

The Role of Religious Tourism Sites in Achieving Sustainability (The Kufa And Al-Sahla Mosques In Najaf, A Case Study)

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Abstract: Tourism has emerged as a significant global industry, and is considered the industry of the future due to its impact on the economy and its potential for sustainability in terms of environmental, economic, and social dimensions. This industry is recognized as the most civilized and least environmentally polluting. In terms of sustainable development, tourism plays a crucial role in preserving cultural balance at tourist sites and maintaining attractive elements

In our research, we try to show the importance of religious tourism sites in achieving sustainability, and the most important conclusions were, sustainability translates into options, and each option has a "real cost", which is the sum of the environmental, social and economic costs in exchange for the benefits accruing from each option. On the practical side, the research dealt with three paragraphs It was represented by the main dimensions of sustainability, which are the economic dimension, the social dimension and the environmental dimension, where the first paragraph (economic sustainability) achieved the highest percentage in terms of the arithmetic mean, followed by the second paragraph (social sustainability) in terms of arrangement Among the recommendations is coordination between local governments, religious shrines, Shiite shrines and the central government in order to activate the mechanisms of sustainability in the province of Najaf

Keywords: Sustainability, Religious Tourism.

Introduction

The issue of sustainability tops the list of vital topics in the modern era, and it is a topic directly related to tourism in general and religious tourism in particular. The higher the social status of holy shrines, the greater the interest in sustainability and its roles in increasing interaction with religious tourism and finding appropriate and binding solutions. The interest in sustainability on the part of the economic institution reflects the level of awareness of the manager to serve the institution's objectives and to meet the desires of all parties that interact with this environment and achieve their satisfaction. These parties are called stakeholders. The opposite is also true, as losing the confidence of these parties leads to fluctuation and fracture in the institution.

The role of managers is evident in the need to integrate the dimensions of sustainable development in the management of their institutions. This can be achieved by aligning the stakeholders' interests with the organization's goal. Therefore, any economic institution wishing to integrate sustainable development into its management must consider the effects of any activity it carries out and the extent of its impact on the society in which it operates when measuring its performance.

Problem of the Study

The research problem is summed up in the lack of clarity of sustainability in the religious tourist sites in the mosques of Kufa and Al-Sahla in Najaf, and that it needs to put in place an appropriate framework for it to be able to measure and diagnose it. We can formulate the main problem as follows:

What are the impact of religious tourism sites and those in charge of them in achieving sustainability in the Kufa and Sahla mosques in Najaf?

Hypothesis of the Study

The main hypothesis of the research can be formulated as follows:

There is a direct and indirect impact of religious tourism sites in achieving sustainability in the Kufa and Sahla mosques in Najaf.

Importance of the Study

The importance of the research comes through the following points:

1. Contribute to a tight policy closely linking environmental, economic, and social development in the province of Najaf.
2. The environment is the catalyst for the treatment of tourists in maintaining the sustainability of the tourist sites in the study area.
3. An indicator of human development in the province of Najaf is an essential reflection of the sustainability of tourist sites.
4. Indicators of environmental development in the province of Najaf play a role in preserving other tourist sites, such as religious sites.

Aims of the Study

The research tries to achieve the following goals:

- 1- Introducing the concept of sustainability and trying to know its theoretical aspects and determinants.
- 2- Determining a framework for building sustainability mechanisms in Al-Najaf Governorate.
- 3- Defining the concept of religious tourism in Najaf Governorate.
- 4- Exploring human and environmental development indicators in Najaf Governorate.
- 5- Presenting recommendations related to the subject to the actors in Najaf Governorate.

Spatial and Temporal Limits of Research

The spatial boundaries are the boundaries of the religious sites in Al-Najaf Governorate, in the Kufa and Al-Sahla mosques.

Methodology

This research relies on the analytical description methodology, which is an approach that allows collecting data and information about the studied phenomenon and describing it accurately and clearly, by analyzing the features and characteristics of the society or the studied phenomenon. This approach adds a balance of facts and knowledge about the phenomenon, which helps to understand it better and predict its future. This approach is considered one of the critical approaches in the scientific research process, as it allows accurate data and information to be collected and analyzed systematically and scientifically. It thus helps to make the right and appropriate decisions regarding the studied phenomenon.

Chapter One

The Conceptual Framework of Sustainability

First: the concept of sustainability

Sustainability requires balancing current human needs with the rights of future generations to benefit from natural resources, preserving biodiversity, preserving air, water, and soil quality, and reducing extremely harmful emissions.

Sustainability is one of the significant challenges facing the world today, and it requires great efforts from the international community, governments, companies, and individuals to cooperate in developing policies and programs necessary to achieve sustainable development and preserve natural resources for future generations (2003: 3: BRODHAG).

Some people derive another meaning of sustainability from the Brundtland Commission's definition and methodology: "the cessation of the current consumption pattern, whether in the North or the South and the replacement by sustainable consumption and production models." It is only possible to apply the concepts of comprehensive sustainable development by achieving such developments (2003: 3: BRODHAG).

Some see sustainability as a fabric that should wrap around all aspects of life, and this presents us with challenges in applying new matrices and solutions in our daily decisions. The concept of sustainability translates into multiple options, each carrying a 'true cost.' This includes the total sum of the environmental, social, and economic costs corresponding to the potential benefits related to each option. 2008:187) AL-rabeed:).

Second: - the concept of economic growth.

Economic growth is usually defined as "a continuous increase in a society's productivity and real per capita income over a long period (2003: 11: Attia). Correct, average per capita income means the total disposable income of a society or country divided by the number of subscribing residents. In this income, When

economic growth occurs, the individual can obtain a more significant share of the total income of society (2003: 11: Attia). Economic growth can also be defined as the continuous increase in the ability of the economy to produce products and services that society desires (2003: 399: AL-Joard).

Economists use various indicators to measure economic growth, including the growth rate of gross domestic product, capital increase, technological progress, and improving the standard of living. However, economists focus on the issue of human well-being as an indicator of the level of economic growth in countries, and this means the availability of goods and services that the individual needs to improve his standard of living. Most economists agree that material economic well-being is linked to the availability of goods and services. It is not enough to increase the economy's productive capacity to achieve economic growth but attention must also be paid to the population growth rate. If the population growth rate is more than the growth rate of production or productive capacity, then there will be no improvement in the individual's standard of living. (2003:399:AL-Joard)

Third: Characteristics of sustainable development (2012:26:EL-shape).

The characteristics of sustainable development were identified at the Rio de Janeiro Conference in Brazil and included the following:

- 1- Focusing on long-term development and planning for the future over an extended period.
- 2- Ensuring development that respects the rights of future generations to use the planet's natural resources.
- 3- Meeting the basic needs of individuals, such as food, housing, clothing, education, health, and sports services, and improving their physical and social quality of life.
- 4- Preserve the biosphere in the natural environment, including its various elements such as air, water, soil, natural resources, energy sources, and vital processes.
- 5- Develop an integrated development model based on coordination between resource use policies, investment trends, and technological selection to ensure harmony within the environmental system and achieve sustainable development.

Fourth: Principles of sustainable development.

Sustainable development is based on the integration between economic growth and sustainability in the use of resources and preserving the environment through effective coordination within a program that protects the environment and resources and meets the needs of society without depleting resources and ensuring their continuity. The basic sustainable development principles include the following:

- 1- Using systems or systems to prepare and implement sustainable development plans.
- 2- Popular participation in preparing, implementing, and following local development plans.
- 3- Dynamic optimization of economic resources.
- 4- Extending the life of economic resources and strategic planning for them.
- 5- Preserving the ecological balance and biological diversity.
- 6- Reconciling the needs of current and future generations.
- 7- The ability to survive and be competitive.

Fifth: Sustainable Development Goals (2010:30: Ghoneim-AbuZant).

Sustainable development is one of the most important goals that the world is seeking at present, and this is represented in the following:

- 1- Achieving a better quality of life for the population: Where sustainable development seeks to improve the quality of life of the people through planning and implementing development policies that focus on the qualitative aspects of growth somewhat and acceptably socially, economically, psychologically, and spiritually.
- 2- Respect for the natural environment: sustainable development focuses on the relationship between the population's activities and biological systems. It treats them as the basis of human life and works to develop this relationship as a relationship of integration and harmony.
- 3- Enhancing the population's awareness of environmental problems: through individuals' sense of responsibility towards ecological issues and urging them to actively participate in creating appropriate solutions by preparing, implementing, monitoring, and evaluating sustainable development programs and projects.

4- Achieving the rational utilization of natural resources: sustainable development deals with natural resources as limited resources and works to use and employ them rationally to prevent depletion and destruction.

5- Linking modern technology to serve the goals of society: This is done by educating the population on the importance of various technologies for the development process and using them sustainably and effectively.

6- Bringing about an appropriate and continuous change in the needs and priorities of society is done in a way that suits the community's capabilities and allows for achieving a balance through which economic development can be activated.

Sixth: - the basic dimensions of sustainable development.

Sustainable development does not focus on the environmental aspect only but also includes the economic and social factors, and each of these dimensions consists of a group of elements. (Wardam: 2003: 189)

1- The economic dimension

The economic issue revolves around the current and future impact of the economy on the environment. Therefore, consideration should be given to selecting, financing, and developing sustainable industrial technologies for exploitation.

Natural Resources. Sustainable development aims to achieve economic growth while considering the balance of environmental factors in the long run, as the environment forms the basis and foundation for the natural life of humans and plants. A sustainable economic system must continuously produce goods and services, maintain a controllable financial balance between public output and public debt, and prevent social imbalances from economic policies.

2- The environmental dimension.

The environmental dimension depends on preserving the integrity of the ecosystem and concern for protecting the environment and preserving natural resources, achieving effective use of these resources without harming the components of the domain represented in land, water, and air, and keeping, supporting, and enhancing the sources of human and animal life. A sustainable ecosystem must maintain a stable stock of natural resources, avoid wasteful use of renewable and non-renewable resources, including protecting biodiversity, atmospheric stability, and soil health, and focus on preserving other natural ecosystems that are not usually classified as economic resources.

3- The social dimension.

Ignoring that people are a creative resource can prevent much progress in society. Thus, the community must work to support this resource by improving individuals' living standards by providing healthy nutrition and medical care available to all. Moreover, society has to provide high-quality education that helps people develop their skills and creativity, which can lead to enhanced community productivity and better preparedness to tackle the problems it faces.

Seventh: - Types of sustainability.

Researchers classify the types of sustainability according to the same classification given to the dimensions of sustainable development: economic, environmental (ecological), and social.

1- Economic sustainability: Economic sustainability is concerned with protecting and providing productive capabilities and ensuring continuity from generation to generation. Thus, society can achieve endless development, both from the side.

2- Technology and technology, or by ensuring increased income levels for future generations (GODARD: 2006: 69). We must differentiate between two views of economic sustainability. From a purely classical financial perspective, sustainability means achieving the most extended possible period of economic well-being. This well-being is measured by income and consumption rates, which include many elements of human well-being such as food, housing, transportation, clothing, health, and education, which means the most and the best quality of all these components. As for the economic perspective of sustainable development, sustainability aims to provide food, energy, raw materials, and other human requirements in required quantities and at a reasonable cost.

3- Environmental Sustainability: The philosophy of sustainable development is represented in preserving the vital natural resources on which humans depend, such as water, air, land, and biodiversity, to achieve the necessary protection for humans. This is achieved by combating pollution, reducing energy consumption, and preserving non-renewable resources; this is what is known as taking care of the environment or taking

care of it. This philosophy is translated into environmental efficiency, represented in creating value, improving the quality of life, caring for the environment, improving the quality of goods and services, sustainable consumption and development, and clean operations and distribution. This philosophy is achieved in ways that help avoid significant degradation of natural resources, such as the build-up of carbon dioxide, and minimize the damage that human activities cause to the environment.

4- Social sustainability: Based on this, sustainability is represented in "providing resources and rights that enable people to ensure well-being in life and includes meeting basic needs such as food, health, education, housing, and upbringing, in addition to services and in-kind and intangible goods, and contributing to political life and protecting rights. "Achieving this goal requires a balance within society and providing an agreed-upon social environment that avoids political, economic, and environmental tensions and conflicts that increase the gap between individuals. Social sustainability is the situation that allows human beings to develop and grow with equal income and wealth and reduces unemployment and high crime rates. (Wardam: 2003: 189)

Chapter Two: Religious Tourism in Al-Najaf Governorate

First: the concept of religious tourism:

It is one of the ancient types of tourism to visit the holy places, including matters of Hajj and Umrah, and seeing the sacred sites, shrines and shrines where most of the world's population is interested in this aspect, especially the Islamic world due to the presence of religious motives, where a person feels a strong bond with the idol, and religious tourism is seasonal, i.e., limited to specific periods.

There are many different concepts of religious tourism, including:

1- Religious tourism is travel to visit holy places, as it is one of the essential elements in Islamic culture. It is not only a visit to antiquities and landmarks of historical and religious cities, but it is a final result and a means of acquaintance between societies, knowledge of their customs and traditions, and studying their culture. It is a tool for civilized and cultural communication between peoples. The world (2008:37: Al-ansare)

2- Al-Khudairi defined religious tourism as "one of the traditional types of tourism, which represents an important and renewable source of tourism" (Al-khudairi: 1989:87).

3- Religious tourism is the regular flow of tourists coming from inside or outside a country that owns sacred religious tourist attractions to satisfy their spiritual side according to what their religious beliefs dictate to them (2003:186: Almutairi)

4- Religious tourism was defined as "that tourist activity that is based on the movement of tourists from their places of residence to other regions to carry out religious visits inside and outside the country for some time (55: 2001: Al-Sisi)

5- Hamid dealt with religious tourism as "traveling from one country to another and moving within specific borders to visit the holy places. It is tourism that cares about the spiritual aspect of man, as well as it is a mixture of religious and heritage meditation for the sake of calling and drawing closer to God (Hamid: 289:2006), so tourism can be defined

Religious rituals are the sacred rites of millions of Muslims and are of great importance in their lives. The spiritual connection between man and his Creator is achieved, so his impulse is vital over the ages as he crosses barriers and borders to hold the shrine or kiss the soil. This feeling led to an increase in a large number of visitors.

Second: the holy city of Najaf.

1 - A historical overview of the emergence of the city of Najaf (Al-Muzaffar: 1964:15)

Najaf began as a resort for Manathira in the fourth century AD and a park for the Achaemenid kings of Al-Hirah. After Islam, the shrine of Imam Ali bin Abi Talib (peace be upon him) gained great importance, and when the great scholar Sheikh Nasir al-Din al-Tusi came more than a thousand years ago to Najaf and established the scientific seminary there (That is, an Islamic university according to the Shiite sect), in which various religious and linguistic sciences are taught. Students from all over the world came to it, and its libraries prospered, and its libraries multiplied, and schools were built in it, and it became one of the most important cities from the scientific point of view of the Shiites. The first building was built on the tomb of Imam Ali (peace be upon him), and it was the only factor for the city's emergence, expansion, and development due to a close relationship between the city and religion. Postal Dick Collage mentions that the

term (urban) was derived from (urbs), which means the holy place, and therefore it was believed that The establishment of the city is considered a religious act. The architecture around the sacred shrine was established in the year 170 AH. The Alawites, especially Shiites, inhabited Najaf. Then the town expanded, and the architecture followed successively over the years.

2- Geographical location.

The city of Najaf is located between two latitudes

In the western central part of Iraq

The holy city of Najaf is situated on the edge of the plateau of the west of Iraq, southwest of Baghdad, 160 km from the capital. It is bordered to the north and northeast by the holy city of Karbala, which is 80 km away. It is connected to the south and west by the depression of Bahr al-Najaf and Abu Sakhir (Al-Hirah).

It is 18 km away from Najaf, and to the east is the city of Kufa, which is 10 km away from it, and this made it a link between the central and southern governorates because it is located on the main transportation routes that link these governorates. (Ali:2007:54).

- The names of the city of Najaf (Mutlaq: 2012:84).

Many names called this holy city, some before Islam and others after several, and most of these names are related to the nature of the town itself and the topography on which it is, making it many names. The most important characters of the city of Najaf are as follows: -

Al-Judi: This name was mentioned in several hadiths, where it was said that what is meant by Al-Judi is a mountain in Najaf, and some believe that the name came because Noah's Ark (peace be upon him) docked in this spot after the flood.

A- Al-Gharwi:- This name is considered one of the well-known names that are still in circulation among the people of Najaf, and many of the people of Najaf add (Al-Gharawi) to their names and take it as a nickname for themselves and their families; and that Al-Ghari linguistically means (the good of everything).

B- The Virgin's Cheek: It was named by this name due to its pleasant air and the abundance of its trees. Therefore, the Sasanian kings and the Manathiras in the pre-Islamic era and the post-Islamic Abbasids took it as a park and a place for their residence.

C- Najaf: This name is the most widely used and well-known of the other characters. Najaf means a rectangular place that is not covered by water.

D - Panicia: - It is the name of the plot of land that the Prophet of God Ibrahim Al-Khalil (peace be upon him) bought.

C- Al-Mashhad: It is every place where crowds gather and witness the presence of the holy shrines, especially the shrine of Imam Ali (peace be upon him) crowded with incoming visitors, so they are known as Al-Mashhad, so it is called the Mashhad of the Commander of the Faithful.

H- The white zakat consisted of three large stones that surrounded the shrine of Imam Ali (peace be upon him) and used to glow at sunrise because they contained glass structures.

K- The Tongue: It was named by this name because it faces the desert of Najd, extending longitudinally like a tongue.

D - Al-Thawiya: - It was called Al-Najaf when Al-Nu'man bin Al-Mundhir used to detain the opposition and imprison them until they died.

D- Al-Tur means the mountain mentioned in Surat Al-Tin (and Two Torsinin).

There are also many names, including (Al-Sudair - the land of Kofan - Dhahr Kofan - Al-Rabwah).

Third: Religious tourism in Najaf

Iraq enjoys many religious tourist attractions, as it contains many Islamic sacred cities that have grown and developed and become critical cultural centers, as they are spread in the north, center, and south, where there are many numbers of these sites of great importance and prestige in the hearts of Muslims from all over The world, as visitors flock to visit these holy shrines from all over the world for blessing, supplication, and intercession, due to the status of the owner of this shrine or shrine. He made it a religious center for learning Islamic sciences, in addition to the presence of many shrines of the prophets (peace be upon them) and the righteous imams (may God be pleased with them). These sacred religious centers in the province contribute to creating distinguished tourism in general and religious tourism in particular. The religious tourism sites in Najaf are many and varied, but what interests us in our study is the two mosques of Kufa and Al-Sahla.

1- The Great Mosque of Kufa:

The real founder and planner of the Kufa Mosque is the Prophet of God, Adam (peace be upon him). Its borders were the place of the two lamps near the Emirate's Palace, and the reasons for changing the situation of the mosque and his plan go back to the flood of Noah. The jealousy of Khosrau and Al-Nu'man bin Al-Mundhir's companions and then Ziyad bin Abi Sufyan changed him. It was the house of Noah, and in it was the sacrifice of Noah and his ark, and from it was the al-Tanur mouse. It is also the fourth of the four mosques that draw travelers to it, and the third mosque after the Kaaba and the Mosque of the Prophet (PBUH), and this mosque is located in the city of Kufa. Ali (PBUH) and the chapel where he was martyred while performing the morning prayer is called the place where he used to pray in the mihrab of Imam Ali now. This mosque was founded in the city that Imam, Commander of the Faithful Ali bin Abi Talib (pbuh), took as the capital of his caliphate in the year 36 AH. It is mentioned that the city of Kufa is the sanctuary of God Almighty, the refuge of the Messenger of God (PBUH). Several prophets, guardians, and righteous saints prayed in the cover of the Commander of the Faithful (PBUH) and in its great mosque.

As for the shrine of Muslim bin Aqeel (peace be upon him), which is located adjacent to the Kufa Mosque, the area of the shrine is (320 square meters), the size of the window is (19.6 square meters), and the dome of the shrine is the number of bricks for the honorable crown (10415). Each brick is coated with an amount of (2.5) mithqal Of gold, and the size of each brick is (20) cm, and the dome is 28 meters above the ground. And the shrine is divided into two parts, the first for men and the other for women, with a wooden barrier. Next to the tomb of Muslim bin Aqil is the shrine of Al-Mukhtar Al-Thaqafi (PBUH), a yellow bronze window. 340 (2008:: Al-ansare).

2- Al-Sahla Mosque:

Al-Sahla Mosque is located on the northwestern side of the Kufa Grand Mosque, about 2 km away. It is the second oldest mosque in the city after the Kufa Mosque. It was built during the time of Imam Ali bin Abi Talib (PBUH) and was called the Al-Zafar Mosque in the past. In this mosque was the house of the Prophet Idris (PBUH), the place of the Prophet Ibrahim Al-Khalil (PBUH), and Al-Khidr's home and residence. The mosque has an open courtyard with a deep water well. A modern square room was built on the front of the chapel overlooking the mosque's courtyard. It is topped by a dome covered with colored faience tiles. There is a mihrab called the Mihrab of the Awaited Mahdi. (Aj), The most critical shrines inside the Al-Sahla Mosque, they are:

- The shrine of the Prophet Ibrahim Al-Khalil.
 - The shrine of the Prophet Idris, and some attribute this shrine to the Prophet Jesus.
- The shrine of Imam Jaafar al-Sadiq (AS).
The shrine of Al-Khidr (PBUH).
- The position of the righteous, and some attribute it to him, so he calls it the position of the Prophet Salih.
 - The shrine of Imam Zain Al-Abidin Ali bin Al-Hussein (PBUH).
 - The status of the owner of the time, Imam Al-Mahdi (may God be pleased with him). (341-342 2008: Al-Ansare)

Chapter Three Analyze the questionnaire

Introduction

The research attempts to measure the level of the three dimensions of sustainability by designing a questionnaire consisting of two axes, the first included the identifying information of the respondents, and the second items related to the three dimensions of sustainability. The triple Likert scale was used, and the hypothetical mean was 1.60. The items' arithmetic mean, and standard deviations were extracted to measure the application level. The three dimensions of sustainability are as follows:

Description of the study sample

To access more information and have a close to a comprehensive picture of the study sample, the first part of the questionnaire was selected to cover the identifying information:

(60 questionnaires) were randomly distributed (30 questionnaires distributed to workers in the Kufa Mosque and 30 forms distributed to workers in Al-Sahla Mosque) to obtain the best results based on actual results that contribute to solving the research problem.

It is clear from Table (1) Figure (1) that there is a clear dominance of males at a rate of 67%, which confirms the lack of job opportunities available for females in shrines and shrines compared to males, who

obtained a percentage of (33%). The lowest is (3%), and the percentage of those with a master's degree was 7%, while the bachelor's degree is the highest, reaching 47%. As for those with a diploma, their percentage was 43%, which confirms the acceptability of the description of the study sample, Figure (2).

While the years of service for the study sample varied, as the category (15 years and above) was the lowest district with a rate of (3.3%), while the percentage of the class (1-5 years) was the highest with a speed of (51.7%).

While the category (6-10 years) reached (26.7%), and the type (11-15 years) reached (18.3%). Figure (3)

Table (1) identifying information for the study sample

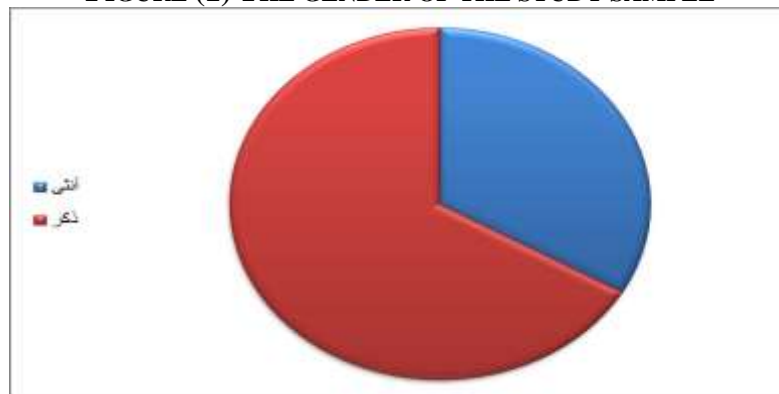
Percent	Number	Class	Identification information
%33	20	Female	Gender
%67	40	Male	
%43	26	Dopлма	Academic achievement
%47	28	B.A	
%7	4	M.A.	
%3	2	Ph.D.	
%51.7	31	1-5	Years of Experience
%26.7	16	6-10	
%18.3	11	11-15	
%3.3	2	15-Up	

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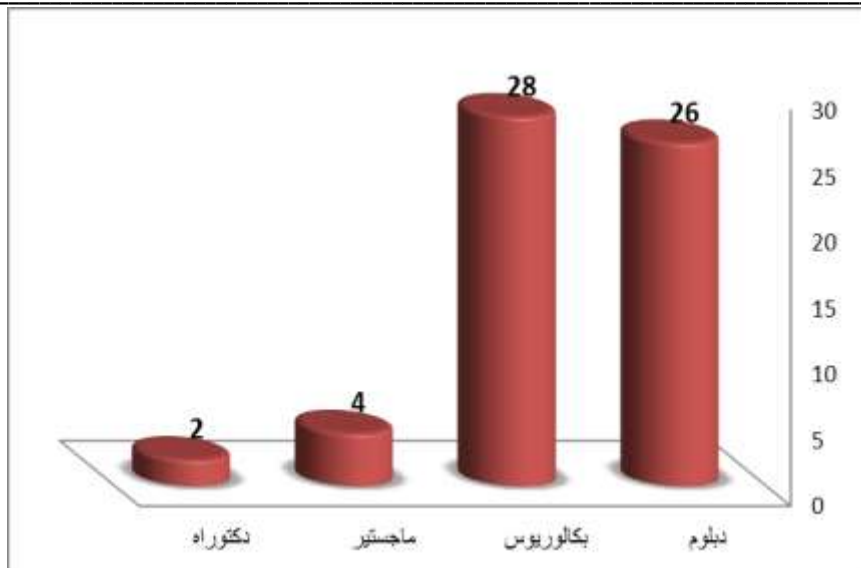
questionnaire.

FIGURE (1) THE GENDER OF THE STUDY SAMPLE

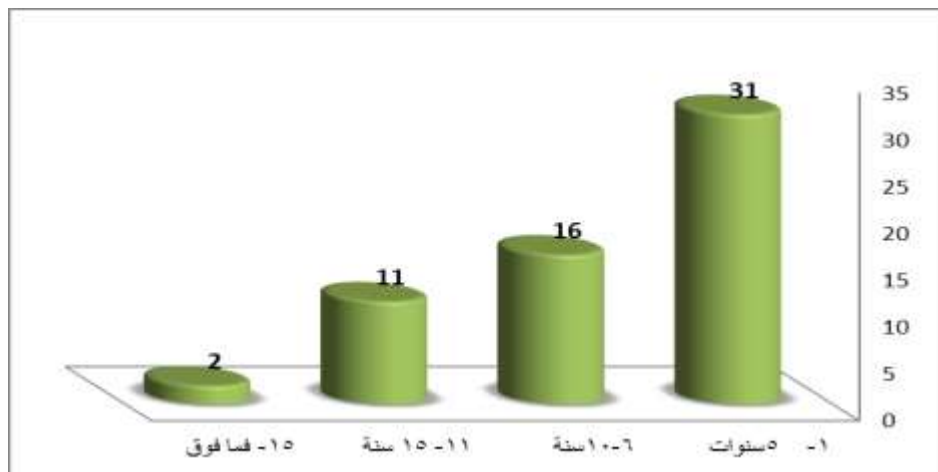


(SOURCE: THE RESEARCHER'S WORK BASED ON THE DATA OF TABLE (1

FIGURE (2) THE ACADEMIC ACHIEVEMENT OF THE STUDY SAMPLE



(SOURCE: THE RESEARCHER'S WORK BASED ON THE DATA OF TABLE (1)
 FIGURE (3) YEARS OF EXPERIENCE FOR THE STUDY SAMPLE



Source: The researcher's work is based on the data in Table (1).

The level of application of economic sustainability in the Kufa and Sahla mosques:

In the study questionnaire, this dimension dealt with five paragraphs, represented by paragraphs 1-5, as shown in Table (2) and Figure (4). This dimension achieved an arithmetic mean of 2.28, which is greater than the hypothetical mean of 1.60, indicating progress in the economic sustainability of the surveyed shrines. Paragraph 5 (addressing environmental issues in a way that reduces pollution) achieved the highest percentage in terms of the arithmetic mean, and Paragraph 4 (the management of the threshold contributes to the provision of electric energy) ranked second in importance.

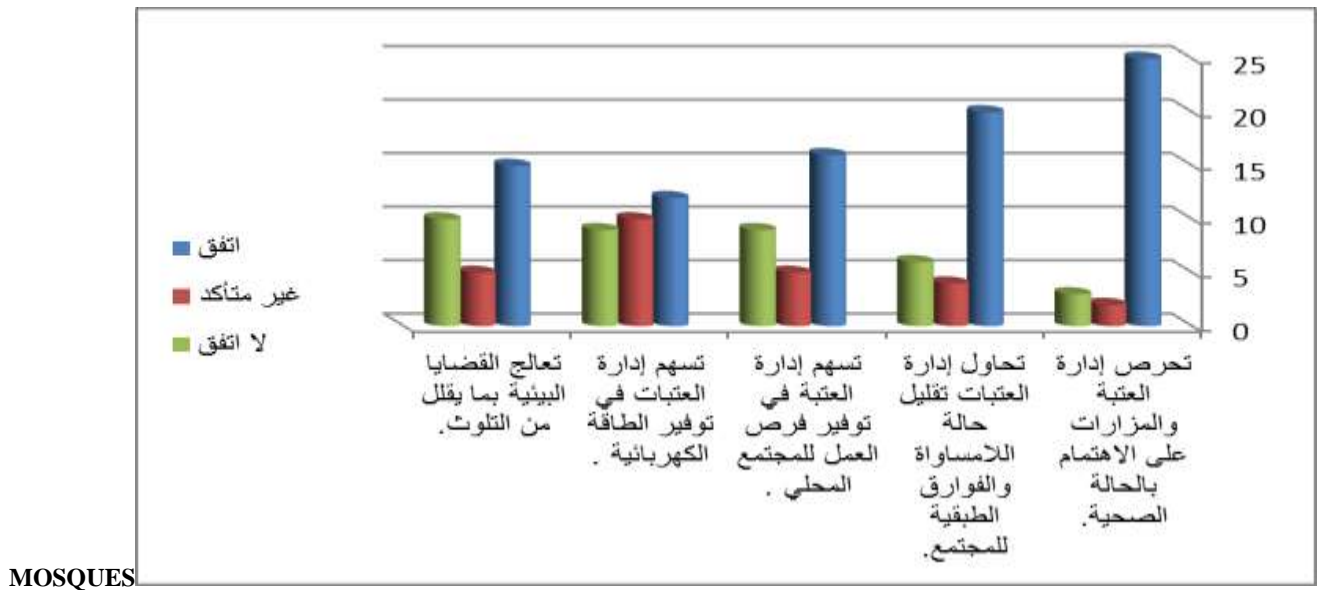
Table (2) Description of answers after economic sustainability in the mosques of Kufa and Sahla

Standard deviation	Arithmetic mean	Disagree	Not Sure	Agree	social sustainability	ت
0.80	1.72	3	2	25	The administration of the shrine and shrines is keen to pay attention to the state of health	1
0.70	1.80	6	4	20	Threshold management tries to reduce the state of inequality and class differences in society	2
0.90	2.20	9	5	16	The threshold administration contributes	3

					to providing job opportunities for the local community		
0.92	2.80	9	10	12	Threshold management contributes to saving electric energy	4	
0.70	2.90	10	5	15	Environmental issues are addressed to reduce pollution	5	
0.80	2.28	المجموع					

Source: The researcher's work based on the results of the questionnaire

FIGURE (4) THE DIMENSION OF ECONOMIC SUSTAINABILITY IN THE KUFA AND SAHLA



Source: The researcher's work is based on the data in Table (2).

The level of application of social sustainability in the mosques of Kufa and Sahla:

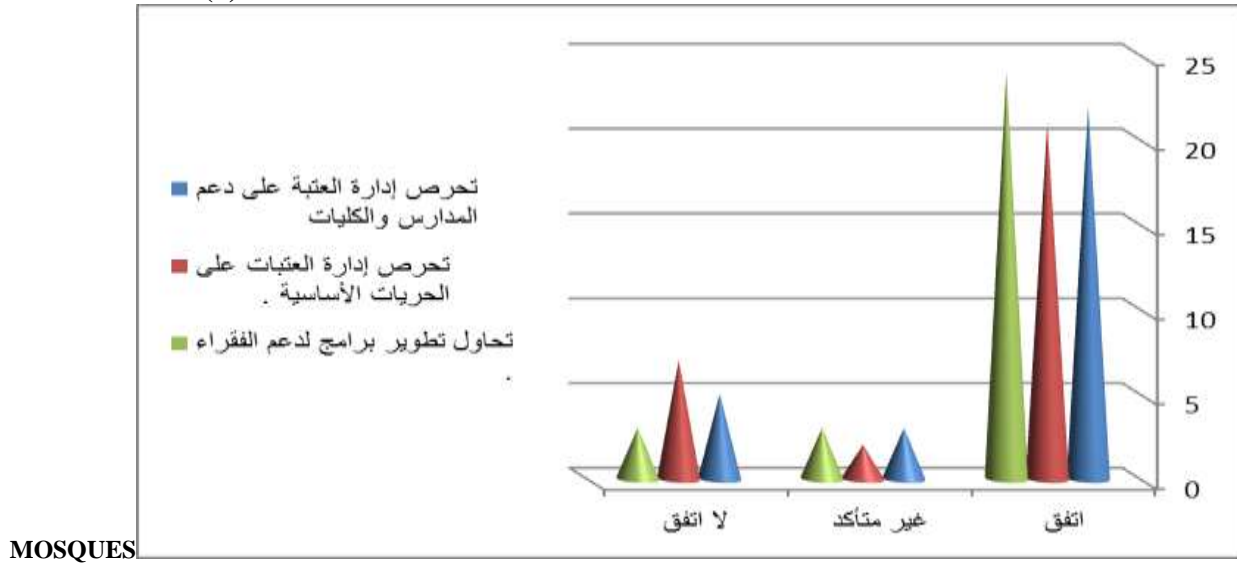
This dimension focused on the study questionnaire in 3 paragraphs represented by paragraphs 5-8, as shown in Table (3) and Figure (5). Paragraph 2 (the administration of the threshold is keen to ensure that the people of the governorate enjoy fundamental freedoms) achieved the highest percentage in terms of the arithmetic mean, and paragraph 1 (the administration of the threshold is keen to support schools and colleges) ranked second in terms of importance.

TABLE (3) DESCRIPTION OF RESPONSES AFTER SOCIAL SUSTAINABILITY IN THE MOSQUES OF KUFA AND SAHLA

Standard deviation	Arithmetic mean	Disagree	Not Sure	Agree	social sustainability	ت
0.60	2.10	5	3	22	The threshold administration is keen to support schools and colleges	1
0.77	2.80	7	2	21	The administration of thresholds is keen on basic freedoms	2
0.33	1.72	3	3	24	Trying to develop programs to support the poor	3

0.56	2.20	Total
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Source: - The researchers' work based on the results of the questionnaire
 FIGURE (5) THE DIMENSION OF SOCIAL SUSTAINABILITY IN THE KUFA AND SAHLA



Source: The researcher's work is based on the data in Table (3).

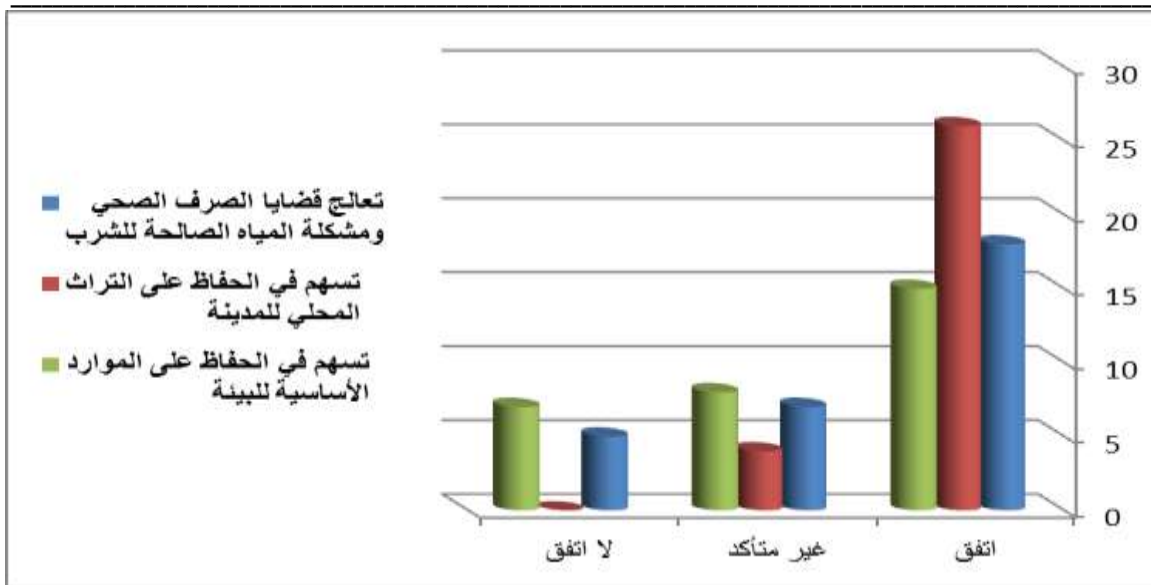
The level of application of environmental sustainability in the mosques of Kufa and Sahla This dimension was studied in the study questionnaire in 3 paragraphs represented by paragraphs 5-8, as shown in Table (4) Figure (6). This dimension achieved an arithmetic mean of 2.16, which is greater than the hypothetical mean of 1.60, indicates progress in the economic sustainability of the surveyed shrines. Paragraph 3 (contributes to preserving the essential resources of the environment) achieved the highest percentage in terms of the arithmetic mean, and Paragraph 1 (addresses sanitation issues and tries to solve the problem of safe water to drink) is in second place in terms of importance

Table 4 describes answers after environmental sustainability

Standard deviation	Arithmetic mean	Disagree	Not Sure	Agree	social sustainability	ت	
0.20	1.90	5	7	18	Addresses issues of sanitation and the problem of potable water	1	
0.22	1.65	0	4	26	Contribute to preserving the local heritage of the city	2	
0.55	2.93	7	8	15	Contribute to preserving the basic resources of the environment	3	
0.32	2.16	Total					

Source: The work of the researchers based on the results of the questionnaire.

FIGURE (6) THE DIMENSION OF ENVIRONMENTAL SUSTAINABILITY IN THE MOSQUES OF KUFA AND SAHLA



SOURCE: THE RESEARCHER'S WORK BASED ON THE DATA OF TABLE 4.

Chapter Four Conclusions and recommendations

First: Conclusions

- 1- Sustainability is a school of thought spread worldwide and adopted by various official bodies working for and applying it.
- 2- Sustainability translates into options, and each option has a "real cost," which is the sum of the environmental, social, and economic costs in exchange for the benefits accruing from each option.
- 3- An apparent absence of the role of the local government represented by the Governor's Council and the municipalities, as their part is very significant in bringing about the required renaissance in any new strategy that could be developed to develop the tourism sector.
- 4- The research dealt with three main paragraphs represented by the main dimensions of sustainability, which are the economic dimension, the social dimension, and the environmental dimension, where the first paragraph (economic sustainability) achieved the highest percentage in terms of the arithmetic mean, followed by the second paragraph (social sustainability) in terms of the arrangement.
- 5- Sustainability is long-term development and planning for the most extended future period, as well as preserving the biosphere of the natural environment.

Second: Recommendations

- 1- Coordination between local governments, religious shrines, Shiite shrines, and the central government to activate the sustainability mechanisms in the province of Najaf.
- 2- Activating the role of researchers to carry out more advanced research in achieving international sustainability mechanisms.
- 3- Enacting legislation that helps achieve sustainability, such as providing job opportunities and preserving the environment and the cultural and civilizational heritage of the governorate.
- 4- An in-depth study of the natural and human resources and potentials in Al-Najaf Governorate and activating the role of sustainable tourism development by local governments.
- 5- Encouraging the public and private sectors to achieve sustainability mechanisms in Najaf Governorate.

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