

EXPLORATION OF ISLAMIC TOURISM INITIATIVES IN PAKISTAN; INSIGHTS FROM MUSLIM NATIONS WITH A ROBUST HALAL ECONOMY

Mohammad Alam^{*} & Danish Ali[†]

Abstract

The emergence of Muslim travellers is a rapidly evolving market of the travel industry and a newly established market niche. Muslim's lives are fused with faith-based needs, including travelling, food and staying in destinations. Halal brands are offering a pleasant appeal for Muslim consumers strictly on Islamic principles. This research recognised Muslim customers recreate and redefine their uniqueness, concerns and establish their tourism and hospitality standards through Islamic principles, but still, the challenges are more than the prospects. Pakistan's reflection in the world is shown as a Muslim destination based on Islamic rules. Pakistan is compatible with the halal tourism market as a tourist destination for the neighbouring Islamic countries. Islamic Tourism would offer foreign exchange, foster heritage, and increase people's touch by exploring family tourism and youth tourism developments in Islamic countries. The uniqueness of the research is the discovery of the untapped opportunities of Islamic tourism. Therefore, it is imperative to attract Muslim tourists, clutch the options by facilitating Islamic Tourism in Pakistan. This paper aims to devise ideas for improving Pakistan's tourism sector by contributing to the Islamic tourism segments. But unfortunately, hardly any literature in Pakistan has explored the potential of Islamic tourism. This paper examines

^{*} PhD Tourism & Hospitality, Lecturer; Department of Tourism & Hospitality, Hazara University Mansehra Pakistan. alampices@gmail.com

[†] Visiting Lecturer; Department of Tourism & Hotel Management University of Swabi Pakistan danishalikhan763@gmail.com

the possibility of a different form of Islamic tourism in Pakistan to attract Muslim travellers.

Keywords: Islamic Tourism, Muslim Market, halal medical tourism, halal opportunities, Lex-divina

Introduction

The term *siyaahah* is used in Islam to refer to travel and tourism. The *siyaahah* ruling is greatly influenced by individual circumstances but it should be emphasised that anything unlawfully associated with the *siyaahah* is reprehensible according to Sharia (Adnan, 2017). Tourism is a cultural, social and economic phenomenon that includes the people's movement. (UNWTO, 2008). It is forecasted that tourism will be the future primary forex earner by only surpassing the manufacturing sector. Researchers identified that tourism affects nations' development by generating revenue (Manzoor, Wei, & Asif, 2019). Historically, travel was reticent for the privileged (Chaney, 2000). Tourism has to change the thoughts, encourage to change the perception but mainly sell consciousness by expanding the attitude (Lew, 2018). Travel and tourism is permitted in Islam if the intention has to be observe the glories and graces of Allah and to look for indications of the destiny of the predecessors unless there is no element of impermissibility (Adnan, 2017).

Islam was emerged in the Middle East and spread quickly around the world because of its message of peace and submission to Allah. The Ummah, which spanned from Northwestern Africa to East Asia, were shaped by the Holy Prophet Hazrat Mohammad (SAW), who founded a modest Muslim state in Madina (Kayani, 2011). The aim of the state was to challenge injustice and all forms of deprivation, exploitation, and idolatry. The global population of 24% Muslims living in 100 countries, 25% of the earth's surface area represents OIC whose faith rubrics their lifestyle (Henderson, 2009; SERIC, 2020). About 30 nations with more than 90% of the population surrendered to Islam, besides 20 states with a Muslim population between 50-80%, and in 26 countries, Islam is a constitutional state religion (nationsonline.org, 2021). According to GMTI 2019, more than 230 mn Muslim visitors are supposed to travel domestically and internationally by 2026, and they are intended to add \$300 bn into the world economy (GMTI, 2019). Suit et al. (2017) argue that Muslim travellers spending are projected to be \$192 bn, contributing 13.36 percent of global spending on tourism up to 2020; the leading Muslim tourist places are Malaysia, Turkey, UAE, and Singapore. The Muslim segment is quite loyal to those good and services designed to suit their religious needs. Islamic tourism is a way to acknowledge, promote destinations with Islamic history or Islamic culture. The word 'Islamic' for researchers applies to state socio-

cultural, ideological, oppressive, and confrontational topics, but now being linked to business and commercial connections (Haq, 2015). Islamic Tourism is “A sphere of interest or activity related to travel to explore Islamic history, arts, culture and heritage and/or to experience the Islamic way of life in conformity with the Islamic faith” (Kamarudin & Nizam, 2013). Islamic Tourism was first to address in an international conference in Iran in 2000 and Kuala Lumpur in 2001 (Scott & Jafari, 2010). Muslim and non-Muslim countries are developing tourism infrastructure and ecosystems to get into the halal tourism market (Mohamed Battour, 2018) because Muslims are committed to fusing religion's lives from the core belief, unifying rituals (Mohamed, 2018).

According to several published studies, Islamic tourism is mostly investigated in other countries, whereas in Pakistan, Islamic tourism or halal tourism is still in its infancy and is a new phenomenon for tourism planners.

Objectives of the Study

1. To recognise possibilities of Islamic Tourism in Pakistan.
2. To identify the types of Islamic Tourism in Pakistan.
3. To suggest recommendations for improvement and development.

Literature Review

The tourism industry is composed of all businesses, institutions, and organisations that serve the tourist's needs and wants (Leiper, 1979). Planning to travel in Sharia law is perhaps an endeavour to fulfil physical, social and spiritual outcomes (Din, 1989). The western materialistic approach helps to boost, develop tourism but in Islam, travelling is a test to the commitment by consuming food and beverage, Liquor, adultery, gender mixing, gambling, aurah and dress code (Hashim, Murphy, & Muhammad, 2006). Halal is a base phrase of the Islamic Law's, originally from Arabic which means anything permitted or unrestricted (Nurdiansyah, 2018). Historically, tourism is strongly linked to religion; it has an adequate rationale for travelling (Fahim & Dooty, 2014). Sharia law is the fundamental law that governs Muslim associated with everyday affairs within in the Islamic faith (Alanazi, Jones, & Menon, 2018). Sharia rule refers to a combination of references, such as the Qur'an, the Prophet's sayings, and Islamic scholars' judgments (Johnson & Vriens, 2014). The perception of common law equally in the western and the shari'ah perspectives is different, governing and controlling society and state. The philosophy of the west behind the law is predominantly “lexhumana” (human-made law), though the idea of the shari'ah is or Islamic law is lex-divina (Allah made law) through Prophet Muḥammad ﷺ (Khan & Jalil, 2015). Historically, tourism is deeply related to religion, which has also

served as a strong drive for travel. The performance of tourism has become assessed by managing and preferring three elements: place, people or activities (Hjalager 2015). Suid et al., (2017:255-269) concluded that Muslim tourism is in two types of practices. The first is the pilgrimage-tourism, Hajj, and Umrah, while the second type of tourism activities merge religious and leisure tourism. Islamic tourism is primarily tourism by integrating faith and pleasure in tourism, by seeking historical, cultural, and social perspectives and praising Allah's creation (Jafari, J., & Scott, N. 2013, 44, 1–19). Islamic tourism is a novel phenomenon in the tourism industry. It is not religious tourism in the traditional sense, but it is a tourism type that focuses on tailoring vacations to the needs and tastes of Muslim customers {Abdullah, 2020 #34}. Islamic tourism may be built on different tourism types, such as cultural, religious, historical, political, heritage, and adventure tourism (Haq, 2015). Al- (Shakry, 2001) also described 'Islamic' in business and branding as related to the resurgence of Islam's ideology and ideals, which offer Islamic states, businesses, and individuals a competitive edge. Al- Hamarmeh & Steiner (2004) stated that Islamic tourism has three core concepts; economic, cultural, and religious conservative. Since the last two decades, Sharia's products & services (halal food, Islamic tourism, and Islamic finance) develop into a significant global economy component (Stephenson, 2014). The idea of Islamic tourism is often based on an economic, spiritual and cultural model within a conservative interpretation of faith (Steiner, 2010). Muslims must consume halal; halal is permissible, something of a "hygiene factor" & "linked with Islam" thus represent as a brand (M. Alam, Ullah, & Ullah, 2019). The tourism industry's growth has expanded the F&B, lodging, leisure, entertainment, and shopping segment (Idris, 2016). According to (Bon & Hussain, 2010), Muslims are a significant segment of the world demography as ¼ proportions. Muslim tourism, Islamic tourism, halal tourism becoming a critical theme worldwide (G. Musa, Mohezar Ali, & Moghavvemi, 2016). Various scholars recognise Islamic tourism as tourism for Muslims presented by Islamic states or travel business companies by linking destinations, people, and events associated with Islam (Scott & Jafari, 2010). Islamic tourism considered the next prominent phenomenon of novelty, made-up many economic opportunities (Eddahar, 2018). Halal tourism is a rapidly growing market segment, and Muslim tourists seek destinations that meet their needs regarding food, dress or customs (Mohamed Battour, Ismail, Battor, & Awais, 2014). This niche tourism is growing as more destinations are developing the product that matches Muslim travellers' demand. According to A. Musa et al. (2017), Muslim travellers were classified into three types: i. 30% is who want halal-friendly facilities & services in their travel ii. 50% use halal-friendly facilities if such choice exists iii. 20% not looking for halal-friendly facilities & services.

The Holy Quran command to travel in the land

“Say (O Muhammad): Travel in the land and see what was the end of those who rejected truth” [Al-An’aam 6:11].

Allah also says: “Say to them (O Muhammad): “Travel in the land and see how has been the end of the Mujrimoon (criminals, those who denied Allah's Messengers and disobeyed Allah)” [Al-Naml 27:69].

The ultimate purpose of the travel of Muslim to call people to Allah and to bring humanity to the light of Islam shown by the Prophet ﷺ. Islamic teachings are essential to surrender fully to Allah and witness the majesty and bounties of divine creation. Travel will increase healthiness and well-being, lower tension, encourage Muslims to serve Allah Subhanallah stronger while Contributing to knowledge learning and evidence of dedication and endurance (Arasteh & Eilami, 2011). Islamic tourism includes all facets of life but excludes those which are not incompatible with Islamic values (Abdullah, 2020). Islamic tourism is a type of tourism assisted by various resources and services offered by the society, businesses, the state, and local communities that adhere to Islam's and Sharia's standards.

Methodology

This study examines Islamic tourism or halal tourism as a type of tourism for the conscious religious market through a case study method (Beeton, 2005); (M. Alam, Ahmad, R., & Nargiza, M., 2020). In the case study method, a frequently used tool in many studies confronted with a specific issue involved in qualitative studies in academia (Bennett, 2004), (Baskarada, 2014). Case studies frequently concentrate on qualitative data and employ techniques including observing, interviewing, and secondary and primary resource interpretation e.g. newspaper articles, photographs, official records. A case research is an appropriate study design whenever individuals prefer to acquire tangible, interpretive, and in-depth knowledge about a particular central issue (Mabry, L. 2008, Yin, 2003). The analysis is qualitative and descriptive in nature and mainly focused on a secondary data source collected from numerous journals, publications and policy documents. The focus of the paper is Islamic tourism opportunities, reshaping travel and tourism through visitors demands, OIC initiative to develop halal tourism and CPEC development. CPEC is interlinking Middle East with Northeast Asia through Pakistan.

Discussion

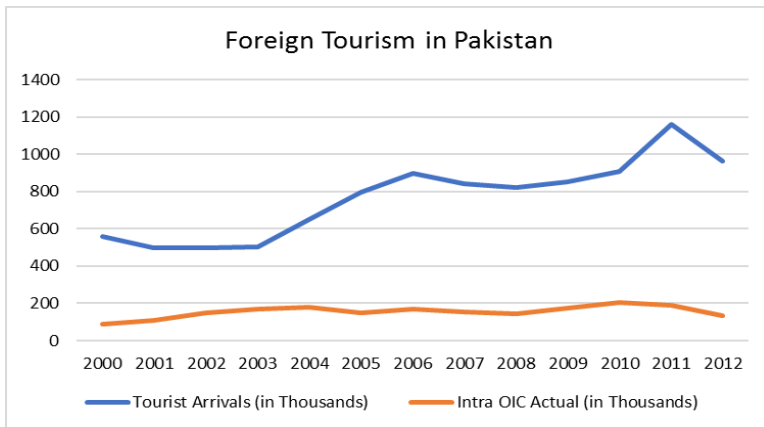
Pakistan is a paradise land of sun, sand, shrine, mountains, and lakes that offer a complete range from daily life activities to nature and cultural activities. Pakistan has a magnificent past with historical treasures with a great diversity in nature, culture, flora, and fauna but there is one uniformity, i.e., the friendly people, friendly hospitality embedded in society's norms and where religious rules. The tourism contribution to GDP was 7.4 percent (Rs.2486 bn), generated 2.8 percent (1,534,000 jobs) in 2018 while inbound receipts were US\$351.6 million; the average tourist spending was the U.S. \$364.21 (Calderwood & Soshkin, 2019, pp. 1-129). Although in Pakistan, the number of local tourists was 56 million in 2018, the travel expenditure is expected to grow by 3percent in 2016 to more than PKR one trillion and increase by 5.3percent per year to almost PKR two trillion in 2026 (CDPR, 2018). The world bank 2018 data reveals that Pakistan is the 58th country by outbound tourism - travel in the world. while rank 143 in receipts. The world bank 2018 data shows that Pakistan's tourism expenditure was US\$ 2889 million as 4.2% of the total export, and receipts for Pakistan was 818 million US dollars 2.7% of the total exports (knoema, 2021). Knoema (2021) even further claims that Pakistan's domestic travel and tourism expenditure in 2020 amounted to US\$12.5 billion an increase increased rate of 8.43 per cent from 2001 to 2020. Pakistan is nevertheless a place of great ventures and splendours. Hiking, trekking, mountaineering, rafting, trophy hunting, mountain bicycling and jeep, camel and yak safaris, trout fishing and bird watching are the few things of rich and diverse flora and fauna (Israr et al., 2009).

Pakistan is 2nd largest Islamic state in Muslim nations and close to Islamic economic centres (OIC, 2015). Pakistan has several Islamic tourism attractions which are historical, cultural, and spiritual significance and therefore can be explored by Muslim tourists around the world. The geopolitical status of Pakistan is vital by linking the Arab with south Asia, East Asia and China. The tourism industry integrally consists of the transportations, lodging, travel services include agents, tour operators and all visitor attractions, linking each other, making it into a synergistic system in that entire region (Leiper, 2004). The total registered hotel in Pakistan was 1857, with more than 2000 tour operators and travel agents in 2008 (Alam;2005). In Pakistan 1293 Hajj companies offer Hajj and Umra services under the ministry of religious affairs as outbound operators (GoP, 2019-20). Pakistan is braced that it has all resources to fulfil Halal tourism requirements itemised (Battour, Ismail, and Battor 2010). According to Ministry of Interior website 135 tour operators offering inbound tour operations, none specifically marketing Muslim tourism. The majority of religious tourists visiting Pakistan are from Sikh, Buddhist, and Hindu faith, while the tourism policy is silent in Islamic tourism (M. Alam et al., 2019).

The international tourism statistics show that Intra OIC arrival to Pakistani is steady, and the flow was low in 2000-2012 see figure 1 (SESRIC, 2020). Pakistan has many Islamic tourism sites and attractions globally that are historical, cultural, and spiritual (Haq & Medhekar, 2010). Pakistan ought to offer certified Islamic tourism products and services to attract Muslim travellers. Cultural tourism is prominent and growing. The cultural focused domestic tourism was 1.6 mn in 2014 increased to 6.6 mn in 2018, with 317% rise over five years.

Destinations for Islamic tourism in Pakistan are popularly known and marketed as cultural-heritage, historical, or archaeo-tourism sites. Pakistan offers numerous sites shimmering in the historical and architectural premier of the early Muslim arrival. The Mughal period is considered one of the glorious empires Almost a millennia, on the must-see list of many Islamic visitors. The sites with religious importance are shrines of Muslim scholars, historical sites, mosques, fortresses, battlefields, and sanctuaries.

Figure-1: Foreign Tourism vs Intra- OIC Tourism



(SESRIC - Statistical, Economic and Social Research and Training Centre for Islamic Countries)

Attraction: Leisure and Recreation Tourism

Leisure is the time left to work, relax, and do personal and domestic duties; recreation is generally interpreted to indicate the number of tasks performed at leisure time (Boniface, Cooper, & Cooper, 2006). Leisure can be supposed in individual, community, national or international and drive at the local, national, regional, and global levels (Murphy, 1985). If recreation is held, it should be conducted for permitted practices and performed in

compliance with the provisions in Sharia law (Mohammed & Jamal, 2014). Religion sustains social structure by supporting cultural practices with preciousness, while recreation serves as a tool for human emotion. Islam never consecrated time or criticised recreational activities. Islam enabled everything that boosts the soul, body, and mind, but under Islamic limitations and contexts (Mohammed & Jamal, 2014). Leisure in various communities has various perspectives and definitions, and sometimes even modernisation cannot exclude its presence (Oishi, 2016). Abbasi (2021) indicated texts of the Holy Quran; Al-Quran 28:77, 62:9, 28:26, 29:20; reveal human desires for enjoyment, but not at the sacrifice of the eternal life. Any of the recreational sports that occur in Islamic culture include horse racing, running races, real yet humorous joking, wrestling and hunting (Al-wiss 2001). The Prophet's companions also performed various kinds of leisure practices sanctioned by the Prophet, such as throwing arrows, hitting targets, Sparring, and performing during flight, celebration, or jihad. Islamic Shari'a has permitted various ways and means of recreation within the means, time, manner and purpose of recreation. Islamic rule has committed to a variety of focused leisure activities such as swings, hitting drums, pleasant joking, running races, wrestling, swimming and Diving, horse and camel racing, shooting arrows and bows, sword and harbah, performing and singing, hunting, cultural and religious amusement (Al-Qaradawi, 2013), (Mohammed & Jamal, 2014).

The tourist destinations, including cities, mountain valleys, desert safaris, snow festivals, sports events, cultural and local events are the leading tourist recreational driven forces. These destinations have the facilities of sports, entertainment, recreations and amusements facilities. Rural-urban tourism opportunities, wilderness trekking, relation in health retreat resorts and cultural festivities include Shandur festival, the Silk Rout Festival, the Kalash Festival, the Khanpur water sports festival, Sibi Mela, Basant and Broghil festival etc are few of the oppertunites.

Pakistan provides an opportunity for halal leisure tourism within the scope of Al-hukam al-khamash (the five rulings; farḍ/wājib, mustaḥabb, mubāḥ, makrūh, and ḥarām) during touristic leisure to any country's most attractive destinations (Abbasi, 2021). The Muslim tourist interested in Pakistan will be comfortable with all halal facilities including halal hotel, halal food, and separate facilities for gender, masjid and ablution facilities on the highways, motorways, filling stations, malls and destinations. Pakistan is a country with a prelude halal infrastructure. Faithbase facilities are compulsory segment of anu infrastructure and super structure by default. From north to south, touristic destinations feature includes lush green valleys, lakes, culturally rich cities, and virgin beaches (see table 1).

Table-1: Destination and Attractions

Attraction	Destinations
Valleys and Hill stations	Bagh, Jhelum, Leepa, Neelam, Pathika, Shounter, Quetta, Urak, Gilgit, Hunza , Hushay, Ishkoman, Khaplu, Nagar, Naltar, Rupal, Shigar, Skardu, Yasin, Allai, Swat, Galiyat, Baroghil, Chitral, Kalash, Kaghan, Kumrat, Palas, Murree, Soan, Soon, Ziarat
Natural lakes	Attabad, Barah, Ghanche, Handarap, Khalti, Karambar, Lower Kachura, Phander, Rama, Rush, Satpara, Sheosar, Ansoo, Dudipatsar, Haleji, Hanna, Kallar Kahar, Keenjhar, Kundol, Lulusar, Mahodand, Manchar, Namal, Ratti Gali, Saiful Muluk, Shonter, shangrilla, satpara, saathsar mala etc
Cities	Karachi, Hyderabad, Sukkur, Multan, Bahawalpur, Lahore, Sialkot, Gujranwala, Gujrat, Rawalpindi/Islamabad, Peshawar, Quetta
Beaches	Kund Malier, Daran, Jiwani, Ormara, Qawadar, Sonmiani, pasni, gaddani, Clifton, French Beach, Hawke's Bay, Manora, Ibrahim Hyderi, Sandspit, Turtle Beach, Tushan, Cape Monze.

Attraction: Natural Heritage Tourism

Tourism in Islam contains journeys that will allow the human soul to establish a deep faith in Allah and consider the mystery of Allah's existence and appreciate the beauty of his fantastic world. In Surah Ar-Rahman, the most prominent structural characteristic of Ar-Rahman is the phrase, "What, then, of the blessings of your Lord do you both deny? *فِي أَيِّ آيَاتِ رَبِّكُمَا نَكذِبَانِ*" This chapter of the holy Quraan is a motivational force to see God creations. Islam always promotes participation in life, and the Ummah is defined in the Qur'an as a 'balanced Ummah.' As a result, Islam encourages Muslims to entertain themselves to relax through activities and recreation which lawful or halal. Relaxation is crucial to make it possible for people to strive hard. Muslim tourists travel to destinations that influence their attitudes, perceptions, behaviour, and emotions (Jafari & Scott, 2013). In sura al-Ankaboot 29:20, Allah encourages mankind by travelling and observing the earth feature created the Supreme creator.

Pakistan is home to natural beauty expressed by the world's best-rated organisations. According to Condè Nast, Pakistan is one of the top tourist destinations for 2020. Pakistan is stuffed with snowcapped mountains, valleys, alpine forests, inland water bodies, waterfalls, meandering rivers and sunny beaches, The north of Pakistan is starched with three mighty mountains series include 5 of 14 eight-thousanders and 100 peaks with seven

thousand meters high above sea level (Baloch & Rehman, 2015), (Lemal, 2009). All mountains below 6500 metres are referred to as trekking peaks, and there are 4555 mountains above 6000 metres in Pakistan. Pakistan has among the world's best tourist attractions also known as paradise of mountains includes high ranges (KohHimalaya, KohKarakoram, and the KohHindu Kush), the largest glaciers out of poles, high-altitude meadows, high altitude forest, woodland, flora and fauna, deserts, seas, the coastline, and the wetlands (Israr et al., 2009).

Attraction 3: Islamic Heritages

Heritage was something that could be moved from generation to generation, something that could be inherited or preserved and one that has been protected due to its cultural or historical value, both tangible and intangible (Harrison, 2010). Religious tourism earns income in many ways: money spent by tourists increases the volume of local business and expenditure by local governments and residents, accelerating economic activity (Rasool, Fatima, & Sohail, 2020). Islamic heritage is the identity, influence of Islam and its followers tangible to intangible, cultural to natural remains for life viability. Pakistan is a 20th century country of ancient societies, tribal communities which have emerged from combining Aryans, Greeks, Arabs, Mongols, Persian and Central Asian settlers (Qadeer, 2006). Pakistan is blessed with sizeable cultural heritage resources that can be used for Islamic tourism development. The early Islamic sites in Pakistan are Banbhore, Mansora, Phir Khushal Masjid Uddigram, while Pakistani Islamic heritage can be seen in architecture development in early Arab arrival in Sind in 8th century and Turkish penetration in Peshawar plain and salt range in 11th century AD to the decline of Muslim in late 18th century (Wannell, 2008). The architectural heritage encompasses four well-known episodes: pre-Islamic, Islamic, colonial, and post-colonial in Pakistan, which differentiate the influences during ages. The early Muslim architecture of India only retains some remaining structures, notably the shrines of Sufis at Multan and Uch. However, no full pre-Sultanate or early Islamic buildings have survived literary and fragmented in Sind, Punjab, and the K.P. The present region of Pakistan, has evolved to the west as an extension of Turko-Persian culture. In Multan, there are three successful examples of the domed tomb: Sheik Baha ul-Din-Zakariya, Shadna Shahid, and Sah Shams Sabzwari. Pakistan is the treasury of architecture for Muslims and experienced the rise and decline of several dynasties before the arrival of the Mughal empire, such as Ghaznavis (1021-1186 AD), Ghoris (1186-1202 AD), and slaves (1206-1524 AD) and Mughal dynasty (1524-1764 AD). Muslim rulers have shown considerable interest in constructing magnificent buildings, many of which illustrate the public welfare elements of Muslim architecture. The Mughal Period: (1524 -1712AD) among all the rulers, the

Mughals have left their indelible influence on the art and culture as Mughal architecture.

Attraction: Religious Tourism/ Spiritual Tourism

Robert Runcie quoted that people were tourists in the middle ages because of their religion, whereas now they are tourists because tourism is their religion. Religious tourism entails a journey to a holy and dedicated site, a sanctuary, or a building of worship, and related visitation to be compensated (Yeoman, 2009). The shrine is a sacred site for its connection with the divinity or the divine soul, and the visiting of the shrine is traditional in every faith, including Islam. There are many numerous Sufi and saints' tombs that draw many visitors from different regions and places worldwide (Rasool et al., 2020). The most frequently visiting dargahs sites detailed in table 2 in Pakistan (Asif, 2015). The essence of travel is all about moving based on one's religion or sharing spiritual education (Kasim, 2011; Yeoman, 2009). The sacred destinations have pilgrimage attributes that fuse spiritual and secular concepts; these sites motivate perceptions and used by religious and other purpose visitors (Arasteh & Eilami, 2011). The term spirituality is intensely private and subjective in contrast to something external or communal (Wroblewski, 2012). Spiritual tourism by attending religious dawah, festivals or getting knowledge, promoting or organising religious and outbound visits for Hajj, Umra or visiting other religious destinations. It is home to many sacred sites and shrines of religious significance to Muslims, Hindus, Buddhists, Sikhs, which are the significant components of South Asia and Southeast Asia populations (Bakhs 2015).

Say, "Travel around the earth and observe the fate of those who are guilty of forcing others to reject God's messages." (al-Naml 27:69). The holy Quran narrated stories of ancient nations, their societies and believes. Again, Muslims were considering the best Ummah because when other nations became powerful, strong, and rich, they forgot the creators. Cultural diversity in nations is common throughout the globe.

Table-2: Shrine of the Holly Saints

Territory	Shrine (Number of Shrines under the department of Auqaf)
Sind (42)	Abdullah Shah Ghazi, Sayyid Muhammad Al-Makki, Syed Muhammad Usman (Lal Shahbaz Qalandar), Qalandar Baba Auliya, Maulana Muhammad Shafee Okarvi, Abdul Wahab Faruqi (Sachal Sarmast) Shah Abdul Latif Bhittai, Pir Hadi Hassan Bux Shah Jilani
Punjab (41)	Pir Meher Ali Shah, Syed Abul Hassan Bin Usman Bin Ali Al-Hajwari, Bahauddin Zakariya, Syed Miran Hussain Zanjani, Makhdoom Rukn-ud-din, Rukn-e-Alam, Shah Rukn-e-Alam, Makhdoom Burhan-ud-din, Fariduddin Ganjshakar, Jalaluddin Surkh-Posh Bukhari, Jahaniyan Jahangasht, Daud Bandagi Kirmani, Hazrat Shah Yousuf, Syed Musa Pak, Sultan Bahoo, Shah Sulaimān Nūri, Muhammad Qadiri, Abul Faiz Qalander Ali Suharwardi, Khwaja Ghulam Farid.
K.P. (09)	Rehman Baba, Peshawar, Pir Baba, Bayazid Ansari, Shah Qabool Aulia, Ghazi Syed Shah Fateh Muhammad Bukhari, Kaka Sahib's Shrine.
Baluchistan (07)	Lahoot Sharif (Lahoot-i-Lamakan, Shah Bilal Noorani (Jeay Shah, Khalifa Mulli Muali, Kodak, Masoom Baba Pir Lakha, Pir Sultan Qaiser, Baba Kharwari, Ziarat

Source: Department of Auqaf, GoP.

Pakistan is remaining home to cultural diversities; many nations rule this land. Some cultures, such as Kalash, are animists in beliefs and claim that places and things all have a separate spiritual origin. Kalash culture is very ancient and is claimed to be the Albanian origin of European culture, and their festivals are now recognised across the globe. In November 2018, Prime Minister Imran Khan announced and led the foundation stone of Kartar Corridor. Kartarpur, the sacred temple of Sikhism situated across the Ravi River in Pakistan, was built in 1504 CE by Guru Nanak, the first guru of Sikhism. Thus, Pakistan opened Kartarpur Corridor and Gurdwara Darbar Sahib Complex was completed in a short span. The inauguration ceremony was held on 09th November 2019 (GoP, 2019-20).

Table-3: Heritage Sites

Listing	Site name
UNESCO World Heritage Site	<ol style="list-style-type: none"> 1. Archaeological Ruins at Moenjodaro, 2. Taxila, 3. Buddhist Ruins of Takht-i-Bahi and Neighbouring City Remains at Sahr-i-Bahlol, 4. Fort and Shalamar Gardens in Lahore, 5. Historical Monuments at Makli, Thatta, 6. Rohtas Fort
Tentative sites list (Cultural)	Badshahi Mosque, Lahore, Wazir Khan Mosque Lahore, Tombs of Jahangir, Tomb of Asif Khan and Akbari Sarai Lahore, Hiran Minar and Tank Sheikhupura, Katasraj Temple Chakwal, Ranikot Fort Dadu, Shah Jahan Mosque Thatta, Chaukhandi Tombs Karachi, Archaeological Site of Mehrgarh, Archaeological Site of Rehman Dheri, Archaeological Site of Harappa, Archaeological Site of Ranigat, Rock Edicts Shahbazgarhi , Rock Edicts Mansehra, Baltit Fort, Tombs of Bibi Jawindi, Baha'al-Halim and Ustead and the Tomb and Mosque of Jalaluddin Bukhari, Tomb of Shah Rukn-e-Alam, Port of Banbhore, Derawar and the Desert Forts of Cholistan, Hingol Cultural Landscape, Karez System Cultural Landscape Nagarparkar, Cultural Landscape or Nagarparkar Jain temples
(Natural)	Central Karakoram National Park, Deosai National Park, Ziarat Juniper Forest
(Mixed)	The Salt Range and Khewra Salt Mine

Sufism is another essential element in Pakistan's heritage and religious tourism. Dozens of Sufi saints are buried in many places in Pakistan, attracting pilgrims worldwide. Every sanctuary does have its major festival, commonly known as 'Urs.' At any Urs, the followers assemble in great numbers, where the shrines become vibrant with musicians playing traditional instruments and performers singing sacred folk songs, while the dervishes perform with devotion. These festivals showcase Pakistan's cultural diversity and can be activities that draw visitors from around the world. In general, Punjab is inhabited by many Sufi shrines that can play a key role in attracting local and foreign tourists (CDPR, 2018). The gigantic graves are common in various parts of the country, but the longest of them is said to be in the historic cities of Gujrat, Sialkot and Chiniot. The 29yard tombs in Gujrat were locally believed to be the burial places of the sons of

Adam—including the Tombs of Hazrat Qanbeet and Hazrat Haam. The tomb of Sinan bin Salamah bin Muhbiq is situated in Chaghar Matti known as Ashab Baba (Tahir, 2016). Dad et al. (2012) added that in the era of Amir Maaawiya 45 AH/655 AD a mission was led by Sanan bin Salma (RA).

Attraction: Archeological Heritages

Over more than 14 centuries, Islamic conservation practises have evolved to a high level of sophistication in protecting cultural heritage, which results in many demonstrations of Islamic cultural phenomena in various communities and cultural groupings throughout the Islamic world, all of which share certain characteristics and qualities based on a universal 'aqidah (belief system) and shari'ah (code of conduct). In addition to having an Islamic worldview, Muslims are taught to appreciate distinct local customs as long as they do not contradict Islamic values (Mahdy, H. 2019). Qur'anic verses describing religion's relationship with archaeological studies, stories of the past nations as evidence of the truth of its message and tells humankind to learn lesson from them.

Do they not travel in the earth and see how the end of those before them was?

They were stronger than those in prowess, and they had dug the earth and built upon it

more than those have built. Their Messengers had come to them with the clear arguments. Allah was not wronging them, but they were wronging their own souls.

[Ar-Rum 30:7]

Be gracious, enjoin what is right, and turn away from those who act ignorantly.

[Al-A'raf 7:199]

Pakistan is considerably rich in evidence of archaeological wealth. Pakistan remains home to ancient archaeological sites of various ancient cultures. The Indus Valley civilisations such as Mohenjo-Daro and Harappa (5,000-year-old cities), the time of such a Realm was from the beginning of the 1st millennium B.C. to the 11th century A.D. The Indus Valley Civilization belongs to the Bronze age. The Indus Valley Civilization resided to the Bronze era, inhabited a region of about 1.2 million sq km, and had almost more than five mn inhabitants. This civilisation's peak period was from the third to the middle of the 2nd millennium B.C., and it is recognised as the Civilisation of Harappan as Harappa was the main town. Encircle by a brick wall. The Gandhara Culture collections are present in numerous museums in Pakistan, such as Taxila, Swat, Takht Bhai, and Charsadda. At the same time, the major cities of that time were Purushapura

(now also known as the Men's City of Peshawar) and Takshashila (present Taxila) in present Pakistan. The Gandhara Civilisation exhibits are housed in numerous museums in Pakistan. This culturally rich country gives tourists the enjoyment of many rituals, customs, and festivals. The historic sites of the Mughal Empire and the monuments of the colonial era are also great attractions.

Attraction: Historical and Cultural Heritages

Historical monuments of Pakistan represent from prehistoric to the independent nation. The historical evidence from different periods is an exhibit in this land. The Indus Valley region, which covers the north-western part of Indian subcontinent and the eastern Iranian plateau, is included in Pakistan's history. The region existed as fertile land for great civilisation, and as a gateway and corridor from Central Asia, the Middle East leads to the Indian subcontinent. The historical heritage of Pakistan from;

- i. Pre-Harapan to Late Harapan** (7000-1300 BC., Mehargharh).
- ii. Early History** (1300-170BCE) include Vedic period, Indus valley, Achaemenid Empire, Macedonian Empire, Mauryan Empire.,
- iii. Classical period** (155BCE- 870AD) the Indo-Greek Kingdom, Indo-Scythian Kingdom, Indo-Parthian Kingdom, Kushan Empire, Sassanian Empire, Gupta Empire, Brahmin dynasty, Rajput dynasties, Kabul Shahi
- iv. Medieval period** (1005 to date) Ghaznavid dynasty, Delhi Sultanate, Mughal, Durrani and Maratha, Sikh Empires, the last era was British colonisation and post-independence Pakistan.

Attraction: Adventure Tourism

Social media mediated the adventure perception from individual to group travel in the favourite youth activity. Pakistan is blessed with great adventures and a natural landscape that provides various attractions for responsible tourists, including soft and hard adventure (Arshad, Iqbal, & Shahbaz, 2018). Pakistan is truly known as the paradise of mountaineers; adventure tourism is the main tourist attractions of Pakistan known in the international tourism market. British Backpackers Society (BBS) has acknowledged Pakistan's potential for an adventure destination (Abbasi, 2021). Adventure tourism activities in Pakistan will create a positive image and travel motivations (Dewan & Kim, 2020). Pakistan is a dwelling of uniqueness, irreplaceable in its legacy of being lost in society. The region has impressive destinations attractions, including the most lovely valleys, lakes, rivers, glaciers, peaks, and the connection of three highest young fold mountains ranges that have unmatched sights and provide attractions to adventure lovers worldwide (Khalil et al., 2007). The Deosai Plateau is predictable as the 2nd highest with pleasant weather and greenery during summer. Pakistan has 5 highest

mountain peaks listed in 14 peaks above 8000 meters i.e., K-2 (8 611 m; world 2nd), Nanga Parbat (8125 m), Gasherbrum I (8068 m), Broad Peak (8047 m), and Gasherbrum II (8035 m). The magnificence and majesty in the northern areas of the country see table 3.

Attraction: Gastronomy/Halal Culinary Tourism

Gastronomy is not only the pleasure or practice or art of selecting, cooking, and delighting high-quality food, but also an expression including its idea of witnessing other cultures thru food (Dixit, 2019). Halal food is associated mainly with Muslim culture, and there is a close link between tourism and food experience. Islamic hospitality in Pakistan includes Halal hotels, which serve only halal foods and non-alcoholic drinks. Muslims are also attracted to completely halal food; therefore, halal food is the tourist destination's liability. The Local, traditional, national and international cuisine are excellent tourist attractions in travel experiences, as food intake plays a role in entertainment and cultural activities (Bessi re, 1998). Pakistani food is a cultural and ethnic diversity that can be identified either by blending the diverse regional culinary traditions of the Indian subcontinent, Central Asia and also features of its Mughal heritage. Pakistan is an agri-base country, a variety of food including crops, fruits and vegetables, are produced (Mehmood et al., 2008). Pakistan has a wide variety of foods and tastes, and the Pakistani Restaurants offer a fair share of variants of dishes by default all halal but the halal certification is not very common. The tourist visiting Pakistan are found of street food snacks available in every big city, every city has speciality of food with traditional hospitality and a particular setting environment. Hotels and restaurants are common in all cities, hill stations, tourist destination varying from normal to upscale and from fast food to formal restaurant. The food taste, spiciness, oiliness is varied from north to south or from west to east.

Attraction: Ecotourism

Ecotourism refers to tourism that is environmentally, socially, and ecologically responsible. The key objectives of ecotourism are to conserve and protect the environment and aid in economic growth and improving well-being through the participation of local populations in tourism activities. Via a low-impact approach to tourism, ecotourism also aims to conserve local history and heritage (Israr et al., 2009). Ecotourism means visiting natural areas with the intention of learning, researching, or engaging in activities that do not adversely affect the environment and protect and empower the local population socially and economically (Christina, 1996).

Pakistan has categorised into six main geographical regions {Sheikh, 2009}. Pakistan blossomed with over 5700 species of flowering plants in which over 400 are endemics {GoP, 2009 #1583}. The mountains region houses more than four hundred plant species (Shinwari et al., 2002) {GILANI12, 2010 #1582}. Pakistan has about 200 mammal types, out of which 06 are endemic. In 668 birds species, 25 are endangered. The reptile represents 177 species, 13 are endemic species. In the twenty-two amphibian's species, nine are endemic. The Freshwater fish species are 198 with 29 endemics species. The invertebrates have been identified with more than 5000 species. The Lingual country diversity, rich in the culture and natural environment, makes Pakistan unique in tourism attractions. Pakistan has six main rivers with dozens of tributaries, 3 key reservoirs, 19 lakes, 12 inter-river canals, 40 major canals and more than 0.120 mn watercourses. The designated national parks in Pakistan are 23, 97 game sanctuaries and 104 game reserves covering 9,852,006 hectares of land area {GoP, 2009 #1583}. The above finding shows that Pakistan has enormous potential to club physical flora and fauna in the local environment.

Attraction: Shopping Tourism

Shopping and retailing have become a popular tourist attraction and responsible for a substantial amount of tourism spending; in addition, shopping extends the length of stay in destination (Choi, Heo, & Law, 2016). The synergy of shopping and tourism are discussed by many researchers, Philips Kotler place Shopping in the six components of the tourism industry. Shopping in Pakistan is fascinating and unique. Best renowned for some of its excellent craftsmanship, Pakistan is home to beautiful hand-woven rugs, marble items, copper and brassware, woodwork and embroidered kurtas and khussas. Karachi, Lahore, Peshawar and Islamabad have outstanding traditional market places (called Bazars) as well as new shopping malls. The new shopping malls in major cities provide a virtuous experience of branded and local goods, saviours. The Chinese goods are cheaper and readily available. It is expected that CPEC initiative will raise the shopping trips into Pakistan.

Attraction: Medical and health care Tourism

Medical tourism has been a significant factor in the development of service exports internationally (Piazolo & Zanca, 2011). The health tourism industry is predicted to be valued at about \$38.5 bn by 2020. This was projected in 2012 that 55,000 health visitors went abroad to seek medical attention; about 70% of them visited countries like Pakistan, India, Poland and Hungary (Dawn, 2021). Travelling for care is not a new phenomenon (Muzaffar & Hussain, 2016). Health seekers visit other countries for

specialised care, quality, affordability, trusts are common for years, but then again, the factor of religious commitments influence patients concern on health recovery. The research shows that trust, attitude, and satisfaction significantly affect Islamic medical treatment practices (Iranmanesh, Moghavvemi, Zailani, & Hyun, 2018). Medical tourists expect to enjoy something of a holiday and the comfort of travelling while pursuing their medical care (Bookman & Bookman, 2007). Islamic medical tourism and travel for health care purposes are a fairly recent travel among Muslims into Muslim countries. The conscious exercising and enforcing a Muslim-friendly medical tourism facility supply chain is critical, whilst conscious Muslim patients are demanding the option of Halal Practice Medical Care and Halal Food Consumption Standards (Rahman & Zailani, 2017). Some pharma companies in Pakistan comply religiously with Islamic and legal standards, such as PS-3733:2016, the IHI-Alliance Malaysia) and the MS-2424: 2012. Pakistan is rich in internationally renowned physicians in their respective fields. In the same way, there are indeed international standards organisations (Muzaffar & Hussain, 2016). Many hospitals in Pakistan are comply the ethics of Halal medical tourism i.e., gender-concurs, separate male-female causality, interval gap in doctors/ patient arrival before entering patient's/doctors' room, hospitals also accommodate nursing patients Allows optimum privacy and night stays. A clean, calm, prayer room or masjid at the hospital venue and assisted Qur'an recitations to be done via electronic equipment so the nursing centre can be full of such effects for the benefit of patients. In addition, Quran copy, praying facilities, moderate dress and an Islamic code of conduct are implemented. Similarly, the hospitals involved in Islamic medical tourism must produce and serve halal meals assurance.

It creates confidence if doctors and hospitals can handle them in compliance with Islamic medical ethics. Healthcare professionals will need to focus on their clinical practice and consider whether or under what circumstances they can create trust among their Muslim medical patients. Some improvements in the health system and the provision of on-site healthcare care could have the potential to increase confidence, contributing to an improvement in the engagement of Muslim medical tourists.

Conclusion

Tourism is a very important commodity for many countries to balance their trade deficit, especially for developing countries like Pakistan. It is superfluous to travel, but travelling by well or by force is common while tourism is conscious mobility to achieve you need and wants. Recently the Religious studies and research have attracted substantial attention from researchers and practitioners recently as a result of the growing demand to know more about religions (such as: Islam) as well as religiosity.

The focus group of this study is Muslim traveller travel to destinations for holiday to experience a unique environment for variety of reasons, with no compromise on faith-based needs. Tourist destination image, religious motivation, service quality, tourist satisfaction, value for money, cultural and natural assets are all vital aspects for a successful Islamic tourism destination. The current wave of anti-Muslim violence, Islamophobia, has heightened ethnic strains within communities and destinations. Half of the Muslim population is fleeing to the east of the Middle East, creating a market for Islamic tourism. A true religious traveller demands a hassle-free experience' as one of the most desirable product component. Pakistan has many 'desirable products to sell for Muslim travel market. However, we certainly lack the composition for a 'pleasant experience for tourists.i.e. quality hotels, well-informed guides, caring workers, great service. When provided with a reasonable price and good services the tourist, will revisit the same destination in the future as well as they will suggest the destination to their friend and family.

The aims of this research is to develop ideas for improving Pakistan's tourism sector by contributing to the Halal/Islamic tourism. But unfortunately, hardly any literature in Pakistan has explored the potential of Islamic tourism so this research contribute to a literature on the halal/Islamic tourism for future researchers in Pakistan.

This research is limited only to the segment of halal tourism in Islamic republic of Pakistan. Moreover Further studies need to focus not only on the association between tourism and different aspects of all religions (not only Islam), but it also needs to observe current practices by Halal tourism contributors and relate such exercises to the ideologies of Islamic Shari'ah. Furthermore, abundant studies is required to investigate Halal tourism activities in non-Muslim countries as such countries are fewer represented in the related literature.

Tourism is a very important for many countries to balance their trade deficit, especially for developing countries like Pakistan. The focus group traveller visit to a destinations for rest and holiday to experience a unique environment for variety of reasons, with no compromise on faith-based needs. A true religious traveller demands a hassle-free experience' as one of the most desirable product components. Pakistan has many 'desirable products to sell for Muslim travel market. However, we certainly lack the composition for a 'pleasant experience for tourists', quality Islamic hotels, well-informed guides, welcoming and caring workers, excellent service. When provided with a reasonable price, will definitely come back another day.

Bibliography

- Abbasi, A.S. (2021). *Tourism Destination in Pakistan Management through Stakeholders and Narrative*: Innovative international publishing Lahore-Pakistan.
- Adnan Muhammad Molana (2017, August). *Tourism In Islam*. Fitwa 02099 Darul Ifta Birmingham, Institute of Islamic Jurisprudence. <https://daruliftabirmingham.co.uk/home/tourism-in-islam/>
- Al-Qaradawi, Y. (2013). *The Lawful and the Prohibited in Islam: الحلال والحرام في الإسلام*: The Other Press.
- Alam, M., Ahmad, R., & Nargiza, M. (2020). Pakistan - CPEC and Tourism Vinculum: A Corridor of Tourism Opportunities in Pakistan. *Global sociological Review*, V(III), 65-71. doi:[https://doi.org/10.31703/gsr.2020\(V-III\).08](https://doi.org/10.31703/gsr.2020(V-III).08)
- Alam, M., Ullah, S., & Ullah, Z. (2019). Islamic Hospitality in Pakistani Hotels: Identifying the Product and Services. *Global Economics Review*, 4(4), 60-70.
- Alanazi, F., Jones, A., & Menon, C. (2018). Sharia Law and Digital Forensics in Saudi Arabia. *Journal of Digital Forensics, Security Law*.
- Arasteh, M., & Eilami, R. M. (2011). The role of religion and Islam in the tourism industry of Iran. Available at SSRN 1773827.
- Arshad, M.I., Iqbal, M.A., & Shahbaz, M. (2018). Pakistan tourism industry and challenges: a review. *Asia Pacific Journal of Tourism Research*, 23(2), 121-132.
- Asif, S. (2015). 10 most visited shrines in Pakistan. *The Express Tribune*. Retrieved from <https://tribune.com.pk/story/982590/10-most-visited-shrines-in-pakistan>
- Baloch, Q.B., & Rehman, A. (2015). Regional integration of Pakistan tourism: Exploring prospects. *Abasyn University Journal of Social Sciences*, 8(2), 405-415.
- Baskarada, S. (2014). Qualitative case study guidelines. *Başkarada, S.. Qualitative case studies guidelines. The Qualitative Report*, 19(40), 1-25.
- Battour, M. (2018). Muslim travel behavior in Halal tourism. *Mobilities, tourism travel behavior-contexts boundaries*, 3-16.
- Battour, M., Ismail, M.N., Battor, M., & Awais, M. (2014). Islamic tourism: an empirical examination of travel motivation and satisfaction in Malaysia. *Current Issues in Tourism*, 20(1), 50-67. doi:10.1080/13683500.2014.965665
- Beeton, S.J.T. r. m. I. t. w. p. (2005). The case study in tourism research: A multi-method case study approach. 37-48.
- Bennett, A. (2004). Case study methods: Design, use, and comparative advantages. *Models, numbers, cases: Methods for studying international relations*, 19-55.

- Bessière, J. (1998). Local development and heritage: traditional food and cuisine as tourist attractions in rural areas. *Sociologia ruralis*, 38(1), 21-34.
- Bon, M., & Hussain, M. (2010). Halal. In *Tourism in the Muslim world* (pp. 47-59): Emerald Group Publishing Limited.
- Boniface, B., Cooper, C., & Cooper, R. (2006). *Worldwide destinations*: Routledge.
- Calderwood, L., & Soshkin, M. (2019). *The Travel & Tourism Competitiveness Report 2019*. Paper presented at the World Economic Forum. http://www3.weforum.org/docs/WEF_TTCR_2019.pdf.
- CDPR. (2018). *Final Report Punjab Tourism for Economic Growth*. Retrieved from https://cdpr.org.pk/wp-content/uploads/2018/07/Punjab-Tourism-Project-Final-Report-HS-v2-DRAFT_22Feb.pdf
- Choi, M.J., Heo, C.Y., & Law, R. (2016). Progress in shopping tourism. *Journal of Travel Tourism Marketing*, 33(sup1), 1-24.
- Christina, A. (1996). Parrot conservation and ecotourism in Wind Ward Island. *J. Biogeo*, 23(3), 5-12.
- Dad, K., Khan, J., ullah Al-Azhari, Z., Khan, N., Aziz, K., & Rafiullah, M. (2012). Arrival of The Companions of The Holy Prophet (Pbuh) In Khyber Pakhtunkhwa, Pakistan. *Asian journal of social sciences humanities*, 1(3), 103-108.
- Dewan, N., & Kim, G.-G. (2020). Foreign Tourist Attitudes and Visit Intentions for Mountaineering Tourism in Pakistan. *Journal of Spatial Organizational Dynamics*, 8(2), 173-186.
- Din, K.H. (1989). Islam and tourism: Patterns, issues, and options. *Annals of tourism research*, 16(4), 542-563.
- Dixit, S.K. (2019). *The Routledge handbook of gastronomic tourism*: Routledge.
- Eddahar, N. (2018). *Muslim Friendly Tourism Branding in The Global Market*. Retrieved from <https://www.oic-oci.org/docdown/?docID=1772&refID=1071>
- Fahim, S.T., & Dooty, E.N. (2014). Islamic Tourism: in the perspective of Bangladesh. *Global Journal of Management Business Research*.
- GoP. (2019-20). *Year Book 2019-2020*. Islamabad: Government of Pakistan Ministry of Religious Affairs and Interfaith Harmony Islamabad
- Haq, F. (2015). A framework to compare historical and modern Islamic spiritual tourism: study of Algerian and Malaysian tourism. *EJBM- Vol 3, No.1 (Special Issue), 2015*, 23(Special Issue : Islamic Management and Business), 85-118.
- Harrison, R. (2010). What is heritage. *Understanding the politics of heritage*, 9.
- Hashim, N.H., Murphy, J., & Muhammad, N. (2006). Tourism and Islam: Understanding and embracing the opportunity. *Inside Out*, 1, 11-15.

- Henderson, J.C. (2009). Food tourism reviewed. *British food journal*, 111(4), 317-326.
- Henderson, J.C. (2010). Sharia-compliant hotels. *Tourism and Hospitality Research*, 10(3), 246-254.
- Idris, J.R., AR. (2016). A study of consumer behaviour towards islamic hotel: Assessing on knowledge and religiosity. Paper presented at the 2nd International Conference on Economics & Banking.
- Iranmanesh, M., Moghavvemi, S., Zailani, S., & Hyun, S.S. (2018). The role of trust and religious commitment in Islamic medical tourism. *Asia Pacific Journal of Tourism Research*, 23(3), 245-259.
- Israr, M., Shafi, M.M., Ahmad, N., Khan, N., Baig, S., & Khan, Z.H. (2009). Eco tourism in Northern Pakistan and challenges perspective of stakeholders. *Sarhad J. Agric*, 25(1), 113-120.
- Johnson, T., & Vriens, L. (2014). Islam: governing under Sharia. *Council on Foreign Relations*, 25.
- Kamarudin, L.M., & Nizam, H. (2013). *Islamic Tourism: The Impacts to Malaysia's Tourism Industry*. Paper presented at the Proceedings of international conference on tourism development.
- Khan, M.Z.K., & Jalil, M.A. (2015). E-Surveillance Vis-À-Vis Privacy Rights: An Analysis of Western and the Shari'ah Perspectives. *EJBM-Special Issue : Islamic Management and Business*, 23(EJBM-Special Issue : Islamic Management and Business), 23-48.
- Kayani, S.A. (2011). Islam: Past, Present and Future. *Dialogue (Pakistan)*, 6(4), 320-338.
- Lemal, A. (2009). *The gloomy side of climbing the highest mountains on the planet: case study of waste management on 800m peaks in Pakistan: a dissertation submitted in partial fulfilment of the requirements for the degree of Master of Environmental Policy at Lincoln University*. Lincoln University,
- Lew, A.A.J.T.G. (2018). Why travel?—travel, tourism, and global consciousness. 20(4), 742-749.
- Mabry, L. (2008). Case study in social research. *The SAGE handbook of social research methods*, 214-227
- Manzoor, F., Wei, L., & Asif, M. (2019). The contribution of sustainable tourism to economic growth and employment in Pakistan. *International journal of environmental research public health*, 16(19), 3785.
- Mahdy, H. (2019). Is Conservation of Cultural Heritage Halal? Perspectives on Heritage Values Rooted in Arabic-Islamic Traditions. *Values in Heritage Management: Emerging Approaches and Research Directions*, 127.
- Mehmood, S., Bashir, A., Ahmad, A., Akram, Z., Jabeen, N., & Gulfraz, M. (2008). Molecular characterisation of regional Sorghum bicolor varieties from Pakistan. *Pak. J. Bot*, 40(5), 2015-2021.

- Mohamed, N. (2018). *The influence of religiosity upon Muslim tourists' travel decision-making processes for an Islamic leisure destination*. Social Sciences,
- Mohammed, A., & Jamal, A. (2014). Recreational education in Islam. *British Journal of Education*, 80.
- Murphy, W.J. (1985). *Leisure and recreation management*: by George Torkildsen E. and FN Spon, London, UK, 1983. In: Pergamon.
- Musa, A., Kadir, S.A., Ibrahim, M., Jusoh, N., Tahrim, S.N.C., & Din, N. M. (2017). Developing a proper framework towards Shariah-Compliant hotel in Malaysia: identifying opportunities and challenges. *Journal of Global Business and Social Entrepreneurship (GBSE)*, 1(4), 103-111.
- Musa, G., Mohezar Ali, S., & Moghavvemi, S. (2016). Understanding Islamic (Halal) Tourism Through Leiperrs Tourism System. *SSRN Electronic Journal*, 25. doi:10.2139/ssrn.2813023
- Muzaffar, F., & Hussain, I. (2016). Medical tourism: are we ready to take the challenge? *Journal of Pakistan Association of Dermatology*, 17(4), 215-218.
- nationsonline.org. (2021). Islamic World. Retrieved from <https://www.nationsonline.org/oneworld/muslim-countries.htm>
- Nurdiansyah, A. (2018). Halal certification and its impact on tourism in Southeast Asia: a case study Halal tourism in Thailand. *KnE Social Sciences*, 26-43-26-43.
- Nurrachmi, R. (2017). Islamic Tourism: Factors that Influence Muslim Tourists and How to Promote Tourism in OIC Countries. *OIC*, 131.
- Oishi, Y. (2016). Mechanisms of plant {Oishi, 2016 #14}pollutant uptake as related to effective biomonitoring. In *Plant Responses to Air Pollution* (pp. 33-44): Springer.
- Piazolo, M., & Zanca, N.A. (2011). Medical tourism: A case study for the USA and India, Germany and Hungary. *Acta Polytechnica Hungarica*, 8(1), 137-160.
- Qadeer, M. (2006). *Pakistan-social and cultural transformations in a Muslim Nation*: Routledge.
- Rahman, M.K., & Zailani, S.J.J. o .I.M. (2017). The effectiveness and outcomes of the Muslim-friendly medical tourism supply chain.
- Rasool, F., Fatima, U., & Sohail, S. (2020). Religion tourism and entrepreneurial development (A case study Hazrat Data Ganj Bakhsh Shrine). *South Asian Studies*, 31(1).
- Scott, N., & Jafari, J. (2010). Tourism in the Muslim world. 144.
- Shakry, A.-S. (2001). Finally-at last! A magazine for Islamic tourism and here's why. *Islamic Tourism*, 1(77), 147-153.
- Stephenson, M.L. (2014). Deciphering 'Islamic hospitality': Developments, Challenges and Opportunities. *Tourism Management*, 40, 155-164. doi:10.1016/j.tourman.2013.05.002

- Tahir, M.J.V.T. o. I.R. (2016). The conquests of Sanan bin salma (Ashab
Baba): An Analysis. *4*(1), 11-14.
- Wannell, B. (2008). Historical forts in Pakistan. In: JSTOR.
- Wroblewski, J. (2012). *The limits of hospitality*: Liturgical Press.