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The Terminology of Pilgrimage Tourism and its Variants

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***Abstract:** This article discusses the inadequacy of comprehending and correctly, using vocabulary associated with pilgrimage tourism. The reasons for the division of pilgrimage tourism into two subtypes are stated in the respective kinds.*

***Key words:** terminology, pilgrimage, tourism, pilgrims, tradition of pilgrimage.*

This kind of religious tourism combines pilgrimage travel undertaken by representatives of different religions. Due to the fact, that Christian pilgrims brought palm branches from the Holy Land during their middle Ages travels, the word "pilgrimage" is derived from the phrase "palm tree". We can understand pilgrimage as a trip of people to worship holy places. There are varieties of reasons why people go on pilgrimages. This could be an attempt to mend.

This could be a desire to heal from physical or mental illnesses, to pray for family and friends, to discover grace, strength, or to do some work (building, cleaning the grounds of a monastery, temple, ashram - spiritual center, etc.). Pilgrimage may also be motivated by a desire to express thanks to higher forces for the blessings they have bestowed, to demonstrate dedication to faith, to test one's own intents and abilities for asceticism, or to discover the meaning of life.

Pilgrimage involves a certain attitude of the person according to their religious. For muslim people pilgrimage is Ziyāra is an Arabic word meaning "visit", and designates pilgrimage Muslims undertook to holy places, such as shrines of saints, founders of Sufi orders, descendants of the Prophet Muhammad, prominent scholars, and prophets.

The traditions of pilgrimage go back to ancient times. So, in India, from time immemorial, people have made trips to holy places filled with the energy of a particular deity. The Bhagava-ta-Purana, written many centuries ago, says that holy places where deities are worshipped should be visited and prayed in in order to achieve spiritual results. Visiting such places and participating in ritual ceremonies will give results a thousand times better than those that will be achieved by performing the same actions in other places. The Buddhist canon of the Tripitaka indicates the places that the Buddha himself named as his memorable ones: where he was born, those received a state of enlightenment, read his first sermon and went to another world.

In ancient Greece, representatives of the entire Greek world came to the Pythian soothsayer who lived in the temple at Delphi to receive predictions. In the Middle Ages, there was a tradition of Christians traveling to the Holy Sepulchre in Jerusalem. The era of the Crusades stimulated the development of pilgrimage. The Crusades were held under the flag of the liberation of the Holy Land from the infidels. The pilgrimage movement to the Holy Land became even more widespread in the XV—XVI centuries. Along with deeply religious people, merchants, scientists (for example, Y. Tenellus and V. Postel, who collected manuscripts for the Paris library in Palestine), political and military agents went on a journey under the guise of pilgrims.

Asian Muslims use the word *ziyarat* for both the Hajj pilgrimage to Mecca as well as for pilgrimages to other sites such as visiting a holy place. In Islamic tradition, pilgrimage was introduced during the time of prophet Ibrahim. According to tradition, by God's command, Ibrahim left his wife Hajar and his son Ismail alone in the desert of ancient Mecca with little food and water that they soon used up. Mecca was then an uninhabited place. In search of water, Hajar desperately ran seven times between the two hills of Safa and Marwah but found none. Back in despair to Ismael, she saw the baby scratching the ground with his leg and a water fountain underneath. Because of the presence of water, tribes started to settle in Mecca, Jurhum being the first such tribe to arrive. Later, Ibrahim was commanded to build the Kaaba (which he did with the help of Ismael) and to invite people to perform pilgrimage there. The archangel Jibrail brought the Black Stone from Heaven to be attached to the Kaaba when Prophet Ibrahim built it.

In 630 AD, Muhammad led his followers from Medina to Mecca, cleansed the Kaaba by destroying all the pagan idols, and then consecrated the building to God. In 632 AD, Muhammad performed his only and last pilgrimage with a large number of followers, and instructed them on the rites of Hajj. It was from this point that Hajj became one of the five pillars of Islam.

During medieval times, pilgrims would gather in the big cities of Syria, Egypt, and Iraq to go to Mecca in groups and caravans comprising tens of thousands of pilgrims, often under state patronage. Hajj caravans, particularly with the advent of the Mamluk Sultanate and its successor, the Ottoman Empire, were escorted by a military force accompanied by physicians under the command of an *amir al-hajj*. This was done to protect the caravan from Bedouin robbers or natural hazards, and to ensure that the pilgrims were supplied with the necessary provisions. Muslim travelers like Ibn Jubayr and Ibn Battuta have recorded detailed accounts of Hajj journeys in medieval times. The caravans followed well-established routes called in Arabic *darb al-hajj*, lit. "Pilgrimage road", which usually followed ancient routes such as the King's Highway.

Religious tourism, spiritual tourism, sacred tourism, or faith tourism, is a type of tourism with two main subtypes:

1. Pilgrimage, meaning travel for religious or spiritual purposes
2. The viewing of religious monuments and artefacts, a branch of sightseeing.

Religious tourism has been characterized in different ways by researchers. Gisbert Rinschede distinguishes these by duration, by group size, and by social structure. Juli Gevorgian proposes two categories that differ in their motivation, namely "pilgrimage tourism" for spiritual reasons or to participate in religious rites, and "church tourism" to view monuments such as cathedrals. The Christian priest Frank Fahey writes that a pilgrim is "always in danger of becoming a tourist", and vice versa since travel always in his view upsets the fixed order of life at home, and identifies eight differences between the two:

Distinguishing pilgrimage from tourism, according to Frank Fahey		
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

In Islamic terminology, Hajj is a pilgrimage made to the Kaaba, the "House of Allah," in the sacred city of Mecca in Saudi Arabia. It is one of the Five Pillars of Islam, alongside *Shahadah* (oath that one believes there is no god but Allah (God)) *salat* (prayer), *zakat* (almsgiving) and *sawm* (fasting during Ramadan). The Hajj is an annual practice when Muslim brotherhood is on display and their solidarity with fellow Muslim people and submission to God (Allah) is fulfilled. The word Hajj means "pilgrimage made to the Kaaba", a long pious journey taken by Muslims to cleanse their souls of all worldly sins, which connotes both the outward act of a journey after death and the inward act of good intentions. To Muslims, Hajj is associated with religious as well as social significance. Hajj in Mecca, Saudi Arabia, is one of the largest gatherings for religious purposes anywhere in the world. Definitely, it has its own elements as other religious has but not similar in rituals.

In conclusion, the usage of terminology of pilgrimage tourism is vast meaning but in religious wise differ from destination, rituals, elements, rules, route, timings and purposes. That's why, no way not to accept the main 2 subtypes of Pilgrimage tourism, first type meaning travel for religious or spiritual purposes and secondly the viewing of religious monuments and artefacts, a branch of sightseeing just for information.

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