Introduction of Expectation Tourism

Masoud MASOUMI

Tehran Governorship, Islamic Republic of Iran

Abstract

Tourism is divided into different kinds and branches. Dividing tourism into different types can be done through better recognizing, planning and managing the tourism in different local, urban, and regional levels. Political borders, geography-economic characteristics, and tourists' motivation for tourism are considered as the basic indicators of dividing tourism into different types. Meanwhile, tourists' motivation for dealing with tourism activities is very important. Doing tourism activities by tourists is linked to special motivations. Study of different nations' history reveals that the men is always desiring and expecting Utopia and imagine an ideal society and future. A short look at some samples in the world shows that these imagines stem from something more than religion beliefs. From the past centuries, Believers of Utopia expect a person called "Savior" who guides communities to Utopia, hold special ceremonies, and do something. For example, millions people, from all over the world, annually visit attractions, connected to these motivation in some way. Expecting the Savior reappearance and visiting tourism attractions is the main issue of this article. In this article, the author has separated visiting the attraction places of different regions with expectation motivation from other kinds of tourism and called them "Expectation Tourism".

Keywords: expectation, Saver, Mahdi (the respective Saver's name in Shiite of Islam who will guide his followers toward Utopia), Expectation tourism.

1. Introduction

Tourism has been divided into different types and branches that nowadays there are a long list of tourism types and different compound words of tourism. In recent decades, new types of tourism has been also known and introduced. Some types of tourism are as follows: rural tourism, electronic tourism, adventurously tourism, agricultural tourism, ecotourism, residential tourism, religion tourism, nostalgic tourism, youth's tourism, shore tourism, space tourism, winter tourism, water tourism, geotourism, etc.

This article has been dealt with different macro divisions of tourism, purpose of these divisions, Expectation definitions, and finally, tourism definition and introduction of some samples of tourism attractions, related to expectation tourism.

Generally, the purpose of this study is as follows:

1) Introduction of expectation tourism from scientific point of view, which is common from the past centuries up to now, but it has not been known as a special type up to now and its models and characteristics have not been studied and introduced.

2) The necessity of knowing this type of tourism and subsequently considering the required services (vehicles, residential and entertainment center, etc.), expectation tourists, promotion of quality and quantity standard level of this type of tourism, particularly in Iran.

2. Expectation Tourism

Methodology and Theoretical Basis:
Tourism is a complicated and a very wide action. The world expansion, cultural variety, long history, and nations and religion' variety involve different kinds of attractions. The process of visiting these attractions has its own properties. Sometimes this process, because of having a special property, is so coherent and compatible that we can distinguish it by the same property or recognize it by its special identity. "Motivation and purpose" have an important role in the process of visiting.
Dividing tourism into more small types is important because of the following reasons:
- Recognizing tourism and its types in detail is followed by detailed recognition of emotions, thoughts, interests, motivation, and purpose of tourists. Therefore, this tourism division to subdivisions will leads to the better recognition of tourists and their motivations.
- Better and more recognition of tourists will lead to better divisions of market. Division of market will lead to more appropriate serving of tourists and finally to optimization of tourism.
- This division is very important in the process of planning and gives more accuracy to making decisions, managing the tourism section and compiling macro and micro purposes, adapting strategies, compiling policies, administrative plans, target, and budgeting.
- As much as the tourism action divided into more small subdivisions, there is more possibility for producing more accurate and purposeful data and information. The accurate data and information are also effective in planning and managing tourism.
- More detailed tourism recognition will lead to conformity of tourists to the environment as much as possible (natural, economical, political, social, and cultural environment). In other words, the conformity of host and guess will be obtained.
- In addition, achieving permanent tourism development and regional development will be facilitated.

Tourism Types Division:

Tourism has been divided to different types according to some index. A division has bee done by the author is as follows:
- *Dividing according to administrative and political borders*: In this kind of division, tourists will be classified according to target and source political borders. These borders can be borders of countries, provinces, and states. For examples, inland tourists are those who tour within the country. Exterritorial tourists are those who overreached the country and travel other countries or enter to the country from other countries. There is another division according to political geography. For example, dividing to European unities, Southeast Asia, South Africa, Scandinavia countries, etc. dividing to regions and districts is included in this part.
- *Dividing according to economical index*: No tourists have the same financial ability. For this reason, different kinds of services are provided with different quality, quantity, characteristic, and price and as much as possible proportionate to tourists' financial ability. Classification of hotels, restaurants, flight tickets, train tickets, etc. are actions, which are taken for providing services, appropriate to tourists' financial ability and income. Tourism services can be divided into cheap, expensive, luxury, etc.
- *Dividing according to the type of men and environment relation*: Relation of men and tourism and generally environment has not been always rational. In most parts of the

world, the relation of tourism and environment is a one-way relation, which damages the environment. From about 1970, the concept of permanent development has been generated to tourism and permanent tourism is a new and recent recognition of tourism, which is against "traditional" tourism. Traditional and permanent tourism are considered within this category.

- *Dividing according to the capacity of tourism flow***:** In the past, tourism often traveled in individual or in group. Therefore, a few percentages of people traveled during a year. The number of tourists has grown increasingly because of transportation development and ease of traveling and has lead to the "numerous tourism". Nowadays most of the tourists travel in tours or convoys. It is expected that "numerous tourism" replace with "quality tourism".

- *Dividing according to the time index***:** None of regions and attractions are interesting to visit during all seasons. Ecological, sociological, religion conditions, etc. are considered as factors, which prevent visiting different type of tourism, but some of them are limited to special days, months, or seasons. In this case, according to time scope, tourism is classified into annually, seasonally, monthly or limited to special days.

- *Dividing according to the nature of phenomenon and the related environment***:** Touring natural environment and visiting buildings, artistic works, and handicrafts, etc. are a part of real and tangible world. In the past centuries, tourism was only limited to the real world. Tourism has been common in virtual world including electronic world since past two decades. This type of tourism is indebted to computer and electronic world. Electronic tourism is included in virtual tourism group. The virtual world can even be within our mind and imagination. For example, visiting objects, peoples' stuffs or phenomenon which has not ever been visible or real, such as visiting the stuff and apartment of Sherlock Holms- the main character of criminal stories, written by Sir Arthur Canon Doil- which is imaginative story character and does not exist in real world. Some Apartments and stuff has been provided for annual visiting of tourists. Shore, ancient, nature touring, sportive tourism are also considered as the first type- real and tangible world.

- *Dividing according to pause period or stay of tourists in host community***:** Most of tourists do not spend a lot of time for staying in host community or visited places. For example, in some instances, tourists spend a short time in a place and this short time may be because of plan changing or pass a particular city and have a short stay there. In this case, this type of tourism is called "passing tourism". Permanent tourists are those who spend a lot of time in destination and establish purposeful physical or virtual relation with that environment, such as buying, taking photo or film, talking to people and information exchanging, enjoying landscapes, using services, etc.

- *Dividing according to geographical conditions***:** Geographical conditions have granted a wide variety to tourism. In this division, the available attractiveness is the main point. Winter tourism, water tourism, nature touring, geotourism, desert tourism, spelunking, etc. are included in this division.

- *Dividing according to tourists' motivation and interest***:** Motivation and purpose of tourists in tourism is an important and fundamental factor in planning and managing of tourism. Purpose and motivation of tourism will lead to choosing the type of attraction, direction, destination, costs, and types of services. A wide range of tourism types is included in these divisions, such as religion, medical, residential, scientific, industrial, nostalgic, cultural, rural, agricultural, space, etc.

The above division is in general. It is likely to divide tourism into other types and methods. A tourist may follow a collection of motivation during travel or we can simultaneously divide his activity in one or two group in matrix form, but there are always, particular with a view to

subjects (motivation and purpose), prevailing manners and characteristics that grant particular characteristics to the tourists and tourism and make this division feasible and rational.

Combination of Tourism and Concept of Expectation:
This combination is considered as a turning point between tourism and religion beliefs and old opinions of men communities.
"Expectation tourism" consists of two parts, "tourism" and "expectation". Expecting reappearance of the promised person, Savior of men from helplessness and daily problems, influenced most aspects of life and is common among nations with different opinions, beliefs, and religion, to the extent that millions people with this belief travel to some special places which is known as an tourism action. This kind of activity can be classified as expectation tourism, according to unique characteristics. Being virtual and believing in reappearance of the promised Savior are two fundamental characteristics of this kind of tourism and the distinction between it and others.
In most of cases, Expectation tourism stems from religion beliefs, but it is not necessarily like this. Therefore, the expansion of this concept that expectation tourism is a type of religion tourism is not rational. Because according to the studies and available samples, the belief of reappearance of the Savior not only limited to regions but also it is common among people who do not have religion belief. In general, there are some differences in expectation tourism routs which arising from "religion beliefs" and "cultural old beliefs of communities and intellectual schools". In some countries (including Iran), expectation of tourism mainly stems from religion beliefs.
In any case, in expectation tourism belief in reappearance of the Savior is considered as a main motivation of tourism. The term "expectation tourism" has been used for the first time by the author in this article and is defined in next lines.

Definition of Expectation Tourism:
There is a kind of tourism in which expecting reappearance of the promised Savior among religions and old beliefs are the main motivation and purpose of doing these tourism activities. In this type of tourism, belief in happening events and reappearance of the premised leader for saving men is the main point of tourism within the community of host and guess (tourists). Travel for visiting "Jamkaran Holy Masque" in Qum, "Mageddo" in Ghods land, "Sehleh Masque" near Kufeh in Iraq, and "Keikhosro (Shazand) Cave" in Rasvand Mountain near Markazi province in Iran are obvious samples of this type of tourism in Iran and other points of the world.

Definition of Expectation:
In this text, "expectation" means waiting for happening of an event and return or reappearance of the men premised Savior. It is also possible to define it as a kind of worry, inner emotion with belief in reappearance of the Savior. The belief puts any individual in waiting accompanies assurance and makes him to do some activities. Touring is a kind of these activities.

Expectation Routs:
The study of religions and history of different communities and investigation or intellectual schools during history show that men always has straight belief in some fundamental issues and this belief has continued up to now. One of these issues is the belief in reappearance of a universal Savior and peacemaker and men always expect this peacemaker and believe that this Savior will come some time and end confusions and injustices.

All prophets, during their divine period as their mission, promised people that at the end of the world a great universal peacemaker will reappear and save people of the world from oppression, misery, and trouble and spread justice all over the world.

In his book, Arrangement of Great War, Hall Sell has pointed to beliefs of some nations, which is as follows:

1. "Ancient Iranian" believes that "Gorza Sepah" their historical hero is alive and slept in "Kabul" and thousands angels protect him until he wake up and revolt and reform the world.

2. "Another group of Iranian" thought that after arranging the country and establishing the foundation of the rule, "Keykhosro" granted his crown to his son, went to the mountain, and slept there up to the day that reappear and expel the evil.

3. " The race of Slav" believed that a person would arise from the east, join all the Slav tribes, and give predominance to them over the world.

4. " The race of German" believed that a conqueror person from their tribe would arise and give predominance to them over the world.

5. " Inhabitants of Serbia" expect the reappearance of "Marko Kralivich".

6. "Brahmas", from many years ago, believed that at the end of the world "Vishnu" will reappear and get on the white horse and sward in hand kill the opposite. The entire worlds will become "Brahman" and achieve this happiness.

7. "England islands inhabitants" expect and wish, from centuries ago, that a day "Arthur" would reappear from "Avalon" island and give predominance to the race of "Saxon" and the world welfare will be granted to them.

8. "Essen" believes that a leader will reappear at the end of the world and open the heaven's gates to people.

9. "Solts" say that after some riots in the world, "Burien Bour Deihim" would rise and conquer the world.

10. "Scandinavian people" believe that people of the world would afflict with misfortunes, world war would destroy the world, and then "Edwin" would reappear by divine force and predominate.

11. "Central European people" expect the reappearance of "Boukhes".

12. "Central American people" believe that "koutezlekotel", Savior of the world" would win after happening some events.

13. "Chinese" believe that "Krishna" would reappear and save the world.

14. "Zoroaster" believe that "Soushians" (the grate Savior of the world) make prevalent the religion, remove poverty, save the people and make the people of the world of the same mind, speech, and manner.

15. " Ey power" believes that one day would arrive in which there will be no war and its reason is the reign of the Just at the end of the world.

16. "a group of Egypt, domiciled about 3000 B.C. in "Memphis"" believes that a king would be dominant in the world at the end of the world, remove class distinction, and provide rest and peace for the people.

17. " Another group" of ancient Egypt believes that the God messenger at the end of the world would reappear in the next of God's house and conquer the world.

18. " Different nations and tribes of India" according to their holy books, expects the reappearance of a peacemaker who establishes a single government.

19. "Greeks" say that "Kalviberg", the great Savior" would establish and save the world.

20. "Jewish" believes that "Ma Shaya" (Great Mahdi) would reappear and reign forever in the world. They know him as one of Isaac's children, while "Torah" call him as a one of Ishmael's children.

21. "Nasara" believes in Mahdi (peace be upon him) and say that he would reappear at the end of the world and conquer it but they do not agree with His descriptions (Sharif News 2004).

Moreover, as it was said belief in reappearance of the Savior at the end of the world, limited neither to Islamic beliefs, nor to followers of divine religion. This belief is common among people with irreligious tendencies.

For example, expectation issues can be found within Chinese old books and Indian resources and Beliefs (Shakmoni and Did), among Scandinavian inhabitants, and even among ancient Egyptians and Mexicans and like this (quoted from introduction of "Promised Mahdi ", thirteen translation of Behar, p. 177, and "Mahdi, the Great Revolution", p. 57, quoted from "Signs")

Hall Sell, in "Armagun: Arrangement of Great War ", points to some of Saviors' name, which are as follows:

"The holy names of Mahdi in religion books:

1-"Saheb" in the books of Ibrahim (peace be upon him),

2-"Ghaem" in thirteen Psalms,

3-"Ghidamo" in Torah of Terkum,

4- "Ma Shay" (Great Mahdi) in Hebrew Torah,

5-"the Last Mahmid" in Evangel,

6- "Messenger of God" in Zoroaster's Zamzam,

7- "Bahram" in Zand and Pazand's Abestagh,

8-" The Servant of God" in Zand and Pazand,

9-"Land Batava" in Indian Hezar Nameh,

10-"Shamakhil" in Armates 11- "Khorand" in Javidan,

12- "Khojasteh" (Ahamd) in Kand Ral Farhangian,

13- "Khosro" in Majus,

14-"Mizan Alhagh" in the book of Osra,

15- "Parviz" in the book of Barzin Azar Farsian,

16-" the Great Heaven" in Roman's Ghebrous,

17-" the Truth Word" in the Heaven Book,

18- "the Truth Speech" in the Heaven Book,

19-"Samsam Akbar" in Kand Ral,

20-" Baghiat Allah" in Douher ,

21-"Ghate" in Ghantareh,

22-"Mansour" in Did of Brahmas,

23-"Istadeh" (Ghaem) in Shakmuni,

24-"Vishno" in Rig Veda,

25-"Farkhondeh" (Mohammad) in Veshen Jouk,

26- "Rahnama" (Hadi and Mahdi) in Patikl,

27- " the Men's Son" in the New Testament (Evangels and its attachments),

28-"Soushians" in Zand and Humo Man yesen, one of the Zoroastrians' book,

29-In the book of " Shabo Hergan", the holy book of "Manvieh", trans. "Mouler", the name of "the God's City" has used that would reappear at the end of the world and make prevalent the justice,

30-"Firouz" (Mansour) in the book of Shaya. Moreover, there are some other names used for Mahdi (peace be upon him) in other holy books, which are not mentioned for brevity." (Sharif News 2004).

Therefore, the belief in reappearance of the promised Savior is a public belief and the promised Savior is called with different name in different communities and religions. If we do not use the word "Mahdi", used by followers of other religions, and call him "the Premised Savior" or "Universal peacemaker", there will be no diference in his name.

Expecting the reappearance of the Savior (Mahdi) in Islam:
The issue of the reappearance of the Savior and Belief in the reappearance of Mahdi (peace be upon him, is an important religion and well-known Islamic issue which stems from The Book and Sunna, Verses and narrations. At present, more than six thousands Hadith, related to the Holy Person are known and available in authentic Shiite and Sunni resources and documents. For example, in Sunni resources and documents, some speech about it has been narrated by the Profit Mohammad, Imams (peace be upon them), disciples, and followers. There are even many narrations from that holy person in famous and authentic Sunni Hadith resources, such as "Masnad of Ahmad Hanbal" and "Sahah Seteh" (quoted from Jamkaran Site 2006).
Belief in the reappearance of Mahdi (peace be upon him) is similar between all the Muslims, and all Islamic sects agree with this issue. There are many narrations In Hadith resources of Sunnis. The Difference between Shiite and Sunni is that Mahdi will be born at the end of the world but Shiites believe that Mahdi has been born; now is alive and absent, would reappear. He reforms the world to the extent that the society will be called "Utopia", "City of Son", and the land of "Elderado" ("Utopia" was used by Plato, Land of "Elderado" by voulter, and "the City of Son" by Tomas Kampanella for Ideal society.

Expecting Reappearance of the Savior in Christian Religion:
Belief in reappearance of the Savior is common in Christian. Christians knew Christ as the Savior. Some of the evangelical Protestant priests believe that the current condition of world is approach to the end of the world and reappearance of Christ is near. Bili Graham, Lant, Berdson and S.S Kribe, are amount those have clams about in this regard. According to belief of this Christians, a heavy war called Armageddon will be happening in place named Mageddo, located in presents Ghods between goodness forces and evil forces. Christ will back to earth, guide goodness forces, and win.
Mageddo had strategic condition in the past and was a place for conflict military forces, is located about 55 miles of north of Telavive and about 20 miles of southeastern of Haifa, and the distance of if from Meditaraneh Sea is about 15 miles.
It is natural that Thousands of the people from around the word traveled to Ghods to visit this place (Mageddo) because of the common belief among Christians. Some parts of this travels having some property which are supposed as a tourism activity.

Expecting reappearance of the Savior in Jewish:
The American author "Master Haks" book called "Holly Book thesaurus", write about spread of appearance belief, expecting reappearance the Savior in Jew:
In despite of continued promises of "Pslams" and profits' books, specially, "Isiah" book upon the Christ birth, the Jewish did not accept the invitation of Christ, after great eagerness and expectation, finally and did not accept him as the real Christ. They did not see same Christ as the promised who will be king of the world, and the last Savior is promised by holly book, waiting in patently for years. Therefore, they war with him, even they introduced him as a desperado to the Israelite people, knew his tuition against the basic of ideals of the Old Testament (Torah and its attachments) and summon him for judge and killed him. In addition, they expecting of "promised Christ", Savior from suffer, with a lot of regret feeling.
(Hashemi 2001). (Quoted from Holly Thesaurus, P. 80)
The Jewish like Christian know "Mageddo" as the important place visit there.

Expecting Reappearance of the Savior in Zoroast Religion:
In Zoroastrian sources (Zand Book and Jamaseb Nameh Book), is pointed to the Savior. (Jamkaran 2006). Zoroast. Zoroastrians believes that "Soushians", the biggest Savior of the world, would make prevalent the religion in the world, remove poverty, save the people from evil, and finally make all the people around the world of the same mined. (Hashemi 2001)

Some Tourism Attraction of Expectation:
A. Holly Jamkaran Mosque in Iran:
According to beliefs of Shiite Jamkaran mosque, is a special mosque of promised Mahdi, which was ordered to construct by promised Mahdi in 17 Ramadan, 373rd years Hegira Lunar, to Hassan Ebne Masalaeh Jamkarani. Jamkaran mosque is more than 10 centuries. In this years mosque building was repaired many times. This mosque is located in eastern district of Qum city, in Jamkaran village. This mosque is host of the Mahdi fascinated in different days of year especially in wednesday nights. These days this mosque is known as "Jamkaran", in the past was known as "Master of the World Mosque" and "Hassan Ebne Masalaeh Jamkarani". According to the report of Jamkaran mosque, public relation, according to the published statistic in 2000, the number of people who visited this mosque was about 15 million. (In the opinion of the writer, we cannot consider all the visitors as tourisms). This statistic was increased in some years later. According to that report, it has had more than 2 million visitors in 13 to 15 Shaban months in last years. Jamkaran mosque was visited forging tourisms especially Shiites from other countries like Iraq.

From thousands years ago, the main part of expectation tourism was focused on Jamkaran mosque in Iran. These days millions visitors from all over Iran and even world are traveled to visit Jamkaran mosque annually that this kind of travel is a group of expectation tourism.

Qum province in order to have this unique attraction and other attractions such as mosques, religion science school, Harem Masoumeh, historical and natural attractions, is the second pilgrimage pole in Iran after Khourasan Razavi. (Jamkaran 2006). This mosque is dedicating noticeable shares of the province visitors.

B. Sahleh Mosque in Iraq:
"Sahleh Mosque" is one of the holly mosques in Koufeh city, in Iraq, there are many stories about virtue of pontificating in that mosque. This mosque is located in 2km of west side of Koufeh mosque and having the vide courtyard with size of 140 m and 125 m, with the high wall and there are numerous sanctuaries which are appointed to Imams. In the middle of south side of mosque is a big place which is located in domical and known as "the place of Hojjat ".

Some by virtue of stories such as Imam Jafar Sadegh and Imam Mohammad Bagher, are respected very much and believed that: Sahaleh mosque was a residence of Edris, Ibrahim, Khezr, and also will be residence of Mahdi, after reappearance, and his family. (Quoted from Sheikhe Tousi, Altahzib, book 2, p. 252). For this reason, according to the Shiite belief, Sahleh mosque is hosts many visitors who expect of promised Mahdi.

C. Mageddo in Holly Land:
Mageddo had strategic condition in the past and was a place for conflict military forces, is located about 55 miles of north of Telaviv and about 20 miles of southeastern of Haifa, and the distance of if from Meditaraneh Sea is about 15 miles.

Thousands of Christians and Jewish of all over world are traveled to this holly place for visiting. Some parts of this travels have properties, which is included in tourism activity.

D. Key Khosro (Shazand) Cave and Fountain in Iran:
Key Khosro cave is in 35 km of southwestern of Arakl in Sahzad mount in height of 2900 m, from sea. This cave was a place for Zoroastrians pilgrimage from years ago and many visitors from India travel to this cave annually. Iranian and Zoroastrian names are carved in walls and in historical stories said that Key Khosro was disappeared in this cave and Shazand called because of this story and was changed to Shazand from "Shah Zand". (Irna 2005)

According to Zoroastrian belief, Key Khosro is alive and some day returns from this cave. There is a Key Khosro fountain near this cave in mountain slop, which increases the cave attractive. Key Khosro returns Idea from the cave is related to fountain. In fact, bout of attractions is in expectation tourism attraction list.

3. Conclusion

Reason to necessity distinguish between Expectation tourism and Other Tourism:

- By virtue of the above clauses, the writer concluded that those tourism activities that are done for expecting motivations are different from other tourism. This difference is about motivation type, and visitor's goal from related attractions. Therefore, this kind of tourism activities is classifiable as another type of tourism, which the writer called Expectation tourism and defined it.

- In Iran, in some cases will see strangle similarities between manners and expectation tourisms particulars that most travels of this type of tourism are traditional, voluntary, without ornament, cheap package. This property is a determined reason for determining this type of tourism from another.

- Expectation tourism is not new phenomenon and has long antiquity. Its record refers to antiquity of socials, people and religions beliefs to reappearance or promised Savior return. Numbers of expectation tourism in Iran is notable more than another type of tourism.

- Although natural sciences have impressing increased in decades age, nevertheless human have not domination to all science. Human prefer to Ultra for solving unsolvable problems and searching solution in Ultra-world. Wars, poverty, hard to remedy illness, ethics problems development were problem of human in the past and present. These problems are promoted beliefs of taking helps from Ultra and expecting for reappearance of the Savior. Therefore, tourism pass found more importance and capacity because with problems appearance and increasing humans problems and it will never decrease in future. Development communication means helped to spread of beliefs and belief in the Savior.

- Although expectation tourism is similar to religion tourism, this type of tourism should not consider as religion tourism, because belief in the reappearance of the Savior is not limited to religious beliefs. Some of the related beliefs do not stem from religious beliefs. As mentioned in the above, most of the nations belief no religion but they believe in the reappearance of the Savior.

- Generally, the development expectation tourism, particularly in Iran, not only is clear but also is fast. Therefore, tourism authorities and organization, considering to competitive tourism, have to enter this issue.

- This type of tourism is a new choice for programmers of tourism and leaders of communities in order to create constructive negotiation among nations with similar cultural background.

- In this type of tourism, tourist have their own characteristics, from interest, inclination, emotional characteristics, the term of residence near attractions, amount of expenses, and generally Market modeling points of view. Because of these differences, we can distinguish between this type of tourism and other types.

- Development of expectation tourism is unavoidable. It is clear that tourists of this type of tourism also need different kinds of services, establishment and facilities for transportation, residence etc. Meanwhile; there are organizations and companies, which should have serving responsibilities. Study and research for more recognition of tourism

characteristics and tourists' interests will lead to the better serving of tourists. To achieve this recognition, Research centers and researchers should do more activity.

- Development and improvement of this type of tourism will lead to increase of job opportunities, economical development in cities and particular regions. Finally, this type of tourism can share in national and international development of tourism. Therefore, Government and authorities' care to different administrative and management level is necessary in this type of tourism.

References

[1] Hashemi Shahidi, A. 2001, "Appearance of Mahdi (peace be upon him) from Islam and the world religion and nations", Qum: Jamkaran.
[2] http://www.jamkaran.info
[3] Hall Sell, Grice. "Armageddon: Arrangment of the Great War", Trans. Khosro Asadi, http://sharifnews.com, wednsday, 18, 11, 2004
[4] 1384, "Shazand with Different Natural and Historical Attractions summons passengers, pertaining to Nourouz", www.irna.ir , 14, 03, 2006

Bio-sketch
The author of this article has been graduated in Masters' degree in Urbanism, field of urbane and regional planning from the faculty of Architecture and urbanism of Shahid Beheshti University in 2008. At present, he is the director of urbanism and architecture group of Tehran Governorship Development Assistance. According to his interest and education connection to tourism subjects; he is dealing with research activities and has written some books and articles in this regard. The titles of some of these books are as follows:A) The Nature of Tourism, B) Tourism Development Planning Records in Iran, C) An Introduction to Approaches in Tourism Development Planning- Local, Urban and Regional.
E-mail: m_masoumi33@yahoo.com
Web: www.m-masoumi.com
Address: No. 4, Ground Flour, Parastou Bonbast, Mokhaberat 11 St., Jannatabad, Tehran, Iran.
Postal Code: 1475766753