



## Article

# The Impact of Cultural and Religious Factors on the Choice of Tourist Destinations (A Comparative Study between Different Cultures)

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**Abstract:** With an emphasis on Iraq's well-known religious tourism destinations, especially the sacred shrines in Karbala, Najaf, Samarra, and Hilla, this study explores the impact of cultural and religious variables on travellers' destination choices. The study points to a knowledge gap on how these elements influence traveller preferences and the inadequate marketing of these locations. The study intends to leverage cultural and religious aspects to strengthen Iraq's position as a top destination for religious tourism by applying a comparative and theoretical methodology. According to research, utilizing these elements might greatly boost religious tourism in Iraq and boost the country's economy. The study's conclusions emphasize how important it is to strategically develop and market holy places in order to draw both domestic and foreign tourists and support economic growth.

**Keywords:** cultural, religious, tourist destinations

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## 1. Introduction

One of the most prominent landmarks of religious tourism in Iraq is the holy shrines in Karbala, Najaf, Samarra and Hilla, these cities are one of the main places that become one of the main goals for visiting incoming tourists, the city of Karbala is gaining wide fame not at the local level, but at the international level with its historical meanings and its land of purified shrines, where the shrine of Abu Al-Ahrar Imam Hussein and his brother Al-Abbas (peace be upon them) and their companions who proved with their pure blood the pillars of Islam and the tourist and religious attractions of this city for arrivals, religious tourism is a door that enriches the Iraqi economy, especially after years of wars, foreign debt and the policy of the former regimes<sup>1</sup>, religious sites in Karbala have not only attracted Iraqis, but have also become year-round a driver of foreign religious tourism from foreign Muslim countries.

We also talk about summarizing the factors that control the tourist's decision to choose a cultural tourism destination through the history and local heritage of the region, which affects the quality of archaeological and historical monuments of the basic factors that determine the tourist's interest in all different cultural places, also, education and fame affect science and personal culture on the tourist's decision to go to cultural or non-cultural places, tourists seeking greater knowledge also tend to visit archaeological sites, such as

<sup>1</sup> Abdul Amir, 2016: p. 84.

music and art festivals and art exhibitions, in addition to food and drink, food and drink are factors affecting the tourist's decision to visit cultural places, where many want to taste traditional and unique foods and drinks.

### **Research Problem**

The problem of research lies in the issue of interest in cultural and religious factors in Iraq is not commensurate with the great and important role played by these factors in determining the tourist destination as a tourist attraction.

### **Research Importance**

The importance of the research lies through its attempt to reveal the effective role of tourist destinations and their religious and cultural impact on the tourist's interest in choosing them as tourist destinations.

### **Research Objectives**

The research aims to adapt and harness cultural and religious factors in tourist cities in Iraq in order to reach the required level that makes Iraq one of the leading countries characterized by influential tourist destinations.

### **Research Hypothesis**

Attention to cultural and religious factors in tourist areas in Iraq is one of the priorities that promote the tourist reality if exploited and organized according to the correct and studied foundations.

### **Research Limits**

Include the presentation of cultural and religious factors that affect the determination of the tourist destination by the tourist in the provinces such as Holy Karbala, Najaf, Holy Samarra and Hilla.

### **Research Methodology**

The research relied on several scientific approaches, including the theoretical approach and the comparative method, as each of these approaches has enriched the research with the scientific material it needs.

## **2. Results and Discussion**

### **First Axis: Religious and Cultural Factors**

#### **First: The Holy City of Karbala**

#### **Location and Naming of the City**

##### **Location:**

The city of Karbala is located 105 km southwest of the capital Baghdad on the edge of the desert in the west of the Euphrates, on the left side of the Husseinia table, the city is located at a longitude of 44 degrees and a latitude of 33 degrees<sup>2</sup> bordered to the north by Anbar Governorate and to the south by Najaf Governorate, to the east is the province of Babylon and part of the province of Baghdad, and from the west is the desert of the

<sup>2</sup> Salim Matar, 2016: p. 200).

Levant and the territory of the Kingdom of Saudi Arabia, the area of the city of Karbala is about 5034 km, with a pure soft land purified from gravel, surrounded by dense orchards watered by the Euphrates water, there are two roads leading to the holy city, the first is a road linking it to the capital Baghdad through the city of Musayyib, and its length is 97 km, the second connects it to the city of Najaf<sup>3</sup> and divides the city in terms of urbanization into two parts, the first is called Old Karbala, which was built on the ruins of Old Karbala, the second section is called New Karbala, which is widely built with spacious streets in which institutions, markets, buildings and religious schools were built<sup>4</sup> the city of Karbala consists of the district center and follows the district of Al-Harr, the Husseiniya district and the center of the Indian district, it is followed by the western stream and the Ain Tamr district<sup>5</sup>.

#### **Naming the city:**

Karbala was not in the Old Testament before the Islamic conquest a town worth mentioning, and it was not mentioned in history except rarely, but it was a simple village with farms and loss<sup>6</sup> and that the meaning of the word Karbala as a derivation in Yaqut Al-Hamawi, Karbala is loose in the feet where it is said: It came from Karbala and the land of this site can be loose, and this land is purified from gravel, jungle and karbal the name of the acidosis plant, it was also mentioned that Karbala is carved from two words (Kur (Babylon), which means a group of Babylonian villages, also mentioned that Karbala is carved from two words from Karb Wal (meaning the sanctuary of God or the sanctuary of God<sup>7</sup>, Karbala was also named by several names, including Al-Tuff, and it was called A-Tuff because it oversees Iraq.

That is, in the sense of the look, and the kindness is Al-Tuff of the Euphrates, that is, the beach, it was also called Al-Ha'ir, which means the reassuring place, as the water was hot around the site of the tomb of Imam Hussein Al-Salam during the reign of Al-Mutawakkil Al-Abbasi.

It was also called Ain Tamr because it was the largest city in Karbala and it overlooks the Samawah desert<sup>8</sup>, as well as it was called the Alqami River, Al-Aqar, Maria, Gomorrhah Shatt Al-Euphrates, it was also called Al-Ghadariya, a village of the well-known villages of Karbala, as well as Al-Nawawees, Nineveh and Amalqari<sup>9</sup>.

### **The Most Prominent Elements of Tourist Attractions of the Holy City of Karbala:**

#### **1. Religious Attractions**

- a. Imam Husain (peace be upon him) Shrine: The shrine of Imam Hussein bin Ali bin Abi Talib, peace be upon him, is located in the city of Karbala, and Hussein, the third imam of Ahl al-Bayt, peace be upon them, was born in Medina on 3 Sha'ban, year 4 AH<sup>10</sup>, he is called Abu Abdullah and is called the master of martyrs and the master of the youth of the people of Paradise, as well as he is called Al-Rashid, the loyal and good and blessed and the master, and Imam Hussein is the second tribe of the Messenger of God, and one of the four whom the Messenger of Allah bestowed upon is the Ansari of Najran, and he is the fifth owner of clothing from

<sup>3</sup> Al-Kaabi, Ali Saleh, 2016: p. 200).

<sup>4</sup> Consulting Office, 2016: p. 200).

<sup>5</sup> Mustafa Jawad, 2016: p. 202).

<sup>6</sup> Al-Kalidar Abdul Hussein, 2016: p. 202).

<sup>7</sup> Mustafa Jawad, 2016: p. 202).

<sup>8</sup> Muhammad Hassan Mustafa, 2016: p. 202).

<sup>9</sup> Al-Hasani, Hashim Maarouf, 2016: p. 202).

<sup>10</sup> Al-Majma' al-Hasani, 2016, p. 202).

whom Allah has removed the abomination and cleansed them, and from the relatives whom Allah has commanded with their affection, the Imam was martyred on the tenth of Muharram in the year 61 AH in the incident of tuff in the holy city of Karbala<sup>11</sup>, perhaps the most important feature of the purified Husseiniya kindergarten is the capacity of the dish and the large number of beautiful Awin decorated with the wonderful Karbalai Kashi, the tomb included Imam Hussein bin Ali, peace be upon him, and his sons Ali the Elder and Ali the Younger, peace be upon them.

- b. Shrine of Imam Al-Abbas (peace be upon him): Al Rawda Abbasiya is located approximately 350 meters northeast of Al Rawda Al Husseiniya<sup>12</sup>, Imam Al-Abbas bin Commander of the Faithful, Ali bin Abi Talib, peace be upon him, is the brother of Imam Hussein, peace be upon him, and his flag bearer on the day of Ashura and his partner in martyrdom, he is one of the Alawite heroes whose fame reached the horizons of the world, as he fought the bloody battle in the incident of Karbala until he was martyred on the Euphrates River called the Alqami River<sup>13</sup>.
- c. The tomb of the martyrs, peace be upon them: It is located east of the Husseini mausoleum, which is the resting place of the companions of Hussein, who were martyred with him in the incident of tuff, and they are all in one shrine<sup>14</sup>.
- d. The shrine of Habib bin Mazhar al-Asadi, peace be upon him: It is located on the western façade of the front gallery of the Husseiniya kindergarten purified, and it is one of the martyrs of Tuff Nasser Imam Hussein peace until he fell screaming on the Ramdaa of Karbala.
- e. The shrine of Sayyid Ahmad ibn Hashim (peace be upon him): His shrine is located in the northwest and is Sayyid Ahmed Nazer whose lineage ends with Imam Musa bin Ja'far (peace be upon him)<sup>15</sup>.

## 2. Shrines

- a. Imam Hussein's pause, peace be upon him: It is the place where Imam Hussein met with Omar bin Saad to negotiate and his position in the shops sector.
- b. The right palm shrine: This place represents the place of the fall of the right palm of Abu al-Fadl al-Abbas, located in the northeast of the Abbasid kindergarten.
- c. The left palm shrine: It is located at a distance of (50) meters from the door of the minor qibla of the courtyard of Imam Abbas.
- d. The shrine of Al-Tal Al-Zainabi: It is located on the western side of the Al-Husseini Al-Sharif courtyard near Bab Al-Zainabiyah, and this hill was supervising the wrestler of the martyrs in the Battle of Al-Tuff<sup>16</sup>.
- e. The shrine of Imam Mahdi (peace be upon him): It is located on the left bank of the Husseiniya River at the entrance to Karbala on the road leading to the shrine of the Imam Jaafar Al-Sadiq - peace be upon him.
- f. The shrine of Ali Al-Akbar, peace be upon him: It is located in the locality of Bab Al-Salamah inside Al-Sada Alley, which is the site where Ali Al-Akbar, peace be upon him, fell as a martyr.

<sup>11</sup> Scientific Academy of Ahl al-Bayt, 2016: p. 202.

<sup>12</sup> Scientific Academy of Ahl al-Bayt, 2016: p. 202.

<sup>13</sup> Zanjani Ibrahim, 2016: p. 203.

<sup>14</sup> Mohammed Al-Amin Commission, 2016: p. 203.

<sup>15</sup> Al-Quraishi Abdul Amir, 2016: p. 203.

<sup>16</sup> Mohammed Al-Amin Commission, 2016: p. 203.

- g. The shrine of the Husseini camp: It is located in the southwest of the Husseiniya kindergarten and is one of the holy places in Karbala where visitors are blessed<sup>17</sup>.

### **The Most Prominent Elements of Cultural Attraction of the Holy City of Karbala**

Tourism affected the cultural level of the city of Karbala, and this contributed to the development of Islamic, historical and civilizational holy places, these places include the shrines of Imam Hussein and Abbas, peace be upon them, and other historical places such as mosques, husseiniyas, shrines and other religious shrines, heritage markets and ancient Islamic monuments.

The role of tourism comes in being a motivating factor for the concerned authorities such as the governorate administration, its municipality and the Shiite Endowment Office to develop these holy places, by developing mechanisms that attract visitors and contribute to their smooth arrival and perform the visit in an appropriate atmosphere spiritually and morally.

The development and escalation of tourism income rates contribute to supporting the gross domestic product and tourism income earned, which is the total income achieved for individuals working in the tourism sector, from rents, benefits, wages and profits, in return for providing tourism production factors such as raw materials, labor, capital and the organization of tourist facilities, but achieving a promising and good reality and future that supports the economy of the city of Karbala depends on the achievement of security and the provision of services, and in order to achieve these requirements.

#### **We highlight some of the following important points:**

- a. Develop a scientific strategy for the development of tourism development in Karbala.
- b. In order to put this strategy into practice, an economic environment based on the mechanism of a market economy must be created.
- c. Activating the role of the private sector in this activity.
- d. Review the institutional and legal frameworks to ensure the development of foreign and domestic investment.
- e. Prohibition of informal housing for visitors in the city.
- f. Development of infrastructure in the city.
- g. Emphasis on the adoption of comprehensive tourism training programs, the introduction of modern technology and information systems in tourist facilities, and the facilitation of the entry of tourists by reducing red tape.
- h. The introduction of English and Persian in dealing with visitors, as they are the main tool to facilitate dealings, leading to the promotion of religious tourism in the city according to a distinct cultural framework.

Using e-governance and setting up a statistical information center for religious tourism that provides data to researchers and those interested in the development of religious tourism.

<sup>17</sup> Al-Nuwayni Mohammed, 2016: p. 204.

## Second: Religious and Cultural Factors of the City of Najaf

### The Religious Factor in the City of Najaf

The religious factor represented by the Holy Shrine is the basis under which the city of Najaf<sup>18</sup> was established, the manifestations of religious activity in the city reveal many religious institutions that include shrines, mosques, husseiniyas, mosques, cemeteries, shrines and religious shrines, this position occupied an area of (11032) hectares, that (0.17%)<sup>19</sup>, of the area of the city, and these institutions were established for religious purposes such as performing religious devotional duties, holding Husseiniya funerals, religious ceremonies or jurisprudence seminars held by (245) seminary students, the residents of the city paid great attention to religious institutions, which was reflected in the increase in their numbers to give an impression consistent with the city's religious character, the main pillar of living is the population in terms of the link between most of their other activities and the activity or effectiveness of these institutions.

The shrine of Imam Ali (peace be upon him) is the first and most prominent religious shrine. As the old city arose around it, which is the nucleus of the great city of Najaf, this center represents the focus around which various human activities are concentrated, worship ceremonies are practiced in the shrine by the city's residents to get closer to God Almighty, and thousands of Iraqi and foreign visitors visit it to perform visiting ceremonies during religious occasions distributed over the months of the year, since its inception, the shrine has gone through many expansion and reconstruction processes until it reached what it is now, as for the workers in the shrine of Imam Ali (peace be upon him) from the service of the kindergarten Haidariya numbered (4000) people.

There are a number of shrines and shrines that are spread within the parts of the city, there are two of them in the Wadi al-Salam cemetery, four within the old city, and one in the modern neighborhoods area, it is distributed in the city of Najaf for the year 2010 (101) mosques and (63) mosques and (33) Husseiniya, it is clear to us that religious institutions are concentrated near the shrine by (83) institutions, but in the area of Al-Jadidat up to (47) institutions, as in modern neighborhoods, the density of these institutions rises to (67) religious institutions, and this number is large compared to their number in 1973, which did not exceed (5) religious institutions, the reason for this is due to the desire of many residents of modern neighborhoods to build these institutions to be close to their areas of residence and thus can perform their devotional duties easily.

### The Cultural Factor of the City of Najaf

Iraq began to rise intellectually at the beginning of the twentieth century, aware of his people and acquainted with the literary and scientific renaissance that some Arab countries preceded him, at the beginning of the twentieth century, the city of Najaf witnessed great social changes also resulting from the changes that occurred in the region, such as the growth of the Arab nationalist movement and the establishment of constitutional movements in both the Ottoman Empire and Iran, the newspapers that took flowers to Najaf reported these events and changes, so the Najafi were briefed on the course of these events surrounding them.

## Third: Religious and Cultural Factors of the City of Samarra

First: Its streets: Gulf Street, and Al-Sariha Street (known as Al-Azam Street), and Al-Hayr Al-Awwal Street, Abi Ahmed Bin Al-Rasheed Street, and Barghamsh Al-Turki Street.

<sup>18</sup>

<sup>19</sup>



Second: Its mosques: The Great Mosque of Samarra, which was built by Al-Mu'tasim at the beginning of the construction of the city in the year (221 AH). The mosque of the city of Mutawakkilite in 245 AH, which was built by the Abbasid ruler Al-Mutawakkil and built and built its famous minaret (Al-Malawi Al-Kubra).

The Mosque of Abu Dalaf in its second Malawiyeh, which is about 15 km north of the city, and both mosques are important Abbasid monuments in the city.

Al-Qalaa Mosque, Hassan Pasha Mosque Hamid Al-Hassoun Mosque Sayed Darwish Mosque, Al-Burrahman Mosque, Ali Bin Abi Talib Mosque Hajj Saleh Al Rahmani Mosque, Al Arqam Mosque, Awlad Al Hassan Mosque, Al Farouq Mosque<sup>20</sup>.

Shrines and Maqamat: The scene of Imam Ali Al-Hadi and Al-Hassan Al-Askari, peace be upon them, is the most important landmark of the city of Samarra.

It also includes the shrine of Sayyida Nargis, husband of Imam Hassan al-Askari (peace be upon her) in 260 AH, and the tomb of Sayida Hakima bint Imam al-Jawad (d. 260 AH)<sup>21</sup>.

Its cabinets and libraries: the treasury of Muhammad bin Abdul Malik Al-Zayat - the treasury of Al-Fath bin Khaqan - the Canadian Treasury - Ali bin Yahya Al-Munajem Treasury, Military Public Library, Imam- Muhammad Al-Mahdi Library, Samarra Public Library, Ibn Battuta Library Manuscripts of the Military Public Library in the Imam Shirazi School (may his secret be sanctified)<sup>22</sup>.

## **The Religious Factor of the City of Samarra**

### **1. The Grand Mosque:**

This mosque, in addition to its large area, was distinguished by the shape of its minaret, which made it become one of the most famous mosques in the Islamic world, this minaret was distinguished by its unique architectural character and its graceful spiral shape, which is today considered one of the most famous monuments in the city of Samarra, northwest of Baghdad, this historic city was a delight for the beholder and the master of the cities of the world during its period of prosperity, which extended over more than half a century and was called (Sur Man Ra'a) or Samarra.

The twisted minaret in Samarra is one of the most important minarets of the Islamic world and the most unique and distinguished in terms of architecture and construction, for the first time, a minaret of this size and style is built, as it is not only characterized by its strange shape, but also by multiple other advantages<sup>23</sup>, if we look at the features of other minarets in the Islamic world, we find that they all share in the fact that upgrading to them is done from within until reaching the summit from which the muezzin performs the call to prayer, most minarets have in common the fact that they are cylindrical buildings with tapered ends, they are also all built as internal building units, that is, attached to the construction of the mosque and its other attachments from the inside and the whole building is surrounded by a fence - an external fence, as for the minaret of Samarra, it differs from all that, first because of its unique spiral shape as an unconventional architectural piece, it is spacious in the area from the bottom and less wide up until reaching the top, this minaret consists of multiple layers, and secondly because of its location in relation to the construction of the mosque, as it stands outside the wall of the mosque and is located in front of the northern wall, 27.25 meters from it, that is, it is a separate freestanding building, its third advantage is that the rise to its top is from the outside through its ladder that rotates

<sup>20</sup>

<sup>21</sup> Al-Dulaimi Muhammad Delif, 2009: p. 224.

<sup>22</sup> Al-Khudairi Muhsin Ahmed, 198: p. 277.

<sup>23</sup> Brahimi Ahmed Aziz Salman, 2010: p. 84.

around its axis upwards counterclockwise, this is why people used to see the muezzin from a distance as he climbed the minaret and they knew that it was time to pray, the fourth feature is that it is the highest and largest minaret ever built at that time<sup>24</sup>.

### **Cultural Factors in the City of Samarra**

Cultural factors are one of the most important incentives that push the tourist to visit a certain area and stay in it for a specific period of time, and from these media.

- a. Theatrical and scout groups: It is today one of the most capable groups to establish various cultural activities related to tourism activation, the literary and social heritage represents a living cultural and tourist material that expresses the reality of the country, this heritage can be made known through the organization of seminars and scouting performances in historical and archaeological sites.
- b. Exhibitions: Photo exhibitions of tourist sites play a major role in introducing them and creating interaction with the viewer, who makes the decision to travel based on the convictions and values that he holds, which push him to choose the desired destination to travel, exhibitions of crafts and handicrafts, exhibitions of plastic arts and exhibitions of fashion and popular food play a major role in introducing cultural heritage and archaeological tourism<sup>25</sup>.
- c. Conferences: Plays the role of conferences held for archaeological tourism through participation in conferences and seminars and attendance of historical festivals, religious holidays and folkloric and artistic memories, as well as through delegation and group visits, states are interested in holding conferences, seminars and scientific meetings as they constitute an important source of tourism promotion and publicity for the country<sup>26</sup>.

### **Fourth: Religious and Cultural Factors of the City of Hilla**

#### **The Most Prominent Cultural Components**

##### **Location:**

The city of Hilla is located at an intersection that extends between latitude 2932 north and longitude 2644 east, and the city is the center of Hilla district, and one of the districts of the province of Babylon on both sides of the Shatt al-Hilla and this site is characterized by the moderation of the riverbed and the lack of twists, which takes its water with the help of the dam of Hindiya while it was previously the course of the main river<sup>27</sup>, one of the branches of the Euphrates River and this site mediates a number of small urban agglomerations in the district of Abu Gharq from the west, the district of Mahawil from the north, the Hashemite district in the east and the district of Kifl from the south, the location is also one of the most important natural factors that play its dual role in any area, it is the place where the natural characteristics of the region are fused with any human variables in order to provide a kind of preference for the place that makes it a "dynamic" element in the face of the city and gives it the characteristic of interaction and attractiveness for various human activities, the city of Hilla is connected by a series of roads with neighboring urban centers, the process of easy access between the location of the city and other sites is of great importance in the development of the site, thus, it enjoys easy access with its neighboring regions.

<sup>24</sup> Ja'far Baqir Mahboub, 1958: p. 106.

<sup>25</sup> Al-Ansari Raouf Muhammad Ali, 2008: p. 86.

<sup>26</sup> Khalaf Jassim Mohammed, 1956: p. 86.

<sup>27</sup> Al-Qaisi Rabie, 1970: p. 97.



## Religious Factors in the City of Hilla

### The Most Prominent Religious Components:

1. The shrine of Sayid Omar (Imran) son of Ali Ibn Abi Talib (pbuh): He is one of the sons of Ali, Commander of the Faithful, martyred in the battle of Nahrawan, he was severely injured in this battle and was transferred until he reached an area near Babylon, in this area, the Commander of the believers was martyred on a hill near the known monuments of Babylon, the shrine is currently located within the administrative boundaries of the city center of Hilla, specifically within the boundaries of the ancient city of Babylon, the nearest community 2 is the village of Al-Jamjma, which is only about a kilometer away on foot, the shrine building is old with a small area. It consists of a wall surrounding a relatively spacious outer courtyard with a green dome constructed above the Holy Shrine.
2. The shrine of Sayid Bakr ibn Ali ibn Abi Talib (pbuh): It is located within the administrative boundaries of the province of Babylon near the main road linking the provinces of Babylon and Najaf, it is about 7 km from the city center of Hilla, and is built on a high hill, the location of his grave in its vicinity is known to be located in the thread of the front - coronary - boycott 17 pieces 20, the tomb was reconstructed in 1323 AH for the first time by Sayid Muhammad Al-Qazwini and a number of shrine masters who when they revealed the dirt and stones from the grave appeared to them a niche with a rock on it and they took it off in order to read what was on it, if written keffiyeh declares that "This is the tomb of Bakr ibn Ali ibn Abi Talib al-Hashemi, who died in the year sixty of the Prophet's migration, and her emigrant should be praised." It is made of marble. Their color tends to yellow, square in shape with a size of 18× 18 centimeters and written in three lines, then the shrine was built in the late Ottoman era in Iraq, then the shrine was expanded in 1387 AH and built again, so they built a dome larger than bricks about nine meters high and the area of its sanctuary is five meters by five meters and on its grave a window of wood on a green rose, on his grave was a plaque that read: "This is the grave of Bakr bin Ali bin Abi Talib, his mother Laila bint Mas'ud bin Khalid al-Tamimiyah." At present, this shrine, which is visited by dozens of Iraqi Muslim and other visitors, is under a new reconstruction plan to rebuild it in a manner commensurate with the status of the owner of this holy shrine.
3. Burseba City: The city of Burseba is located 15 km southwest of Hilla city towards the road leading to Najaf Governorate, its stepped tower is a towering mark on the road between Hilla and Kifl and is 47 meters high at ground level, the city includes some monuments, including the ruins of Nimrud, the most important of which is the ziggurat, in addition to the place of birth of the Prophet Ibrahim (pbuh).
4. The ruins of Kutha (Mount Ibrahim): The ruins of Kutha are located 50 km northeast of the city of Hilla, within the boundaries of the large Musayyib project (Jableh), historical inscriptions indicate the age of these monuments and their status as a religious center.
5. Shrine of Hamza Al-Garbi: It is the shrine of Hamza bin Al-Qasim bin Ali bin Hamza bin Al-Hassan bin Obaid Allah bin Abi Al-Fadl Al-Abbas bin Ali bin Abi Talib, it is located in the Medhatiya district, south of Hilla, the center of Babil province.
6. The shrine of Awlad Muslim bin Aqeel: It is the shrine of Muhammad and Ibrahim, and Awlad Muslim bin Aqeel bin Ali bin Abi Talib and is located near the center of the Musayyib district.

7. Zaid Martyr Shrine: It is the shrine of Zaid bin Ali bin Al-Hussein bin Ali bin Abi Talib, and its shrine is located 7 km from the Kifl side.
8. The shrine of the children of Muslim bin Aqeel: It is the shrine of Muhammad and Ibrahim, and the sons of Muslim bin Aqeel bin Ali bin Abi Talib and is located near the center of the Musayyib district.
9. Zaid Martyr Shrine: It is the shrine of Zaid bin Ali bin Al-Hussein bin Ali bin Abi Talib, and its shrine is located 7 km from the Kifl side.

Imam Ali shrine (sun scene): It is located on Hilla Karbala Road, and includes an ancient minaret of the Seljuk style, and its construction dates back to the year 38 AH.

## **The Second Axis: A Comparison Between Religious and Cultural Factors (The Holy City of Karbala - Najaf - Samarra - Hilla)**

### **The Holy City of Karbala**

There are a number of religious and cultural places in the city of Karbala, the most prominent of which are:

1. The shrine of Imam Hussein, peace be upon him.
2. The shrine of Imam Al-Abbas, peace be upon him.
3. Tomb of the martyrs, peace be upon them.
4. The shrine of Habib Ibn Mazhar al-Asadi, peace be upon him.
5. The shrine of Sayid Ahmed ibn Hashem, peace be upon him.

Among these holy places, there are a number of shrines that affect the increase in religious tourism in Karbala, the most important of which are:

1. The pause of Imam Hussein, peace be upon him.
2. The place of the right palm.
3. The place of the left palm.
4. Maqam Al-Tal Al-Zainabi.
5. The shrine of Imam Mahdi (peace be upon him).
6. Maqam Ali Al-Akbar, peace be upon him.
7. The shrine of the Hussein camp.

As for the cultural aspect of the city of Karbala, tourism has affected the cultural level of the city of Karbala, this contributed to the development of Islamic, historical and cultural holy places, these places include the shrines of Imam Hussein and Abbas, peace be upon them, and other historical places such as mosques, husseiniyas, shrines and other religious shrines, heritage markets and ancient Islamic monuments, and the emergence of tourism is a catalyst for the concerned authorities such as the administration of the province and its municipality.

### **The City of Najaf**

There are a number of religious and cultural places in the city of Najaf, which include shrines, mosques and shrines, and the most prominent of these holy places are:

1. The shrine of Imam Ali, peace be upon him.
2. The shrine of Muslim bin Aqeel (peace be upon him).
3. Mukhtar Al-Thaqafi shrine.
4. Hani bin Orwa shrine.
5. Zaid bin Ali shrine.

We will also talk about the most important shrines in the province of Najaf, the most prominent of which are:

1. The shrine of Imam Zain al-Abidin, peace be upon him.
2. The shrine of the Prophet Hud (peace be upon him).
3. The shrine of Ruqayah, daughter of Imam Hassan (peace be upon her).
4. The place of the Prophet Adam (peace be upon him).
5. The shrine of the Prophet Noah, peace be upon him.

There are also a number of important mosques in Najaf, the most prominent of which are.

1. Kufa Mosque.
2. Al-Sahla Mosque.
3. Sheikh Tusi Mosque.
4. Al-Hanana Mosque.
5. Al-Ras Al-Sharif Mosque.

These shrines, shrines and mosques are among the most important religious and cultural places in the city of Najaf, which worked to attract tourists to know and visit these places and see the ancient archaeological and heritage places.

### **The City of Samarra:**

Found in the city of Samarra a number of religious and cultural places, the most important of which are streets, mosques and shrines, most notably:

1. Gulf Street.
2. Al-Sariha Street (Al-Azzam).
3. Al-Hayer First Street.
4. Abi Ahmed Bin Rashid Street.
5. Barghamesh Turkish Street.

We will also talk about the most important mosques in the city of Samarra, the most prominent of which are:

1. Samarra Grand Mosque.
2. Abi Delif Mosque.
3. Al-Qalaa Mosque.
4. Ali bin Abi Talib Mosque, peace be upon him.
5. Awlad Al-Hassan Mosque, peace be upon them.

We will also talk about the most important shrines and graves in the city of Samarra, the most prominent of which are:

1. The shrines of the two Imams, peace be upon them.
2. The shrine of Al-Sayda Narges, peace be upon her.
3. The tomb of Al-Sayda Hakima, peace be upon her.
4. The dome of the crypt of backbiting.

Among the most important cultural factors in the city of Samarra, which motivate the tourist to visit this city and stay in it for a specific period of time, the most prominent of which are:

1. Theatrical and scouting groups.
2. Exhibitions.
3. Conferences.

### **The City of Hilla:**

There were a number of religious and cultural places in the city of Hilla that affect the attraction of tourists to it, the most prominent of which are:

1. Shrine of Sayid Omar ibn Ali bin Abi Talib (pbuh).
2. Shrine of Sayid Bakr bin Ali bin Abi Talib (pbuh).
3. Hamza Al-Garbi Shrine.
4. The shrine of Awlad Muslim bin Aqeel.
5. Zaid Al-Shaheed shrine.
6. The shrine of Imam Ali (Al-Shams shrine).

He found religious, cultural and heritage places there, the most prominent of which are:

1. The city of Burseba.
2. The ruins of Kotha (Mount Ibrahim).

These heritage and cultural cities are approximately 15 to 50 km southwest and northeast of Hilla city, these cities include some monuments, including the ruins of (Nimrud), the most important of which is the ziggurat, in addition to the place of birth of the Prophet Ibrahim (pbuh), there are also some historical inscriptions that illustrate the age of these monuments and their status as a religious center, which makes the tourist attracted to see these shrines and places.

### **From the Cultural Aspect**

Tourism has affected the cultural level of the city of Karbala, and this contributed to the development of Islamic, historical and civilizational holy places, these places include the shrines of Imam Hussein and Abbas, peace be upon them, and other historical places such as mosques, husseiniyas, shrines and other religious shrines, heritage markets and ancient Islamic monuments. The role of tourism comes in that it is a motivating factor for the concerned authorities such as the governorate administration, its municipality and the Shiite Endowment Office, to develop these holy places by developing mechanisms that attract visitors and contribute to their smooth arrival and the performance of the visit in a spiritually and morally appropriate atmosphere, or the province of Najaf because of the large number of libraries and the presence of the most prominent seminaries in them and the presence of the Najaf seminary, and the leader of the Shiite community, the supreme religious authority, Sayid Ali Al-Husseini Al-Sistani, led to the leadership of the people to this province, as for Samarra, it is because of the presence of the Great Mosque of Samarra, which was built by Al-Mu'tasim at the beginning of the construction of the city in 221 AH. The mosque of the city of Mutawakkilite in the year 245 AH, which was built by the Abbasid ruler Al-Mutawakkil and built and built his famous minaret (Al-Malawiya Al-Kubra) and conferences, where he plays the role of conferences held for archaeological tourism through participation in conferences and seminars, attending historical festivals, religious holidays, folkloric and artistic folk memories, as well as through delegation visits and group visits, countries are interested in holding conferences, seminars and scientific meetings as they constitute an important source of promotion and tourism propaganda for the country. The province of Babylon is considered the cradle of civilizations and religions and the place of birth of the first letter and where the archaeological areas, which made the visitors of intellectuals and foreigners to it and one of the most important landmarks of the lion of Babylon and the archaeological area in it.

### **Location:**

The city of Karbala is located 105 km southwest of the capital Baghdad on the edge of the desert in the west of the Euphrates and on the left side of the Husseiniya stream, the city is located on a longitude of 44 degrees and a latitude of 33 degrees bordered to the north by Anbar province and to the south by Najaf province, to the east is the province of Babylon and part of the province of Baghdad, and to the west is the desert of the Levant and the territory of the Kingdom of Saudi Arabia, Najaf province is located on the edge of the western plateau of Iraq, southwest of the capital, Baghdad, about 161 km away, the city rises 70 m above sea level bordered to the north and northeast by the city of Karbala, which is about 80 km away from it, and to the south and west by the Najaf Sea depression, Samarra is the center of Samarra District in Salah Al-Din Governorate, it is located north of the capital Baghdad and is 125 kilometers away, bordered to the north by the city of Tikrit, to the west is grey and to the east Baquba. Samarra was the capital of the Abbasid state after Baghdad, Babylon is located on the arm of the Euphrates River, about 85 kilometers south of the capital Baghdad, near the city of Hilla.

### **3. Conclusion**

1. These cities in Iraq are among the most important cities that include many shrines, shrines, mosques and husseiniyas and are visited by a large number of residents.
2. These cities are considered densely populated cities and this density has a positive role in supporting religious use and increasing the area allocated for this use.
3. The population distribution of shrines, shrines, mosques, husseiniyas and churches meets the needs of the population living in the city and abroad.
4. Religious places are not just a religious function, but rather to meet the recreational and psychological needs of the population.

### **4. Recommendation**

1. Establishing public facilities (health and service) in order to provide tourists and visitors with amenities.
2. Placing signs containing instructions, instructions and identification boards for religious sites indicating their importance, it is known for it and also warns against any deliberate or unintentional sabotage attempt against it.
3. Erecting a protective wall for the archaeological site.
4. Establishing an entry gate to the site to cut tickets for tourist visitors to cover the expenses of the site.
5. Put containers for trash and dirt and to keep the site clean.
6. Establishing or developing the environment surrounding religious sites by planting trees with lush shades and combating desertification surrounding religious places, which brings dust.
7. Establishing places for visitors to sit inside the site.
8. Placing a number of guards at the gate and inside religious sites to protect them from vandalism.
9. Permanent control of the site.
10. Educating and guiding visitors and preventing the lighting of fires or barbecues in religious sites.

11. Establishing a museum near religious sites through which some holdings and pictures of the stages of life, development and restoration of religious places will be displayed.
12. Printing educational leaflets, brochures and banners related to religious and cultural places and their importance.

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