

A Comparative Study of Spirituality in Monotheistic Religions; Focusing on Travel

Mohammad Hossein Imani Khoshkhoo (*Corresponding Author*)

Associate Professor of Science and Culture University, Tehran, Iran

(Corresponding author)

Imanikhoshkhoo@usc.ac.ir

Mahdieh Shahrabi Farahani

PhD Student of Tourism Management in Science and Culture University,

Tehran, Iran.

m.shahrabi@usc.ac.ir

Abstract

Religion is the core and key element of human life and as a travel organizer, it has played an important role in human life from the past to the present. The essence of a human being has been founded based on the primordial nature and spiritual dimension, which is not merely composed of material dimensions and, possibly, its existential spiritual dimension is a key element of humanity. Therefore, spirituality as a type of psychological quality -that is beyond religious beliefs- motivates man and creates feelings such as understanding divine solemnity and respect for creation in a human being- is an important factor in recognizing the nature of man in the perspective of monotheistic religions. This research was done by means of a qualitative-descriptive method, in the form of library studies and field interviews in two sections besides the content analysis method. In the fall and winter of 2017, an in-depth and semi-structured interview was conducted with 60 professors, experts and scholars of Zoroastrianism, Judaism, Christianity and Islam religions in three parts: defining the concept of spirituality, the place of travel in these religions, and the relationship between spirituality and travel. The results of the comparative studies show that spirituality is based on the human being's existential nature and its natural, spiritual, and immaterial dimension in order to help human beings to fulfil the purpose of creation as mentioned in monotheistic religions. In the meantime, human beings travel, especially do pilgrimages, as one of the sources of knowledge.

Keywords: Monotheistic religions, Spirituality, Travel

Introduction

Religion is known as the only and most important source of human existential recognition that can meet the human's spiritual needs and answer such questions as the meaning of life and death, the recognition of the sacred nature, the limits of imagination and fantasy, human being after death, the excellence of the soul, the way of living better, etc. (Michel Malherbe, 2006). Therefore, it can answer those human needs, which always seek knowledge, perfection and excellence (Piedmont, 1999; Willson et al., 2013). Research results show that religion is one of the most important motivations and reasons for travel from the past to the present day (Wall and Mathieson, 2006; Raj and Morpeth, 2007); thus, the tourism industry is always under the influence of the religions of Islam, Judaism, Christianity, and other religious practices (Laderlah et al., 2011). In today's modern world, tourists are more aware and experienced than traditional tourists are because they seek to communicate with nature and promote the immaterial dimensions of his/her lives (Cathy HSU et al., 2008). The foundations and concepts of spirituality range from the highest human relationship to the search for an existential meaning, up to the transcendental dimension of man, to personal views and behaviours that define a sense of belonging to a transcendental dimension or something beyond them (Demari, 2009: 16).

Regarding the importance of the concepts and themes of spirituality, in this study, at first, the nature of man from the point of view of the monotheistic religions was examined with an adaptive view; then, referring to the theoretical foundations of the concept of spirituality and travel in the monotheistic religions, these concepts were investigated by means of survey and in-depth interview with 60 experts and scholars of Zoroastrianism, Judaism, Christianity and Islam religions in the fall and winter of 2017, by content analysis, and results were studied.

2. Research literature

2.1. Human nature in monotheistic religions

Human cognition is a subject that has always been considered by various religions, schools, and cultures. Recognizing the status of man in monotheistic religions has a high degree of dignity, and in fact, no perfection for man is better than recognizing his place in the system of being. The position of man is the same as servitude and obedience (Javadi Amoli, 2010). In monotheistic religions, man is a person like God, since s/he is a person; s/he has independence and freedom of will (Billy Grreham, 1978).

In Zarathustra's vision, man is a two-dimensional entity and in his existence, the two levels of the psyche (urvan) and body (teno) are distinguishable from one another, so that the material and spiritual dimension of human existence are distinguished from each other (Oshidiri, 1992; Qaemmaghami, 2008). Anthropology, from the perspective of Zoroastrianism is consisted of four domains of man's relationship with God (fighting evil and trying to achieve Ahuramazda's satisfaction), man's relationship with the universe (respect and maintenance of nature), man's relationship with himself (Adornment to the Ahura's Amesha Spenta and the acquisition of moral virtues) and man's relationship with other human beings (efforts to build the world and establish peace) (Riyazi Heravi and Jamshidi, 2014).

Talking about a man in Judaism begins from his/her creation by God. Studying the process of human creation and sin and its drivability is important because the basis of anthropology in the great religions is determined by this procedure (Soleimani, 2010: 31). In the Jewish religion, God (Yahweh) created man after the creation of the earth, the heavens, and other beings on the sixth day, then the rests, and the reason is that all creatures are created for the sake of human being that is the best creature (Kohan, 1971; 88).

According to Christians, many wonderful qualities have been given to human being as the crown of God's creation, such as full virtue, sacred blessings, lack of sexual desire, in other words, evil tendencies, and immortality. In his first place, the man had such purity, power, and

knowledge that could know the good of the truth, recognize, will do and do according to a judgment he had found. In fact, human beings have a supernatural position in Christian thought and have enjoyed divine perfection. But due to Adam's and Eve's sin, s/he fell from her/his position, and all generations of Adam have become intrinsically contaminated (Weavr, 1998).

In Islam, man has a higher position than other beings and has the so-called inherent dignity (Javadi Amoli, 2009). The man has two existential dimensions, so s/he can reach the best fate in her/his progress path, and in his/her descending path will go to the bottom of hell. All human authority, personality, and value are conditional on being placed under the supervision of the divine leaders (Makarem Shirazi, 1995). Every human being is created with pure and monotheist nature, the relationship between man and God is spiritual, and it means that this relationship is theatrical and esoteric and it is not tangible, customizable and counterfeit. Human beings make a relationship based on love and love with God, and this is a characteristic of the transcendental spirit of man (Javadi Amoli, 2011). According to these concepts, total views on the nature of human from Zoroastrianism, Judaism, Christianity and Islam are summarized in Table1.

Table 1. Concluding the views of monotheistic religions about the nature of man

the point of view of monotheistic religions	A human being from
Zoroastrianism	<ul style="list-style-type: none"> - A human being has two-dimensional nature; psyche and body - Getting spiritual virtues and exaltation - Spiritual perfection through man's relationship with God, with the universe, with himself and with other human beings
Judaism	<ul style="list-style-type: none"> - A human being has a heavenly and terrestrial nature - Man is like God and s/he has greatness - Servitude and worship of God; the purpose of human creation
Christianity	<ul style="list-style-type: none"> - A human being has a supernatural position - Being descended due to the sin of Adam and Eve - Jesus Christ is the manifestation of God - Jesus Christ is the center of the religion of Christianity and the atonement of man's sin

Islam	<ul style="list-style-type: none"> - A human being with a monotheist and pure nature, and innate dignity - Servitude and obedience to God; the purpose of creation - The spiritual connection of man with God
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Source: Authors

The results indicate that “spirits” is the most important factor of human nature in all 4 monotheistic religions including Zoroastrianism, Judaism, Christianity and Islam, and they believe that human is created based on the goal that they have to seek and gain it from spiritual of their being. Therefore “spirituality” is the key elements around the world, that human have to understand it more and seek it to meet his/her creation goal.

2.2. The concept of spirituality

This term appears to have been used primarily in European languages and in the Christian conceptual context in the form of spirituality. The term comes from the Latin word *spiritus* meaning "breath" rooting from the *spirare* meaning inhaling or breathing. In the Latin translations of the New Testament, *spiritualis* or spiritual person is an individual whose life is under the influence of the Holy Spirit or God (Woolf, 2007).

Today, a wide range of spirituality definitions is proposed, from the highest human relationship to the search for an existential meaning, up to the transcendental dimension of man, to personal ideas and behaviors that express the sense of belonging to a transcendent dimension and something beyond the self; all such concepts are expressed in terms of spirituality (Demari, 2009: 16). Spirituality is regarded as a kind of psychological quality that goes beyond religious beliefs and creates motivation in humans and causes feelings such as perceptions of divine awesomeness and respect for creation in the person (Abedi Jafari and Rastegar, 2007: 105).

In contemporary approaches, some believe that spirituality is an approach leading to inner satisfaction. But in the doctrine of the revelation, one cannot talk about spirituality without considering a meaningful sense; this sense or meaning is nothing other than God. The

spiritual person has a special thought or attitude towards God, man, creation and their relationship (Marzbandi and Zakui, 2012). Some believe that the dimensions of spirituality include achieving the meaning and purpose, superiority, and excellence in the sense that being human is beyond the simple material existence, connectedness (including connecting to nature) to the values like love, compassion, and justice (Mueller and Rummans, 2001). "The essence of spirituality is its inwardness. This is the inner realm that links man from the inside to the divine truth "(Nasr, 2006: 243). Some researchers talk about two vertical and horizontal dimensions for spirituality. The vertical dimension reflects a relationship with God or an infinite power. Horizontal dimension on the other hand reflects our connection to others and nature and our inner connectedness, which is our ability to integrate different aspects of our existence (Omidvari, 2008).

Since the past up to present, human beings seek the meaning of life and themselves in spiritual issues, especially they have been seeking spirituality in travel; absolutely in pilgrimage.

2.3. Religion and travel in tourism studies

Pilgrimage, a physical and spiritual travel in search of truth, has been defined holily and spiritually (Vulkonic, 1996) and its purpose is to enforce religious obligations and satisfy spiritual needs (Blackwell, 2007; Josan, 2009). Pilgrimage sites have always been considered by people and distinguished from other places because of the attribution to spiritual persons, the sacred space and the events that have occurred (Higgins and Hamilton, 2012). Even today, in religious sites one can find many secular tourists who are not only interested in learning more about the sacred place but to fulfill that particular spiritual and personal needs (Collins, 2010). In all religions, travel includes three stages of separation, travel and return; in fact, the element of movement is the most important element in pilgrimages. in addition, in all pilgrimage trips, separation from social structure and everyday concerns can be observed (Adams, 1987).

The history of tourism studies is very much related to religions (Howe, 2001; Poria et al., 2003; Rinschede, 1992). Traveling to

religious places is one of the oldest human travels throughout history. Religious and spiritual travels have been one of the preliminaries of religions since ancient times (Casson, 1974; Coleman and Elsner, 1995; Tomasi, 2002; Westwood, 1997). Of course, tourism in the middle ages was difficult due to the collapse of the roads. Hence, the major travels in the past were due to religious activities and training and teachings and visits to religious sites (Shafiee, 2009). Throughout the history, religious traditions have been the factor in attracting people to travel (Shockley, 2001). Besides, cultural traditions and religious ceremonies are among the important motivating factors for traveling (Brunet et al., 2001).

2.3.1. Zoroastrianism

Ancient Iran has a great importance in the formation of civilization and many of the material and spiritual manifestations of human culture. One of the rituals that were effective and influenced the cultural life of human society is Zarathustra (Noss, 2005). Its language is Avestan and it is considered as one of the most important languages of ancient Iran (Zarshenas, 1951).

Zarathustra's life is floating in the six thousand years of unwritten history (Rajabi, 2001) According to Greek studies, Zoroastrianism's life dates back six thousand years before Plato and it dates back to the Neolithic (Aghaie, 1999). A large number of historians and geographers believe that Zarathustra is from Azerbaijan, and especially Urmia (Elhami, 1999). In Zoroastrianism, as well as other heavenly religions, travel, and travel to expand the ritual, experience and sophistication have been mentioned (Pournamdadrian, 1997: 240).

2.3.2. Judaism

Jewish religion can be considered as a complex collection of beliefs, rites, and institutions, that their foundation is the religion raised in the holy book (Antherman, 2006: 17 and 39). Jerusalem is one of the oldest pilgrimage sites of the monotheistic religions located in the heart of the Middle East so that the first pilgrimage trips are related to this

sacred place (Poria et al., 2003; Rinschede, 1992; Shoval and Cohen-Hattab, 2001; Smith, 1992).

The results of research by Poria et al. (2003) on tourists in Jerusalem indicate that most Jews have visited Jerusalem for earning emotional experiences (Poria et al., 2003). In the mid-nineteenth century, many books called people to places where their fathers had preserved Judaism (Eisen, 1998). Rinschede places that religious pilgrimages include attending religious ceremonies and visits to religious, local, national and international religious centers (Rinschede, 1992). In the holy book of the Jews, the Tanakh (Hebrew Torah) few references are made about Pilgrimage. Fasyh, Shavuot, and Shaukat are three pilgrimages in the holy book, each of which has its own philosophy, time and customs (Glustrum, 1988).

2.3.3. Christianity

Christianity is one of the largest, most advanced and broadest religions in the world, so pilgrimage of holy places is one of their most important religious practices. The motives for such trips are getting supernatural help, gratitude, or repentance, and prayer and worship (Adams et al., 1987). The holy book of Christians consists of two parts of the New Testament and the Old Testament, and the New Covenant Commentary Series consist of the following treatises: the four Bibles of Matthew, Mark, John, and Luke, The Acts of the Apostles, the Apostles' Letters, and the Revelation of John (Ashtiani, 1987). As in the studies of tourism and historical books, travels of the Christians in the middle ages were mentioned as the oldest religious trips in a coherent way (Kaelber, 2005; Turner and Turner, 1978).

In general, what is learned from the verses and interpretations of the New Testament is the delegating of Jesus (PBUH) after forty days living in the desert, and a lot of people have been talking about his travel in the cities of Israel. It also comes from one of the meanings of the word of Christ, which means the traveler's man, and a group of people believes that the appellation is related to his frequent travels (Kashani, 1988: 264). The geographic extent of Christianity has led to the prosperity of the religious tourism of this religion. Catholicism

believes that any encounter of tourists with people from other religions is a kind of meeting with God (Timothy and Olsen, 2006).

2.3.4. Islam

The term "Islam" from Arabic *salama* means "health and safety" and "avoidance of any defect or corruption" (Ibn manzour, 1985, ibn al-Fares, 1995, Tabarsi, 1986, Mostafavi, 1995). It also means subjection (Ibn manzour, 1985; ibn al-Fares, 1995), general and unconditional obedience and pure submission, acknowledging the divine commandment, and sincerity in worship (Tarihī, 1996). According to Seyyed Hossein Nasr, a Muslim is a person who has chosen to accept his will according to divine will (Nasr, 2003); and also according to Allama Tabatabai, the reason for naming this religion to Islam is that in this religion, the slave surrenders to the will of the God (Tabatabai, 1997).

Islam is a heavenly plan that seeks to remove all internal and external obstacles from the human being to bring him/her to prosperity and perfection. As long as a person faces obstacles and disadvantages, he cannot think about his ideal or reach it (Afzali, 2014).

Searching in Islamic sources points out that Islam has provided a model for its travel and its achievements beyond the satisfaction of the common needs of the community, which was provided in the form of travel. In this pattern, nature and history have been considered as two important sources of knowledge for mankind, and the verses which after ordering to "travel" on earth, order to "observe" anything carefully actually make us observe and think and reason in these two realms and by traveling on earth, it orders us to gain knowledge and awareness (Homayoun, 2005: 155). According to 46th verse of Al Haj, muslims on Haj not only observe within their eyes but also seek and observe within their heart. Therefore traveling on earth and every corner of it has been advised; this travel is considered useful when it is accompanied by reflection and reasoning, and at the end, it also places that such a reasoning requires the opening of the eyes of the heart, and those who only enjoy the appearance of phenomena and do not

consider the hidden meanings and implications of them are blinded and closed the eye of heart. In line with this travel, along with reflection and reasoning, some scholars stated “traveling on the earth and the universe with open eyes and heart in the breadth of the book of evolution is a kind of monotheistic induction in the phenomena of the universe. This induction is based on a scientific method and carefully observing and relies on a sharp sense and deep thought. It is an emotional experience with the intellectual persuasion that is both mental and emotional in its dimensions. Mind and senses are both simultaneously applied and the earth is the subject of observation and exploration in this regard, and there are natural manifestations and effects of the survivors of the predecessors” (Vahedi, 1997, p. 3, pp. 361-372). In Islam, the pilgrimage is very stressed and expressed in various forms. The Islamic goals of the emphasis on travel, in two areas of Qur'an and the Narrations of Imams (AS), can be summarized generally in the following table 2.

Table 2. The Islamic goals of the emphasis on travel

The verses of the Qur'an in line with traveling	The narrations of Imams in line with traveling
<ul style="list-style-type: none"> • Seeing the works of the past and learning • Gratitude • Theology • Using wisdom in line with different issues • Awareness of the traditions of the ancients • Business and Commercial Benefits (Economic Benefits) • Transition and interaction of culture and civilization 	<ul style="list-style-type: none"> • Be healthy and gain vitality of the body and soul • Gaining knowledge and learning • Familiarity with the grandees, manners, and morals of other nations • Learning and Thinking • Loss of sadness and suffering • Livelihoods and earning jobs • Thinking in divine blessings • Healthy recreation and spending leisure time

Source: Aghajani and Farahani Fard, 2015

3. Research background

While investigating concepts, it can be argued that so far there has been no comparative article with regard to the concept of spirituality and travel in monotheistic religions. Although separate researches have

studied the concepts of tourism in religions, the comparative look with an exploratory approach and in-depth interview with experts, have not been done. Therefore, some studies may be mentioned below which are in the similar field of study.

Heyrat, Abedi, and Abbasi (2009) refer to this concept in a paper entitled "Reviewing spirituality in different perspectives and monotheistic religions". A meaningful life refers to a life that its conduct is based on goals and aspirations. One can consider the purposefulness of life as meaningfulness of life and it is possible to consider the purposefulness as a prerequisite for life meaningfulness; therefore, the life meaningfulness is an abstract life, which ends in its ends.

Collecting the articles and research in the field of tourism studies, religion and spiritual travel, Timothy and Olsen (2006) pay attention to a series of articles in these three areas and published religious trips in the religions of Christianity, Judaism and other Buddhist and Hindu religions in the form of research and articles. In addition, referring to the secularism tendency of visiting holy places in the new century, this kind of tourism has been described as spiritual travel, which has grown in recent years in the world.

4. Methodology

This qualitative research is conducted by means of the descriptive-analytic method. Data were collected through library studies and interviews in two parts and the content analysis method was used for data analysis. Content analysis is one of the classical methods of textual data that is used from media products to interview data. An important feature of the content analysis method is the use of categories that are often derived from theoretical models (Flick, 2015: 347). In this research, the qualitative content analysis was used that was provided by Mayring (2000-2004). In Mayring's view, the first step is to define data, that is, the interviews or those sections that relate to the research questions. In the second step, the analysis of the data collection situation is done and in the third step, the data is described formally. In

the fourth stage, the analysis of selected texts and what the researcher intends to draw out of the data with the help of a commentary will be mentioned (ibid).

The present study was conducted in two parts: documentary, library and field studies in interview form. Interview with 60 professors, scholars and experts in monotheistic religions of Zoroastrianism, Judaism, Christianity, and Islam were conducted in a targeted manner. The reliability and validity of this qualitative research has been studied in accordance with the Folic approach. In the research reliability, first we focused on determining each of the propositions to the person being studied in line with the commentary of the researcher; second, the method of the interview was conducted on the field; then after the collection procedure, data were re-controlled and evaluated; and third, the research process is recorded as a whole with all of the details. The validity of the research is also carried out by examining the views of experts and confirming them, since the phenomena are independent of claims, and the realization of empirical reality is possible.

In the first part, after studying the library documents and human concepts and definitions, spirituality and travel in certain monotheistic religions were determined, then in the second part, by an in-depth and semi-structured interview in three parts of the definition of spirituality, the place of travel in the mentioned religion and the relationship between travel and spirituality were questioned. The obtained data were then analyzed by Mayring quality content analysis method and the results of the study were presented.

4.1. Data collection and analysis

In qualitative research, qualitative data is in the form of text, written words, phrases, or symbols that describe or represent individuals, actions, and events of the social life of individuals (Newman, 2011). In this study, seven Jewish professors, scholars and experts, 29 Christians, 14 participants from Zoroastrianism religion and 10 Islamists were interviewed during the autumn and winter of 2017. The interview was done on the three main axes of the concept of

spirituality, the place of travel in the religion, and the relationship between spirituality and travel; then the views of each of them were deeply studied. The findings from the interviews are presented separate tables.

Table 3.1. The Results obtained from Zoroastrianism

The concept of spirituality	<ul style="list-style-type: none"> • A spiritual and immaterial matter is mentioned. Anything that causes the human soul to calm down and be linked to his soul is a spiritual matter.
The place of travel	<ul style="list-style-type: none"> • There is no narrative or belief in religious or recreational travel in the cuneiform inscriptions and epitaphs of the Achaemenid period. However, business trips were prevalent so that Darius has significantly reduced the time spent on these trips by making Chapar Khaneh. • Pilgrimage trips in this religion have special customs, such as the purity of people, the Zoroastrianism five prayers, the use of bright traditional dresses, and reading parts of the Avesta book that includes health, forgiveness, and requests. • One of the principles of Zoroastrianism religion is the hospitality of the guest and respect for him. There are at least three or four texts from the Sassanian period that place that, even if the enemy was at your home, he was allowed to enter. • For a man, tourism is a kind of life. • Zoroastrianisms read religious prayers 10 times while traveling. Walking on a pilgrimage trip is one of the traditions of Zoroaster religion, which is still being done today.
The relationship between travel and spirituality	<ul style="list-style-type: none"> • For tourists, more than a particular religion; cultures and thoughts (beliefs and opinions) and arts are important. • In Zoroastrianism religion, it is better to focus on tourism on artworks, their places of worship and the symbols that express Zoroastrianism thoughts and beliefs. • In a sociological perspective, the purpose of a travel is not just having fun; travel is a means by which the individual's mind spreads, he will find the breadth of the sight, he will think about this concept.

Source: Research Findings

Table 3.2. The Results obtained from Christianity

The concept of spirituality	<ul style="list-style-type: none"> • The immaterial concept. • Everything that is connected to the human soul and brings him calmness and kind of inner affection. This
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	inner sense can be created by a beautiful scent or good fragrance that leads to the remembrance of God and thanksgiving.
The place of travel	<ul style="list-style-type: none"> • Jesus Christ (PBUH) has traveled to Earth. • Going to church is a pilgrimage trip. • In the Christian religion, backpacking trips are very popular and the reason for this is suffering on the travel, during which religious hymns and prayers are called. • Nature is very respectful in Christianity. Christians went to the gardens after church ceremonies, and they believed that along with gardens, desert, plain and farm everyone was blessed.
The relationship between travel and spirituality	<ul style="list-style-type: none"> • Even by the sea, by hearing the sound of the waves, human being, by reaching the spiritual and psychic peace, will be able to thank the creator, and the prayers will not be forgotten. If our destination is God, travels become important in religion. In fact, believers also see God in recreational travel. • Some Armenian fellows believe that the travel without spirituality does not make sense. • People believed that fellow travelers played an important role in this regard. Some fellow travelers help one in this matter and help him in a deeper understanding of spirituality, and some other companions are quite the opposite. • The greater the number of trips and the added experience, the tourist's understanding of spirituality also increases.

Source: Research Findings

Table 3.3. The Results obtained from Judaism

The concept of spirituality	<ul style="list-style-type: none"> • Everything that makes man closer to God. • Everything immoral and spiritual. • Everything that is related to the human soul and brings him closer to God. • Acts and religious rituals are full of spiritual themes.
The place of travel	<ul style="list-style-type: none"> • The first mixtures of Jewish religion on travel, emphasis, and commemoration to pilgrimage. • Pilgrimage (Aliyah) in Hebrew means to climb. • When a person leaves home for a trip, calls for prayer when he leaves. • The monotheistic verses are written on the skin of Halal meat animals, and they put it on the door frame and a person to pass through it.
The relationship	<ul style="list-style-type: none"> • Travel and spirituality are related to one another, and the

between travel and spirituality	<p>acquisition of spirituality is commensurate with the intentions of the individual.</p> <ul style="list-style-type: none"> • A person who goes on a pilgrimage in order to obtain spirituality directly acquires it and feels it. If a person goes on a pilgrimage regardless of the meaning of spirituality, spirituality is created in him, but he is unlikely to pay attention to it or feels it through other outcomes such as relaxation. • Non-pilgrimage trips, if make one to think and pay attention to God's greatness in the creation of the earth, this thought is considered as an example of spirituality. • It should be considered that the intention of the individual to travel to achieve spiritual results will be very effective. • Pilgrimage trips have spiritual effects on a person.
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Source: Research Findings

Table 3.4. The Results obtained from Islam

The concept of spirituality	<ul style="list-style-type: none"> • The spiritual domain and human existence. • Cognition and recognition of self-identity and receiving the concept of existence. • Relationship with the creator of being and the liberation from the egos and the material world
The place of travel	<ul style="list-style-type: none"> • In a poem written by Amir al-Momenin (as) in Mustardak al-Wasael, vol. 8, p. 115, the benefits and functions of tourism have been articulated and all the touristic works can be summarized in this poem: " Get out of your homeland and seek a greatness and travel, there are five benefits for you: eliminating sorrow and grief, making money and economic prosperity, acquiring knowledge, growing up rituals, and companionship with good people.. • In the Holy Quran, there is a series of verses (about 6 or 7 verses) that explicitly raise the issue of travel on earth intending to encourage direct exploration. The second category is related to the verses which talk about the prophet's life and refer to their travels which are meaningful and in line with their mission. Like the story of Noah, Abraham, Moses, and Jesus (PBUH), and other prophets and apostles whose travels were mentioned. In other verses, an attribute was mentioned indirectly which was called <i>Saehun</i> (men who are on a permanent travel). This point should be emphasized because Islam has a very detailed and partial reference to the principles of life.

	<ul style="list-style-type: none"> • In Islam, many people emphasize the ways and traditions of traveling. One of the infallible Imams said that “travel to make your bodies healthy, travel for better livelihood and pleasure”. Prior to the start of the travel, the emphasis is placed on praying, escorting passengers, giving charity, having the necessary equipment, observing good morals with your fellow travelers, observing the fellow travelers, knowing more about people during travel, thanking God. Also, while focusing on pilgrimage, Islam emphasizes on Hajj pilgrimage, the pilgrimage of Ahl al-Bayt (PBUH), and the manners are mentioned when traveling to places of worship, prayer, and worship of holy places in Islam.
<p>The relationship between travel and spirituality</p>	<ul style="list-style-type: none"> • Travel is inherently spiritual. • An order to travel is the manifestation of the importance and spiritual place in human life. • Movement; in its philosophy, travel is an important issue to realize the purpose of human creation. • Travel is considered to be the source of the knowledge and fulfillment of human nature in the creation of being.

Source: Research Findings

5. Research findings

After conducting an in-depth personal interview with each person, the data were collected and classified. The three main issues in these interviews were questioned; the concept of spirituality, the place of travel in each of the religions, and the relationship between spirituality and travel in the studied religions are the three main components. From the classification of the interviews, the results are presented extensively in the following tables 3.1., 3.2., 3.3. and 3.4.

6. Conclusion

In this research, the concept of spirituality, the place of travel, and the relationship between travel and spirituality in the monotheistic religions of Zoroastrianism, Judaism, Christianity, and Islam were investigated in a qualitative manner and in-depth interviews with their experts and professors. A human being is the outstanding and amazing creation of the creature. Human is looking for excellence and truth, and whatever takes him to the Creator and his spiritual dimension is worthwhile. The summary of the findings from the research interviews can be summarized in the following table 4.

Table 4. The summary of the findings

Religion	The	The place of travel	The relationship between travel and
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	concept of spirituality		spirituality
Zoroaster	It is immaterial, Relaxation of the soul	Special traditions of pilgrimage; For a man, traveling is a kind of life.	The purpose of a travel is not just about having fun; travel is a means by which the individual's mind spreads, he will find the breadth of the sight, he will think about this concept.
Judaism	the proximity of man to God Immoral and spiritual	Emphasis and command to pilgrimage and travel traditions	Earn spirituality in accordance with the individual's intentions; Traveling wherever makes one thinks and relaxes in his soul, this effect is an indication of spirituality in a person.
Christianity	an immaterial concept A kind of inner joy	Going to a church is a pilgrimage trip; nature is very respectable.	By the sea, hearing the sound of the waves, a human being will think about the creator through spiritual and psychological relaxation. The role and influence of fellow travelers in understanding spirituality; the effect of increasing the number of trips and gaining experience in understanding spirituality
Islam	the spiritual nature of human existence; Relationship with the Creator	In the Holy Quran, a series of verses is about 6 or 7 verses that explicitly raise the issue and the command of travel on earth. The second category consists of the verses which talk about the prophet's life and refer to their travels which are in the direction of their mission and meaningful. In other verses, an attribute was mentioned indirectly which was called <i>Saehun</i> (men who are on a permanent travel). Emphasis on customs and the way of traveling.	The travel is inherently a spiritual issue; the movement in the philosophy of travel is an endeavor to fulfill the purpose of the creation of man; the travel is the source of recognizing and realizing the nature of man in universe creation.

Source: Research Findings

The results of the analysis of research data suggest that the monotheistic religions of Zoroastrianism, Judaism, Christianity, and Islam are very much in common in line with offering the concept of spirituality with an emphasis on traveling. Since religion is the source of human knowledge that can guide him in the path of life, the goals and objectives of religions are the guidance of man to perfection and the fulfillment of the prospect of creation, thus, all along with providing the foundations and rules of worship which are different in form, have the same emphasis on spirituality and describe it as an immaterial issue. The integration and examination of these definitions lead to the concept

of spirituality in the monotheistic religions in accordance with the following figure.

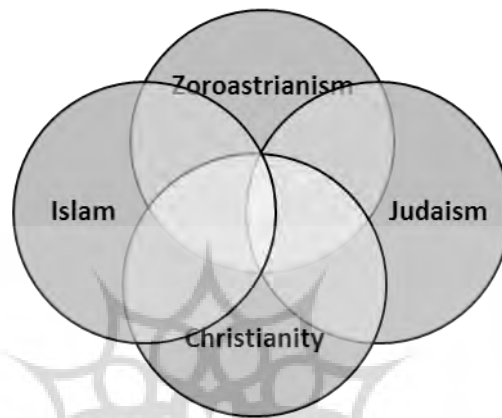


Fig. 1. Comparison of the Concept of Spirituality in Monotheistic Religions
(Source: Research findings)

Moreover, investigating the results of the review of theoretical foundations and interviews show that all the monotheistic religions of Zoroastrianism, Judaism, Christianity, and Islam regard human being beyond the material body and consider immaterial dimension for it. They may also define the concept of spirituality in the same way. That is a path and an integrated view of the nature of mankind and spirituality, which points to the immaterial dimension and his existential truth. In addition, in all mentioned religions, travel is defined as one of the most important parts of human life that helps him to realize his goals and the dimension of his existential dimension. Hence, in all the monotheistic religions, pilgrimage is defined as religious actions and duties, and traditions of travel are defined along with this concept. The result of the survey is shown in the following figure.

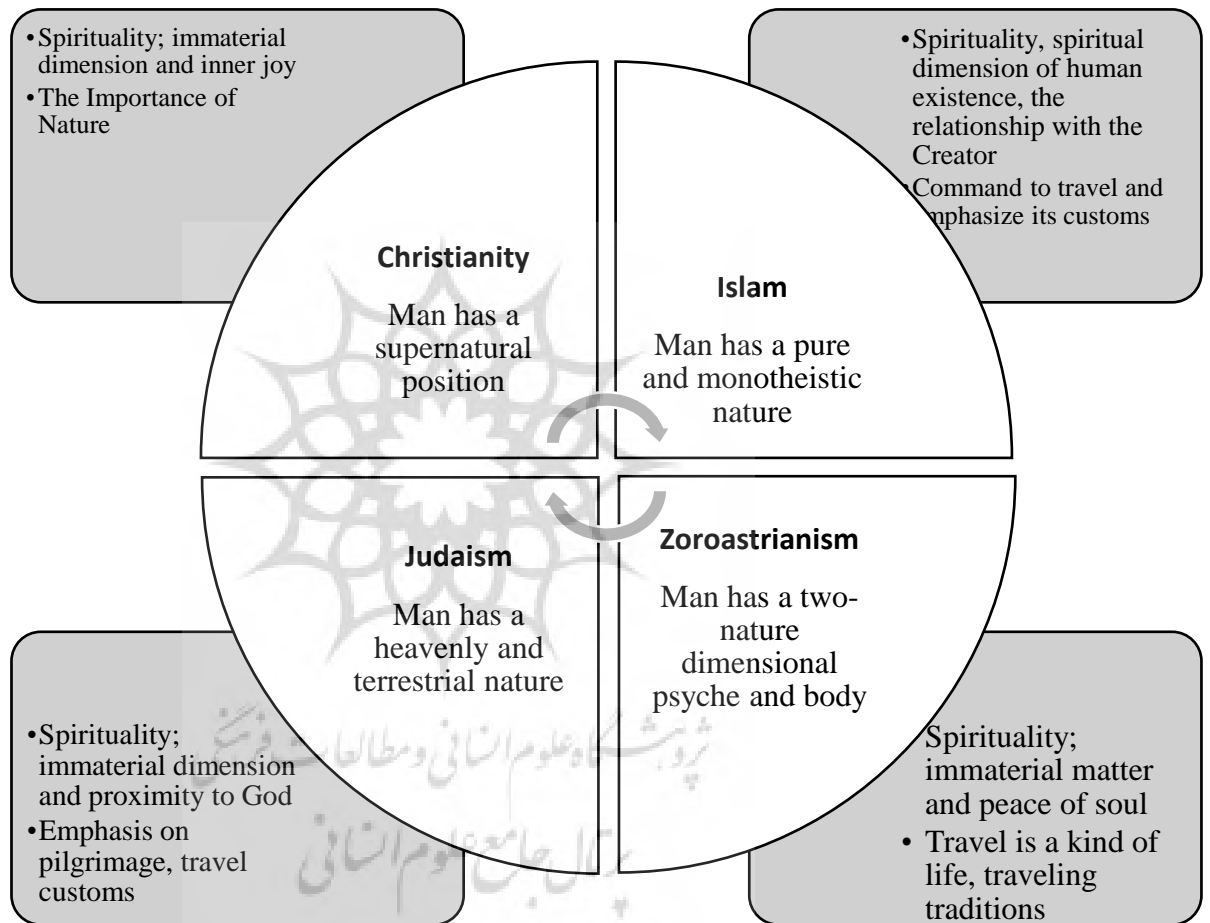


Fig. 2. Comparison of the Concept of Spirituality in Monotheistic Religions with Emphasis on the Nature of Man and Travel (Source: Research findings)

7. Discussion and conclusion

In this article, we tried to examine the concept of spirituality with an emphasis on traveling in the monotheistic religions of Zoroastrianism, Judaism, Christianity and Islam in Iran. Since all human behavior is generally influenced by their religions, tourism, and certainly the concept of spirituality, as well as the relationship between these two concepts, is no exception to this rule. Therefore, the

comparative study of the concept of spirituality and travel in these religions was studied in the context of the three main questions. From the perspective of each of Zoroastrianism, Judaism, Christianity and Islam religions, the concept of spirituality, the place of spirituality in travel, and the relationship between travel and spirituality were studied.

Today, from the highest human relationship to the search for an existential meaning, from the transcendental dimension of man to personal views and behaviors that express the sense of belonging to a transcendental dimension or something beyond one, are within the scope of the concept of spirituality. The variety of meanings and themes of spirituality from the perspective of the teachings of monotheistic religions makes it very difficult to provide a universal definition of this phenomenon. In a general view, spirituality is one of the human virtues that give human life the ultimate meaning and purpose and creates a special way of life in the world, as well as the bond between one's self, others, and the whole universe.

In this study, by means of studies and interviews conducted by the scholars of the monotheistic religions of Zoroastrianism, Judaism, Christianity, and Islam, one can conclude that there is no significant difference between the followers of these religions and the perception of spirituality in traveling as a human phenomenon can be seen in different people. But compared to religious texts, according to the time difference between these religions, when a religion is closer to evolution, the importance of travel is also increased. It is also worth considering that all the prophets of these religions become prophet during these travels, which indicates the importance of travel and its relationship with meaning.

The scholars of these religions, each referring to history and their religious pilgrimage, believe that all religious trips are spiritual trips, but beside them, moving and separating from belongings and daily routines, thinking, and reflection about the creator and also brings the person closer to spirituality, since the person has free time on the trip, this possibility will increase.

From the followers' point of view of, one can conclude that these people were very similar to each other, including the belief of the religious followers of these religions in expressing their desire to travel and their interest in nature and the remembrance of God when they see the signs of the Lord. In sea and forest play a major role, and Christian

citizens consider the sense of spirituality the same as the great inner joy.

Another important component of individuals is the importance of the role of companions. Individuals perceive more spirituality in loneliness or through fellowship with believers. For a lot of people, other pilgrimage places strongly inspire spirituality. For example, a Christian citizen says: I have visited all religious places in Iran, including the holy shrine of Imam Ali ibn Musa al-Reza, the holy shrine of Masumeh and the shrine of Hazrat Ahmad ibn Musa Ali (peace be upon him), he also utters some words from Zoroaster Prophet.

In the end, we can say that the concept of spirituality in the view of the followers of Zoroastrianism, Judaism, Christianity and Islam religions manifest the relationship between travel and spirituality. All of these people regard spirituality as a spiritual and immaterial concept, and everything that can affect the soul of a human being is a spiritual element. Since travel and movement can restore the human psyche, so it can affect the soul of the human being and induce the spiritual foundations in the human soul. It is important to note that the foundations and subjects of the objectification of the concept of spirituality in individuals are different and there are various examples. Hence, various travels - and not just pilgrimages - can be considered as an element of spirituality in the spirit and soul of the people. In sum, all followers of these religions believe that travel can be a spiritual event, and non-pilgrimage travels can also have spiritual results. In short, it can be said that all three religions believe in the spirituality of the travel, and they call it the ultimate achievement of a travel.

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