

Sustainability & Cultural Tourism of Sacred Holy Shrines Islamic Cities

Dr. HAMZAH SALMAN AL-MAMOORI
ARCHITCTURE ENGINEERING DEPARTMENT
UNIVERSITY OFBABYLON
COLLEGE OF ENGINEERING
IRAQ
almamori_almamori@yahoo.com

Abstract:-The study aims to declare specific indicators of sustainable sacred holy shrines of Islamic cities . Various studies, attitudes, and reports highlight on tourism as human feelings, emotions, and desires. Many of those concentrated on basic indicators and principles to activate as sustainable development and cultural resources. Sacred holy shrines visit is one of main activities as religious tourism in most of Islamic cities. It is of special culture and indicators that encompassing tourist behaviours, activity, and experience. It is very important to perceive the environment and the act of places with the influences values, as the research problem. A methodology is depended with results to perceive the environment that indicate the perception of quality destination associated with many intrinsic values relating to cultural characteristics of Islamic doctrine as spiritual senses of capita beliefs and creed philosophy .

Key- words :-(sustainability, cultural tourism, indicators, Holy shrines, Islamic Cities)

1 Introduction

Although many studies and attitudes concern with tourism and sustainability through find a relation between these two topics. Environment, economic, and society are the base, so the interrelated values and indicators inherent in the reciprocal authentic cognate embodiment of that .Tourism is a product of a variety in attracting factors in our environment. Culture is become central issue of tourism, and encourage people to travel. The concept of the research is gestating through the impact of religious tourism as type of culture in Islamic cities. There are many holy shrines places in our Islamic world, and all of that figurate a wide domain of those world cities. Environment and urban environment are the setting of tourist's action, and can be interpreted in a functional way as a place. The physical environment may also processes characteristics necessary for pursuit of activities, such as relaxation and excitement. The destination environment is primarily seen as external to oneself. Strong emotional feelings associates with the environment as a sense of human being, and the tourists experience is in term of personal development to reflect deep – felt emotion. Physical setting becomes

in reverence as focus of experience centers on both social and emotional relationships. The study extends to declare the effect of religious impact on visitor senses / emotions in holy shrines places of Islamic cities as a representation of the urban environment to determine the basic and priorities of active indicators affect religious meaning as type of sustainable cultural tourism .merging of the physical

and cultural environment cease to be the visitor spiritual center . Sustainable tourism indicators become keystones for tourism, environment management, and environment studies and recognize as useful tools for planning of cultural tourism, and indicators can be derived to help elucidate complex realities.

1.1 Issue of research problem

The research problem concentrates to determine the basic indicators, and their priorities in the holy shrines places of Islamic cities, as sustainable cultural tourism, according to the Islamic doctrines and Muslims worships.

1.2 Research goal

In order to know the meaning of religious culture of Islamic holy shrines as a type of cultural tourism and the basic conceptions affect its system, requirements and indicators priorities. The aim of this research is to assess sustainability of tourism in Islamic cities a topic that involves both religious and secular issues, of global significance and of academic and practical importance in this field.

1.3 Research methodology

Analytical methodology will be used depending on questionnaire to determine the important and priorities of many indicators affect religious tourism to be sustainable. The methodology adopted to achieved this aim is quantitative and in that the questioner used as an instrument to collect the data from the stakeholders. Site visits were conducted to support and supplement information gathered in the survey. These visits were helpful in obtaining information. An extensive observations and in-depth interviews have been carried out with professionals, experts, and academics and highly-informed local experts. In addition, a questionnaire has engaged a sample of 40 participants from diverse stakeholder groups in a selected case study. The rationale for this is to combine top-down decisions with bottom-up perceptions, thus developing an appropriate intervention that combines both.

1.4 Research importance

The research importance determined through many principles depend religious facilities as a type of cultural tourism, as indicators to maximize and facilitate the assessment of the sustainability of tourism development of holy shrines Islamic cities.

2 Theoretical frameworks

Certainly, tourism is not a new topic for human being since, travelling is one of the important human's activities that have been recorded in the history of human life. Moreover, tourism has gained a significant place in economic, cultural, social, and political fields and turns into the number-one industry as the former Secretary General of the World Tourism Organization announced in 1989 [1]. Currently this declares has been proved.

In the past, the tourism was considered as the professional livelihood for a special people including the tourists and exploratory people, while at the present time, the tourism has been widely expanded and has many people from different groups all around the world are involved in it.

In the present years, a new method is to be used by societies in order to think about the level of life, the social justice, and perseverance of the resources. Therefore, the sustainable development is introduced.

The World Commission on Environment and Development (WCED) has defined sustainable development as "a development that meets the needs of the present without compromising the ability of future generations to meet their own needs". Sustainable tourism is a section of sustainable development [2]. To make the sustainable tourism development practical, the government, tourism industry, and the community should collaborate during the process of defining goals, values, and perspectives [3].

The expansion of the sustainable tourism is very essential due to its importance and the potential positive and negative economic, social, cultural, political, and environmental effects that it may have. Determining the indicators for the sustainable tourism and measuring the degree of its sustainability in the urban societies are important issues in this area.

Creating the sustainable tourism depends on achieving appropriate infrastructures which are directed at economic, social, and environmental purposes. To do so, a list of human needs of the tourists is suggested for gathering a set of the tourism indicators. These indicators are extracted from the completed questionnaires by stakeholders. To assess the amount of the sustainable tourism achievement and make the determined assessment indicators operational, the cumulative linear model is employed. In this method, the urban sustainability results from assessing two distinct amounts. One of these amounts is the degree of satisfying each index, and the other is the relative importance of the index relative to other indices.

The sustainable tourism is defined as a tourism which satisfies the requirements of the present generation without using the capacities for the future generations (for satisfying its needs). The sustainable tourism is planned and executed in a way not to have any negative effects on the environment, economy, and the culture of the host society [4].

Many researchers have been conducted into aspects of the interconnectedness between religion and tourism such as Rinschede, 1992; Vukonic, 1996; Allcock, 1998; MacCannell, 1992; and Schmidt, 1980. The study of tourism in the Muslim world can be about religious topics but it actually means and involves much more. Because religious life and secular life in Islam are closely intertwined, study of

its tourism is also partly about its worldview and culture as well as a means of reflecting on Western concepts of travel and hedonistic tourism

It is estimated that in 2010 there were 1.6 billion people who identify as Muslims. More than 61% of Muslims live in the Asia-Pacific region and about 20% in the Middle East and North Africa [5]. The world's Muslim population is projected to grow by about 35% between 2010 and 2030 to 2.2 billion.

2-1 Tourism environment: experience and indicators

Attfield [6] defined environment by the following issues:

1. The surroundings in which can associate with an individual surroundings for duration of their life or for the society.
2. Objective systems of nature.
3. Perceived surroundings of individual that lends a sense of belongings and home. [6].

Iaqu [7] referred to the conceptualizing of active tourism, that is an activity related with mobility and change and the value system which connects the tourist and its destined space in continuity transformation. Tourist personal experience evolves to reach his / her motivations and desires for a cretin destination. [7]

Hunge [8] determined the basic indicators of sustainable environmental tourism by the act of , indicators relate to environmental , economic and cultural aspects. Experts and scholars classify many indicators extend to 507 indicators of many case studies.

Ko, used two systems with the conceptual frame work of sustainable tourism:

- The human system, (the stakeholders) , which included five subdivisions of (Tourists , residents , profit organizations , government , and NGOs).
- The environmental system , as ecosystem which include six – sub divisions ,(environmental impact of tourism activity , rate of ecosystem degradation , rate of reuse reduction , health of the human health, loss of renewable resources , and level of biodiversity) [8].

2-2 Holy shrines tourism : the reflection of Islamic philosophy

- Islam is not only a religion, but also the creator and living spirit of major word civilization with a long history and many lands extend from North Africa and Malaysia. The history of Islam civilization stretching over fourteen centuries. According to Nasr [9] the study of Islam as a religious is very Abrahamic world from which

Judaism and Christianity organized [8]. Holy Quran and Sunnah are basic sources of *Shari'ah*. Kamali [10] referred that *Shari'ah* is the goals and objectivities of Islam law. It is predicated on the benefits of individual and community. The design of *Shari'ah* is to protect these benefits and facilitate as perfection of human life on earth. The holy Quran is expressive of this when it singles out the most important purpose of the prophet hood of Muhammad (Peace Be upon Him) in such terms as (we have not sent you but a mercy to the world) [9]. Izzi Dien [11] referred that Islam as religious has of deep respect and consideration of environment [11]. The conceptions of Islamic environment play a great domain of the law of Islam according to *Shari'ah*, and the original frame works of speech of ALLAH, by the holy Quran and Prophet Muhammad (Peace Be upon Him). Hadith & *Shari'ah* in Islamic societies figurate the moral environment and reflect their major aspects. Parvez [12] referred that there is a great moral responsibility upon Muslim and the relation with environment as a ground that tests human. The moral responsibility is of the way of knowing its signs depending on knowledge and epistemology of Islam [12]

- Arkoun [13] suggested reading the holy Quran by situating it in a comparative approach, not only with the three monotheistic religions, but also with in a historical anthropology of religious phenomenon as aspect of geo-cultural ambiance. There is many conceptions opening the meanings of the holy Quran [13]. The second legalization source in is the Prophet Muhammad (Peace Be upon Him) after the first legalization source of Islam the holly *Shari'ah* Quran. Hadith according to Najeeb [14] consist of two parts Isnad and Matin. Matin is the presence chain of narrators whom narrate hadith. Hadith is all Prophet Sayings and actions. [14]

2-3 Urban Islamic Environment and The Role of Conceptions

There is great relation between Islamic environment and urban Islamic environment. Islamic environment figurate the wide domain of Islam, affects Muslim activities and his/her built environment. Environment is of high level to be considered. It affects human life. Islamic environment is of special character, because of its sources and limitation. Islamic environment play great role in Islamic urban environment according to its legislation and conceptions.

Table .1, indicators of sustainable Tourism [8]

System	sub-divisions	indicators
Stakeholders	Tourists Residents profit organizations Government NGOs	Recreation experience Respect of local culture Enhanced economic Sustainable tourism Environment impact Cultural impact Social impact Economic impact
Environmental	Environmental impact of tourism activity Rate of ecosystem degradation Rate of ecosystem degradation Rate of reuse reduction Health of the human health loss of renewable resources level of biodiversity	Integrated development impact Tourism impact Tourism support Ecological conservation locally control political participation local planning Tourism support at all levels Technology Sustainable development Industry activation Community alliance

Madanipour [15] mentioned that humans have replied to justify their work. The process of justification has involved giving in account for the beliefs that people have embraced and actions that they have performed. So it is very important for human to be able to construct an narrative, and to have an account for what he believe. Humans have often constructed these accounts on some foundation, on something of a solid basis to accept (15).

The tradition of Islam according to Mortada [16] embodies many principles of social organization and behaviors. Many principles have been established to make the life of believers correspond to its objectivities and message. Early Muslims societies did, creates harmonious social and physical environments [16].

Al-Mamoori (17) mentioned that there are many conceptions affect Muslim behavior and attitudes, as

a reflection of his / her belief, and that of great impact on tourists and tourism of the Islamic holy shrines cities. Directive as representation of Al-kiblah, unity and brotherhood, enclosure, public and privacy are all affect tourists behavior, and control tourism indicators of holy shrines Islamic cities. (17)

3 Methodology & Application

The research methodology consists of s a two-stage:

1. The first stage of the research involves the participation of a number of visitors (tourists) in the field of holy shrine tourism, through depending many questions in the field of religious tourism and its culture. The questionnaire is of Islamic conceptions in relation to their effect on the physical environment of (Najaf Holy shrine city) , as case study.(Fig. 1,2,3,4,5)



Fig. 1 The situation of Najaf holy shrine city

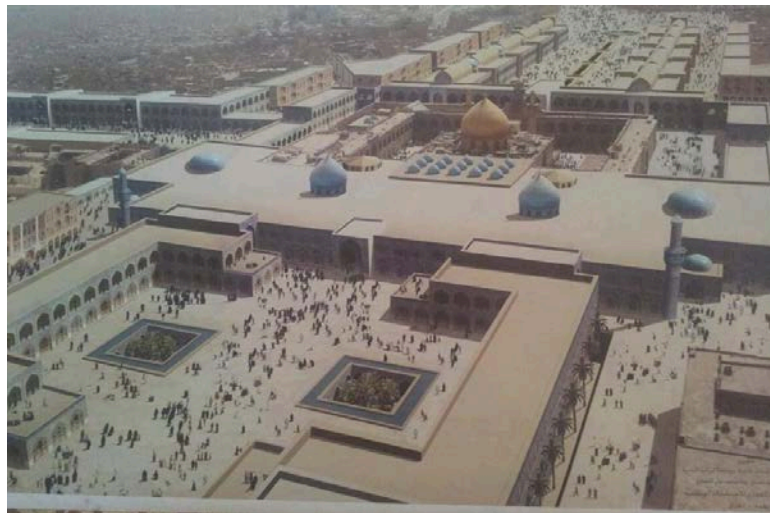


Fig. 2 Ariel view of holy shrine Imam ALI physical form

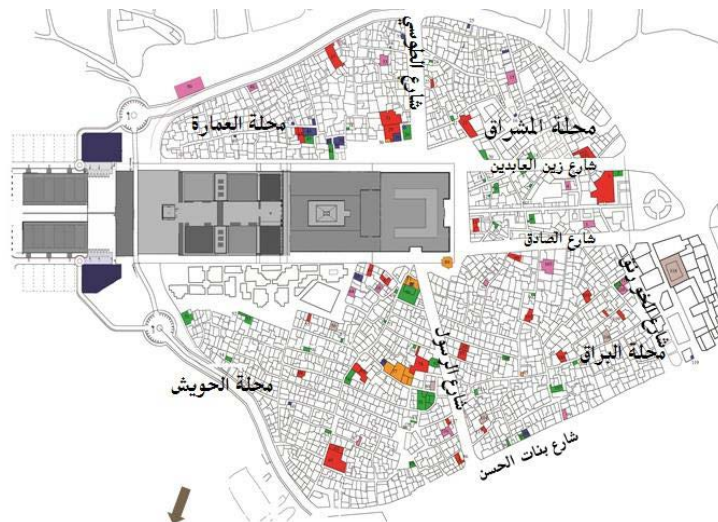


Fig.3 Najaf old city urban design & the holy shrine of Imam Ali



Fig.4 Doa activity as an act of grouping

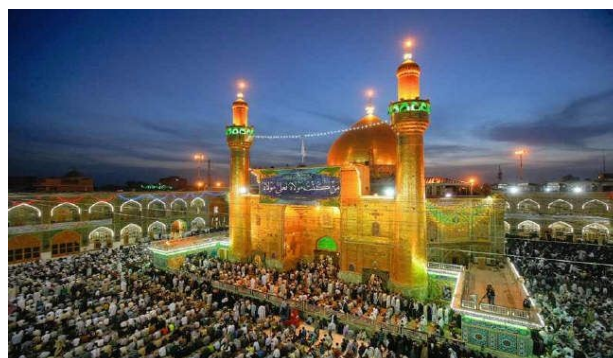


Fig.5 Prying activity as an act of grouping

The purpose is to investigate the most important indicators affect tourists attitudes and his / her spatial experience, with the physical environment of the city. The research scope is of two matters:

- Environment system according to the physical issue of the city.
- Stakeholders system, concentrating, only on the visitors to reach the impact of the Islamic environment on their attitudes and experience as a reflection of the culture.

The questionnaire format is of 20 main indicators about sustainable environment and many sub-indicators for each indicator. The result of the questionnaire will be analyzed to get important indicators and possible values of holy shrines Islamic cities.

2. The second stage of the research involves the survey questionnaire which was extended to 40 participants from diverse stakeholder groups in a selected case study, with classification depending on sexual gender and age group. The case study sample selected and classified as below:
 - 20 participants are of men gender, 50% are of ages less than 30 years, and the other 50% are of age more than 30 years old.
 - 20 participants are of women gender, 50% are of ages less than 30 years, and the other 50% are of age more than 30 years old.

2 Results & Discussions

The questionnaire panel designed in relations to cultural, religious and sustainability, depending on many indicators of subdivisions:

- cultural resources , religious poles , and historical places.

- social alliance of values of hospitality, management , and group safety .
- economical indicators relate with religious norms of gifts , and vows .
- urban and physical environment , relate with active poles , interrelated poles , accessibility , and infra structure .
- sustainability issues in relations with the indicators of cultural , social , economical and the effect of environment .

The questionnaire results are of two stages depending on age groups and genders as below:

1- Results over 30 years age groups :

A- Men gender group :

- 100% of the results concentrated on culture as religious activity, depending on Islamic values and conceptions of Islam doctrine. 30% referred to local culture effect.
- 98% of the results declared that community alliance through groups of visitors of worship, Doa , and prying .
- 85% of the results related to the issue of economy depending on visitors religious rights ,gifts and vows to be as important factor of sustainable economic indicators of holy shrine cities.30% reoffered to others.
- 80% of the results concentrated on urban and physical environment of the city depending on multiple religious poles, as indicator of variety, the connection of centers, accessibility. 90% referred to segregation mechanism between vehicles and pedestrian as an esteem issue of the sacred holy shrine .30% preferred to use any technological instrument to reach through planned nodes for traveling. 90% ensured to the act of recreation referring to physical environment of the holy shrines

formation through courtyards, allies, Iwans , and inner enclosed spaces as a matter of worship contemplation .

- 90% referred to the impact of ritual activities sustainability to sustain the Islamic religion. 100% referred to the impact of prying and other rituals activities to sustain the social system of Muslims to be in unity. 90% expected that Muslims rights sustain the economic development of holy shrines cities.95% cared of the importance of special formation holy shrines cities to sustain Muslims beliefs and their spiritual issues.

B- Women gender group :

- 100% of the results concentrated on culture as religious activity, depending on Islamic values and conceptions of Islam doctrine. 10% referred to local culture effect.

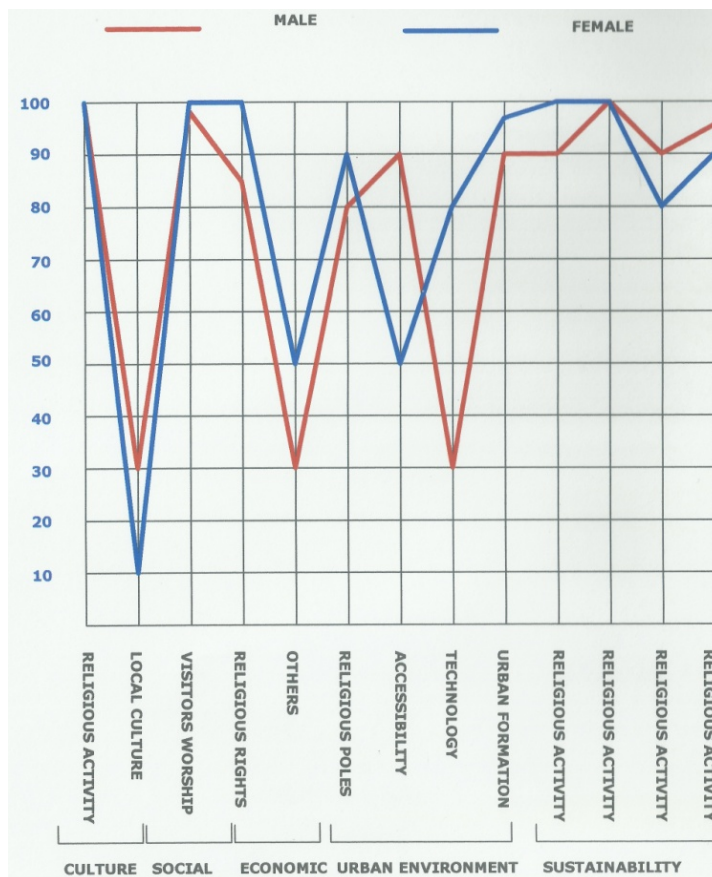
- 100% of the results declared that community alliance through groups of visitors of worship, Doa , and prying .

- 100% of the results related to the issue of economy depending on visitors religious rights, gifts and vows to be as important factor of sustainable

economic indicators of holy shrine cities. 50% reoffered to others.

- 90% of the results concentrated on urban and physical environment of the city depending on multiple religious poles, as indicator of variety , the connection of centers , accessibility . 50% referred to segregation mechanism between vehicles and pedestrian as an esteem issue of the sacred holy shrine .80% preferred to use any technological instrument to reach through planned nodes for traveling. 98% ensured to the act of recreation referring to physical environment of the holy shrines formation through courtyards, allies, Iwans , and inner enclosed spaces as a matter of worship contemplation .

- 100% referred to the impact of ritual activities sustainability to sustain the Islamic religion. 100% referred to the impact of prying and other rituals activities to sustain the social system of Muslims to be in unity. 80% expected that Muslims rights sustain the economic development of holy shrines cities.90% cared of the importance of special formation holy shrines cities to sustain Muslims beliefs and their spiritual issues.



Graph. 1 Over 30 years old Gender sexual group, declaring most important indicators values

2- Results less than 30 years age groups :

A- Men gender group :

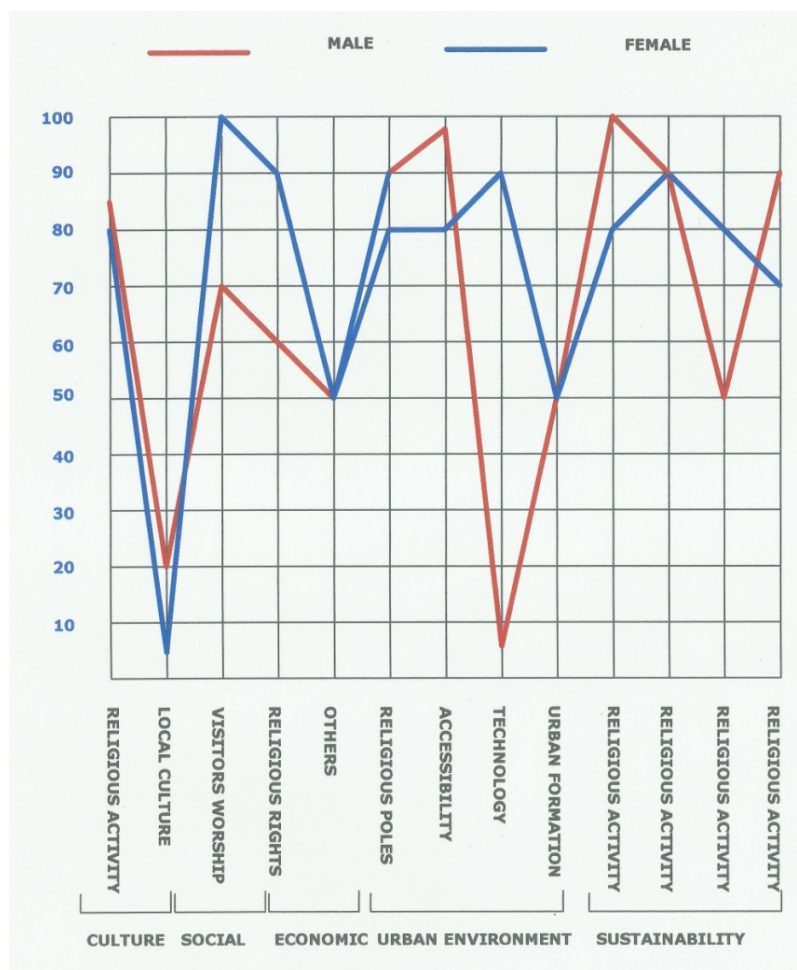
- 85% of the results concentrated on culture as religious activity, depending on Islamic values and conceptions of Islam doctrine. 20% referred to local culture effect.
- 70% of the results declared that community alliance through groups of visitors of worship, Doa , and prying .
- 60% of the results related to the issue of economy depending on visitors religious rights,, gifts and vows to be as important factor of sustainable economic indicators of holy shrine cities. 50% reoffered to others.
- 90% of the results concentrated on urban and physical environment of the city depending on multiple religious poles, as indicator of variety , the connection of centers , accessibility . 98% referred to segregation mechanism between vehicles and pedestrian as an esteem issue of the sacred holy shrine .5% preferred to use any technological instrument to reach through planned nodes for traveling. 50% ensured to the act of recreation referring to physical environment of the holy shrines formation through courtyards, allies, Iwans , and inner enclosed spaces as a matter of worship contemplation .
- 100% referred to the impact of ritual activities sustainability to sustain the Islamic religion. 90% referred to the impact of prying and other rituals activities to sustain the social system of Muslims to be in unity. 50% expected that Muslims rights sustain the economic development of holy shrines cities.90% cared of the importance of special formation holy shrines cities to sustain Muslims beliefs and their spiritual issues.

1 Conclusions

- Religious activity is an important branch of cultural sustainable tourism. Holly shrines places are of great values of the Islamic world and its cities.
- Religious tourism is of special scope of sustainability, depending on the Islamic doctrine of the first legalization source of Islam the holly *Shari'ah* , as Islamic thought determine Muslim behaviors , attitudes and values.
- Religious is an activity represent special presence of many instructs indicators sub-divisions of culture, social, economic, and environmental issues of urban and physical features.

B- Women gender Group:

- 80% of the results concentrated on culture as religious activity, depending on Islamic values and conceptions of Islam doctrine. 5% referred to local culture effect.
- 100% of the results declared that community alliance through groups of visitors of worship, Doa , and prying .
- 90% of the results related to the issue of economy depending on visitors religious rights , gifts and vows to be as important factor of sustainable economic indicators of holy shrine cities. 50% reoffered to others.
- 80% of the results concentrated on urban and physical environment of the city depending on multiple religious poles, as indicator of variety, the connection of centers, accessibility. 80% referred to segregation mechanism between vehicles and pedestrian as an esteem issue of the sacred holy shrine .90% preferred to use any technological instrument to reach through planned nodes for traveling. 50% ensured to the act of recreation referring to physical environment of the holy shrines formation through courtyards, allies, Iwans, and inner enclosed spaces as a matter of worship contemplation.
- 70% referred to the impact of ritual activities sustainability to sustain the Islamic religion. 90% referred to the impact of prying and other rituals activities to sustain the social system of Muslims to be in unity. 80% expected that Muslims rights sustain the economic development of holy shrines cities.70% cared of the importance of special formation holy shrines cities to sustain Muslims beliefs and their spiritual issues.
- Islamic religious tourism indicators are of priorities determined visitors attitudes according to his/ her spiritual feelings and emotions. Cultural indicators of holy shrine tourism depend on many Islamic values and conceptions. Social indicators relate with community alliance and reflect groups worship of Doa and prying. Economic indicators depend on tourist's gifts and vows to sustain holy shrines cities development. Environment indicators declare the importance of urban and physical cities referring to multiple active poles, the connections between centers, accessibility and the importance of segregation as an issue of holy esteem, and the issue of physical city sustainable of inner closed spaces as a matter of worship complementation.



Graph. 2 . Less than30 year's old Gender sexual group, declaring most important indicators values

References:

- [1].Azizia H, Biglarib M , Joudia P, *Assessment the feasibility of sustainable tourism in urban environments employing the cumulative linear model*, 2011 International Conference on
- [2]. WCED. (1987). *Our Common Future*.
- [3]. Weaver D B. *The encyclopedia of ecotourism*. New York: CABI Publishing;2001.
- [4].Pew Research Centre, *The global religious landscape: A report on the size and distribution of the world's major religious groups as of 2010*. Washington: Pew Forum on Religion & Public Life.2012.
- [5]. Vukonic, B, *Tourism and religion*. Oxford: Pergamon, 1996.
- [6].Holden , Andrew, *Environment and tourism* . 2nd edition ,Routledge , Tylors& Francis Group , London, 2008,p26.
- [7].Iaou, Corneliu ,*Active tourism in Dornelor basin- between possibilities and spatial manifestation*. International journal of energy and environment , 2011, Issue 2,voi.5,p175.
- [8]. Hung, Lee.(2016): *Indicators of sustainable tourism – A case study from a taiwans wetland* . Elsevier , Ecological indicators 67,p,780-781
- [9]. Nasr, S.H. , *ISLAM: Religion, History, and Civilization*. Harper, ISBN 978-0-06-050714-5, 2002,p. 2
- [10]. Kamali, M.H. , *Maqasid al-Shariah: The Objectivities of Islamic Law*. Islamic Studies, ISSN 0955-2340, Vol.38, 1999, p. 193-209
- [11]. Izzi dein, *Islam and Environment, theory, and practice.*, journal of beliefs &values , Tylor&Francis, ISSN 1361-7672, Vol. 18, issue 1, 1997, p. 47
- [12]. Ziauddin ,Sardar ,*Toward an Islamic Theory of the Environment*. In *Islamic Futures: A Shape of Ideas to Come*,ed. Mansell, London, 1985, p. 224-237. London, Mansell
- [13]. Arkoun , Mohammad, *the Unthought-of in Contemporary Islamic thought* . the American journal of Islamic social sciences,vol.21,no.1, 2002,p.101-102.
- [14]. Najeeb, M.M.A. ,*Processing Of "Hadith Isnad" Based On Hidden Markov Model*. International Journal of Engineering and Technology (IJET), ISSN 2049-3444, Vol. 6, no. 2, 2016,p. 50-55 (http://ietjournals.org/archive/2016/february_vol_6_no_2/578247145185411.pdf)