

Cultural and Social Effects and Consequences of Tourism with Emphasis on Religious Tourism

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Abstract

There is no doubt that tourism plays an important role in the revitalization and diversification of communities, but at the same time it can cause the effects and changes that this industry has on society, changes in the social, economic and living environment of the regions. It is complex and varies from region to region, so the effects it has are very different and vary from region to region. The purpose of the present study by descriptive-analytical method; is investigating the effects of religious tourism from the perspective of cultural patterns and examples of Islam and Islamic jurisprudence, as well as providing strategies for the tourism industry based on Islamic religious models by collecting library information and documentary. The results of the research show that tourism and travel from the Islamic point of view is not only not limited but while emphasizing tourism, its Islamic dimensions and examples are also abundant.

Keywords: Islamic tourism, Islamic jurisprudence, cultural patterns, travel and tourism

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1. Introduction

Tourism is one of the topics of interest to many investors, cultural figures, politicians and economic elites in the world, and they have designed long-term plans for it, which is referred to as a huge industry of profitability; The religion of Islam has both planned and emphasized this issue, and perhaps the Qur'an is the first book that has clearly shown the importance of travel and tourism to the people in a clear and detailed way and has asked them to travel on earth and think about the relics of the past and learn from their history (Kazemi, 1387, p.7). The emphasis of the Holy Quran is based on the importance of the travelling and various benefits. Traveling on earth and the horizons of the universe is a look at the relics and places left by the past and studying the history, traditions and laws of the ancient peoples along with the idea of learning and gaining wisdom and awareness of the manners of the elders and the good and bad conditions of the people (Sawaqib et al. ,1385, p. 35). Therefore, since a large part of tourism policies in Islamic countries, is focused on cultural and religious results and Islamic jurisprudence has a strong relationship with tourism attraction policies, in this study, we try to see the effects and achievements of tourism. We examine the perspective of Islam and Islamic jurisprudence in this regard, while pointing to some examples. In this regard, the most important goals of this research are:

1. Studying the effects and achievements of Islamic tourism
2. Studying some examples of Islamic tourism and introducing its approaches and effects on society
3. Examining the opinions and views of the Supreme Leader of the Revolution regarding some examples
4. Presenting tourism development strategies based on models based on Islamic culture

2. Theoretical approach

2.1. Jurisprudence: The word jurisprudence in the word which means understanding, awareness and knowledge, whether it is related to religion or something else (Ibn Faris, vol. 422, 4) in the book Language of Arabic, the meaning of jurisprudence is beyond absolute

knowledge and it means knowledge and knowing which is accompanied by careful consideration and inference (Ibn Manzur, J 10: 305).

2.2. Travelling: A traveler is someone who walks on the ground and does tourism. The origin of this word means constant movement and going. Therefore, it has been said to the fasting person (saih) because he is persistent in obeying and obeying God and avoiding carnal desires during the day (Al-Tusi, vol. 3, p. 146). In the sense of tourist, movement is accompanied by peace and thought, traveler, tourist, and sightseer (So they stay on the ground for four months) so turn around the earth for four months (Repentance: 9: verse 2) from this verse and similar verses one may conclude that staying in a place such as a birthplace or place of residence is not worth it in itself, but on the other hand, travel and tourism and travel and movement and awareness of the environment around the world; It is a kind of value that believers have.

2.3. Tourism: Tourism basically means traveling from one source to another for tourism or business, and its concept also includes the processes of cultural, economic and social exchange. Together, these factors create the network for which we use the term travel or tourism. (Lumsden, 2001: 15) However, in March 1993, the United Nations Statistics Commission accepted the definition of tourism provided by the World Tourism Organization. According to this definition, tourism is: a set of activities of people who travel to places outside their place of residence and work for leisure, rest and other activities and do not stay in those places for more than one consecutive year (Dasville, 2005: 19)

3. Research Findings

Today, tourism and diversity draw people from one side to the other, and human beings want to face the facts directly, especially at a time when the subject of communication, like other human sciences and technologies, is being exploited and global arrogance has been trying its best to distort the realities of the world, especially the Islamic world. On the other hand, the religion of Islam is such that its beauties are understandable for human society in every way, especially in the field of tourism and Islamic tourism. Therefore, the following cultural

and social effects and approaches of Islamic tourism and its examples are discussed:

One of the most important effects of tourism is its cultural and social development, the least of which is the imitation of local tourists' thoughts of tourists. The humiliation of the resident culture leads to the large number of cultures offered. This work is gradual and layered, especially in areas that are not ideologically and culturally dependent; It causes the gradual change of the traditional culture and provides the basis of a tourist society. Such a community in the sense that some residents also travel to other countries; After a while, it will become a nation with different cultures, which due to the instability of the original and original culture, in the conflict of different cultures, a different culture will be replaced. But in the second society, where the culture is authentic, rooted and durable, there is a conflict between the benefits of the tourism economy and the imposition of behaviors that violate the native culture by tourists. In such a society, decision-makers inevitably have to choose between a huge interest in the influx of tourists and capital, as well as a deregulation by foreign tourists, or strike a balance. In this regard, the Islamic School of Tourism, instead of a critical idea that found a solution to the ban on tourism, imposes restrictions on the principle of freedom of tourism and according to this idea, in order to respect the culture and beliefs of the tourist community, imposes requirements on tourist behavior outside that environment. These requirements include the prohibition of promoting false beliefs and the dissemination of erroneous books, the prohibition of the use of wine and alcohol in public, and any kind of misbehavior (Statements of the Supreme Leader 2/18/87). Another is done by tourists as acts against the public interest.

In fact, from the point of view of anthropology, tourism is a kind of culture in that each of the violating ratios can have equal signs to the culture of the visiting country, in the sense that it is a set of cognitions, beliefs and values and social teachings of selected behaviors of different nations. . In addition, Islam, while paying attention to the economic benefits and dangers of tourism, which is presented as an alternative to tourism knowledge, has not ignored the great effects of tourism culture. According to this view, presenting the cultural heritage and identity of a nation will not only be an attack on the

culture of a nation, but on the contrary, boiling from within to extract the treasures in our cultural heritage (Statement of the Supreme Leader of the Revolution 7/21/82) that gives the historical past of a nation color and prosperity and people can find their past, history and roots. (Statements of the Supreme Leader of the Revolution 7/21/82). In other words, in an atmosphere where the unjust idea of "Islamophobia and inculcating violent thinking in Islam into world thought" has been launched against Islam and Muslims, cultural mutual understanding for international peace and friendship will be one of the social and economic effects of this industry. Some great intellectual-cultural works resulting from religious tourism are mentioned: By examining the traditions and historical documents, the subject of religious tourism is much more rooted in terms of antiquity than tourism means travelling and visiting, the most important of which are:

1- Arbaeen pilgrimage 2- Great Hajj Congress 3- Holy shrines 4- Rahyan Noor (Light seekers). Therefore, each is briefly discussed:

1- Arbaeen pilgrimage:

In fact, it is the culture of Islamic civilization and it is so important as a kind of religious tourism that it has been recommended in various narrations, some of which are mentioned:

Imam Hassan Askari (peace be upon him) said: The signs of a believer and a Shiite are five things: 1 Performing 51 rak'at prayers, 2. Pilgrimage of Arbaeen Hosseini, 3. Ringing in the right hand, 4. Prostration on the ground 5. Saying aloud "In the name of God, Most Gracious, Most Merciful". The importance of Arbaeen pilgrimage according to this narration is homogeneity and being in the line of obligatory and recommended prayers in a way that it also has superior effects than Hajj. (Chapter on the emphasis of recommending the pilgrimage of Al-Hussein Ibn Ali, Shiite means, Harr Ameli 1409, vol. 14, p. 49). Imam Baqir (as) also said: "If people knew what a virtue is to visit the shrine of Imam Hussein (as) during Pilgrimage of Arbaeen , they would die of its longing" (Klini 1403, vol. 101, p. 18). Imam Sadegh (as) said: "Whoever wants to sit on the tables of light on the Day of Judgment should be one of the pilgrims of Imam Hussein (as)" (Ibid. 101, p. 18). Basically, the importance of Arbaeen is reflected in the analysis of the points of the Hussein movement

(peace be upon him) and the message that the event has for finding a way out of the present world, which is tired of oppression and human rights; A movement in which the arrogant powers made the most of false, biased and mischievous propaganda, and in such an atmosphere it is very difficult and even impossible that the issue of Ashura, which took place in the desert in all corners of the world with all its grandeur, remains an everlasting true living history. The cultural grandeur of this great movement emerges at the point of "surviving the spirit of martyrdom"; If the spirit of martyrdom and jihad in the way of God is not in a society and the people of that society are engaged in self-cultivation and material belongings, and negligence and silence are inflicted on them in the face of the oppression that the oppressive government forces on them, we should not talk about civilization in this society and its thinking. As can be seen, only one example of the general concept of "religious tourism" has such a huge effect on culture-making that its impact is not limited to the field of culture as defined in anthropological knowledge, but also has its main impact in the political field, hence such regular and strong thinking against irrational order and contrary to the interests of global arrogance has caused these movements to be severely attacked and invaded by the powers throughout history. Arbaeen Hosseini, the largest human conference in the world in terms of population, has surpassed the great Hajj Congress, which is attended by more than four million Muslims, and for several years, its population has gathered more than four times as much as the Hajj. Shiites in Iraq and other countries from different cities and border areas of the country, such as Manzarria, Basra, Nasiriyah and Nu'maniyah, sometimes walk about four hundred kilometers to reach Najaf Ashraf. Thus, the Hajj of the Hussein followers in Karbala, their walking between Safa and Marwah happens in Bain-al-harameyn (the two holy shrines) and their ihram clothes are the mourning clothes of Sayyid al-Shuhada. Reflecting on this great move, we come to the conclusion that the only tourism whose cultural scope is global is Arbaeen Hosseini, because he has had and still has world-renowned effects and has even played a significant role in introducing Shiite jurisprudence, so that a large number of non-Muslims due to the familiarity with this rich culture and comprehensive jurisprudence of Jafari, has turned to Islam and

even some Sunni brothers have become Shiites. In fact, this move is the result of the victory of blood over the sword and the beautiful words of Hazrat Zainab Kobra, peace be upon him, who said (I saw nothing but beautiful) shines on the forehead of Arbaeen Hosseini and day by day this light depicts the whole world. Another point to be said for this great movement is that the Arbaeen pilgrimage, apart from the above effects, in terms of the characteristic of "Tavalla (Acceptance) and Tabbarra (Avoidance)", instead of leading to cultural disintegration, leads to unity on the right front and acquittal on the wrong front.

Tavalla (Acceptance) in Islamic culture is the acceptance of the government, guardianship and friendship of God and the Prophet (PBUH) and those who were appointed by them and are closely related to individuals and groups that are beloved by God. In other words, Tavalla (Acceptance) means strong connection and connection. Believers who pursue a single goal but Tabbarra (Avoidance) means to stay away from the individual and the current that has no divine direction and is considered an enemy of God (Jafari, Wafa, 2003, 18)

2- The Great Hajj Congress:

Another obvious example of religious tourism is the Great Hajj Congress. Hajj has many material and spiritual benefits, especially in the socio-political and economic fields, which are also mentioned in some verses and hadiths, including verses 27 and 28 of Surah Hajj is: And he has given the people pilgrimage to men, and upon all those who come from every deep mouth 27

To witness benefits for them ... 28. (And announce the Hajj to the people so that they may come to you, while they are on foot and (riding) on every skinny transporting animal that comes in every deep valley and (far away) to witness their benefits (in Hajj)). In this noble verse, the word benefits includes any kind of interests, including commercial, political and social, and all kinds of customs, habits, types of cooperation and social participation and the like (Siouti Jalaluddin 1392, vol. 1, p. 338; Tabatabai, Seyed Mohammad Hussein, 1417 AH, vol. 14, p. 369) Also, the author of Al-Furqan commentary on verse 97 of Surah Al-Ma'idah, which states: (God made the Sacred House a stand for people) (God has made the Kaaba the consistency of people's lives. He believes that forgery in this verse is a ceremonial forgery that guarantees all kinds of religious interests

and the world of the people) (Sadeghi Tehrani, Mohammad Al-Furqan, 1365, vol. 9, p. 241). In the wills of Imam Ali (peace be upon him), "By God, O God, in the house of my Lord, do not leave us alone, I will leave you." Fear God. Fear God about the house of your Lord (Makkah), do not leave it empty so that you are alive, if you leave it, you will not be given a respite (Har Ameli, vol. 11, p.13). Therefore, Hajj with a transnational approach has internal capacities to strengthen this idea, one of which is the important doctrine of "convergence of Islamic countries", which, of course, has put Qom into action from the field of education. This fundamental right in a macro and basic strategy, strengthens the Islamic Ummah and the sense of unity of Muslims and their convergence, and also the signs of different aspects of Hajj realize this ability for Hajj to create a single strengthening of Muslims. In other words, the rules and elements of Hajj seek to create unity among Muslims. So that in accordance with the principles and priorities, in spite of jurisprudential differences in the political and social arena, to start a common position in adopting useful policies for Islamic countries, and these opinions are obtained only as a result of religious tourism, which does not and will not exist in any other type of tourism.

3- Holy shrines:

If we consider culture as the most effective factor for the survival of a civilization or the attainment of a civilization, the holy shrines of the Imams as a strong cultural and social base have always been part of these cultural capacities of Islam, especially Shiite Islam. Thanks to the blood of the martyrs and the efforts of the jurists in introducing and conducting numerous researches, today the holy shrines are one of the most central issues in religious tourism and it should be said that the functions of offspring of an imam are diverse and numerous and in addition to religious, historical, artistic-psychological, political, economic functions, It is also social and cultural, and the reputation of shrines in Iran in many cases is the main reason for the initial establishment and subsequent development of cities, because shrines receive their pilgrims from the city or neighboring cities of neighboring provinces and even other countries and religious tourists and this way they prosper tourism. Religious tourism today is a common motivation for traveling and the buildings of holy shrines

have historically, artistically, religiously and socially played an essential role in the Islamic architecture of Iran and on the other hand having a relationship with great people and models is one of the best ways and methods of education and its spiritual impact on others is undeniable because the prophets and saints are the best role models that human beings can take from their relationship with them in the path of their growth and development, and this relationship has been discussed in religious tourism of holy shrines in the form of pilgrimage. Humans' interest in visiting laces of pilgrimage in all heavenly and human religions, as well as the desire of Muslims to visit holy places is very obvious for everyone. For example, among Iranians alone, millions of pilgrims travel to places of pilgrimage every year and enjoy the spiritual benefits. Since pilgrimage sites are the most important base for the manifestation of religious and heavenly teachings, they have and will have a fundamental and enormous role in providing a fundamental strategy in the movement of human history. Pilgrimage sites are the most important base for drawing and regulating the movement of history in the future of humanity and as the pivot and the main center of global developments for cultural management of humanity, will reveal its capacities and capabilities (Mousavi and Nili, 2013). pilgrimage sites and shrines can preserve, produce and expand the values and norms of Islamic culture by preserving their cultural functions, and while reviving customs and preserving historical and cultural sites due to their unique architecture, increase religious tourism. Also, pilgrimage to these sites and shrines plays an important and decisive role in the mental health of people and their spiritual reconstruction. holy shrines and shrines are clear examples of cultural and historical monuments have many cultural effects, therefore, while preserving the buildings of these shrines as a cultural monument, we should also try to strengthen its cultural effects.

4- Rahyan Noor (Seeker of Light):

One of the reasons for religious tourism, is the reminder that in the Holy Quran, the word "Vazkor" (mentioned) is used in numerous verses. For example:

And mentioned in the Book of Ibrahim (41, Maryam)

And mentioned in the Book of Moses (51, Maryam)

And mentioned in the book of Idris (56 , Maryam)

And mentioned in the book of Maryam (16 , Maryam)

All these verses carry the message that they should not be forgotten and should not be forgotten, so in the Holy Qur'an some stories such as the story of Moses, Mary, Abraham and other stories have been repeated. What is certain is that according to the emphasis of the Holy Quran, we see that every country has a wealth. Some wealth is climatic. Some wealth is geographical. Some wealth is underground. Some wealth is human. Some wealth is the existence of prominent personalities. Our country has wealth in almost all of these cases. But according to the Supreme Leader, our most important wealth is our cultural wealth. We have cultural wealth. What is cultural wealth? For example, the desire for jihad and belief in jihad is a cultural wealth, that is, when you move and travel among the people of Iran, except for a few, in the rest of the people of our country, there is an incentive to move in the way of religion. Now its size is different, low, high. One is so motivated that when encountering TV camera chants slogans for the benefit of the country and for the ideals of the revolution and Islam, it is very good. One has more motivation than this, one has as much motivation as he is willing to give his life and sacrifice. This sense of seeking and claiming Jihad and belief in fighting is a cultural wealth. It exists in our country. It is not in many countries. If we want to count our cultural wealth that belongs to us and gives us strength, and if we kept them alive or bring the forgotten ones to the field, as if this happened during the revolution, then great things will be done (12/16/95) that according to the statements of the Supreme Leader of the Revolution, this cultural wealth lies in the Rahyan Noor(Seekers of light) . At the same time, the messages of this great wealth and the sacrifices which were done for this land will be transmitted to the next generations and this in turn, will promote the culture of pure Muhammadan Islam, as well as the culture of jihad and martyrdom. Therefore, the Supreme Leader of the Revolution, in a meeting with the officials of the Rahyan Noor (Light Seekers) Camp, said that later our Muslim forces and revolutionary forces found themselves with the awareness rising of the great Imam, who himself was one of the miracles of the time. He himself was one of the great divine revelations. The real Grand Ayatollah was him. They

believed themselves. They used their resources. This strength was not just the strength to fight and the courage to go to the field. One of them was the strength of management, organization, initiative, initiative and so on. Truly, one of the days of God is the days of imposed war and holy defense. We must keep this alive. This is a wealth. Those who think that either he should not mention the name of war or, if he mentions it, speaks against it, make a meeting for works and literature of the war, then anti-war poetry. They are like those who read the exquisite manuscripts of that meeting. They make mistakes and burn the remnants of a nation, burn the unique copies and destroy them. They are like those who extract oil from a country and pour it in the sea and destroy the national wealth that can make history, build the future, and their remembrance, like remembrance (And remember the days of God) will make the present and the future of the country will be destroyed. So the memory of eight years of holy defense became a great and national wealth. 16/12/95). As we see, the Supreme Leader of the Revolution interprets this kind of wealth as national wealth, so if we want it to be historic and lasting, it must flourish more in the form of these spiritual trips and religious tourism, and paying more attention to this capital while causing spiritual growth and motivating jihad and martyrdom, will bring economic growth to the war-torn areas as well. Elsewhere, the Supreme Leader of the Revolution interprets the Rahyan Noor (Seekers of Light) as a technology. He says that the Rahyan Noor (Seekers of Light) is a technology. To use this great wealth, this huge gold mine that we have, it can be abandoned without technology, or it can be ignored like many mines, or it can be value-added by technology. Those who come and return to these journeys of the Rahyan Noor (Seekers of Light) must have something added to them. There must be an inseparable link between them and the important event of the holy defense. If we did cultural work in the field of sacred defense, we would produce culture. This production will enrich the country. It will enrich and strengthen our manpower and they will be strong against the conspiracies of the enemies. If we want power for the economy, it must be strong, they must be strong for the culture. If we want a good force for the country's management issues, it must be strong. It is this culture that strengthens human beings and creates strong human

beings (12/16/95). According to the orders of the Supreme Leader of the Revolution, the importance of religious tourism becomes clear and that in the form of a religious tourism, a few percent of our important religious and jurisprudential topics and principles can grow and develop, at the same time, it is very important in advancing the goals of Islam and the holy system of the Islamic Republic.

5. Conclusion

According to what has been stated, we conclude that if we want to pay more attention to the jurisprudential principles of religious tourism, the religion of Islam has issued and explained enough necessary instructions in this regard, and great jurists and commentators have also addressed it, but unfortunately throughout history It has been neglected and therefore has been harmed in some Islamic societies. Because if we pay attention to the capacity of religious tourism, given these solid foundations, the Islamic answer, especially the holy system of the Islamic Republic of Iran, will certainly grow significantly in economic, social, cultural and political terms, even if only religious tourism as an alternative to Oil can be considered and policies can be focused on this category, the economic needs of a country; especially the economy of our dear country Iran with all this capacity of Islamic tourism ,will be fulfilled.

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