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## TRAVEL AND GEOGRAPHICAL LITERATURE AMONG ARAB MUSLIMS AND ITS IMPORTANCE IN EDUCATIONAL PROCESS

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**Helen Mohammed Abdul Hussein Al-Badri**

Asst. Prof., Geography Department, Faculty of Education for Girls, University of Kufa, Iraq

**Zainab Kadhim Jawad**

Asst. Prof., Najaf Education Directorate, Iraq

### ABSTRACT

The research showed different trends in travel literature according to what each journey includes. There are journeys with a religious orientation, others with a geographical orientation only, a third with a civilizational orientation, a fourth written to document the trip itself, and so on. It also showed that this beautiful aspect of travel literature and what it includes in terms of descriptions of imagination and reality is of great importance in the field of literature and poetry, its great importance for several other disciplines, including historians and researchers in sociology, geography, philosophy, economics, politics, and others, by providing necessary information that is not obtained from the general books written in those fields.

### KEYWORDS

Geographical Literature, Arab Muslims, Educational Process.

### INTRODUCTION

Travel literature is one of the literary genres with its own characteristics and unique character, but it has not received the study it deserves. This literary genre

has been marginalized to the point that we almost forgot about it, concerning it here and there in the scattered studies that dealt with it historically,

geographically, or sociologically due to the integrated heritage it carries of news of societies and their traditions. It is a comprehensive and inclusive genre combining various sciences, including history, geography, and economics, and its rich literary heritage. Travel books and geographical discoveries have become of great importance from a literary point of view due to their diversity of writing fields, as they contain narration, a narrative tendency, poetic verses, beautiful words, good expression, and an eloquent literary style. Travel books have scientific importance in the educational process and the literary importance they occupy. This study came in an introduction, three chapters, and a conclusion. The introduction was devoted to defining the journey and travel literature. I discussed in the first section, "Travel Literature in the past," while the second section was titled "Travel literature in the modern era." In the third section, I took the title "The importance of travel literature in the educational process," while the conclusion summarized the most critical results.

Definition of the journey: Man was created with a love of exploration, travel, and discovering the secrets surrounding him to get to know and control the environment in which he lives, and from there, the spirit of curiosity rises above him that goes beyond the spot he is familiar with and lives into another place to renew his life and to search for his requirements and complete his shortcomings, and to get to know new

people and an environment that provides him with comfort and luxury.

Man's life is a journey since the beginning of humanity, inherited from his father Adam; peace be upon him, when he also set foot on the surface of the earth and spread out in it, searching and exploring what is around him, thus becoming addicted to the first journey in human life. The journey has played an essential and authentic role in the intellectual and civilizational development of nations and the development of knowledge and experiences of human civilizations throughout the ages. Those journeys were to the hidden land, as man's unwillingness to settle down pushed him to travel and discover the unknown land. After journeys were for trade, grazing, exchanging benefits, and improving living conditions, the journey became individual, and its goals were to get to know distant horizons. "We find in the ancient Arab heritage, specifically in the pre-Islamic era before the advent of Islam, that the Arabs in ancient times used to make regular journeys for trade, and they were two essential journeys, the first in winter and the second in summer. This was mentioned in the Holy Quran; God Almighty said: "For the mutual support of the Quraysh (1) Understanding the winter and summer journeys (2)".

## Travel Literature

Travel literature is a type of literature in which the writer depicts the events that happened to him and the

things he encountered during a trip he made to one of the countries. Travel books are considered one of the most critical geographical, historical, and social sources because the writer derives information and facts from live observation and direct photography, which makes reading them rich, enjoyable, and entertaining. A large number of novels and stories can be classified in some way under the name of travel literature. This broad name, as we see, is able to accommodate the works of Ibn Battuta, Marco Polo, Charles Darwin, Andre Gide, Ernest Hemingway, and Naguib Mahfouz, despite the significant differences between them because the idea that unites them is the idea of the journey itself, the temporal, spatial or psychological journey.

A large group of writings fall under the name of travel literature, which differs in many aspects in terms of the writer's style, the writing method, the purpose of writing, the audience to which the writer is directed, and the interests of each of them, the writer and his audience. But these writings all share in that they describe a journey that a person takes to a particular place for some reason and enters the chapter of myth. In addition to recording the travels of travelers, there is another type of travel literature, which is popular fictional stories such as Sinbad [?], which is considered a symbol of the traveler addicted to travel, and literary stories such as Ibn Tufayl's story about Hayy ibn Yaqzan, and the Epistle of Forgiveness by Abu al-Ala al-

Ma'arri. The tremendous poetic and literary epics in the history of humanity are also considered travel literature, such as the Greek Odyssey, the Babylonian Epic of Gilgamesh, and the Arabic Epic of Abu Zayd al-Hilali. The first topic: Travel literature in the past: Travel literature in the past

The theoretical framework is the guide that leads the study to achieve the desired results, as it accurately defines the scientific problem and sets scientific hypotheses for it, and through it, the objectives of the study can be accurately determined, its structure drawn, its method and means of achieving it determined, and similar studies can be reviewed. For all of this, this topic was developed:

### First: The research problem:

Research problem: Defining the study problem is an essential feature in forming the structure of the study and its scientific method, as the scientific method aims to track the phenomenon from all its aspects in order to reach a solution to the study problem - which is the axis - around which the study revolves. ", The research problem is summarized as follows:

Do the geographical areas in which literature and poets are based have importance in their literary and poetic writings? Does travel literature have another significance that differs from literary importance?

### Second: The study hypothesis:

## Research hypothesis

The scientific hypothesis is a basic introduction to studying the problem, the features of which begin to appear in the researcher's mind, and through it he tries to reach results that can also be accepted, modified or even rejected. The research hypothesis is:

Geographical areas are important in their literary and poetic writings.

Travel literature has another importance that differs from literary importance.

### Third: Research aims:

The research aims here to identify the impact of geographical spatial differences on Arab Muslim writers and the reflection of the characteristics of those spatial differences of the places they visit and to transform those characteristics and spatial scenes into prose or poetic texts, as it aims to identify the importance of travel literature in the educational process.

**Fourth: The questions that the research answers:** Do the geographical areas visited by writers and poets have importance in their literary and poetic writings? Does travel literature have another importance that differs from literary importance?

**Fifth: Research methodology:** This research relied on the descriptive-analytical method.

**Sixth: Research tools:** Studying the narrative accounts of several writers and poets who visited several regions and employed reality and imagination in their writings to reach the impact of spatial differences in the regions they visited and to identify the intellectual developments of the writers' writings during different periods and how they dealt with the natural and human phenomena that attracted and fascinated each of them.

**Seventh: How to analyze the results:** This research studied the journeys and geographical discoveries that several Arab Muslim writers and poets visited during different periods to reach the impact of those visits on the mentality of the writer, thinker, and poet in a way that is reflected in their intellectual productions in the field of travel literature. Therefore, the research was divided into three sections: the first deals with ancient travel literature, and the second includes travel literature in the modern era (we present the most important writers in this field during those periods in these two sections). In the third research, we address the importance of travel literature in the educational process, not only in literature and language but also in various specializations.

**Eighth: Research structure:** To achieve the goal of the study, scientific necessity required that the study be in three sections: The first section dealt with "travel literature in the past," while the second section reviewed "travel literature in the modern era," and in

the third section, "the importance of travel literature in the educational process" was studied. As for the conclusion, I made it a summary of the most important results reached. Ninth: Travel literature in the past: Arabic literature is considered one of the most enjoyable forms of literature, as Arabic culture and literature are among the oldest literary tales in the world. Travel literature is a section of Arabic literature that has many readers. Travel literature has a lot of fun, as the writer depicts a semi-realistic picture of what he encountered on his journey, and we find this from the beginning of Ibn Battuta to Naguib Mahfouz and many others between these two great writers. Arabic literature is considered diverse and includes many sections that fall under its umbrella. You find many throughout history who love Arabic literature, even fans of the famous English literature. You also find some follow Arabic literature, which is full of adventures and interesting tales that develop the reader's spirit, distance him from the bitter reality of travel to times he did not live in, and give his imagination free rein in drawing the literary story he reads. Travel literature among Arabs and Muslims extends to the third century AH when the literary journey (sailing by sea to the Indian Ocean) was documented. It is an exploratory journey.

There is also another journey that the Abbasid Caliph Al-Wathiq commissioned to Salam Al-Tarjuman to discover the dam of Gog and Magog, called To the

Caucasus Mountains Fortresses. There are many other literary journeys, but the most distinguished of these journeys that changed the thinking of travel literature is the journey of Al-Biruni in the fifth century AH, which was called (Investigation of what India has of an acceptable saying in mind or Marzul). This journey was to India, and everything he encountered was documented and clearly, which completely changed his thinking about India and learning about their culture and the ancient Sanskrit language, which was the language of India at the time. Travel literature was initially limited to explorers, geographers, and travel enthusiasts to new places, as it was limited to because they used to write about what they passed through during their journeys and what they saw for the first time during their travel to these places. There is another type, such as the fictional character who Travels stories like Sinbad and Abu Zaid al-Hilali, the most famous fictional characters in the Arab world. There are also great poetic and literary epics considered in travel literature, such as the Babylonian Epic of Gilgamesh and the Arabic Epic of Abu Zaid al-Hilali. These epics are a mixture of the legend of the fictional story and its blending with some historical facts.

The sixth century AH to the twelfth century is the most productive century for travel literature in the history of the Arabs, as in this historical period you will find many enjoyable and significant writings, and perhaps the

most prominent of them are two examples: the journey of Ibn Jubayr Al-Andalusi, which is in fact three journeys, the first to Mecca for Hajj, the second to the East, which took two years (585-587) AH, and the third to the East as well, which Ibn Jubayr made as a warning to an old sheikh who wanted to console himself for the loss of his wife in 601 AH, and after that he did not return to his country of Andalusia, but instead stayed for nearly ten years moving between Mecca, Jerusalem and Cairo, working in teaching until his death in Alexandria, and he recorded for us the resistance of the Muslims to the Crusader invasion led by Nur al-Din and Saladin, and he also described aspects of life in Sicily and the Norman court, in literary language and exciting imagery, in addition to explaining aspects of luxury and prosperous life in Mecca.

The second model in travel literature is represented by Ibn Battuta, the most significant Muslim traveler whose journey began in the eighth century AH in the year 725 AH. His first journey began from Tangier in Morocco to Mecca, and he continued for 29 years, traveling from one country to another. He finally returned to dictate his observations and memories to a writer named Muhammad bin Juzay al-Kalbi, by order of the Sultan of Morocco at the time, to document the journey of Ibn Battuta, the most significant Muslim traveler throughout history. Ibn Battuta called his journey “A Gift to the Beholders in the Wonders of Cities and the Marvels of Travel.” Ibn Battuta narrated

his observations of African countries, and he was the first to discover them. He also depicted many customs in Indian societies three centuries after the Islamic conquest and Islamic brotherhood among its people in a way we do not find in traditional historical sources. In the travel literature of the eighth century AH, there is the book *Khatrat al-Tayf fi Rihlat al-Shita’ wa al-Sayf* by the famous Granada writer Lisan al-Din Ibn al-Khatib, as well as *Nafadat al-Jarrab fi ‘Ilalat al-Ightirab*, in which he described his observations in the Maghreb during his exile there, and it is in three parts.

This is in addition to Ibn Khaldun’s book, *Introduction to Ibn Khaldun and His Journey West and East*, which is a mixture of autobiography and travel literature written in a smooth language, with an accurate description of his journey to both Andalusia, where he stayed as a guest of the King of Granada from Banu al-Ahmar, and Seville when the King sent him on an embassy to its Christian ruler, and then Egypt, where he stayed for nearly a quarter of a century, alternating between teaching and judicial positions. In the eleventh century AH, the journey of Al-Shihab to meet the beloved emerged, which goes back to the Morisco Afoqay, who fled the Spanish lands for fear of the Inquisition and settled in the Maghreb, and its Sultan Zaydan Al-Nasir bin Ahmed appointed him as his ambassador to the countries of Europe, so he collected all these adventures in his book.

Travel books are among the most critical geographical, historical, and social sources because the writer derives information and facts from live observation and direct photography, which makes their reading rich if it is exposed to the cultures of peoples and their customs directly linked to a specific geography and thought. In the modern era, travel literature has primarily declined, but some historical journeys remain that have been known through books in which the journey was recorded, such as the journey of the scientific mission sent by the ruler Muhammad Ali of Egypt to France in order to transfer the French experience, which was recorded by Rifa'a al-Tahtawi in his book *Takhlis al-Ibriz fi Talkhis Bariz*, and he was able to transfer the European civilization that had begun to advance at that time. After him, Ahmed Faris al-Shidyaq came with his famous book *Al-Wasita fi Ahwal Malta*, in which he transferred many of the customs and traditions in Malta and many other travel literature from this period. However, in recent periods, with the progress in means of transportation and connections, and the methods of travel becoming different from what they were in the past, travel literature has almost completely disappeared, as the journeys in the past included geographers, explorers, and literary writers, but today, journeys do not include that. The travel time has become very short, which does not give time to record what was done, unlike in the past, when journeys used to last for long periods. This will be presented in detail in the following section.

## The second section: Travel Literature in the Modern Era

Travel literature in the past and the present: Travel literature was previously associated with Muslim travelers, as they used to document their travels, whether by their desire, by the willingness of their friends, or what the rulers requested from travelers who reached distant places, and these writings helped guide people when they arrived in the cities in which the travelers' records were written, so these records were a guide for them, but in the modern era, many of the concepts associated with this type of literary arts have changed, and it is sometimes called tourism literature. Some circumstances have led to the decline of this type of literary art due to the ease of travel, discovering regions, and documenting everything related to them scientifically in a visual, written, or audible manner. Travel literature in the modern era: The Arab literary journey took a new step that was a real turning point when Arab travelers came into contact with Western civilization. The direction of the journey changed from the East and West to Europe. Arab travelers interacted with Western civilization, most notably the duo "Rifa'a al-Tahtawi" (1801-1873) and Khair al-Din al-Tunisi (1810-1890), who came into contact with European life and the secretions of the French Revolution. They suggested taking advantage of its positive aspects while insisting that the European and Arab Islamic civilizations differ. Therefore, they

rejected what conflicts with Islam. In addition to the travels of "Ahmad Faris Al-Shidyaq (1887 AD) to Malta, Britain, and France, he collected their news in two books called "Al-Wasita fi Ma'rifat Ahwal Malta" and "Kashf Al-Makhba' a Funun Uruba." Travels in the Arab world multiplied in the twentieth century. The directions varied, the most famous of which was the travel of "Muhammad Labib Al-Batnoui" known for his Hijazi journey "Sheikh Muhammad Rashid Rida" who had two trips to Syria, and "Muhammad Al-Khidr Hussein" who had many trips in Morocco and Levant published in various Arab magazines.

- In the nineteenth century: The nineteenth century witnessed models of travel whose paths differed, their purposes multiplied, and their levels of expression varied, as did the intellectual, political, and social importance of their owners. Travel literature became an artistic form included in literature and not a living historical and geographical study as it was before. Among its models in the nineteenth century:

- Takhlis Al-Ibriz fi Takhlis Bariz by Rifa'a Rafi' Al-Tahtawi, who accompanied the mission sent by Muhammad Ali to study in France, to be a preacher and an imam, and Al-Tahtawi's journey depicts his fascination with the manifestations of the European Renaissance, with criticism of some of their customs in a literary style.

- Ahmed Faris Al-Shidyaq: He is famous for his book Al-Wasita fi Ahwal Malta, which describes various customs and traditions, especially those of Maltese women.

- Issa Ibn Hisham, the literature of the modern Arabic novel, is considered one of the books of fictional travel, as it narrates a journey undertaken by the hero Issa Ibn Hisham in the company of one of the Pashas of Egypt after this Pasha emerged from his grave. He had died a long time ago, then he went out to wander the streets of Egypt and its government departments, including the courts, and he describes to us in a scientific, satirical style the manifestations of the negative transformation that affected life.

- Hussein Fawzi: An Egyptian writer who went on a journey that he called the modern Sinbad.

- Tawfiq Al-Hakim: His journey is called The Flower of Life, in which he deals with aspects of life in Paris in a theatrical, narrative sense.

Hijazi travel literature, modern literature has known examples of it:

- Al-Battanuni's Hijazi journey.

- Shakib Arslan's journey: the gentle impressions in the pilgrim's mind to the holiest destination, which proceeds spontaneously like the ancients.



- Hamad Al-Jasser: He recorded his travels in the libraries of Europe in search of manuscripts related to the Arabian Peninsula and listed the names of many manuscripts, their contents, and his opinions about them, with a narration of some anecdotes and situations that enter this journey into the field of exciting and amusing literature.

- Muhammad bin Nasser Al-Aboudi: Assistant Secretary-General of the Muslim World League; his work in the League allowed him to visit most parts of the world, so his many observations and insights resulted in more than one hundred and sixty books on travel literature.

- In the twentieth century: The journeys of the twentieth century differed from those that preceded them in terms of goal and direction, as well as in content and style. Previous journeys had been directed outside the homeland. In contrast, the journeys of this period were directed more towards the homeland, especially those undertaken by reformers for the reformist idea and spreading it among the masses, and calling them to awaken and rise. Others went to the Arab East, Europe, the Soviet Union, and China. The aim was also to serve the people. The art of travel developed in the modern era and was interested in conveying impressions, feelings, and perceptions, in addition to geography and history. It also conveyed ideological, cultural, and civilizational issues from writers' viewpoints. The purposes also varied from

religious to educational to travel and tourism. Other reasons for this emerged, such as attending meetings, festivals, cultural demonstrations, and performing political or diplomatic tasks. The methods of documenting these journeys differed; some were independent in complete books, some took up space in other books such as biographies or memoirs, and some remained confined to newspapers and magazines.

The decline of travel literature: Travel literature has declined from what it was in previous eras and even the early twentieth century, even though the current era is genuinely considered the era of travel and journey due to the enormous possibilities and facilities that have occurred, such that travel has become part of the ordinary life of the ordinary man and tourism in its current concept has become the opposite of what conditions were in the past, as the first travelers were writers, historians, geographers and explorers; Therefore, their writings were a complete, accurate and profound record of their impressions of the lives of the peoples they visited, their behavior, customs, traditions, social and political systems, etc. The writings of these people reveal a high degree of ability for precise observation and analysis, as we notice in the writings of Ibn Fadlan, for example, or Al-Biruni's book "Tahqiq ma li-l-Hind min maqwalah fi al-'Aql aw mardhulah," as well as the writings of European travelers in the seventeenth and eighteenth centuries.

However, their writings were not free of bias towards their European culture, in addition to some of them being immersed in fantasies, exaggerations, inaccurate judgments, and slander. Perhaps the primary responsibility for the backwardness of travel literature today is due to the traveler being deprived of the actual travel experience with all its depth, excitement, and discovery.

Travel has become accessible and available to all people, and the traveler has lost his privacy in what is called pre-organized group trips, which has made the modern "tourist" replace the old "traveler." The traveler means distinction, individuality, originality, and depth, and the tourist is the superficial follower who leaves the matters of his trip in the hands of others, sees with the eyes of those who organized the trip, and understands and issues hasty judgments emanating from others and not from himself. This transformation from the traveler to the tourist is one of the most important reasons for today's decline in travel literature. In addition to that, the means of communication, especially television and the Internet, such that the user of these means thinks that he knows everything about the world and that he has visited every place in the world while sitting at home and has not moved from his place in front of the television or computer screen. The importance of travel literature in the educational process: Travel literature is a set of literary works that deal with the author's impressions,

observations, feelings, emotions, and thoughts about his travels, in which he describes what he saw in different countries of people's customs, traditions, schools, hospitals, etc. Considering what has been written in travel literature, we will conclude that the books written in this field have two characteristics: literary and scientific.

As for the scholarly, it means observing reality and conveying "images and scenes in a way that achieves emotional impact or conveys the feelings and emotions that the person who sees those scenes, monuments, and images finds in himself. This dimension fills the soul with pleasure and influence and gives the journey a literary feature instead of stopping at the limit of recording, documenting, and stagnation. Travel books have scientific importance in addition to literary importance. They benefit historians, geographers, sociologists, and others by providing critical information that obtained from general books written in various historical, geographical, social, and economic specializations. Travel literature is like a blog many researchers and students resort to to extract knowledge and information with complete reassurance and comfort. Ahmed Abu Saeed says: "As for the scientific value, it lies in the fact that most of these journeys contain a lot of knowledge and records closely related to geography and history. In addition to mentioning the various types of troubles and horrors that their writers suffered, there are pictures and

comprehensive reports on the economic, social, political, and urban conditions of the Arabs and the people who lived next to them. Asia, Africa, and some of the European nations: such as mentioning archaeological landmarks, studying economic relations, describing kingdoms and countries, regions and countries, paths and roads, and other things that are still considered today an essential reference in studying the geographical, urban, social and economic description of some countries.

The importance of travel books from a literary perspective is evident, as they contain narration, a narrative tendency, poetic verses, beautiful words, good expression, and an eloquent literary style. I will explain below the services of travel in various fields, in the field of geography: The same applies to the geographical aspect. If the traveler "records his geographical observations on the earth's surface, he is working in the service of geography. When he describes kingdoms, countries, regions, cities, and paths, and when he talks about nature, climate, population distribution phenomena, and other things that are considered to be at the core of geographical studies, he is considered from this perspective to be an essential reference for those who study these topics... This is because travel is an accurate record of the various aspects of life in a particular society and a specific historical stage. Researcher Nawab says that travelers have taken care of paths and measuring road

distances, and they are thus geographers without knowing it. They have deposited a lot of news about their travels in their travel logs. They did not miss describing the roads they took and recording the distances they covered, and the landmarks they saw, in addition to the difficulties they encountered. They faced them and the stations they stopped, and they took the initiative to warn in the areas of danger and advised to take the safe path, so the essence of the experience they went through becomes clear from all of that, and then presented it.

We see that most travelers mentioned the geographical aspect of their journeys; for example, Ibn Jubayr talked about the mountains of Mecca, saying: "On both sides of the road in this place are four mountains: two mountains from here, and two mountains from there, on which are flags of stones, and he told us that they are the blessed mountains on which Abraham, peace be upon him, made parts of the bird and then called them - according to what God Almighty narrated, asking Him, Glory be to Him, to show him how He revives the dead - and around those four mountains are other mountains.

Ibn Battuta talked about the geography of Mecca, saying: "It is a large city with connected buildings, rectangular, in the middle of a valley surrounded by

mountains, so its visitor does not see it until he reaches it. And those mountains that are spread over it are not excessively lofty. The two mountains of Al-Akshaban are Jabal Abi Qais, which is to the south and east of it, Jabal Qaiqan, which is to the west of it, and to the north of it is the Red Mountain. And from the direction of Abi Qais are Aiyad Al-Akbar and Aiyad Al-Asghar. We saw that there is important information in travel books that is not little for geographers, as they benefited from it a lot. "Travel books were a source for many geographers, and also Ibn al-Faqih transferred in his book "Mukhtasar al-Buldan" large parts of Sulayman al-Sirafi's journey.

In the field of history: Travels in the field of history provide some information that the science specialized in this field did not provide us. If history works to describe and investigate the life of countries and their history in its various aspects (political, social, economic, and cultural), then travel gave all of that its appropriate dimension and addressed the analysis of aspects that historical documents did not address. Travels placed all of that in the circle of radiation that it directed to clarify reality and take history out of its narrow boundaries. The historian cannot dispense with the travels that were written in a period that he studies or writes about, so there is some information, events, and names of different places, scholars, politicians, and religious men in the travels that we did not find in history books. Studying it from a historical perspective

is useful in understanding the scientific, literary, social, economic, and even political aspects, as all of these aspects were written according to what the traveler saw and touched, and there is no doubt that these matters are not found in general or special history books whose authors focused on political events.

In the field of political science, It is worth noting that the travelers' observation of the political conditions in the Islamic countries they passed through revealed many things to us, such as, for example, the relationship between the Islamic kingdoms each other or with the Ottoman state, or with the Christian kingdoms. For example, Ibn Jubayr referred in his journey to the leader of Jeddah and the ruler of Mecca, saying: "Our separation from Jeddah was after the pilgrims guaranteed each other, and their names were fixed in the reins of the leader of Jeddah, Ali bin Muwaffaq, as he received from his sultan, the ruler of Mecca, Mukthar bin Isa." Ibn Battuta also spoke about the rulers of Medina during his journey, saying: The emir of Medina was Kabish bin Mansour bin Jamar. He had killed his uncle Muqbil. It is said that he performed ablution with his blood. Then Kabish went out in the year twenty-seven to the desert in the intense heat with his companions, ... and they killed Kabish bin Mansour patiently and licked his blood. After him, his brother Tufail bin Mansour took over, who had exiled Abu Sufyan al-Fasi.

In sociology, The journeys include various aspects of social life, including social classes, celebrations, customs, traditions, clothing, foods, drinks, etc. The travelers remembered to mention the class of scholars in their travels; instead, they gave them great importance and talked about their councils, lessons, and services to remove innovations and evils and enjoin good and forbid evil. For example, Ibn Battuta talks about the scholars of the Hijaz, saying: "Among them is the righteous Khader Al-Ajami, who fasts, recites and circumambulates a lot. The importance of travel literature from an educational perspective: In addition to the importance of travel literature from a literary perspective and its importance from a scientific standpoint, travel literature can achieve another importance that is no less important in terms of the two aspects mentioned: the educational importance. Suppose the traveler provides us with historical, geographical, economic, social, and cultural information that aids every scholar in his field and specialty, from geographers to historians and sociologists.

In that case, this traveler also benefits from this trip, as he learns a lot about the country he visited by interacting with people. He also benefits from the scholars he sits with and talks with while gaining experience and expertise as he obtains abundant knowledge and experiences. Many in various fields of education and teaching methods and refinement, due

to the difficulties he sometimes encounters, and what confirms this is that when the departed returns, he works in teaching, as he was assigned to the judiciary and other tasks. Here, the educational importance of trips emerges, as they are the most academic schools for a person and enrich his thinking and reflections about himself and others. Travel books educate the reader and enrich his thinking and information about a region or a society when they depict the features of the region's civilization in a specific era, a civilization that is the source of the culture of that society. With this importance, travel literature will be necessary from three aspects: the literary, scientific, and educational aspects.

## CONCLUSION

The gist of the speech is that the traveler provides valuable information on the different aspects of life on his journey, sometimes in an eloquent literary style that amazes the reader. We find literary models of stories, novels, poetry, autobiography, and other types of literature in travel literature. Travel literature also contains valuable and rare information about history, geography, politics, economics, sociology, and others, as we have explained by presenting examples from the travels of Ibn Jubayr and Ibn Battuta. Historians, geographers, sociologists, and politicians have benefited from travel books, quoted from them, and decorated their books with them. Thus, their books have become reliable and respected by readers and

researchers. We have noticed that travel literature has great importance from an educational perspective as well, as the traveler learns a lot of information and learns from many scholars and sheiks during his journey and gains extensive experience and expertise. Travels educate the reader and influence his thoughts and reflections about himself and others.

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