



THE FOUNDATIONS OF ARCHAEOLOGICAL, HERITAGE, CULTURAL AND SOCIAL TOURISM AT AL-SALMAN DISTRICT, AL-MUTHANNA GOVERNORATE (IN DEVELOPMENT GEOGRAPHY STUDY)

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Article history:	Abstract:
Received: 1 st May 2022 Accepted: 1 st June 2022 Published: 8 th July 2022	Successful tourism development in the study area is linked to the natural and human geographical potentials, that can be developed and employed, according to the purpose for which the tourist seeks, including historical archaeological tourism and heritage, cultural and social tourism, which were important and effective tourism development pillars, qualify it to be desirable sites for tourists who desire these types of tourism, requires the local government in Salman district, Muthanna governorate, and the central government in Baghdad, to the protection, organization and development of historical, archaeological, heritage and social tourist sites in the study area, which suffer from the apparent neglect of tourist sites, whether archaeological sites or heritage sites, cultural or religious, can become a reliable future sector in social and economic development and alleviation of poverty and unemployment, experienced by the study area.

Keywords: Natural Reserves, Habitat, Wildlife

INTRODUCTION

Tourism is one of the most important economic development sectors in many countries of the world, which has increased interest in the tourism sector of various kinds, including archaeological and heritage tourism, cultural and social tourism, can be grown in Iraq and in the study area, by highlighting its developmental importance and its historical, cultural and religious role. The extent of its social and cultural associations across time series, that links the present with the past as well as being a precious treasure, it was a testament and a symbol of human creativity, it reflects an aspect of national identity, requires work to establish tourism infrastructure, construction of roads, taking care of archaeological, heritage, cultural and social sites, and restoring and maintaining them. The research showed 41 archaeological sites and five important heritage sites, represented by Nagra Al-Salman Prison, Al-Qalaa Prison, Al-Qusayr Heritage Site, Al-Shaqra Fort, and Busayyah Heritage Police Fort, as well as the indicators of cultural and social tourism owned by the study area, covered in two topics; the first dealt with the distribution of archaeological and heritage tourist sites, as for the second topic, it referred to the foundations of social tourism and the religious arena in the study area, as well as the introduction, conclusions and suggestions, which the research touched on highlighting the importance of developing and investing the tourism

pillars in the study area, developing archaeological, cultural and religious tourist sites, through the establishment of development projects for the purpose of improving the standard of living of the residents of the study area in particular and for the Governorate of Muthanna in general.

1. Research Problem:

The research problem revolves around the following question, is it possible to develop the foundations for the development of archaeological, heritage, cultural and social tourism, contribute to achieving economic development in Al-Salman district and Al-Muthanna governorate?

2. Hypothesis of research

It was possible to develop the foundations of archaeological, heritage, cultural and social tourism in the Salman district, because of its potential for tourism development, qualify him to establish projects that contribute to the development of economic development in the study area and in the Governorate of Al-Muthanna.

3. Research goals

The research aims to highlight the foundations of historical and heritage archaeological tourism, cultural and social tourism, which can be promising investment development projects in the study area, because of its great social and economic importance at the local and regional levels, it preserves the cultural and historical

heritage, it increases the job opportunity, reduce the unemployment rates that the study area suffers from.

4. Importance of the research

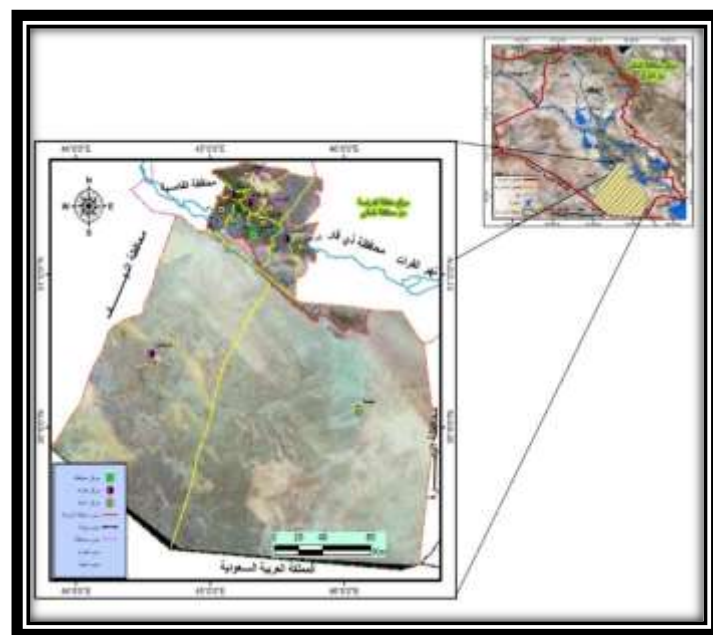
This research presents a realistic picture of the untapped tourism development pillars in the Al-Salman district, assist decision makers in local and central governments, the officials and those interested in the affairs of tourism investment and the preservation of the national cultural heritage to work on its development and development, to contribute to the economic development in the study area and Al-Muthanna Governorate, as well as updating legislation, investment facilities and planning, to create a suitable climate for investment and the establishment of various tourism development projects, it can be used in two directions, the first was to preserve archaeological and heritage sites and cultural and social heritage, the second is to make them sites for important development tourism at the regional and national levels that meet the needs and requirements of modern tourism.

5. Approach of research

In his study, the researcher relied on the foundations of archaeological, historical, heritage, cultural and social tourism development, on the descriptive method and the analytical method, using the field study and collecting information and data from the relevant government institutions, through observations and documented photographs, which promote the establishment of types of heritage and religious tourism in the study area.

6. Research Area of the Boundaries

The study area occupies an important part of the southern Badia lands, it was a natural extension of the surface of the western Iraqi plateau, which was one of the largest sections of Iraq's surface area. The lands of the study area constitute (90.7%) m, the total area of Al-Muthanna Governorate is (51740 km²) (1), it is located astronomically between two latitudes (45° 03' 29" - 30° 37' 31") north, longitude (23° 15' 46" 45 52-30°) east, administratively, it is located within the administrative boundaries of Al-Salman District, includes Busayyah district, which is bordered on the north by the administrative borders of the Samawah district, and on the north and north-east by Thi-Qar governorate, it is bordered to the east and southeast by the Basra Governorate, and to the west and southwest by the Najaf Governorate, as for the south, its borders are part of the international borders between Iraq and Saudi Arabia (Map 1), as for the temporal boundaries, it was a study of the reality of the state of archaeological, heritage and religious sites for the year 2021



Map (1): The geographical location of Al-Salman district from Al-Muthanna Governorate and from Iraq. Source: The researcher based on the Ministry of Water Resources, General Authority for Surveying, Map Production Department, Al-Muthanna Governorate Map at a scale of 1:500000, Baghdad, 2016.

The first topic: archaeological and heritage tourism sites in the Al-Salman district

The pillars of tourism in the study area vary according to the type of tourism, there are sites for archaeological tourism and sites for heritage tourism, the foundations of modern tourism depend, to be in the case of development important tourism development projects, especially after the continuous increase in the number of people wishing to visit such types of tourism, after the world's population increased, the improvement of their cultural level and annual income, and the availability of modern means of transportation of all kinds, in addition, they have access to modern means of communication, which allows them to continue with their families and loved ones, it gave them an idea of the tourist sites before visiting them, and of these unexcavated sites.

1. Archaeological sites and forts

Historical monuments are a cultural and civilizational wealth that has accumulated over time, it is one of the important tourist things for tourists to visit, to learn about the effects and construction left by the past eras, to stand in front of what the hands of grandparents and grandchildren have left of civilization and heritage, it is manifested in its most beautiful picture in front of visitors, can be attracted by this type of tourism in the study area, contains 41 historical archaeological sites and fortresses and an archaeological site (Table 1), distributed between the

lands of Salman District (27), an archaeological site, and the lands of Busayyah district (14) archaeological sites (Map 2). It is possible to use these archaeological sites for the benefit of tourism development, which is one of the pillars of archaeological tourism and is considered as archaeological treasures when invested, contribute to the development of tourism in the study area, however, it is currently neglected and archaeological excavations have not been conducted on it, but it is installed in the Department of Antiquities of Al-Muthanna Governorate (), studies have confirmed to one of the archaeological sites near Nakra Al-Salman, specifically at the coordinates (30 2948.28 North - 442831.28 East), the presence of a small domed building built of stone between one of the tributaries of Wadi Al-Awja, it rises one meter above the adjacent roof, and the diameter of its base from the bottom ranges between one and one and a half meters, and it is built of uneven stone, its maximum length ranges between (25-30) cm, nearby were found a group of stone tools such as a knife, a scraper and a grinder, the lengths of each one ranged between (12-18) cm. It is one of the tools used by the ancient man in his daily life to cut trees, collect wild plants, hunt animals, cut meat to get food, and remove animal skins to make leather clothes and shoes (2). No pottery pieces were seen near the excavated building, and this indicates the pre-pottery eras, evidence that human settlement is ancient in the study area, reaching more than (8000) years BC (3), which makes it one of the important archaeological sites for the pillars of archaeological tourism in the study area, it is added to the Iraqi archaeological sites that are spread in different regions of Iraq.

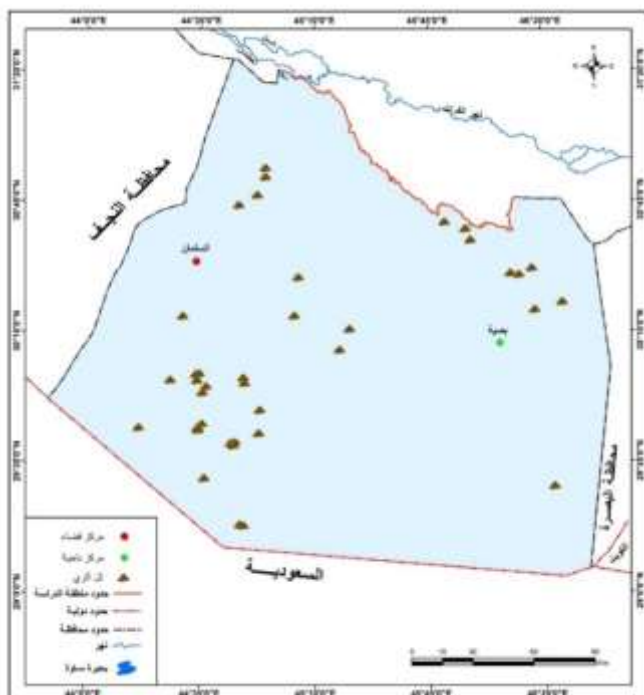
Table (1): the names of archaeological sites and their metric coordinates in plot (1), Al-Salman and Busayyah districts in the study area.

No	Archaeological site name	coordinates		Plot	district
		X	Y		
1	Tal Al-shaykhia	487714.6	3405321	1	Al-Salman
2	Drayb al-Haj1	478691.4	3400328	1	Al-Salman
3	Drayb Al-Haj2	451176.3	3345330	1	Al-Salman
4	Tal Al-Kaleeb	507854.6	3364487	1	Al-Salman
5	Tal Al-Obaid	532970.7	3338905	1	Al-Salman
6	Tal Darb Al-Khaif1	461522.7	3265006	1	Al-Salman
7	Tal Chadhab	488951.6	3298683	1	Al-Salman

8	Tal Darb Al-Haj3	491765.3	3418695	1	Al-Salman
9	Tal Darb Al-Haj4	491761.9	3414268	1	Al-Salman
10	Tal Darb Al-Haj5	444901.8	3313704	1	Al-Salman
11	Tal Darb Al-Khaif2	458044.6	3313442	1	Al-Salman
12	Tal Takhadid1	457573.9	3316434	1	Al-Salman
13	Tal Takhadid2	459118.2	3316903	1	Al-Salman
14	Tal Al-Agrawi1	480824	3314681	1	Al-Salman
15	Tal Al-Agrawi2	481393.5	3312060	1	Al-Salman
16	Tal Al-Sabia	462475.2	3310414	1	Al-Salman
17	Tal Al-Agrawi3	460707.6	3307428	1	Al-Salman
18	Tal Dhahra Al-baten1	474608	3282418	1	Al-Salman
19	Tal Dhahra Al-baten2	476782.3	3282772	1	Al-Salman
20	Tal Dhahra Al-baten3	475784	3281108	1	Al-Salman
21	Tal Dhahra Al-baten4	460435.5	3291877	1	Al-Salman
22	Tal Dhahra Al-baten5	458367.5	3290092	1	Al-Salman
23	Tal Dhahra Al-baten6	458235	3289101	1	Al-Salman
24	Tal Dhahra Al-baten7	458620.6	3288826	1	Al-Salman
25	Tal Bakoor	488317	3287109	1	Al-Salman
26	Al-Hameel	429367.2	3290158	1	Al-Salman
27	Kara Radhima	528094.9	3328566	1	Al-Salman
28	Talool Al-Ajaj	616066.9	3366175	1	Busayyah
29	Tal Um Arash	622326.4	3369407	1	Busayyah
30	Tal Al-Jadea	623871.1	3348829	1	Busayyah
31	Al-Shakra	637369.4	3352672	1	Busayyah
32	Abu Ghar	611929.1	3366851	1	Busayyah
33	Al-Rakaia1	592255.1	3383210	1	Busayyah
34	Al-Rakaia2	589733.4	3388726	1	Busayyah

35	Tal Kor Al-Bosh	505882.7	3345443	1	Busayyah
36	Abu Adhami	633929	3261405	1	Busayyah
37	Tal Rafefat1	479057	3241917	1	Busayyah
38	Tal Rafefat2	480845	3241358	1	Busayyah
39	Al-Kaseer	579541.6	3392141	1	Busayyah
40	Ancient hill	459165	3316860	1	Busayyah
41	Ancient hill	457575	3316463	1	Busayyah

Source: - Republic of Iraq, Ministry of Tourism and Antiquities, General Authority for Antiquities and Heritage, Al-Muthanna Department of Antiquities, unpublished data, 2018.



Map (2): of the archaeological sites in Al-Salman District.

Source: - From the researcher's work based on Table (1).

This archaeological site is more than 120 km away. It is a large square-shaped castle built of large bricks and petrified clay. The castle is surrounded by eight large towers that reach a height of more than seven meters. From the west, its space is less wide. The wall thickness of the castle is 3.5 m. This castle is located on a plateau overlooking the Kasir al-Kabir valley, which was named after him, as some archaeological hills were found two kilometers southwest of al-Kasir Castle (5), in the depth of areas north-east of the center of Busayyah district. With a distance of 90 km,

it contains small and large fissile stone machines dating back to the Paleolithic (Middle and Lower) eras (6). Due to the lack of archaeological studies and excavations in the study area, the history of its archaeological remains is unknown in detail to many of those interested in archeology and historical archaeological tourism in the Salman District of Muthanna Governorate.

Second: Heritage tourism sites

The pattern of heritage tourism (*) mainly aims to identify the cultures and civilizations of those heritage sites. In addition, this tourism pattern is characterized by two advantages, which are knowledge and enjoyment of what the heritage sites treasure of different civilizations over periods of time. The tourism scheme in the study area does not need to delve into the search for heritage sites because they are prominent and exist and require only restoration and rehabilitation and the development of secondary services such as places for accommodation and food and the rehabilitation of transport routes to reach them. Represents the fruit of the interaction between the community and its surroundings, and among these heritage sites in the study area are the following: -

1. Nakra Al-Salman Prison

Nakra Al-Salman prison was built during the royal era in 1928 on the recommendation of the British General (Glob Pasha), nicknamed Abu Hanik, after the British government brought in Indian workers at that time. The main objective of building the castle was to repel the Wahhabi attacks coming from Saudi lands against the tribes At the same time, reducing and combating smuggling operations spread at the time. The castle lost its defensive function and in 1949 AD turned into a prison for patriotic and political opponents, especially communists and those belonging to other opposition political parties. In 1952, work began to build an annex behind the castle building that consisted of ten halls called the "Qawush" hall on each side, five halls, each room containing 36 40) prisoners (7). After the work was completed in 1953-1954 by Iraqi workers, most of whom were from the desert people, the old building (the castle) was transformed into a prison administration and a residence for the prison director and officers, while the prisoners were transferred to the new halls that had been constructed, and this prison ended after 1968. Abandoned throughout the seventies, then used as the headquarters of a military unit in the early eighties, after the establishment of halls for members of the military units, and after the fall of the regime in Baghdad on 9/4/2003, the people of Salman stormed the prison and demolished it (8). This is what the researcher noticed when visiting the site of Nakara Al-Salman prison, picture (1), which requires restoring the prison, investing it in tourism,

and transforming it into a national museum in which the pictures and biography of the most prominent figures who were arrested are placed there, along with placing memorials for those who died in prison. To ensure its transmission to future generations, and at the same time, the tourism movement is preparing for such enhanced heritage sites and a strong tributary of tourism in the study area.

2. Al-Qala'a Prison

The castle prison is the second heritage landmark in the areas adjacent to the center of the Salman district, which was built between the years (1981 - 1983). What made the beholder see it at great distances. The castle consists of three floors. The first floor consists of (85) large rooms, while the second floor contains (75) large rooms. The length of each room ranges between (12-17) m and its width between (5-8) m. On each floor there is a kitchen, a set of bathrooms and sanitary facilities. The third floor contains four watchtowers for the guards in each corner of the castle. The area of the castle is estimated at (20000) m² and contains an interior space, a garage for cars, and two large gates for entry and exit Picture (2) and was used This castle is a prison for politicians and patriots of Arab and Kurdish nationalism and some families whom the former regime called Iranian dependence to be subject to detention, imprisonment and murder in mass graves that were recently discovered near the areas of Nakra Al-Salman prison and its castle and after the fall of the regime In 2003, the castle was demolished for some of its parts because it represents a symbol of tyranny, injustice, oppression and exile, which requires restoration and preparation to be a heritage tourist landmark in the study area.



Picture (1): the remains of Nagara al-Salman prison from the inside.

Source: A field study of the remains of Nagra al-Salman prison on 1/3/2021



Picture (2): of the remains of Qal'at al-Salman prison from the inside.

Source: A field study of the remains of Qalaat al-Salman prison on 1/3/2021

3. Al Shaqra Fort (Saadoun Pasha Palace)

Saadoun Pasha Palace is considered one of the lofty heritage edifices in Busayyah district, since it was built by his uncle Nasser Al-Ashqar, who was named after him (9). The palace is located on the right bank of Wadi Abu Ghar. It was inhabited by Prince Al-Muntafiq Saadoun bin Mansour Pasha in the period after 1885 AD, after restoring the Kingdom of Al-Muntafiq by focusing his efforts in the beginning on the Bedouin tribes and making its place in the place called (Shakra), which is the palace whose ruins are still visible. To this day, it is in need of restoration and rehabilitation, because it was once a headquarters, a fortress, and a symbol of the unity of the tribes of southern Iraq against external attacks from the north of the Arabian Peninsula. The paved roads to it are considered one of the important priorities for heritage and historical tourism and the establishment of diversity in modern tourism forms that contribute to the spatial development of the study area.

4. Busayyah Heritage Police Fort

As a result of the raids and invasions of the Wahhabis (Brothers) between the years (1786-1930) and their increase in the Iraqi tribes that often reside near water sources in the water wells of Busayyah, Sir John Bagot Glubb, Abu Hanik, the Iraqi government that was under the British mandate at that time Building a police fort at Busayyah wells, and the fort was established in 1927 (10). It is in the middle of the district, but now nothing remains of it except the ruins of the fortress that is about to fall, which requires the officials in the district, the Muthanna Governorate Council and the Department of Antiquities and Heritage in Muthanna to pay attention to this heritage



landmark, which embodied the heroism of grandparents and fathers when they responded to the attacks of the invasion and was a historical symbol that was manifested in the life and history of the city. In the depths of the desert, in the face of harsh desert conditions, it remained proud in the face of the invasions it was subjected to through the efforts of its heroic sons. Through the mentioned hills, archaeological sites and fortresses, they are new archaeological and heritage tourist places to be added to the Muthanna Governorate, which constitutes an ancient Sumerian historical landmark represented by the Uruk (Warka) civilization five thousand years BC. Eridu and Ur in the province of Dhi Qar and the Warka civilization in the province of Muthanna to give it strength to attract tourism for those who want to tourism and see and see cities and archaeological and heritage sites, especially from the elderly, scholars, intellectuals and researchers, so archaeological tourism is one of the highest classifications of tourism, but it requires great attention from the state and its relevant institutions. By preserving archaeological areas and sites and conducting excavations and surveys about them and using international organizations and experiences that have a long history in this vital historical and archaeological field that enhances Iraq's history and civilizations to be a supportive tourist facility for eco-tourism in the study area and Muthanna Governorate, in addition to that, archaeological sites bring multiple economic and social benefits. And diverse as it nourishes and develops the spirit of belonging. It contributes to the cohesion and unity of peoples and does not lead to the separation and disintegration of peoples.

The second topic: the potentials of cultural, social and religious tourism in the Al-Salman district

1. The potential of cultural tourism

The local community in the study area inherited the fruit of a material and moral cultural heritage (·*), which embodied the nobility of its residents and the authenticity of their customs and traditions. It is a major source of tourist attractions. Cultural tourism offers a unique opportunity to link the local cultural heritage with the forms of ecotourism in the study area to achieve social, economic and environmental development for the local community through the affirmation of participation and integrated coordination between the tourism sectors and its material and moral products that result in diversifying the products and tourist temptations and adding high and multiple cultural, scientific and social values. In addition, it contributes to the discovery of cultural identity and the protection of cultural heritage. This requires officials and planners in the field of tourism to invest in the

elements of cultural attractions and highlight and activate them at the local and regional levels through the cultural activities that will be held in the study area, including the establishment of popular festivals that display the culture of the Badia and the cultural activities carried out by the Bedouin population during wedding times. Circumcision, feasts, gatherings and banquets, the most famous of which are (the daha, the sari, and the ardha), which are accompanied by some coordinated dabkeh, coupled with the beating of tambourines and the trio (11).

It is one of the folk heritage that has preserved its shape from that beautiful past and its true artistic, sensory and spiritual taste because it reflects the authenticity of the style and living of the ancestors through previous periods of time. Folklore, traditional handicrafts, poetic debates, and distinctive folk costumes in the study area. Which should turn the traditional tourism pattern into a new pattern in which cultural tourism plays a prominent role in the tourism development process in the study area because cultural tourism is one of the types of tourism whose subject is heritage (12). It is its main title, which is the main motive for visiting cultural sites, visiting archaeological sites and museums, and getting acquainted with traditional folk industries and any form of artistic expression inherited in the study area, as well as interest in intangible heritage such as traditions, customs, weddings, various social rituals, cooking and the way of dress. Tourism generates culture, whether through viewing the cultural and civilizational landmarks in the study area or through friction between local residents and tourists, and as a result of this contact, friction and interaction, both parties gain new customs and traditions that contribute to raising the cultural, human and educational level and acquiring new foreign languages. Cultural tourism is also the ideal field for creating a link between culture and tourism development that countries have begun to take into consideration. As cultural tourism constitutes (11%) of the global tourism movement, as stated in the census of the World Tourism Organization for the year 2007 (13). In Iraq, the number of visitors to visit cultural tourism increased from (27) thousand tourists in 2014 to (78) thousand tourists in 2016 with an annual growth rate of (70%), which led to an increase in the revenues of cultural tourism activity from (218.4 million) dinars. Iraqi dinars in 2014 to (286.6 million) Iraqi dinars in 2016, an increase of (31.2%) (14). This requires holding annual and quarterly festivals in the study area, supporting the product of folk industries, and conducting Bedouin and local poetry competitions, with the participation of the valleys of the Iraqi and Gulf governorates, to mix the culture of the people of



the desert, after the international borders worked on the scarcity of direct communication between them.

2. The potential of social tourism

It is possible for social tourism and the activities associated with it in the study area to lead to mixing and social acquaintance more than any other type of tourism through the mixing of diverse tourist groups with each other on a daily basis in an environment dominated by the natural surroundings more than the urban and civilized environment that prevails tourism in cities and other urban centers. At the same time, they mix with the local Bedouin community, which is an extension of the Bedouin community in the Arabian Peninsula. It is one of the cohesive and mobile tribal societies and has original social customs and traditions, and getting to know them attracts many foreign travelers and tourists who have visited, resided with them and lived with them for a long period of time. Historical examples of this are: Coexistence of Louis Musil (***) of the Rolla tribe in the north of the Arabian Peninsula, who performed eight pilgrimages with them and studied everything related to them and their lives (15). The Bedouin desert environment has affected their behavior, activities and social characteristics, and it reflects the life of the Bedouins in the study area, which is a natural and social extension of the desert areas of the northern Arabian Peninsula, which requires movement and living in groups in order to provide opportunities to enhance social cohesion through the following: -

A. The social tourism mix, which requires the tourist when visiting the study area that tourism be collective due to the requirements of the natural environment that prevail in it, such as the diversity of its surface, the vastness of its area, and the difficulty of indicating the road and other tourist areas. Which will be intimacy, cooperation, love and harmony between the various tourists through the meetings achieved by the tourist and daily activities that lead to the behavioral influence of these individuals to each other, and often the impact on beneficial social behavior is of high moral value, and social tourism plays a major role in the development of relations Within the family, which is the first cell of society, through their wanderings and seeing unfamiliar scenes in the cities and villages in which they live.

B. Rural and pastoral community mixing, which is the study area a distinct and important place for the meeting and coexistence of rural and pastoral communities for most of the central and southern governorates of Iraq who work in raising livestock or those who collect truffles, especially in the spring when grass and pasture grow and water sources are available in valleys, floods and khabars in the study area This is what encourages sheep, goats and cows breeders from villages and countryside in the

governorates adjacent to the study area and other governorates to migrate to the lands of the Salman district for the purpose of grazing their livestock, sometimes accompanied by the work of collecting truffles. Arabs) (***) to provide protection and assistance to each other and to overcome the problems they face during their pastoral activity while they live in tent houses or houses made of hair or lint. Despite the fact that this phenomenon is one of the natural grazing activities in the study area, but It is a boudaqah that fuses the rural communities of the different governorates with each other and with the pastoral and Bedouin society through friendship, acquaintance and marriage. C that generates kinship. In addition, this matter contributes to the deepening of social and clan ties in the governorates of the Middle Euphrates and the southern governorates and between the tribes and clans of the study area represented by the tribes (Al Jasham, Al Abs, Al Rafa', Al Masha'ala and Al Khawald) in the Basiya district, Al Aajib, Al Ziyad, Al Aweilis, Bani Salama and some livestock owners from Various clans in Al-Muthanna governorate who are spread in the lands belonging to the Salman district, which gives the study area a double advantage (natural social) and it needs study and development to enhance the forms of social tourism activities in the study area.

3. The potential of religious tourism

Religious tourism is one of the oldest types of tourism practiced by man through religious parties and offerings to the goddess. As followers of different religions believe that the justifications that motivate a person to undertake religious tourism are many, including that visiting religious places is a duty required by certain rituals that bring them forgiveness of sins and purification of the body, as well as satisfying the desire of those who want to worship inside the holy place through prayer and meditation, in the study area. Religious tourism represents multiple meanings and spiritual beliefs that have been rooted in their souls, so that it has become a spiritual demand, a concept and a moral resource for the soul, because this type of tourism mainly depends on the passion and the desire to satisfy that passion, and it is an activity through which tourists visit the holy religious places to perform some religious duties or be blessed in These areas, which leave a great impact on their souls, renew their faith and strengthen their links with God Almighty. Among the current shrines that combine religious tourism and eco-tourism, and which are intended for thousands of residents of Al-Muthanna Governorate and the residents of the neighboring areas of the study area, is the shrine of Sayyid Muhammad bin Imam Al-Hassan Al-Muthanna (peace be upon him), which is attributed to the proportion of Forward Ali bin Abi Talib, peace be upon him, in the

Al-Ashali area in the desert region, which is 70 km from the center of the city of Samawah. And (25 km) from the center of Al-Khader district, and the researcher was able to accompany the large delegations of visitors, estimated at four thousand visitors, who set out in cars on February 9, 2021 at six in the morning towards the desert. Completely in the shrine and the natural areas adjacent to it, then return in the afternoon to their places of residence after the Hussein processions near the shrine provided them with the requirements of housing, food and drink free of charge, and that these processions arrive at the shrine one or two days before the date of the visit to provide services to the visitors. Children's toys, clothes and household items sold near it by street vendors. The people and owners of the land that they contracted with the Muthanna Agriculture Directorate are the ones who contributed to the construction and supervision of the holy shrine. The reason for this is due to the shrine's distance from urban centers and its location within the desert devoid of residents and paved roads. Which requires the local government to pay attention to this religious shrine at the level of the governorate and the study area, which can employ tourism in more than one type because eco-tourism is accompanied by religious tourism that needs services that support the multi-faceted tourism activity in the study area, which stimulates an increase in tourism demand and revitalization throughout the governorate And Iraq, which increased the number of incoming visitors for religious tourism in Iraq from (904.4) thousand visitors in 2014 AD to (1.052) million visitors in 2016, with a growth rate of (7.8%) annually, due to the great interest in religious tourism in Iraq (16).



Picture (3): The shrine of Sayyid Muhammad bin Imam Al-Hassan Al-Muthanna (peace be upon him) in Al-Rehab area.

The photo was taken on February 9, 2021.

CONCLUSIONS

The study reached a set of conclusions, which are summarized as follows:

1. The study revealed the presence of (41) archaeological tourism sites in the study area that could be one of the foundations and foundations for the development of archaeological tourism in the future, as planned in a scientific and thoughtful manner.
2. The study found important archaeological sites such as Nagra Al-Salman prison in Al-Qalaa prison, Al-Kasir heritage site, Al-Shaqra fortress (Saadoun Pasha Palace), Busayyah Heritage Police Prison to be heritage tourism sites and sites of national and social symbols that struggled and defended Iraq and its people during the days of oppression and invasion.
3. The study showed that there are important cultural, social, and religious tourism influences that can be tourism pillars and reinforce them in various areas of the study area due to the authentic Bedouin customs, activities and social traditions in an environment dominated by the natural surroundings that most tourists seek to coexist with far from the urban and civilized environment.
4. The study revealed the apparent neglect of tourist sites, whether they were archaeological sites or heritage, cultural and religious sites in the study area and the absence of tourist development planning directed to protect and develop them to become important tourist centers in Al-Salman District and Al-Muthanna Governorate.

SUGGESTIONS

1. Preparing a comprehensive plan from the local and central governments to discover and excavate each archaeological site and determine the age of the antiquities and the historical periods and eras in which they were established.
2. Preparing and training specialists in the field of tourism with experience and knowledge of archaeological and heritage sites. They deal with tourists and local residents with flexibility and friendliness, and blame their social traditions and their Bedouin and rural environment.
3. Work on the construction of tourist infrastructure and the construction and expansion of roads to all archaeological, heritage, cultural and religious sites in the study area.
4. Paying attention to the constructed archaeological and religious sites and restoring and maintaining dilapidated buildings in a way that meets the requirements of modern tourism.
5. Paying attention to popular and social cultures in the study area and holding annual and quarterly festivals and races with the participation of the valley of the neighboring Iraqi provinces, the Gulf states, Jordan and Syria to mix the cultures of the people of the desert (Badia Al-Salman) after the artificial



international borders worked on the scarcity of direct communication between them.

6. Establishing an annual memorial for the Iraqi prisoner and detainee in Nakara Al-Salman and Al-Qalaa prisons. All components of the Iraqi people, the Iraqi human rights organization, civil society organizations, and the media participate in their neighborhoods to uphold the great national role that the prisoner played in the most difficult dictatorship era that Iraq went through in its modern history, to turn my prisoner into nothingness. Al-Salman and Al-Qalaa prison, from prisons of exile, exclusion and detention to national historical tourist facilities that contribute to tourist attractions and tourism development in the study area.

MARGINS

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2. A personal interview with Silwan Adnan Abdul-Hussein Al-Ahmar, a fourth excavator, head of the Heritage Unit, the Muthanna Antiquities and Heritage Inspectorate, on 4/18/2021.
3. Aqil Abbas Al-Zubaidi, Munther Ali Abdul-Malik, stony stone tools and a new archaeological discovery in the southern desert near Nakara Al-Salman Al-Samawa in southern Iraq, Journal of Arts of Baghdad University, Issue 126, 2018, p. 175.
4. Ibid., p. 169.
5. (7) Muhammad Dalaf Ahmad Al-Dulaimi, Nasreen Awad Abdoun Al-Jassani, Development of Dry Regions, 1st Edition, Dar Al-Ayam for Publishing and Distribution, Amman, Jordan, 2016, p. 236.
6. (8) Ahmed Hamdan Al-Jashami, The Story of the Desert's Sects and the Rhyme of the Poets, 1st Edition, Dar Al-Uloom for Printing, Baghdad, 2005, p. 42.
7. (*) Heritage is the history of a set of events made by social forces with different cultures, sciences, crafts, facts, visions, ethnicities, beliefs and values. For more, see Al-Hafiz Munir, Heritage in the Modern Mind, pg. 159.
8. Ahmed Abdul-Hussein Karrou' Al-Jiashi, Nakra Al-Salman Prison (1958-1968), Master's Thesis (unpublished), College of Education for Human Sciences, University of Al-Muthanna, 2017, p. 55.
9. Hussein Azab Khalif Al-Harboud, Studying the Shapes of the Earth's Surface in Al-Salman Region, Southwest Iraq, Unpublished PhD

thesis, College of Education, Al-Mustansiriya University, 2006, p. 284.

10. (9) Ibid., p. 50.
11. (10) Ibid., p. 59.
12. (**) Cultural heritage is the tangible and intangible heritage that is immortalized and left from one generation to another, and it changes from one country to another and from one civilization to another.
13. (11) Ahmed Hamdan Al-Jashami, same source, p. 96.
14. Claude Origet, du Cluzeau, Le tourisme, Culturel, Paris: - Puf. 2007, p4-5. (12)
15. (13) Ibrahim Khalil Bazazo, Geographical Tourism, 1st Edition, Al-Warraq Publishing and Distribution Corporation, Amman, Jordan, 2009, p. 232.
16. (14) Republic of Iraq, Ministry of Planning, National Development Plan, 2018-2022, p. 38.
17. (***) Louis Mossel (1867-1944) is a professor of oriental studies at Balagh University during the first half of the twentieth century, one of the orientalist of the former Austro-Hungarian Empire, who visited the Arabian Peninsula and coexisted with the Rolla clan. New York in 1928. For more information, see: - Khalif Mustafa Gharaibeh, previous source, p. 118.
18. (15) Khalif Mustafa Gharaibeh, Desert Tourism, Desert Development in the Arab World, 1st Edition, Arab Center for Research and Policy Studies, Beirut, 2012, p. 118.
19. (****) Freej by the local name it refers to the gatherings of hair or pile houses inhabited by camel or sheep breeders who live next to each other in the location of their inhabitants while they are in constant movement behind water and pastures.
20. (16) Republic of Iraq, Ministry of Planning, National Development Plan, previous source, p. 38.

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