



Assessing the Needs of Disabled Pilgrims in Religious Places: A Case Study of the Holy Shrine of Imam al-Rida*

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Abstract

The desire to be present in religious places is not confined to any one group; all members of society wish to visit and benefit from the spiritual atmosphere of such sites. This desire is steadily increasing among diverse social groups. Persons with disabilities are among these groups; due to the limitations they face, they have fewer opportunities to be present in crowded places. This article seeks to identify the important needs of disabled pilgrims when visiting the Shrine of Imam al-Rida (PBUH). It employs a mixed qualitative–quantitative approach, drawing upon documents and theoretical studies, expert interviews, and content analysis. Six principal dimensions and thirty-one components of need were identified, followed by analysis of their causal relations using fuzzy cognitive mapping. According to the findings, accessibility facilitation, environmental adaptation, and rehabilitation constitute the three main dimensions of need, each with associated components that point to practical strategies.

Keywords: disabled pilgrims, Shrine of Imam al-Rida, content analysis, fuzzy cognitive mapping

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1. Introduction

Pilgrimage has long been a common practice among nations and peoples and exists in all religions and sects (Sedaqat Talebi 2014, 1813). It forms an important part of religious tourism and can lead to inner peace. Pilgrimage is one of the ways of connecting to God, which is why religions have emphasized it. Visitation of the sacred shrine engenders calm, and presence in such spaces produces a positive spirituality that people need (Saeidi Madani et al. 2015, 2). Some studies indicate that without spiritual health, other biological, psychological, and social dimensions cannot function properly or reach their maximum capacity; therefore, the highest level of quality of life will not be attainable (Nabatian et al. 2013, 36).

Mashhad is one of Iran's major pilgrimage-tourism metropolises and receives a large volume of pilgrims each year. Through the feeling of closeness to God during pilgrimage and through emotional catharsis, pilgrims gain greater inner peace; their trust in God's aid increases, and they become more hopeful in resolving difficulties. Their perspective on stressors changes positively, improving their mood and mental health (Rojui and Momeni 2019, 42).

Human beings require proper leisure and sustained social interaction for their development and growth. One of the main obstacles to appropriate recreation and socialization is physical disability (Meimandi Parizi 2012, 19). Persons with disabilities constitute a growing share of the population and hold a considerable portion of the tourism market. Numerous studies, especially in the past two decades, have confirmed the importance of considering persons with disabilities in travel and tourism from economic, social, psychological, and human-rights perspectives. Various criteria and standards have been codified—mainly in developed countries—to allow persons with disabilities to benefit from tourism experiences. Nevertheless, accessible tourism for persons with disabilities and older adults remains relatively neglected in tourism research in Iran (Ghobadian 2017, 78). The right to travel and to access tourism activities should be regarded as a key social right for persons with disabilities and their families (Var et al. 2011, 600).

Persons with disabilities also wish to travel like everyone else. The notion that travel aspirations are the same for persons with and without disabilities is widely accepted (Yau et al. 2004, 946).

2. Theoretical Foundations

In every society, persons with disabilities may be regarded as the farsighted eye of the community, in the sense that divine wisdom and providence are reflected in their capacity to bear afflictions with dignity (Mahmoudi and Tabrizi Dehno 2017, 1). The existence of persons with disabilities is as old as humanity itself, and disability may befall any person at any time (Hayati and Karkhaneh 2018, 2). Disability, when viewed as an interaction, is understood as a social construct rather than solely an individual attribute. Definitions vary, each highlighting a different aspect (Hashim et al. 2012, 459).

A historical review shows that in every era there were individuals whose social functioning fell below ordinary thresholds and who required special attention. Prior to the nineteenth century, their needs and welfare were mostly ignored, and historical evidence indicates that dominant attitudes toward them were often unjust and inhumane (Majidi and Teimouri 2011, 37).

The term handicap refers to the loss or restriction of opportunities to participate in social life on a level equal to others, while disability denotes a range of functional limitations occurring across all populations and countries (Khazaei et al. 2018, 774). Although in some cases these two terms are considered synonymous or used interchangeably.

According to Article 1 of UN General Assembly Resolution 3447 (1975), a person with a disability is anyone who cannot, by him- or herself, wholly or partly ensure the necessities of a normal individual or social life, as a result of congenital or acquired deficiencies in physical or mental capability (Maghami and Shakarami 2018, 308). Jalali Farahani (2011) defines disability as enduring limitations across visual, sensory, or psycho-mental domains that cause daily-life difficulties compared with others. Etiologically, three classes can be identified: genetic causes (e.g., Down syndrome), congenital causes from inadequate prenatal care, and causes arising from life events such as war, accidents, and environmental pollution.

Sociological approaches to disability are often categorized into four schools: functionalism, interpretivism, radical humanism, and radical structuralism (Goodley 2011, 455). Functionalism sees society as an organized system with members cooperating in consensus, and it views the disabled person as a materially deficient body unable to fulfill expected functions. Interpretivism emphasizes the social construction of disability in interactions, with stigma attached by institutions such as schools and hospitals leading to isolation. Radical humanism regards disability as a socio-cultural sign shaped by ideology and language, while radical structuralism

defines disability as structural exclusion—social, economic, and political—that marginalizes disabled persons (Sadeghi Fassaei and Fatemi Nia 2015, 58).

Travel is said to bring renewal, hope, and relief from daily concerns, and thus is recommended especially for older adults, persons with disabilities, and war veterans. Yet the tourism system often lacks adequate provision for those with physical challenges (As'adi et al. 2019, 383). Urban development requires suitable spatial and physical infrastructure for all citizens, regardless of condition, to benefit equitably from services and facilities (Khaniani and Kharazmi 2014, 1). Despite increasing prevalence, disability remains under-attended, with significant social and economic consequences (Sadeghi Fassaei and Fatemi Nia 2015, 157).

In the last two decades, extensive research has addressed tourism and disability, including the motivations and information needs of disabled tourists, market drivers, cross-country comparisons, disability-based discrimination, and provider attitudes (Darcy and Pegg 2011). Ahangaran et al. (2014) argue that if suitable conditions are created for persons with disabilities to participate in the tourism market, a major transformation can occur; yet at present they benefit little from available services. Coleman (1997), in a study entitled *Religious Institutions and Wheelchair Accessibility for Persons with Disabilities*, audited six architectural sections in ten religious places in New York—parking, accessible routes, entrances, service areas, central halls, and restrooms—and found none fully accessible, with parking, entrances, and restrooms the least accessible.

The tourism environment for individuals with disabilities faces three types of barriers: intrinsic (physical), interactive, and environmental (sociological). These are also described as intra-personal, inter-personal, and structural. Intra-personal barriers involve psychological states such as depression or anxiety that reduce participation. Inter-personal barriers arise from lack of access to or interaction with others, hindering social participation. Structural barriers include transportation, information, and costs (As'adi et al. 2019, 387). Such barriers constitute forms of oppression and exclusion, with disabled persons experiencing inequality across social life and losing both material and psychological benefits of group membership (Zarrinkafshian 2016, 179).

Sound planning across diverse settings requires fostering interaction and equilibrium among stakeholders (Shatourian et al. 2015, 59) and removing barriers. Some researchers argue that the low rate of travel among disabled persons stems not from disability itself but from these constraints (Ghobadian 2017, 80). The quality of urban space derives from its components; by analyzing their functions, remedies can

be designed to improve space. Quality is the 'how' of a thing or phenomenon, which exerts a specific emotional and intellectual impact on humans. It distinguishes phenomena from one another and can stem from form (formal quality), function (functional quality), or meaning (semantic quality) (Sarvar et al. 2017, 31). In practice, quality requires considering people's needs in design. Urban spaces embody customs, beliefs, and sentiments; adapting them for persons with disabilities effectively restores them to the community (Bezi et al. 2010, 104). For them, a desirable place is one where mobility needs are met (Miqati 1994, 9). Adaptation means creating conditions for equitable use of facilities by all, regardless of condition (Taghvaei et al. 2010, 51).

Failure to consider basic human needs and the conditions of all groups produces vulnerable spaces including only a limited subset of people (Sarvar et al. 2014, 85). Disorder and mismatch in urban spaces isolate disabled persons and impose long-term social and economic costs (Khazaei et al. 2018, 777). Many recreational and tourism activities are collective and require suitable facilities; public spaces are central to enabling them (Alizadeh et al. 2013, 60). To encourage participation, spaces must be designed to meet needs locally. In religious contexts especially, pilgrimage environments should be structured so all can benefit from the prevailing spirituality.

3. Methodology

This research is applied in purpose, since it aims to employ and test theoretical concepts regarding the real issues of disabled pilgrims in the Shrine of Imam al-Rida (PBUH) so as to assess their essential needs given their physical conditions in this setting. In terms of data collection, it is descriptive because it describes and interprets the essential needs of disabled pilgrims in the shrine and their interrelations. From a methodological standpoint, it adopts a mixed research method: combining different approaches across several stages within a predetermined plan, with the final result being an integration of methods rather than reliance on a single one. Accordingly, the process proceeded in two steps. First, based on a library review of theoretical and prior studies and on interviews with experts, an initial conceptual framework of essential needs of disabled pilgrims in the shrine was extracted using content analysis. After analysis, a model was proposed for identifying the most important needs and their priorities to enhance satisfaction. In this stage, cognitive mapping and social network techniques were applied for the quantitative analysis and modeling.

The statistical population comprised experts in tourism as well as specialists in rehabilitation and welfare who had relevant professional and managerial experience.

Given current conditions, snowball sampling was employed: in several stages, experienced experts were identified, information was collected from them, and they were asked to introduce other knowledgeable individuals. The principle of theoretical saturation was observed, and in the end, fourteen experts participated in model construction.

4. Cognitive Mapping Approach

A cognitive map is a tool for representing individuals' or groups' mental models, consisting of concepts and the relations among them, used for understanding environments or phenomena. Thus cognitive maps are images of internal patterns or mental models regarding a specific topic, shaped through individual interaction with the environment. Cognitive mapping depicts causal relations among decision elements for a phenomenon or issue and describes the tacit knowledge of experts in the domain under study.

5. Findings

5.1. Documentary Review and Content Analysis

In order to determine the essential needs of disabled pilgrims in the Shrine of Imam al-Rida (PBUH) and to increase the satisfaction of this group, first documentary studies were conducted to identify these needs using authoritative books and articles, and several experts in this field were interviewed. Then, by employing the method of qualitative content analysis and through open and axial coding, the content of the interviews was analyzed. At this stage, based on theoretical studies, thirty-eight essential needs were initially extracted within six main dimensions. To identify the most important needs of disabled pilgrims, semi-structured interviews were conducted with eight experts in this domain. For the purpose of refining the factors and the relations among them, interviews with six experts were continued using the Delphi method, as a result of which some factors from the prepared list were deleted, merged, or added. The criterion for agreement was the significance of the needs in the field of disability and their relation to the requirements of disabled persons within the physical domain of the Shrine of Imam al-Rida (PBUH). The refined list included six main dimensions and thirty-one components, identified as the output of this stage, representing the essential and necessary needs of disabled pilgrims in the shrine. These dimensions and components are presented in Table 1.

Table 1. Essential Needs of Disabled Pilgrims in the Shrine of Imam al-Rida (PBUH)

Dimension	Component
Accessibility Facilitation	Dedicated routes for visiting the shrine
	Adequate lighting along routes and in spaces designated for persons with disabilities
	Provision of ramps and elevators
	Proper doorway dimensions for restrooms
	Appropriate height of drinking fountains and other service fixtures
	Appropriate height of mobile "Pilgrim Guide" stations
Environmental Adaptation	Appropriate flooring for slippery pavements
	Ramps with appropriate slope
	Grab bars for persons with disabilities in restrooms
	Suitable design for entrances, parking areas, and courtyards
	Installation of appropriate equipment along accessible routes
	Tactile paving for blind and low-vision pilgrims
	Use of pictorial signage for deaf and hard-of-hearing pilgrims
	Use of auditory signage for blind pilgrims
	Sufficient space for wheelchair maneuverability
Rehabilitation	Provision of rest spaces
	Availability of wheelchairs and similar aids
	Basic rehabilitation equipment and supplies
Equality of Opportunity	Dedicated spaces for pilgrimage (visiting the shrine)
	Spaces for instruction and responses to religious questions
	Parking facilities
	Audio prayer books and texts in Braille
	Share in charitable meals
	Shoe-keeping services
	Dedicated spaces for supplication and worship

Security	Training and sensitization of attendants regarding disability services
	Attendant-guides to accompany disabled pilgrims
	Separation of circulation and rest zones for disabled pilgrims
Meeting Basic Needs	Accessible transportation to facilitate movement
	Accessible restrooms and ablution facilities
	Provision of drinking fountains

Dimensions presented in this table are as follows:

5.1.1. Accessibility Facilitation

Accessibility denotes the degree to which a product, device, service, environment, or facility is usable by the greatest possible number of people, including persons with disabilities. It encompasses the features that the product, service, or environment must possess in order to be used safely and on an equal basis by all individuals, especially those with disabilities (Ghobadian 2017, 82). Therefore, measures must be taken so that the visiting the shrine by a disabled pilgrim can be carried out with ease, and their access to different parts of the shrine, despite the crowd of other pilgrims, can be assured.

5.1.2. Environmental Adaptation

The history of adaptation, in its specific sense, goes back to the entire course of human life (Sobhani et al. 2016, 287). Environmental adaptation for persons with disabilities refers to modifying the environment and providing necessary equipment so that they can move about freely, without risk, and benefit from social, cultural, economic, and service facilities while preserving their required individual independence (Babaei Ahari 1994, 65). In the Shrine of Imam al-Rida (PBUH), various facilities have been provided, but in certain cases these must be modified according to the characteristics of disabled pilgrims. Given the diversity of disabilities, such differences must be accounted for in design.

5.1.3. Rehabilitation

Rehabilitation services constitute one of the main pillars of health services to society. Prevention, diagnosis, and early intervention are among its most important objectives. Low-quality rehabilitation services increase the prevalence of disability and reduce

quality of life in society (Mohammadi et al. 2018, 102). Rehabilitation refers to the process aimed at enabling the disabled person to achieve and maintain the highest possible level of physical, sensory, mental, psychological, and social functioning, leading to purposeful empowerment (Saeidi and Zakerian 2018, 2). Rehabilitation is thus one of the essential needs of persons with disabilities for their social presence. Given the physical characteristics of disabled pilgrims, it is necessary to provide facilities for rehabilitation within the Shrine of Imam al-Rida (PBUH) to allow them to regain strength.

5.1.4. Equality of Opportunity

From the moment of birth—and even in the prenatal stage—human beings possess rights that every person, regardless of color, race, gender, religion, ethnicity, belief, or any other condition, must enjoy. These are not granted by others; the legislator merely gives them tangible form and enforceability. Yet it is evident that the situation has not always been this way: certain groups have consistently been deprived of their rights due to their conditions and circumstances—such as children, women, minorities, and persons with disabilities (Hosseinzadeh and Nazari 2015, 2). Today, in advanced societies, persons with disabilities enjoy equal citizenship rights alongside other members of society. Sociologists generally define citizenship rights as the set of rules governing relations among individuals in an urban society. But the citizenship rights of disabled persons have often been such that not only have they been deprived of their natural rights, but lethargy, loneliness, and isolation have also been injected into their lives (Mahmoudi and Tabrizi Dehno 2017, 3). In fact, all disabled persons, everywhere and at any age, without any obstacle, should enjoy the same rights as if they were non-disabled. On this basis, every government is obliged to create welfare facilities and resources needed by persons with disabilities (Khaniani and Kharazmi 2014, 3). This matter is especially significant in the context of pilgrimage. Disabled pilgrims have the right to benefit peacefully from the spiritual environment of the Shrine of Imam al-Rida (PBUH) just like everyone else. Hence, whatever is provided for other pilgrims must also be arranged for these pilgrims.

5.1.5. Security

Security is of great importance for all groups. Where people feel a lack of comfort or safety, the urban space declines and they withdraw from it. Regarding persons with disabilities, the issue of security is particularly delicate. When their security is endangered by inappropriate design, their mobility decreases and their social interactions are reduced (Akbari Oghaz and Hanaee 2018, 89).

5.1.6. Meeting Basic Needs

All pilgrims have basic needs that are fulfilled by the facilities available in the Shrine of Imam al-Rida (PBUH). Given the distinctive needs of disabled persons, designers must take these into account, ensuring that facilities are designed in such a way as to meet their requirements as well.

5.2. Extracting the Experts' Causal Maps and Their Analysis

After determining the dimensions and components of the needs of disabled pilgrims in the Shrine of Imam al-Rida (PBUH), the second stage of the modeling process was the extraction and analysis of the experts' causal maps. At this stage, once again the table of needs of disabled pilgrims was presented to the experts, and after their final approval, a matrix of the essential needs of disabled pilgrims in the shrine was prepared and given back to them. By assigning scores from -1 to +1, the experts indicated the type of relationship between factors and the intensity of each relationship, thus completing the matrix and generating the individual mental model of each expert. Subsequently, each expert's causal map was drawn using software, and in order to ensure accuracy in the recording and extraction of the experts' mental models, the drawn causal maps were returned to the relevant experts for confirmation.

After the experts' mental models were determined and preliminary analyses conducted, the possibility of extracting an integrated causal map of the essential needs of disabled pilgrims in the Shrine of Imam al-Rida (PBUH) was examined. This was carried out in the following steps:

- Examining the relationship between the personal characteristics of the experts (age, gender, work experience, level of education, type of organization) and the complexity and scope indices of their causal maps.
- Examining the degree of similarity or distance among the experts' causal maps.

Answering these questions indicated the feasibility of integrating the experts' causal maps to arrive at a consolidated one. To address these questions, several statistical tests were applied, summarized as follows:

- a. The Kruskal-Wallis test, the Mann-Whitney U test, and Spearman's rank correlation coefficient, all conducted in SPSS.
- b. Formation of initial and integrated matrices and their visualization and analysis in FCMapper.

Based on the above, it was established that the experts' causal maps could indeed be integrated. Table 2 shows the integrated matrix of the experts. The numbers in this

matrix represent the degree of influence of each variable on another, based on the consolidated judgments of the experts.

Table 2. Experts' Integrated Matrix

Needs of Disabled Pilgrims in the Shrine of Imam al-Rida (PBUH)	Accessibility Facilitation	Environmental Adaptation	Rehabilitation	Equality of Opportunity	Security	Meeting Basic Needs
Accessibility Facilitation	-	1.00	-	-	-	0.66
Environmental Adaptation	-	-	1.00	-	0.80	-
Rehabilitation	0.93	-	-	-	-	-
Equality of Opportunity	-	-	-	-	-	-
Security	-	-	-	-	-	0.40
Meeting Basic Needs	0.54	-	-	0.20	-	-

After integrating the experts' judgments, the degree of influence and dependence of each factor was analyzed in FCMapper. These results are presented in Table 3. Any factor that possesses a higher degree of centrality has a greater impact within the network of factors. Based on Table 3 and in light of the essential needs of disabled pilgrims in the Shrine of Imam al-Rida (PBUH) and the role of these needs in improving the status of other factors, two scenarios were examined.

Table 3. Influence, Dependence, and Centrality of Each Factor

Factor	Influence	Dependence	Centrality
Accessibility Facilitation	1.7	1.5	3.1
Environmental Adaptation	1.8	1.0	2.8
Rehabilitation	0.9	1.0	1.9
Equality of Opportunity	0.2	0.2	0.2
Security	0.4	0.8	1.2
Meeting Basic Needs	0.7	1.1	1.8

In scenario design, it must be noted which scenario can bring about change in the factors that have the greatest influence among all. Before constructing the scenarios, it should be mentioned that in this process, for the factor upon which the scenario is based, two values—0 and 1—are defined. The value 0 indicates deactivation or absence of the given factor, while the value 1 indicates the presence of the factor without any modification. In forming scenarios, the factors with the highest centrality are usually analyzed. Accordingly, in this study, scenarios were constructed on the basis of the factors “accessibility facilitation,” “environmental adaptation,” and “rehabilitation” in order to increase the satisfaction of disabled pilgrims in the Shrine of Imam al-Rida (PBUH). Based on these factors, two scenarios were designed and compared.

In the first scenario, a situation was simulated in which, despite attention being paid to accessibility facilitation in this sacred place, no measures were taken regarding environmental adaptation and rehabilitation. When attention is directed toward accessibility for disabled pilgrims, other factors are also affected by this dimension and therefore do not remain unchanged.

In the second scenario, increased attention is devoted to environmental adaptation and rehabilitation needs, while accessibility facilitation is disregarded. The results of these scenarios are shown in Table 4.

The results of the first scenario indicate that accessibility facilitation is highly sensitive to the factors of equality of opportunity and meeting the needs of disabled pilgrims in the shrine. This means that if only the factor of providing facilities to facilitate access for disabled pilgrims is considered, although improvements occur in the conditions and services needed to meet their needs and to achieve equality of opportunity, the necessary security issues for this group of pilgrims in the Shrine of Imam al-Rida (PBUH) will not be adequately addressed, and this need will decline.

In contrast, the results of the second scenario show an entirely opposite situation. That is, the level of security for disabled pilgrims in the shrine, with increased attention to environmental adaptation of spaces and the provision of facilities required for this group in the domain of rehabilitation, improves significantly.

Table 4. Results of Scenario Simulation on the Proposed Model

Factor	No Change	Scenario I	Scenario II	Results (No Change)	Results (Scenario I)	Results (Scenario II)	Comparison (Scenario I vs. No Change)	Comparison (Scenario II vs. No Change)

Accessibility Facilitation	1	1	0	0.7	1	0	0.27	-0.73
Environmental Adaptation	1	0	1	0.67	0	1	-0.67	0.33
Rehabilitation	1	0	1	0.66	0	1	-0.66	0.34
Equality of Opportunity	1			0.53	0.54	0.53	0	-0.01
Security	1			0.63	0.50	1	-0.13	0.06
Meeting Basic Needs	1			0.68	0.70	1	0.03	-0.11

After simulating the different scenarios on the model, the data of the integrated experts' matrix were entered into Visio 2016, and a graph of the model was drawn. This graph in fact illustrates the most important needs of disabled pilgrims in the Shrine of Imam al-Rida (PBUH). As shown in Figure 1, in the drawn graph the shapes beside each factor and the connecting lines between the factors differ in size and thickness. The reason for this lies in the varying degree of importance of each factor and the nature of the relationships among them in the model. In other words, according to the causal relations between the factors, each factor that has greater importance and plays a more significant role is depicted with a larger shape and bolder lines. Thus, by observing the presented graph, one can prioritize the factors in terms of their importance.

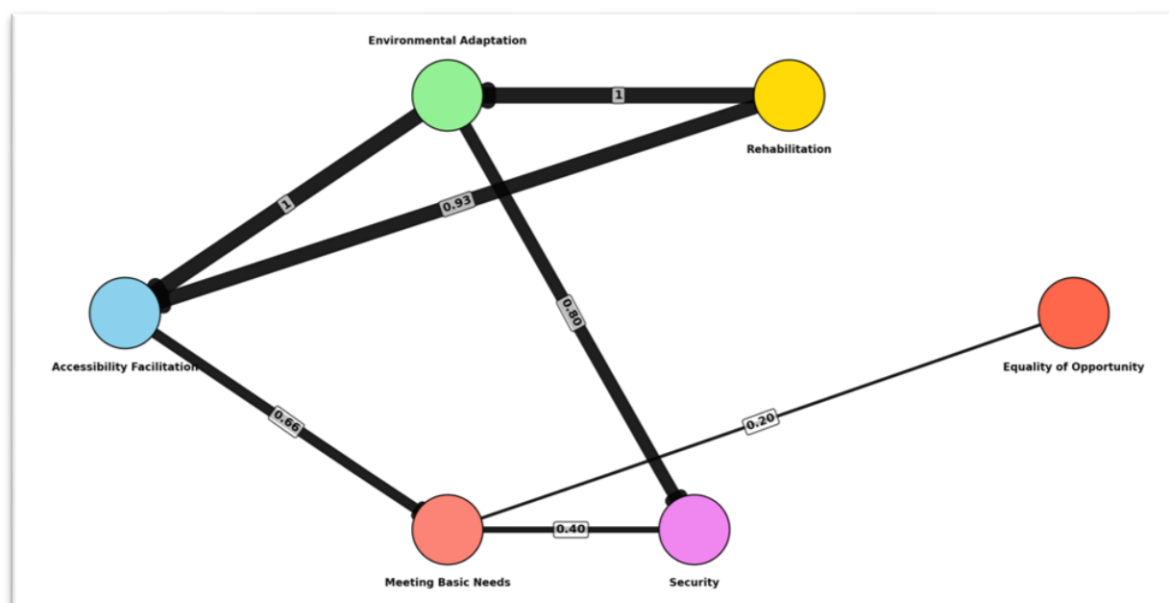


Figure 1. Graph of the Essential Needs of Disabled Pilgrims in the Shrine of Imam al-Rida (PBUH)

6. Discussion and Conclusion

In this study, based on theoretical investigations and expert interviews, six main dimensions of the needs of disabled pilgrims in the Shrine of Imam al-Rida (PBUH) were identified, and for each dimension, components tailored to this sacred place and to the needs of disabled persons were formulated. Subsequently, adopting a cognitive mapping approach, a model was presented in which the principal dimensions and priority components were specified so that, by examining these components, operational strategies could be devised to enhance the satisfaction of disabled pilgrims during their pilgrimage.

The proposed model demonstrates the components and dimensions of the needs of disabled pilgrims in the Shrine of Imam al-Rida (PBUH), together with the causal relations among the dimensions and the strength of these relations. This information can also be employed by managers of other religious tourism destinations and sacred places in their planning. As can be observed, the extracted model consists of six dimensions and thirty-one components. The results of the model analysis indicate that some of these dimensions play a more significant and influential role than others in meeting the needs of disabled pilgrims.

According to the model, the most important factor is accessibility facilitation, which itself comprises six components: dedicated routes for visiting the shrine, adequate lighting in paths and spaces designated for disabled persons, provision of ramps and elevators, proper doorway dimensions for restrooms, appropriate height of drinking fountains, and proper height for mobile “Pilgrim Guide” stations. These are among the essential and vital needs of disabled pilgrims in order to gain quick and convenient access to the facilities provided in the Shrine of Imam al-Rida (PBUH).

The second most important factor, according to the findings, is environmental adaptation. This includes, as essential and necessary components, appropriate flooring for slippery pavements, ramps with suitable slope, grab bars for disabled persons in restrooms and other service areas, suitable design for entrances, parking lots, and courtyards, installation of appropriate equipment along accessible routes, tactile paving for blind pilgrims, pictorial signage for the deaf, auditory signage for the blind, and sufficient space for wheelchair maneuverability.

In addition to these, based on the results, attention to the creation of rest spaces for disabled pilgrims within the spiritual areas of the shrine, provision of wheelchairs, and the preparation of basic rehabilitation equipment are also among the essential needs required for the greater comfort of this group of pilgrims in this sacred religious space.

Persons with disabilities generally have fewer or very limited opportunities to enjoy pilgrimage. This limitation is not solely due to their disabilities, but also to the inability of managers and planners to make transportation, accommodation centers, and tourism sites accessible. By making relatively minor adjustments in design, it is possible to pave the way for the presence of this important group of society in sacred places, especially the Shrine of Imam al-Rida (PBUH), and thus take an important step in increasing their satisfaction and quality of life. Improving their quality of life, in turn, transforms their outlook on life; consequently, the disabled person does not feel excluded from society, and conditions are created for more active participation in other spheres of social life as well.

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