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BENEFITS AND PURPOSES OF TOURISM FROM THE PERSPECTIVE OF ISLAMIC TEACHINGS

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ABSTRACT

Today, tourism is one of the areas which have attracted a lot of attention. Although Qur'ān does not directly focus on tourism, in the modern sense, it mentions some benefits and goals for traveling by presenting some basic principles. Qur'ān's simultaneous focus on the world and hereafter and its emphasis on understanding and using the Divine Signs serve as a basis for its view on tourism. The reviving teachings of Islam highlight tourism as a factor affecting individual and social growth and excellence. Discussing the issue of traveling over the land, Qur'ān presents a new horizon for the tourism industry. In addition, Islamic narrations provide ample information about tourism. The present study mainly aimed to analyze the benefits and goals of tourism based on Islamic teachings. To this end, using library research, the researchers analyzed and described the related verses and narrations. The results showed that benefits and purposes of traveling can be found under the Qur'ānic words related to travel. In Islam, the purposes of traveling are mainly spiritual, such as traveling to make a pilgrimage to the *Ka'ba* (House of God) in the form of Hajj and to eulogize the religious Saints, to maintain relations with relatives, and learn morals from the life of the antecedents. Moreover, Qur'ān also discusses the material aspects of tourism such as traveling to do business and earn money, going to nature for entertainment and recreation.

INTRODUCTION

Qur'ān as a comprehensive book is the main source of Islamic teachings. Every researcher who looks at this Divine treasure from his own viewpoint achieves his desired goal. Islamic thinkers have long sought their lost piece of the puzzle in Qur'ān. Tourism is one of the topics into which one can inquire about Islam's views in Qur'ān. Of course, it should be mentioned that earlier thinkers did not pay much attention to such topics as tourism since this broad topic either did not raised in their time or, if it did raise, it was not as important as to be discussed. Moreover, in the past, there

was no Islamic government or regime that worked based on Islamic Law and provided the context to study this issue comprehensively. In Islamic teachings, different kinds of traveling along with the purposes, effects, and different aspects of it are described. Islamic teachings consider tourism as a factor affecting individual and social growth and excellence. In Islamic narrations, the rulings needed in travel, a set of traveling rituals, behavior, ethics, and the social effects, psychological and spiritual benefits, particularly remembering and learning from the past, have been emphasized.

The Holy Qur'ān which was revealed to guide the human being repeatedly instructs people to travel and wander on the earth. Qur'ān explicitly states that the creation of the Universe and of creatures, including humans, is purposeful and that the phenomena and the existence are not aimless: "Did you suppose that We created you aimlessly and that you will not be brought back to Us?" [Q, 23:115]. Since all the phenomena of the world and their interactions are lawful and carefully designed based on scientific principles, Humans' journey is also purposeful and plays an important role in guidance and construction, and evolution of them, which have been explicitly stated in the Holy Qur'ān and Hadiths.

THE IMPORTANCE OF TOURISM IN ISLAM

In Qur'ān's view, traveling is a pleasant act and one of the great blessings for which the human being must be thankful. In describing the people of *Saba'* (Sheba), Qur'ān mentions their welfare, development, and urbanization and speaks of the abundant blessings God granted them. Qur'ān also points to their migration and their ability to travel in beautiful paths with their facilities and reminds people of this blessing, i.e., traveling. In another part of the report, God states that due to their ingratitude, people of *Saba'* were deprived of traveling in safety, and God made the stages between their journeys far apart and denied them the comfort, safety, and peace of the routes [Q, 34: 15-21]. Therefore, it can be concluded from the verses that if happiness is accompanied by disobeying God and committing sin and transgression, then, the blessings will be denied and the man will experience difficulties.

In *Quraysh* Chapter, God reminds us of the situation of the *Quraysh* people who enjoyed journeys during winter and summer. During winter, they traveled to Yemen to enjoy the tropical weather. In summer, they went to the Levant to enjoy the pleasant weather of the Mediterranean region and did trade and commerce from which they earned a lot.

This shows that Qur'ān not only considers traveling natural but also views it as a great blessing lack of which is severe and painful torment.

Traveling is one of the important factors in creating happiness in life and physical and mental health. Regarding the value and the virtue of traveling, Imam 'Ali (AS) quoted from the Holy Prophet (PBUH), "travel to be healthy; fast to stay healthy; fight in the way of God to enjoy welfare; perform Hajj to be independent" [1].

TOURISM-RELATED WORDS IN QUR'ĀN

The word 'travel' and its derivations, and other related words mentioned in Holy Qur'ān seem generally similar, but their concepts serve specific purposes. The words include:

1. *Seir* and its derivations occurred 27 times in Qur'ān. In Qur'ān's verses, it is an effective factor in selecting the Prophets, worshipping the One God and avoiding the *ṭāġūt* (rebels).

Traveling over the land is highly recommended in Qur'ān. Fourteen verses either have directly commended traveling or have implicitly instructed people to travel by asking them why they do not travel over the land [2].

2. *Safar* and its derivations are used in 12 verses. In physical travel, the body starts moving from one place, passes a distance, and finally reaches another place. However, in Spiritual travel, the spirit flies over the realm of the earth and heaven and takes the traveler to the desired destination.
3. *Siyahat* is mentioned only in 3 verses of Qur'ān. *Siyahat* means flow and journey. It is defined as a journey that has a deadline.
4. *Hijrat* and its derivations occurred in 31 verses. In common sense, *Hijrat* means to migrate from one place to another place. However, in Qur'ānic Sense, it is to migrate from the land of atheism to the land of faith. Qur'ān mentions this word more than the other ones.
5. *Urūj* and its derivations are mentioned in 9 verses. This is the best kind of traveling at the highest level of the mystical practice.
6. *Raḥl* and *Raḥlah* are synonyms for *Safar* and are only mentioned four times in Qur'ān.
7. *Sarī* and its derivations are used in 10 verses. It means to move during the night.
8. *Dhahab* means moving and going and is used in 28 verses of Qur'ān [3].

JURIDICAL RULINGS OF THE TOURISM

In Islam, there are some juridical rulings about tourism in the form of *Salah* (prayer) and fasting of the traveler. Reduction of four-*rak'at* (unit) *salah* into two *rak'at* and invalidation of fasting in travel are some of the most important rulings of tourism in Islam. The main source of these rulings is Qur'ān. However, religious narrations add more details to it. Qur'ān's rulings about the reduction of the units of *Salah* is as follows: "When you journey in the land, there is no sin upon you in shortening the prayers, if you fear that the faithless may trouble you; indeed the faithless are your manifest enemies" [Q, 4:101].

The interpretation of this verse is that whenever you travel, there is no sin upon you in shortening *salah*. The expression "there is no sin upon you" is apparently giving permission, i.e., you can shorten your *salah*. However, this does not contradict the verse coming next to the obligations and indicating the obligations. So it can be concluded that while traveling, you are obliged to shorten your *salah*. If you do your *salah* completely, it will be invalid [4].

Given the interpretation of this verse in different Islamic narrations, shortening the traveler's *salah* is not related to fear. Some commentators argue that travelers can only shorten their *salah* when they feel frightened, i.e., when they feel there is a danger. Otherwise, they are not allowed to do so. However, Shiite commentators do not believe so. The traveler, whether frightened or not, must shorten his *salah*. That is why the Holy Prophet (PBUH) also shortened his *salah* in his travels, even during Hajj in *Minā*. It should be noted that Conditions for *Qasr* (shortening) of prayers, like the conditions for other Islamic rulings, are not mentioned in Qur'ān, rather are

understood from the narrations. One condition is that if the distance is less than 8 Parasangs, the traveler cannot shorten his *salah* (A parasang is equal to 5.04 km) since earlier travelers usually traveled 8 parasangs in one day. Furthermore, those who are nomad, are always traveling, and traveling is part of their life plan are exempt from this since traveling is their normal life. Moreover, the journey should be for a legitimate purpose. Therefore, if one travels for an illegitimate purpose, he may not shorten his *salah* since this ruling is a kind of Divine remission and those who travel for illegitimate purpose are not subject to it [5].

BENEFITS AND PURPOSES OF TOURISM IN ISLAMIC TEACHINGS

Some of the Qur'ānic verses (g. e., 6: 11; 27: 69; 29: 20; 30: 42) instruct people to travel over the land and explain its benefits and purposes. By analyzing these verses and Islamic teachings, the following benefits, and purposes for the tourism can be drawn: 1. watching the great signs of God's Glory, 2. Lessons of Unity of God and theology, 3 learning lessons from the antecedents and the history. 4. Pilgrimage, 5. Maintaining (friendly) relations with relatives, 6. Learning, teaching, and preaching 7. Transmitting culture, science, and civilization, 8. Commerce and earning money, 9. Using other people's experience, 10. Going hiking, and 11. Recreation.

1. WATCHING THE GREAT SIGNS OF GOD'S GLORY

There is no doubt that human being is limited and cannot see beyond his surroundings. Although the human being himself and his environment are signs of God's Glory, according to Qur'ān, those who seek to see the glory of God should start traveling. While traveling, they will visit different places where manifest nothing but the Glory of the eternal God. Qur'ān emphasizes that by traveling, the man discovers the creation secret and the wonders of the universe: "Say, 'Travel over the land and observe how He has originated the creation...' [Q, 29:20]. The world and universe are signs of the Glory of God and present conclusive proof for His existence. Whoever reflects upon the universe will acknowledge that this orderly Creation is one of the signs of the Glory of God and the evidence confirming His existence.

2. LESSONS OF UNITY OF GOD AND THEOLOGY

Qur'ān also refers to religious tourism and making a pilgrimage to *Ka'ba* (the House of God) and presents several important benefits of it. It reminds us that by visiting these places, we can find a way to know God: "Indeed the first house to be set up for mankind is the one at Bakkah, blessed and a guidance for all nations. In it are manifest signs [and] Abraham's Station..." [Q, 3:96-97].

3. LEARNING LESSONS FROM HISTORY

One of the important purposes of tourism in Qur'ān is to learn from history. In several verses, God commands man to travel over the land to learn from the destiny of the antecedents: "Say, 'Travel over the land, and then observe how was the fate of the deniers' [Q, 6:11]. In this verse, God instructs people to travel and see the signs that remind us of the fate of those who denied the Prophets, how they died and faced the Divine torment. Qur'ān

pays special attention to learning from the earlier civilizations. According to Qur'ān, one of the purposes of tourism is to visit other civilizations and learn about the ancient monuments to benefit in different aspects. The word "*Ibrat*" meaning "advice" is important in some respects. The aim is to learn from the wrong ways of the antecedents so that one can avoid a similar fate and to learn what made such a magnificent civilization collapse such that nothing remains of them but ruins. Qur'ān refers to their ingratitude and asks the reader, "why don't you learn from the fate of this ingratitude people?" "Does it not dawn upon them how many generations We have destroyed before them, amid [the ruins of] whose dwellings they walk? There are indeed signs in this for those who have reason." [Q, 20:128]. In Qur'ān, God also says:

Have they not traveled in the land and seen how was the fate of those who were before them? They were more powerful than them, and they plowed the earth and developed it more than they have developed it. Their apostles brought them manifest proofs. So it was not Allah who wronged them, but it was they who used to wrong themselves [Q, 30:9].

Majlisī quotes Imam 'Ali, saying "whoever learns about the antecedents' life seems to have lived with them" [6].

4. PILGRIMAGE

Traveling to the land of revelation and Hajj is an important turning point of the man's life. It provides an opportunity to be born again and begin a monotheistic life. After living a life integrated with polytheism and sin, one goes to the House of God to confess to the Unity of God in all its aspects and start a new life based on Unity of God. Therefore, at the very beginning of his visit, in response to the invitation of the Almighty God, by chanting *Talbīyah*, the person confesses to Unity of God and denies the polytheism, saying "Here I am at Thy service O Lord, here I am. Here I am at Thy service and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners." [7].

In a narration, visiting Bayt al-Allah al-ḥarām, whether in the form of *Hajj* or *Umrah*, is considered as rebirth provided that the man frees himself from arrogance: "when someone refines himself of the arrogance and selfishness to visits this House to perform *Hajj* or *Umrah*, his sins will be forgiven as if he has just been born" [8].

The one who makes pilgrimage must experience transformation, and repent from his sins. If he does not change, it means he has not benefited from the pilgrimage. A sinful person gets affected by the pure atmosphere of the shrine and experiences a new feeling. This transformation may not be possible from afar, the person must step on the way and pass enthusiastically ups and downs of the path to reach the shrine. Then, his presence will be effective [9].

Islamic teachings encourage people to make a pilgrimage. For example, the Holy Prophet (PBUH) states, "whoever makes a pilgrimage to me, I will be his intercessor in the Hereafter" [8]. Similarly, the Holy Prophet told Hassan Ibn 'Ali (AS), "My son! Whoever visits me, your father, you brother or you, dead or alive, I am obliged to visit him in the Day of Judgment and free him from his sins" [3].

In Islam, pilgrimage has a specific philosophy, including increasing the pilgrims' knowledge. Pilgrims must be familiar with their religious leaders and approach the Infallibles (AS) through making a pilgrimage to their shrines. They must follow the example of Imams (AS). The Noble Imams are free from error and sin because of their Divine infallibility. Therefore, whoever follows them, he will definitely be saved.

The impact of making a pilgrimage to the Infallible Imams is so great that many narrations mention that he will be rewarded by the forgiveness of his sins as if he is born anew. In a narration about making a pilgrimage to Imam 'Ali (AS) and his pure descendants, it is said that "if someone visits your shrines, it is as if he has performed seventy *Umrachs* after performing Hajj, and he returns home while his sins have been forgiven and he is as pure as the day he was born [10].

The same reward has been mentioned for making a pilgrimage to Imam Hussain (AS) in different narrations. "Whoever visits Imam Hussain's (AS) shrine only for the sake of God, the Almighty God will forgive his sins and make him pure just like a baby that has just been born" [11]. In another narration, visiting Imam Hussain's (AS) shrine and performing *ghusl* (washing the entire body) in the Euphrates are considered as the rebirth of the pilgrim [63]. Yet, in another narration, this reward is mentioned for making a pilgrimage to Imam Reḍa's (AS) shrine:

It is narrated from Ibi Ṣalt Herawi that "I was visiting Imam Reḍa (AS) when some people from Qom entered and greeted him. Imam responded to their greetings and approached them and said, "Welcome! You are our true Shiites. Someday you will visit my grave in Tus. Yes, whoever visits me while he has performed *ghusl*, his sins will be forgiven like the day he was born" [12]

5. MAINTAINING (FRIENDLY) RELATIONS WITH RELATIVES

One good social behavior which is highly recommended in Islam is to maintain (friendly) relations with relatives. It is so important that a one-year journey is recommended to visit the relatives considering the facilities of the Prophet's time. It is narrated from the Prophet (PBUH) that "to serve your parents, be on the road for two years, and walk for one year to maintain relations with relatives" [6]. In other words, if one has to travel for two years to serve his parents, it is worthwhile to do so. Furthermore, if one needs to travel for one year to visit his relatives, it again is worthwhile to do so.

6. LEARNING, TEACHING, AND PREACHING

One of the important purposes of tourism is the interaction between the people. By doing so, people get acquainted with the culture, religion, and customs of one another. History shows that some of the Prophets traveled to preach their religions. By the command of God, Ibrahim took his wife, Hājar, and his infant son to a barren desert [Q, 14:37].

The Almighty God instructs the believers to travel to gain knowledge: "Yet it is not for the faithful to go forth en masse. But why should not there a group from each of their sections go forth to become learned in religion, and to warn their people when they return to them, so that they may beware?" [Q, 9:122].

It is known that during the battle of *Hunayn*, the Holy Prophet was informed that there is a new weapon called Catapult in Yemen. He immediately sent some people to Yemen to learn how to make it so that they can make it for the Islamic army [13].

The holy Prophet considered no limit for knowledge, accordingly encouraged Muslims to gain knowledge, even if they had to go to distant countries: "Seek Knowledge even if you have to go as far as china since seeking knowledge is obligatory upon every Muslim" [14].

These teachings in Islamic society led to the glorious scientific civilization which made the Muslims one of the leaders in science and knowledge throughout history [15].

The spread of the Islamic realm, dispersal of the companions, and distortion of the hadiths led people to travel to distance to gain knowledge or preach the religion. Sometimes people went from Medina to Egypt, from Egypt to the Levant, and from Basra to other cities. Despite the lack of facilities and unsafe roads, they tolerated the problems of traveling to reach their goals. Aḥmad Ibn Faḍlān is one of the tourists whose primary goal was to preach Islam and help the Bulgarian people learn about it. He as a messenger of the Abbasid Caliph along with a group of companions departed to Bulgaria in 921 because the king and people of Bulgaria had converted to Islam. The king had sent a representative to Caliph and asked him to send someone to teach *Salah* and religious rulings to them, build mosques for them and install pulpits to introduce Islam in all cities of Bulgaria [16].

7. TRANSMITTING CULTURE, SCIENCE, AND CIVILIZATION

By traveling, one can, intentionally or unintentionally, exchange his culture with others. By traveling, one can get familiar with different ethnics and cultural, linguistic, and civilizational diversities. Meanwhile, he can transmit his language, culture, and civilization or learn more about them and transfer them to the fellow people and region.

Qur'ān considers the language and its understating by the peoples as one of the fruits of the advancement of the cavitation and as a clear sign of civility. In the verses focusing on the Gog and Magog, it is said that Dhul Qarnayn reached a place where he found people "who could hardly understand a word [of his language]" [Q, 18:93]. In fact, these people had been deprived of the cultural communications and knowledge of the living language of the world that were the underlying causes of the civilization. Therefore, it can be said that tourism can be constructive in creating civilization in different ethnic groups.

8. COMMERCE AND EARNING MONEY

One of the purposes and motives of tourism mentioned in Qur'ān includes commerce, capital flow, and, accordingly, a dynamic economy.

The Qur'ān has stated goals and motives for tourism, one of which is having commercial capital and a dynamic and vibrant economy. Referring to the *Quraysh* people, Qur'ān states that they traveled two times a year, winter and summer, to do commerce [Q, 106:2]. There were no gardens or farms in Mecca. There was limited animal husbandry. They mostly made their living through trade caravans. During winter, they traveled to Yemen in the South to enjoy the tropical weather. In summer, they went to the Levant in the North

to enjoy the pleasant weather of the Mediterranean region. Yemen and the Levant were important trading centers of the day, and Mecca and Medina served as a link connecting the two centers [5].

When one travels to a region, he carries goods and objects which are not found in that area or are rare. Trading takes place while people travel. Doing so, people can make use of the resources of other regions and the tourist also enjoys some benefits. As Imam 'Ali (AS) states, "it is not appropriate for a wise man to pursue anything but three things: to improve his livelihood, prepare himself for the Hereafter, and enjoy lawful pleasures" [1]. In this narration, it is emphasized that traveling from one's hometown to other areas is appropriate and logical only when one travels to improve his livelihood, prepare himself for the Hereafter, and enjoy lawful pleasures. This narration seeks to show the main aspects of traveling. Reflecting on the typical life in human societies shows that most travels done for three reasons: business and commerce, pilgrimage and maintaining relations with relatives, recreation and hiking. The use of the interpretation of "wise man leaves his hometown only for these three reasons" is remarkable. Hence, the criterion for judging and giving opinions is reason and wisdom. Therefore, the journeys out of this framework are not considered wise.

9. USING OTHER PEOPLE'S EXPERIENCE

In *Nahj al-Balāghah*, letter 31, Imam 'Ali (AS) invited his son, Imam Hassan (AS) to explore the past events and use their experiences: "O my son, although I have not lived as long as the antecedents, I have looked at their deeds and thought about their fates, and visited the signs remained from them so that it is as if I had been one of them".

Imam 'Ali (AS) was informed that one of the writers of the Sassanid court was alive and had useful information about history and politics. Imam invited him to his presence. He was very intelligent but blind. His name was Jamil. Imam asked him, "How should a person live and behave?" he responded, "it better for him to have few friends and many enemies. Imam said, "I hear new words. People unanimously believe that it is better to have more friends". Jamil replied, "The truth is contrary to what people think. When friends try to meet your need, they do not do it right. There is an ancient saying that goes 'when the number of sailors is many, the ship will sink'". Imam said, "I have experienced that. You are right. What is the benefit of having many enemies?" Jamil answered, "When one has many enemies, he always takes care of himself not to give them pretext and, accordingly, keep himself safe from the dangers". Imam accepted his words [6].

10. GOING HIKING

Going to the mountains, forests, and beautiful plains and watching the scenery of the rivers and plants purify the man's soul and make him calm both physically and spiritually. The most important teachings of nature are theology and theism.

Going to the mountains, forests, and beautiful plains and watching the scenery of rivers and beautiful plants purifies the human soul and brings peace and comfort to the body and soul. The signs manifested in nature clearly lead every wise man to the Lord. The Holy Qur'ān also repeatedly states that these signs serve as a complete lesson of Unity of God:

Indeed in the creation of the heavens and the earth, and the alternation of night and day, and the ships that sail at sea with profit to men, and the water that Allah sends down from the sky—with which He revives the earth after its death, and scatters therein every kind of animal—and the changing of the winds, and the clouds disposed between the sky and the earth, there are surely signs for a people who exercise their reason [Q, 2:164].

The text of nature is so rich that many of the rational reasons that prove the existence of God are rooted in nature. In fact, the main principle of the glory of the universe and the miracle of God is the creation of nature.

Nature is a small picture showing the Divine Resurrection. Ample experiences of the resurrection at the heart of nature leave no room for doubt about the Day of Resurrection. The dead body of the winter which seems to have never been alive gets so alive in spring that it seems it has never experienced the winter. God states, "It is Allah who sends the winds and they raise a cloud; then We drive it toward a dead land and with it revive the earth after its death. Likewise will be the resurrection [of the dead]" [Q, 35:9].

In addition to making resurrection understandable to man, the transformation of nature has other important teachings, too. Viewing the transformations of nature, one concludes that the world is not an opportunity to hesitate and to be attached to. One cannot rejoice in the lively spring since fall is on its way. Similarly, one should not desire the sweet blessings of the summer since the hard winter is on the way. Every phenomenon evolves in its own way and then, it is the time for the revolution of the other phenomena. In another verse, God says, "Indeed Allah is the splitter of the grain and the pit. He brings forth the living from the dead and He brings forth the dead from the living. That is Allah! Then where do you stray?" [Q, 6:95]

In the narrations from the Infallibles (AS), people are recommended to watch the greenery and attractive landscapes since it improves their insight, eliminates depression, and cures mental illnesses. In a narration quoted from Imam Kazim (AS), it is said, "there are three things that reinforce the sight: watching the greenery, flowing water, and beautiful face" [6]. In another narration quoted from the Holy Prophet (PBUH), the same effect is mentioned for watching the sea [6].

Watching nature, meadows, delicate petals of the plants, flowers with various colors, and the elegant leaves overwhelms human beings with joy and happiness and eliminates their depression, anxiety and fear, and makes them feel fresh and hopeful. Imam Šadiq (AS) says, "ten things make you happy: walking, horse riding, swimming and watching the green, eating and drinking, looking at the face of a beautiful woman, sexual intercourse, brushing teeth, and gathering and talking with friends" [6].

11. RECREATION AND ENTERTAINMENT

Given the accumulation of the population in big cities, increased stress, and anxiety, air pollution, and other factors, there is a need for fun and recreation. While having fun, one can fulfill religious purposes. An authentic narration attributed to Imam Šadiq (AS) shows that traveling to entertain is not forbidden by the *Shari'a*: "Ibn Ḥarith says, 'I visited Imam Šadiq (AS) at his brother's house and asked him 'why you come here have?' he said to have fun' [8]. This narration clearly shows that having fun is not forbidden. There is also another narration which relates that Imam Reḍa's (AS) left his

home to go on a picnic. But his servants had forgotten to bring salt. They went back without eating the food [8].

In Islam, fun and happiness come along with being thankful for the Divine blessings. Islamic teachings recommend people to avoid recreation which makes one negligent [17]. According to *Shar'* (religious law), one is allowed to entertain. Of course, while recreational is permissible, the trips done just for joy, not to change one's mood, are forbidden. For example, recreational hunting is forbidden [18]. In addition to the unlawfulness of the journey made to do wrong, if there is a danger of leaving the religious rituals such as *salah*, traveling is banned by the religious leaders. For example, Imam 'Ali (AS) states, "man must not go on a trip which puts his religion and *salah* in danger" [19].

CONCLUSION

Qur'ān comprehensively focuses on tourism and considers it a pleasant activity and one of the great blessings of God for which humans must be grateful. Fourteen verses directly or indirectly, through asking questions, instruct people to travel. Moreover, various tourism-related words have been used in various verses, which generally seem similar but each one serves a specific purpose, including *Seir*, *Safar*, *Siyahat*, *Hijrat*, *Urūj*, *Raḥl* and *Raḥlah*, *Sarī*, and *Dhahab* and their derivations. Analyzing the tourism-related verses indicated that the reasons why Qur'ān recommend people to travel include to see the destiny of the liars, those who denied the Truth, and the criminals who denied the prophets, to observe the Divine Glory in the creation of the creatures, to understand the Truth and to believe in the Divine signs, to understand the reason of the infidels' doom, and to learn from past. The analysis showed that observing the fate of those who denied the Truth was the most-mentioned purpose of tourism in Qur'ān.

One of the teachings of the man in tourism is to visit the historical monuments, particularly the palaces of the kings. Doing so, one learns from the historical events and realizes the Divine eternal Power. He can see that those who denied the prophets have been perished, while the Prophets and Imams have high status among the people. In addition, in different narrations, the Holy Prophet (PBUH) and Imams (AS) recommend people to travel to be healthy.

In Islamic sources, various important motives have been mentioned for tourism each of which, while being considered as a recreation and entertainment, leads to the excellence of the individual and the society and can have educational benefits for the individual, family, and the society. Some of them include 1. watching the great signs of God's Glory, 2. Lessons of Unity of God and theology, 3 learning lessons from history. 4. Pilgrimage, 5. Maintaining (friendly) relations with relatives, 6. Learning, teaching and preaching 7. Transmitting culture, science, and civilization, 8. Commerce and earning money, 9. Using other people's experience, 10. Going hiking, and 11. Recreation.

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