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Urban and culture management in eventful cities (Najaf as a case study)

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Abstract---Today events have become a new way for cities to identify themselves and their presence. It seeks to change its approach towards investing the idea of events and developing their platforms by developing the event program in a comprehensive way, whether at the level of its organization or its results. The event management process is complex and integrated, requiring that functions be segmented according to the system's dedicated department by sight the different circumstances and contexts for cities and their available potential. Dimensions and indicators varied in many aspects, especially in cities with cultural events. The research problem has been identified in the absence of a clear vision about the indicators of urban cultural management and its role in activating the dimensions of urban development of the event cities. The aim of the research was to limit the methods and enhance knowledge of how urban management systems work that contribute to improving the management of the cultural environment of the event cities. Thus, making cities more dynamic and lively and an environment suitable for the perpetuation of historical events through their organization, development and management, in addition to marketing and investment, and this is actually reflected in the quality of life in the city itself. Accordingly, the research hypothesis was formulated by (activating the role of urban and cultural management in eventful cities through the integration of active dimensions and strategies of sustainable urban development at the level of the urban system as (a theatre for the event) and the event system as (events, audiences)). To achieve the aim of research within the approach developed in extracting indicators and active dimensions of urban cultural management strategies and the most important solutions to global experiences in this field to achieve sustainable urban development of cities with cultural events in general and religious in particular by arriving at a model that explains the

hypothesis and its variables, and then the conclusions of the research.

Keywords---Urban Management, Cultural management, Event cities, eventful cities, Religion event.

1- Introduction

Each city has its own character and personality. Governed by the specifics of context, it is a set of internal rules that are a reflection of the language of cultural communication between its members and the system of mutual functional relationships, and this is what distinguishes one city from another and one event from another. Therefore, the interest in managing the cultural aspect was one of the most important priorities sought by many specialized actors in the perception, support and organization of events. limit the research to addressing the problem through a general review of concepts related to the subject of public research to determine the range of research, as much as it relates to the field of urban management for cities with historical, cultural event, and to determine the most important characteristics of the process of effective urban management at the level of the city system and event, to limit them to the structural contexts recommended by previous studies and research associated with the management of the event cities and the event itself. The research also included a review of the experience of the hajj event in Mecca for identifying the most important procedures followed in the context of urban management for the success of the event. The city of Mecca was chosen to approach the data between it and the study area in terms of the type of event (religious event), spiritual practices, behaviors, movement and events required, and the nature of the audience, their cultures and their references. To build a framework or a comprehensive approach from the above to the most important measures of effective urban management of the cities of the religious, cultural event, which enables us to develop a set of conclusions and recommendations to manage the religious event of Najaf as a study case.

1.1. Historic city

Historical cities, like other cities, consist of tangible and intangible elements. In addition to urban structure, tangible elements include architectural elements, natural places in and around the city, archaeological remains, the complete urban landscape, skylines, and historical sites. Intangible elements include symbolic and historical activities and functions, cultural practices, traditions, memories and cultural references that form the core of their historical value [1].

1.2. Cultural event

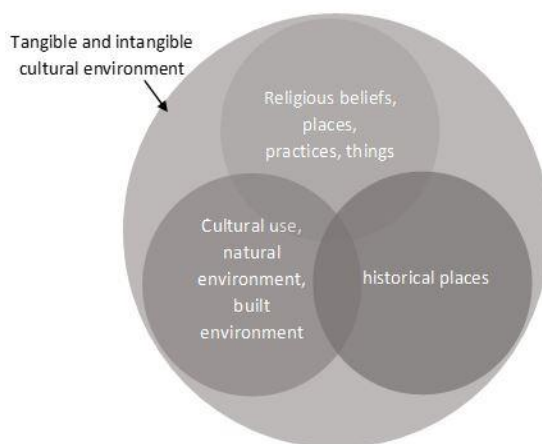
Culture (in recent years) has taken on a more important meaning in cities, representing ideas, practices, locations and symbols of the so-called 'symbolic economy, it is the process by which wealth is created from cultural activities, this new concept of culture forms the city's strategies (by setting up events) in the face of local challenges related to economic and social aspects and to invest its potential' [2].

1.3. Eventful cities

Today's cities are in great competition to enter the planning market and produce events, far from the criteria of their size or complexity; they are trying to turn their entirety into major stages of a constant stream of events, which can lead in one way or another to a festive atmosphere in the city. Culture became a more important way to consume the city, and thus the increasing importance of events led to some cities to promote themselves as 'Eventful Cities'. City discourse in dealing with religious events has also taken great attention as a form of psychological and spiritual expression that places emotional experience at the centre, in a way that presents group presentations, shaping urban dynamics and strengthening contemporary societies [3].

2. Cultural Resource Management

Cultural resources mean all aspects of the physical and non-physical environment surrounding us, whether they are built for them or not interfered with by human. Which has value to a group of people and any reference that appreciates the cultural things that make up our social institutions, beliefs and usual practices. Our perceptions of what makes the environment culturally comfortable, they are interconnected and subjective and profoundly affect what we do and how we deal with each other, as (CRM) means managing all these social and cultural aspects of the environment and all the influences of the contemporary world on it [4]. As shown in figure (1), which gives a vision for dealing with the urban body according to treatments that include the integration of the system of form and moral values. [5]



The effective management process includes both sides of the management of the event-containing environment system and the event management system itself, which achieves integration between effective indicators at the city level and the event. It is necessary to work on a continuous evaluation of the experience and to determine the strengths and weaknesses of the resources and tangible and intangible cultural capabilities first, and to lay hands on the challenges that may discourage their success.

Figure (1) Types of cultural resources

2.1. The City as a System - The Urban System of the Holy Cities

All planning studies with their different orientations and concepts agree that cities in general consist of a match of two systems, one of which is an explanation and product of the other. The first (latent), in which the sensory and moral concepts are poured, and the other (apparent), which is a reflection of the first

and a picture of it. They are interlaced by secondary systems that achieve the encounters of the two systems¹, and in order to deal with the holy city system as an integrated system that achieves the functional, formal and spiritual requirements of its inhabitants and try to manage this system, it is necessary to identify its separate components that gave it its identity that distinguishes it from other cities, in order to be able to develop a program approaching idealism that manages organizational planning processes that are in line with its spiritual nature [6]. The urban system of the Holy Religious City includes:

First: the semantic system (the spiritual side) - the latent system:

1. The semantic system or the latent system of the Holy Shrine: the spiritual connotations related to the shrine itself, which are represented by spiritual worship practices, such as reverence of the owner of the shrine, prayer performance, reading the Qur'an... etc.
2. The semantic system or the latent system of the Holy City: It includes a set of practices and movements that have an impact on the structure of the Holy City, for example, some of the terms of the visit are related to the places of echo and the dynamic succession of visitors, in addition to some visits and decrees that have a great impact on the whole city in terms of planning and growth over time, and these indications are events and important personalities, visitors, the performance of the visit, the burial of the dead. ..etc

Second: the structural system (the physical side) - the apparent system:

1. The structural system or the apparent system of the holy shrine: Al-Haram Al-Sharif, the shrine, entrances, doors, mosque or the prayer hall.
2. The structural system or the apparent system of the Holy City: represented by the spatial and mass form of the system.

2.2. Events as a System - Event System

To understand the dynamic nature of event programs and their impact on the cities they organize, starting with the audience and those who manage effective resources, capabilities and activities, as the main driving forces, and who is doing the city's organizational programs and developing facilities and capabilities to build the dimensions of the model that reflects the city's ability to organize events [7]. Event organizers use a variety of skills and competencies, in the areas of creative thinking and visualization, negotiation with suppliers, sales and marketing, teamwork, financial management of budgets and payments, listening skills, problem identification and solutions knowledge, leadership, logistics management, media relations (visual and audio), communication skills, conflict resolution, crisis management, relationship management, brand management and finally group management (database management, itineraries, scheduling, travel logistics, communications, communications Social, printing and design of marketing materials, contract management, facilities management and attention to detail [8].

3. Urban management programs for historic cities

The event environment has become more complex, and event management officials are always trying to integrate multiple methodologies to reach the optimal model in event management and in line with the specificity of the host city and the challenges of change, and to be planning solutions between conservation strategies that are committed to heritage and open to development to keep up with the circumstances of the times. There are studies on the subject of management, and have presented many proposed models for the management of the event program, in historical, cultural cities, which vary in terms of the level of detail and complexity and the number of procedural processes or steps and stages concerned and the types of processes involved and the order and efficiency of their design, and the model provided by the research seeks to add knowledge in this context*

4. Characteristics of urban cultural management

First: The characteristics of the effective urban cultural management process - at the city level:

The space within the city is no longer just a container of events; the city itself has become an event during which the flows of culture, people, resources and creativity converge. Events provide links between emotionally charged space and spatially defined space, allowing cities to build their social and cultural fabric at the same time to create local excellence, thereby identifying important signs that help create the rhythmic life of the city. Therefore, the process of effective urban management at the level of the city with a cultural event requires knowledge of all urban, social, economic and environmental aspects in accordance with an approach that is in line with the data of sustainable development and comprehensive planning strategies, such as preservation, rehabilitation and neighborhoods to link the past with the present by involving the community in preparing the experiment and evaluation.

4.1. Effective urban management approaches for event cities

The concept of the cultural capital

In the 1960s, governments in Europe and the United States began to show interest in the redevelopment of city centres in accordance with the concept of the cultural capital, and the promulgation of new laws to support heritage and preserve history, central governments became interested in regional development during the economic crisis at the end of the last century, by linking economic and cultural strategies, especially in socially destructive areas, public authorities are trying to market their cities as cultural centers, in order to create a new business

*The structural system of the physical system of the city in general and historical religious cities in particular consists of a set of elements and relationships (urban ties). These are the elements that apply the urban form and give it its characteristics and confirm it, and thus the physical components of the composition of the urban system refer to the space organization between the Urban mass and the urban space structure, as for the semantic system of the religious historical city, represented by the latent or spiritual system, it includes the essential spiritual aspects and the meaning that becomes apparent when its components agree with the policy of the integrated system.

climate, So some European countries have created a new urban development strategy to promote themselves as a cultural center to transform development strategies with the idea of making a cultural event with all its data [9].

- Culture City Branding: Culture City Branding strategies are used as a tool to compete with other cities by displaying attractive images of the city and its origins in this context, as culture is a marketable force and a new opportunity for cities to gain more popularity to attract more audiences and stimulate their economy [10]. As the brand is the basis that helps to create a desirable place as a business location, tourist destination or space for communication, thus creating opportunities to enhance and build identity [11], that makes the opportunity to be creative cities through place-related experiences such as events, events, sports, artistic and cultural activities, and specialized services [12]
- Urban Observatory: An approach based on the establishment of specialized centers that take an administrative form for specialized technical matters within the organizational structural framework (such as the national, regional, local framework), to manage event cities in a more comprehensive, efficient and more investment of time and capabilities. Areas of urban development, treatment and operation, with the aim of improving the conditions of the administrative process of event cities and making them more responsive and flexible [13].
- Looking ahead: The re -evaluation of the management process that includes possible predictions of the event products is one of the most important steps to evaluate the outputs and thus work to limit errors and problems or what are the possible future trends and what is expected from the new global city [9].
- Create consumption spaces: During the previous experience of development processes, globalization introduced cities to new cultures in addition to the integration of old and new cultures in advanced economies, and thus provided new forms for what is called (consumption spaces), which give a form to integrate in their designs and architecture indirectly, and under the influence of market inflation. All over the world, city status transition to global status.
- Creative City: a city that has learned how to use its cultural capital to attract innovative businesses and services as well as members of the mobile creative class, people flows and funds targeting global cities and constantly renewing the supply and care of the world's creators [9].
- Contemporary international approach: the "Heritage Opposite Development" dilemma was a core issue in the international debate in the twenty -first century on preserving, managing and developing urban heritage, as international organizations to develop an international approach to the twenty -first century in this field promoted a curriculum called 'contemporary international approach' that Re -visualizing the principle of comprehensive development and integrated preservation that was depicted during the twentieth century, which includes a new model for preserving and managing urban heritage ". The preservation of urban heritage according to an integrated view of urban management capable of integrating the three dimensions of sustainable development (environmental, economic and social) can be seen as a way to reconcile the

preservation and development of urban heritage in historical urban environments [1]. In that, the preservation of heritage is part of the process of feeling identity that guarantees the continuity of the community and preserves it such as historical events, elements, origins, beliefs, customs and traditions [14].

- **Sharing economy:** The sharing economy approach is based on cooperation between stakeholders and creating public value through events, as events create much more overall value than economic value, acting as a catalyst for the development of shared experiences, shared values and shared visions around the city, by acting as a common rallying point for groups of different stakeholders.

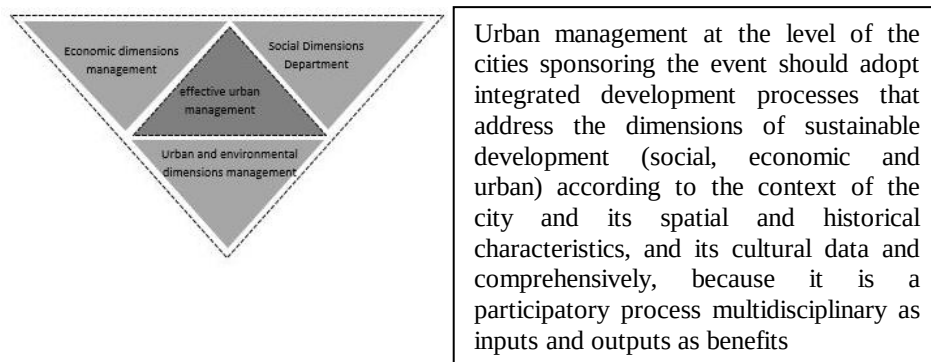


Figure (2) Effective urban management

Second: Characteristics of the effective cultural event management process - at the event level: Events, event programs, and patterns of forming events changed, with the changes in the trends of the city. The medieval cities that were characterized by organizing religious and secular events left by the industrial city by showing industrial ingenuity, cultural achievement and military force. In the 20th century, different models of the city emerged in response to external and internal crises, soon followed by Entrepreneurship City, Creative City and Multicultural City, this influx of changes transformed the role of event programs from a display and celebration form to a tool for cultural, social and economic change.

4.2. Effective event management approaches

- **Collaboration Approach:** It means the use of a participatory (Collaboration) approach between stakeholders in managing and producing the event experience, i.e. between the resident of the event and the government agencies and the public, in terms of financial support, facilities and others.
- **Open source approach to culture:** It means involving the event audience in creating events as audiences are more committed to arts and culture because they are part of the process and active and creative participants, which invokes a sense of ownership and thus enhances the commitment process. The aim of the process of mutual participation and two-way communication is to build trust and an upward spiral of creativity that reflects on the people themselves.

- Space approach - Culture – Audience: It is a higher level of public participation and focus on the event, it is interested in transferring participation to the city itself, and moving it from one case to another not only what results from the program of the event, but how it affects the people who live in the city, the events are seen as mechanisms to move people in a physical and emotional sense. The principle of participation also needs to support the design of the event program, which becomes more than just a means of connecting the city's spaces to cultural events, or connecting events through them in a spirit of shared creativity, the design of the program must begin to embrace every aspect of the city's event ambitions.
- Integrate events with DNA: Integrating events into the city's cultural DNA means that this genetic symbol includes the values that the city wants to develop through events, such as excellence, a sense of place and identity, improving the quality of life, working in an empowering, inclusive and transparent manner, and supporting the development of values across cultures.
- The proactive role of events: without a proactive role in events, the city abandons a great deal of the potential value of events in reaching civic goals, as the new role of cities in terms of events contrasts with modern concepts of events as an extension of the city's marketing policy.
- Event platform building: this approach indicates that there are no easy recipes for events or standard models that can be transferred from one city to another. It requires an eventful city to perform multiple tasks and think holistically about things according to a certain possibility that includes a position and vision that helps the city understand what it wants to achieve through events.
- Context invasion: developing a new vision for the event program provides an opportunity to 'Context invasion ' of the city, enabling event stakeholders to do innovative and new things. The new regular motivations of the event program inject a necessary element of unpredictability that can revive the cultural sector and attract new audiences.

4.3. Urban management strategies

As cities always seek to develop and integrate strategies for living, working, investing and enjoying to attract people and resources, it is important to ensure that the event program as a whole is positioned in the city to make it a more attractive and vibrant place. Therefore, (events) must be part of a broader and multi-level planning process for the city, where the objectives and results of events are directly linked to the strategic objectives of the city, to redevelopment, revitalize cities, enhance their identity and market them internationally, and enhance the economic wealth of cities suffering from deterioration. As the events constitute a cultural dimension that contributes to revitalizing what is hidden inside the city, and determining its optimal potential within a comprehensive multi-mechanism strategy, which aims to preserve the cultural heritage, solve its problems and develop it by investing and managing its potential by working on the visible layers and reactivating the hidden layers, such as enhancing the activated values and activating the deactivated values that can be activated by managing the capabilities of the activation strategy [15]. Among these trends is of special importance that includes:

- A. Redevelopment cities and putting global brands on them.
- B. Preserving cultural heritage.
- C. Development of industries and cultural neighborhoods.

The need to balance the preservation, management and development of urban heritage in historical urban environments has been one of the most important issues of international debate in the 21st century for the preservation, management and development of urban heritage, and how a new model had been developed to respond to current conditions, and what are the challenges in historical urban environments (from small villages to large cities) around the world. Although influenced by theories and approaches to the preservation of urban heritage developed during the previous century. As well as the development of the international urban heritage conservation discourse, the development of this model represents the latest international contribution to the identification of a new comprehensive framework for urban management to reconcile heritage conservation with sustainable urban development. It integrates the three opinion of heritage conservation and management, urban planning and social and economic development, and promotes a participatory approach based on human rights.

4.4. Effective urban management steps for event cities: You should consider the city that you want to become eventful to take some important basic steps in creating an eventful platform [7]:

1. Create a vision of the city: to define the type of city we want to live in.
2. Evaluation of available possibilities: as the first step to identify and build strengths in the city.
3. Prepare to endure and confront risks, By taking note of the security aspects and the expected threats, and taking administrative and planning measures, with regard to increasing social interaction, job occupancy within the space, monitoring, traffic control and access control, process participation, maintenance and occupancy of buildings and space, modernization of use, cultural communication, increase of green spaces, keeping pace with technology [16]
4. Building networks: As people cannot deal with risks and the ability to predict unless the support networks are abundant. The event program should include as many shareholder stakeholders as possible. The aim must be to develop and support collaborative participation in the event programme.
5. Develop Creative Spaces: Event programs do not just require material but also the symbolic and creative spaces. Events can be used as a catalyst to ensure that the city develops meeting spaces and mixing spaces for creative expression.
6. Stimulating participation: by enabling broader participation and collaboration in event design and programming.
7. Support and guidance to ensure that events contribute to the city's broader goals: Through general guidance on the direction of the event program, and the need for more practical management to ensure that events contribute effectively to the city's program in achieving the city's overall goals, there is a clear correlation between the vision of the event

- and the objectives of the event program and the management and monitoring strategies of the city events.
8. Investing in people and retaining talent: By developing systems for nurturing and retaining talent, helping to create long-term development perspectives, security and responsive support.
 9. Monitor outputs and results: By constantly monitoring the amount and type of value generated by the program, the information used to evaluate and develop events, monitoring must be integrated into the event programming process, becoming a natural part of event organizing, rather than an afterthought.
 10. Learning from events: The event program must be implemented in a way that makes every moment of learning for the city with lessons learned applied to organizing and managing the event in the future, Including spreading knowledge to all stakeholders at the event so that the city's (regulatory capital) can be increased.
 11. Location discrimination: such as the use of rivers, canals, green spaces, unique physical features and historic or contemporary monuments.
 12. Create an environment for the event: By focusing activities in a relatively small space or over a short period of time to create a strong sense of celebration and vitality or by organizing special transport routes, roads and networks that efficiently connect event and event spaces together.
 13. Event space development: By creating spaces within the event where audiences can meet and interact or by turning streets, parks and public spaces into performance spaces (theatre).
 14. Create new rhythms of everyday life: finding ways to change the rhythm of life in the city for a short time - slowing down crowded spaces and speeding up slow spaces, such as restricting traffic, introducing short-term pedestrian spaces or creating external private markets.
 15. Create a festival community: By developing a sense of inclusion and building social capital interdependence through special initiatives and activities and designing spaces that bring together cultures. etc.

5- Planning and management of cities with religious events

Most of the studies related to the administrative aspects of most of the projects related to the event deal with two important parties within the event system the one side is the theater of the event or the city itself and all the projects related to dealing with it and the second side represented by the audience which is the most important axis in the equation, Both planning and management are the two active elements in controlling the whole process, and the first management of the city's preparation and planning based on standard design foundations and standards [17]. The first step of the second process related to crowd management and how to manage them and contingency planning in accordance with a plan that adopts international standards, therefore the organizers of the festival and event must take all necessary measures to eliminate any safety and security risks they may face during the event, and thus succeed the process in all its aspects as part of a pre-prepared contingency plan for this purpose.

Mecca City Experience

5.1 Management at the city level - design solutions: The effective management process deals with the administrative aspects related to the control of the city's physical system, which consists of public squares, streets, events and associated functions of movement and gathering of crowds, vehicles, service facilities and infrastructure... etc. Urban spaces are also affected by several environmental factors (e.g. climates), topography (land fluidity and nature), Spatial (location and access), security (related to security and safety matters), service (related to the availability of services and facilities) [17].

Jamarat area management - space and movement

The Jamarat area is represented by the bridge and the surrounding spaces, which are represented by the area around the three Jamarat, which are confined between King Fahd Street (north), King Faisal Street (south), the end of the eastern square (east), and the end of Mina (west) figure (3). It is one of the most crowded areas in Mina, especially the times of throwing stones, as pilgrims mean them at certain times within the sequence of religious rituals, so the region is witnessing a great crowding at this time.

Project design

The urban plans of the project contributed to the effective control of the crowd movement, by increasing the absorptive capacity and reducing the level of density represented by increasing the number of floors and the way it is linked to the sources and directions of the movement of the pilgrims:

- 1- The basement: Specialized for services and transferring emergency medical cases, and receiving processions through its association with the main axes of the movement that passes in the center of Mina spending, Figure 4.
- 2- The ground floor: it is dedicated to the transfer and unification of the movement from the east side and back from the sides to prevent the collision of the movement and its mixing, figure (5).
- 3- The first floor: Also dedicated to those coming from the East side to increase the capacity of the ground floor, and it was provided with two slopes of ascension, and three exits, two to return to Mina and the third towards Mecca, as the slopes helped break the movement and huge masses coming from the east and far from the entrances, figure (6).
- 4- The second floor: It was designated for those coming from Mecca, It was linked to two slopes up, and a slope out to the middle by width the two entrances to return to Mecca, which helped in easy access directly and without collision with those outside the first floor, Figure (7).
- 5- The third floor: It has connected to the eastern side through a special entrance for those coming from the direction of Al-Shuaibin, Majer Al-Kabsh and housing buildings from the top of King Fahd Road, and exits from the northwest side to return to facilitate entry and return without intersection of the movement between pedestrians and cars on King Fahd Road. In addition, tunnels were added for direct connection with Al-Shuaibin to reduce pressure on the main axes in the center of Mina, which enables

them to use the third floor, which in turn helps reduce the density in the first and ground floors, Figure (8).

- 6- The fourth floor: For those coming from the area of Talaa Sidqi and Al-Aziziyyah, and the road and the return, Figure (9).

The Jamarat area has gone through several stages of development, due to the increasing numbers of pilgrims each year, the last stage of development represented the real transfer that has contributed effectively to organizing the occasion of the Hajj event and maintaining the security and safety of arrivals. Represented by the construction of the multi-floor bridge and comprehensive re-planning in addition to operational plans, and human cadres facilitating the management of the hajj process, the bridge passed through many modifications, additions and improvements to its last design, which depend on its design and planning on:

- _ Increase absorptive capacity of the bridge
- _ Increase in the number of entrances and exits.
- _ Reducing density in the area.
- _ Separate the movement of pedestrians from vehicles.
- _ Investing the ideological axis as a major axis to regulate the movement on the method of fragmentation, distribution, attraction and facilitation of the movement of visitors using the vertical and branching plans, And in a manner:
 - Linking the main axes of the movement represented by the pedestrian axes from the Mina Valley, which is heading from Mecca with the main entrances to the bridge.
 - The fragmentation of the human mass (at the entrances and around the basins), through the multiplicity of entrances and the linking of the axes (organized distribution of flows) from the source of arrival to the exits.
 - Finding urban spaces that enable pilgrims to perform their rituals and activities and achieve security and safety.
 - Facilitating the movement of vehicles for services and especially ambulances, By signing service towers in the middle for easy access, in addition to ambulance lift and a helipad that transport critical medical cases more quickly to hospitals, Figure (10).
 - Ease of access and movement using the streamlined shapes of the axes and avoiding open spaces with multiple sources because they cause a collision.
 - Employing the environment and natural conditions surrounding the region positively by linking the project to its urban context and surrounding environment in a way that takes into account the natural hierarchy between the mountains and the valley, through the idea of designing the building upwards and using the type of shading, ventilation and lighting on the last floor to reduce the effect of heat in line with the shape of the camps located in Mina, Figure (11).

5.2. Crowd management - event audience

The planning guidance was to monitor the characteristics of pilgrims and follow their behaviors and cultural references through analyzing information such as age and country, the level of education, power of attorney, and the number of pilgrimage times As for the motor information represented by the flow rates in the

region, its directions, times, distances, in addition to providing their necessary requirements and their needs of services and media in religious matters and others.

Audiences' movement: It is one of the main concerns of religious festivals, as it is a vital aspect that must be controlled and managed, in terms of providing facilities that meet the requirements of participants and pilgrims. The risks caused by the movement of the audiences can also differ from one festival to another. Therefore, it is necessary for religious event organizers to conduct an evaluation of the risks arising from the movement and behavior of the audiences, when the arrivals arrive, and to move throughout the site and leave, allowing the possibility of analyzing different crowds and adapting procedures according to the public's intention to different categories, as it is possible to compare the spirit of the crowd to be able to understand The mentality of individuals, there are some audiences that want to express themselves and others are just a spectator [18]. Therefore, event management officials should pay attention to:

- Study and understand the nature and behavior of those coming to hajj.
- Study their cultural and ideological backgrounds in terms of times of their practices of rituals and the nature of their acceptance of design flexibility and their dealings with them.
- Work on the lack of human gatherings at the entrances through the distribution of horizontal and vertical movement.
- Taking into account the conditions and basic movement requirements for the elderly and the disabled.
- Activating the role of guidance and awareness in directing the movement inside and outside the project.
- Providing the largest number of facilities and services and organizing them according to worked out mechanism, taking into account reducing the presence of workers in a manner commensurate with the size of the project.
- Trying to reduce some negative behaviors by arrivals, such as sleeping near entrances or motor corridors, which affects the nature of movement, in addition to its negative impact on the urban and cultural value of the project.
- Activating and organizing the schedule for institutional pilgrims.
- The administration and employees should be well prepared to manage and brief all kinds of potential risks.
- Take preventive measures within religious festivals sites, and employees must be visible and easily accessible.
- Having easy exits, there should be a plan to avoid over focusing people in one place.
- The security personnel must be able to take quick action in the event of an emergency.
- Putting barriers to reduce the flow of people wishing to enter the site by the organizers.
- Prevent people from collapsing in fixed structures and barriers by staff.

6. Najaf_ Arbadeen visit

Najaf is one of the most important holy Islamic cities for Muslims due to its influential position in the path of events in Islamic history, as it contained the grave of Imam Ali, the great historic personality. This explains its importance and presence in most religious events, as it witnessed several events related to Islamic history. Thus, the city faces several challenges throughout the year in managing the large numbers of delegations relative to its ability as a host city for the event. Especially during Arbadeen visit and the death of the Prophet (peace be upon him), and the presence of the airport, which facilitated the reception of large numbers of visitors from different countries, which required urban management that takes into account its historical and spatial context, the nature of visitors and the event.

6.1. spatial description of the city

The location of the city of Najaf, adjacent to the city of Kufa (side by side) requires dealing with them as one unit that extends from the Euphrates River in the east to the Najaf Sea in the west. As the location of the city of Kufa, which gives it visual and spatial dominance in the far eastern gate of the two cities, ending with the old city that contains the holy shrine of Imam Ali, peace be upon him, with its spatial view of the Najaf Sea in the far west, Map (1) Thus, from the eastern entrance of the two cities to the far west, the urban management process includes the axis between the two cities (especially in Arbadeen visit) for the length of the journey between the two regions, the movement witnesses some stations that represent urban centers for the gathering of visitors, which causes a set of problems, such as crowding, overlapping movement paths, and disrupting the city's movement for several days. The maximum gathering for these spaces is near the shrine of Imam Ali (peace be upon him), the Kufa Mosque and the Sehla Mosque, to perform the ceremonies. Therefore, the research dedicates dealing with these areas and the surrounding areas with recommendations on the topic of urban management of the event.

6.2. General description of the nature event

Due to the status of the holy city and its cultural and historical role, the city of Najaf witnesses several events during the year, such as the birth and death of the Prophet (peace be upon him), the Isra and Mi'raj, religious celebrations, Arbadeen visit, Ghadiriyah, the birth and death of Imam Ali (peace be upon him). These events are held on the stage that extends along the axis linking the two holy poles represented by the Great Mosque of Kufa and the shrine of Imam Ali (peace be upon him). It is linked to a high functional and symbolic factor that imposes on the city a specific spatial organization and thus a certain form and direction of movement [19].

6.3. General description of the visitors nature

Visitors represent a larger proportion of the indigenous population, Fifteen days before Arbadeen day, the city witnessed preparations to receive arrivals towards Kufa city towards Najaf, but for foreign visitors, the presence of the airport and

administrative and financial facilities facilitated the influx of hundreds of thousands of them and in various ages. This gives the impression of the homogeneity between different cultures and ages in that period, , which requires a certain mechanism to manage the city in dealing with this diversity, in terms of the nature of services and movement facilities and control of it, in addition to the security side.

7- Conclusions

Najaf is a theater to hold many events. Its residents represent part of the participants in these events because it is part of their religious beliefs, and part of their ideological practices, and the strength of the link between this type of events and the original inhabitants of the city, makes them ready to receive any instructions or changes that would serve this city .This facilitates the participatory process between the event management and the audience, and this is the most important paragraph for effective management within the event cities. Najaf also seeks through its efforts in scientific and cultural participations and continues to keep up with updates at all levels and at all levels and export itself as one of the capitals of Islamic culture by virtue of the nature of the events within it, which requires it to always be ready to compete among Islamic cultural cities by linking development strategies with cultural strategies. Paying attention to the laws that support heritage and culture and the preservation of history in a way that supports the event industry as the most important cultural event. And to follow a set of initiatives that qualify it to run the event in a way that does not have adverse effects on the city, but rather increases its value and position among cities by paying attention to the comprehensive image of the city and what it wants to reflect as a vision and idea that supports its general framework without distraction, and what are its future directions to improve the current situation towards More vibrant and sustainable cities, open to global changes and what the planning horizons and economic, cultural and other visions have reached. Under the directives of the responsible specialized bodies and associated with specialized centers supported by those in charge of the city administration in terms of facilities and flexible administrative procedures, which work as trusted references regarding their data and processes. Thus, turning it into a fertile ground for attracting innovative businesses and services, and a center for financial flows and investments, without affecting the preservation of its historical entity and heritage. That is, it is a mixture of the two approaches . It is committed to preservation and is open to change and flexibility in a way that does not eliminate one approach from the other. In this way, it will contribute to strengthening the historical value and building a new value based on participatory approaches among stakeholders.

At the planning level, the city can be described as central and stable poles of the event, and a kinetic axis linking the two centers. Each center has certain rituals that are similar or reflected in some things, but they all pour into the same content, making them emotionally charged places that share their general framework in line with the essential nature of the city's shape and adapt to it. As for the axis, it is represented in the dynamic side of the event, Which provides simple services, which provides the general scene of the event and a moving picture of it, although this does not mean that there are no planning and

management problems within those foci in terms of overcrowding, overlapping movement, difficulty of access, lack of absorption of services with the number of arrivals, accumulation of waste and lack of organization. Therefore, Najaf should create planning initiatives and adopt effective strategies to improve the reality of the city's situation in line with its counterparts from the leading cities in this field and benefit from their experiences, especially those that share them in some cultural and religious aspects such as Mecca and others, through:

- Adopting the idea of directing the main movement of the crowds from - to the context of my religious beliefs and correct planning solutions, such as directing the main movement from Kufa to Najaf.
- Multiple main exits and linking them to private resting centers and along the road linking the two centers of the two cities, to reduce movement interference between pedestrians and cars.
- Providing and managing logistics services on a regular basis and in cooperation with the organizers of the city's residents.
- Providing centers or stations to provide temporary health services for simple cases, distributed at distances that take into account the physical and psychological nature, and the number and nature of the visitor (age groups).
- Provide close and easy access points for ambulances to transport emergency cases to and from the hospital.
- Preparing service facilities such as hospitals, health centers and civil defense centers, within a tight emergency plan, in terms of their absorption of the increase in this period, and their flexibility in dealing with them.
- Preserving as much as possible the general image and urban landscape of the city Without reflecting the nature of the event, chaos and disorder, by organizing movement, separating pedestrians from cars, and maintaining cleanliness and furnishing of axes, and make them bear indicative signs of movement and direction.
- Try to introduce modern technologies as methods to support cultural and religious content away from the traditional chaotic methods to facilitate positive communication once and reduce negative mixing again For example, using Internet live devices to support communication between visitors, or allocating places to install large screens to transmit the event between regions, providing single-use tools to reduce the risk of transmitting diseases and epidemics, and reflecting a cultural image of the city.
- Reduce tailpipe uses that harm the environment and replacing them with renewable energy sources.
- Work to transform traditional urban spaces into intelligent urban spaces to enhance space efficiency in temporal spatial representation, which includes two contents of the environment, a variable (cultural environment), and the second is fixed (represented by the natural environment and spatial boundaries).
- Work to achieve the principles of visual sustainability of urban spaces within the city with regard to clarity and the achievement of sensory pleasure, planning within the human scale reflects the architectural style

of the city and thus enhances the cultural identity and the city's image of the world.

- Work to create urban spaces to reduce the density of the crowds of visitors and temporary service stations.
- Including intellectual content and creating a cultural policy within the urban spaces to introduce the city, its history and potential, as a marketing way.
- Establishing temporary housing units that can be easily and easily removed, and signed within the urban spaces far from the pedestrian movement corridors and cars and refraining from the phenomenon of sitting on roads that are negatively reflected in the city image.
- Use afforestation as a method and take advantage of its shades to reduce the pressures of the poor environmental conditions surrounding, its beautiful shape that affects the image of the city, the total urban landscape and the skyline.
- Full readiness to manage any potential risks within an efficient emergency plan prepared by the authorities responsible for the event.

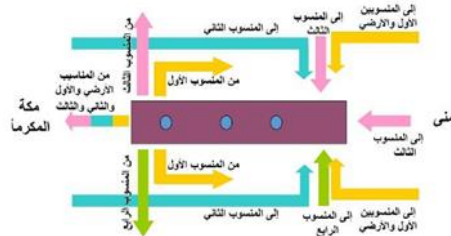


Figure (3) The Jamarat area

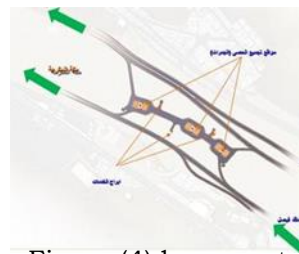


Figure (4) basement plan

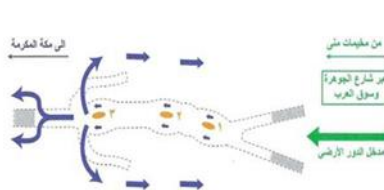


Figure (5) Ground floor plan



Figure (6) First floor plan

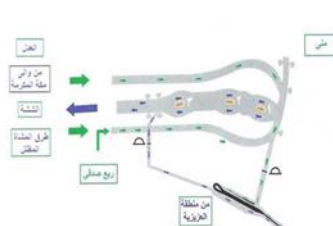


Figure (7) second floor plan

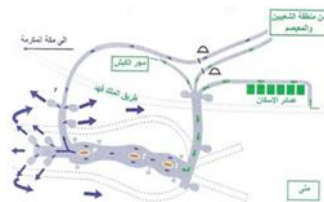


Figure (8) Third floor plan

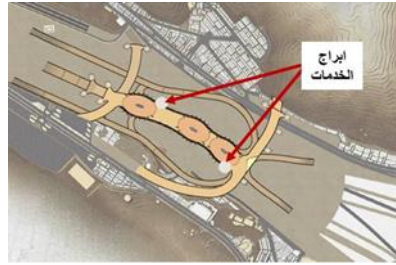
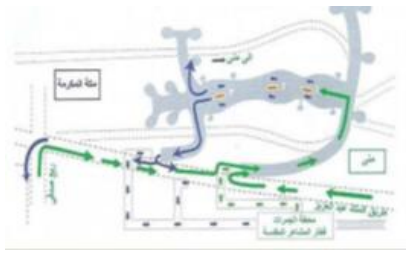


Figure (9) Fourth floor plan Figure (10) Signature of service towers

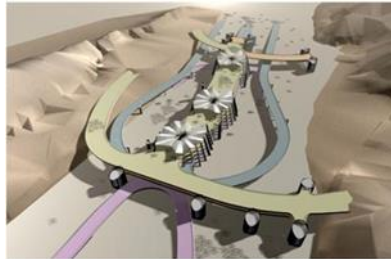
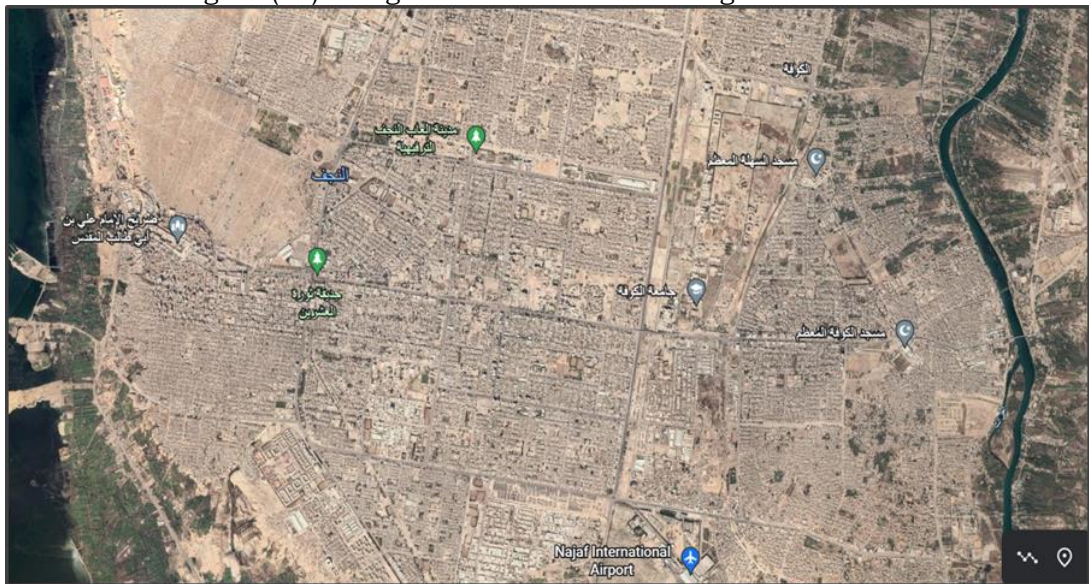


Figure (11) Designed with the surrounding environment



Map (1) extension the cities of Najaf and Kufa

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