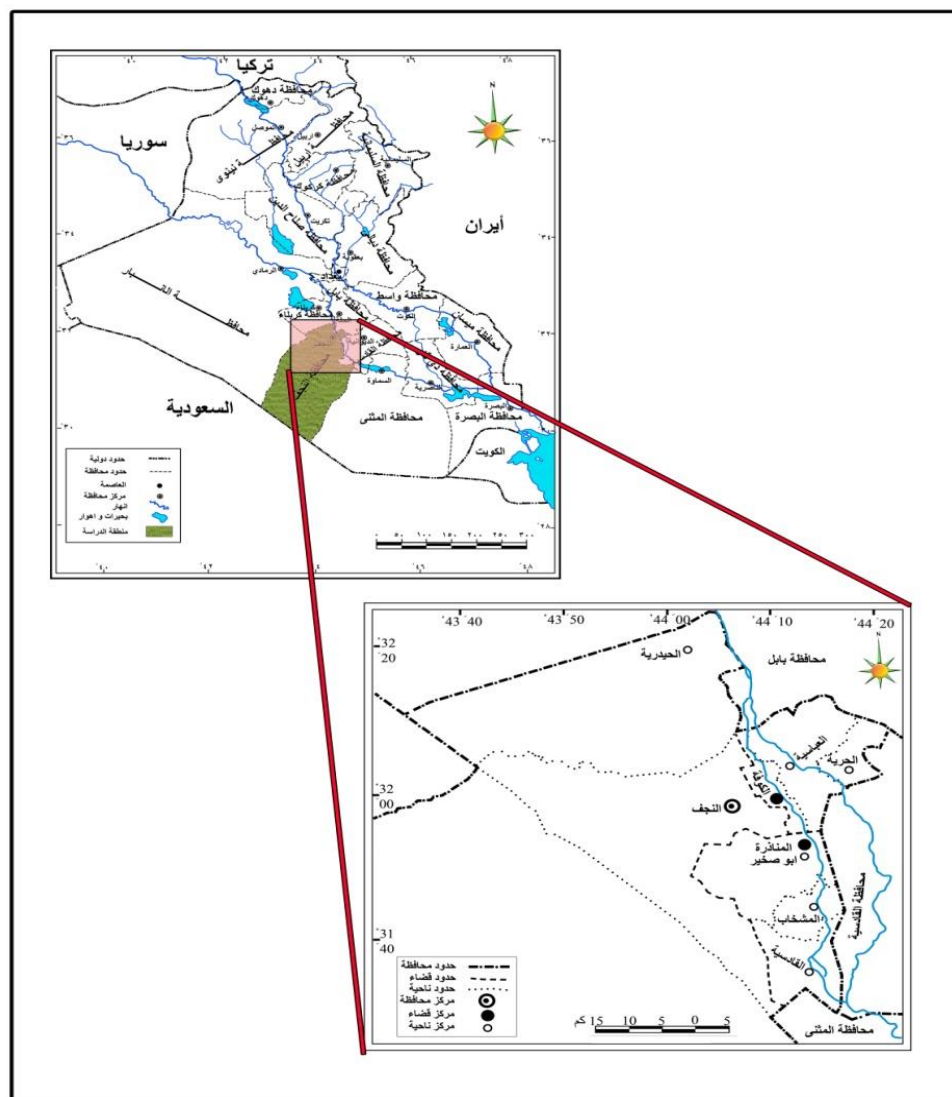
their composition, helped to the emergence of a number of eyes west of Najaf and Southwest the residents of Najaf owned agricultural land there(13)

As for the Najaf climate, it is a hot desert continental climate, dry in summer and cold in winter, as well as its other desert characteristics, represented by the large daily thermal range and low humidity, Najaf is prone to toxic winds due to its location at the edge of the desert and the predominance of the western winds blowing on it, and its exposure to dust storms, as for the rainfall on Najaf is fluctuating in its quantities and the rate of its fall from year to year, the rate of its fall in 1963-1970 was 6.6 drops/mm (14).

As for the location of Najaf:

It is located at the extreme southwestern tip of the northern section of the Iraqi plain, on the edge of the desert, on the western side of the Euphrates River and 10 km away from it, and this made it located at the shortest connecting road between this fertile and productive plain and the plateau and the Arabian Peninsula. the city of Najaf is almost one of the few and rare cities with this characteristic that combines the plain and the desert and connects two different regions. Najaf is located west of the city of Baghdad and east of the city of Karbala and overlooks from its Southwest the Najaf sea or the Najaf depression, which has an area of 180 miles (15), See map number (3).

Map number (3) Map of Najaf province of Iraq



Source / Dr. Safa Majid Al-Muzaffar, variation of noise pollution in Najaf province, honor, (G.M.), University of Kufa, Faculty of Arts, 2012, p. 4.



Second: human factors include:

1- **The religious factoring** the year (35 Ah - 655 ad), after Imam Ali ibn Abi Talib (as) swore allegiance to the caliphate, he came to Kufa and resided there and became the capital of the Islamic caliphate for four years (16).

The narrations indicate that Imam Ali (peace be upon him), if he wanted to be alone by himself, came to the area of Al-Ghari, and he would say (what is the best view of you). And what a nice seat you have. O Allah, I will make my grave with it) and he has determined for his children and his faithful companions the location of his grave when he dies.

When he was martyred (40 Ah - 660 AD), he was buried secretly where his honorable grave is now.

Najaf at that time was a small village with scattered houses, and the imam's tomb was hidden in a part of the edge of this village, visited secretly by his children and family members, and his honorable burial ((mausoleum)) was not built and remained unbuilt until the year ((170 Ah - 787 ad)) when Harun Rashid built it for the first time. (17).

It has been mentioned in the narrations, especially in (the history of Najaf)) that the first to age his grave was Daoud bin Abdullah bin Abbas bin Abdul Muttalib, who made a box of wood on his grave, and then the Caliph Harun al-Rashid built a dome of red clay on it and made

a box on the grave. Since that date, the city has taken on its importance, as that year marked the beginning of burial in the Najaf region, and a number of Muslims began to bury their dead next to the grave and stay near it, and a number of Kufa residents migrated their homes to Najaf starting from the ninth century AD, and this migration increased during the period (945 Ah - 1058 ad). (18).

What is stated in religious and historical books and novels about the virtue of the land of Najaf and living in it and the proximity of the imam and burial next to him, influenced him in souls, and pushed people in many places, which made them attract travelers to live in Najaf and live there because of the sanctity of the place. This had a significant impact on the growth of the city and the subsequent crowding of its population. Thus, the effectiveness of the factor that was a key factor in the emergence of a city that was formed and developed by the action of this important factor ((religious factor)) is evident (19).

2- **Cultural factors:**

The impact of civilizational factors is represented by the expansion of the scope of Science and religious knowledge, especially through religious schools established to receive religious sciences in (815 Ah - 1412 ad), as well as the flourishing of literature and the spread of libraries, offices and social councils, that helped attract students wishing to study Islamic



sciences from the provinces of Najaf, and the migration to Najaf increased and took care of the construction of the holy shrine and the construction of their own buildings and cemeteries, and many canals were dug to deliver water to the city after spending huge sums for this (20).

Najaf Al-Ashraf turned into an important commercial influence during the third and fourteenth centuries AD after the development of distinctive commercial, industrial and artisanal activity and the attraction of Arab and foreign merchants by ships that arrived by the Najaf sea or by caravans, as well as being a stop for pilgrims heading to Mecca by Land pilgrimage. That it contributed to the emergence and development of the city and the formation of its urban structure.

3- Political factors:

Political factors played a positive role in confirming the importance of the city and its national role in development and the feeling and sense of resistance among the population to the foreigner, and its role emerged in moving the residents of Najaf Al-Ashraf against the Ottomans to remove their garrison from the city and besiege the revolutionaries of the Ottoman garrison, which was the seat of the Ottoman governor in Khan al-Shilan, which is located in the center of the Old City ((currently Al-khorang Street)), this was done in (1915) and they took over their own rule(21).

At the beginning of the twentieth century, the population actively resisted the English and formed secret societies to get rid of them and rid Iraq of their power and influence. Clerics and scholars worked to provoke tribes in Kufa, Abu Sakhir, Shamiya and in a number of other cities of Iraq to revolt against the English, taking advantage of their religious influence. These clans took up arms to protect Najaf in 1918 and declared their revolution against the English and resisted their forces, despite the failure of the revolution, but it left a strong political base to reject English Policy and the development of the national spirit. And if the roots of readiness and resistance in the souls of the population were threatened with another revolution against them, it was the twentieth revolution. (22).

Stages of development of the urban city of Najaf

The stages of development of the city of Najaf have witnessed different eras, starting from the Buyids, the Seljuks and the Ilkhanate state in the old days until the year 2000 AD, the stages of development in the city of Najaf were divided into two parts:

1- The ancient stage of development.

2-The modern stage of development.

Ancient stages of development:

1-Najaf in the bayed era (945-982 ad): (334-327 Ah):



During the reign of the buyid state in (945-1058 ad), Najaf received great attention from the opening of channels towards it, in which Immigration and the reconstruction of the holy tomb increased, the construction of buildings increased, and their repair has increased, especially during the era of the support of the buyid state, when the buyids entered Iraq in (945 ad) led by MU'izz Al-Dawla (Hassan al-Dulaimi) and overcame the King during the reign of the Abbasid state, until they began to serve Al-Bayt and weep and mourn for Imam Hussein (peace be upon him) from secret to public, and Najaf began to expand in its construction and was filled with visitors and scholars to it (23). The population of Najaf in the year (981) is approximately (6000) people, and the city of Najaf delivered water to Najaf to serve its people and visitors, expanded its old canal and paid water in it, and it was then called the canal (the city of Najaf) or (Al-buwayh canal) and najafians took hundreds of years to rely on this canal for their watering, and dug deep vertical wells connected by a tight channel through which water flows from one well to another towards the west of the city(24).

2-Najaf during the Seljuq era (1051-1056 ad) (443-448 Ah)

The Seljuks or Banu Seljuq are a Turkic dynasty that ruled Iraq and entered Islam at the time of its leader Seljuq.

During this era, unrest and strife between Sunnis and Shiites increased and increased even more during the reign of ((tughrak Bey)), the first Seljuk King entered Iraq in (447)ah, and Sheikh (Abu Jafar al-Tusi) was not spared from the fires of this strife, as his library and chair were burned in Baghdad in (446 Ah) (1056 ad), after which Sheikh al-Tusi emigrated to the city of Najaf and lived there, and immigration to Najaf increased due to sectarian strife, scholars and jurists have moved as a result, and looting the University of Najaf became an extension of the University of Kufa and Najaf prospered both physically and economically .(25)

1- Najaf under the IL khanate state.

A Mongol dynasty ruled Iran, Iraq, the Caucasus and part of Asia after the invasion of the Mongols led by hulaku and occupied Baghdad in (656 Ah) (1258 ad). Najaf received great attention during the ilkhanate state (1258-1335 ad), where religious schools were built and canals were dug during that period and turned into an important commercial center (26)

2- Najaf under the Safavid state.

During the reign of the Safavid state (1507-1534 ad), Najaf reached prosperity after the state of the black and white sheep (1411-1057 ad), a number of merchants came and established, built and expanded the city at that time. The old Najaf canal was cleaned and another canal was built in the late twenties of the sixteenth century AD, then Najaf suffered after a while from the



scarcity of water in the two canals and the percentage of visitors decreased and the Najaf population left until only thirty houses remained in the late sixteenth century after it was inhabited by three thousand houses (27).

3- Najaf during the reign of the Ottoman Empire (1539 – 1914) ad.

During the Mamluk era, Najaf was the center of the highest religious authority and it is still the same centralization. It is the object of attention of Muslims and is frequented by students of Science, and scientific and fiqh schools have been built there. The city has risen to the fields of Renaissance and origins, as well as the renaissance of literature in it (28). Dwellings first arose north of the tomb in 787 ad , and the first side where dwellings arose is what is known today as the edge of the East.

Housing began to extend west of the tomb and south of it, and residential shops appeared, such as the Rabat settlement, the jebbah, which was located near the current Hindi mosque, and the zanjil settlement, which includes today (AKD Al-Hamir).

The Turks helped a lot to delay the growth of Najaf, except for what happened during the Mamluk era. (29)

4- Najaf in the royal era (1921-1958) ad.

During the royal era, Najaf received some attention, and when the Republican era came in 1958, Najaf was

hit by a large urban movement that it had not known during its long history. Where some of its residents went out to establish housing for them outside the city wall and form an emerging residential area called the (AL-thulma) area.

The residents of the city continued to make other openings in the wall of Najaf and go beyond the wall, choosing new housing for them, so a new locality was established (Gazi) in 1929 next to the Wall (30).

Stages of modern urban development:

1- The stage of development since (1958 – 1973)

After 1958, due to the increase in the number of immigrants to Najaf, the improvement of roads leading to it, and the increase in transportation modes. The city moved towards rapid expansion to the East and South. It continues to expand in these two directions, so modern residential neighborhoods appeared such as Al-Saad, al-hanana, housing, Al-Hussein, municipality, teachers and Prince, and Al-Jadida and the Republic expanded during this period and the revolution. the trends of urban growth in this form were imposed by the determinants of the growth of the city, represented by the cemetery, which occupies the northern and northeastern areas of the city and the sea of Najaf, which is located to the south and southwest of the city, so the city expanded in these two directions.(31)



2- stage of development since (1974 - 1987)

This stage was characterized by great development and expansion towards the north on Najaf and Karbala, as during the years 1974-1987, large numbers of southern residents migrated to the city due to the circumstances of the war with Iran. The government was forced that day to distribute land for housing for the families of the war martyrs, in addition to compensating the families who demolished their homes in old shops, especially al-Amara, Al-thulma and Al-Shafi'i, as well as in this period residential neighborhoods such as Al-Oruba, Yarmouk and Al-Milad neighborhoods appeared (32).

3- The stage of development since (1987-2000).

After significant changes were made to the road network in the Old City and as a result of the process of continuing the opening of new streets in the traditional fabric of the holy city of Najaf, the majority of which ends with the course of the Holy Bowl, the pattern of movement has changed at this stage in quite a few parts of the traditional fabric. After the roads appear in the form of narrow lanes and alleys with irregular curves and closed streets, they have become straight

and wide streets, some in one direction and some in opposite directions (33).

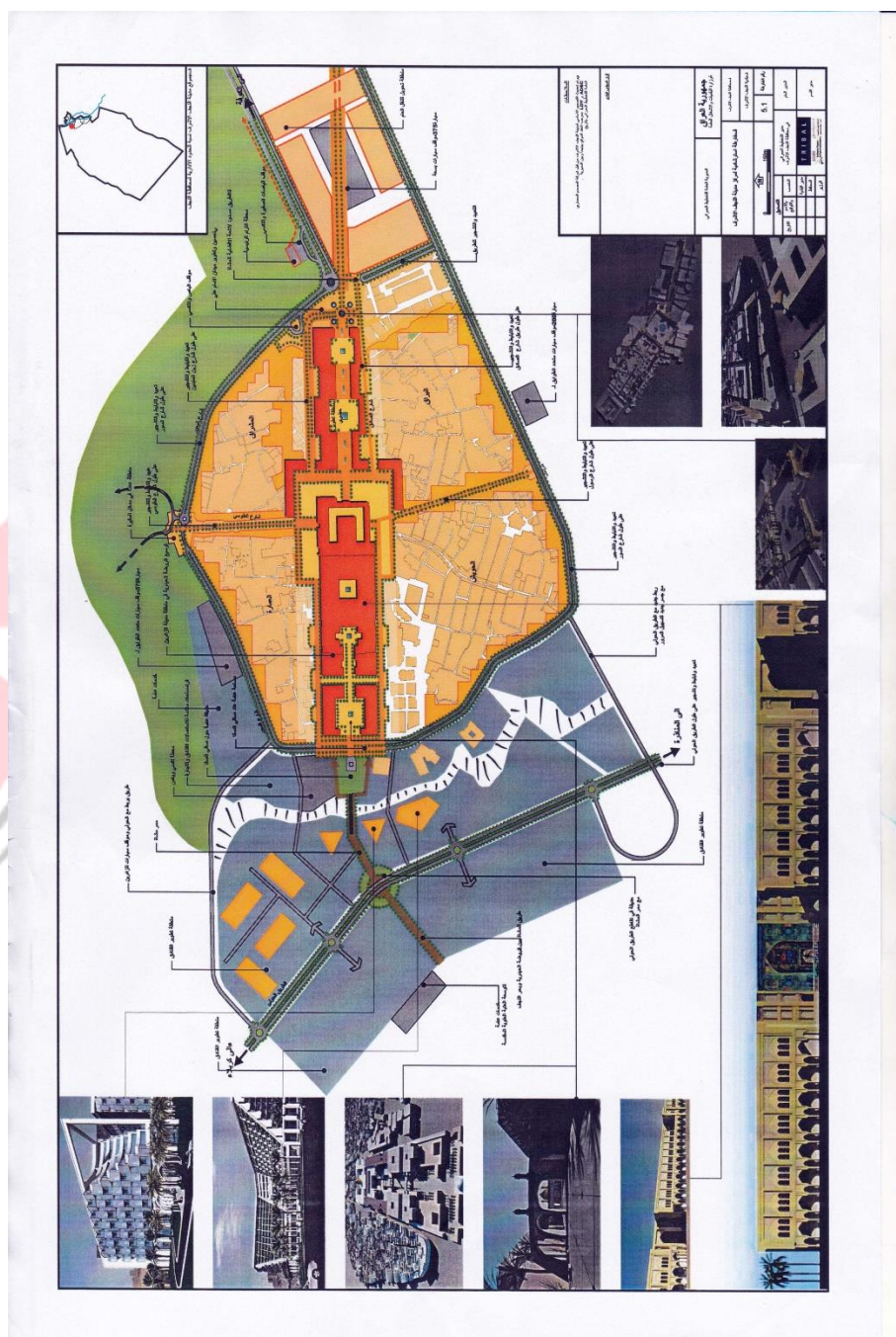
4- The stage of development since (2000-2003)

This stage was characterized by the age of the Old City, especially Al-Sadiq Street (p), al-Tusi Street and Al-Rasul Street (R), where the state paved the main streets leading to the entrance to the city, and wrapped and decorated the main facades and laid modern plastic pipe networks instead of the damaged metal pipe network (34).

5- The stage of development since (2003-2016)

In this period (2003-2006), Najaf witnessed a kind of major urban stagnation due to the political events represented by the entry of American troops into Iraq and the fall of the regime and the delay in the formation of the government. In 2009, important changes were made to the Old City of Najaf, where the authority of the city Council in Najaf city Ashraf restored some archaeological sites represented by the restoration of Khan al-Shilan and the expansion of the streets surrounding the the grand souk, the Ahwesh souk, the Islamic style, the renovation of sewage networks, and the paving of roads around the Old City (35). Look at the map number (3)

Map No. (4) urban development of Najaf city for the year 2016



Source: Directorate of urban planning and development in Najaf governorate



RESULTS

Through the study of the genesis of Najaf and the influencing factors and through the field survey of the study area (the Old City of Najaf), the researcher came to the following conclusions:

1- The study showed that religious, natural, civilizational and political factors helped the emergence and development of Najaf in a place devoid of resources and in a marginal desert location with no population attraction potential and far from water, but the religious factor played an active and distinctive role in the emergence of the city. The holy shrine of Imam Ali (peace be upon him) was the organizational basis for the urbanization of the city and around it planned the location of markets, residential neighborhoods and other activities.

2- The city of Najaf is famous for several names, including Najaf, Khad Al-Virgin, tongue, paratha, noon, asthma, Al-Azi panikia and Al-Mashhad, Wadi Al-Salam.

3- The Old City of Najaf passed through the stages of urban development since the buyid era (945) ad to the stage of development in (2000) AD, which was characterized by the emergence of spacious neighborhoods around the Old City and the development of Transportation. The Old City became the center of the greater city of Najaf.

4- The reason for the presence of the shrine of Imam Ali (peace and blessings be upon him) is an attraction and migration factor to the city of Najaf and this has led to an increase in the population and the emergence of good neighborhoods in it.

5- The high level of births and the low level of deaths due to the improvement of the health level led to a high population density in the Old City.

6- The religious factor is the child of commercial and service activities and it controls the nature of the distribution of these uses

7- As a result, the relationship between the religious function and the commercial function soon overlapped and developed, as the Old City occupied great importance in the framework of the economic activity with its commercial activities of the city of Najaf, and the trade function developed among the volume of visitors.

8- The random change of land uses and traffic problems caused by the opening of straight and wide streets such as Al-Sadiq(P), Zain al-Abidin(P), Al-Rasul(R), and al-Tusi streets have lost their traditional fabric specificity and attracted the movement of vehicles with great momentum towards the heart of the city, shattering the traditional system of sabla movement and increasing people's dependence on cars for transportation.



9- The need to provide ample parking along the Ring Road and can be multi-storey parking after testing the infrastructure requirements and suitability of the land.

10- The establishment of a vast museum that includes the most important historical and heritage models and rare items of gifts brought by kings, princes and visitors to the holy shrine.

Recommendation

1- Direct modernization of the water network and other infrastructure, which has been established for more than seventy years.

2- Encouraging the process of signing local industries related to visitors in the central region and not allowing major industries in it as they can be signed outside the city.

3- Paying close attention to the tourism function of the city by encouraging the private sector and supporting it by the state through the adoption of a policy of loans and facilities for the purpose of establishing hotels and tourist complexes of a scale that fits the fabric of the city to accommodate visitors and expatriates from Iraqis, Arabs and foreigners, especially in the western side of the old Najaf ((Najaf depression)).

4- It presupposes the adoption of effective policies and programs for the renewal of the urban fabric, encouraging residents to restore and maintain their

residential units by granting them restoration permits based on the rules adopted in the modernization of Arab-Islamic cities after conducting a thorough survey of historical and heritage buildings prone to corrosion.

5- In order to achieve integration and interconnection between the traditional inherited fabric of the city and the development projects at the architectural level, it emphasizes that the designs of the facades of modern buildings should be in harmony and harmony with the traditional Arab-Islamic style through the use of arches, alleys and street roofing with appropriate distances and means of shadows that leave a comfortable aesthetic and psychological reflection for the beholders.

6- The vertical expansion took place instead of horizontal within the city center due to the high price of land in 2012, which amounted to five million per square meter, and this explains that the city center is an important commercial and religious area.

7- Work to prevent visual pollution of the holy shrine by preventing the vertical height of buildings so that they do not rise above the outer fence of the holy shrine, and emphasize the integration and interconnection of the sectors of the city with the holy shrine and the surrounding area, where it is not allowed to create large spaces that compete with the space of the holy shrine.

REFERENCES



- 1- Abdul Hussein Ahmed Al-Amini, Al-Ghadeer in the book of Sunnah and literature, Vol. 4, Dar Al-Kitab al-Arabi, Beirut 1993, Vol. 3, P89, P88.
- 2- Abdul Karim Majid Jassim al-Khawaja ((request for parking in Najaf city)), master thesis, Center for urban and Regional Planning, University of Baghdad in 1985, p.180.
- 3- Abdul Mohsen Shalash, ((Najaf wells and its sewers)), Al-Rai Najaf press, 1947, p.18, p. 19.
- 4- abdulreda Saleh, religious tourism in Najaf, Master Thesis submitted to the Faculty of Arts, University of Baghdad, 1985, p.35.M., P. 482-P. 483.
- 5- abdulreda Saleh, religious tourism in Najaf, previous source, P. 55.
- 6- Abu Al-Faraj Jamal al-Din Abdul Rahman Ibn al-Jawzi, regular in the history of kings and nations, C .8, Printing House of Ottoman knowledge, year 1359 Ah, P. 173.
- 7- Ahmed Al-waeli , the cultural diversity of the city of Najaf, previous source, P. 203
- 8- Ahmed Al-waeli, the cultural diversity of the city of Najaf, contributions to human civilization, C1, Karbala Center for research and studies, London, Vol.1, 2000, p. 242.
- 9- D . Mohsen Abdul Sahib Al-Muzaffar, (the city of Najaf is the genius of meanings and the sanctity of the place)), the press of the House of Public Cultural Affairs in Baghdad in 2011, p.19, P. 21.
- 10- d. Haider Abdul Razzaq kamouna, ((planning and design problems of the Old City of Najaf)), Najaf Horizons Magazine, No. 9, year 2008, p .31.
- 11- d. Majid Al-Khatib, ((the urban fabric of Najaf and the factors of emergence and change)), previous source, p.77.
- 12- d. Majid Al-Khatib, (the urban fabric of Najaf and the factors of emergence and change)), the press of the House of Public Cultural Affairs in Baghdad, in 2011, p .76.
- 13- D. Mohsen Abdul Sahib Al-Muzaffar, ((greater Najaf city)), master's thesis submitted to the Faculty of Arts, University of Baghdad in 1975, P.31.
- 14- d. Salah Hamid al-Janabi, ((geography of Najaf)), Dar Al-Kitab press, University of Mosul in 1986, p .8.
- 15- Ghiyath Jawad al toama, religious reference history and contribution, Najaf contributions to Islamic Civilization, C1, Islamic Center, London, 2002
- 16- Ibrahim Al-Farsi Al-astahli, ((MASAK and Mac)), Dar Al-Qalam presses, Cairo, in 1961, P.107.
- 17- Ibrahim Al-Farsi, tracts and kingdoms, Dar Al-Qalam press, Cairo, in 1961, P.65, P. 67.
- 18- Izz al-Din Abu al-Hassan ibn al-Athir, the complete history, the House of the Arab book, Beirut in 1970, P.200.
- 19- Jafar Al-Khalili, ((Encyclopedia of the holy shrines)), first edition, the House of acquaintance in Baghdad in 1960, p. 89, P. 90
- 20- Jafar Al-Khalili, ((history of the Holy thresholds)), previous source, P .92.



- 21- Jafar Hussein khasbak, Iraq during the reign of the Mongol ilkhans, Al-Maani press Baghdad, in 1968, P .48, p. 144.
- 22- Mohammed Al-Khalili, religious schools in Najaf, Encyclopedia of holy shrines, Qom Najaf, Beirut in 1965, P .45.
- 23- Mohsen Abdul Sahib Al-Muzaffar, (greater Najaf city), previous source, P.153.
- 24- Mufti Tayeb Agha, history of Karbala and Najaf, Lahore Press, 1966, translation of the text from Urdu, 1973 A.D. p .77.
- 25- Nahid Hussein Ali Jafar, the history of Najaf in the last Ottoman era (1831-1917), unpublished doctoral thesis, University of Baghdad, Faculty of Education, 1999, p.113, P. 7.
- 26- Naji Wadaa, ((glimpses of the history of Najaf)), Dar Al-Maarif Najaf Press, in 1976, p. 19
- 27- Naji Wadaa, ((glimpses of the history of Najaf)), previous source, P. 24
- 28- Naji Wadaa, ((glimpses of the history of Najaf)), previous source, P3, P4.
- 29- Najmuddin Mahbub fairuzabadi, ((ocean dictionary)), volume, no date .P. 9.
- 30- personal interview, with engineer Mohammed Jawad Hussein, interview date: 1/4/2022.
- 31- Rafid Abdul Nabi Ibrahim, (climatic characteristics and their relationship to Palm diseases), master's thesis, (G . M.), University of Kufa, Faculty of Arts, 2007.P2
- 32- Salman Muhammad al-Fatlawi, the Great population growth in Najaf, master thesis introduction, Faculty of Arts, University of Baghdad, in 1975, P.105 – P. 106.
- 33- Sayed Hussein son of Sayed Ahmed Al-Barak Najafi, ((history of Najaf)), introduction and investigation of Kamel Salman Al-Jubouri, House of historian Lebanon, year 2009, p .376, P. 377.
- 34- Sheikh Mohsen Baqer Mahbooba, ((the past of Najaf and its Siege)), Part One, Al-Irfan press Lebanon in 1303 Ah, P. 10