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Exploring the Profound Significance and Inherent Benefits of Tourism in the Context of the Holy Qur'an and Sunnah

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ABSTRACT

This study delves into the multifaceted concept of tourism by examining its profound significance and inherent advantages through the prism of the Holy Qur'an and Sunnah. In an era characterized by globalization and increased connectivity, tourism has emerged as a pivotal aspect of modern life. The research seeks to shed light on the Islamic perspective regarding travel, hospitality, and the exploration of diverse cultures, as highlighted in the foundational sources of Islam. The exploration begins by delving into the Qur'anic verses that emphasize the significance of travel as a means of witnessing the signs of Allah's creation and fostering knowledge and reflection. The study further delves into the Sunnah, drawing from the practices and teachings of Prophet Muhammad (PBUH) that underscore the importance of benevolence towards travelers and guests. The advantages of tourism are examined through an Islamic lens, considering how it promotes mutual understanding, cultural exchange, and the enhancement of one's perspective. By studying various hadiths that endorse travel for knowledge acquisition and worldly experience, the research underscores the compatibility between the principles of tourism and Islamic teachings. Furthermore, the paper evaluates the ethical dimensions of tourism, encompassing responsible travel and respectful engagement with local customs and environments. It also scrutinizes potential challenges and considerations, advocating for a balanced approach that aligns with Islamic values. Ultimately, this research endeavors to illuminate the compatibility between the positive aspects of tourism and Islamic principles, encouraging an informed and conscious approach to travel. By drawing upon the rich tapestry of the Holy Qur'an and Sunnah, this study contributes to a more holistic understanding of tourism's potential to bridge cultures, foster empathy, and enrich lives while aligning with the values of Islam.

Keywords: *Tourism, Travelling, Entertainment, Essential, Islam, Permission, Qur'an, Hadith*

Introduction:

Islam is a religion that guides in every aspect of life. Gives solutions to life's every problem. Sometimes it explains clearly and sometimes it tells in gestures. Scholars of Islamic knowledge dive into the knowledge ocean of the Quran and Hadith and pick out rare and priceless pearls. In the light of this guidance is found in many problems of life. Allah Almighty has given man the ability to work hard. Human labour is appreciated. To live his life, to bring up his children, to help others and to do social services, man is always doing some level of hard work. In some places he has to do physical service and, in some places, he has to do mental work. Due to physical labour and exertion, the external body parts of a person become tired. A person needs restful sleep to refresh and relieve them. After rest and sleep, body parts are refreshed. Their fatigue goes away. On the contrary, the human brain is always active. The human mind is always moving. The closure of the human mind is the end of human life. If the human mind keeps thinking about a single problem repeatedly and makes it concentrated, then it becomes suffering from human psychological disease. Then the structure of the human brain deteriorates and it stops working properly. To refresh the human mind requires an environment with peace and relaxation that takes the human mind away from the routine. An environment that soothes the eyes refreshes and calms the mind. Such an environment can be found by a person outside his own area in another area. Travelling to another area gives peace of mind and a lot of benefits to a person. Man gets many benefits from tourism. Allah Almighty says:

"وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ
-وَإِذْ نَفَخْنَا فِي السَّمَاءِ بِالسَّحَابِ أَنْ يُرْسِلَ مِنَ السَّمَاءِ مِائِدًا وَتُصَلِّ عَلَى أَهْلِ الْقُبَّةِ وَاقْبَلْ بِالنَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ"¹

“And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate. And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass.”

The law of Islam is the law revealed from heaven. All its orders, its methods, its civilization, its culture, its customs, its beliefs and ideas and the structure of its society, etc., are all given by the Creator of the universe. Islam encourages living according to human nature. Islam wants ease for man. It is like mediocrity in every work. Neither allows miserliness nor likes extravagance. It advocates living life in a fun way while living within the circle of morality and law. Islam is not a dry system that is strict in everything. Islam allows for entertainment, humour and Frank within the bounds of morals and law. Islam is a religion of nature and encourages living according to nature. Islam is not a monastic religion. Islamic law favours ease and opposes strictness.

"يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ"².

“Allah intends for you ease and does not intend for you hardship.”

In Islam, it teaches to achieve success by beautifying the life of the hereafter, and with it, the expediency of this world is also discounted. It is against wasting their lives in a mere game. At all times, it opposes spending life in sports spectacles, but with the exception of Islamic manners and laws, it allows for sports, frolic, liveliness and amusement, with some amusements and games that cause human alertness. It also likes and appreciates such actions as laziness ends. Islam only wants people to follow its orders with the joy of their hearts. Lest man be forced to carry out the orders with a grudging heart. It gives priority to the joy and desire of the heart even in the matter of worship. It has been described as a sign of hypocrisy to perform acts of worship out of laziness and cowardice of heart. So, Allah Almighty says:

"إِنَّ الْمُنْفِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا

يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا"³

“Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little.”

Idleness and laziness are said to be undesirable. The Messenger of Allah (peace be upon him) despised it by seeking refuge from laziness and Idleness.

"حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُهْمِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ"⁴.

“Anas bin Malik [may Allah be pleased with him] said that the Prophet (ﷺ) used to say: “O Allah, indeed I seek refuge in You from laziness, helpless old age, and stinginess And with this chain, from the Prophet (ﷺ), that he used to seek refuge from senility and the punishment of the grave.”

If the purpose of travel and tourism is to gain heartfelt happiness and to benefit from the blessings bestowed by Allah Almighty and to obtain the grace of Allah Almighty, then such travel and tourism is a favorite thing in the view of the Sharia of Islam. Allah Almighty likes the happiness of man because of His mercy. So, he said:

"فَلَوْ لَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ مَتَّعْنَاهُمْ إِلَىٰ حِينٍ"⁵

“Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, we removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time.”

If the purpose of tourism is to be proud, then such tourism is forbidden in the eyes of Islam. Allah Almighty says:

"إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ، وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَىٰ الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ"⁶

“Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.”

It is not allowed to get down on the happiness one gets. However, one should thank Allah for happiness.

"وَلَيْنَ أَذْقْنَهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسْتَه لِيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ"⁷

“But if We give him a taste of favour after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful.”

Tourism refers to sightseeing or traveling to different places and areas with the intention of finding something or doing research. Travelling to different regions and places and countries for earning, employment or residence is not called tourism. When the elements of teaching, preaching and advice are included in the objectives of tourism, then this thing becomes desirable in Islam. As Allah Almighty has invited man to walk on the earth and see the conditions of the former nations.

“قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ”⁸

“Say, "Travel through the land; then observe how was the end of the deniers."

“قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ”⁹

“Say, [O Muhammad], "Travel through the land and observe how was the end of the criminals."

In tourism, if it is desired to see the beauty of the creation of Allah Almighty and the beauty of this world, then because of this, the strength of faith of a person increases, belief in the Oneness of Allah Almighty is strengthened and the joy of the heart is added to worship by seeing the work of the Creator in life. Allah Almighty says:

“قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ”¹⁰

سَيِّءٌ قَدِيرٌ”¹⁰

“Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent."

The importance of tourism has been highlighted in these verses. From the meaning of these verses, it is known that the human heart gains wisdom due to tourism. Eyes get relief and vision. The ears are blessed with good hearing and the mind is freed from silence and stagnation.

Along with the common people, scholars also need to go out for sightseeing so that they should be aware of the needs of the times and understand them.

Where the beautiful natural scenery refreshes the human mind and soul, there are historical places and archaeological sites that are signs of the past eras and eras of people. By looking at them, the history of the former people can be estimated. Such archetypes are signs of civilizations, cultures, customs, greatness, histories, events and realities of former nations. By seeing them, a person learns lessons. Gets information about former nations. Man gets a lot of benefits from tourism. The importance of tourism can be estimated from the details of these benefits.

Considerations in natural textures

Traveling gives a person an opportunity to contemplate nature by seeing the natural sights in the world. Allah Almighty says:

"قُلِ انظُرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ ۖ وَمَا تُعْجِبُ الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ"¹¹

"Say, "Observe what is in the heavens and earth." But of no avail will be signs or warners to a people who do not believe."

"الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ۖ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ ۖ رَبَّنَا مَا خَلَقْتَ بَدَا

بِاطِلًا ۖ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ"¹²

"Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, you did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire."

Allah Almighty has encouraged man to meditate on the Holy Qur'an in many places. Man has been invited to contemplate by seeing various natural manifestations. His power has revealed signs for those who meditate.

Human access to each other

Tourism allows people to learn about other people. Meet people from other areas. Due to tourism people of one country meet people from other countries.

Know about their civilization, culture, customs, their way of life and laws. Tourism gives people on Earth access to others. It would not be out of place to say that if there was no tourism, people would exist on this earth but might not be able to access each other.

Acquisition of new information

Due to tourism, people get new information. Knowledge of new natural scenes is gained. Get information about the new areas. New customs are revealed. Information about new civilizations is obtained. A new language is heard. A new way of life is seen. Knowledge of new seasons is gained. A chance to see new sights. New skills are seen. It means that a person gets a lot of new information due to tourism. New things to learn. Seeing new arts and crafts people know how to use them to make their lives easier. Learning new things and acquiring new information is a commendable process. By travelling, a person gets to see some scenes or see some things about which he has no prior knowledge. While travelling in tourism, a person sees various things which are completely new to him. Then gets information about these things. Knowledge of the benefits and harms of these things is also gained. These things increase the knowledge of man.

Manifestation of power

When a person goes on a tour, he acknowledges the power of Allah Almighty by seeing the different animals that walk on the earth, the trees, flowers and plants that grow on the earth and various sights. Belief in the existence of Allah Almighty is firm. By seeing all these things, a person understands well that all these things and scenes are not created by themselves, but there is someone who creates them and gives them life. The creator of all of them is Allah Almighty. Due to tourism, a person gets to know Allah Almighty and His power.

Gaining health and wellness

Health and wellness are a great blessing for man. Health is a priceless thing. Due to health, a person can benefit from other blessings of Allah Almighty. Tourism gives a person mental and physical health. It helps to remove the

human physical laziness and fatigue and serves the human mind. Refreshes the human mind and relieves mental stress. Due to tourism, a person gets wealth. Man feels happy to see new natural scenery due to travelling to new places. This happiness affects the human mind and causes the internal weaknesses of the person to be overcome. One feels invigorated by the natural scenery and refreshing air. When a person is physically and mentally healthy, he will be able to perform other religious and worldly tasks properly.

Remembering the preparation for the hereafter

Tourism reminds a person of the journey to the hereafter. A sightseeing trip is very instructive for a wise person. When a person prepares to go on any worldly pleasure trip, he thinks about how long his trip is, what is the weather like in the place where he intends to go, what will be the arrangements for staying there, what things may be needed there etc. That is when a person intends to go on a journey, he first prepares for it. It draws the lesson that when one has to prepare to go on a simple worldly journey, how to prepare for a much longer and more certain journey that is real and forever?

The journey to the Hereafter and the necessary things there is to be obtained from this world. Because the world has been described as the cultivation of the hereafter. That is, a wise man learns from the journey of this world to prepare for the journey of the hereafter. When a person prepares for the journey to the hereafter and tries to gather the path of birth

So the creator also helps him.

"مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ، وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ

نَصِيبٍ" 13

“Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.”

Islam wants the good of humanity in everything. Sharia Islam is moderate. In everything, whether it is for worldly purposes whether it is for attaining the

ultimate goal, Islam loves modesty. Sharia Islam is not a rigid system but it allows us to live according to human nature. Islam does not allow monasticism or solitary life. Allah wants ease for man and does not want hardship. Islam gives the basis for living the worldly life by making the life of the hereafter and achieving success as the basis, while at the same time, it also makes allowances for worldly expedients. In Islamic teachings, where beliefs, worship, ethics, manners, rights, affairs and society have been clearly explained, subtle and delicate aspects of human life have also been explained. Islam does not support living the whole human life as a mere game. That is, it does not allow life for the sake of play, but it also allows playing, cheerfulness, liveliness and entertainment within the realm of morality while observing Islamic teachings and manners, and encouraging some games that are useful for humans. It also encourages. In order to create freshness and agility in a person. Islam does not like laziness and idleness but demands to fulfil the orders of the Islamic Shari'ah and to follow the Islamic injunctions with diligence and joy of heart.

Islam has called for hypocrisy to obey orders with heartlessness, laziness, cowardice and narrow-mindedness. It is explained in the Holy Quran as follows.

"إِنَّ الْمُنْفِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ يُرَأَوْنَ لِلنَّاسِ وَأَلَّا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا" ¹⁴

Our Messenger (peace be upon him) sought refuge in Allah from laziness and cowardice.

In the lives of the Messenger of Allah, may Allah bless him and grant him peace, and his companions and the Islamic scholars, there is a pattern of fear of Allah, asceticism, piety and fear, then there are also patterns of fun, cheerfulness and sports.

"أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمُحْيَا، وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ." ¹⁵

“Narrated Anas bin Malik: The Prophet used to say, O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment in the grave.”

The maturity of faith

The man should travel to see natural scenery, nature's craftsmanship, other creatures and the beauty of the world. This increases the strength of faith and acknowledges the handiwork of the Creator. Because of which faith is firmer. Recreation and entertainment should be given to one's heart through tourism so that one can take more interest in worshipping the Creator.

"قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ. إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ"¹⁶

Awareness of new locations

By traveling one gets knowledge about new places and new areas. Seeing new places gives information about the masterpieces of nature and human skill. By travelling to new places, man gets information about these places and learns lessons. The doors of information open to a person due to travel to see new places.

Acquiring information about the way of life and culture of others

When a person goes to a new place, he gets to know the customs, culture and ways of living of the people living there. There is also an opportunity to taste and feel the delights of the different cuisines of the people living there. By taking the influence of other people's good words and good practices, there is also an opportunity to bring modesty in one's life by adopting these practices.

Benefit from the experiences of others

Tourism allows people to meet new people. They get a chance to talk. Their abilities are known. Their experiences are heard. From which man can reap benefits. A person's own abilities are enhanced by the experience of others. It helps to understand worldliness. A person also gets a chance to learn the manners of gatherings and the etiquette of behaving with others. People meet new people because of tourism. Get a chance to talk to them. Their abilities are known. Their experiences are heard, from which one can take benefits. A person's own abilities are enhanced by the experience of others. It

helps to understand the world. A person gets the opportunity to learn the manners and manners of gatherings and how to behave with others.

The circle of friendship widens

Tourism leads to meeting new people and making new friends. Due to this, the circle of human friendship widens. Which is beneficial from various aspects at any point in a person's life. Sometimes, due to academic friendship, the knowledge of a person increases and also helps in acquiring knowledge. Information about the life of learned people is also obtained.

Development of courage

In tourism one has to travel. A person has to face different kinds of difficulties while travelling. By being patient in these difficulties, a person develops courage and motivation and develops the ability to face difficulties. Human beings have the ability to find logical solutions to various problems. Tourism refers to travelling for pleasure, health, satisfaction and sightseeing. Tourism gives people an opportunity to see different things. People of different cultures are familiar with each other's culture. Due to tourism, people introduce each other's good culture to their society and sometimes even adopt the good culture of each other. In tourism, people visit natural sights, religious gatherings, religious sites and archaeology.

Faith

In tourism, a person sees things like natural views, colourful soulful views, pleasant atmospheres, beautiful valleys, natural waterfalls, mountain formations, tree views, etc. The human mind is surprised to see the craftsmanship of nature.

Tourism for worship

Some rituals require tourism. For example, Muslims need to travel to attend Hajj and religious gatherings. Travelling is also necessary for connection with the propagation of religion. To gain the pleasure of Allah Almighty Jihad with

the pen, Jihad with the tongue and Jihad with the sword requires a journey. The Messenger of Allah says:

" عَنْ أَبِي أُمَامَةَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ ائْتِدْنِي لِي فِي السِّيَاحَةِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ تَعَالَى "17.

“Narrated Abu Umamah: A man said: Messenger of Allah, allow tourism for me. The Prophet صلى الله عليه وسلم said: The tourism of my people is striving in the path of Allah, the Exalted.”

In earlier times, tourism used to be very difficult. Difficulties of the paths, the most difficult paths, bandits, robbers and terrible animals were feared. Even a short distance was time-consuming. If a long distance had to be covered, then there was no idea whether it was possible to reach the correct destination or not. Then there was no knowing whether he would be able to reach home or not. After such a long time, when he returned home, he did not even recognize his own house members. During this period, many loved ones had left this world. In the first period of meaning, a long journey was the most difficult task. But in today's era, travelling comfortably has become common and due to airplanes, the journey of days and months has been shortened to hours and has become comfortable. Now traveling has become very easy. Today's journey is spent sitting comfortably, lying on comfortable seats, watching screens, using mobiles, reading books, chatting, and enjoying food and drink while enjoying air conditioning. The journey is scheduled. On a daily basis, millions of people travel from one place to another, from one city to another for various purposes. In human nature, the human heart and mind become bored by staying in one place. Therefore, recreation is needed to relax the human mind and body. Tourism brings relief and relaxation to the human body and mind and according to scientific research, tourism has many other benefits. In which the reduction of severity of diseases and relief from various diseases and the energy and freshness of heart and mind are important, depression goes away. People nowadays have a common experience that during vacations they go somewhere with their children and family or they go to visit the children's grandparents' houses or they go to a park for a walk. When they go there, they feel contentment and peace.

Travelling to gain knowledge

Allah Almighty has described the journey of Hazrat Musa (عليه السلام) and his caliph Yush'a bin Noon to Hazrat Khidr (عليه السلام) in order to gain knowledge:

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا¹⁸

Translation: And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge. Surah Al-Kahf has highlighted many manners of education. In this story of Hazrat Musa, there is great guidance for those who travel in order to gain knowledge.

In the light of the teachings of the above story, it is also known that there is no limit to knowledge and it also shows that if a person is of high rank, there is no problem for him to acquire knowledge from a person of lesser rank. This is

known from the behaviour of Hazrat Musa (عليه السلام).

Holy Prophet (ﷺ) said:

الْكَلِمَةُ الْجَكِيمَةُ ضَالَّةُ الْمُؤْمِنِ حَيْثُمَا وَجَدَهَا فَهُوَ أَحَقُّ بِهَا.¹⁹

Translation: "A wise word is the lost property of the believer, so wherever he finds it, he has more right to it."

Travelling to acquire knowledge is an old tradition. By travelling, a person acquires more knowledge and attains a higher position.

There are many such examples in history. There are also travelogues for acquiring knowledge in the Holy Qur'an that encourage people to travel to acquire knowledge by explaining the principles and rules of acquiring knowledge.

Hazrat Musa (عليه السلام) traveled in order to acquire knowledge and endured many hardships. The words of Prophet Musa (عليه السلام) are quoted in the Holy Quran:

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا بُدَا نَصَبًا²⁰

Translation: So, when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً. فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ²¹

Translation: And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

Tafsir Roohul al-Bayan states that this verse encourages believers to go outside their country or homeland to acquire beneficial knowledge.²²

By reading about the lives of the Companions of the Holy Prophet (رضى الله عنهم) and the scholars, it is clear that they travelled far and wide to acquire knowledge, especially the knowledge of Hadith.

Studying the book, *Tazkirah al-Muhadithin* reveals that Muslim scholars and *Muhadithin* have travelled a lot and endured a lot of hardships in order to gain knowledge.

Travelling for preaching

Our Holy Prophet (ﷺ) travelled to Taif in connection with the publication and preaching of the religion of Islam. Taif is about 40 miles from Makkah. The large tribe of Arabs in the Taif Valley, Thaqif, was settled here. The Messenger of Allah (ﷺ) travelled to Taif in the month of Shawwal in the tenth year of Prophethood in connection with the propagation of Islam. Hazrat Zaid bin Haritha (رضى الله عنه) was also with him on this journey. This preaching journey consisted of a stay of 10 days. When the Messenger of Allah went to Taif and presented the pure invitation to Islam to all the people, the common people and the chieftains expressed their indifference. The people there put the vagrants and stray boys of Taif behind them. They brought them to the streets of Taif while clapping, whistling, making noise and abusing them. The people present there threw stones at them. Due to the impact of these stones, the entire body of the blessed Prophet from His head to His feet was covered with blood. Blood flowed from the blessed body of the Messenger of Allah Almighty (ﷺ) and reached the shoes. Shoes stuck to the feet due to blood. Hazrat Zaid bin Haritha

(رضي الله عنه) tried to defend the Messenger of Allah (ﷺ) by going around the four sides of the Messenger of Allah (ﷺ) and trying to stop the stones from hitting him with his body. Due to this he was also wounded. Finally, the Messenger of Allah (ﷺ) became unconscious due to His injuries, so Hazrat Zaid bin Haritha (رضي الله عنه) carried Him on his shoulders and brought Him to a nearby water spot and cleaned the blood from His body. On regaining consciousness, the Messenger of Allah (ﷺ) complained to His Lord and expressed His helplessness. Allah Almighty sent the angels to destroy the people of Taif by joining the mountains together. But even after facing so many hardships, the Messenger of Allah (ﷺ) showed patience, tolerance and endurance. Then He sent back the angels in the hope that the future generations of the people of Taif would believe.²³

Forbidden places for tourism in Islam

Islam is a pure religion. Islam enjoins the external cleanliness of man as well as internal cleanliness. It also allows one to visit places that bring joy to the mind and heart, but does not allow one to go to places where the orders of Allah Almighty are disobeyed or the sanctity of the orders of Islam is violated. There are places where Islam forbids going for a walk, they are as follows.

Islam forbids travelling or visiting places where there is immorality.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ²⁴

Translation: Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.

There is a place where there is nudity and obscenity that Islam does not allow.

The Messenger of Allah said:

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، وَالْحَيَاءُ

شُعْبَةٌ مِنَ الْإِيمَانِ."²⁵

“Narrated Abu Huraira: The Prophet said, Faith (Belief) consists of more than sixty branches (i.e., parts). And Haya (This term Haya covers a large number of concepts which are to be taken together; amongst them are self-respect, modesty, bashfulness, and scruple, etc.) is a part of faith.”

"عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ دِينٍ خُلُقًا وَإِنَّ خُلُقَ الْإِسْلَامِ الْحَيَاءُ".²⁶

“It was narrated from Ibn ‘Abbas that the Messenger of Allah (ﷺ) said: “Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty.”

The greatest distinction of a Muslim is his modesty.

The Messenger of Allah said:

"حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ رَبِيعِ بْنِ جِرَاشٍ عَنْ عُقْبَةَ بْنِ عَمْرٍو أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى إِذَا لَمْ تَسْتَعْيِ فَاصْنَعْ مَا شِئْتَ".²⁷

“It was narrated from ‘Uqbah bin ‘Amr, Abu Mas’ud, that the Messenger of Allah (ﷺ) said: “Among the words that people learned from the earlier Prophets are: ‘If you feel no shame, then do as you wish.’”

When a person loses his modesty, his personality loses its dignity. One should not go to places where disobedience to Allah Almighty is common. It is not worthy of a Muslim to go to a place that disobeys Allah. No one is obeyed in disobedience to his Creator. The Messenger of Allah said:

"عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: (لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ تَبَارَكَ وَتَعَالَى-)".²⁸

“Narrated Imran bin Hussain (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: There is no obedience to anyone in disobeying Allah.”

One should avoid extravagance in tourism. Extravagance is disliked in Islam. When the Messenger of Allah (peace be upon him) pledged allegiance, there was also a condition not to be extravagant. Tourism should not be done with the intention of being proud and arrogant. The Messenger of Allah said:

"عَنْ عُبَادَةَ بْنِ الصَّامِتِ ، قَالَ : بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَهْطٍ ، فَقَالَ : أَبَايِعُكُمْ عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا ، وَلَا تَسْرِقُوا ، وَلَا تَزْنُوا ، وَلَا تَقْتُلُوا أَوْلَادَكُمْ ، وَلَا تَأْتُوا بِبَهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ ، فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَأُخِذَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ وَطَهْرٌ ، وَمَنْ سَتَرَهُ اللَّهُ فَذَلِكَ إِلَى اللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ"²⁹.

“Narrated 'Ubada bin As-Samit: I, along with a group of people, gave the pledge of allegiance to Allah's Apostle. He said, I take your Pledge on the condition that you (1) will not join partners in worship with Allah, (2) will not steal, (3) will not commit illegal sexual intercourse, (4) will not kill your offspring, (5) will not slander, (6) and will not disobey me when I order you to do well. Whoever among you will abide by his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the punishment in this world, that punishment will be an expiation for his sins and purification; but if Allah screens him, then it will be up to Allah to punish him if He will or excuse Him, if He will.”

The limits of Sharia should not be exceeded. That is, to leave the Islamic injunctions or continue to travel without caring about them.

"وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُلُّ مَا شِئْتَ وَالْبَسْ مَا شِئْتَ مَا أَخْطَأَتْكَ ائْتِنَانِ"³⁰.

“Hazrat Ibn Abbas said: Eat whatever you want and wear whatever you want while avoiding extravagance and arrogance.”

That is, the orders of Islamic Sharia should not be allowed to die. Islamic boundaries should not be transgressed in tourism. It should not be religiously, morally, economically and socially harmful. Going to places where people have past memories refreshes their memory and gives them peace. In today's busy era when man is completely attached to mobile. Without exaggeration, mobile engagement is seen everywhere at all times. Due to this, after staying up late at night, waking up late in the morning has become a habit. This is the reason why people have lost the refreshing and pleasant atmosphere of the morning. Sightseeing also gives peace to the eyes by enjoying the atmosphere and seeing the natural scenery for some time. Due to tourism, some moments of the busiest life bring a refreshing and refreshing excitement in the human heart and mind.

Man feels satisfied and relaxed. It is valid to travel for religious and legitimate worldly purpose.³¹

Islam gives the glad tidings of acceptance of the traveler's prayer considering the hardships of the journey.

"عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُومِ."³²

“Narrated Abu Hurairah: The Prophet صلى الله عليه وسلم said: Three supplications are answered, there being no doubt about them; that of a father, that of a traveller and that of one who has been wronged.”

It is mandatory for a woman to remain veiled. In order to avoid indecency, Allah Almighty commanded in the Quran:

قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ. وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبِيعِينَ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوْ الْوَالِدِينَ الَّذِينَ لَمْ يَطْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ. وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ. وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ³³

Translation: And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers that you might succeed.

In places where men and women congregate, there is the sin of invalid view (بد نظرى) and invalid view causes nudity and obscenity to spread in society. Therefore, the believers are commanded to lower their eyes.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ-³⁴

Translation: Tell the believing men to reduce [some] of their vision and guard their private parts.

The opinion of scholars

Mufti Iqbal says with reference to Maarif al-Qur'an. If travelling on earth is to gain knowledge and insight, then it is required by religion (Islam). It is permissible to go on tourism to high mountains, different houses, forests, caves and valleys in your country for the purpose of acquiring knowledge.

It will be permissible to visit the areas and settlements where punishment has been inflicted in order to learn a lesson. Mufti Iqbal Sahib has said that it is useful to visit such areas. Maulana Arshad Visiting historical buildings is a must. So, it should be permissible to travel to see them. Maulana Muhammad Ramzan Ali, Maulana Ubaidullah Nadvi. Travel to see mountain peaks, crashing seas etc. and natural scenery in the country and abroad should be permitted per person. Nudity, obscenity and debauchery are common there. It is necessary to be careful with them.

Travel provides historical, geographical, political, psychological and social information and observations. Life experiences are gained and human beings are recognized. Tourism develops politeness and self-confidence in children and adults. Visiting historical and famous places is a part of education nowadays. Travelling is permissible even if it is for the purpose of tourism, and if it is just for the purpose of recreation, then it is permissible for rich people to travel to beautiful places.³⁵

Results

Tourism increases knowledge. Different civilizations of the world become closer to each other. The customs, culture, lifestyles, methods, buildings and different parts of other regions are seen. In Islam, travel and tourism are allowed, subject to moral and religious limits. Such tourism which guarantees human welfare is permitted and if it transgresses Islamic limits in any way, then it is prohibited. Tourism is allowed in Islam. Islam allows entertainment within

religious boundaries, keeping in mind moral boundaries. Islam forbids transgressing the manners of life prescribed by it. Islam does not allow any type of tourism that is harmful to human beings from religious, moral, social, economic or any other point of view. Muslims are allowed to have fun and travel within the limits of Islamic law. There is good in this world and the hereafter.

Recommendations

1. By taking practical measures on tourism at the official level, un-Islamic acts and things contrary to Islamic etiquette should be eliminated in tourist places, so that Muslims can benefit from tourism while staying within the limits of Shariah.
2. The importance of tourism should be highlighted among the people by running a campaign on social media on the importance, benefits and necessity of tourism.
3. Scholars and writers should try to make it public by writing different articles on different aspects of tourism. So that people can be aware of it.
4. Various lecture programs, workshops, seminars, articles and academic essay writing competitions should be conducted on tourism in various colleges and universities. Which can help popularize the importance of tourism and highlight its importance to the public.

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- ⁹. **Al Quran** 27: 69.
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- ²⁹. Bukhari, **Sahih al-Bukhari**, Kitab: The book of Tauhid, Chapter: (Allah's) Wish and Will, Hadith No. 7468.
- ³⁰. Muhammad Bin Abdullah Khateeb Tabrezi, **Mishkat al-Masabih**, Kitab: Dress Statement, Chapter: Dress Statement, Hadith No: 4380.
- ³¹. Khalid Saifullah Rahmani, **Tafreeh wa Siyahat, Us kay Jaiz Wasail wa Sharai Zawabit** (New Delhi: Efa Publications, 2012) 562.
- ³². Abu Dawood, **Sunan Abi Dawood**, Kitab: Minor Problems of Witr, Chapter: Narration of Supplication for a Muslim Brother in Absence, Hadith No. 1536.
- ³³. **Al Quran** 24: 31
- ³⁴. **Al Quran** 24: 30.
- ³⁵. Rahmani, **Tafreeh wa Siyahat, Us kay Jaiz Wasail wa Sharai Zawabit**, 64-65.