

RECREATIONAL EDUCATION IN ISLAM

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ABSTRACT: *This study is a primary attempt to depict the concept of recreational education in Islam along with its forms and principles. The study relied on descriptive and analytical methods to present the concept of recreational education, its constraints, objectives, divisions, and applications from an Islamic perspective. The study concludes to confirm that Islam preceded all human theories and philosophies in rooting the recreational education in theory and practice, and in attracting attention to the need to develop and deploy the concepts of recreational education and its applications by the institutions concerned.*

KEYWORDS: Recreation, Recreational Education, Islam.

INTRODUCTION

One of the issues that show the greatness of Islam is that it complies with human instinct. Therefore, it allowed everything that elevates soul, mind and body but within a set of Islamic constraints and frameworks. Accordingly, recreational education emerged as a natural product of the Islamic thought, and as a main component of education. Due to the importance of recreational education, the institutions of modern society give it priority at all educational, learning, social, informational and cultural levels. According to these institutions, recreation is not limited to doing activities per se; rather, it is meant to be used as an effective means to properly raise the new generations, satisfy their needs, discipline them and inspire them to become self- assertive (Al-Wassabi 2010)

Recreational education in Islam springs from the Islamic general fundamentals of education. It is also compatible with the Islamic law. It is, thus, characterized by authenticity of religious legitimacy since it aims at keeping vividness of life and integrating psychological, intellectual, social, emotional, religious and aesthetic aspects of people's lives. Therefore, recreational education designs a set of physical, intellectual and cultural activities that do not contradict Islamic principles and fundamentals. Such activities are also devoid of cultural alienation and negative globalization that prevails the world nowadays.

Recreation is considered an approach in Islam that has an organized form, style, management and implementation. The prophet Mohammed- peace be upon him- practiced it, and through his sayings and his actual practice he asked people to do the same. Some of the recreational activities he asked to be done or to exist in the Islamic society are: horse-riding, running races,

truthful but harmless kidding, wrestling and hunting (Al-wiss 2001). The prophet's companions also used to practice different kinds of recreational activities which were approved by the prophet, such as throwing spears, hitting the target, dueling, and singing during travel, in celebrations or in Jihad. In addition, there was some other forms of recreation like scientific and cultural recreation.

Study Problem

In light of the challenges of the third millennium, leisure, negative behavior, tension and stress reside on the top of the psychological hierarchy. Accordingly, the quest for alternative recreational education activities that limit negative behaviors became a must. Here, it becomes important to give a true image of recreation in Islamic education whether in theory or in practice. Such an image would show how Islam genuinely rooted recreation in its education, and how it set constraints, regulations, and principles to build individuals and society well.

Research goals and questions

The research aims at clarifying the concept of recreational education from an Islamic perspective. It also aims at proving the precedence of Islam in setting up a recreational education. Moreover, it tries to explain the main features, forms and constraints of this education. The goals of the study can be stated through the following questions:

1. From an Islamic point of view, what is meant by recreation and recreational education?
2. What is the legality of recreation in Islam?
3. What are the main divisions or types of recreation in Islam?
4. What are the goals of recreation and what evidence does it have?
5. What are the features of recreation in Islam?
6. What are the constraints of recreation in Islam?

THE CONCEPT OF RECREATIONAL EDUCATION

From a linguistic point of view, definitions of 'education' denote growth, increase, bringing up, caring and reforming. However, idiomatically, education concepts describe education as a positive interaction between the individual and his/her surroundings in a way that helps build a human personality in an integrated and balanced way in all aspects. 'Positive Interaction' refers here to the individual's acquisition of necessary experiences that enable him/her to affect their surroundings positively, advance, and help others achieve this goal (Al-Khaldi 2011).

Islamic Education concepts indicate that education is an intended process that is guided towards the human personality in all its aspects. It aims to build the human personality according to constant Islamic principles and standards, and flexible and renewing branches. The ultimate goals of such education is to create an Islamic generation who is able to positively adapt and constructively interact with the surroundings, and thus achieving the ultimate goal of life (Al-Khaldi 2011).

'Recreation', on the other hand, revolves linguistically around comfort, extroversion, removing fatigue and exhaustion, and return to the normal human activity, to bring happiness back to man's soul after hardships, and revive soul and body after fatigue (Ibn Fares 1999: 378). Idiomatically, 'recreation' does not have a unified definition since every scholar defines it differently according to the goals and constraints of recreation. Arslan (2013) defines it as a set of activities that contribute to providing people with comfort from work and life hardships and thus renewing them. Larson et al. (2011) defines recreation as the experience of enjoying

leisure time which is done voluntarily to achieve self-satisfaction. Cushman et al. (2010) considers recreation as getting involved in any activity to attain happiness without looking for any reward.

Khattab (1990) looks at recreation as a voluntary activity that takes place in one's free time in order to obtain satisfaction and happiness from this activity. In the veins, Al-Ajez and Assaf (2009) believe that recreation is an emotional state that the individual feels as a result of satisfaction and good sense of his presence. Such a state is accompanied by feelings of accomplishment, revival and pleasure. The researchers add that recreation is associated with socially acceptable leisure time activities.

If we study all previous definitions of recreation, we find something in common: they all look at recreation as a voluntary activity that is triggered by self-motivation or social interaction in order to revive and renew oneself. Such activity is done during leisure time and may enable the individual to acquire physical, moral, scientific and social values.

Recreation in Islam is confined by Islamic values and regulations. Al-Fadel (2002), therefore, defined it as all constructive, socially and religiously acceptable activities that are performed in one's free time according to his/her own inner motivations in order to acquire certain values, develop personality, and achieve pleasure and satisfaction from involving in such activities. Recreation is not prompted by external motives such as material or token gain. Thus, recreational education in Islam refers to the preplanned, directed and fun activities that are performed by self-motivation in a religiously permissible forms and means in leisure time. These activities are meant to meet one's needs and to contribute to building his/her personality physically, emotionally and intellectually.

Recreation and recreational education can be linked when the form and content of recreation are carefully organized and controlled in a way that guarantees the involvement of all participants. Recreation should develop their abilities, make them more satisfied and more effective without hurting oneself or others. Recreational activities need to exclude those activities that contradict religious or societal values. Thus, institutions should outline recreational education within reliable, non-random, non-individualistic frameworks. Within the trends that believe that education is life, recreational activities certainly play an important role in raising individuals and shaping their personalities physically, emotionally, spiritually and intellectually. This is a common objective between education and recreation. Furthermore, recreation and education have a set of concepts, values, trends, attitudes, knowledge and information in common. This, in turn, indicates a strong bond and several common grounds between recreation and education (Darwish and Al-Khouli 2001)

LEGALITY OF RECREATION IN ISLAM AND ITS TYPES

Human personality instinctively needs recreation for its growth, freshness and vitality. There are some texts in the Holy Quran that shows the humans' need for pleasure but not on the expense of the hereafter: "But seek, through that which Allah has given you, the home of the hereafter; and(yet), do not forget your share of the world" (Al-Qasas:77). Likewise, the prophet- peace be upon him- said: " You owe a right to your Lord, a right to yourself, a right for your family; therefore, you must give everyone their right (Al-Bukhari 2001, Hadith no. 1968). The prophet's companion understood this guidance from the prophet. The Imam Ali Bin Abi Taleb, therefore, once said, "Seek pleasure for your hearts, and seek jokes of wisdom

because they 'your hearts' get bored as your bodies do" (Al-Baghawi 1983: 184). When Al-Khalil Bin Ahmed Al-Farahidi was criticized for kidding people, he said that people are imprisoned unless they practice kidding or tell jokes (Al-Ghazzi 1977). Since Islam is concerned with recreational education, it set some rules to regulate it. It also established conditions that would display recreation at high levels of psychological, social and righteous agreement. Thus, recreation is divided into two main categories

First: Religiously allowed recreation: this type is either allowed or advised. This is supported by some texts that urge people to do recreational activities such as throwing spears and javelins, grooming horses, kidding with one's wife and family, swimming, and going on tours to archaeological sites. We will address some of these activities throughout the study.

Second: Forbidden recreation: Islamic Shari'a has forbidden some types of recreation and closed the ways leading to them. Many of the problems that education institutions- including the family- encounter is the absence of the right concept of recreation. In fact, some movements of westernization and cultural identification call for practicing some of the forbidden activities. Here are some of examples of activities that Islam forbids:

1- Self-forbidden recreation: the kind of recreation that Islam forbids because it contains harms in itself or practicing it causes harm. For instance, seeking pleasure by taking narcotics and liquors, committing adultery, or engaging in free wrestling have been forbidden because they do harm and divulge people's private parts.

2- Other-forbidden recreation: the kind of recreation that was originally allowed but was associated with some other activity that caused its banning. Therefore, it was forbidden because of what it is associated with, such as swimming in indecent swimming suit or playing sports in indecent clothes. These sports are not forbidden per se, rather they are forbidden because of OTHER reasons such as divulging body parts. Other examples include mixed trips and betting in races.

RECREATION CONSTRAINTS

Recreation forms, means and tools are restricted by a number of religious constraints. If one abides by these constraints, recreation is allowed, otherwise it becomes forbidden. One cannot seek pleasure and enjoyment neglecting these constraints. Nor can he/she waste time aimlessly, destroy values, modesty or morals. Thus, Muslim scholars have concluded a number of Islamic constraints that may guide recreation. These are as follow:

1- Recreation must be intended to strengthen and activate the body to worship Allah, do choirs, and do good deeds.

2- Recreation must not be on the expense of worshipping Allah and remembering him, or performing duties since anything that takes one away from remembering Allah is forbidden.

3- Recreation must not lead to wrongdoing, committing sins or hurting oneself or others; 'all that leads to forbidden ends is forbidden'.

4- Recreation must not waste time aimlessly.

5- Recreation must not exceed the limits, i.e. it should not be excessive; otherwise, it can become addictive. Imam Ghazali (2005:287) states that "it (recreation) must be performed for allowed activities but it must not be performed excessively as one may not overdose medicine. If applied according to the conditions, recreation becomes a means towards Allah".

7- Recreation must not be self-forbidden or other-forbidden whether in its tools or means.

CHARACTERISTICS OF RECREATIONAL EDUCATION IN ISLAM

Islamic education is not limited to organizing the acts of worship. It includes every detail of one's life from his/her doctrine and worship to transactions and ethics. Therefore, recreational education in Islam is characterized by qualities that originally developed from the Islamic doctrine. These characteristics include:

1- Obeying Almighty Allah

Recreation meets emotional, cognitive, physical and social needs. However, it is a means towards Allah in the first place since a muslim is eager to make all his/her daily activities in line with the Islamic teachings. Allah says: "Say, Indeed my prayer, my rites, my sacrifice, my living and my dying are for Allah, Lord of the worlds" (Al-Anam:162). Islam even considered flirting with one's wife and putting food in her mouth as worship to Allah. The prophet says, "Whatever you spend counts as good deeds for you on the day of judgment even the bite you put in your wife's mouth" (Al-bukhari 2001, Hadith no. 5039).

From this, we conclude that recreational education in Islam is purposeful. In other words, recreational activities need to have a goal during. In addition, an active set of physical, educational, social, aesthetic, creative, moral and psychological values are developed during the performance of the recreational activities. (Al-Khaldi 2011).

2- Persistence and flexibility

Islamic education has persistent roots, principles and goals. On the other hand, it has flexible branches and particles. This allows for the establishment of an educational system characterized by a set of well-known unchangeable regulations (e.g. Islamic doctrine and ethics) that cannot be touched or altered. At the same time, such a system leaves the doors open to change and reinterpret the forthcoming details. Man, here, can create, change and renew means and methods to include all upcoming as long as they do not conflict with the Islamic principles. Islamic education needs to stay along the lines of other cultures and civilizations especially in the time of science revolution and fast, free and easy cultural contact between individuals and groups of different cultures (Al-Khaldi 2011).

3- Balance and midpoint

Recreational education balances between body, mind and soul, between knowledge and labor, and between this life and hereafter. It, therefore, agrees with human instincts and meets human needs and motives in all respects. By contrast, many of other educations have indulged into dedicating life to physical pleasure away from any constraints or balance that may guarantee the integrity of the means and the ends simultaneously.

4- Morality

Recreational education attains its values, principles and bases from the Islamic ethics. Recreation in Islam is faraway from pragmatism and immorality. Islam has, thus, forbidden the Machiavellian motto 'the ends justify the means'. Rather, Islam believes 'whatever it built on religiously forbidden basis is forbidden'. Accordingly, Islam has forbidden any recreation that wastes time or spends time aimlessly, any recreation that causes harm to oneself or others, and recreation activities that squander money and thought. Neither does Islam allow recreation that belittles others, mixed recreation, and sports that show people's private body parts that are not supposed to be exposed to others.

7. Goals of Recreational education

1- Satisfying one's physical needs: practicing various kinds of physical sports often lead to eliminating muscles tensions, activating the blood cycle, and improving the performance of the body main systems. In addition, it helps people be in good shape and develop visual-kinetic interaction. The prophet- peace be upon him- said, "Allah considers physically strong believers better than physically weak ones. He loves strong physically believers more, but both strong and weak believers are good" (Al-Bayhaqi 2003, Hadith no. 19960)..(

2- Meeting one's social needs: most of the recreational activities are performed within a group which, in turn, help individuals become selfless, cooperate, accept others and support right social values.

3- Meeting one's scientific, mental and aesthetic needs: this can be achieved through creative recreational activities that develop one's mental, perceptive, imaginative, and cognitive abilities and triggers him/her to interact positively with different situations. Recreational activities could be assistant aids that help decide on one's future career. This can be done through developing the individual's skills and abilities which usually start as a hobby that he/she practices in their daily lives.

4- Preparing Muslims for Jihad for the sake of Allah: through practicing to use different war machinery, chivalry etc. This, in turn, will help elevate the Muslim nation and move it forward. Allah says: "And prepare against them whatever you are able of power and steeds of war (Al-anfal 60).

5- Preparing Muslims psychologically and removing stress and pressures associated with modern life. The recreational activities, therefore, took various forms and means to meet different abilities and tendencies. Recreation brings pleasure to hearts and souls. It also lessens the burdens of thinking about life. Abu Al-Darda', one of the prophet's companion, May Allah be pleased of him, said, "I seek some pleasure for myself so as to help me be truthful and just". Ali Bin Abi Taleb- May Allah dignify his face- said, "Seek amusement for your hearts since if they hate, they turn blind" (Al-Ghazali 2005:376).

6- Strengthening family bonds: since if the whole family practice a certain activity altogether, that would reinforce the relationships between them. The more interaction between the family members, the stronger the bonds between them. The activities need to be interactive. However, if they were passive or merely receptive activities, such as watching television, these activities will have reverse results.

7- Recreational activities may activate the economic situation in society through turning such activities into investment projects especially if these projects were implemented according to the Islamic law.

FACTORS FOR VARIATION IN THE PRACTICE OF RECREATIONAL EDUCATION

Recreational activities vary according to different factors. Further, recreation motives vary from individual to individual. Harrington (2009) and Al-Ajez and Assaf (2009) mention the following factors:

a. Gender: Male recreational activities are different from female ones. Social and doctrine values affect the activities of each gender.

b. Age: plays a main role in choosing the suitable recreational activity. Children, for example, have their own activities which tend often to be kinesthetic, whereas cultural activities, reading

and trips are common among adults. The activities of the youth are miscellaneous with many focusing on sports and trips.

c. Level of education: plays a major role in deciding on the kind of recreational activities. Reading, for instance, is very common among educated individuals.

d. Economic and financial level of individuals and society: this factor indicates the provision of means and tools that people need in the recreational activities. For example, low-paid workers may not be able to travel or go on tours or trips.

e. Free time: this factor is related to the type of the recreational activity. Some people may not practice certain activities because they need more free time, which they lack.

f. Recreation location and participants: Individuals are usually affected by people around them who are involved in certain recreational activity. Therefore, they may do that activity just because they saw others practicing it.

g. The cultural and doctrinal idiosyncrasy of society

The nature of the cultural and doctrinal idiosyncrasy of society is what makes it different from other societies. This difference has a major role in determining the kinds of recreational activities that individuals practice. It also helps appear recreational activities which are suitable for that society. This idiosyncrasy, on the other hand, may lead to the disappearance of other activities.

MEANS OF RECREATIONAL EDUCATION IN ISLAM

Means of recreational education in Islam combine the graciousness of the goal and the integrity of the means. These means include:

1- Recreational games:

Islamic law agreed to many oriented recreational games such as swings, hitting the drums, harmless kidding etc.

Aisha, one of the prophet's wives, said, " We arrived at Medina, and we were hosted at Al-Harith's tribe of Al-Khazraj. I swear I played there on a swing made between two palm trees" (Al-sajstani 1998:4937). Abu Bakr, the first caliph in Islam, scolded two female servants who were singing religious songs and hitting the drums in Aisha's house on the Slaughter Day. However, the prophet asked him to leave them because they were celebrating the Eid of the Slaughter Day (Al-Bukhari 2001, Hadith no. 3931). Moreover, Aisha herself used to have dolls that she played with (Al-Sajstani 1998, Hadith no. 4932). The prophet himself sometimes used to kid his companions but he said nothing except for truthfulness. Ibn Serene used to joke and laugh and even giggle (Al-Baghawi 1983, vol 13, p. 184)

2- Running races:

In the story of Joseph, his brothers said: " O our father, indeed we went racing each other" (Yousef 17). The prophet practiced run racing as documented in Aisha's Hadith, "she was travelling with the prophet, and the prophet and her went racing, and she won. She continued, "When I gained some weight, we went racing another time, but he won, and he told her . "we are now tie" (Al-Sajstani 1998, Hadith no. 2578).

3- Wrestling

Wrestling is allowed in Islam under the following conditions: does not hurt oneself or others, is not accompanied by betting or gambling, does not show individuals' private body parts, and does not lead to mixing between men and women. The prophet's companions used to wrestle with each other as some sort of entertainment and training, e.g Sumra bin Jundub vs Rafi' bin Khadija, Al-Hassan bin Ali vs his brother Al-Hussein. The most famous incident is the wrestling between the prophet himself and Rakana, an incident that was mentioned a lot in the Hadith

books: "A man called Rakana wrestled against the prophet, but the prophet beat him several times" (Al-Sajstani 1998, Hadith no. 4078).

4- Swimming and Diving

It is considered one of the best recreational activities for body and soul. Several Hadiths praised swimming and urged Muslims to learn and teach it. Furthermore, swimming save others' lives. Abu Rafi'- May Allah be pleased of him-said, "O messenger of Allah, do we owe any rights to our children as they owe us. He said, "Yes, your sons' rights are to teach them writing, swimming and throwing spears (shooting)" (Al-Bayhaqi 2003, Hadith no 19742). The Caliph Abdul-Malik Bin Marwan once told his sons' teacher, "teach my sons swimming because they can find others who can write for them, but they cannot find others who swim for them if they get drowned" (Al-Minawi 1994, Hadith no. 5477).

5- Chivalry and Horse and Camel Race:

This is a noble sport. It teaches leadership because it designates courageous individuals who have poise and determination. The Holy Quran encouraged Muslims to ride horses: (And (He created) the horses, mules and donkeys for you to ride and as adornment) (An-Nahl:8). The prophet used to run horse race between his companions (Al-Bukhari 2001, Hadith no. 2686). Anas-May Allah be pleased of him- narrated that the prophet welcomed some people on an unsaddled horse, which shows chivalry (Al-Bukhari 2001, Hadith no. 2866).

The prophet also was very interested in camel race. His camel was on the race several times. Anas narrated that "the prophet had a camel called Al-'adba' that no other camel could beat. Then a Bedouin came on his small camel and won the race. Muslims felt bad about it. The prophet, then said:" Allah has preordained that anything comes up will come down one day" (Al-Bukhari 2001, Hadith no. 2872).

6- Throwing arrows and spears

Throwing arrows and spears was considered one of the most important types of recreational sports for Arab since their appearance. They liked it most. When Islam appeared, it also asked its followers and urged them to practice throwing arrows and spears since that was part of the preparation for Jihad. The prophet- peace be upon him, said, "Indeed, the strength is the throwing (of arrows and spears), indeed, the strength is the throwing, indeed, the strength is the throwing" (Ibn Hanbal 2001, Hadith no. 17432). In another narration he said, "... and (learn to) throw (arrows and spears) and (learn to) ride (your horses). And indeed, I prefer you throw than you ride" (Al-Sajstani 1998, Hadith no. 2513). Omar, the second Caliph, once wrote to Abu Obaida Ibn Al-Jarrah, one of his governors, "Teach your children how to float, and your fighters how to throw (arrows and spears) (Ibn Hanbal 2001, Hadith no. 323).

7- Playing with weapons like the sword and the Harbah (long curved knife)

Islam made it allowable to practice dueling. It urged people to train to do dueling. Aisha- May Allah be pleased of her- used to watch the servants from Habasha playing with the spears in the mosque. She said, "it was an Eid day, and the black servants were playing with shields and spears (Al-Bukhari 2001, Hadith no. 2907). Anas- May Allah be please of him- said, "When the prophet arrived in Madina, the black servants played joyfully with their spears" (Al-Sajstani 1998, Hadith 4923).

8- Dancing and singing

Dancing is allowed if intended to show happiness when welcoming someone who was abroad for some time, or for any good reason to express happiness (Al-Ghazali 2005, Vol. 2, 277). Ali Bin Abi Taleb, the fourth Caliph said, "Ja'far, Zaid and I came to see the prophet. He said to Zaid, "You are our brother and our master", Zaid felt ashamed. Then he said to Ja'far, " You resemble me physically and morally", Ja'far felt ashamed. Then he said to me, " You are part of me and I am part of you". I hopped on one foot as Ja'far did (Al-Bayhaqi 2003, Hadith no. 21027). This indicates that they were so happy that they were dancing. Dancing, therefore, is

allowed in similar situations. Anas Bin Malik narrated that the servants from Habasha used to dance in front of the prophet (Ibn Habban 1993, Hadith no. 5870).

As for singing, Al-Ghazali specified four types of singing that are allowed in Islam: 1- Singing about the pilgrimage which describes the holy places through singing lines of poetry which may arouse the feelings of belonging to the sacred places. 2- whatever urges people to fight their enemies and encourages them to be brave. 3- songs of bereavement which pays tribute to the dead and reminds people of the Day of Judgment. 4- celebrating happy occasions such as Muslim Eids, wedding parties, expressing joy for the return of a traveler, as the Ansar did when the prophet came to Madina after emigrating from Mecca. There were some companions who were well-known for their nice singing such as Al-Bara' Bin 'Azib who used to sing for men and Anjasha who used to sing for women, both had nice voices (Ibn Hanbal 2001, Hadith no. 13670)

It should be noted that all forms of singing and poetry must abide by the conditions and constraints of Islam. Singing is allowed in itself unless it is associated with anything that is not allowed such as immortality, describing one sex for the other, or denouncing people.

9- Hunting:

Hunting is a very important form of recreational sports for Arabs. It is a desire and a need, a type of sports and enjoyment. It gave them a chance to show bravery and chivalry. Arabs, therefore, trained well to master hunting and its plans. The author of Al-Bayzara said, "Hunting is like war; it needs smartness, slyness and craftiness. No-one can be so interested in hunting except for munificent people (Al-Fatimi 1952).

When Islam came, it approved hunting and set some limits and regulations for it such as prohibiting hunting for entertainment without any benefit for the hunter, prohibiting hunting in certain seasons, and other conditions that scholars have shown in specific sections in their books.

10- Cultural and religious entertainment

Learning reading, writing and math is considered the first interest of ancient and modern cultures. Their importance increases with the pleasure, enjoyment and recreation associated with knowledge and intellectual enrichment. This triggered Singh et al. (2009) to say "If reading, with its different forms, is a main source of knowledge on all levels, in all fields and in its finest configurations, it is also a pillar for improving one's mental and psychological health as well as correcting his/her behavior.

More than any other invention, reading and writing had a great effect on human awareness. This explains the interest of Islamic education in both of them. The first verses that came down to the prophet urged man to read: "Recite in the name of your Lord who created, Created man from a clinging substance, Recite and your Lord is the most Generous, Who taught by the pen, taught man that which he knew not (Al-Falaq:1-5). It is through reading, writing and incessant learning that thinkers and good readers are formed. It is through them that individuals understand aesthetic appreciation, comprehend texts fully, and interact positively with life (Al-Khaldi 2013).

Thus, reading, writing, saying poetry, presenting lectures, giving orations, reflection, contemplation, staying with oneself, and praying are all means and goals at the same time. Moreover, Islamic education considered praying as one of the best recreational means since it gives people a way of comfort, peace and a direct contact with the Lord. The prophet used to say, "Oh Bilal, call for praying and let's feel contented" (Al-Sajstani 1998, hadith no. 4985).

CONCLUSIONS AND RECOMMENDATIONS

Reviewing all literature related to recreational education in Islam and its regulations, the two researchers come to the following conclusions and recommendations :

- Recreational education does not mean killing free time and doing nothing. Rather, it means investing leisure time as an extra credit and energy that motivates individuals and society
- Islamic Shari'a allowed different forms and means of recreation within a range of conditions and constraints that identify the means, time, ways and goals of recreation.
- Islamic education aim at encouraging and spreading purposeful recreational education which counts as enjoyment and worship simultaneously.

Recreational education must extend to include all stages of life; each stage has its ways and means of recreation that may include various cultural, literary, religious, scientific artistic as well as sport activities.

- Cultural and educational institutions, media, the school and the family need to collaborate to adopt a recreational education that is congruent with the legislations of Islamic Shari'a, and values and culture of the society. Such recreational education aims at achieving the maximal developmental levels of the human intellectual, spiritual, emotional and physical aspects.

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