Philosophy of Spatial Organization/ the Holy City Case Study

Dr..Khulood Abdel-Khaliq Al-Salim
Department of Urban Planning - College of Urban Planning / University of Kufa / Iraq

Abstract:
The city in its physical and moral concept and in general reflects the components and fundamentals of its scientific and philosophical logic .The city gives its various images ranging from physical and spiritual images as a result of which the city acquires its identity and privacy from those images. It is a human industry based on the behavioral of the manufacturer and according to a standard translates its events and spiritual needs something into a physical reality visible tangible manifested in scientific and philosophical thought.

Composite and diverse nature is a characteristic of the place which is separated in its position between the self and subject, as well as characterized by the existence of the middle between the various dichotomies "material - spiritual, ideal - realism".One of the characteristics of the dynamic metamorphosis between mental, real existence, action and power, as well as variations and differences in the reasons for its existence and inference on the types of knowledge in it all talked about "the theory of knowledge; the theory of existence; and the theory of values;as well as logic ".

In the Holy City, there was an event that gave it such importance, and gave it the status of sacredness, which is embodied in the spiritual and material relationship between the human being of the city or the visitor and the event of the holy witness.Based on the problem and the hypothesis of the research that indicates that planning has a limited ability, in translating the relationship between the variables of planning and levels and location and its links in the city and their relationship with man ;the type of relations that are governed by the presence of the Holy Witness, whether spiritual or moral relations, materialism, and dialectical relations between its various parties (human, space, time) through which embodied the spiritual and material energies of the holy moral place in the city, those energies that contribute to the development and sustainability of the Holy City.

The science of planning has a limited ability to organize the place through the translation of the relationship between its variables and levels and place and their relationship with man, and the type of those relationships governed by the existence of the Holy Witness, whether spiritual or moral relations or material relations, and dialectical relations between its various parties (human, space, time)through which the spiritual and material energies of the sacred moral place of the city are embodied, which contribute to the development and sustainability of the Holy City.

One of the most important conclusions reached by the research, in the holy city there are many indicators and through quantitative analysis of these indicators found that the strongest two indicators in the city are:-
1.   Indicator of the spatial dimension of sustainable urban.
2.   Index of spatial dimension spiritual belief .

Key word:
Spatial organization , Privacy, Identity, the event, Holy witness, The axis of movement in the Holy City, theory of knowledge, Self, Subject, the Time, the place, the dream , Remembering ,Imagination.

I.   INTRODUCTION:

The essence nature of city place is overwhelmed by mystery especially when become close to the human movement in himself and when become close to the intellectual material. Which is considereddifferent and distinguished closeness compared with the closeness occur among different nature resources, the place is created by human and he adds to it distinguished existence characteristics and features knowledge,give it's the complex compound characteristic. Is avery complex thing, its complexity via the city continuous shape compound in development and structure, it is simple facilitate understanding the origin sample, and to understand the internal machinery of cities, city development is useful and practical, accordingly the simple sample could facilitate the understanding process and these samples be ensure practical and useful tool for the planners to become appropriated with their suggestions with the local development strategies which is consistent with the special, the urban planners task is to introduce type of local strategic organization, also legislations,

laws and the infrastructure investments that enables the city to transfer from organization, special organization consistence with the development strategies which generated from also influence on it.

II.   THE PLACE:

There could be a sense of place, the one who move across the different geographical axes of the city could identify its esthetic and privacy, thus the place is also always linked with the city, once the place could be animated and vital and in another could be stagnant according to the city type.

2.1-TheCity:

City is consideredhumanitarian phenomenon formed from interaction between self and the subject, the effective self-represented by the need for the humanitarian need embodied by the society and the subject, the subject represented by thinking of natural environment could be interpreted of "the place across time line" and both the place and time are limited existences, they formed the humanitarian needs and the relationships and the way of developing it, it expressed the ideology which changes by the change of technology and knowledge, and this indicated time influence and coping with place this change occurred in it. Fig.1.
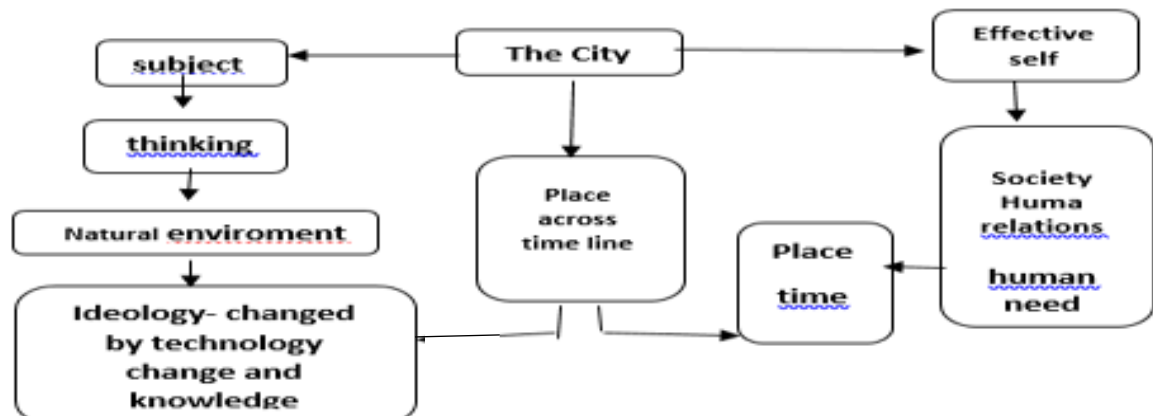

Fig .1.reaction of effective self and the subject in city/ the researched

Thus city: is group of individuals and anumber of fixed architectural structures within limited organized geographical land with ashape facilitate the process of exchanging commodities and services among its residences themselves and with the external environment.(1)

2.2. Place has a number of terms could distinguishing among their concepts amongst:
Space, place and spot concept:
Before we try to understand the space, we should distinguish it from the place and the spot, because these three important basic concepts to form the individual entity, for the man is the first responsible and the main master in the spot type he occupied and its nature.we could say that the space concept, place and spot could sometimes mixed and in another different, thus it is important to indicate what some philosophers and sciences presented in this respectacross different historical times
Thus we could say:-
2.2.1. That place is part of space, means that the space could specify the place,and it'sa tangible reality in space in away the place effected and influenced by the special content.
2.2.2. As space is of limited borders called geographical place,and the space is wider than the place or spot
2.3.Relation among space, place and the event:
We could conclude: the space contain the place and considered the material tangible part in the space,effected and influenced by what is existed in the space. Thus we could understand space then placevia the event in which it occurs and embodied in it.

The space has agreat importance in construction of the event which is the basic structure of it, and the events could not be imagined unless there is aplace in which it grow and branched, as the place contained the events, build and branch them.fig.2. And inside the special place, the imaginative, recall and dream are occurred, we could not image ahero or interacted events, watching and analyzing the ideological and social situations or proves its visions but from inside the place or through it.

We could build anumber of relations represented the convergence in the features projected on each process, such as recall the dream or the imagination opposite imaginary of dream and recalling and these levels gives multiple images as aresult of event arranged in the levels.
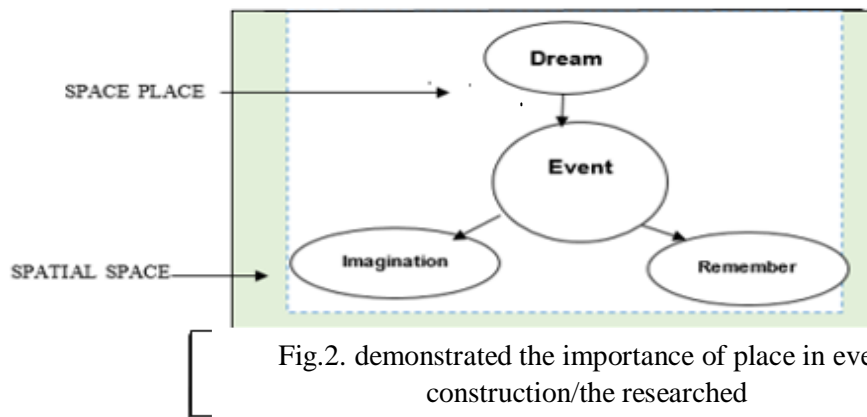

Fig.2. demonstrated the importance of place in event
construction/the researched

III.   RELATION OF RECALLING IN DREAM AND IMAGINARY:

The special space with its extensions and components,helps to understand the resident individuals,and its knowledge social status,the political, intellectual and ideological formation, subsequently we could understand the total political, cultural and economic situations for any community or any city.**(2)**

The special space doesnot form unless avision, and we could say that talk about aplace (any place) is an essential talk or this place vision, vision leads us to know the place and possess it considered an imagereflected in the individual mind and aware it before presenting it to the others.

The special space reveals its residents habits, their cultural, knowledge and political history, in another sense, presented them in their historical and cultural becoming**.(3)**

3.1. As becoming is the movement and change ,or move from one situation to another,and this is connected also with the event occurs within aplace, it is responsible for this change means what is happened in the place of changeable events and images express to transfer from the existence by force to existence actually, express the that place becoming translated by space in its turn.

3.2. As the research deals with holly cities and considered event cities in which intellectual, political and religious trends and ideologies, we should understand the city as aplace changed continuously according to the events. Then we could set the relation between the place and the event and we could named the events according to the researchpresentation to:-

•   Events connected with the city via its residents' needs and wishes, resulted in different measurements transformations.

•   Events connected with planning via certain influences required change in the used standards and indicators in planning, resulted in new in the place, meet new in the city and its applicationsmeans appearance strength gives privacy to its place.

IV.   VISUALIZATIONS OF MODERN AGE FOR PLACE:

First: reflection of epistemological controversy[*] related with knowledge tools and its resources which distinguished the modern thinking distributed betweentwo opposite poles one of them represented the two minds and intuitions, and the another represented by the experimenters and positivists, this controversy has reflected on the imaginative, theories and approaches planning, in general we could not evaluate it via its philosophical bases could clarify thecommon knowledge structure influence in societies on special structure. This observation deals and confirm the research problem related with incomplete of accurate philosophicalframes or scientific space.

Second: away from thecontroversy nature of the philosophical research, the certain amount we could determine here represented by the strength connection with knowledge research (knowledge theory) which is not indicated directly in special literature or the philosophical output. For any place theory whether considered it independent or casual,phenomenon or totality of any kind unless bring it far from articulated location in relation between self and the subject, subsequently it is the axis around it most of philosophical discussion occurs across times, with ignorance of referring to it clearly or express it with coherent philosophicalframe.**(5)**

*)-esptomology or knowledgetheory: is branch of philosophy, interested in knowledge nature and its field or theory of scientific theory, means research knowledge , resources and its nature, the research in knowledge included considering the existence or fail to know it, human can via different sciences to realize the truths and be sure of his recognition and information authenticity. Research in knowledge resources try to answer the following questions: what is knowledge? How could possess knowledge? What is the connection of knowledge with any subject? Research and discuss in this field to analysis knowledge nature and to what extend it connected with truth, faith and justification concepts."(**4)**

V.   DIALECTIC OF RELATION AMONG HUMAN- PLACE – TIME:

Human is connected with place and time in which he is, living, constitutes coherent trilogy, man since ever, endeavor himself to assimilate place and recognizing and understanding time and its events, his efforts resulted in all these sciences, some sciences focuses on nature and its components, others pay attention to man and his activities, amongst try to dive in man depth to understand his mystery. Others used the updated thoughts of place and time to understand them. In all these trends, man and serving him is the advertiser and non-advertiser objective whether they are (individuals or groups)

The objective of Studying a place is a man for he lives in it, and studying time related with a man for it is result s of the man movement and the material(nature and the universe) and their interaction with each other .(**6**)

VI.   IDENTITY AND TIME AND SPACE CONTROVERSY:

It is important in forming the human personality in general and the innovator in particular, for attitude of this controversy be distinguished for it of absolute man related with his personality subject for the place and time controversy forming part of it, the heritage affiliated to different time and place formed the another side.

So the identity concept set on constituent on results of this controversy fig.3.they are results do not regain the innovator personality only but regain the absolute man .(**7**)
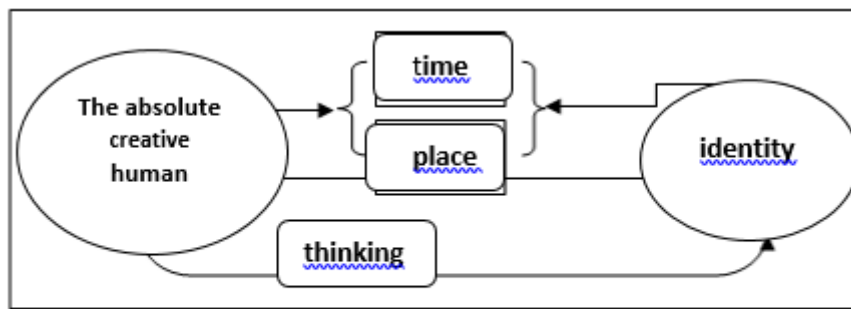

Fig.3.Demonstrated the way of place to form human self-consciousness/ the researcher, depended on Dr. Al-Suaihi

VII.   SPECIALORGANIZATIONHOLLY CITY:

7.1. Shrines cities:

Amongst the important Islamic cities classificationwhich have agreat privacy but donot attractattention and the necessary care by the researchers are the shrines cities. Before Islam this kind of cities is not found, and these cities did not start for military requirements or the economic development or the population prosperity, they are constructed for totally different reasons from construction of other Islamic cities, while they are constructed in particular related with the scene included shrines or graves of Righteous.

And from here:

Feeling of essential spiritual privacy of the city, and these cities are developed gradually round the shrine, without interference economical will or political authority, they are changed from remote religious centers to large vast religious cities, and these city have global reverberate not local only and the reason behind this they have become sacred destination for rituals and religious rites at a certain times and at certain occasions to visit their shrines and identifying them . (**8**).

Shrines cities in Iraq represented historical period developed during the past period, attention to these cities should be deliberated for the multiply of the visitors in the religious occasions, where the number of visitors exceeded20 million visitors.

The urban design of the holly Iraqi cities or shrine cities comes from the historical times of the Islamic cities in the middle east, the urban design for these cities of two basic elements, the first one, the organic traditional harmonic texture, the second one, the sacred scene or the (shrine) which is usually included the court yard and the closed space included the grave.**(9)**
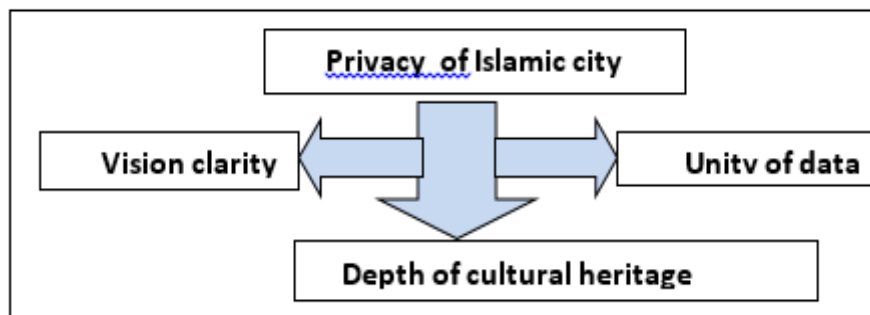
7.2. Elements specifying the Islamic cities privacy:
TheArabic Islamic cities are developed and as aresult of the important and greatarchitectural achievements with valuable architectural heritage, represented successive historical stages, they constituted one material entity after integrity across time, and they have become the feature for the city and its privacy, and the foundation stone from which the city started and developed, among these characteristics:
7.2.1. Depth of cultural heritage: extended to the Islamic city depth and represented the connection between the human thinking and the architectural texture for it.
7.2.2. Harmony of geographical, planning, social and economic data: this confirmed the elements from which the Islamic city is consisted of them.
7.2.3.insight clarity for the Muslims: afterknowing factors of starting the Islamic city and factors of its deterioration, development and falling, leds to knowing anumber of cities samples. **(10)**

Figure(2-1) elements specifying the Islamic city privacy/ the researcher

Fig .4. elements specifying the Islamic city privacy/ the researcher

VIII.   ISLAMICHOLLY PRINCIPLES, STANDARDS AND PLANNING:

There are two basic factors , the architectural development of the Arabic city depended on them, they are: residence and worship places across time till the end of the nineteenth century and the beginning of the twentieth century and the great increase in the population and the appearance of technology in all aspects and the western thinking entry to the Arabic societies, there occurs basic difference in principles , standards and planning on which the Arabic city depended

There are another different standards appeared, the Islamic holy city depended, and the result of that is the change of the society form in it. At that time the planning science with its theories and concepts were' unknown, thus the planning of Islamic holy cities were according to the community needs and ways of their living and conditions. Inspite of thatplanning and architectural trends have appeared demonstrated values, principles and standards in planning and architecture, accordingly the ancient Islamic Arabic city and the holly city from the modern planning considered ideal,it   consistence between the material and moral needs via applying the planning standards, comes expressing economic, social and cultural influences fig.5.   **(11)**
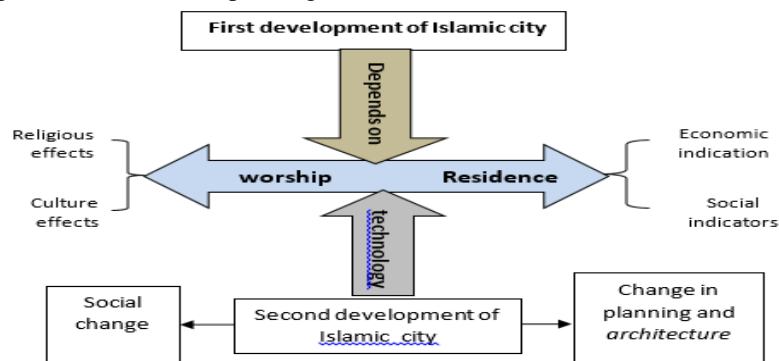
Fig.5. planning principles standards in Holly city / The researcher

IX. CONSTANT AND CHANGEABLE IN HOLLY ISLAMIC CITY:

Features of cultural heritage are appeared from environment of the holly city with its constant and changeable sides in it, the natural environment in the city which it itself does not differ from one time to another which represented the constant side, and the cultural environment represented the changeable side because it changes across time.**(12)**

While the basic planning principles represented the constants which are appropriated with the holly city approach and behavior(fig .6.

9.1.The doctrine constant: is the humanmoral and spiritual source for the man could balance the morals and the materials in human for it depended on the approach and the behavior which obliged to the provisions and teachings of the Islamic religion and to avoid what is forbidden.

9.2.The logical constant: it is the scientific side of all its contents including theories, logical scientific approach, styles, axioms or what is called the planning theories.

9.3. Time variable : occurs via technology، and development in construction methods and during time in methods of using construction materials also an architecture change occurs with time sequence and this change includes economic, social and cultural living standard of human subsequently a change in the human relations and habits and traditions occurred we can see this change clearly on architectural environment in city and shrine

9.4. specialVariable:means the environmental factor such as the nature and the climate conditions and the land topography,these variablesreflects by influence on treatments and the architectural and planning solutions, they are different from one place to another. Thus the Asian Islamicholy city amongst the Iraqi cities differs from the African and European Islamic holy cities in spite of the similar approach in everywhere. **(13)**
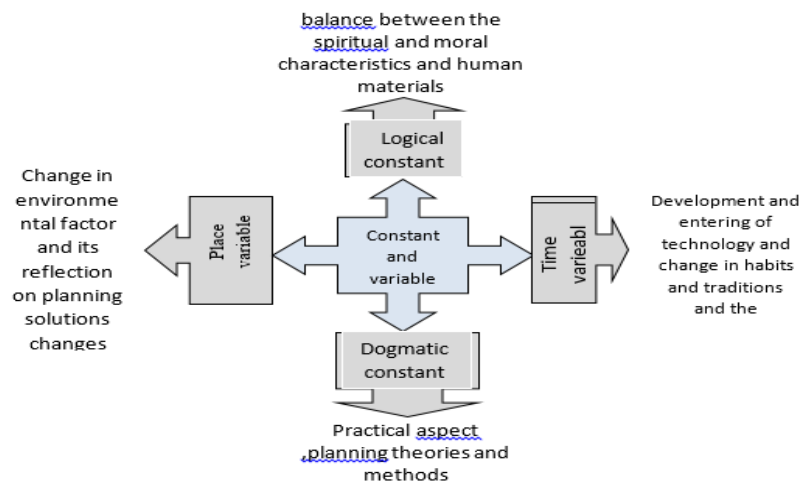

Fig .6. constant and variable in holly city/ the researcher depended on Abdulbaqi

X. PRINCIPLES AND STANDARDS IN PLANNING،STANDARDSIN PLANNING THE ISLAMIC HOLY CITIES:

Principles and doctrine standards in planning the holly Islamic city.

The holly Islamic city has expressed the doctrine and intellectual principles, which the Muslims believe in them organizing the induvialrelation with his lord and the human.

The Arabic Islamic city has set its urban and special organization on a collection of basic principles taken from the Islamic thinking and most important of these principles are : fig .7.

10.1. Unity and unification**:**The unity Synonymous, and appears the one nation concept appeared in the minishape of the city compound known as (community), included the mosque which is the center ofsociety for both religious and architecture aspects.

As for unification means confess the creator unification(Al-Shahabad) and mention Allah,Almighty Allah address the human being in his sacred book with these two objectives, almighty Allah addresses all the human senses, these communications not only targeting to the sacred texture in the time dimension but merging it in the special dimension in which the human existed. Thus the ideal Islamic city is the one whose final form concentrated in serving Al-mighty Allah.

10.2. Prayer and worship rituals: the two conditions of the material existence represented by time and place in organizing the religious ritualsembodied in prayer, which means direction towards holly Kaba by the Muslims all over the world, there is ahidden axis connected the specialized space for the Muslim prayer wherever he is, he directed and ended in one point which is the holly Kaba, and this axis specify the mosque direction in the city, then specifies projection line of the main streets in it starting from the mosque for it is minaret represented

the optical focus to direct the passersby and Qiblah for people within the city.the due rituals accompanied the prayer, have influence in design and the Islamic city such as: due purity to perform prayer, directed towards holly Kaba and the necessity for wide place enough for all the worshipers in group prayer appropriated to the population and the geographical spot.

10.3. Gradient and the privacy: projection of the open spaces in the classical city should achieves the social requirements with the gradient spaces style, we could see in the Arabic traditional city, the open spaces are divided in to(general space, semi-special space, special space) according to the city privacy.

10.4. Respect of nature and the natural environment

The Holly Quran urges to care the nature being of Al-mighty Allah creation and for its elements have tangent to the human of esthetic values, befit , strength and useful.

XI. THE SPECIAL COORDINATION OF THE HOLLY CITY:

We find that the coordinated urban texture in its palaces has characterized by three main characteristics: direction of the urban unity towards inward, the partial and the total of the urban texture of the classical cities have the same importance reflected the modern urban texture the total more important than the part and the interaction and the behavior intimacy for the population have reflected on the organic texture automatically. According to what has mentioned we see success of those execute the classical Arabic architecture in achieving the thinking and the principles by which they have believed and adopted as behavior and doctrine embodied in the planning and architecture styles of the Islamic Arabic city.**(14)**

Fig .7. Principles and doctrine standards in the sacred city/ the researcher/ depended on Kamunah

XII. SACRED SPACE :

The fields via them could occur positive changes, attention of events are considered healthy metal states could be developed. In particular to shape the type of attention and set the deep respect for all life forms bring the psychological and spiritual benefits, they depended on the metal basis to discover the method that facilitated basic change work in the quality of relation with things. Considered these changes and others, source of spiritual insight described to be sacred. And appeared the way of the sacred place could achieve depth in work.**(15)**

AS FOR FORMS OF THE SACRED SPACE COULD BE SPECIFIED BYTHREE FORMS ARE: FIG .8.

First: sacred circle: is the holly circle, is of one shape or different shapes in a number of cultures. It is common people created special areas for this circle, and it has a special features, in creation of the holly circle, consisted of certain area of land has its borders, it is a central axis for the common life, these borders generated density, and illustration of identity and the sacred space borders.

Second: shrines: the shrine is the pivot point draw the attention towards itself, and generated emotional focus for psychological and spiritual expression, and it is also a holly phenomenon.

The shrine is the construction while the holly circle is an area, and the shrine is the external concentration of the attention could be faced, reflected the identity, till it becomes gathering point. But could not be part of it, in brief what we feeling of it, shrines takes certain points in the scene, and mostly they are chosen for the geological or natural characteristics, or in the place in which the event occurred.**(16)**

Third: holly pilgrimage, third figure of the sacred space is pilgrimage, it is common activity for lots of spiritual traditions, it is traveling towards the spiritual center or from one shrine to another, the pilgrim strives answering or expression of faith via its religious journey, pilgrimage is a course shift with ending point and mostly the

pilgrimage involves series of stages or points also standing along the road occasionally to achieve tasks and visions that are achieved, may be involved complex practices of persistence.(16)

So the sacred space concept includes view of co-existence with the place components, we could find them in a certain area of land, have their limit certain privacy against concentration on the external attention by going on foot facing the human, then pilgrimage towards the religious center or the sacred shrine. It briefed feeling, distance or the event. The sacred space has three shapes , holly circle in which directing attention towards developing sense,Containment and reflectivity. The shrine, directing attention towards the event or certain person, has spiritual energy, or even the expected identity of the individual or the group; the pilgrimage(the movement) is the change process and instability and focus on advance along the road which is real or metaphorical one to reach the target.
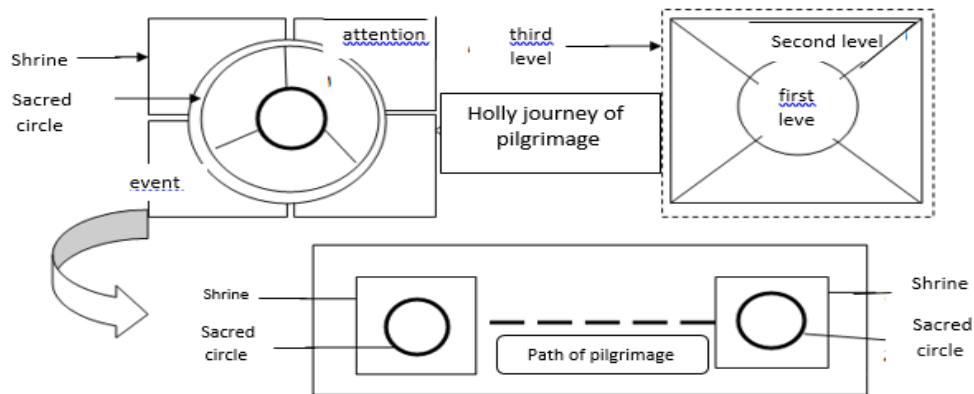

Fig .8. Levels of three consistency of the sacred space/ the researcher/ depended on the above resources

XIII. PRACTICAL PART

13.1.The study **area is the holy city of Karbala**

In the questionnaire for the sample of the residents(**n=100**): It was divided into four axes:

1- The axis of the spiritual relationship between man and the holy witness

2- The axis of the relationship between man and place

3- The axis of inner conviction of place, state, mixing, acceptance, and integration

4- The spirit of the recipient (city)

The table below is the result of analyzing each axis separately by (spss) program which cannot be mentioned in all of them because they are many and cannot be absorbed by the research pages.

Table(1) :Statistical estimates of the questionnaire axes related to the responses of the sample respondents

The axes	The Sample	Average over all measurement	Standard deviation	Relative sufficiency	Evaluation
The spiritual relationship between man and holly witness	**100**	**3.97**	**0.65**	**79.40**	**High**
The human relationship with the place	**100**	**3.09**	**0.30**	**61.75**	**Medium**
Coexistence means: (innerconvction of place or situation mixing acceptance integration	**100**	**2.95**	**0.45**	**59.04**	**Medium**
The spirit of the recipient (city)	**100**	**3.58**	**0.29**	**71.50**	**Medium**
All axes	**100**	**3.40**	**0.23**	**67.92**	**Medium**

Where the results indicate the high level of response towards the axis (the spiritual relationship between man and the Holy Witness), as well as the Medium level of response towards the other axes, (the relationship of man with the place, coexistence, and the spirit of the recipient (the city)).

On the other hand, the results of the evaluation were recorded on the general level of all the paragraphs and the questionnaire dialogue at an intermediate level, and the chartNo. (1) Shows the estimated values of the relative efficiencies at the level of the different axes.
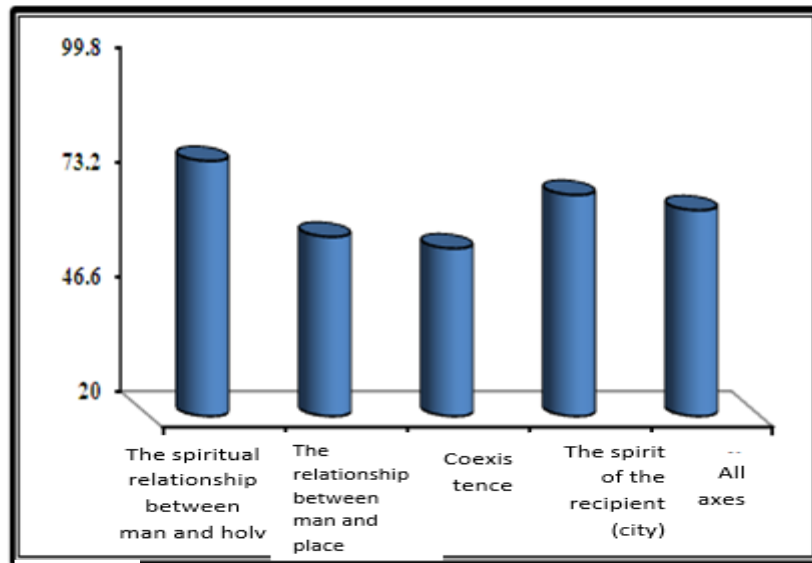

Chart .1. : Estimated values of relative efficiencies at the level of different axes,

In view of the many variables in the Holy City and through the method of Factor analysis, these variables have been reduced to two factors, they are the most important in terms of influencing the organization of the Holy City, namely:
1 - The factor of sustainable urban spatial dimension.
2 - The factor of the spatial dimension of spiritual and intellectual

13.2.Factor Analysis:

Because of the large number of indicators and variables that appeared, a factor analysis was conducted on the axes of the questionnaire using the analysis of the basic components. The results indicated that the root of the first factor (1.228) after rotation, and the value of the first latent roots under the rotational method (Varimax with Kaiser Normalization) converged with the latent root of the second factor whose value (1.102).

Table (2) The components of the workers obtained by the orthogonal rotation for the simple form and the proposed naming of each:

The original component	The number of f paragraph	% paragraphs in the original component
The spiritual relationship between man and the holy witness		0.731
The relationship between man and place	0.757	
Coexistence means:		0.641
(Internal conviction of place or situation, mixing, acceptance, integration)	0.800	
Spirit of the receiver (city)	Spatial dimension factor Sustainable Urbanization	The spatial and spiritual dimension factor

XIV. CONCLUSIONS:

14.1. The validity and continuance of cities are measured with event or the addition occurs expectedly or unexpectedly, so the new event makes total or partial change in the city makes it in dynamic state movement, at the same time, planning is responsible for set the specific and appropriatedmeasurement to measure the event or the addition to it, then find solutions to translate this event in to reality and monitoring the effective influences of it.

14.2. According to the event or the change occurred in the city, the sacred space is forming in it as place considered the basic structure for the event, so there is no event without place surrounding special space, and inside this special space, the imaginary, recalling and dreaming processes are done for man.

14.3. In ancient religious city whose characteristics are the continuous change more than other cities. And organizing of place in them required framework dealing with unity of time and place together '8with its changes in the form of time stages to fulfil the city future aspirations and cope with its growth stages and its architectural extended and when the religious factor is dominant among other land uses and activities in the center of the religious city, we see the economical movement in the center is active as aresult of alarge number of visitors could reach millions of special visits.

14.4. The sacred space in the holly city is consist of three main circles are: A-the sacred circle B- shrines circles(pivot point), C-pilgrimage point . According to the questionnaire these circles are equal with its importance for the city, the circle that gives the city its religious feature is the sacred circle and the sacred and pilgrimage circles contributed in giving its identity and the three circles contributed in giving the city privacy.

XV.   RECOMMENDATIONS:

15.1. Respect and continuity the sacred space in holly cities, considering expressing its identity and privacy.

15.2.Taking in to consideration and paying attention to the spiritual moral energy for the visitors whether they are residents or the comers when set planning of development and maintenance of the sacred cities.

15.3. To develop the holly cities characterized by heritage privacy and classical architecture, setup the strategic planning depended thinking and the proper method to form clear future vision.

15.4 To develop the holly cities and expanding them and to make use of the attractive material and spiritual energy meeting the millions of people needs in special occasions.

15.5 Take care of the basic components and the different systems from which cities are forming and most important of which are the sacred witness , then buildings, streets to generate new image for it attracting in particular the comers.

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