



The Role of Religious Architecture in Increasing Tourist Attraction: A Study of a Sample of Visitors to the Shrine of Dhu Al-Kif

Taha Mahdi Mahmood

Al-Furat Al-Awsat Technical University / Technical Institute Karbala / Department of Tourism and Hotel Technology

Taha.mahmood@student.atu.edu.iq

Abstract

The architectural, cultural, and religious heritage is a rich record of the creativity of nations, an icon of their genius, a memory that preserves their values, a component of their ancient historical identity across the ages, and a symbol of their uniqueness among other cultures and civilizations.

Architectural heritage is also a shining sign and a radiant fruit of this creativity, with which religious civilizations have contributed to enriching and ennobling human societies through all aesthetic and artistic manifestations. Its embrace of a set of symbols indicating the development of those civilizations and the progress of their builders, makers, artisans, and scholars across the different eras, represented by the exploits that it still stands tall in various parts of the earth, bearing witness to the genius of its engineers, the spirit of its artistic immortality, and the antiquity of its symbols, in its religious and cultural architectural construction, such as churches, monasteries, mosques, markets, castles and fortresses, and scientific centers such as schools, universities, libraries, and others.

Because of the importance of this architecture in tourist attraction and the fragrance of the past that it exudes from the history of our ancestors and the stories it contains of customs, traditions, customs and the creativity of the past with their artistic crafts and traditional industries, we have devoted ourselves to presenting scientific research that includes demonstrating that concept through studying the art of architecture in increasing tourist attraction and choosing The shrine of Dhu al-Kifl contains artistic symbols that have been rarely mentioned in previous studies.

Keywords: Art, Religious Architecture, Tourist Attractions, The Shrine of Dhu Al-Kif.

Chapter one

The Methodological Aspect of the Research

First: Problem of the Study

The architectural arts included in the construction of the shrine of the Prophet (Dhu al-Kifl) are considered one of the ancient architectural evidences that are adorned with the decorative works that cover its walls and ceilings and the method of constructing the conical dome, which reveals creative and aesthetic visions and craftsmanship, whether at the level of designs, techniques and artistic treatments, which contributes to attracting numbers of people. From visitors to his shrine, the research problem lies in the following points: What is the role of architecture enjoyed by the shrine of the Prophet Dhu al-Kifl in increasing tourist attraction?



Objectives of the Study

The research aims to reveal the extent to which visitors are affected, their tastes towards the historical architecture of the shrine or similar shrines, and the tourists' motivation to repeat visits and enjoy the architecture, decoration, design, and construction.

The Importance of the Study

The importance of the research is evident in the study:

1. Identify the artistic value of the arts of engineering architecture throughout history and the aesthetic creativity of construction, design, and the art of decoration.
2. Identify the role of architecture in attracting a number of visitors to the historic shrine.

Hypothesis of the Study

The research deals with a set of two ideas:

1. Religious architecture has a role in increasing the tourist attraction of the shrine of the Prophet Dhu al-Kifl.
2. There is no role for religious architecture in increasing the tourist attraction of the shrine of the Prophet Dhu al-Kifl.

Methodology of the Study

The researcher used the descriptive approach in collecting data and information that complement what the research needs and studying scientific phenomena by describing scientifically to arrive at logical explanations that have evidence that gives him the ability to set specific frameworks for the research problem, and this is used to determine the results, which in turn frame the conclusions and recommendations.

The researcher also used the field statistical survey method by designing a questionnaire that included questions that led to collecting primary data for the research according to the answers of the targeted sample in the study population.

Sample of the Study

The study sample consisted of a group of visitors to the shrine of the Prophet Dhu al-Kifl. The field survey included submitting a questionnaire form on several visits to the shrine to ensure the diversity of visitors and different goals. (100) questionnaire forms were distributed to the visitors and the research sample, and all were collected without neglecting any form.

Limits of the Study

1. Time limits: Successive visits to the religious shrine were conducted in 2023.
2. Spatial boundaries: Choosing the religious architecture of the shrine of the Prophet Dhu al-Kifl.
3. Thematic boundaries: religious architecture and tourist attraction for visitors to the shrine.

Chapter Two

The Theoretical Aspect of the Study

First, the concept of Art

1. Art as a language (Bakhtin: 2011, 47):

- With the opening of the fa and the sukun of the nun and its plural: Afnan, Funun, Afanin. It is a skill governed by taste, such as drawing, music, sculpture, and others. It arouses emotions and stimulates love, admiration, and the like.

- The word art has been mentioned in many ancient and modern linguistic dictionaries. It means one of the arts, that is, the types, and the Arabs say: I made it; That is, I decorated it, and it is an art of science: that is, doing it well.



Art is defined as the condition or the type of thing; its plural is arts and arts, which is decoration.

2. Art as a term:

Most of the meanings of Art are technically related to its linguistic implications, and a few depart somewhat from them. This becomes clear through its relationship with other sciences and its influence by terms that share it in performance, including:

- General meaning: Art is viewed as the practical application of scientific theories, considered the applied aspect of science, and is called applied science (Ibrahim: electronic article, 2019).

- And the special meaning: Art is viewed as the personal skill possessed by a professional person (owner of a profession), a professional (owner of a craft), or the owner of a specific ship. Applied arts include many manual arts that depend significantly on human effort and skill in presenting things. Valid and beneficial (Karim: 2012, 354).

- As for the more specific meaning, Art is viewed as an aesthetic work that arouses feelings such as pleasure, joy, and joy in people's hearts, and it is called fine Art, in which its owner presents a representation and depiction of beauty for the sake of pleasure far from any benefit or interest (Hourani: 2002, 212).

A definition of Art was given in the Encyclopedia Britannica as expressing aesthetic ideas through employing one's imagination and creativity (Thomas: website, 2022).

In a comprehensive definition, Art is a variety of human activities in creating visual, audio, or kinetic works to express the author's creative or conceptual ideas or artistic skill. It is intended to be appreciated for its beauty or emotional power.

3. Sections of Art: Art is divided into three comprehensive sections, which are (Wall: 1988, 150):

- Plastic arts: drawing, sculpture, photography, calligraphy, design, architecture, applied arts, lights, graphic Art.

- Vocal Art: music, singing, poetry, stories and anecdotes, the world of cinema and theatre, advertisements, intonation and chanting.

- Kinetic (performing) arts: dancing, magic games, circus, some sports, acrobatics, clowning, puppet theatre.

4. Artist: That person engaged in an activity related to creating, practicing, or presenting the arts. This includes the production of visual arts. The term is often also used in the field of amusement and entertainment, especially in the field of business (Anas Al-Saghir: 2000, 67).

Second: The Concept of Architecture

- It is the Art and science of designing and constructing buildings and facilities so that a person can achieve his material and moral needs by using a group of construction materials and different construction methods (Khader: 2000, 76).

- The Art of creating volumes and spaces designated to embrace human and social activities with different human actions and activities, and based on this, they reflect in their features and shapes the technical and cultural achievements, the aesthetic and spiritual aspirations, and the material capabilities of society in an environment for a specific period, so that the form of the building fits with the surrounding area and the geographical setting with high harmony (Farhan: 2021, 3).

- The architectural person: who undertakes the design process of buildings and facilities with all their details internally and externally and manages the structure and construction process.

Third: Religious architecture



1. The concept of religious architecture: Since the beginning of creation and throughout the ages, man has sought to build places of worship to commune with one God, worship idols, or sanctify multiple gods. We find this evident through the historic buildings still standing tall today, especially temples and cemeteries. Many cultures have provided resources. Great for building places of worship through religious and sacred spaces or facilities that become more impressive, familiar, and permanent edifices created by humanity. The goal of sacred religious architecture is to make the boundaries between matter, mind, body, and spirit transparent. Religious architecture is known as (Wikipedia: Architecture, 2023):

- Architectural design for building places of worship such as monasteries, churches, mosques, tombs of kings, graves of ordinary people, etc., for various monotheistic religions.

- It is also known by the term (sacred architecture): It is a religious architectural activity related to the design and construction of places of sanctification and worship of deities, such as churches, mosques, stupas (stupas: a hill-like building containing Buddhist relics), and temples.

2. Spiritual aspects of religious architecture: The goal of religious architecture, which is also called sacred space or sacred architecture, is to make “the boundaries transparent between matter, mind, body, and spirit,” which is what architect Norman L. Conso, while the Protestant minister Robert Schuller, in discussing the goal of sacred architecture, went on to say: “For a person to be mentally healthy, he needs to experience his natural environment - the place for which we were designed, which is the garden,” and Richard Kieckhefer pointed out: “Entering a religious building is like a metaphor.” To enter into a spiritual relationship.” He also suggested that the sacred space can be analyzed through three factors that affect the spiritual process, which are (M.S.):

The longitudinal space focuses on the idea of the procession and the return of sacred acts.

- The hall space suggests statements and responses.

New design forms for communal space have been adopted for gatherings, and a return to greater reliance on size to enhance intimacy and participation in worship.

3. The Ages of Religious Architecture (Abu Al-Saud: electronic article, 2021):

- Ancient architecture: Ancient architectural styles varied and extended across different eras, including architecture from the Neolithic Age, ancient Egyptian architecture, and Sumerian architecture, where old buildings, especially temples, are seen as not limited to worship only but rather their purpose extends as a place for residence as well, and the square was used Sacred for the gods as a site for various types of sacrifices, ancient tombs and burial buildings are also examples of architectural structures that reflect the religious beliefs and traditions of societies across different eras.

- Classical architecture: This architecture adopted classical architecture in which the wooden columns of religious structures were replaced with stone columns. Thanks to the spread of this process, sacred designs survived, and the evidence is that these buildings remain in more significant numbers than others.

- Indian Architecture: Indian architecture enjoys excellent diversity in relation to Indian culture in its architecture, as it includes a mixture of ancient indigenous traditions, with various buildings in their shapes and engineering and construction techniques from West and Central Asia and Europe. It is also linked to the history and religions of periods to the geography and geology of the Indian subcontinent and the influence of Relationships related to trade for merchants who came from distant places, the invasion of foreigners with the aim of conquest, and the emergence of multiple

effects of foreign elements on the original styles, and among the most famous architectural styles in India (Buddhism and Hinduism).

- Byzantine architecture: Its development was based on Roman architecture, and eventually, a style emerged that included Near Eastern influences and the Greek cross plan to design the church. Stone was replaced with brick, and the classical system needed more observant. Carved decorations were replaced with mosaics, and complex domes were created. One of the outstanding achievements in the history of Western architecture occurred when the architects of Constantinople invented a complex system that provided an easy transition from the square plan of the church to the circular domes using muqarnas and spherical squinches.

- Islamic architecture: Byzantine architecture influenced early Islamic architecture by imitating its round arches, vaults, and domes until many mosques developed in different regions of the Islamic world. The oldest styles in Islamic architecture produced mosques with an Arabic plan or colonnaded grandiose mosques during the period of the rule of the Umayyad dynasty. Then there are the prominent types of mosques in the early Abbasid era: T-type and central dome. These mosques follow a square or rectangular plan with an enclosed courtyard and a covered prayer hall and are among the most famous Islamic architectural styles (Ottoman, Iranian, and others).

Fourth: Tourist Attraction

1. The concept of tourist attraction: The most common idea is that it is one of the most essential elements of the tourism system, without which this system becomes ambiguous.

The tourism system consists of three main components: the dynamic (moving) element, which is the human being, which means here (the tourist); the second element is the place (tourist attraction); and the third is the services element that provides an integrated series of activities and events that link the tourist and the tourist site.

A figure showing the components of the tourism system



We did not find an agreed-upon definition that includes all types of natural, cultural, social, and other tourist attractions. Still, it is helpful to mention some of these definitions, which are (Mahmoud: 2023, 112):

- Definition of the Scottish Tourist Council: They are tourist destination areas that have a specific lifespan (product life cycle). The primary purpose of discovering or creating them is to increase the individual's enjoyment and delight or to increase his culture and awareness. They can be accessed without needing a prior reservation and contain large numbers of tourists—tourist groups.

As for the definition of the world, Middleton: They are well-known tourist sites famous for their unique design, managed by a specialized administrative body, and the goal of their existence is to increase the fun, entertainment, and culture of the individual.

- Al-Humairi believes that tourist attraction is all the environmental products, natural and human manifestations, and complementary services available within the region, and they include superstructure and infrastructure services, in addition to a complex mixture of services, facilities, and amenities that the tourist needs from leaving his place of stay until his return to it.



It is clear from the above that the concept of tourist attraction is a general concept that includes all areas of recreation, amusement, and enjoyment that the tourist is looking for, and that would increase the level of contentment and satisfaction with the tourist experience.

Through the above definitions of tourist attractions (tourist attractions), we summarize the most important points of convergence between them:

- Destinations, regions, tourist places (natural, human).
- It was established for multiple purposes, and its goal is entertainment, recreation, and increasing the individual's culture.
- Easy to reach and stay in.
- It has the ability to match the desires and inclinations of tourists (the current) and future demands of those seeking entertainment, entertainment, and recreation.
- Availability of infrastructure, superstructure, and other ancillary services.
- Accommodating the most significant possible number of tourist groups.

1. Types of tourist attractions (tourist attractions) (Sobhi and Al-Deeb: 2016, 47):

A - Natural attractions: as they are linked to the natural environment, such as the diversity of the Earth's surface forms (topography) in areas of mountains, plains, valleys, plateaus, lakes, coasts, etc., and such topographical phenomena affect not only the degree of tourist attraction but extends to the quality of tourist demand as well.

The reason for this distribution is due to the proximity of water bodies to population centers and the distance of mountainous regions from them. In other words, the distance traveled and the intensity of attraction have generated two different types of tourist demand. Some studies have indicated that topographical diversity has a clear impact on determining the degree of interaction between tourist groups (Guests) and the residents of those areas (the hosts), as the mountain community is often isolated and its residents do not want to mix except with the local community.

The forms of the Earth's surface are usually associated with phenomena with various characteristics, some of which represent the basis for natural attractions, such as some forms of natural plants and trees, patterns of animal life, water sources, and their diversity, the amount of solar radiation, the beauty of the landscape, the purity of the air, and others.

On the other hand, the frequent bends and twists of the roads in the mountainous region and the locations of shelters overlooking the deep valleys are attractions of a different kind.

Among the important geographical elements that make up the vegetation that covers the surface of the Earth and the animals that depend on it, the vegetation varies at the global level according to the prevailing climate pattern in each region. There are tropical forests and savannah grass plains in Africa and northern forests and tundra plains in the snow-covered polar area.

Other natural features that influence the intensity of tourist attraction are the suitability of the climatic conditions and characteristics of the tourist destination area, which gives the participant in the tourist experience a degree of enjoyment and comfort while spending the vacation. What is meant by the climatic characteristics suitable for human comfort are those that, in their entirety, achieve thermal balance for the human body and are responsible for feeling comfortable. It is called (comfort climate).

In general, the world can be divided according to the seasons and climatic seasons throughout the year into six climatic regions. This diversity provides the opportunity for tourists to choose the time



that suits them to take their vacations, as well as the appropriate type of clothing and the food they are supposed to eat. These regions are:

- Hot climate region: It includes parts (tropical, tropical, arid, and desert), and due to the high temperatures that are the dominant characteristic of the climate of this region, it is one of the regions that repel tourism investment projects.
- Polar climate region: It includes the (icy) areas, which are unsuitable for tourists. This region is not considered one of the tourist attractions and is not suitable for tourism investment either.
- Mountainous climate region: It includes mountainous regions, which often follow the climatic range of the area in which they are located. Mountains found in desert regions are characterized by drought, and those found in tropical areas are characterized by increased rainfall.
- Warm climate region: It is the most suitable climate for tourism, as it enjoys moderate climatic conditions in terms of heat and humidity, which help tourists feel comfortable, and this climate is suitable for various tourism activities and styles throughout the year.

The Mediterranean basin is considered the best example of this climate, as the areas in the heart of the bay are exposed to refreshing air currents throughout the summer months, making the region suitable for tourist activity and investment.

- Temperate climate region: one of the leading tourism regions, and its parts are characterized by a moderate climate that tends to be cold. The summer season is suitable for tourism activity and is considered one of the regions of increasing tourist flow.
- Cold climate region: Its regions have a cold climate and are distinguished by their uniqueness for skiing and snowboarding trips, but the tourist season in this region is very short.

Natural attractions can be divided into two types according to the possibility of investing in them:

- Tourist attractions that require a sizeable financial investment (deserts, mountains, and valleys).
- Tourist attractions that do not require a significant financial investment (plains, coasts, rivers).

A - Unnatural (human) attractions: Man and his cultural development constitute the primary material for this type of attraction, as the human factors responsible for the establishment of a tourist environment have multiple forms, all of which are artificial: social and cultural life, the spirit and fragrance of civilizations, the character of peoples, their morals and customs, as well as folklore and industries. Local handicrafts, religious rites and rituals, purely local food colors, folk singing, music and dance, innovative popular and local musical instruments, models and designs of rural and Bedouin housing, poetry houses, and camels are all environmental and cultural components distinguished by their authenticity.

Human tourist attractions are generally characterized by the following:

- Its scarcity in terms of design, construction, and distribution. Archaeological sites, holy shrines, and architectural styles of modern cities are distinguished by their uniqueness, which makes the competition between them non-existent, forcing the tourists to accept them as they are.
- It represents a specific historical and cultural era, and any restoration, additions, or modifications will lose its character and degree of tourist attraction.
- It requires varying services, facilities, superstructures, and infrastructure.
- Its strong influence on technical and technological progress.

1. Classification of tourist attraction sites: They are classified as follows (Alwan: 2015, 83):

A - Ownership of the tourist attraction point: Promotional attraction areas can be divided based on ownership into:



- Private sector ownership.
- Public sector (government) ownership.
- Mixed ownership.

B- Degree of tourist attraction: It is divided into:

- Main points of attraction: These include a distinctive natural or human tourism product.
- Secondary tourist attraction points: These include promotional activities on the roads leading to the main attraction points, such as many farms, centers of folklore industries, casinos, restaurants, and parks providing services to tourist groups.

Considering the promotional and tourist attraction point as primary or secondary is a relative issue that depends on the extent of the individual's tourism culture and previous experience.

C - Proximity to areas of influence: The tourist attraction point gains its fame and popularity from the nature and size of the settlement areas surrounding it, and they are of two types:

- Local area of influence: where tourist groups come from nearby areas.
- Regional area of influence: where the incoming group has trouble traveling long distances to reach the tourist attraction point.

D - Number of tourists: Tourist attraction points are classified based on the size of the annual flow of tourists.

E- Location: The types of tourism products, services, and facilities vary depending on their location, such as (coastal, Jubail, rural, or urban).

F- Area: According to the area of the tourist attraction site.

G - Target market: It is one of the most effective methods in managing tourist attractions, through which it is possible to divide tourists into different groups depending on their demographic (age, gender, family size, number of children), social (personality, status) and economic (income) characteristics. , number of nights of stay, frequency of visit, means of transportation, peak season).

2. Characteristics of tourist attractions: There are a group of features that characterize tourist attractions, which are:

The tourist attraction area is characterized by being homogeneous in its natural character and having a distinctive brand to differentiate its tourism products and services from other products.

- The tourist attraction area includes services and facilities complementary to the main tourist offer and is responsible for the individual's participation in the tourist trip.

- The tourist attraction area differs from the services, events, and activities that complement the tourism offer, as an individual can only practice the event or activity in which he wishes to participate through his presence in the attraction area.

- Some tourist attractions have developed due to projects with a non-promotional (non-tourist) function.

Fifth: The shrine of Dhu al-Kifl

1. Dhul-Kifl is a proper name, and it is one of the prophets of God (Glory be to Him, the Most High). Peace be upon them, Dhul-Kifl was mentioned in two places in the Holy Qur'an, including in the Almighty's saying: "And Ishmael, and Idris, and Dhu'l-Kifl, all of them were patient. We admitted into Our mercy. Indeed, they are among the righteous" (Surat Al-Kifl). P.: Verses 85-86), and the books of interpretation have pointed to the most critical evidence found in this blessed verse, in the mention of (Ismail, Idris, and Dhul-Kifl), peace be upon them, meaning that their names are mentioned in one place in this verse, because of their high status and high rank before the Lord. The



two worlds are, therefore, equal in status first and equal in the same capacity second, according to the Almighty's saying: "All of those who are patient," meaning that they were patient with God's affliction and work in obedience to Him. As for Ishmael, he was patient in a country with no crops or udders, and he built the Holy Kaaba. As for Idris, he was patient with his people. He was the first to be sent to his people calling to God Almighty, but they refused, so God Almighty made you welcome and raised Idris to the fourth heaven (Al-Husseini: 1960, 334).

The verse that followed indicated a critical matter: admitting them into God's mercy, as stated in the Almighty's saying: "And We admitted them into Our mercy because they are among the righteous." Interpretations have differed as to the true meaning of the word mercy in the noble verse, as some books of understanding indicated that the purpose of (mercy) is that God Almighty singled them out in this verse, meaning prophecy.

Historians differed regarding the name of Dhul-Kifl. Some of them mention that his name was (Bishr) or (Bashir), the son of the Prophet Ayyub, peace be upon them. God Almighty sent him as a messenger to the land of the Romans after his Prophet, so they believed in him, believed him, and followed him. He was residing in the Levant, and one of his characteristics was that he used to pray every day. One hundred rak'ahs, and he died when he was seventy-five years old (Al-Razi: 2007, 212).

Some sources stated that Dhu al-Kifl is Joshua bin Nun, and they supported this with the answer of the Commander of the Faithful Ali bin Abi Talib: peace be upon him when he was asked about the prophets who had two names. He said: (Yushu` bin Nun is Dhu al-Kifl, Jacob is Israel, and al-Khidr is Jaliyah or Hilqiyah.) And Yunus, who is Dhul-Nun, and Jesus, who is the Messiah, and Muhammad, who is Ahmed, may God's prayers and peace be upon him and his family and all the prophets and messengers.

And on the authority of Imam al-Sadiq, peace be upon him, in a lengthy hadith until he said: "Then God Almighty sent at a time when He loved His creation to see His power a prophet called Ezekiel" (Al-Tabari: 2008, 343).

In another narration by Abdullah bin Amm, he said: The Messenger of God, may God bless him and grant him peace, was asked, and they were told, "Who was Dhul-Kifl?" He said He was a man from Hadhramout, and his name was Udaya bin Idrim.

Sheikh Al-Saduq narrated that Imam Al-Rida, peace be upon him, protested against the leader of the Christians in Al-Ma'mun's council, saying: "Ezekiel did the same as Jesus, son of Mary, did. He revived thirty-five thousand men two years after their death."

It can be said that the life of Zulkifli (Ezekiel) went through several stages, including the location of preaching the destruction of Jerusalem, the exile of the Jews from Palestine, and the demolition of the Temple, and this was the result of the sins committed by the children of Israel. The message of this Prophet was based on the transformed holiness of God (and it included a promise and a warning at the same time until some books indicated that his naming (Dhul-Kifl), peace be upon him, came as a result of his taking care of the Jews after the Babylonian captivity. It is clear from the above that Dhul-Kifl, Ezekiel, is one of the prophets of the children of Israel who was taken captive with the Jews in Babylon. He represented the one responsible for their return to Jerusalem. Thus, this return became a sacred matter for them, and he is the most likely opinion based on the historical evidence mentioned.

2. Location of the shrine: The shrine of Dhu al-Kifl (peace be upon him) is located in (Barr Milaha) in the village of (Al-Qasunat). This village is known today as (Al-Kifl Village), which belongs to Al-Hillat Al-Sayfiyyah in the Babylon Governorate in Iraq. His grave is located halfway between Kufa and Al-Hillah on the eastern bank. It is by the Euphrates River, and the shrine is significant, but it is an old building with little reconstruction. It appears that the building did not last long after the twelfth century AD, in the period (1166-1173 AD), i.e. (561-569 AH), as its architecture was renewed in the period (1304-1317 AD) (Shams al-Din: 2017, 148).

3. Description of the shrine's architecture (Raouf: 2015, 231): The shrine room is preceded by a rectangular prayer hall divided into three sections, and at its end, to the right of the interior, is a door leading to a gallery containing five graves said to be those of his companions (peace be upon him).

The door to the shrine is topped with an arch decorated with colorful structural decorations. The shrine room is rectangular, with the length of each of its eastern and western sides (10.40 m) and its northern and southern sides (0.90 m). On the south wall, inside the arch, there is writing in (Hebrew) script, and in the middle of the western wall is The door arch, and the corners of the hook and above contain decorations with square mirrors and almond-shaped friezes inlaid with mirrors as well.

In the southern wall, there is writing in the (Hebrew) script inside the arch. In the northern and southern borders, two iwans meet, transforming the rectangular building into a square upon which rests the transition area to an octagon with large corner *muqarnas*, numbering four *muqarnas* in the first row, above which stands the second *muqarnas* area, numbering eight, then a third layer, numbering its number of *muqarnas*. Sixteen, and the fourth row, which contains the four windows, contains twenty-four *muqarnas*, and above it is the hemispherical dome cover, in the middle of which is a decorative star with twelve points decorated with mirrors.

As for the outside, the dome is conical in shape, consisting of ten layers, except for the cover of the *aqaba*. Each layer comprises a group of pointed arches that are flat inside, except for the sixth row, which consists of simple curvatures also topped with pointed arches. Sometimes, the angles turn into irregularly elongated circular arcs.

As for the minaret (the lighthouse), it was built with plaster and bricks, like the minaret of the Caliph Mosque (Souq al-Ghazal), with its vast size and high height, and the space for installing rows of *muqarnas* that cover its basin. It sits without the minaret - the cylindrical shape sits on a vast, sturdy square base with a wall six meters above the ground. Decorative formations cover the body of the Al-Kifl minaret despite its immense circumference and high height. These formations combine geometric shapes, plant elements, and writings in Kufic and *Thuluth* script.

Chapter Three

The Practical Side of Research

The process of testing the main variables of scientific research in the field and applying all its hypotheses on the ground is one of the most important ways to improve the steps of systematic scientific research and studies, as the accuracy and scientificity of the cognitive and specialized field to which these variables belong becomes clear.

To enhance the goals and directions of scientific research, it is necessary to use the mathematical method to analyze the results of this scientific test. Data was collected using a questionnaire to achieve this, and the specific hypotheses for that research were examined.

The practical framework of our research entitled: (The Role of religious architecture in Increasing Tourist Attraction - a study of a Sample of visitors to the Shrine of Dhu al-Kifli) included designing a questionnaire on two axes, which included multiple paragraphs, each paragraph containing a scientific question within the framework of the research, which was distributed to several visitors. The number of questionnaires in the religious shrine is (100), were collected, and none of them were destroyed or neglected, using for analysis the tripartite Lickerd scale, which includes analysis of the research variables according to the sample's answers in general and as follows:

First: An analytical presentation of the general information of the individuals in the research sample:

1. Gender: The research sample included (70%) males (70 males) compared to (30%) females (30 females), which indicates that the male group is more interested in visiting the religious shrine.
2. Age group: The age group of the target sample was limited to (20-29) years, (30-39) years, and (40-49) years, as the age group (20-29) years achieved a percentage of (60%). At a rate of (60) individuals, while the age group (30-39) years attained a speed of (30%) at a rate of (30) individuals, and the age group (49-40) achieved a rate of (10%) at a rate of (10) individuals, and this indicates However, the youth group achieved the highest percentage of visitors to the religious shrine.
3. Academic achievement: the certificate. The (preparatory) certification achieved the highest percentage among the other credentials, accounting for (80%) of (80) individuals, and the (primary) certificate constituted (10%), of (10) individuals, and the (Average level achieved a percentage of (5%) by (5) individuals. The university degree accounted for (5%) (5) individuals, indicating a middle-educated segment interested in visiting the religious shrine.
4. Type of visitor: It is clear from the results of the questionnaire that (70%) (70) individuals are internal visitors or external visitors, so their percentage is (30%) (30) individuals.
5. Reason for visiting: Four types of visits were identified the religious shrine to know the main reasons for visiting and determine the type to know the desired results, which became clear from the results of the questionnaire that (35%) of them were for religious reasons, and (30%) of them were for religious reasons.) was enriched by (30) individuals, (30%) by (30) individuals also for cultural reasons, and (5%) by (5) individuals for recreational reasons, which indicates a balanced diversity between the specific reasons, the most important of which are archaeological and cultural, as Both reasons culminate in the concept of seeking out the arts and increasing knowledge of architecture.

Second: An analytical presentation of the results of the research sample's answers:

This presentation includes simple statistical analysis using percentages for the questionnaire items and according to the tripartite Likard scale, as shown in the following table:

Members of the Total Sample	Total Percentage	The Scale						Paragraphs
		The Ratio	Disagree	The Ratio	Neutral	The Ratio	Agree	
100	%100	%10	10	%30	30	%60	60	X1
100	%100	0	0	%30	30	%70	70	X2
100	%100	0	0	0	0	%100	100	X3
100	%100	0	0	0	0	%100	100	X4
100	%100	0	0	%20	20	%80	80	X5
100	%100	0	0	0	0	%100	100	X6



100	%100	0	0	%10	10	%90	90	X7
100	%100	0	0	0	0	%100	100	X8
100	%100	0	0	0	0	%100	100	X9
100	%100							X10

Below is an analytical presentation of the results of answering each question in the questionnaire, where each question is indicated in the form of an (X) with the specific question number and my agencies:

(X1): It was found that the sample members tended to agree (60%) (60) individuals, neutral (30%) (30) individuals, and disagreed with (10%) (10) individuals for the first question of The questionnaire, indicates that most people know the arts of religious architecture and their most important types, sections and functions.

(2X): It is clear from the sample members' answers to the second question of the questionnaire that a percentage of (70%) (7) individuals tend to agree, and a percentage of (30%) (30) individuals are neutral, which indicates that the majority of visitors have to Learn about the history of construction and architecture of the shrine of the Prophet Dhu al-Kifl.

(3X): The response rate to the third question was completely agreed at (100%) by (100) individuals, which shows that the architecture presented to them meets their ambition to increase awareness of historical eras and related facts.

(X4): It was found that the sample members tend to agree (100%) (100) individuals, as they continually seek to learn about aspects of religious architecture when they visit the shrine of Dhu al-Kifli.

(X5): The results show that the sample members tend to agree with (80%) (80) individuals and neutral (20%) (20) individuals because they are keen to repeat the visit on an ongoing basis to develop their knowledge of religious architecture and enjoy its beauty.

(X6): The materials displayed (stone, brick, mirrors, bricks, etc.) give the sample a love of learning about the past and the methods of architecture through what (100%) agreed upon (100) individuals.

(X7): There is a high degree of convergence in the answers of the sample members, at a rate of (90%) (90), in their opinion that the architecture and design of the distinguished building of the shrine appeal to them, stimulate repeat visits, and is an attractive element for them, compared to the rate of (10%), (10.) Individuals.

(X8): It was clear from the sample's answers that the homogeneity of the tourist attraction area (the shrine's location) contributes to increasing visits because it is consistent with the aesthetics of the shrine's architectural arts. Thus, the tourist attraction increases significantly and significantly through what (100%) agreed upon by (100) individuals.

(X9): Given the importance of the architecture of the shrine of the Prophet Dhu al-Kifli providing primitive comfort because it is made of old and simple building materials that restore to the sample members their nostalgia, the results of the answer to the ninth question of our questionnaire were completely (100%) by (100) individuals.

(X10): The results of the tenth question show that a percentage of (85%) (85) individuals agree that what motivates them is the curiosity that afflicts any visitor to search for wonders, interests, and unfamiliar things, including the distinctive religious architecture of the shrine, and a percentage of (15%) is neutral by (15) individuals.



Conclusions

1. Religious shrines and shrines throughout history have enjoyed a crucial religious status, which prompted artists to design their engineering architecture professionally, making them icons that attract the visitor's artistic taste and creating a spiritual atmosphere that helps in reverence and transcendence.
2. The shrine's architecture of the Prophet Dhu al-Kifl is considered one of the most critical professional models throughout the architectural eras. They belong to different periods and reflect the spirit and beauty of their artists, but as a whole, they belong to one source, which is religious architecture.
3. The religious architecture of the shrine has remained the same throughout the ages, and no distinct influence of political, religious, or ideological eras has been seen, which indicates the sublimation of religions and their source.
4. Most visitors who perform the visitation ceremony at different periods of the year are powerfully attracted by the architecture of the shrine of the Prophet Dhu al-Kifl without being tempted by other things, especially the distinctive dome and clay tablets written in various languages, the most important of which is Hebrew.

Recommendations

1. It is necessary for the local and central official authorities to pay attention to the maintenance of the shrine regularly and to renew its facilities, as it is one of the oldest and most important religious, archaeological, and tourist destinations and landmarks and has a universal status and applies to all religions.
2. Develop secondary tourist facilities surrounding the shrine, such as gardens, health facilities, shopping malls, food, and accommodation, as they impact increasing tourist attraction.
3. Invite artists and engineers to explore and research religious architecture and the methods followed in integrating architecture with the spirit and to reflect that in similar works and other shrines or mosques.
4. Due to the world's interest in social networking sites and their impact on society, this must be invested in promoting the shrine and its history, urging people to visit it, obtain archaeological and heritage information, and enjoy the historical and religious architecture of this unique tower in the region.

References

First: The Holy Quran

Second: Books

1. Abu Jaafar al-Tabari: History of Nations and Kings, 1st edition, Arab Heritage Revival House, Beirut, 2008 AD.
2. Abu Hatim Al-Razi: Al-Tafsir, vol. 17, 3rd edition, Nizar Al-Bar Press, Mecca, 2007 AD.
3. Anas Al-Saghir: Authentic Arts in the Arab Countries, 1st edition, Dar Al-Furat, Babylon, 2000 AD.
4. Jamal al-Din Ahmad bin Ali al-Husseini: Umdat al-Talib fi Ansab al-Abi Talib, Najaf Press, Najaf, 1960 AD.



5. Haseeb Hourani: A History of the Arab Peoples, 1st edition, Harvard University Press, 2002 AD.
6. D. Sabih Farhan: Art and Architecture, Al-Rafah Press, Baghdad, 2021 AD, adapted.
7. Durant, William: The Story of Civilization, Part 1, translated by Dr. Zaki Naguib Mahmoud, Dar Al-Jeel for Printing, Publishing and Distribution, Beirut, 1988, adapted.
8. Salam Khadr: Arts between theory and practice, 1st edition, Dar Al-Zawraa, Baghdad, 2000 AD.
9. Samir Karim: The Philosophical Encyclopedia, 1st edition, Dar Al-Tali'ah, Beirut, 2012 AD.
10. Sayed Ahmed Bakhit: Classification of Arab-Islamic Arts: A Critical Analytical Study, 1st edition, Higher Institute of Islamic Thought, Virginia, 2011 AD.
11. Shatha Kazem Alwan: Technical progress in the tourism industry, 1st edition, Dar Al-Ayyam, Amman, 2015, adapted.
12. Taha Mahdi Mahmoud: Tourism Legislation, 1st edition, Dar Al-Furat, Babylon, 2023 AD.
13. Abbas Shams al-Din: Fake Shrines in Iraq, 1st edition, Dar Qandil, Baghdad, 2017 AD, adapted.
14. Azza Abu Al-Saud: Religious (sacred) architecture and places of worship, electronic article, 2021 AD.
15. Imad Abdul Salam Raouf: Iraq as drawn by Al-Matarqi Zadeh, 1st edition, Karbala Center for Studies and Research, Karbala, 2015 AD.
16. Muhammad Sobhi and Hamdi Ahmed: The Geography of Tourism, 1st edition, Anglo-Egyptian Library, 2016 AD, adapted.

Third: Websites

1. Adajian Thomas: Defining Art: The Stanford Encyclopedia of Philosophy, Spring 2022 Edition: <https://plato.stanford.edu/entries/art-definition>
2. Fouad Ibrahim: Cartoon article, Mufahras website, 3/14/2019 AD, <https://mufahras.com/>.
3. Wikipedia: The free encyclopedia, Architecture <https://ar.wikipedia.org/wiki/>



Ladies and Gentlemen, Visitors To The Shrine Of Dhu Al-Kifli
M/Questionnaire

We give you our best regards.

The researcher is conducting a study entitled (The Role of Religious Architecture in Increasing Tourist Attraction - A Study of a Sample of Visitors to the Shrine of Dhu al-Kifli). Please kindly answer the paragraphs of the questionnaire to ensure the accuracy and validity of the results the researcher aims to achieve in support and sobriety of scientific research. Note that your kind answers will be treated with the utmost purpose—confidentiality and for purely research purposes.

With our sincere thanks and appreciation

Researcher

Taha Mahdi Mahmoud

Search concepts

- The concept of art: Art is viewed as an aesthetic work that arouses pleasure, joy, and delight in people's hearts. It is called fine arts, in which its owner presents a representation and depiction of beauty for the sake of pleasure far from any benefit or interest.
- Religious architecture: an architectural design for building places of worship such as monasteries, churches, mosques, tombs of kings, graves of ordinary people, etc., for various heavenly religions.
- Tourist attraction: The entire region's environmental products, natural and human manifestations, and complimentary services are available. It includes superstructure and infrastructure services and a complex mixture of services, facilities, and amenities that the tourist needs from leaving his place of stay until his return to it.
- The shrine of Dhu al-Kifl: The shrine of Dhu al-Kifl (peace be upon him) is located in (Barmalah) in the village of (Al-Qasunat). That village is known today as (the village of Al-Kifl), which belongs to Al-Hillah Al-Sayfiyya in the Babylon Governorate in Iraq. His grave is halfway between Kufa and Al-Hilla on the eastern bank of the River Euphrates. the shrine is significant, but the building is old, and only a little reconstruction has reached it. The Prophet Dhu al-Kifl is one of the prophets of God (Glory be to Him, the Most High), peace be upon them, and his name is Ezekiel.

General Sample Information		
Feminine	Male	Sex
39-30	29-20	Age Group
59-50	49-40	
Medium	Primary	Certificate
University	Preparatory School	
External/International	Internal/Local	Visitor Type
Entertainment	Religious	The Reason For The Visit
Cultural	Archaeological	

Questionnaire Questions				
Disagree	Natural	Agree	Question	N.
			Do you know the religious architecture and its most important types, sections, and functions?	.1
			Do you know the history of the construction and architecture of the shrine of the Prophet Dhu al-Kifl?	.2
			Does the architecture presented to you meet your ambition to increase awareness of historical eras and their related facts?	.3
			Do you constantly seek to learn about aspects of religious architecture when you visit the shrine of Dhu al-Kifl?	.4
			Are you keen to repeat the visit on an ongoing basis to develop your knowledge of religious architecture and enjoy its beauty?	.5
			Do the materials on display (stone, brick, mirrors, bricks, etc.) give you a love of learning about the past and the methods of architecture?	.6
			The shrine's architecture and distinctive construction design appeal to you, stimulate repeat visits and are considered attractive.	.7
			Does the homogeneity of the tourist attraction area (the location of the shrine) contribute to increasing visits because it is consistent with the architectural aesthetic of the shrine?	.8
			Does the shrine's architecture of the Prophet Dhu al-Kifl provide primitive comfort because it is made of ancient and straightforward building materials?	.9



Czech

Journal of Multidisciplinary Innovations

Volume 24, December, 2023.

Website: www.peerianjournal.com

ISSN (E): 2788-0389

Email: editor@peerianjournal.com

			What drives you is the curiosity that grips any visitor to search for wonders, interests, and unusual things, including the distinctive religious architecture of the shrine.	.10
--	--	--	---	-----