
Morphologically determining of the religious event city**Laith Mashkoor Rasheed¹, Dr. Ehsan Sabah Hadi²**

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Article History: Received: 11 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 10 May 2021

1. Abstract:

The religious event city differs from other cities, and this is due to the nature of its emergence, formation, growth, and event that it contains, and it is necessary to know whether the city is a religious event city or whether a religious event is a city event, and its effect on the city's emergence and composition and the morphological stages it went through in, the religious event acquires a moral characteristic and a distinctive identity for the city in which it is held and gives it great economic potentials that can be exploited in the development of the city. An event that must be available and applied to a model from the cities of the religious event, which is the holy city of Karbala, and the research reached a number of conclusions, the most prominent of which is that the city had arisen, formed and grown on the impact of the religious event that precedes it in existence and occurrence so that the result is a city of a religious event, while the research recommended the need to adopt eventual indicators Which the research has reached in the validity of launching the name of the city of religious event or not.

2. Introduction:

Cities differ in their origin and formation according to multiple reasons, and the religious factor is considered one of the most important of those reasons, especially if that factor is based on an important religious event, so the relationship between religion and the formation of cities has existed since ancient times since that relationship is the result of the lives of those who live in those cities through rituals. The spiritual traditions and religious practices that are based on and originate in the various religions in which the creation believes in devotion to God Almighty, so the great influence of religious events was evident in the emergence and formation of the nucleus of cities that contained them and granting them identity and distinction from other cities by the emergence of a material impact of the religious event clarifying some details of what happened In it and attaches to the memory of that area of land and distinguishes it from others.

Therefore, the idea of research came to study the effect of the religious event on reviving the city that contained it, based on the importance of religious cities and their need to make religious events in them an active and positive element to come up with general indicators that characterize the event itself on the one hand and the city on the other hand. A religiously fixed physical effect on it and that material effect is integrated with the moral effect left by that event, then applying these indicators to a model of those religious cities to test the validity of the hypothesis set by the research and extrapolate the results and analyze them and put the conclusions and recommendations reached by the research.

2-1 Research Problem:

The research deals with the problem of cognitive deficiency in how to diagnose the religious event in the cities that include it, especially those that were formed and originated under an urban nucleus with a modern religious identity, and the need for that nucleus to use the land appropriate to the requirements of the event for growth and expansion, and to define the policies and mechanisms that address this problem according to clear indicators that separate between that A religious event is a city event or a city is a religious event.

2-2 Research Hypotheses:

The research assumes that determining whether a city is a city is a religious event or that an event is a religious event for a city that contributes to setting the policies and mechanisms by which the city

is planned and regulated its growth and expansion in a way that meets the immediate and future needs of the urban land. And the priority is to meet his requirements.

2-3 Research Importance:

The importance of research comes from the position that the religious event attains, since its diagnosis in the cities that include it is so important that it is considered in any city planning process that meets the need for the uses of the land. Determining this need for the application of the term city of religious event to its indicators, and this was achieved in the presence of the prominent and visible material impact, while reviving religious devotional practices in it.

2-4 Research Objectives:

The research set several objectives for the subject of the study, which fall into the planning side of the city that includes a religious event and how to separate the city of the event from the city event, and among these goals:

- To show the influence of the religious event in the cities that were formed according to it
- Study the growth of the urban core on the physical impact of the religious event.
- Coming out with up-to-date indicators resulting from the theoretical side of the research and then testing them in a model of religious cities.
- Demonstrate the need for the planning process in the city with a religious event to take into account the requirements that result from the revival of the rites of the religious event.

2-5 Research Methodology:

The research relied on the inductive approach to scientific research by showing the descriptive and analytical method to show the outputs of the theoretical side of the research, which includes extracting indicators from it, testing those indicators in the practical side, and then extrapolating the results and comparing them with the hypotheses set by the research to come up with the conclusions and recommendations reached by the research.

3. Previous studies:

3-1 Haydar Naji Attia's study (2009)

The study dealt with the issue of the relationship of the holy shrines with their urban surroundings, as they give distinctive moral values and give a different identity to the cities of the religious event.

The study focused on two main axes, namely the preservation of the heritage and historical buildings of the religious event buildings, and the second axis dealt with the study of the status of the Holy City and its need for continuous change in its structure due to the increase in the number of visitors and its impact on the expansion of the city in general and on its urban nucleus that includes the place of reviving the religious event in particular.

The research concludes from this study that cities with a religious event have religious characteristics that give them a different moral identity than other cities, but they suffer from the problem of pressure on their religious buildings and their expansion due to the increase in the number of visitors, whether from outside the city or those who live in it, which affected urban growth and the relationship of the city center. With its urban surroundings.

3-2 Sara Munzer Abdel Hamza's study (2015)

The study dealt with the importance of sacred sites and their impact on the city and the lack of a clear vision for the purpose of exploiting these sites in achieving the privacy of the city. Vocabulary in the model of local cities.

The study found that the sacred site has a great impact in the city that includes it and has a prominent role in achieving the city's privacy, especially in local cities, and that this influence varies from one site to another according to the site's size, its physical and spiritual characteristics, and its connection to its urban context.

The research concludes from this study that the sacred site has a prominent influence and role in achieving the privacy of the city that includes it and gives it a distinct identity that distinguishes it from other cities. This effect is related to the physical and spiritual characteristics, the size of the site, and its connection with the urban context included in it.

3-3 Anwar Fadel Hussain Al-Abadi's study (2016)

This study discussed the concept of a religious event and the role it plays in developing and organizing the components of the city and its effect on its morphology. The study addressed the problem of the absence of the role of the prominent elements of the religious event, which includes within it the spiritual aspects of the religious event and neglecting its role in the urban development of the area of the religious event.

The study highlighted the importance of these physical signs having a clear impact on urban development projects for religious event areas and the formation of the mental movement of visitors that direct their paths and destinations, especially in the case of increasing their number, which requires greater organization in order to accommodate them.

The study found that the religious event has prominent figures that have an important role in urban development projects in cities with the event through its components and details, and the need to integrate the physical aspects with the spiritual and moral aspects in those projects through the paths that the visitors take to make the event clear and eloquent in the mind of the recipient visitor.

The research concludes from this study that the physical signs of the religious event have a prominent role and great influence in any urban development project, which must carry the integration between the physical and spiritual aspects in the place of the religious event, especially the paths and directions that the visitors take, so that the religious event is clear and understood by the mind of the recipient and the visitor.

4. The theoretical part

4-1 Event philosophy:

The event is related to the philosophical aspects through the perception and understanding of its series of sequential and complex events leading to the realization of its concept indicating it, and every event is considered an event only if it is closely related to the history of peoples and has a value that travels through time (Alaskari, 2002, p. 76-136), and the event It exists within a group of facts or actions in an orderly manner according to a chronological and spatial sequence, and evidence of the living history of peoples The multiplicity of important events that leave a material and moral effect that has a direct connection with the place in which the event took place, so many philosophers and writers refer to the events in the history of peoples and what they carry From historical values and the study of each event and its impact, up to the knowledge that determines its nature by the one in which it occurred (Alasadi, 2007, p. 25).

The research concludes from the above that (the event) is the fact that something important was not and something did not happen, that is, it did not happen then it did, and if the occurrence of that important thing is accompanied by a religious significance at a specific time and place, then that significance distinguishes that event, i.e. it is known and inferred from Through its time, place, what it is and what it is.

4-2 The concept of a religious event:

It is evident from the above that the important events are of different types according to the motive for their occurrence, including the economic event that may occur due to the occurrence of an economic crisis, for example, or an accident of important economic significance, and the social event that may represent an important joint in the social life of peoples, such as their liberation from slavery to Freedom, for example, including the religious event (the topic covered by the research) that occurs due to the religious motive, and since religion was and is still linked to peoples' beliefs.

And since religion was and is still linked to the beliefs of peoples, so religious events, especially those immortalized by history, have become at the core of the religious and intellectual belief of those peoples, and that immortalization leads to the emergence of the effect of that religious event in time and place by reviving it where it occurred, when it occurred and how it occurred with its sequential secondary events and in a manner. Regular in well-known cities (Al-Abadi, 2016, p. 49).

Many Islamic cities contain places where important religious events took place and found their resonance and value in the history and beliefs of their people, and these events differ according to the diversity of their origins and the motive for their occurrence. The Holy Kaaba is in a valley that is not planted, and when the construction of it is completed, the Almighty ordered him to call the call to

prayer among the people in order to come to that place at a specific time and perform the sacred rituals and rituals of God Almighty. This was confirmed by the Almighty in his book *The House of the Most Honorable Prophet Muhammad* (may God's prayers be upon him and his family) In full detail, it shows the times of that religious event, and even the times and places of its secondary events within the place of the religious event as a whole, and where it was reported and reported, so the religious motive that resulted in this religious event was alive in Islamic history and belief (Al-Tabatabai, 1417 AH, Part 9, p. 184).

The research concludes that the effects that appeared after the event were physical and intangible, as materialism is what has emerged from the religious event as an influential one, and the effect grows until it reaches what it is today.

4-3 The concept of the city:

The places of the cities were carefully chosen based on the spatial characteristics of those cities, which gives them characteristics that are unique to them from others. Its first appearance was associated with the concept of urbanization when a group of people made the decision to assemble and settle down, and the first signs of urbanization were apparent since man took his first steps from the cave to the village, as the phenomenon of primitive groups resorting to caves for the purpose of protection from the dangers of the natural environment that at that time these groups did not. Humanity possesses the awareness that enables it to harness the capabilities of nature to serve its public good. This is the first form of the emergence of an urban society, and the scientist Lewis Mumford summarizes this behavior by saying: ((The habit of resorting to caves to perform collective behavior goes back to early periods, and to all cave-inhabited communities. The hollow walls, which have suffered from dispersion within regions, the basic lines of the city as an external form or internal structure of life can find a basis for it. Within these ancient groupings)) (Gallion, 1984, p. 4.)

Thus, trade and industry appeared in some villages and turned into cities, and specialization in industry in ancient times was a function that was unique to cities, and the issue of the emergence of urban centers is historically linked to knowing when the village turned into a city. In bringing some materials necessary for the civilizations that were established in both Mesopotamia and the Nile, and a great interest in the emergence of cities appeared when the spread of the Islamic religion because it is an urban and civilized religion. Urbanization and social, urban and economic advancement, and the first appearance of the Islamic city in Yathrib after the Prophet's migration from Makkah to it and created most of the foundations for what should be available in Islamic cities of institutions. Yathrib, which was later called Medina, became the mother city of all Islamic cities, and it is the model in the administrative and political aspects and in its material institutions for all the Muslim rulers in their cities afterwards, and the core and the center of the Islamic city was always composed of A spatial three-division plan in the space to achieve goals (religious, political, economic) that emerge in any city, and the division includes an area designated for the inclusive mosque (to achieve the religious goal) and the emirate house (to achieve the political goal), markets, places of sale, trade, work and crafts (to achieve the economic goal)), And open spaces can be added for the purpose of human interaction between people, and most of the Islamic cities that were established after that were based on a prior basis and had organized plans (such as Basra, Kufa, Fustat, Wasit, Ramleh, Baghdad, and Samarra).

This plan, but the population expansion affected it after that, so the road planning differed or the accumulation of clusters took place on the periphery shops, or other factors such as security defense or the climate obliged them to narrow their alleys or close their ends, so the cities were divided in that period into planned and pre-established cities (Grunebaum, 2018, p. 10-22), and spontaneous cities that grow without state intervention in their emergence and construction, and there are researchers who classified cities in that period into official cities and state cities (Galib , 1988, p. 364).

The research concludes from the above that the city was formed and arose as a result of the need for it, and it is either pre-planned with a shape closer to regular geometry or spontaneous emergence and is closer to accumulation, consolidation and organic growth, or to be a mixture between the two models, such as if it is organic, geometric and systemic growth, or it is pre-planned and regular Created but not controlled in its growth which may be irregular or organic.

4-4 The religious event City:

Religious cities often arise around a small nucleus that is originally a sacred stone, a house for God, a relic of a religious event, a tomb, or a tomb visited by a prophet, imam, or righteous guardian, and the origin of this nucleus is the first manifestation of the city's emergence, and then and around it trade and industry are generated, and then the first Markets for the city, and then other aspects of activity grow with time.

The city gradually attracts the population, and civil activity is mainly confined within this religious framework, and in this way the religious cities were able to be centers of trade, industry and culture over time. These cities formed attractive places for residents and the practice of worship and enjoy being cities with good economic potential and the movement is active in them. Tourism, and the religious factor has a direct role in the formation of these cities throughout the life stages of the city (Abd al-Qadir, 1986, p.9).

Usually the places of religious event are in the city center because it represents its beating heart and the region of population and service weight in addition to being the oldest area in the city, as well as the nucleus of the first city, which is one of the most expensive areas in terms of the value of the land, as well as the construction area and the number of building floors (Al-Ash'ab Al-Jabri, 1988, p. 375).

The repetition of the event in the city gives it experience in organizing, managing and directing it towards sustainable benefit, especially if that event in the city targets the general categories of people without limiting or restricting, because the inclusion of all groups increases the social interaction between them (Greg, 2010, p. 70- 72), and there are many large events that implicitly contain other secondary events within the main framework of the parent event, and these secondary events are the ones that give the small details that, with their integration, form the overall scene of the major event, and it is possible that there is a main event or several events within The one city, which represents a positive aspect in the collective memory of the city. (Lynch, 1960, p. 21-62)

The research concludes from the foregoing that the cities of the religious event contain physical places and monuments of a religious event, and the city arose around those places through the formation of a small nucleus around them, and then the surrounding areas expanded to form the first city around the areas of the religious event, which are characterized by being the most important and valuable in the city as a whole.

4-5 The nucleus of the religious event city:

Religious cities often arise around a small nucleus that is originally a sacred stone, a house for God, a relic of a religious event, a tomb, or a tomb visited by a prophet, imam, or righteous guardian, and the origin of this nucleus is the first manifestation of the city's emergence, and then and around it trade and industry are generated, and then the first Markets for the city, then other aspects of activity grow over time, and the city gradually attracts the population, and civil activity is mainly confined within this religious framework. Worship and enjoys being cities with good economic potential and the tourist movement in which visitors from different parts of the world are active, and the religious factor has a direct role in the formation of these cities through the stages of the city's life (Abd al-Qadir, 1986, p.9), and the places of religious event are usually in the city center. Because it represents its beating heart and the region of population and service heavy in addition to being the oldest area in the city, and it is also considered the nucleus of the first city, which is one of the most expensive areas in terms of the value of the land, and so is the case The construction square and the number of building floors (Alashaab & Aljaberi, 1988, p. 375).

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4-6 The morphology of the religious event city:

The data that deal with the urban and civilizational history of cities in general constitute an important source for scholars in the aspect of the city's growth, its internal structure and its general appearance that distinguishes it from others. The pattern of buildings and streets, the division of land uses and the resulting exterior appearance of the city (Alashaab, 1983, p. 5-9). The morphology of the

city can be studied through three basic factors: the city's plan, the urban style of its urban fabric, and knowledge of the land uses in its plan (Carter, 1986, p.7) and that the final appearance of the cityscape is the outcome of the morphological stages that the city went through through the interaction between those three factors. A change within the city to different degrees, and in some cases buildings are demolished and substitutes are established, or a specific use in them may be changed to another use as needed. In addition, for the purpose of reaching the best urban body for the city in order to serve its residents in the best way (Alashaab, 1983, p.119-124).

The research deals with how cities with a religious event are formed with the presence of a small nucleus that expands and grows to become a city later and during the period of its formation, it passes through construction stages that give it an urban body and a distinctive external appearance (Alkenani, 2006, p. 3). To what it has settled in its urban form with the following morphological stages:

4-6-1 The stage of emergence and emergence of the core of the city : This stage is considered one of the longest morphological stages that most of the cities of the religious event have gone through in terms of the period of temporal formation due to their lack of advance planning for their emergence, and this stage is considered the interval for defining the background of the city and how to deal with it because in it the urban nucleus that is the center of the city is formed later in time which The graves of imams, saints, and righteous people often play the biggest role in their expansion and growth, as they are attractive centers for those who wish to settle next to them and their neighborhood.

4-6-2 City growth stage : The city of the religious event is at this stage in the process of growth and expansion in the areas around the formed urban core, and the expansion is often circular around it and in an organic pattern, and the increase in the population of the city is evident, and this increase is accompanied by the emergence of the need to provide their needs for services, organize the uses of the land and develop a preliminary plan. To determine places of housing and trade, to plan streets and entrances, to build a wall to protect the city, to identify shops and neighborhoods in a preliminary way, and how to connect the city with its neighborhoods from other cities.

4-6-3 City maturity stage: In this stage, the city is promoted by working to increase the functional efficiency of the different uses of the land that serve its residents, and this stage differs from the previous stage with the growth and clear expansion of the city, the increase in its size, the expansion of its spatial area, and the entry of lands that were outside the city from the neighborhoods to it to be built and populated areas.

4-6-4 The stage of completion of development: It is the last stage of the morphological stages in the life of the city of the religious event, and it is considered the summit of what you reach or approach it and in which the number of inhabitants increases and grows and grows in its residential area and its size and its architecture flourishes and it needs to plan and organize in advance more than the previous stages of the multiplicity of uses of the land in it and its relationship to each other and need For these uses to be effective and efficient to provide the best service to its residents, as well as the need to organize the city's landscape horizontally and vertically and highlight its identity through the religious event in which it was brought up.

The research concludes from the foregoing that it is necessary to know how the city of the religious event arose and to know its morphological stages that it has passed through. It is also possible to rely on the city's planning and urban fabric and to know the different land uses of the city to determine the morphological stages that show and explain how it grows and expands.

4-7 Summary of the theoretical part:

- Cities arise either according to prior planning and are closer to the geometrical form, or they are spontaneous emergence in an organic or irregular form, or they are a mixture of the two patterns regardless of which of the two patterns precedes the other.
- The city of the event is either emerging and formed on the basis of the event it contains, or it is a container for a post-induced event, and it is necessary to determine which one is before the other to obtain the best planning of the land use in the city.
- The city of the event has financial and moral capabilities that distinguish it from other cities and make it a center of attraction for settling in or benefiting from.
- The city is developed and elevated planning ally by achieving the main economic, urban, social, tourism and environmental objectives, which contain other secondary goals aimed at the growth and

expansion of the city in a generally considered manner and directing the course of the event in the right direction that makes it benefit from it and its revival in particular.

The cities of the religious event contain the places and physical effects of a religious event that occurred in the past of time and that arose and was formed around these places.

The places of religious event are characterized as the most important and greatest value, and they are the urban nucleus that grows and expands around the city of religious event.

- It is necessary to know how the city of religious event was formed and to know the morphological stages that it went through.

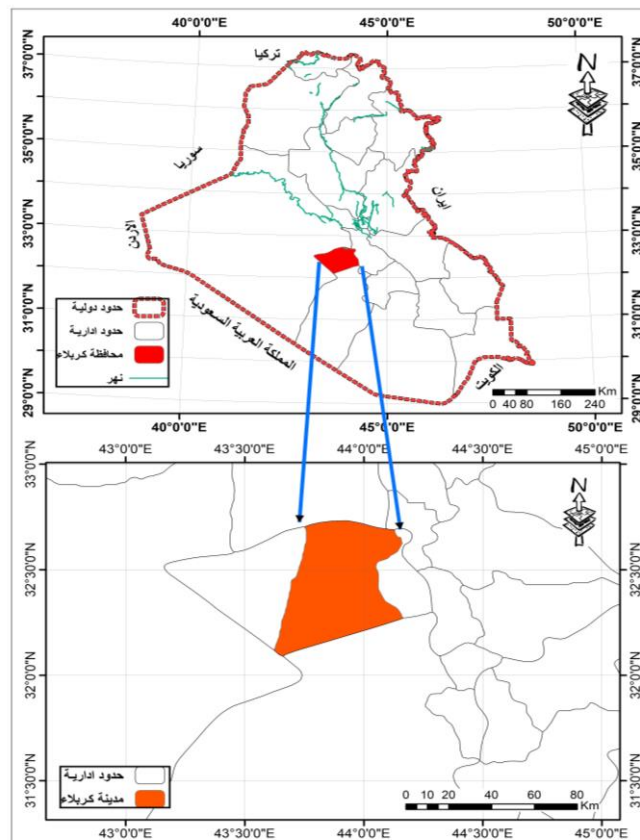
Knowing the morphological stages of the city of the religious event puts researchers and scholars of the reality of the city's condition in the right direction for its development and advancement as it explains and shows how it arose, grew and formed.

5. practical part

5-1 Karbala city:

The holy city of Karbala is one of the most important Islamic holy cities, characterized by its historical value and the peculiarity of its urban center stemming from the presence of two important shrines that represent the nucleus of the city center. They are the shrine of Imam Hussein and his brother Abbas (peace be upon them), geographically located about 110 km to the southwest of the capital Baghdad, at latitude (32.6) degrees north and longitude (44.0) degrees east, and it rises about (36) meters from sea level, and the difference between the highest and lowest elevation line passes by about (15) meters and the city center represents the lowest area. Within the city of Karbala (Qasem, 2017, p. 55).

Map (1) the location of the holy city of Karbala.



Source: Researcher using GIS 10.8.

5-2 The morphological stages of Karbala city:

5-2-1 The first stage: (61 AH / 680AD - 1285 AH / 1869 AD) : The first morphological stage of the city of Karbala, which represents the beginning of the fame and importance of the city in the year (61 AH / 680 AD), that is, since the burial of Imam Hussein and his brother Al-Abbas (peace be upon

them) after their martyrdom in the Battle of Taf in it, when a people of the Bani Asad who lived in nearby areas took over their burial In the place of their martyrdom, which was known specifically as (Al-Ha'ir).

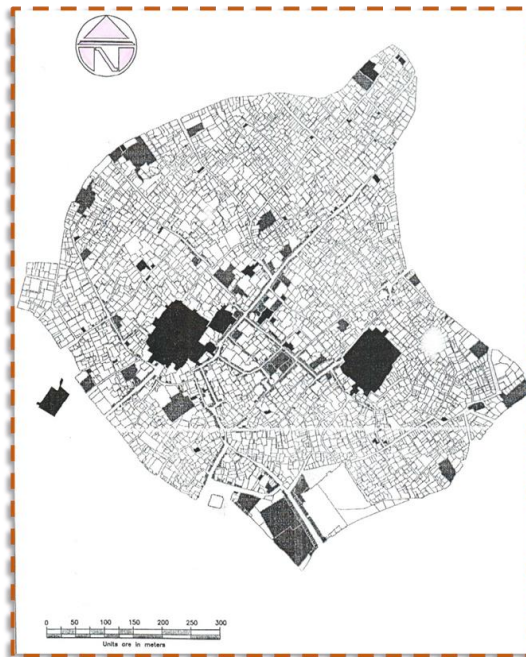
In the year (65 AH / 686 AD) Al-Mukhtar bin Abi Ubaidah Al-Thaqafi ordered that the tomb of Al-Hussein (peace be upon him) be surrounded by a wall like a mosque, and he built a dome of bricks and plaster over it, and built around it a number of floors, thus being the first to lay the foundation stone for the present city of Karbala is the Mukhtar, and at the end of Hijri century 193 AH / 198 AD The place became ready for visitors and those visiting the holy shrines and those residing in them as well. A shopping mall was established around the holy grave and a place was taken to live around it.

Karbala, at the end of the seventh century AH, received the attention of the rulers, so when Ibn Battuta visited it in (727 AH / 1327 AD) as a small city located between palm groves and draws its water from the Euphrates River and in the center of it the blessed shrine and to the side of the school, and that the entire vicinity of Karbala was about (2400) step.

The city plan was distinguished by the characteristics of the Islamic city's plan in terms of its surrounding walls, gates, the system of movement paths in it, and the pattern of irregular plots in shape. The two holy shrines represent the center of the urban formation of the city and occupy an area of 1.8 hectares out of 44.7 hectares, which is the area of the traditional city. The distance between the two shrines is 350 m.

The path system at this stage is characterized as an organic system characterized by narrow, winding alleys, in which alleys do not follow a single system in terms of breadth and direction, and many of them have closed ends Cul-De-Sac, with a successive hierarchy from the general to the private (Albakri, 2012) , p.72).

Map (2) Karbala city in the first morphological stage.



Source: Researcher using GIS 10.8.

5-2-2 The second stage: 1286 AH / 1870 CE - 1366 AH / 1947 CE: The city expanded from the year (1870 AD) and extended to the south after its wall was demolished from the direction of Bab al-Najaf district, and the new locality was built, known as (Abbasid), which expanded and expanded and was divided into two parts, namely the Western Abbasid and the Eastern Abbasid. This expansion and development came in response to the growth of the number of The population and its development and the city's insufficiency of the functional and service requirements of the population, represented the expansion with the development of a new locality through the sorting of lands and providing services.

Thus, the city of Karbala became divided into two parts: the first represents Karbala in its first phase (the traditional Islamic Arab), which was built around the holy shrines, which was characterized by high population density, compact roles and narrow winding alleys, and the second section, which represented the new part, was straight and orthogonal. It is vast and has modern planning concepts. Thus, the city's population increased, housing was built and its importance as an important civilizational center in the region increased.

Among the manifestations that indicate the development of the city is the large number of religious schools with its cultural dimensions, as mentioned by Dieulafoy in (1298 AH / 1881 AD). The city at this stage lost its walls and increased its area, and the movement paths took three different systems: the organic system of the traditional city that distinguished the previous phase, and the system The linear penetrating, represented by the three straight streets that cut through the body of the traditional city, as well as the orthogonal network system representing the new expansion of the city towards its southern direction outside the boundaries of its walls, and this was the beginning of being affected by Western thought in planning the holy city of Karbala.

The occupied area of housing expanded within the new expansion of the city at this stage and some administrative uses appeared in it, and the basic function of Karbala continued in the form of the religious function based on the existence of the two holy shrines, which are the generator and engine of the various economic and social activities of the city. The traditional city) at this stage, an estimated 6% of its area (Alazawi, 1935, p.172).

Map (3) Karbala city in the second morphological stage



Source: Researcher using GIS 10.8.

5-2-3 The third stage: 1367 AH / 1948 AD - 1432 AH / 2011 AD: During this stage of the Holy City, the dense urban fabric in the old city center witnessed a rupture of the dense urban fabric, which resulted in the separation of the religious core (the spiritual center) from its urban framework, through the opening of the street surrounding the shrine of Imam Hussein (peace be upon him) in the year (1948 AD) and that followed in In 1949 AD, the construction of Al-Hussein Street (Bab Al-Qibla), then the area surrounding the shrine of Al-Abbas (peace be upon him) in the year (1955 AD).

In response to the rapid population growth and its concentration in the old holy city, the population density increased dramatically, and the population remained within the center until the mid-fifties, and in the second half of the fifties and after the distribution of new plots of land that are located to the western side of the old city towards Bab al-Najaf and follow the Abbasid district, which It was

introduced in the second morphological stage, as the new area was called (Al-Hussein neighborhood) and it is the first of the new residential neighborhoods outside the scope of the Holy City.

During this stage, the shape of the city's plan changed in general as a result of the major expansions in which its area increased significantly, after it was a semi-oval-shaped city within its walls, and its expansion did not exceed the area of the ancient, traditional city.

In the Holy City (the traditional center), major changes have taken place, represented by the further disruption of the traditional, organic urban fabric, to create modern streets and places for visitors to gather and expand the existing straight streets, as well as cutting the remaining part of the city's body.

The religious function, which is the main one, continued in it despite the expansion of its area and the increasing influx of visitors to the holy city for the purposes of visitation from home and abroad, and that agreed with the decline in the number of mosques and mosques in the traditional center of the city due to demolition operations and the removal of large areas of fabric for development purposes, which included a number of uses, including religious schools and mosques .

Shape (4) Karbala city in the third morphological stage



Source: Researcher using GIS 10.8.

5-2-4 The fourth stage 1430 AH / 2009 CE and onwards : It is the continuous phase in the life of the city, which witnessed clear changes in the city's landmarks and the development of a new basic plan for the city by specialists and consultants in urban and regional planning, and this basic design of the city was approved in (2011) and includes an expansion of the city and the addition of many neighborhoods and residential stores to contain residential growth and increase density. Population, in which the regular engineering pattern appears in creating the main streets linking the various revivals and the continuing central hegemony of the old city, which includes the holy shrines, which is the place of revival of the rituals of the religious event in the Holy City.



Shape (5) Karbala city in the fourth morphological stage

Source: Urban Planning Directorate in Holy Karbala

6. Conclusions:

After the research touched on its theoretical part, the concepts of the religious event and the city that includes it and extracted the morphological stages that determine whether the city is a city of a religious event or not, and after the research reviewed the morphological stages of the model city (Holy Karbala), the research concluded each of the following conclusions:

- 1- The city of the religious event must be formed and developed because of the religious event that took place in it at an earlier time in its history.
- 2- The necessity for there to be a clear impact of the religious event and in a material way whereby the first nucleus of the city of religious event is formed and from which it has expanded and grown.
- 3- Places of religious event are the most important material and moral value in the city that houses them.
- 4- The holy city of Karbala, which was tested as a model in the research, is considered the religious event city, according to the analysis of its four morphological stages.

7. Recommendations:

After the research has reviewed the main conclusions it reached, the research recommends the following:

- 1- The necessity of taking into consideration the study of the history of the city when conducting any thoughtful planning process for the cities of the event in general and the religious event in particular.
- 2- Paying attention to giving the religious event what suits it in terms of mass, space and area of the city in proportion to its importance and material and moral value.
- 3- Study the morphological stages of the cities of the religious event, which determine the priorities and objectives in the city's planning process.
- 4- Paying attention to the holy city of Karbala as the nucleus of the first city, according to which it was formed, grew and expanded to be what it is today, and to give priority to the religious event and

its material product represented by the holy shrines of Imam Hussein and his brother Aba al-Fadl al-Abbas (peace be upon them both) and the spaces and activities surrounding the shrines and belonging to them in recent times.

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