



***The Impact of the Religious Factor on the Urban Growth
of the Tourist Person in the Centers of the Holy cities
(Holy Shrine of Imam Ali As A Model)***

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Abstract

The manifestations of human existence coincided in the concept of the sacred religious factor outside the physical framework of things which came through the diversity of the cognitive meanings of sacred symbols ranging from the deep sense of the past. Since creation the man tries to provide with the material and spiritual need of life needs that have affected his lifestyle.

It is one of the most prominent cultural aspects in the Arab cities, which were characterized by Islamic architecture and gave it its distinctive spirit, which was reflected in its cultural outputs, notably the city and the buildings of the Islamic cities and the manifestations of support for urban life in Islam, focusing on the settlement of the nomadic population in the centers of cities and stability which allowed Muslims to urbanization and stability Under the doctrine of a new religion is not a traditional process of settlement of the population, but settled on a new religious and urban foundations under the dissemination of the Islamic call and conquests carried out by the Islamic armies.

Planning is not only based on the economic situation and the physical aspects, but the Islamic city has been planning and building from the beginning to meet the desires of the human and satisfy his psychological, spiritual and material needs.

Keywords : Religious worker , Urban growth, tourist person, Holy City Center

First: the problem of the research : The lack of clarity of the religious factor in the urban growth of the tourist person in the center of the city of Najaf

Second: hypothesis of research: The main hypothesis of the research is the influence of the religious factor on the urban growth of Najaf city which can be established through the physical dimension

A -The influence of the religious factor in the physical dimension of the urban growth of the tourist person through its influence on the characteristics of urban formation of the city center



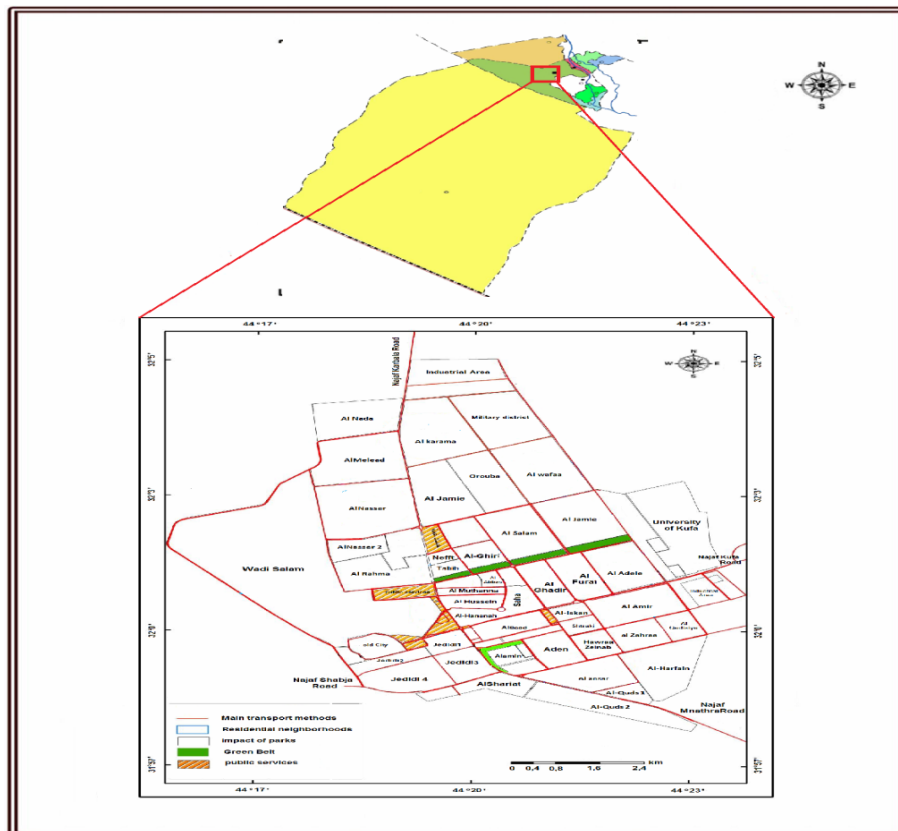
B - the influence of the religious factor in the physical dimension of the urban growth of the tourist person through its impact on the characteristics of urban blocks of the city center

Third :The importance of research: To determine the role of the religious factor in urban growth by identifying the material components of the religious tourism person..

Fourth: The purpose of the research: To demonstrate the importance of the reciprocal relationship between planning and spatial tourism. And how Sustainability through investment and the provision of their services and to highlight the role of the planning of tourism, including specially religious tourism and knowledge of their importance and linked it to city landmarks and give its cultural status in the past and present.

Fifth :The boundaries of the research: The spatial dimension is the administrative boundaries of the province of Najaf, which lies geographically in the southwestern part of the Republic of Iraq and extends between the widths (29.50 - 32.21) north and between longitudes (42.50-44.44) east. As on the map ⁽¹⁾

Map(1) Najaf city center location



Source: Researcher based on: General Authority for Surveying, Topographic Maps of Najaf Governorate, scale 1: 100000, 2012



SiXth :Research concepts.

Urban Growth A-

The increase in the area of human settlements in cities and villages at the expense of neighboring areas is represented by the factors of urbanization. The development of the city and the shape of the community health services and the development of morphological stages of the city, which begins with the stages of historical development and architectural variation and geometric shape and population increase, which was the beginning of human life for a Tourist signs are plastic elements that embody intellectual, spiritual, realistic or metaphysical symbols associated with the human being and its destiny. different period⁽¹⁾

B-The Mosque : The religious factor is an indicator to the emergence of urban structures and forum of the political religious and cultural activities.

The mosque is the main source of the Islamic teachings and the forum of the ruler with the parish so it is crystallized around the natural formation of the city and is the center of cultural, social and political activities. The architectural features of the mosque and unity between The building and the sky formed the ends of the blocks, which were always avoiding the horizontal line cut off, which separates and does not connect the domes and contracts which reflect a vacuum concept that is homogeneous to the top to express something⁽²⁾.

C- Sacred threshold : It is a spiritual symbol which represents the religious values of the city because it is functional axis and schematic architecture, which controls all the events surrounding it and determines the nature of the land use and distribution,⁽³⁾ It is considered the heart of the city that developed around it and the nucleus formative.to her and in the same context that the sacred shrine is characterized by steadily its central location in the city, so the cities of shrines are different from the rest of the other cities, the reasons of evolution, where it is not subject to geographical reason or economic or administrative like most cities, but determines its location depending on the position of the honorable tomb

D -House of Muslims Ruler (The Governor), which represents in the Ruler's house in the city of the prophet (Medina)and it was adjacent to the prophet Mosque , which earned it great importance.

The Apostle adopted the establishment of the concept of the center of the Islamic city on the spatial link between the cultural and religious center which are represented by the mosque with the political center which is



represented by the House of the Apostle and that was taken by Muslims conquerors as model in the cities of conquests. As the mosque was adjacent to the palace of the caliphate and the houses of the rulers were later expressed power and political leadership and they were covered coordinated buildings, for example, Al Hamra palace which influenced in formations and coordinate the sites around it as the Description of Paradise in the Koran⁽⁴⁾

first topic

The architectural design of the holy shrines in the Islamic cities.

Firsty: the holy shrines, which are limited in function and have a clear symbolism and are built as a mausoleum. The pattern of the building of the mausoleums has developed, according to many factors to turn into luxurious buildings with multiple spaces and huge entrances, overpriced in its decorations and ornamentation. This development has synchronized with the appearance of a new pattern of the architecture of the shrines that attached to the buildings of mosques and schools. In the late Islamic times the building of shrine reached its peak in the Islamic Orient countries, which became a clear expressionism of the signification of its basic function, and formed something resembling the graveyards surrounding the holy shrines. Islamic shrines can be divided architecturally into three basic patterns:

1-The simple one-storied style: of mausoleums is the primary pattern of Islamic shrines. It has a simple horizontal hometown shape (square, circle, polygon, astral) topped by a dome and a simple roof. It is built individually, regardless of the presence or absence of buildings that may have been erected at the time of construction or later. The shrine appears in the same shape as the tower covering the grave and attests to its existence, it may take a high form of form to denote and exaggerate the importance of the person and his place. The architecture of this type of shrines began from the first Islamic centuries and continued until the emergence of the Ottoman Empire and beyond. This type of mausoleum is often used with memorial shrines of a distinctive nature of semantic strength and symbolism, as well as in graves and royal tombs.

2-The pattern of multiple or multi-layered shrines

The appearance of this type of mausoleum is characterized by increased interest in architecture and the appearance of two main types of composite pastures.

A-First type :Isn't different from the simple gravy but surrounded by an additional space around it called the hallway, and the shrine as a whole in



the form of a central, may be the level of the shrine higher than the level of the hallway to allow illumination and natural ventilation, and it may be added to the minarets or external walls.

B-Second Type : It is combined combining it with buildings of religious or worldly useful nature ,such as mosques or religious schools and that shall be a multi-functional complex. It is usually followed by the plan of the courtyard and the four awans, and this method was followed in the construction of the shrines in an attempt to legitimize the pattern of the shrines.⁽⁵⁾

3-(Holy shrines)This style is distinguished from its predecessors by boldness of expression and its strength. This type of architecture combines the buildings between the buildings of the shrine and the outer spaces in one combination, whose elements are integrated and interact in one architectural formation.

Secondly -Religious determinants Planning in the centers of Islamic cities

1-Pre-emption : The jurisprudence of the Islamic religion gives the right to pre-empt the sale of land and property to relatives in the family and the term pre-emption is the principle of the partner's entitlement to acquire the share of his partner transferred from the hands of the transferred to him that is entitled to one of the partners in the property to buy priority property of the other partner, so pre-emption is one of the causes of property and the wisdom of them.

2-The rule of no harmand no harming: This rule of legitimacy left a large area of the population in the organization of their life matters among themselves while preventing the direct damage to the individual and the group and occupied the Prophet's Hadith (No harm and no harming) a wide door in the jurisprudence of Islamic architecture and countless rules have affected this rule.

3. The right of easement: To explain how the network of roads and streets in Islamic cities is established, it is mentioned that the road belongs to the Muslim community, and therefore control over it is the right of passers-by or those who use it. Our legislation has made the removing of harmful things of the road as a charity and considered it to be one of the lowest levels of faith .Man, how this case, removes or prevents from attempted construction in the road ,where the pedestrians are users of the road is under their control, and because every inhabitant of the city is going through some ways more than others.



Third -planning characteristics of Islamic architecture. The Arab Islamic architecture is considered as a mirror of the civilized environment of the people of this age, whether in terms of social, cultural, natural or climatic, as it bears in its totality and details many of the architectural characteristics that are related to architecture in its different ages and can be summed up in the following aspects:

1-The population participation in planning. The planning of the Islamic cities based on the effective participation population in the city , where the social and cultural structure was taken. Each tribe or family took a particular position in the city line, leaving the possibility of growth and development for each one,⁽⁶⁾ which is the neighborhood or the locality ,which be in their entirety the Arabian city and differs from each other in the area and therefore in the density of the population and if the general capacity is high density in which the locality consists of a number of houses inhabited mostly by residents belonging to one origin or have a close relationship and often the residential complex has a mosque and its own market has included some services, including public bath and public squares in which the celebrations and public events are held Where there is a social standard where harmony, rapprochement, cooperation and participation in good and bad as each inhabitant of the camp is a kind of social security guaranteed by the occupied time of need or adversity, and that the locality field criterion reflected on social cohesion as that Each individual knows the rest of the individuals and thus forms a kind of social control of the behavior of the individual and interferes in determining the pattern of human movement and dealing with others⁽⁷⁾ The planning of the Islamic cities was natural and could be extended according to the general and special needs of the population, which intersects with the fundamental principles of engineering and analogy in other non-Muslim cities. This scheme has given way to all uses to grow for its inhabitants. The Muslims apparently adopted this field in all the cities they built or settled, even those built on the basis of ancient Western cities, turning that rigid creator into the demands of a new society and religion into a flexible, development.⁽⁸⁾

2-Human scale : It represented in the Islamic house which has a special advantages, where the courtyard is the place of the family members to meet and gathering.

The House is a collection of the human standard and documents the family ties and does not differentiate. The house was mentioned in the Holy Quran in the sense of housing and safety. The elements of protecting the openings from the vision of the outside , were also



designed from the outside by means of suspended umbrellas and umbrellas .The yard is given as a postage in the housing unit.⁽⁹⁾

The required element of variation in the architectural and civilization bloc is integrated with the spaces of streets, alleys and public spaces. The city gave the continuous design and balance required between the closed, open, regular and irregular shadows by studying the sectors of streets and pavements and covering and reducing the openings. The city remains faithful to its aesthetic value .what distinguishes the Arabian city of the cities of the world is the mixing of housing in each locality to the level or layer of the population economically or socially, so the rich dwells side of the poor and that why the importance of the tribal role where the tribes are concentrated in one locality and this reduces the importance of Economic and class differences, as Islam never encourages the creation of a large variation class among the population so often the members of the camp, walk to the rich house where the Court is available and when considering laterally were mixed housing, but the scene is changing when looking plumb where attic housing folk in size and height, space and style of architecture is different. In spite of all these qualities, Arab Islamic architecture was characterized by simplicity and respect for the human scale. It was not an enormous scale, but through the extension of space and the connection with infinite space.⁽¹⁰⁾ Respect for the Arab Islamic architecture of the human scale is not only meant by the formal measure and human proportions. Rather, the dream of man and his projections means the expression of human history, cultural civilization and belief.

2-Openness to the inside The open formation towards the interior is one of the characteristics of the Arab Islamic architecture. The shrine is the center of attraction, which takes care of the turn of all the elements and overlooking in all religious and worldly buildings ,vacuum is the starting point in the architectural configuration is characterized by special treatments in Islamic civilization The architects differed in Explanation of the reason for the use of the shrine as a fixed element in the Arab-Islamic architecture, where some of architects said that the social and environmental reasons are the engine idea of shrine where it achieved climate protection and maintains privacy for social reasons and urban space is divided into several areas with different rules and symbols show the border and the gradient between the public and private concepts and preferred to achieve the desired level and the interaction between the actors in different spaces, where the backyards emphasize life direction to the inside.

A-The exposed interior space(courtyard): that the houses of heritage in Najaf, like houses in other Iraqi cities characterized by the characteristics



of planning and construction of an architectural character and one is to replace the open inner courtyard, which is called the first place in the planning and the residential rooms and the rest of the facilities And the entrances and corridors to take its place around that arena and show the middle arena exposed in the forefront of design elements This is also considered one of the most important characteristics of housing construction in Islamic countries. The houses vary in size according to the different social classes of the people. The houses are usually from an open courtyard that starts with the guest boards and its facilities-are located at the front of the house and known as (Al-Barrani.), then came the rooms which are specified to the family members and it is surrounded the exposed interior space .The exposed space shape ranges between the square and rectangle .The central arena is exposed and hidden from view at the same time in addition to the role it plays in the distribution of natural light to the surrounding rooms and the large windows of these rooms on the central courtyard, which are in this case the interfaces of the first floor rooms and are required by the natural lighting and ventilation are usually tiling the floor of the arena The interior is exposed to the flat bricks known as "Al-Farashi" and isolates the housing from the street or the alley in such a structural configuration, which achieves within few spaces adequate facilities for multi-family housing⁽¹¹⁾

B- Al-Majaz (Refractory Entrance): A distinctive feature of the heritage houses in Najaf is the well-known Refractory entrance (Al-Majaz) that connects the entrance or the door in the open inner courtyard. This is an Islamic innovation that appeared for the first time in the Emirate House in the city of Kufa, in 17AH(637AD) As well as in some of the houses in Samarra Abbasid and was aimed purely social purpose coincided with the Islamic tradition is to isolate the space of the inner arena exposed from the street or alley as well as moisturize the air through the penetration of Al-Majaz(Refractory Entrance)

c- Iwan (Tarmah) A key elements in the design of the Najaf House provide the so-called Iwan or (Al-Tarmah) which is a building has three walls and a roof and it's exposed with its front face which overlooking the open courtyard It is likely that the Iwan has been known in art of architecture in Iraq since ancient times in the north of Mosul and then emerged in the Islamic era, such as the emirate's headquarters in Kufa and the Shuaiba Palace near Basra and Al-Mansour Palace in Baghdad and Beirut Al-Akhaydir Palace, which dates back to the beginning of the Abbasid period .

D-The Basement:



The Najaf house is characterized by a place of comfort and stability called the basement and the family spend long hours in the hot summer days in it and it characterized by thick walls and low ground level from the ground floor of the house may reach a drop in some cases to twenty meters, which helps protect it from the extreme heat in the summer. A familiar phenomena in Najaf houses that some of the basements are connected to each other and this is the result of the deep family ties between the people of the city, in some houses there is more than one basement and the ventilation of the basement by small side openings are usually at the level of the floor of the inner courtyard. As well as from the door of the basement and the stairs leading to it. There are vertical channels for ventilation are holes inside the wall and the lens at the top of the surface. The air moves from the top through these openings to a low level in the floor of the basement, The water that sprinkles on the basement floor helps moisturizing the dry outside air.⁽¹²⁾

The surface of these openings is called the openings or the vertical channels, which are called locally Antenna or the pedicure. They are often built of domes and domes which are built of bricks and bricks and plaster. The ground floor is usually blurred with flat bricks, And it keeps the cold and humid by spraying it with water continuously. In the winter, the basements are used as a storehouse for the preservation of cereals and other grains.

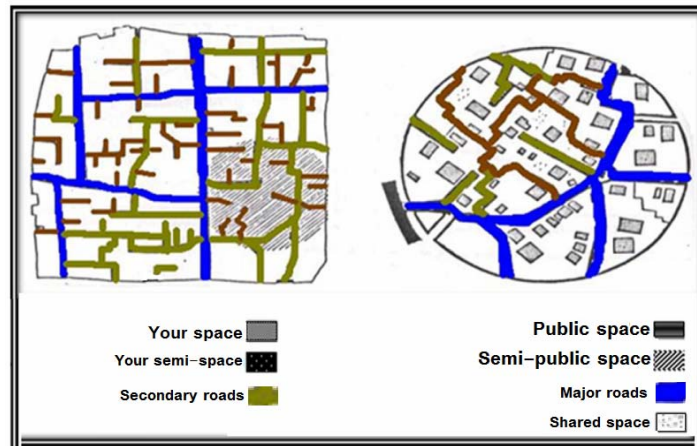
Fourthly-urban fabric: is a system of physical elements consisting of the network of roads, built space, free space. The location and response of these elements is known as the characteristics of urban space, which defines constant transformations and changes in the evolution of these elements over time. The interaction of a number of economic, architectural and social systems with each other, in order to create a coherent structure with a specificity. Thus, the urban fabric is a complex system that is governed by a set of reciprocal and interrelated relationships, in response to multiple needs and desires, the urban fabric takes its distinctive form through time and space. This reflects the fact that the movement of life and its variables are understood, which explains the high elasticity of the urban fabric produced by the interaction of these variables. The organic and harmonious organic tissue are the preferred fabric in the cities of the holy shrines in general and the Haidaric threshold in particular.⁽¹³⁾ This urban fabric was due to the nature of the dry hot climate and the presence of the holy shrine which helped to knit the fabric in response to the desire of Muslims to live in the nearest holy point.

The presence of the shrine as the heart of the city has contributed to the creation of a circular urban fabric and became its center. This shape



that helped ensure the stability of the equal distances of all urban activities from the religious center, as well as its importance in forming a cohesive fabric. The religious considerations of the shrine have played an important role for the inhabitants of the Old City. As in Figure(1)

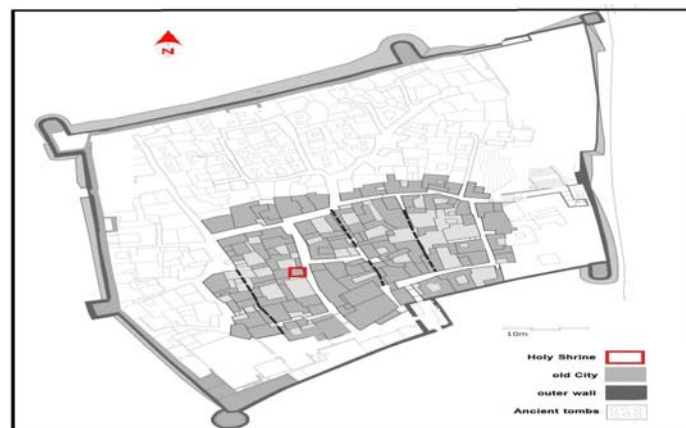
Figure (1) pattern of interconnected urban fabric in the center of religious cities



Source: Researcher based on the: Doxiadis, Associates, General Approach to the cultural Islamic Arab Aspects in Desing , technical , Report 3 , Athens, January 1986,p6

The plan of the Arab-Islamic city reveals a basic system of society based on complete separation between men and women and achieving the privacy of the family. And life in general allows the participation of everyone in the economic and political life of the group at the same time and a semi-private or semi-public life allows the exercise of certain activities This model stems from the religious reality through the affiliation of the population of the city and its ruler of Islam has reflected these concepts on the city architecturally and space and as in shape (2):⁽¹⁴⁾

Shape (2) The Hierarchy of Spaces in the Islamic Cities.



Source: Researcher based on: Ministry of Housing and Construction, Design Maps Department Documents Section,



Second topic

The Historical and Geographical Characteristics of the City of Najaf

First-The Origin of The City: the city's origins gained its historical and religious importance and emerged as one of the most famous Arab and Islamic civilization cities because of the shrine of Imam Ali bin Abi Talib (p) and so it had a cultural role in the history of Iraq and the Islamic world and was and still represents the center of intellectual, cultural, religious and cultural radiation and this historic city is a true example of the cities of holy shrines such as Karbala, Kadhimiya and Samarra where we find that the urban structure of this city has been affected by a large group of the spiritual values and principles that emerged directly from the Islamic civilization which are derived their spiritual influence from the Islamic religion and part of its physical composition from the heritage of historical civilizations that followed this pure land. It derived from it what suits it to highlight these spiritual values. Both time and space played an active role in shaping the urban fabric of the city. The values stemming from the Islamic religion became a comprehensive system of life in a specific social structure in a local urban form.

It was the visit of the shrine of Imam Ali Ibn Abi Talib (p) is the cause of the emergence and development of the city. ⁽¹⁵⁾ This place became the point of attraction for all Muslims. This city was only a small irregularly village and was in the form of miscellaneous houses around the shrine during the time of the Abbasid caliph Harun al-Rashid and it was (3000m) only, according to the historical sources. In 247 AH, the mausoleum and nearby houses were demolished to be rebuilt during the time of the victorious by Allah (Al-Montser) Caliph. Much attention was paid to the construction of the mausoleum. Since then, the architecture of the religious city closely followed and the city included a large urban movement such as restoration and reconstruction of the shrine ,building and expanding mosques. In the time of the Caliph al-Nasser al-Din Allah al-Abbasi (575-622) and after the starting of the eighth century AH ,Najaf was a developed city in terms of architecture and populated with the population and the houses of knowledge . Najaf, which replaced the Kufa became one of the mothers of Iraqi cities because of its distinctive religious and cultural character from the rest of cities .It is also has a reputation in the field of commercial and industrial activity, it is no less than the major cities such as Baghdad, Mosul and Basra.

The city of Najaf is located on the desert side of the Euphrates River, ⁽¹⁶⁾ southwest of the capital Baghdad 160 km away ,between latitudes (31-32) and longitudinal lines (44-45) on a high hill bordered by



the south-west (Najaf sea) And from the north and north-east cemetery (Valley of peace) On the west, Western Sahara lies about 10 kilometers to the west of Kufa and the Euphrates River and the city is a port of Berri as it represents a corridor between Iraq and Najed city in the pastime ,where were convoys of pilgrims trade passes from it and this land was known to the clerics on the day of the burial of the Imam on which the white smartness, three ribs known in Najaf until today called one (Mount Deek), which is located in the northern part of the grave, the second (Mount of Light) It is located to the south-east and the third is located in the south-west and called Mount of shareeshfan ⁽¹⁷⁾

Najaf city and kufa city are sharing the historical heritage ,although there is a time difference in their establishment. The city of Kufah was established after the destruction of the Kingdom of Al-Hira, which was the capital of the state of Manatharah in the pre-Islamic era. Kufa became heir to confusion and was built from its stones. And then founded the city of Kufa, the city that occupied the status of the state and then the capital of the Islamic Caliphate and after the martyrdom of the Commander of the Faithful Imam Ali(p) built the city of Najaf in the back of Kufa and inherited its scientific and intellectual schools from the third century AH until the ninth century AD.

The geographical location of Najaf province shows the planing and architectural characteristics in size and the city shape of the humanitarian scale and the dominance of the holy shrine on the sky of the city . The urban fabric can be identified through the network of roads and the repetition of structural cells, in a coherent and cohesive form, without the buildings being independent and in harmony with the united, integrated and diverse fabric at the same time. And within the degree of religious privacy within the residential units and this illustrates the existence of the state of coexistence between the different classes of society and this is a realistic embodiment of Islamic values in the formation of the urban structure of the city. The residential locality gains human nature by the exact organic pattern of the movement network and its alleys Which are enhanced by the use of processors and architectural details that enhance privacy and promote the social and religious. philosophy of the population.

Second: The shrine of Imam Ali Ibn Abi Talib (peace be upon him).

It includes the remains of the Imam of the Believers, Ali Ibn Abi Talib (p), also known as the Haidari Holy Garden. The center of the present city of Najaf is considered one of the most important religious shrines in Iraq. According to historical sources, Harun al-Rashid the -Abbasid was the first to order the construction of the tomb of Imam Ali. The construction



was prominent and preceded the construction of mosques and shrines in the second century AH (8th century AD) and mentioned that the construction was renewed in the Mughal era, as well as in the Safavid and Ottoman periods The existing building was done by the Shah safee Din's grandson Shah Abbas SafavidI .And was paving the dome and minarets with gold in the year (1156 AH),and the year(170 AH) have considered the very beginning of the planning holy city of Najaf After the emergence of the holy shrine of Imam Ali and since this date the city of Najaf took the expansion of urban as new Islamic Civilized city. Muslims in all parts of the world seek to visit the holy shrine or to bury their dead people according to religious beliefs. The visit of the shrine and the transfer of the dead, to it by the Muslims was the reason for the place to become a pole of human attraction. Islamic groups and others who are followers of Imam Ali ,moved to it. ⁽¹⁸⁾

Third-The urban growth of the Najaf city

The architectural and civilization of the city of Najaf increased the number of residents living near the shrine of the Commander of the Faithful (p) (Ameer Al-moamneen Imam Ali)This section was witnessing the construction of the houses around it and burial near it without being planned by the Rulers and governors, as is the case in the planning of Arab Islamic cities in those ages, some courtyards have highlighted and others disappeared as a result of urban expansion through the walls of Najaf and Al-Haidari shrine remained the focal point for these courtyards to stand out ahead of the four parties located inside the fence. The urban planning of the city of Najaf has been characterized by the intensity of the houses that surrounded the shrine of Imam Ali (p). This is due to the solidity of the spiritual relationship between the residents and the holy shrine . The density of the houses increased wherever they approach it, while the most houses are intertwined and the paths and alleys leading to these dwellings They are often not straight and have zigzag shapes and may have blocked ends and no exits. And in the behavior of urban systems through the growth of cities that constitute them and follow three stages in their growth, namely:

1-continuity

The process of growth and decay of cities is fundamentally different. The level of urban formal patterns of the city is slow and measured by taking the overall rate of change, but at the level of internal activities of the city, the change is rapid and large ⁽¹⁹⁾



2-Transformations

As a result of continuity of growth by adding parts to the whole, there will be mistakes in the urban structures of the city. Another elevation to a higher urban level to fill the deficit is caused by the continued growth at one pace at a level that this change represents the critical limit of urban cells.

3- Emergence

Appearance depends on the size of the city and the time period in which it occurs is a relative phenomenon and evidenced by the changes that occur in the urban system, and over time becomes a gradual change to another level in the same urban system. The emergence plays a role in the formation of urban blocs through the law (sufficiency through the site), which depends on the support between the urban systems in a single urban bloc, where urban systems are linked with each other, and the problem of agglomeration of an urban neighborhood surrounded on all sides by other urban neighborhoods. When one urban system in a single urban bloc finds another adjacent arch in the opposite neighborhood, it will move towards it by extending kinetic links towards it, forming another urban bloc. In contrast, the group of urban systems in the old bloc cancels ties with the separated system. And that the prevailing area of these blocks and spaces create the so-called urban pattern, which is often called the fabric by distinguishing this fabric through the through the vaccination of building and spatial elements to give it the urban character, which is characterized as urban pattern, distinct from other patterns and these elements may be the main indicative points or gathering open spaces or other elements that are contributed in activating optical polarization points, and functional centers within this fabric.

The organizational axes of the theory of (mass – space) that the following organizational axes represent structural elements of the theory of mass - space in order to shed more light on the details of this theory, and what can be provided by the urban designer, namely:

- 1 - Patterns of urban form (patterns of relations between. Blocks and spaces within the urban fabric.
- 2- Patterns of urban masses .
- 3- Patterns of urban spaces
- 4- Positive space and negative space
- 5 - Space guidance .
- 6- Measure, proportionality and space sensitivity.



These three types of urban blocks, including the year are characterized by stability, such as public monuments and monuments, and some is semi-public / semi-private, and some of what is changing with time. These types of urban masses should be thought of as overlapping in design. The process of formulating the urban fabric in a coherent structure of mass and space relations also requires us to classify urban spaces and determine the degree of generality and specificity of those spaces in the structure of urban fabric

Fourth-The Engineering Dimension of Urban Design

The human scale of Arab Islamic architecture did not make it free of scientific logic and mathematical research. It contributed to laying the foundations of the basic mathematical basis for the establishment of the urban architecture (with geometric characteristics that accommodate the arts and styles).⁽²⁰⁾ The interest in space in the Arab Islamic architecture is reflected in the keenness of the architectural architect to create the engineering compatibility in the interior spaces on the three dimensions by choosing the dimensions and heights that are proportional to the sizes of the internal spaces on the three dimensions by choosing the dimensions and heights that are proportional to the sizes of the interior spaces and were The Arab Islamic architecture in harmony and balanced of its elements and scientific engineering with its mathematical and studied relations which made it balanced in harmony that this scientific system suitable for man applied to all buildings and various materials and techniques as a scientific base that benefited the whole society.

In this way, the Arab Islamic architecture achieved the balance between science and art. The geometric shapes and the proportions affected by the human scale carry visual aesthetic values which are carried out after the aspect of the meaning which is understood to take care of the form and its aesthetics resulting in the so-called independent form where it became a separated system which can be formed according to secondary systems and according to the common norms of time and place.⁽²¹⁾

third topic

Analysis of The impact of the religious factor on the planning indicators of urban growth in the centers of the holy cities

In this paper the engineering equations and design programs adopted in the analysis of physical data cities ,will be applied including the program (visual fortan) to study the pattern of urban growth at the micro level with the use of Excel.c 2010.In order to calculate the law (Zipf) to



compare the values of each , model is also used (Rank clcks) to measure the relationship between rank and size for each urban level, as well as the use of techniques (SPSS) advanced statistical program.⁽²²⁾ For the purpose of identifying the variables necessary for the application of the mathematical model, the dynamics of the model require identifying the variables and classifying them into explanatory or independent variables represented by the factors associated with the urban elements which are supposed to influence the phenomenon In addition to the dependent variables, which are indicators of the phenomenon and its structure so that which are detailed in their definition the causal relationship between them caube understood⁽²³⁾. On the details of the variables they are because we assumed through the main hypothesis of the research that the influence of the religious factor in urban growth through the physical dimension, which is the analysis of variables characteristics of the current formation Irrigation of the Holy Shrine.

The second secondary hypothesis is the influence of the religious factor on urban growth through the physical dimension.

Analysis of the variables of the characteristics of the urban formation of the Holy Shrine

First- Clarity: The possibility of extrapolating systems at the mass and space⁽²⁴⁾ level depends on the physical form and patterns of effectiveness, and that awareness of physical forms (the main elements in the structure of the city) and types of activities must be complemented by the other, the unified skyline and buildings and achieve visual continuity⁽²⁵⁾ The city as a whole and its internal visibility a smaller scale contribute to the visibility of the image of the city as a whole and this variable(influence) can be achieved in context by the extent to which

the sacred buildings achieve guidance and inference Measuring the integrity of space asymmetry which is therelative asymmetry. A space that has a deep value(3) means that there is an intermediate space between this space and the basic space.

This indicator is related to the property of (symmetry, so as to indicate the relative depth of space or relative to the rest of the building spaces) This indicator is a comprehensive measure: values resulting from the equation $RA = 2(MD-1)(K-2)$ are adjusted.

In order to balance the digital spaces between the systems that vary in the number of spaces significantly. The value of R.A for each space in the system is adjusted with its value from the intrinsic depth diagram, where the depth of the intrinsic shape represents an intermediate state between the maximum space depth rate when spaces are organized in a linear



sequence relative to the base space and the lowest rate when all spaces are directly correlated with Basic Space, The adjusted relative asymmetry, which represents the final value of the degree of integration, is calculated from the following equation

$RAA = RA / DK$ / RAA: modified relative asymmetry (degree of integration)

RA: degree of relative asymmetry

DK: relative degree of asymmetry of the base space from the intrinsic depth diagram

Spaces whose RAA values are less than (1) are integrated within the system and are at the highest integration when the RAA value is close to (0) while spaces with their RAA (1) or more are isolated within the system. A number of sacred sites are compared to measure the apparent results of the holy shrine.

Table (2) The clarity of the space system for a group of holy sites in Najaf province

	Name of Holy Shrine	Number Spaces	Number of central yards The President	Number of secondary central courtyards		Degree of clarity	Characterization of clarity
				Symmetrical	Asymmetrical		
1	Holy Top Threshold	63	8	0	0	0,683	high
2	Shrine of Muslim bin Aqeel	42	4	2	0	0,565	Average
3	Holy Mosque of Kufa	23	2	3	0	0,343	Weak
4	Alhananah Mosque	14	2	3	0	0,320	Weak

Second: the emergence of the vertical height

The vertical height of the buildings means the height of the building, All the parts of the shrine, or the height of one of its prominent elements, which affect many aspects such as the functional aspect, which determines the functional linkage of the building and the ability to integrate the site with the surrounding context. Psychologically, it affects people's feelings about the site, in addition to its visual impact, which is very important in two directions. First, people feel the existence of the



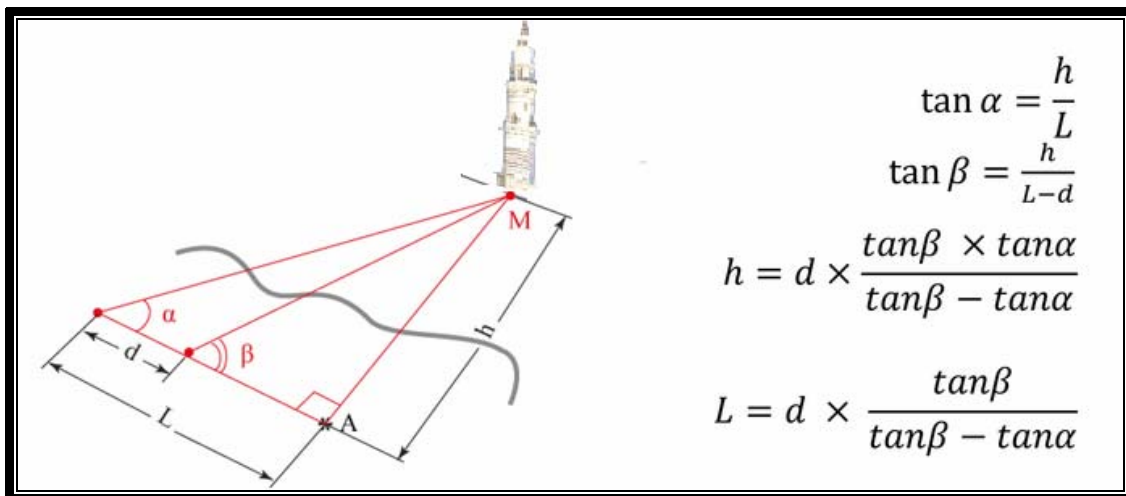
holy sites and knowing that they are a landmark in the fabric of the city. This variable can be measured in sacred sites by distinguishing the height of the sacred building or one of its elements from the surrounding context⁽²⁶⁾. Through the formula

used to measure the vertical height of historical buildings ($H = D - T$).
Height - vertical height

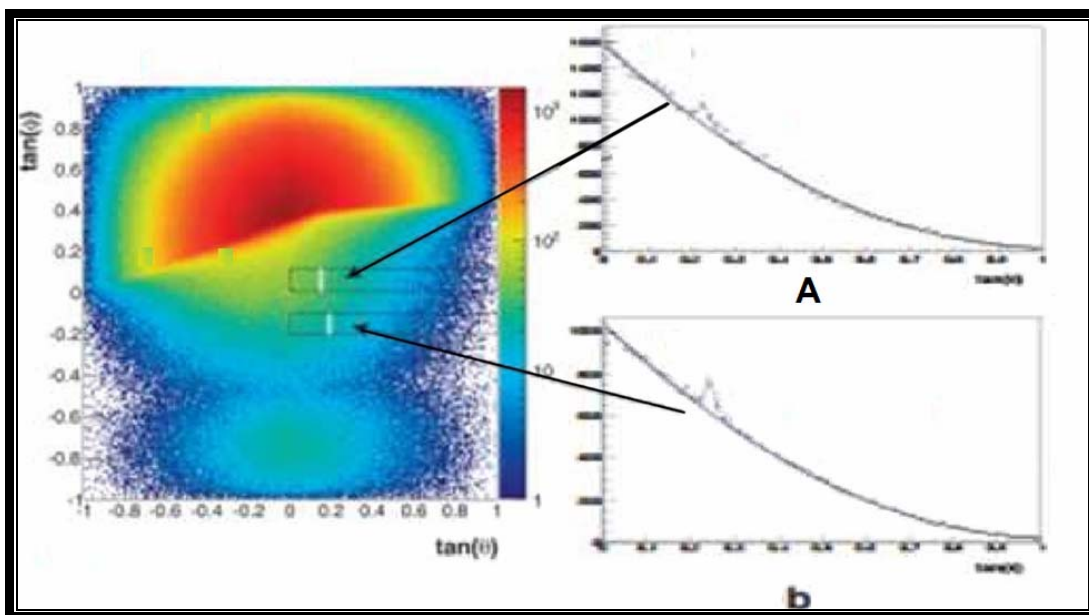
Dimension of construction base - Dimension of construction base

Tangent - corner shadow as in Figure (3)

Figure (5) analysis of the vertical elevation angle of the holy shrines



Shape (1) Determination of the angle of the high person through the refractive radiation



Source: Researcher based on the program (Angle Meter PRO)

Third: the integration of urban spaces



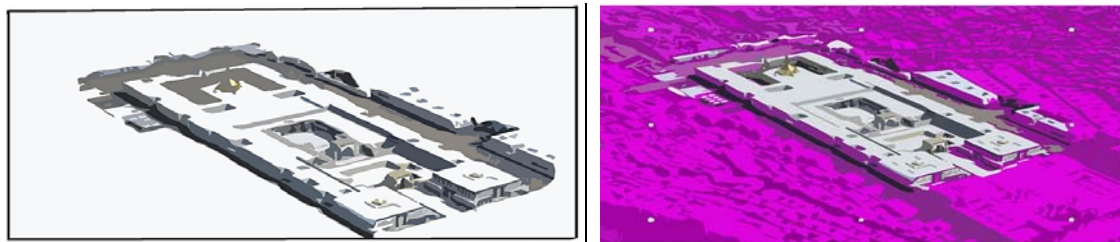
The urban space in the holy shrines is characterized by its regularity, graduality and great flow. It is the central nucleus of it to Achieving this depends on realizing the nature of human senses and spontaneous perception of what happens between them.

Spaces from the physical side may be independent entities of geometrical dimensions, but they are connected to an invisible dimension.⁽²⁷⁾ The main shrine space is one of the main spaces in the city, to which the movement flows in other assembly spaces leading to the entrances to the holy shrine.

The image of the city, especially the central area, can be likened to appear as a single mass in which spaces and paths appear as sculpted areas in this combined mass. functions of the urban fabric include changes in the behavior of urban systems.

They reflect the fact that internal changes are taking place at the urban level (through growth or interaction) of influential internal elements or influenced by external forces that generate some kind of spatial mobility (urban growth beyond city limits or Inside) which can be seen on the larger urban level, but it can be diagnosed by the interaction between man and space composition can not be seen as traditional engineering spaces permeate the building blocks but integrated urban formations that enter the depth of the general fabric of the city has cultural characteristics and met Consciousness associated with human spatial experience can be measured and analyzed the degree of impact of this factor by emptying the total engineering space of space, which is the urban area surrounding the sacred site, which is added to the partial space of the space represented by an urban space belonging to the holy site.⁽²⁸⁾

Figure (4) Total discharge of urban space



Source: Researcher based on the program(Rank clcks)

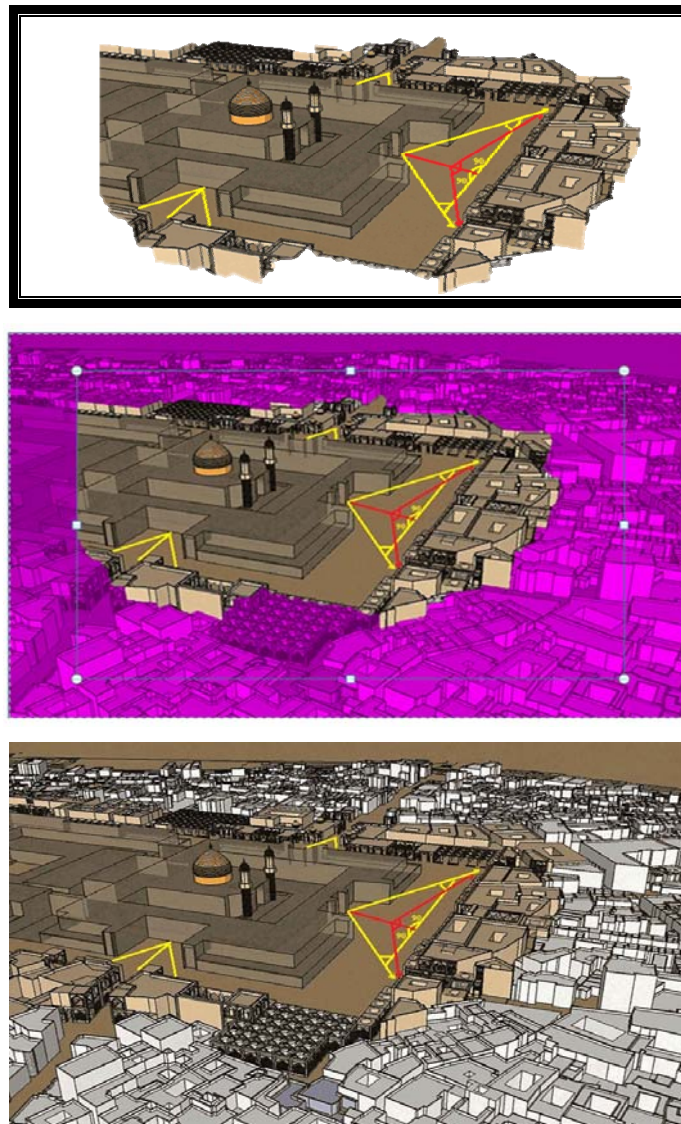
Figure (A) shows the urban area surrounding the sacred site, while (B) represents the partial space of an urban space belonging to the sacred site where the complementarity of urban spaces, The are shown elements of integration of urban space are as the Following:

1-The movement system



The movement system in the cities of the holy shrines and especially in the central nucleus is characterized by dominance of the predecessor movement and focusing on the human scale. The antiseptic is the arteries that support the urban structure of the city in general and the region in particular. The system is characterized by high flow, sequential and gradual system, where the pathways of movement sequences of narrow paths to the wider paths and then pour on Paths for the main ways towards the holy shrine.⁽²⁹⁾ Then the path of the visitor directly to the center of the threshold cleared, and this moving factor easy to access the shrine Sharif smoothly and without facing any difficulties in movement.

Figure (5) Angle of movement within the urban environment



Researcher source based on the program(Rank clicks)

2- Axial and directional : This is an important term to define the contextual that can highlight the value of religious buildings and achieve a great psychological desire. This is represented in two types of urban



axis. The first, the optical axis, which represents the line of view extending from the religious shrine to the viewer and this axis is a subject to many conditions such as location (angle) for the part that is seen, whether static or moving and its impact reflected on the values of the environmental viewing and its relationship with it⁽³⁰⁾ while the second axis represents the second locomotive and represents a straight line between the two main points represent the beginning and end of a specific axis and ,axial flow can be measured in sacred projects by generating the sacred site of a visual, dynamic axis and there is no obvious axiality. The orientation of the holy shrine toward the Qibla has helped to find a hidden axis that affects the direction of the main streets intersecting with the shrine. The wide followed by the narrow alleys, which are connected by secondary roads, are followed by successive directions resulting from the accumulation of these successive spaces in the flow. By analyzing the distance between the spaces of the sacred site and determining the shortest path between them, the first half of the space is calculated with half of the last space and added to the sum of the total lengths of the interconnected space.

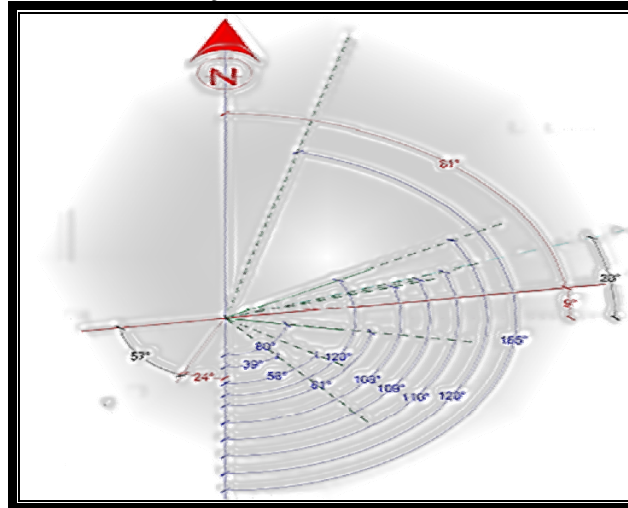
3- Unity and diversity: The unity in the planning index represents the openness towards the inside and the design closure from the outside and in the urban planning represents the method of expression in the repetition of the elements and methods of decoration and geometric decoration and colors and also find this element in the directionality as one of the characteristics of Islamic architecture,⁽³¹⁾ where all Muslims go to the Holy House and this direction It means the achievement of unity of purpose, direction and religious character. The Islamic architecture is characterized by the use of conjugation within the general framework of unity and layout. This method was adopted for unification, conciliation and for psychological and religious desires. the concentration of a group of buildings rather than one single building. Most of the centers of the holy cities consist of connected groups of buildings that have been built at different periods of time and architectural designs that may look similar but are in fact quite different, Which gives each of them a distinctive character as the past model takes its technical value when it is diagnosed and compared with the present model. Urban diversity is a positive element in the urban environment and includes measuring the diversity of architectural elements and the diversity of relations by means of solidarity Between the blocks and the relation of the vertical and horizontal level of the holy

And this has had an impact on the multiplicity of patterns of Islamic architecture, where each region distinctly distinguish the opposite of the



specificity of time and place, such as the Umayyad, Abbasid, Fatimid and other styles, as explained in repetition and diversity in materials, colors and methods, there is a diversity in viewing pictures and scenes. And the diversity in the division of surfaces and the installation of elements, of different bodies represent part of the manifestations of philosophical harmony between the basic elements of Islamic architecture through the adoption of a unified system and format in.⁽³²⁾ As in Figure(6)

Figure (6) Metric analysis of the axis (Metric measurement



Source: Researcher based on the program

Fourthly. Characteristics of urban blocks of the Holy Shrine. Urban blocks are one of the most important elements in the urban space pattern by the relationship between them and the surrounding space. The nature of the relationship between the parts indicates the interaction between the moving element which is the, man, and the social environment, where urban mass represents the material aspect of space. The form of urban space may be variable with the organization of the basic blocks while the relationship remains constant between the internal and external spaces, as the religious buildings, which include holy sites, are the most prominent characteristics of the urban blocs.

which are as follows: and switching between these patterns. Moreover, they are designed and planed through the process of juxtaposition of large and small patterns. It is the reciprocal relations of streets and blocks within the structure of the urban sector that give it its final form of assembly.

1 - Patterns of urban blocks

The types of urban blocks are divided into three main categories:.

- Public or institutional buildings
- The dominant area of urban blocks.



- The fabric of buildings adjacent to streets and squares.

A-Public or institutional buildings :It includes the public figures.This is the type of urban block that represents the distinctive character of the urban area and represents the city's memory.It represents The joint link between the past, the present and the future, and provides its services as central pieces within the fabric of the city.

These large buildings, often visually aware, need to occupy their position prominently in the open space to announce their presence on the one hand and to express their social or political importance on the other. These buildings often take free forms that are not associated with neighboring buildings or are attached to the blocks that make up the totals of the fabric structures. The front yards (public monument, institutions, and public figures), as well as the large entrances with huge stairs and open spaces surrounding these buildings, are all equally important as the buildings themselves. And the spaces that advance these buildings are working to unify and integrate them into the overall environment of the city and to form a coherent urban structure.

B. The dominant area of urban blocks

The size, style, and orientation of the urban block are the most important elements in the process of shaping the central public space.The area occupied by these urban blocks is regulated through repetition or pre-shaping of the parts, making up the specific pattern of use, such as residential, administrative and industrial use...Etc. Taking into account the dimensions of space, mass, and the third dimension of the pattern of each event. In general, the size, style and orientation of the urban block are rarely subject to change in urban development processes, but the constituent units of the block structure adjacent to the streets and squares are subject to change and development through the time component (representing the third group of urban blocks).

c -The fabric of buildings adjacent to streets and squares: The third group of urban blocks in the built environment is formed through the directivity or rims of the buildings, which are generally not repeated, and are subject to development and change over time. It takes special forms and often takes the shape or linear form.

These blocks can be structurally designed with a specific design intent, breaking the monotony of the dominant dominant area of the blocks on one hand, and then adapting to the front of the avenue or adapting to the circular shape or the arena on the other hand. These blocks (which together constitute the elements of the private sphere) can be designed to set the boundaries of the sector. It is also possible to surround the



monumental monuments and raise their value, as well as the definition of the central channels of the urban site as well as the framing of important places. These three types of urban blocs, including what is a year of stability, such as public figures and public monument, including what is semi-public semi-special, including what is special variable with time. These urban block patterns should be thought of as interrelated and related to design. The process of shaping the urban fabric in a coherent structure of mass and spatial relations also requires us to classify urban spaces and to determine the degree of generality and privacy of those spaces in the structure of the urban fabric. On the other hand, (urban blocks)

The nature of urban spaces depends on how the blocks are arranged and their outer boundaries adjacent to the spaces (such as buildings, and the group of adjacent urban blocks)

Structural patterns of street space form sectors, and the sum of those spaces creates the urban character that dominates and directs isolated and individual spaces.

Studies (mass-space) show that the overall urban form is only a process of union (or overlap) of the types of blocks and spaces, and in general, the form of relations between the masses and spaces is formed through Form and location of buildings Form and location of buildings

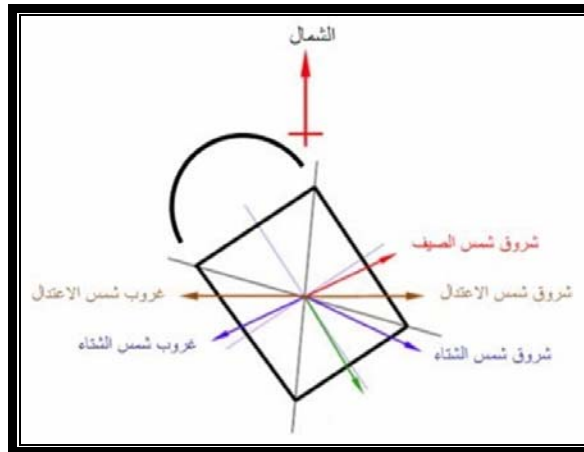
Design of adjacent site elements (afforestation, walls motion paths for the variable element)

In most cities they are built through overlapping, synthesis and switching between these patterns. Moreover, they are planned and designed through the process of juxtaposition between large and small patterns. It is the street-block interchange within the urban sector that gives it its final aggregate form, The main characteristics of urban blocks are as follows.

1-Orientation Often the axially: IT is linked to the orientation factor of the prominent site within the urban focus and the description of the holy shrines of the most important points in the urban context can analyze the data of the site and measure the ability of the holy site to regulate the movement of the variable element in its surroundings.



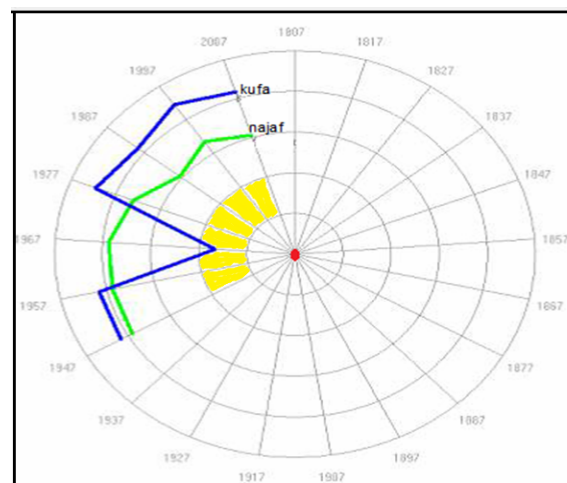
shape (2) Geographical directions of the Holy Shrine



2 – Centralism :It is a contract or points in the center of holy cities which are directly related to sacred religious buildings as being central attractions that emphasize the importance of the building it embodies as a dominant element in the layout of the city's fabric. This confirms the role of religious buildings in shaping the urban structure ⁽³³⁾ Centralism which can be seen as strategic targets for functional uses or for a specific physical character, The center of the forum starts from and to it, or it may appear as intersection points whenever they contribute to decisions to change the direction of movement within the city, this node becomes more important, the most established node in the mental images, which act as focal points for certain events in the city.

The sacred site is a central contract within its context and achieves secondary foci within the environment As in the shape (3)

shape (3) The growth pattern of Najaf city center is shown in green and the center of Kufa city is blue

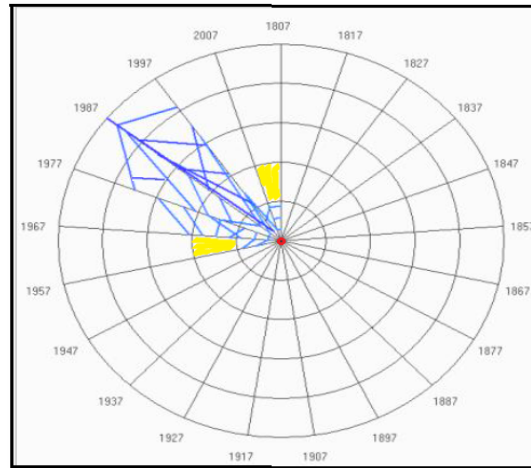


Source: Researcher based on program rank-clocks

While we take the status of the two cities on the level of urban growth



shape (4)The growth pattern of Najaf city shows the unilateral trend of urban growth at the micro level



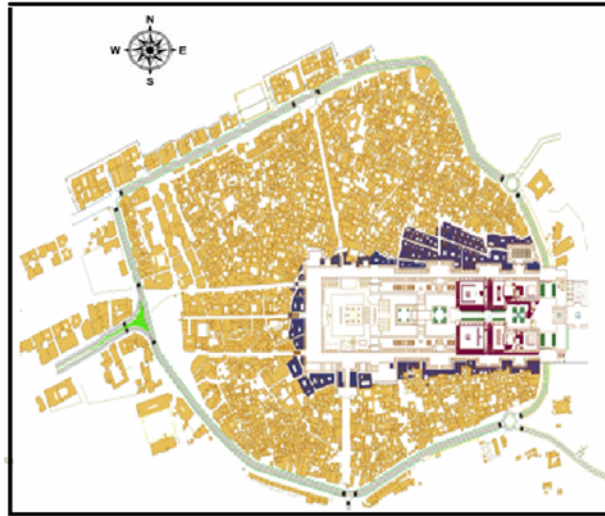
Source: Researcher based on program rank-clocks

3-The dominance of the holy shrine: It is one of the most prominent characteristics of the sacred sites in general, which represents the emergence of an element in the urban environment on all the elements in terms of size and density and importance which can be measured this variable through the dominance of the sacred site by the volume of blocks by vertical height

The presence of the Sanctuary in the old city center has dominated all aspects of life in the city. The most important of which is the urban aspect and its impact on the city's spatial configuration. Where the open space in the shrine, known as the (front), is one of the largest open public spaces in the historic city.⁽³⁴⁾ Where the space sequence starts from the space of the central threshold towards the outskirts of the city and its borders, thus achieving clear dominance. And that the hegemony of the shrine stands out clearly in the great mass of the shrine, which dominates and overwhelms the other blocks of the city because it is the largest and biggest mass. In addition, the control of the shrine on the formation of the sky, The area of the Holy Shrine is more than (140) thousand m² of the area of the old city, which amounts to (520) thousand m² as shown in the picture.



Map(2) The size of the urban mass of the Holy Shrine of the Old City



Source researcher depending on: Najaf Municipality Directorate, Urban Planning Department, Basic Design, 2018

The patterns of urban blocks can be inferred through the physical elements of them:

A:Tracks:IT means the corridors of movement that people are accustomed to use constantly, from which it is possible to see the physical elements of the shrine in the urban environment, which include passageways, streets and transportation lines, The angular analysis, is do net determine the range of paths the visitor favors for the holy shrine.

1-Angular Rate : This analysis is mainly based on the integration of Topological and Angular analysis but the most important modification is to take the general rate of the bonding angle between the spaces and axes of motion by collecting these angles and by direction, taking the absolute value of the angle of the alley and its direction towards the point of the target. The value of the output is the angular rate and is measured from the axis of the first trigger of the starting space and then the value of the angular angle of the angular rate is compared with the line between the starting point and the point of the target.

The path between point A and point B is with two works with an angle of (117)and the second at an angle of 45, Respectively. The optical axis is the connecting line between points A and D and an angle of 61 degrees from the starting area. Therefore, the angular rate is calculated as the following see in the figure (5) $117-45=72$ the rate/ $72-61=11$

First path $(104+75+30+19+30+170+90+90+42)/9=$

$650/9=72$ from East =18 from North >6 from Qibla shape (26)

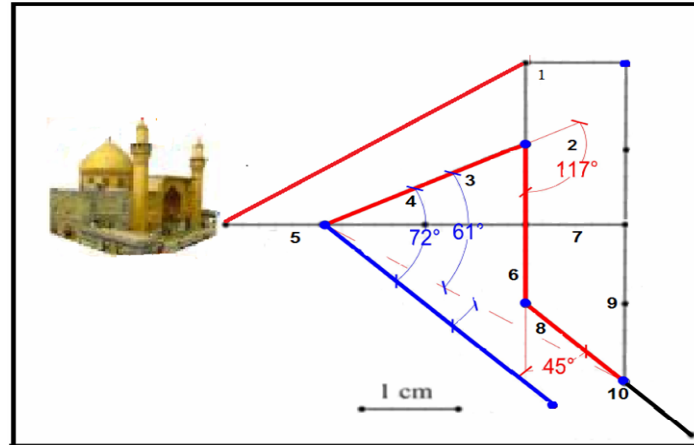
Second path



$$165+120+110+120+109+108+81+56+39+80)/10$$

$$988/10=99 \text{ from south / } 81 \text{ from North } >57 \text{ from}$$

Shape (5) Geometric dimensions of the paths surrounding the Holy Shrine



B– Rims: The boundaries of design, whether continuous or interrupted, it is a dividing line between two areas, as it is not used by individuals such as tracks. For example, the edges of structural blocks

C-Sectors: A group of spaces and blocks, which is a unit of architecture characterized by special engineering and social distinction and know them from other sectors

Figure (7)The emergence of sectors in architectural design



Holy Top Threshold, Engineering Design Department, 2018 : Source

D-Nodes: The points that contain certain activities, as they represent the strategic places of the assembly points in the city. The intersection points of the city's traffic systems are the most important. Such as public squares, street intersections, or even crowded sections of public roads.

E-Characterization: These are visual points of visual character that are used by the viewer to highlight the composition of the city's general visual composition. Where landmarks, characters and buildings with privacy can



be visually distinguished from different distances and angles .In order to be able to highlight urban formation, the following characteristics must be presented

1-Tourists public figure:It works on the job attribution of public figure. the structure of the functional integration of the fabric with the public figure is achieved by rehabilitating the historic buildings of religious schools, libraries and residential buildings and its maintenance

2- Employment of the tourist figure: achieved through unloading (emptying the surrounding areas) and directing the fabric around the public figure , thus checking the discharge for the purpose of enhancing the religious function of the public figure as visitors come from everywhere for the purpose of visiting and reviving religious events.

3-Means of transport

a- Use of separate roads for cars and pedestrians.

b-Use modern and environmentally friendly means of transport
Development of bus waiting areas and distribution in several areas.

4-Functional compatibility: achieved through the use of traditional environmental treatments of the facades, which is represented in using Chenashil as well as using the style of openness to the inside using the traditional middle courtyard.

5-Tourist Public figure : The public figure is posing a spiritual symbolism and physical material represented in the spiritual sanctity and rituals of the visit and the revival of religious events, Materialism has been found in the central dominant position in the city, which caused the expansion of the city around the public figure as well as the size and height of it and the continuing importance of cultural and historical figures.

6-The context surrounding the public figure: The public figure imposes distinctive architectural details on the surrounding fabric in order to simulate the history of the person and the spirit of the person to create the integration and harmony between it and the surrounding fabric. This metaphor is through the brackets and materials of termination color and to show the importance of the person through the motor and visual axis and through the contemplation of stories.



Conclusions

2-After analyzing the characteristics of the urban masses of the Holy Shrine, the following results were:

A-Figure (4) shows the ability of the holy site to regulate the movement of the changing elements in its surroundings in terms of directing all activities.

B-The results of the factor of centralization through the program (rank-clocks) that the holy shrine represents a central node within the context and achieve secondary foci within the ocean.

C-by measuring the actual area of the shrine blocks clearly shows the mass of the Holy Shrine, which dominates and dominates the other city blocks being the largest and largest mass. The area of the Holy Shrine is more than (140) thousand m² of the area of the old

city, which (520) thousand m²

1-After analyzing the characteristics of the urban formation of the holy shrine, the following results were:

A-The results of the clarity factor after applying the integration of spaces to the equation of relative symmetry on the degree (0.668) and a high-definition characterization of the holy shrine

B-The vertical elevation factor of the shrine was the highest in terms of the surrounding context

C-The analysis of the kinetic system factor (flow) through the equation of the Nook has obtained this factor.

Recommendations

1. To monitor the status of changes within the components of the fabric and to formalize and understand the factors and elements that cause them and deal with them on the basis of the strength of the impact of factors affecting change so that the concerned authorities can imagine the current situation and the proper methodology to deal with it.

2-The formation of a higher planning committee in the city to undertake the necessary solutions to the situation of random change of urban fabric and the enactment of the necessary laws in cooperation with the local legislative authorities to carry out tasks to reduce the excesses of fabric functions and avoid the urban problems resulting from them

3-To activate the policies of urban land management to prevent speculative real estate and thus reduce the change in the function of land uses under competition and invasion and others ,The uses of urban land in



the city should be as a red line and difficult to overtake and change, as happened in the case of the city of Najaf.

4-The development of population policies for the province of Najaf determine the population sizes of the cities of the province, especially the city of Najaf, which has a large population polarization and thus will facilitate the subject of identifying the rates of population growth of the city and control the increase of the population and the impact on the changing functions of urban fabric.

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*Measuring the Challenges of Quality Education in Private Universities
Case study in AL-Hadbaa University\Mosul*

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Abstract

In the recent years, education in Iraq was heading to the private education, so many colleges and universities were established in different cities. According to that, the students started to prefer the best university that has facility in procedure and that effects on education in Iraq.

This study aims to find the quality of education in private universities, and how the private universities effect on the education.

The information has been gathered using questionnaire survey among the employees and teaching staffs of (AL-Hadbaa University), 40 questionnaires have been obtained out of 45 respondents, and data have been collected and analyzed. After data analyzing, significant results of both dependent and independent variables have been gotten. Thus, we can find out the idea of the effecting of challenge of educational quality in private universities.

1. Introduction:

1.1 Research Problem:

The problem of the research is to identify how the university deals with the challenge of quality education. Therefore, the research problem is: how the challenge of quality education affects in private universities?

1.2 Objectives and Procedure:

- 1- To examine the relationship between the quality education in private university and the challenge.
- 2-To answer research's questions, test the hypothesis, show the value of the relationship between quality and educational outcomes.
- 3- To present a theoretical background of the quality education.

1.3 Research Hypotheses:

According to the research problem and importance, this study specified the basic hypothesis as below: