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PILGRIMAGE TOURISM AND ITS TRADITIONS

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Abstract: Religion exists as long as mankind exists, therefore, pilgrimage tourism is considered as one of the most ancient types of tourism. Many of today's most popular tourist destinations are related to ancient places of worship or to the site of miracles. The purpose of this article is to determine information on international pilgrimage tourism and its traditions. Actually, sacred destinations and places of pilgrimage associate with the mainstream faiths. The movement and mobility of adherents to the Islamic faith have perhaps never been so significant or so misunderstood in recent history. A market of about 1.8 billion people, including a rapidly expanding international tourism market, and a source of contentious political identity in many nations, Islam is a significant world religion that influences consumer and commercial practices globally. A better understanding of the significance of Islamic hospitality and tourism in both Muslim and non-Muslim majority countries and destinations is thus clearly necessary in the current context. This paper aims to explain travel in Islam.
Key words: Tourism, pilgrimage, Islam, traditions, religion, destination

Tourism. Traveling, exploring, and discovering new places have always been needs of people, whether for work or leisure. Tourism is a form of migration, which doesn't require to change the place of residence or work. There are various types of tourism, such as, cultural, educational, religious, entertainment, business, scientific, medical, ecological, adventurous, exotic, extreme, etc. The Grand Tour, a journey around Europe (typically covering France, Germany, Italy, and Greece) with the primary goal of soaking up history, art, and cultural heritage, was undertaken by young nobles from western and northern European countries in the 17th century. The Industrial Revolution, which began in the second half of the 18th century, produced a major economic, social and technological transformation that would spread to the rest of the world. As a result of these changes, there was an exodus from rural regions to growing big cities, which needed labor for the new industry.

New social classes as a result emerged. Transport innovations were also crucial. The development of leisure, new forms of entertainment, and travel were all influenced by advancements in freight and passenger transport. Taking advantage of the fact that railway networks connected the destinations in Europe and other areas of the world, people mostly traveled by train.

The earliest travel agencies were founded in the 19th century. Thomas Cook & Son was one of the innovators, offering the first excursions and vacations for groups that included transportation, lodging, and meal tickets to reduce prices. This would be where package vacations today got their start. 19th century industrial revolution completed the formation of a new quality of worldview (James et al., 2017).

The vast manufacture of buses and cars throughout the first half of the 20th century helped the tourism sector to expand. After World War II, the Mediterranean coast rapidly increased in popularity as coastal tourism started to gain importance. A rise in social welfare as well as

advancements in labor law, charter flights, and other aspects of air travel contributed to the tourism boom.
Due to the energy crisis, the tourism industry experienced a recession in the 1970s, which resulted in decreased costs and prices. That was the beginning of mass tourism. Traveling has changed from being a luxury reserved for a select few to a popular leisure activity.
In the following decades, there was a progressive internationalization of hotel companies, travel agencies and airlines. New products and new leisure activities were also offered, revolving around sports and health, among others.
Today, the tourism sector has become one of the great economic engines in many countries, forming part of the international political agenda. In recent years, with low-cost flights and the existence of alternative accommodations, managed by online companies, it is much easier for tourists to afford to travel and they can design their itinerary and experiences to their liking.
Tourism not only impacts the local economy, but it is also starting to affect the social structures, culture and lifestyle of the destinations visited. Therefore, the challenge now is to provide solutions by developing a tourism awareness that is respectful with the environment and the local way of living of its inhabitants (Carmen 2020).
Today, pilgrimage is regaining popularity in Uzbekistan and around the world, and religious tourism is one of the fastest-growing segments of travel in many nations. It might be argued that religion is crucial to comprehending how the host-guest connection develops in hospitality. Host-guest relationships in the pre-modern era of hospitality are founded on three characteristics, according to Aramberri (2001): protection, reciprocity, and duties for both sides (host and guest). The pre-modern customs of host-guest relationships, according to Aramberri (2001), do not apply to the current hospitality sector since they do not call for reciprocity if the roles are ever switched. Furthermore, according to Kirillova et al. (2014), certain religious teachings may have an impact on how people view what constitutes polite behavior. For example, Christians are expected to love their neighbors as they love themselves, Muslims should be generously hospitable to neighbors, and Buddhists should be hospitable and charitable to friends, relatives, and neighbors. Every religion has norms and rules that are shared among the religious communities (Hung 2015).

Pilgrimage and its traditions. Pilgrimage is a part of religious tourism and the act of moving from one place to another, often traveling through foreign lands with a group of people, usually with religious connotation. Pilgrimages frequently involve a journey or search of moral or spiritual significance. Typically, it is a journey to a shrine or other location of importance to a person's beliefs and faith, although sometimes it can be a metaphorical journey into someone's own beliefs. People go on pilgrimage to holy places and religious centers. They strive to participate in religious ceremonies, to pray, to make sacrifices. Many religions place spiritual significance on specific locations, such as the birthplace or final resting place of their founders or saints, the location of their "calling" or spiritual awakening, the location of their connection (verbal or visual) with the divine, the sites of miracles that were performed or witnessed, the places where a deity is said to live or be "housed," or any location that is thought to have special spiritual powers. Such locations may be honored with shrines or temples that devotees are urged to attend for their own spiritual gain, perhaps to receive healing, find answers to their concerns, or realize other spiritual goals.
A pilgrim is someone who embarks on such a journey. According to some study, taking part in pilgrimage walks provides therapeutic advantages for one's body, mind, spirit, and social interactions (Warfield et al., 2014).
The pilgrimages of the Abrahamic religions of Judaism, Christianity, and Islam are centered on the Holy Land. These pilgrims go to the sacred Land, according to a 2011 study from Stockholm University, to touch and feel tangible representations of their faith, to affirm their convictions in the

setting of the sacred, and to form a personal connection to the Holy Land. Visiting the temple and traveling to Jerusalem were considered to be pilgrimages in early Judaism (Gitlitz & Davidson, 2006).

Since travel, in his opinion, constantly disturbs the established order of life at home, the Catholic priest Frank Fahey says that a pilgrim is "always in danger of becoming a tourist" and vice versa, and outlines eight differences between the two:

Element	Pilgrimage	Tourism
Faith	always contains "faith expectancy"	not required
Penance	search for wholeness	not required
Community	often solitary, but should be open to all	often with friends and family, or a chosen interest group
Sacred space	silence to create an internal sacred space	not present
Ritual	externalizes the change within	not present
Votive offering	leaving behind a part of oneself, letting go, in search of a better life	not present; the travel is the good life
Celebration	"victory over self", celebrating to remember	drinking to forget
Perseverance	commitment; "pilgrimage is never over"	holidays soon end

Table 1: Distinguishing pilgrimage from tourism, according to Frank Fahey (2002)

Travel and pilgrimage in Islam. Travel is integral to Islam. The Prophet Muhammad (PBUH) urged Muslims to travel in order to advance their knowledge and promote Islam. Muslims are free to travel for any reason as long as it is deemed halal in Islam. Any form of travel is permissible as long as it is used for a good cause and is carried out in accordance with shariah guidelines. The Hajj, the Umrah, siylaturrahim (visiting family), fiy sabiylillah (acting for God), appreciating the greatness of God (by traveling to places to see the natural beauty, cultures, and learn about the divine experiences of past civilizations), health, education, and business are some examples of these beneficial purposes (Din 1989; Duman 2011). In Islam, some travel-related acts are regarded as fard (obligatory), while others may be halal or haram. Travelling in Islam is about improving the spiritual aspect of the individual by observing and appreciating the creations of God (Din 1982). It has been indicated that many verses on travelling in the Quran encaurage Muslims to see the creations of Allah and feel for His greatness. These verses include *Al-Imran* 3:137; *Al-An'am* 6:11; *Yunus* 10:12; *Yusuf* 12:109; *Al-Nahl* 16:36; *Al-Hajj* 22:46; *Al-Ankaboot* 29:20; *Al-Rum* 30:42/9; *Saba* 34:18; *Faater* 35:44; *Ghafer* 40:82/21; *Muhammad* 47:10; and *Al-Mulk* 67:15. In such a context halal hospitality clearly becomes an important means of facilitating Islamic travel (Hayati et al., 2012).

Tourism is associated with various aspects of Islam. Several researchers have identified the relationship between religion and tourism in various aspects and emphasized that Islam supports various types of tourism activities to enhance religious and social functions. This is a purposeful activity in Islam, aimed at achieving physical, social and spiritual goals. The physical goal leads to a healthy and stress-free life, which subsequently allows Muslims to better worship Allah. The spiritual goal strengthens submission to Allah. (Rakhmatullaeva F.M. 2020). Islamic tourism is a new trend as the number of Muslim travelers keeps growing at an increasing rate (Battour et al., 2010). This is the line with the overall growth in the number of Muslim followers (Zamani-Farahani

& Henderson 2010). This is also an opportunity for countries to promote Islamic tourism to this lucrative market as Islam emphasises that travel can improve health and well-being, reduce stress, and enable Muslims to serve Allah better. The value of the fast-growing Muslim tourism market is estimated at USD $500 billion annually and the halal market is worth USD $ 2.1 trillion (Zailani et al. 2011). The growth of Islamic tourism therefore opens an opportunity to the hospitality industry players to explore and take advantage of this lucrative market which, as well as requiring accommodation, will also increase demand for food and shopping (Sharifah et al., 2020).

In tourist theory and practice, the term "tourism" has been used with a variety of titles and meanings. Muslim-friendly tourism, halal tourism, and shariah tourism are some of the most frequent words that are interchangeable. None of these jargons, nevertheless, is broadly understood. The services in this industry are also referred to using words like "Halal hospitality," "Sharia'h compatible hotels," and "Halal friendly travel."

Once more, if the purpose of the journey is connected to the creator, then traveling is regarded in Islam as Ibadah (worship) and Daawah. The tourist who "abides to the guidance of Allah SWT and Prophet Muhammad (Peace be upon him)" is said to be an Islamic tourist. According to Rahman (2014), Islamic tourists are constantly interested in learning about Islamic Shariah, culture, legacy, arts, Islamic history, and spirituality. Remember that in Islam, traveling is seen as Ibadah (worship) and Daawah if the destination is connected to the creator.

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