

Impact of the Covid-19 Pandemic on Pilgrimage and Religious Tourism: A study of Muslim Communities

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ABSTRACT:

In terms of trade and industry, communal, nourishment, work, and faith-related implications, COVID-19 is wreaking havoc on the religious tourist business. Pilgrimages are being suspended, as are mass gatherings. We are in the midst of a problematic period for the religious tourism industry, which has developed the main source of problems for administrations all over the globe. The COVID-19 epidemic is a different natural conflict that is affecting the entire planet, and the tourism trade is one of the biggest victims of the epidemic. The influence of COVID-19 on religious pilgrimage has been immense, and it has influenced people's thinking and beliefs. Different types of religiousness and devotion have been established as a result of government restrictions and constraints, leading to the emergence of alternative religious ideas.

Keyword:

Covid-19, Pandemic, Pilgrimage, Tourism, Religious Tourism, Muslim Communities

Introduction

Outbreaks and diseases long existed in global civilization and have had an impact on people's lives. The COVID-19 epidemic initially surfaced in Chinese in November 2019, when it was discovered in Wuhan, Hubei Province's capital. Later in December, Wuhan hospitals contacted the Centers for Disease Prevention and Control (CDC) as well as local medical authorities about the latest virus infection. COVID-19 transmit fast over the globe, and controlling the disease's transmission has proven extremely challenging since then. The severity of the virus has sent shockwaves around the world.

The COVID-19 pandemic has wreaked havoc on religious tourism and important religious services around the world. Pilgrimages, spiritual gatherings, and centenaries have been canceled, and all houses of devotion have been shut down. Wars, disputes, disagreements, and terrorism have all harmed religious tourism in various places over the previous three decades. These obstacles have made it difficult for holy places and religious heritage areas to recover, and in some precarious cases, even to survive. Many sacred places have remained open thanks to religious tourists and pilgrims. With the COVID-19 epidemic's constraints, retrieval without the assistance of state governments, worldwide organizations, and assistance organizations may be difficult. ¹

The global economy is fighting for survival. COVID-19 has created a serious difficulty for worldwide socioeconomic structures that are striving to deal with and manage weaknesses in capital markets, international delivery systems, and foreign diplomacy. The religious tourism industry will suffer a significant setback. As religious events and pilgrimage sites are halted, COVID-19 is playing havoc on the economy, social services, food, jobs, and religious rituals. We are in the midst of a very difficult moment for the religious tourist economy, which has become a cause of great concern for authorities and faiths around the globe. The tourist and accommodation industries are fighting for existence, and re-engineering their marketing strategies to comply with existing and post-COVID-19 epidemic rules is a major challenge.

Islam permits people to travel for a variety of reasons. Islam permits travel in this sense for the reasons mentioned:

- To migrate (e.g., Al Nisa: 97, and Al Nahl: 41),
- To learn about the history and cultural ancestors (e.g., Al Anaam: 11, Al Rum: 42, and Al Ankabut: 20).
- To learn (e.g., Luqman: 31, Al Ankabut: 20, Al Haj: 46, and Al Israa: 66), and
- To seek new opportunities (e.g., Al Ankabut: 20, Al-Haj: 46, and Al Israa: 66)

Moreover, Muslim Religious law claims to support Muslim travelers by granting them definite special rights even though traveling, such as (depending on the distance covered):

- Having shortened prayer sessions,
- The ability to combine prayers,
- Protections from fasting during the Ramadan Month (till they come back to their domestic nations or cities),
- Exception from Friday prayers (Gumaa),

From an Islamic Shariah point of view, such benefits emphasize the importance of travel.

COVID-19's impact on all businesses is being debated by academics, legislators, scientists, theologians, and regular people alike. Everyone is affected, irrespective of their government, faith, race, age, or social class. This isn't the first or later period the globe has been hit by an epidemic, and history predicts that a fresh globe will develop as a result. As travelers seek new experiences and relationships, the tourism sector will need to adapt to this new reality. ²

Visitors and site managers have changed their minds and beliefs as a result of COVID-19's implications for pilgrimage to sacred places. Alternative religions and different kinds of spirituality ideas have emerged as governments imposed limitations and controls.

Aisha from Um Habiba and Um Salama told the story, mentioning a church in Ethiopia where they saw photographs. They notified the Prophet, who stated that if any religious man among those people died, they would construct a place of worship at his burial and erect these images. On the Day of Resurrection, they shall be the worst creatures in Allah's eyes. 8: 419 (Sahih al-Bukahri).

Literature Review

Because tourism requires human mobility between a source and a goal, it is amongst the most susceptible trades in times of disaster, and much additional so in eras of epidemic.³ In terms of COVID-19's impact, all industries have been severely impacted, but tourism has paid the largest value (Nair & Sinha, 2020). Tourism plays an important part in the advancement of virus amongst locations; therefore, in terms of

development, health and safety are required.⁴ Until the twentieth period, pandemics were growing more and more common as a result of globalization.

Pilgrimages are amongst the most ancient aspects of tourism. Pilgrimage is a dynamic and evolving spectacle involving a series of joint interactions between spiritual, material, and environmental forces that take place in the pilgrimage's geographic realm. By means of per the United Nations World Tourism Organization, roughly 332 million people appointment the world's largest pilgrimage places each year, generating around US\$ 18.5 billion in income.⁵ However, by 2020, the global epidemic induced by the SARS-COV-2 coronavirus will have impacted extra than 45.4 million travelers from 190 republics (Mróz, 2021). The repercussions of the pandemic would have a long-term influence on the pilgrim's trip, the cultural, economic, psychological, and social actions of people all across the biosphere, according to the 2nd wave of the Covid-19.⁶As a result, religious festivals other events have been canceled or postponed, having a significant detrimental impact on pilgrimage travel in many regions.

Pilgrimage to sacred sites is thought to be the oldest form of tourism. These have aided the expansion of nations' geographical, economic, and civilizational frontiers in all religions around the world. Pilgrimages are a complicated and changing phenomenon made up of a series of interrelations between religious, lay, and forces of nature that take place in the pilgrimage's geographic region. Even during the COVID-19 pandemic, such places were characterized by a variety of geographic characteristics of the environment as well as dynamism—lack of consistency and time fluctuation.⁷

Religion is an important part of the human race since it determines how people live. In times of disaster, it can provide immense individual consolation and community resilience. To attempt to limit the COVID-19 epidemic, extraordinary degrees of management and prohibitions on mass meetings have been implemented. Yearly, an estimated 300 to 330 million visitors call the world's major religious places, with an additional 610 million domestic and international spiritual excursions. These figures, though, may be overstated as they've been referenced by the UNWTO and a slew of other organizations for the finest share of a century. With every

volumes indicator indicating active expansion in the industry, this is the case.⁸

Religious tourism is one of the fastest rising segments of the global tourism business. According to the World Tourism Organization (UNWTO), some 340 million people travel on religious and religious, and intellectual trips each year, visiting popular pilgrimage centers across the world. The advancement of shrines, the search for places to meet "one's own" and God, the rejuvenation of excursions sideways pilgrimage paths, the emergence of novel pilgrimage pathways, the growth of the automobile sector, and the expansion of organization facilities in pilgrimage centers are all issues that are promoting the expansion of pilgrimages and spiritual tourism.⁹

The religious tourism sector has responded to pilgrim needs that mirror rising modern consumerism and hedonism behavior across many instances. In some cases, pilgrimages have stayed virtually unchanged for centuries. In pilgrimage categorizations, the complex and uneasy link between genuine pilgrimage and religious pilgrimage as share of something like the secular tourism sector is prominently illustrated.¹⁰ Such models aim to distinguish amongst the unintentional religious visitor, the historical or cultural oriented traveler who incorporates religious conviction into their itinerary, as well as the pilgrim who comes for religious and divine purposes. The SARS-CoV-2 coronavirus has infected about 46 million individuals in 190 nations and territories around the world, causing a global pandemic. The pandemic's effects have had, and will unquestionably continue to have, a massive influence on business, schooling, healthcare, religions, culture, tourism, sports, and people's psychological and social behaviors all across the world. Grounded on the second phase of the covid-19 epidemic, we can imagine significant variations in the global economy as well as in our daily survives, including work, schooling, leisure, and entertainment, in the next weeks. We will be unable to determine the phase of the epidemic we are now in or what our world is looking like once it has passed.

Mass gatherings are gatherings that draw a large enough crowd to put a burden on the hosting community's, countries, or government's preparation and response resources. The relevant stakeholders normally choose to host a huge group well enough in advance, allowing for good previous planning. And the essential to anticipate and retort to contagious virus from spiritual

tourists, effective preparation is critical. The suffocation of persons has a substantial influence on public health, going beyond the usually accepted limitations. Even when a host society's health, as well as other provision facilities, are sufficient to agreement with the usual virus burden impacting the regular inhabitants, the inflow of enormous figures of persons generated by conferences can be disastrous.¹¹ Epidemics always have been a source of concern for pilgrims in Saudi Arabia because of the intensive and crowded conditions that prevail. Although there have been no recent epidemics, epidemics in 1821 and 1865 murdered approximately 20,010 and 15,000 pilgrims, correspondingly. These then spread throughout the biosphere. A massive semi-permanent and fast-moving healthcare infrastructure are deployed for the Hajj, that seems to be, the weeks leading up to Ramadan and then after the Hajj, due to the potential of a significant outbreak during the pilgrimage season.

Objectives

The purpose of this article is to investigate the impact of Covid-19 on the religious tourism business and to explain the changes that visitors to religious places will see. This is a contemporary assessment of the COVID-19 pandemic's influence on sacred locations from place to place the world, as well as a linked pilgrimage, religion systems, and quasi-religious activities. The purpose of this study is to illustrate the influence of COVID-19 on the religious tourism corporate and to address the issues that religious tourists face.

Methodology

To evaluate field issues, a qualitative exploratory model research utilising a historically technique was used. The purpose of qualitative research is to find significance that can then be measured using numbers, quantities, frequencies, or intensities. Qualitative research also emphasizes social realities, culminating in a close relationship between the researcher and the participants subject. Additionally, qualitative research focuses on values and seeks to answer concerns concerning the emergence of online experience and the significance they contain.¹²

A literature review, observations, and interviewing provided the majority of the data for this study. The literature review approach comprises seeking more information in articles and books that is related to historical and tourist, whether explicitly or implicitly. From September to October 2020, the authors employed the observation technique three times in religious settings throughout a two-month period. To augment the data gathered through the review of the literature and direct observation, this study was using the structured interview, which is commonly used in historical approaches. oral. The author interviewed people for two months.

Research Questions

The primary goal of this research is to look into the effects of COVID-19 on pilgrimage tourism in Muslim countries. The following research objectives have been created to guide this study:

- To examine Muslim's impressions of the coronavirus pandemic, as well as how Muslims interpret and defines the pandemic, as well as the solution for decreasing the epidemic in the context of Muslim countries.
- To investigate the social, economic, and spiritual consequences of the coronavirus outbreak in Muslim countries.
- To examine the behavior and travel patterns of pilgrimage tourism.
- To investigate COVID-19's subject and its negative implications for the tourism and pilgrimage industries.

Impact of Covid-19 on Mass-Gatherings

Infectious disease's impact on tourism has been examined and explored in previous studies. Infectious diseases, according to this research, dramatically diminish foreign visitor arrivals in countries afflicted by outbreaks, as well as reduce the countries' national income. When compared to prior infectious diseases, COVID-19 is expected to have a significant economic influence on the tourism industry, according to these calculations. This is especially true for nations and holy locations that rely on worldwide tourists for revenue and development.¹³

Religious tourism contributes significantly to the global economy, particularly in nations such as Italy, Saudi Arabia, Israel, Egypt, Turkey,

Nepal, Jordan, Spain, Iran, and Bosnia and Herzegovina. The arrival of religious travelers, who support many businesses and provide jobs for local populations, is critical to the economic success of these countries. According to Johansen (quoted in FRH, 2014), religious tourism is rapidly rising, and worldwide nations rely on tourism for upcoming growth.

"Those who immigrated for Allah's sake after being harmed, we will offer them a decent home in this life, but the rewards in the life to come will indeed be higher if they only knew." (Al Nahl: 41)

Religious tourism and pilgrimage have had an impact on worldwide tourism over the years. This is due to several causes, comprising contemporary substructure, which has made worldwide mobile to divine locations, sacred memorials, and devout sites simpler and, as a result, has impacted these locations to attract visitors, which benefits both the sites and the local economy. In addition to religious pilgrims, several religious locations now draw a diverse mixture of peoples interested in traditional, momentous, legacy, architectural, and different types of the leisure industry. These multipurpose travelers travel in a multimodal fashion, interacting with many different types of tourism, yet religious tourism remains a key part of the tourism business in many places.¹⁴

Fatalities are already having a significant influence on tourism markets globally, domestically, and nearby, according to the report. According to the European Commission, the hospitality business in the EU will lose 50% of its revenue by 2020. COVID-19 will benefit southern European countries much more, as they are quite recuperating from the previous worldwide economic disaster in some cases.

COVID-19 Encounters for Religious Tourism

There is relatively little study addressing the knowledge and influence of COVID-19 on religious travelers' behaviors of travel to holy locations in the existing literature. This subject of the International Journal of Religious Tourism and Pilgrimage attempts to fill in some of the gaps.

Pilgrimage adoration, spiritual well-being, and inspection have all been promoted through pilgrimage to spiritual and ritual places around the globe. Conflicts have not slowed the growth of pilgrimage and the importance of religious journeys. Pilgrim motivations span from rigorous faith observance to wider forms of religiousness and even worldly impulses; as a result, the

goals have shifted dramatically in current years. As a consequence, religious tourism is extremely robust and will be able to encounter COVID-19's challenges. Religious tourism currently has a lot of advantages for host countries and communities in terms of socio-cultural interaction, local growth, economic expansion, and ecological improvements.¹⁵

Pilgrimage routes have remained essentially intact for generations in some circumstances. The intricate and difficult link between genuine pilgrim and religious tourism as components of the commercial tourism sector is notably highlighted in pilgrimage typologies. These models are designed to differentiate between the unintended religious visitor, the historically or artistically oriented traveler who incorporates faith into their itinerary, and the pilgrimage who visits for religious and spiritual reasons. The third layer is the breadth and extent of inspirational impacts, which range from local to global in a complicated interaction of localized drives.

Religious tourism would never be the same after COVID-19, and replicating and replicating such an incremental growth in attendance to sacred sites would be challenging. The religious tourist and pilgrimage industry face a dilemma in terms of how to create and convert innovative techniques that will help key stakeholders achieve their desired objectives.

Economic Impacts of Covid-19 on Religious Tourism

As a consequence of the Corona pandemic, which has presented a serious challenge to countries, tourism is the most affected sector. The Muslim countries, like any other religious destination, are experiencing an economic downturn as a result of the Corona crisis and its effects. One of the most difficult aspects for the city governorate was the curfew. Shop and hotel proprietors were the hardest hit by the pandemic. Due to the spread of the virus in Iraq and its neighboring countries, tourist numbers decreased dramatically and to levels never seen before. This was made clearer when Iraq was placed on national lockdown, banning tourists from entering the country.¹⁶

Impact on Pilgrims' Behavior and Travel Patterns

The global tourist industry has faced numerous crises in the past, including earthquakes, Ebola, Tsunamis, and terrorist attacks, all of which posed a

significant threat to destinations. The current Covid-19 pandemic has had disastrous consequences for the tourism business, as it has disrupted tourism operations and forced the closure of tourist attractions. The author discovered in the literature that many academics and professionals regard pandemics as a barrier to the tourism sector that has a long-term impact on travel behavior. Since 2020, the coronavirus lock-down has had a significant impact on the tourism business in Muslim countries.

The coronavirus crisis resulted in changes in pilgrimage behavior and motivation over the next few years. Travel behaviors, according to Baker (2015), are disease-related to development and lead to illness spread. Travel for devotion is becoming increasingly mobile, thanks to railways, aircraft, and other methods of travel, and the use of this infrastructure and technologies contributes to illness spread (Dahal. 2020). This has impacted both pilgrimage tourist transit and the tourism industry. Although many pilgrimage sites are still blocked due to the risk of catching COVID-19, and so many individuals have elected to stay at home rather than go, the restoration of pilgrimage tourism will be slow and difficult. From Surah Aal-Imraan:

Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. (Surah Aal-Imraan:96).

As little more than a result, they've had to change their travel patterns due to health and safety concerns. There has also been a lot of talk about pandemics and how they affect travel and likewise. The coronavirus has interrupted one of the country's most successful pilgrimage destinations, and the site is currently bereft of visitors. Nations' primary features have been closed for a long period, and there is currently no mobility of religious visitors in Muslim countries.¹⁷

Findings

This paper offers the findings of a study of Muslim communities on the influence of the covid-19 pandemic on pilgrimage and religious tourism.

Several elements, like people's livelihoods, economic expansion, business operations, and people's conduct, are all influenced by the epidemic. The tourism sector is a vulnerable and uncertain industry that will take longer to recover than other industries since travelers want confidence to travel. Throughout Muslim countries, the coronavirus epidemic has produced long-

term concern, as well as economic and social risks to the tourism industry.¹⁸ The author discovered in the research that too many scholars see the coronavirus epidemic as the most difficult disaster that has had a significant influence on the livelihoods of locals, causing frustration, worry, uneasiness, and a significant financial loss. Religious tourism is indeed one of the oldest aspects of tourism and among the most important parts of the tour and hospitality business. The origins of religious travel, according to literature, can indeed be traced back to the development of religion. This type of tourism has numerous social, economic, and other benefits. Considering the significance of religious tourism around the world, there will still be few studies on the subject, and as such, the literature has to be broadened to include other views.

To expand commercially, socially, ethically, and spiritually, the tourism business must be safe and trouble-free. The worldwide, national, and local limitations on the working-class movement have had an impact on mass gatherings such as culture, historical, religious, and ceremonial events. People's lives can only be stress-free if they are intellectually and socially secure. However, throughout a pandemic, it is critical to emphasize people's health & wellbeing by reducing unnecessary travel.¹⁹

Numerous severe diseases and epidemics have struck the world in the last century, but neither has been such devastating economic consequences as the present COVID-19 epidemic. The COVID-19 epidemic has had a significant impact on the tourist industry, causing massive disruptions in tourism activity as borders have been closed, airlines have been delayed, and individuals have been unable to go. The coronavirus epidemic has had several consequences in Lumbini, including disruptions to cultural activities, congresses, infrastructure projects, economic activity, social artifacts, as well as the livelihood of people in the monastery zone.

The present COVID-19 epidemic has had disastrous consequences for the tourism sector, as it has disrupted tourism operations and forced the closure of tourist destinations.²⁰ The author discovered in the research that many academics and professionals regard pandemics as a barrier to the tourism sector that has a long-term influence on travel behavior. From 2020, the coronavirus ban has had a significant impact on the travel business in Muslim countries.

In the next few months, the coronavirus issue has caused alterations in pilgrimage behavior and incentive to go. Traveling for pilgrimage shows increasingly significant mobility, including such railways, airlines, and land transport, and the usage of such systems and facilities contributes to disease feast. This has had an impact on pilgrimage tourist transportation, and also the tourism system. The retrieval of hajj tourism will be gradual and challenging because pilgrimage locations are still shut owing to the danger of contracting Covid-19, and people have decided to remain at home rather than go²¹ The safety and health of us have challenged them to adjust their travel behavior. There were also heated disputes over the epidemic and its effect on travel mobility, as well as the other way around. The world's most popular pilgrimage locations have been disrupted by the coronavirus, and the destination is currently devoid of pilgrims. ²²The biggest tourist attractions in Muslim countries have been shut for a lot longer, and religious tourists are few at the present. This demonstrates that, notwithstanding their desire that Muslim countries at the busiest season of the year, travelers' travel patterns have changed.

Recommendations

Throughout international pandemics like COVID-19, it is advised that religious events that draw large numbers of individuals from different areas or nations be postponed in the future. Equally vital is the need to involve religious leaders in understanding the definition they may play as leaders in building the resilience of communities to the danger without interfering with their freedom to worship independently.

Stronger global collaboration and robust backing are essential to restore tourists. Because the actions of one state impact tourists and businesses in other nations, and the global tourist system, countries must work together. States must construct cross-border cooperation structures to re-establish safe travel, re-establish traveler and confidence in the economy, enhance demand, and speed up tourism recovery. Better effective international coordination mechanisms are also obliged to respond to shocks and stressors.

E-tourism can alter tourism's future, as per travel research experts, by delivering measurable and adjustable value frameworks, structural meanings, conceptual trends, and observable and adjustable technology

ideas. In e-tourism work, technological advancement needs historical, introspective, openness, fairness, diversity, and innovative advances. To strengthen the tourism business, several academics have advocated changing multimodal, transdisciplinary, and anti-disciplinary research to improve flexible and successful leadership that evaluates and extends beyond predicted and mindsets.

The variety of users provided by the COVID-19, including leisure and business travelers, but also local and domestic tourists, demonstrates that the COVID-19's multiple ramifications are anticipated and needed for discussion in particular market segments. COVID-19 research has identified distinct epidemic forces that can then be identified.

Starting hotel renovations, improving employee efficiency, simplifying tour group purchases and client applications, and migrating to digital technology are all things that the tourist industry should consider. Unique attention is being paid to children's programming, which includes, among other things, special programs for kids and adolescents, the preparation of appropriate meals, and home media. For subsequent epidemics to fully recover, travelers must first provide high-quality sanitation. For example, all hotels might mandate the use of safety masks for all employees, tourists, and antiseptics. To avoid any risk, restaurants should serve customers in shifts. The coastline can be divided into smaller parts that are separated from each other to maintain social separation.²³

To enhance tourism, the government and the industry should agree and hold the much more recent tourist sector talks. Tour operators, as well as their partners in each place, as well as their partners in each place can now begin to exploit their incentives to earn their ideas more realistic, if it is economically sustainable. It's long overdue for such a tourism industry to reinvent itself and update its offerings. Just after the coronavirus epidemic produced by mass tourists, about whom we know almost nothing, there is a need to reevaluate the safeguards and, at the very least, avoid desertion. The research specifically recommends that the government conduct a large-scale effort with particular strategies to improve tourism as a component of the COVID-19 epidemic's overall tourism developmental activities. Ongoing state aid should already be paving the way for more secure and sustainable tourism industry. Tourists and tourism firms need help to be ready to deliver

tourism products and services in reply to demand the tiny the economy improves.

Conclusion

Worldwide religious MG proceedings and centenaries pose particularly high-level hazards in a COVID-19 situation because of the unique shape of pilgrimage encounters. For the period of COVID-19, these provide significant issues for administrators and strategists. The ramifications for worldwide faith are enormous. Because pilgrim mass gatherings (MG) can serve as a upbringing crushed for infections and diseases, any assembly of individuals in close-by quarters could become a disease epicenter. The World Health Organization (WHO) has long been concerned about such MGs, especially because many religious gatherings are not organized or controlled by native, domestic, or worldwide well-being recommendations. There is plenty of information that MGs act as nesting sites for virus transmission, both throughout events and throughout the transport processes that accompany them. Infections spread at such gatherings can harm pilgrims and the surrounding community, but they can also be 'taken home' by the involvement of people. For the past two decades, serious illnesses have been connected to religious pilgrimages to holy or sacred destinations across the globe, with plenty of evidence of epidemic outbreaks.²⁴

Shia poetry, rituals, iconography, social customs, folklore, and complex political philosophy continue to be fueled by the multilayered concept of Ashura - based on psychological fixation on the Battle of Karbala - and very tangible and collective ceremonies. Every year, this festival gathers Shia believers together to demonstrate their common identity and, on occasion, to vent their frustrations on the government in a cathartic fury. Every year, millions of Shia devotees assemble in the holy city of Karbala to weep for Imam Hussain and his family members and supporters in a dramatic display of passion. Shia Muslims regard visiting Karbala and partaking in these ceremonies in any manner they deem fit as a vital pilgrimage, an action that gives them meaning and purpose in life.

As part of their strong views on Hussain's martyrdom, these ceremonies will continue to exist, and Shia engagement with Ashura will rise. Things are changing, though, because of the Corona pandemic. Many Shia from all

over the world were urged not to travel to Karbala this year, instead opting to perform their pilgrimage via mobile apps and television channels.

COVID's long-term impact and the limits it has placed on Shia believers around the world will be fascinating to see in the years ahead. The World Tourism Organization and other organizations, including the OECD, are attempting to forecast the tourism industry's post-covid recovery. There will undoubtedly be economic losses in Karbala, as well as many other global pilgrimage sites. Shops will close and never reopen, lodging providers will fail to survive the COVID-imposed recession, and many more enterprises will fail.

It is predicted, however, that the visitors will return once the plague has passed. It remains to be seen, nevertheless, whether there will be a revived and increasing desire to visit Karbala. Or, after participating in a 'virtual' pilgrimage and staying at home, Hussain's followers will become more acclimated to technology and choose to observe this most significant ritual digitally, rather than traveling.

The results of this study are important because they will aid authorities in formulating health and safety laws to help countries rejuvenate pilgrimage travel and promote financial activity after COVID-19. As little more than a result, local travel will be favored over international travel, and Muslim countries' comeback will probably start with tourism sector for at least two or three months after COVID-19.

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