

Religious Tourism in *Nahj al-Balaghah*

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Mahmoud Vaezi*

Abstract

Tourism which in Quranic terms has been used with terms such as (سیر) travel and (Siyahat) excursion is an admired action provided that it is used in a purposeful and within the framework of human perfection. Imam Ali (a.s.) as the commentator of the holy Quran has had valuable statements on the spread and development of tourism and this pen (author) is intending to collect them. Imam Ali (a.s.) not only had noticed to travel and excursion and has called others to do exploration and have a purposeful and learning travel but also this behavior in his own life reached to a level which the prophet of Islam (p.b.u.h.) introduced him as the visitant (traveler) of the Islamic Ummah. The philosophy and the reason for tourism based on Imam (a.s.)'s statement is the same acquisition of vision and increase of knowledge which has been pointed out through various words by him.

To learn an admonitory lesson, being aletred, finding an proximity to God, remove of sadness, gaining a greater knowledge, expanding the religious culture of awareness and also the unity and solidarity, health and joy of economic thriving state are among the achievements which are all seen in the awakening and society-building book of the noble Nahj al-Balaqa with lofty, fluid and deep phrases and concepts.

In this precise paper, relying upon the illuminating views of the Emir al-mu'minin (a.s.), we intend to elaborate different dimensions of religious tourism.

Keywoars:

Religious turism, Nahj al-Balaghah, Imam Ali p.b.u.h.

* Assistant Professor, University of Tehran (mvaezi@ut.ac.ir).

Introduction

The world of being and all creation are the absolute manifestations of the attributes of glory and image of the unmatched divine essence. Each creature as much as its possibility and ability and its share from the being, is a manifestation and symbol of that absolute truth and a sign of an unprecedented and infinite essence. The appearance of the Divine Presence in the world can be imagined in two ways: General Appearance and Specific Appearance.

The general appearance is in these very general symbols of creation. The downfall of seasonal rains, germination of colorful flowers and different botanical and animal species, and ... all and all are manifestation of divine general grace. The divine specific manifestation should be sought in the full, inspirational and illuminating book of the Holy Qur-an and also the presence of complete human and the infallibles (a.s.), the orienteers and flag holders of the light.

It can be said that the nature of religious tourism is a move towards being a human which starts from within and its course continues up to the achieving and annihilation (absorption) in the divine essence. In the Qur-anic interpretation, the horizons and souls travels in all moments of human is a perfection-creating process and this perfection-seeking trend is a part of human entity which is obtainable only through the light of vision.

background of the research

Though religious tourism is of the very deep subject-matters which has been noticed in the heart of Islamic sciences from the beginning and thousands of pages in the book of the past have been focused on this subject-matter but a very few integrated publications could be observed as religious tourism in recent years. The only book published on this issue is the book of Tourism in Jurisprudence and Islamic Civilization in 2009 by the Boustan-e Ketab, Office of Islamic Propagation.

The main books of this area, has been presented to the scientific community by the researches and scholars under the title of travel letter and traveler's book. Also putting forth

this subject-matter in 2011 by Astan-e Qods-e Razavi was the first proposal by holy institutions for the purpose of launching an international conference on Religious Tourism with some articles being published. But what is worth saying is that so far, no independent book or article has been presented under the title of Religious Tourism in Imam Ali(a.s.)'s Life with an emphasize on the noble *Nahj al-Balaghah*.

Research Main Questions:

What is the position of religious tourism in Imam Ali's(a.s.) view?

What are the features and advantages of religious tourism in Imam Ali's views?

Religious Tourism

The holy Qur-an has considered the terms "سياحت" (travel in the earth), "سیر فی الارض" (excursion) and "نظر" (viewing) for tourism and has noticed to it in many verses. This term is among the Qur-anic blessed words which is less used or unprecedented with such a definition and explanation before Islam. Islam has grown tends of new knowledge which have been unprecedented in its past history and have brought them to a perfect state including syntax, principles of belief, jurisprudence, theology, and as likes which found a thriving state in the Islamic civilization and history. However, we have forgotten the Qur-an based feature of many knowledge which needs to be discussed somewhere else.

Rashid Reza, the well-known commentator of Islam world writes about the Qur-an- based feature of tourism industry as follows:

"The God's recommendation to His servants that there are certain traditions in the society and history is an indicating stating that we as Muslims should consider this knowledge as a part of the Qur-anic techniques and sciences and as the most basic and important knowledge.

In addition, it has made us notice to the root and source of this sciences which is the tale and history of the people in the past. So that through travelling in the earth and learning

about traditions ruling over it, we will be able to find out the ups and downs of the nations and civilizations.” (Rashid Reza:139/4).

A research about the most important Qur-anic terms on tourism

The term “سیر” (travel) on tourism has many applications in the holy Qur-an. Raqeb has dealt with this issue in a very smart way more than any other person. He says:

السیر المضى فى الارض و رجل سائر و سيار و السياره الجماعه قال تعالى او جاءت سياره.

سیر (travel) means excursion in the earth.

It is said a traveler or a group of travelers as it is mentioned in noble Surah of Yousef.

Concerning the semantic discussion of the word, he refers to three classifications:

Firstly, the applications of this word which is in the form of intransitive tri-literal of “با” and with the transitive letters of “سرت” like “سرت بفلان” and thirdly with the direct object such as “سرتة” and fourthly from the “باب تفعيل” which is said: سيرته which has been employed for multiplicity and intensity.

It is important that the first, the second and the fourth cases have been used in the holy Qur-an such as “سار باهله و سيرت الجبال, ”أفلم يسيرا“

However, the third case of this verb with the direct object has not been used in the holy Qur-an.

The second classification of Raqeb is that the application of “سيرا فى الارض” in the holy Qur-an is not merely the physical travelling to see the sightseeing on the earth but it has a second concept as well and that is “حث على اجاله الفكر و مراعاة احواله” meaning that “سيرا” is motivation for excursion and to incite thought and mental move.

As it has been mentioned on describing some of the divine God’s saints:

ابدانهم فى الارض سائره و قلوبهم فى الملكوت جائله.

Their body is travelling on the earth but their heart is flying in the celestial world. He adds: Some others have interpreted this travel in a third sense and that is endeavor in praying to

grasp proper and reward, so that the tradition reads:

سافروا تغنموا

In a more precise analysis, he sates, “تيسير” and application the Tafil form of this word has also two applications. One is intentional and the other one an optional application such as “و” and “هو الذى يسيركم” and the second application is by force and unintentional.

The word “سيح” has also been employed in the holy Qur-an in the sense of travel and excursion.

”من ساح فى الارض، يسبح يسبحا: اذا سائح استمر فى الذهاب. و منه السبح الماء الجارى و من ذلك سيمى الضائم سائحا لاستمراده على الطاعة فى ترك المشتهى.“

1. سائح is applied to a person who takes a journey on the earth. The origin of this word means a constant move. For this very reason, the flowing water is called (سيح) and the human who takes fast is called “سائح” because he/she is firm in obeying the God and controlling his sensual desires during the day. (Tabarsi, 1372:146/iii).

Though Qamus has slight difference with Raqeb on the root of the term of “ساحه” and “سيح” (Qorashi, 1371: 360/iii). but as it is obvious from the analysis of researches, the words “سائح” and “سائر” in origin means a constant and continuous move which in fact the two components are involved in the word. One is the movement and the flowing and the second one is the slowness and continuity. Ibn Faris also has pointed out this point on both words. (Turayhi, 1996:iii, Entry of the Word).

The other point is that in the analysis of both terms, the commentators have said that it can be physical, material or intellectual and spiritual. As the Qamus also refers to the noble verse of the Qur-an:

التائبون العابدون الحامدون السائحون الراكعون الساجدون.

and based on the view of Almizan, they are the people who move from one mosque to the other mosque. Tabrsi considers “سائحون” as a

fasting person and he is referring to the tradition of the holy prophet who stated, "سياحه امتى الصيام" and also emphasizes on travel to take an admonition from the works of the people in the past and gaining knowledge. (Qorashi, 1371: iii, below the Entry)

It seems that the complete feature of these two Qur-anic words is the meaning and resorting to the common roots which might connect these two works in a great derivation of the letter "سين" and "ياء" and not to make different the principle root of the world by letters "راء" and "ياء". The important thing is that the basic move and flow and replacement in both words are considered and the intellectual move and study and contemplation about the works and views are the main advantage or reinforce of these two Qur'anic words. The second point is the principle of link, continuity and flow. It is not proper that in tourism and travelling to create an intellectual disruption and separation from the experiences which have been created constantly and gradually.

It is worth noting that in the end of the discussion, Raqeb refers to a very delicate point that fasting is of two types: Real fast and commanding fast. The real fast means to leave drinking wine, food, intercourse but the commanding fast means to protect the organs of body from committing any sin. So "سائح" means the one who take cares after oneself which is like a person with fasting and constantly deals with the indications and results of it. So it is stated that:

افلم يسيروا فى الارض فتكون لهم قلوب يعقلون بها او اذان يسمعون بها. (المفردات فى غريب القرآن / ٢٤٦؛ مصطفى، التحقيق فى كلمات القرآن كريم، ٥/٢٨٤).

Tourism in the Holy Qur-an

In a general, it might be possible to classify the Qur-anic holy verses on tourism into four categories:

1. The verses which reprimand leaving the travelling (tourism). In many verses, the Qur-an addresses the infidels and enemies of truth and reprimands them for lack of

visit and unawareness of the phenomena of the nature:

افلم يسيروا فى الارض فينظروا كيف كان عاقبه الذين من قبلهم. (يوسف / ١٠٩)
افلم يسيروا فى الارض فتكون لهم قلوب يعقلون بها... (حج / ٢٤)

As it is observed, many verses in the Qur-an are put forth in interrogatory form which is one of the very attractive and motivating structures of the holy Qur-an. The reprimanding interrogation is one of the types of integrative phrases which is employed to motivate the addressees. So that, the Muslims could travel around the earth and observe the historical traditions and records of the past Ummahs sensually and directly. In such a way, the secret of progress and fall of the previous nations could bring them to the state of awareness and could pave the their own evolutionary route expediently and firmly.

2. The verses which commands to travel directly and asks everybody to do travelling to see the final destiny of the reprimanded individual and societies.

قل سيروا فى الارض فانظروا كيف كان عاقبه المجرمين. (نحل / ٦٩)

So travel in the earth to see the final destiny of those who were denying the truth.

In another verse, the same motif is stated in a more supplementary statement. It adds that it is not only a notice but it is for all people and humanity, a contemplating point and a source of orientation and taking admonition:

قد خلت من قبلكم سنن فسيروا فى الارض فانظروا كيف كان عاقبه المكذابين. (آل عمران / ١٣٧)

هذا بيان للناس وهدى وموعظه للمتقين. (آل عمران / ١٣٨)

And also see Ankabut /20

ولقد بعثنا فى كل امه رسولا ان اعبدوا الله و اجتنبوا الطاغوت فمنهم من هدى الله و منهم من حقت عليه الضلاله فسيروا فى الارض فانظروا كيف كان عاقبه المكذابين. (آل عمران / ١٧٣)

3. In addition to the verses which calls humans directly towards tourism, there are some other verses which do this job indirectly. Thus, the result of the divine call and message is nothing but to travel and learn

admonitory lessons from the people in the past including:

کم ترکوا من جنات و عیون و زروع و مقام کریم و نعمه
کانوا فیها فاکهین کذلک و اورثناها قوما آخرین. (دخان
۲۵-۲۸)

How many were the gardens and springs they left behind and corn fields and noble buildings, and pleasant things wherein they had taken such delight, thus (was their end) and we made other people inherit(those things) (Dukhan:25-28).

The history stats that when the Emir of Believers (a.s.) was passing the city of Maden and come across with Kasra monuments, one of his companions said:

Winds have blown in this land and have put the mansions exposed to the threshold of destruction.

Referring to the above verses, Imam (a.s.) stated, “ Read these verses and take an admonish from them that how graces were taken away from the people in welfare due to lack of appreciation and committing sins. (Qomi, 1216: 44/viii).

From the set of this category of verses, it can be learnt that the principle of tourism (travelling) and purposeful excursion and getting a deep understanding of it has been noticed by the holy Qur-an and has a noticeable role in the process of human perfection¹.

4. The verses which indicate the journey and travel of some of the divine selected humans. Among the various Qur-anic stories on tourism and travelling on great prophets, there are the stories of Moses, Khidr, Jacob's sons, Ibrahim and Hajar and... stories of Dhul-

Qarnayn as a heroic samples. The noble verses 82 to 98 of the noble surah of Kahf reads:

و یسالونک عن ذی القرنین قل ساتلو علیکم منه ذکر. (کھف
۸۳/

انا مکننا له فی الارض و آتیناه من کل شیء سببا. (کھف/۸۴)

According to the research by Allameh in Almizan, volume 13, p. 396, Dhul-Qarnayn is the same Cyrus, one of the Achaemenid kings of Fars which used to live in 539-560 B.C.. He was the founder of Iranian emperorship and the one who made a unity between the two countries of Fars and Mede. He captured Babel and permitted the Jews to return from Babel into Jerusalem. He also captured Egypt, Greece and then Morocco. Then he moved toward the east up to the farthest point. Dhul-Qarnayn was a world visitor and holder of art, a religious and purposeful person. Thanks to the grace and assistance of God, he had a fast means of transportation to traverse Hamoon plain, mountains and deserts and he used to move to the east and the west of the world of his age and has had a dynamic life of which tourism and travelling was a basic part. (Kahf Surah: Verses 93 -94).

It is proper to refer to a tradition from Ali (a.s.) on this issue:

قام ابن الکواء الی علی (علیه السلام) و هو علی المنبر فقال: یا امیر
المومنین اخبرنی عن ذی القرنین نبیا کان ام ملکا؟ و اخبرنی عن قرنه
من ذهب او من فضه؟ فقال له: لم یکن نبیا ولا ملکا ولم یکن قرناه
من ذهب و لا فضه و لکنه عبدا احب الله فاحبه الله و نصح الله
نصحہ الله و انما سمی ذالقرنین لانه دعا قومه الی اله عزوجل
فضربوه علی قرنه فخاب عنهم حینا ثم عاد الیهم فضرب علی قرنه
الاخر و فیک مثله. (مجلسی، ۱۴۰۳: ۳۹ / ۴۰)

Ibn Qua asked a question from Imam Ali (a.s.) who was sitting on a pulpit: O Emir of Believers, let me know who was Dhul-Qarnayn, a prophet or a king? Was his horn made of gold or silver?

Imam Ali (a.s.) stated, “ He was neither a prophet nor a king and his horns were not made of gold or silver. He was a servant of God who had the affection of God in his heart and God also liked him. He took a step sincerely in the path of God. God also granted him sincerity and purity. The reason for

¹. Khaghani has beautifully versified:

هان ای دل عبرت بین از دیده نظر کن هان

ایوان مدائن را آینه عبثت دان

یک ره ز ره دجله منزل به مدائن کن

وز دیده دوم دجله بر خاک مدائن ران

....

پرویز به هر بزمی زرین تره گسترده

کردی ز بساط زر زرین تره را بستان

پرویز کنون گم شد، زان گمشده کمتر گو

زرین تره کو برخوان؟ روکم ترکوا برخوان

terming him as Dhul-Qarnayn was that he called his tribe towards the God. He was stricken on head and was hidden for a while. After sometimes, he returned but again was hit. Is there such an individual among you. (referring to him).

Travelling (tourism) of Ali (a.s.) in Prophet's (p.b.u.h.) words

In the Qur-anic culture, Isa ibn Maryam is called Jesus, because he was complete and clear example of tourism and travelling. Imam Sadeq (a.s.) states about the Jesus:

ان عيسى بن مريم كان من شرائعه السبع في البلاد. (مجلسي،
١٤٠٣: ٧٠ / ٢٤٤)

Tourism and travelling among the cities and cultivated lands has been considered a part of Jesus's religion and many traditions have reiterated it. (Bahar: 320/14; Bahar:38/39; Bahar:48/10). In the books of traditions, there are some traditions from the holy prophet (p.b.u.h.) which starts with the following phrases:

مر اخي عيسى

قال رسول الله مر اخي عيسى بمدينةه و فيها رجل و امره
يتصالحان. (مجلسي، ١٤٠٣: ٧٠ / ٣٠٣)

عنه ص مر اخي عيسى بمدينةه واذا في ثمارها الدود.

(مجلسي، ١٤٠٣: ٧٠ / ٣٠٣)

The phrase of the holy prophet (p.b.u.h.) that Jesus was passing a city or a cultivated land indicates that the Jesus was always in traveling and making a purposeful travel in line with orienting people and making them familiar with divine values. He has been moving from this side to that side, from this city to that city.

After the Jesus Christ, the holy prophet has admired Ali(a.s.) for being a traveler. As Abu Zar Qafari states: Once we were at the service of the prophet. That prophet said his prayers to God and then said:

يا بن جندب. من اراد اين ينظر.. الى عيسى في سياحته.. فليظن الى هذا
الرجل المقابل.. فالتفت الناس ينظرون من هذا المقبل، فاذا هو على بن
ابي طالب عليه الصلوه و السلام. (مجلسي، ١٤٠٣: ٧٠ / ٣٩، ٣٨)

O the son of Jandab! Whoever wants to look at the travels of Jesus... look at that man who is coming towards us. The people looked at that side and observed the image of Ali ibn Abitaleb.

Samples of Ali's (a.s) Travels

Ali (a.s.) has considered travelling as something useful to human and the acquisition of knowledge and getting familiar with lands and finding friends as the positive outcome of the travel. In the life story of that Hazrat, many travels have been registered of which some of them are presented in the below lines:

Visit to Eyvān-e Kasra: Madaen is the capital of Iranian ancient government whose beauty was known to Arabs and Pesians and the glittering rites and decorations of it made every newly arrive visitor to admire it. Madaen was captured by the Islam army during the Second Caliph. The letter of Prophet and then the torn of letter by Khosrou Parviz took place here. After capturing it by the Muslim army and the lack of attention by the Muslim commanders, the palaces of kings did not receive sufficient care and were open to visitors in the same old form to show the fragility of Sassanid and serve as an admonitory lesson to the contemporary and future generations.

In his travel to Safein, Ali (a.s.) visited Palace of Kasra in Maden which has been reported in many traditons:

Ambar Sabati has stated, " The Emir of Believers along with Delf ibn Mojber, in his travel to Maden visited Eyvan-e Kasra and said a prayers there. After that, he stood up and told to Delf: " Accompany me". Then, Delf with a group of people of Sabat moved with Ima. Imam was moving around in porticos and halls of Kasra palace and spoke about the features of those areas and positions and Delf used to confirm the remarks by Imam. Imam and accompanying people visited different positions and then Delf Told: You are talking about these position properly such that as if you have constructed these places?

Also Nasre-ibn Mozahem reports from the travel of Ali (a.s.) to Maden:

In the route of Safein, Ali (a.s.) visited Sabat and then from there went to Bahrsir city. A many from his companions, namely Huraiz ibn Saham from Bani Rabia was looking at Kasra monuments and read this poem from Ibn Yafar Tamimi.

جرت الرياح على مكان ديارهم فكانما كنو على ميعاد.

Ali(a.s.) told to him: Why didn't you read these verses:

كم تركوا من جنات و عيون و زروع و مقام كريم و نعمه كانوا
فيها فاكهين كذلك و اورثنا قوما آخرين فما بكت عليهم السماء
و الارض و ماكانوا منظرين. (دخان: ٢٥-٢٩)

How many were the gardens and springs they left behind and corn fields and noble buildings, and pleasant things wherein they had taken such delight, thus (was their end) and we made other people inherit (those things) and neither heaven nor earth shed a tear over them: nor were they given a respite (again)

ان هولاء كانوا وارثين فاصبحوا موروثين ، لم يشكروا النعمه
فسلبوا دنياهم بالمعصيه، اياكم و كفران النعم لاتحل بكم النقم.
(مجلسي، ١٤٠٣: ٧٣/ ٣٧٥).

They were inheritors of the past and then they became persons leaving the estates. They did not thank God for those graces and as disobedience, they lost the world. Avoid lack of gratitude for graces since you will be afflicted with miser.

Visit to Buratha

It is an old village in the west of Baghdad whose fame dates back to pre-Islam period. Before Islam, Buratha was the place of prayer for believers and great people like Ibrahim Khalil, Jesus and his mother Mary have travelled there. This mosque has been located in the old route of Kaemein to Baghdad and at present it is located in the side of Karkh and Atifiyeh distorts in Baghdad. (10 kilometer from the city center). This mosque has been the place of teaching by great scholars of Shia such as Sheikh Mofid. In the past years ,this mosque has been under the suicide attacks.

The Shia an Sunni sources have stated that in returning from Nahravan battle in 37 A.H.,

Imam has taken bath in ritual form (ablution) and said his prayers. (Qomi, 1216: 259/i).

Imam Sajad(a.s.) has stated on this case: After war with Khawarej, Imam (a.s.) came into this land with the army. He asked about the name of the land. It was said that it is: Zawra. Considering the background which Imam had in his mind, he said: Keep away of it. After walking for a while, a monastery appeared with a priest who was praying there. Imam (a.s.) got off. The priest came to see Imam and said: This is a great position. Jesus and his mother did their prayers there. Then Imam began to explore there. He removed the soil with his noble feet and a fountain appeared. Imam said: This is the same Mary fountain. Under the command of Imam, the soil was dug for seventeen meters. A white rock appeared and Imam stated: This is the same rock which was placed here by Mary of Jesus. Imam began to praying on the stone and installed his tent over there. Imam and armies stayed in Bratha land for four days. (Irbili, 1381:20/ii).

In another tradition, it has been mentioned that Imam told to the priest: Ibrahim Khalili also said prayers in this place. (Majlesi, 1403:257/ xiv).

Travel to Babylonia

One of the birthplaces of the ancient civilization was which used to be for a long period of time the center of governance of rulers in Mesopotamia and the neighboring regions. Nemrud, the Taqoot contemporary to Ibrahim Khalili used to live in that city and Ibrahim, started fighting against idol worshipping and tyranny from this sport. With the passage of thousands years, still there has remained some signs of the annihilated civilization of in Iraq and tourist are visiting them. Though in recent months, the frivolous mind people with an emphasize on Zionist ideas have destructed the large museum of historical city in Musel and many other historical valuable monuments.

After Nahravan battle, Ali (a.s.) came into and there he made his army to notice the geographical position of that place and the tale of its inhabitants in the past and showed the

end of sin and corruption to his fellow strugglers openly.

Joyre Ibn Mashar states, “ We came to land along with Emir of Believers in Nahravan war. Imam got off from the horse and stated,” Oh people, this cursed land has been annihilated three times in the courses of time. One of the destructed cities which is mentioned in noble verse of Touba (Verse 70) in the holy Qur-an is the very land.

الم ياتهم نبالذيين من قبلهم قوم نوع و عاد و ثمود و قوم ابراهيم و اصحاب مدين و الموتفكات.

Idols have been worshipped in this land. It is not proper for the prophet and his successor to say prayers here. Then Imam distanced from that place and went to the side of it and said his prayers. (Majlesi, 1403: 178/xli).

Using the Others' Experiences

Among the topics which Imam was paying attention to it during his noble life and it has also been frequently mentioned in many phrases in Nahj al-Balaghah, is to study, survey and do research on the life and works of the people in the past in order to increase information and experiences. This shows its valuable role in a lofty and perfection-promoting life. In this case, we would like to place our emphasize on two pivots:

A character such as Emir of Speech and Theology who himself is the house of science of the prophet, sometimes in his travels preferred to ask questions from the learned persons and listen to their words and to be kept informed about the political and social experiences and news of other nations. For instance, there is the meeting between Imam and special author of Anoshiravan which has been reported as the events of Imam Ali(a.s.)'s trip to Nahravan.

Anoshiravan was a well-known king of the Sassanid age. Imam in that travel learned that one of the authors of Sassanid court is still alive and has useful information about history and politics. He was an individual enjoying a smart mind but at the same time he was blind. He was brought to Imam (a.s.). Imam asked him whose name was Jamil:

How should a human live and what kind of behavior should he/she have?

Jamil said, “ IT is better for him to have little friend but so much enemies?

Imam stated, “ I hear a strange speech. However, people believe that it is better to have a greater number of friends?

Jamil said, “ The reality is against peoples' assumption. The friends, when they try to meet the humans' needs, they do not complete the job properly. The people of the past have said: Many sailors will sink the ship.

Imam said, “ I have experienced it. That is true. What is the benefit of having a great number of enemies?

He said, “ When there are a great number of enemies, the human is always watching himself/herself not to be tricked by them and to remain secure from danger”. Imam admired his words. (Majlesi, 1403:345/xxxiv).

Imam (a.s.) Calls for a Purposeful Tourism

In line with propagation and orientation, Imam Ali (a.s.) was always calling people towards a purposeful tourism. His most beautiful and precise interpretation can be observed in a letter which has been written by him to his son, Imam Hasan Mojtaba (a.s.) in Hazerain region. In a part of the letter, he writes:

واعرض عليه اخبار الماضين و ذكره بما اصاب من كان قبلك من الاولين و سر في ديارهم و آثارهم فانظر فيما فعلوا و عما انتقلوا و اين حلوا و نزلوا فانك تجدهم قد انتلوا عن الاحبه و حلوا دارالغربه و كانك عن قليل قد صرت كاحدهم.

Present the history of the past people to him (to his heart) and remind him about what has happened to the people in the past. Travel in the land and monuments of the people who have left us. Then think about what they have done and what they have transferred and where they have landed. You will learn that they have been separated from friends and are in the residence of solitude. It will not be a very long time when you will be one of them. (Nahj al-Balaghah:Letter 31).

It is observed that:

Firstly: Imam in an age of about 61, with a life of experience of knowledge before the holy prophet, the most noble of all creation has experienced the ups and downs of the age and

as the extract of his own knowledge and experience, emphasizes the issue of tourism.

Secondly: The expression of Imam on this issue is the quality of revival of heart. The most pivotal center of being for a healthy, joyful and hardworking human have been put forth through several wisely phrases. After stating about the life and death of heart by admonish and secrets of light and strength of heart, in the evolutionary process of child to apply these general statements, Imam deals with the significance of tourism.

Most importantly, Imam emphasizes that in order to revive the hearth, it is necessary to take assistance from eye. He states:

و بصره فجايح الدنيا.

Letter 31

Observe and witness the goods and disorders of the world.

He further adds:

When you are travelling, do observe, see and think.

This phrase indicates the impact of eye and ear as the instruments of the arrival of knowledge into heart. He also states:

العيون طلائع القلوب.

Eyes are the vanguards of hearts. (Amedi, 1407: 405). If they are not employed properly, human will lose the mission of saturation of his own life. (See verses 87, Surah Nahl and 36 Isra)

Advantages of Tourism in Imam Ali(a.s.)'s Views

With a review of the set of Imam statements in *Nahj al-Balaghah*, it is possible to extract the whyness and advantages of religious tourism as explained in the following lines:

1. Access to Insight and Lack of Neglect

Travelling in the works and history of the people in the past makes human enjoy a vision and avoid vulgarly dogmatism. This issue is clearly seen in the divine noble verses and statements of the Emir of Speech. The holy Qur-an reproaches any kind of tourism which is not accompanied with the increase of vision and in the words of Allameh Tabatabaei considers it as something frivolous. (Tabatabaei, 1417: xv,

10). The Almighty God in the verse 46 of noble Surah of Haj states:

الغفم يسيروا في الارض فتكون لهم قلوب يعقلون بها او اذان يسمعون بها فانها لاتعمى الابصار و لكن تعمى القلوب التي في الصدور.

Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear ? Truly it is not the eyes that are blind but the hearts which are in their breasts

So, the philosophy of travel is to open the eye and ear of the heart and if it is not met, then it will be the example of noble verse of 179, Surah Araf as stating:

ولقد ذرانا لجهنم كثيرا من الجن و الانس لهم قلوب لا يفقهون بها ولهم اعين لا يبصرون بها ولهم اذان لا يسمعون بها اولئك كالانعام بل هم اضل اولئك هم الغافلون.

Many are the Jinns and men we have made for Hell. They have hearts wherewith they understand not, eyes wherewith they see not and ears wherewith they hear not. They are like cattle-nay more misguided for they are heedless (of warning) (Araf: 179)

The influential impact of the above verses can be seen in Imam Ali(a.s.)'s speech. In an statement, Imam say:

نظر البصر لا يجدى اذا عميت البصيره.

Whenever the view of vision is blind, the eyes view is not beneficial (Amedi, 1407: 99)

Or he states:

فاقد البصر فاسد النظر

Whoever who loses his vision, his eye's view is also improper and invaluable.

This lofty speech comes to its climax when Imam in a phrase states:

Basically, the real seeing does not happen with the head's eyes because sometimes the head's eyes tells lies to human and with an externalism causes incorrect judgment. However intellect does not deceit the one who asks it for a benevolent issue. (Ibn Abi al-Hadid, 1378:158/ ix; 276/xviii;173/ ix). For this very reason, many of the scholars do not consider the certain premises as something sensible but they believe that the certain things are issued from rationalities, because they are

exposed to mistake. It is very likely that we see the large as small and small as a large one or moving as stagnate and stagnate as movable, but when rationality and vision are based on certain affairs, they are not subject to error. (Ibn Abi al-Hadid, 1378: ix, 173).

2. Creating Awareness Awareness and knowledge in Islamic sources are as the most pivotal human capitals which are sometimes as the ultimate goal of creation. That is to say, that despite the known premise that science is a tool. In the end of Talaq noble Surah, science has been considered at the level of final goal. As Qur-an reads:

الله الذى خلق سبع سماوات و من الارض مثلهن يتنزل الامر
بينهن لتعلموا. (طلاق/١٢)

Allah is He who created seven firmaments, and of the earth a similar number, through the midst of them (all) descends His command: that ye may know

Thus, knowledge and science has an innate virtue and is not compatible with any attribution. With this introduction, it is possible to understand the emphasizes made by Emir on gaining knowledge through interpretations such as: اطلبوا العلم ولو بالصين

Seek knowledge even if it is in China (Majlesi, 1403: i, 180).

Or Science is life and ignorance is death (Amedi, 1407: 12)

And as likes which are highlighting in Imam's expressions are fully purposeful. So, in a very long phrase, Imam states:

اي بنى وان لم اكن عمرت عمر من كان قبلى فقد نظرت فى
اعمالهم و فكرت فى اخبارهم و سرت فى اثارهم حتى عدت
كاحدهم بل كانى - بما انتهى الى من امورهم - قد عمرت مع
اولهم الى آخرهم، فعرفت صفو ذلك من كدره و نفعه من
ضرره....

As it is observed, Imam considers the product of study and visiting the works and news of the people in the past as a way to gain knowledge and to become aware. So he reiterates that based on this foundations, the power to detect and identify enhances and then

it is possible to distinguish proper from improper and beneficial from damaging.

3. Gaining a Lawful Livelihood Among the reasons for travelling and tourism, three is the pursuance of a lawful livelihood and gaining lawful benefit and wealth. Islam has admired the constant effort made by human (Surah Najm:39). The lazy and low working human, the poor and the poor society are reprimanded. In an statement, Imam Ali (a.s.) compares it to the great death. (Nahj al-Hekmat:3/163). It is interesting that Imam believes the opposite point to business which is poverty and unemployment as a cause for creation of sadness. (Amedi, 1407: 2428, Jaleb Lelhamum).

In an expression, Imam Ali (a.s.) points out to a very important point:

ليس للعاقل ان يكون شاخصا الا فى ثلاث: مرمه لمعاش ، او
خطوه فى معاد او لذه فى غير محرم.

A wise person does not go from a city to another city but for three things: To re-develop his livelihood affairs, to take a step towards correcting his world after and to enjoy a healthy recreation and pleasure.

“ Shakes” means replacement or moving from a place to another place or from a city to another city. In this phrase, Imam Ali (a.s.) has admired the travelling to gain a lawful business and redevelop economic affairs and has enumerated enjoying a lawful pleasure as a part of Muslims' life.

Imam Ali (a.s.) believed that travelling is one of the ways to gain income. He used to say, “ Whenever one of you had a restricted livelihood, he should leave his own land and does not caus himself and his family suffering any sad.

It is worth nothing that making efforts to gain income is not merely for personal costs but in Imam Ali's life, it is observed that in the midday hot weather, he was going outside to do a job while he had no need to that. The reason was that he wanted the Almighty God see that he is making hard work to gain a lawful business. . According to Imam Sadegh(a.s.), he released one thousand slaves

by the income resulting from his hard work. (Altaahzib326/6) and in an interpretation, he was the full example of a one person spending in the God's cause but also a devotee individual. (Insan: 8).

4. Learning an Admonitory Lesson and Improvement in the affairs The steps of success and evolution will not be materialized but through a mystical behavior and self-control. Islam has allocated a main part of its theological topics on this important issue to make human correct himself through precise and accurate thinking on affairs and move a step ahead. Imam Ali (a.s.) in the opinion that one of the philosophies of tourism and travelling is take an influence from the events, observations and experiences. In the continuation of the above tradition, he states, “

5. **Concession** That is to say that one of the reasons for trip can be when a step to be taken to correct the hereafter affairs. In this case, the spirit of many important materials by Imams emphasize on this very issue and to be precise, we ignore quoting them here.

6. Promenade and Removing Sorrow Humans salvation and perfection in Islamic school of thought has been designed multilaterally and pervasively. The human in Islam is a human enjoying the mental and both health and physical and spiritual pleasures. That is a human with a pleasant manner, joyful, humorous and good manner.

The Emir of Speech in Nahj al-Balaghah considers one of the cases to permit tourism as a lawful pleasure. (او لذه في غير محرم)

The holy prophet (p.b.u.h.) says: ان امزح ولا اقول الا حقا (Ibn Abi-al Hadid, 1378: 330/vi)

I am a man of humor but do not say anything but truth.

He also says: المومن دعب لعب (Tohaf al-Oqul: 49)

i.e. A faithful person is humorous and joyful. The other point is that Islam has not admired sadness in a general sense but it considers

sadness as a cause for the corruption of the body. Imam Ali (a.s.) states: الحزن يهدم الجسد

Sadness disintegrates the body

Or he says: الغم مرض النفس

(Amedi, 1407: 609 & 347).

Sadness is a flowing disease and one resort to God from its intensity. (Ibn Babevayh, 1378: 61 & 242/ ii,).

Pleasure or excursion and recreation in the Imams lives could be proved as an admirable action. It is obvious that this happiness and joy will be admirable and considered a good action as long as it is within the limit of human dignity and is not leading to frivolity and clownery and distort the human poise. (Amedi, 1407: 2300, 2603, 6416, 7927).

In the life story of the head of Shia school of thought, i.e. Imam Sadegh (a.s.), it is read: He was in the house and resort of Abdullah ibn Mohammad, his brother. Amr ibn Hadith came before him and asked:

جعلت فداك ما حولك الى هذا المنزل.

Why did you come to this place?

Imam said: طلب النزاهة for excursion

(Barghi, 1371:461/ii & Hore Ameli, 1409: 338/viii).

Thus, travelling and tourism for the purpose of health and joyful recreation and distance from sadness are among the important things which have been noticed in Imams lives as well.

And in the end, it is suitable to review a poem attributing to Imam which in a precise expression have expressed long and interesting motifs:

تغرب عن الاوطان في طلب العلى

و سافر ففى الاسفار خمس فوائد

تفرج هم و اكتساب معيشه

وعلم واداب و صحبه ماجد

In this poem, the issue of travel and separation from homeland has been pointed out and in addition to explaining the travel and tourism as smoothing enhancing, the poet has dealt with its fivefold benefits too:

Removing sorrow and creation of joy and dynamism

Removing poverty and achieving a merit life

Being a student and acquiring an experience
Familiarity with cultures and customs
Finding friends and identifying the good
and noble companions

6. Dynamism of Rationality and Thought

Among the advantages of religious tourism in Imam Ali(a.s.)'s views, in addition to traveling in natural and historical sights of the world, there is the acquisition of experience and consequently the maturity of intellect and dynamism of ideas. In Wisdom(Hekmat 208)in *Nahj al-Balaghah*, he states a phrase which is the gist of his idea. He says:

فى تقلب الاحوال علم جواهر الرجال.

In the alteration and change of age – ups and downs, richness and poverty, sickness and health, the men's existential gems are identified. This motif has been well versified:

Get out of this sea like rain and take a trip
Because without trip you will never have a gem

In another statement, Imam Ali (a.s.) states that gaining experience is a supplement to intellect and wisdom and adds:

العقل غريزه تزيد بالعلم و التجارب.

Wisdom is an instinct which increases with knowledge and experience. In the light of bearing hardships and fragilities of the age, the human can grow his intellect (Amedi, 1407: 1717).

Intellect (rationality) in the Nahj al-Balaghah has been divided into two types. Part of intellect has been seen as equal as experimental outcomes directly. He says:

العلم علمان: مطبوع و مسموع و لاينفع المسموع اذا لم يكن المطبوع.

Science is of two types: Innate and nature sciences and the listened or acquired sciences and if the science is not innate, the acquired science will have no benefit. It is interesting that in another expression, Imam interprets science as intellect. He adds that intellect is of two types, natural and innate science and also experimental and acquired sciences. In the end, Imam states that both of them are useful and efficient.

العقل عقلان: عقل الطبع و عقل التجربه و كلاهما يودى المنفعه.

Thus, Imam does not consider the listened news perceptible as long as it is observed by eyes. He states:

وليس الخبر كالمعائنه.

Hearing is not like Seeing (Mohdeth Armavi:88/7). And also states:

لن يصدق الخبر حتى يتحقق العيان.

The sweet speaking Saadi, who has tested tourism for thirty years, versifies:

I traveled in many parts of the world
I spend sometimes with everybody
I found a livelihood in each corner
I found a bunch from each crop

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