

1. Introduction - Tourism

Tourism is promoted through visitors, visitor is a person who travels and lives in areas outside their normal environment. It attracts more visitors with every passing year, having those pilgrims interested in developing business in the host country enriched with traditional and historical buildings¹ and monuments, etc. Nowadays, tourism has become a modern part of the industry. Tourism is very close to fiscal growth and contains a growing number of different areas. Thus, modern tourism is a major part of the country's social and economic development. Apart from political unrest, wars, medical threats, natural disasters, financial and power crises, international trade in tourist services has been growing significantly since 1970, but now situations are very good.

The tourism industry plays a major role in international growth to boost the country's economy. Tourism is now one of the first businesses in various countries around the world and has reached a major milestone in the past two decades. In Pakistan, tourism can be divided into five different groups, namely: archaeology, history, religious tourism, popular tourism, and eco-tourism. Tourism is a pleasure or business trip, and it is a belief and practice of tourism, a business of attracting, accommodating, and entertaining tourists. It is a social, cultural, and financial source that includes the movement of people to countries or for business or technical purposes.

It is a highly diversified commercial enterprise with great potential to generate jobs in the form of its main function: generating revenue through tax collections, typically from the hotel industry, the benefits of major international exchanges and partnerships, and commercial prospects for businesspersons and economic growth. This sector serves as a provider of fast and comprehensive financial services and helps to reduce poverty and maintain harmony. It has also made it a popular source of tourism² and the source of the largest willing exchange of money from well-to-strong countries to very poor states. From a few decades ago, worldwide tourism has gained momentum in several of the world's regional economies. Through part-time work, tourism can also be a useful source of good income for students, parents, retirees, and many others.

¹ Malek Bader, Aus Ajloun /Jordanien. 2012. *Religious Tourism in Jordan*.

² World Economic Forum. 2019. *The Travel & Tourism Competitiveness Report*.

International tourism plays important role to promoting international peace by meditating and building a bridge between cultures. Through competition in the local market, tourism also helped the poor country particularly enhance their business. Smaller organizations develop good size business through competition in the local market. Tourism development, growth, family-supportive income, and various jobs in the region have linked formal and informal with this sector and also with the host country. It is a sector that, with the help of a large number of tourists, helps to support impoverished families while also promoting regional economic growth. Tourism³ growth contributes to the fiscal development of medium and short-income source economies. However, it is not the case for developing lands in the region. Major countries with a high-profile foreign trade and tourism marketplace are driven to seek assistance from higher levels of exports and trade-based growth. Traveling has been a feature of all mankind's cultural societies since the opening of various civilizations' development sources, but since the middle of the current century, mass tourism has proven to be a major global business.

Visitors are totally and extremely inspired by tourism and feel mentally aware and creative. Precisely, as compared to other countries in commerce and trade, religious tourism is developing as a flourishing sector. Tourism is a collective, cultural, financial and social sector that involves the movement of people to and from countries or visiting tourist points or visiting places in their common environment for personal, business, or political benefits. It becomes the source of fast-growing financial sectors, tourism practices, and increasing revenue for the relevant country. Tourism has become a key element in the fiscal growth of the developing country. World Tourism Day is celebrated at the end of September as the day on September 27th of every year. Six types of tourism are commonly used: relaxing tourism, relaxing/healthcare tourism, visiting tourism, transit tourism, and short-distance/professional tourism. The last category, professional tourism, is associated with creative activity.

³ Arshad, Iqbal, Shahbaz. 2018. *Pakistan tourism industry and challenges: a review*. Asia Pacific Journal of Tourism Research.

2. Religious Tourism

When people visit a place of pilgrimage primarily based on their religious beliefs, it is known as "religious tourism." These pilgrims travel from place to place to worship and find salvation. Muslims, Sikhs, Jews and other pilgrims travel across the world to perform their religious duties. It is a fact that pilgrimages are on the other side of the procession, walking modestly for religious or spiritual reasons. It is referred to as a "religious visit" or "pilgrimage, places are considered to have valid reasons, reasonable objects and valid scope of their experience. These mystical or religious tourists are considered to be a different group in traditional tourism exploration. The people are those who fully express themselves on their pilgrimage⁴ tour places, ask the questions of the pilgrimage places' hosts and seek the eventual meaning of reality in all its hidden features and significances.

Despite some difficulties, long walks to the ritual/pilgrimage places have become an important part of the world's main religions. A huge part of the Old Testament is the journey of religion's chosen people through the desert into the assured area. Many pilgrims, at different times of the year, go to the holy city of pilgrimage. They have been inspired by millions of visitors like Muslims with new inventions as it is taken in Hajj every year, which is the key pillar of Islam to Medina and Mecca annually, for spiritual satisfaction and religious tourism and includes all forms of religious-inspired tourism and anywhere the purpose is mystical and religious. These ritual places may be unrelated to current beliefs, and there are many religions in the history of the world that have disappeared or some have left behind notable works of art (temples, churches, temples, statues) and culture.

For example, Hindus offer a pilgrimage to the Gangas (Holy River), which cleans them of all their sins, and Buddhist pilgrims make pilgrimages to the sacred places in their lives. One can see that Christians do visit their holy places linked with Jesus and the Sikhs have their own places like Gurdwaras. Pilgrimage is regarded as a sacred journey.

⁴ W Owen Cole, Piara Singh Sambhi. 1978. *‘The Sikhs’ Their Religious Beliefs and Practices.*

Pilgrimages remained an important portion of religion throughout the history. A pilgrimage is a social or cultural journey for a blessing⁵ purpose. Every step for this purpose makes sense. Pilgrims learn that travelling is a difficult and a life-threatening process. In the process of alteration, in which major changes arise, a new viewpoint is given.

3. Politics of Religious Tourism

Some political or non-political elements use religious followers or pilgrims to provide them with a small convenience for their own political or personal interests and achieve their goal. Precisely, politics and religion are two different concepts, but as compared to religious tourism, both concepts share the close link. Different politicians and religious leaders use both concepts to achieve their interests and goals.

In the current situation, religious parties have vast advantages due to their extremely increasing agendas. In particular, the electronic media play a vital role in the religious activisties⁶. In one investigation, there is evidence that at the back of any violent incident, any economic factor is always concealed. Sometimes a matter of land is a right of the owner, business issues or reasons for employment. A matter of political influence can be a valid reason.

Pakistan is facing terrorism today due to extremism. One of the major reason is that when Russia launched an attack on Afghanistan, Pakistan President General Muhammad Zia Ul Haq backed the Afghan government. The collective information is used for relationships among people and the politics of religious tourism. People's perceptions are dignified by guiding signage; security and protection; exhibitions and appearance; values and access. These figures show that pilgrimages'/people's perceptions have positive relations with religious tourism.

The most popular religions in the world are Islam, Hinduism, Buddhism, Christianity and Judaism. Tourism sacred places hold personal meaning for pilgrims and people of various religions. Modern religious travellers have the chance to stay in ritual countries/tourist places and sacred sites all over the world as part of their religious based pilgrimage to the popular sacred places in the world

⁵ Amadar Duran Sanchez. 2018. *'Religious Tourism and Pilgrimage Bibliometric Overview'*.

⁶ Rai Shail Akhtar. 2000. *Media, Religion & Politics in Pakistan*.

like the Kingdom of Saudi Arabia (Mecca & Madinah), Iraq (Baghdad & Karbala), Iran, Palestine (Jerusalem), Pakistan (Multan, Lahore, Hyderabad, Rawalpindi, Sialkot etc), India. People of various religions visit their concerned countries or places for the satisfaction of their religious obligations.

Politics is a component of religion, not a separate entity. In Pakistan, secular and liberal elements blame religion that they use politics in the name of religion, in fact, the use of religion as an objective. It is clear that it is called as per demonstration. To call a demonstration a contempt of demonstration is a contempt, why not, in the name of religious politics⁷, can be done? International tourists move to Pakistan for two major reasons: the eye-catching beauty of Gilgit (Northern areas) and the existence of sacred places of various religions.

Pakistan has majority community of Religious Islam and also two other major religions Buddhism and Sikhism. Tourist's insights can be dignified in various ways and individual's perception about tourism which is linked with religious tourism as well as behaviours, benefits, desires, practices and outlooks.

As compare to other religions; unluckily, Islam is associated with terrorism⁸, this opinion is probably looking a threats to travelling in Islam follower religious countries. In past scenario tourists have been attacked/ targeted at many places. Incident of 9/11 left serious implications for Muslim world. Due to this incident Afghanistan, Pakistan, Iran especially these countries were affected as tourism based and also trade purpose.

4. Punja Sahib

In Pakistan, many religious shrines are situated in various cities, one of which is a Sikh shrine known as Punja Sahib, which is located in Hassan Abdal District Attock. The name Punja is derived from the Punjabi word Panj meaning five, and refers to the five fingers of the hand or the hand. Sikhs use the respected word 'Sahib' for sacred personal names, places or books, just like Muslims use the word Sharif for such names as Mecca Sharif, Ka'ba Sharif, Quran Sharif, etc.

It has historical and wonderful attractions for Sikhs from the whole world and also for other tourists. It contains the temple, named after the right-hand

⁷ Paolo Segatti, Cristiano Vezzo. 2008. *Religion and Politics in Italian Electoral Choice*.

⁸ Naeem Qasim. 2015. *Religion, Politics and State. Research Article*. nadeem.qasim@yahoo.com

manuscript (Punja) believed to belong to Guru Nanak, where the key founder of the religion of Sikh was conserved in the precious rock. It is one of the three most sacred places in the Sikh religion, the other two being the Nankana Sahib in Sheikhupura, Pakistan. Every year, in April, thousands of Sikh pilgrims from around the world gather in Punja Sahib to celebrate the event related to Punja Sahib, meaning pure, new knowledge gained information about the Sikh religion. At a special event related to Sikh religion and also at Punja Sahib, the annual Besakhi (spring) festival is to be held, where visitors come from Indian Punjab and the whole world. They also share guidelines with the Sikh nation⁹, which includes, among other things, the dress code and also related to cultural environment.

The researcher also visited Punja Sahib different times in past years and well aware of the story of Punja Sahib, but did not explore the city or inquire about the detailed study of Punja Sahib before research. The year 2007 was officially declared a "visit to the year of Pakistan."

Like all myths and legends, the story of Punja Sahib is a combination of myth, fact. That is fiction for the unbeliever. There are different types of stories one hears or reads about, but a different standard applies to all of them. Apart from the granthi, he also talked to many locals in Hasan Abdal about Punja Sahib. They all gave the same account, if not exactly the same, and they all seemed to believe it was true.

The important thing is that a rock, where imprinted Punja¹⁰ is held in the water pool and fish are in water pool around rock. In this regard huge number of pilgrimages/ people come from India and the whole world (where Sikh community is living) and entire the country to see the miracle rock.

⁹ Special Report. 2019. *In Pakistan Where are Big Religious Places of Sikhs*. Jang News.

¹⁰ *BBC Report. Besakhi in Hassan Abdal*. bbb.urdu.com

5. Statement of the Problem

In the Sikhism, a shrine of Punja Sahib has a great historical significance. Data regarding shrine of Punja Sahib is available but no comprehensive research has been done to reflect the true significance of Punja Sahib. The researcher, who have previously worked on Punja Sahib, never wrote about the religious tourism influence on politics, which is one of the most important factor that is still uncovered. The shrine of Punja Sahib is visited by many pilgrims and tourists, so it is very important to analyze and evaluate the facilities given at the shrine of Gurdwara Punja Sahib.

6. Research Questions

The study on the topic named Politics of Religious Tourism (A case study of Punja Sahib) is a new research, after visiting at Gurdwara Punja Sahib and also broad study about Religious Tourism and Gurdwara Puja Sahib, It has been found that following questions are answerable for more flourishing the religious tourism and also special for Punja Sahib (A specific study):

- What is the significance of Punja Sahib with respect to Sikhism?
- How Religious Tourism Influence Politics?
- How we can analyze and evaluate the facilities available at Gurdwara Punja Sahib?

7. Objectives of the Study

The basic purpose of this research is to find key points related to Politics of Religious Tourism and Sikh Shrine of Punja Sahib at Hassan Abdal. This research explores politics of religious tourism specifically at Sikh Shrine of Gurdwara Punja Sahib. As regard this practical study, research method, primarily work is used.

- To evaluate significance of Punja Sahib with respect to Sikhism.
- To describe the Religious Tourism Influence in the Politics.
- To analyze and evaluate the facilities available at Gurdwara Punja Sahib.

8. Literature Review

A book named ‘‘Religion in Politics’’ written by St James Parees (1989). Writer provides the comprehensive details on the religions of the states in the world and he further add in his book how these religious sentiments effect the domestic and international policies of the states.

A book title ‘‘Political Role of Religious Communities in Pakistan has been written by Pervez Iqbal Cheema (2008)’’. The writer provides peer review of religious issues before 2010 across the world. Muslim ummah faced many repercussions due to rise in religious extremism across the world like 9/11 and 2008 attack in India. Visas restriction and hard immigrations policies were introduced by the west against the Muslims.

A book named ‘Media, Religion, And Politics in Pakistan’’ written by Rai Shakil Akhtar (2000). Writer analyze the role of mass media in the context of transforming political discourse in Pakistan. The writer examines through discourse analysis, how politics, religion, and mass media and ulema are playing role in the region.

Book named ‘‘Religious Politics and Secular State’’ wrote by Scott W. Hibbard (1962). Author describes Religion has been the driving force for the many policy makers across the globe. He further add that Religion as a vernacular for articulating political purpose and not as a causal force in its own right.

A significant book on Design for Holidays and Tourism is composed by Edward D. Mills (1983). In this book the writer, examined about various Tourism places in the world history. Tourism contributed in the rapid growth of economy also focuses on enjoyment for the tourist. Tourism generates economic benefits for the host city as well as country.

Sikh History and Religion in Twentieth Century is edited by Joseph Devy T. O Connel Milton Israel (1990) with visiting editors W.H.Meleod J.S Grewal describes about Sikhs history and find the base of Sikhs religion.

The Book named Sikhs Separatism (The politics of faith) by Rajiv A. Kapur (1986). This book describe the study of Sikhs separatism and also the political faith of Sikhs in the region and promote the practices of Sikhs communities in the region and provide knowledge about the partition of Sikhs

from Hindus and Muslims religions. Book also shed the light on the political thoughts of Sikhs and their religion.

The Book named Sikhs (Their Religious Beliefs and Practices) by W Owen Cole Piara Singh Sambhi (1978). This book introduce about the beliefs and practices of Sikhs community in the region and also describe the background of Guru Nanak and place of different Gurus. Book also explains about Sikhs religious thoughts.

J.S Grewal (2009) composed his book on named as "The Study of Guru Granth Sahib". This book portrays and brief image of Sikhism for the pursuers of religion. This book fundamentally introduced about the Sikhism and it is declared a holy book of Sikhs.

Book named ‘‘The Religious and Politics and Secular State’’ by Scott W. Hibbered. It explains about religious related issues/ insurgency and also describe the role of politics in religious. Book clearly announced that role of politics in religion is problematic for the progressive society.

The Book named ‘‘Religious Tourism and Pilgrimage Management’’ (An International Perspective) edited by Razaq Raj and Kivin Griffin (2015). Book introduce about the religious beliefs and practices of sacred secular journey, ancient and emerging tourism activities in the region.

But this research will focus on the impacts of the religious tourism on the politics and how this religious tourism can help to counter the economic meltdown of our fragile economy. This thesis will further focus how this religious tourism can help in de-escalation between the two hostile neighbors. This study will focus on the case study of Panja sahib which has huge literature gap and almost hardly any work done on this in Pakistan. This study will further explore the options that how Pakistan can facilitate the pilgrims from India and also across the world that will further boost our economy.

9. Research Methodology

- This study is historical, descriptive and analytical in nature.
- The embedded design is used, which is combination of qualitative and quantitative research.
- Both primary and secondary sources are used. Primary sources utilized such as questionnaire, survey, interviews and other documents

as well as personally observed situations, along with the interviews that were unstructured.

- Secondary sources such as books, magazines, newspapers and articles are used and secondary data plays a key role for initial and introductory information.
- Study is limited to Sikh religious Gurdwara of Punja Sahib and limited to Sikhs domestic/ foreign visitors.
- Nonetheless, we believed that multiple stumbling blocks could give some more leads and guidelines for further study on this particular topic
- It is embedded in nature. In this thesis Qualitative research is my first priority.

10. Limitations of the Study

- Study is limited to Sikh religious Gurdwara of Punja Sahib
- Study is limited to Sikhs domestic/ foreign visitors
- Nonetheless, researcher believed that multiple stumbling blocks could give some more leads and guidelines for further study on this particular topic

11. Significance of the Study

All regions with natural tourist places can play vital role to increase revenue for the state. Especially Religious Tourism is an important sector which can generate huge revenues and play major role in development of the country. Tourism promotes peace and prosperity also reflects the natural beauty of the area. Religious tourism is closely connected to the politics; especially Pakistan is rich in the religious tourism sector. Pakistan has the potential to attract the tourist all across as country is rich in culture and natural spots.

Sikh shrine “Punja Sahib” is linked with religious tourism, it appears that Sikhs, Muslims, Christians and others are formally using politics at a religious level. This research aims to find more ways for the political leadership of this country to find more ways to promote the sector of religious tourism in the country, giving suggestions on how this industry can get new trends for positional attractions.

It supports the local indigenous people and foreigner to earn money through active tourism based on active tourism. These tourism events provide jobs and groundwork for the local population. People will be able to improve their economic well-being through obtaining the advantages of businesses in tourist places. If local and external people do not participate and do not take advantage of the tourism sector, they will be disabled from this convenient opportunity. It is also a loss for the country as revenue-based.

Therefore, it is important that government/tourism-related departments make people aware through advertisements so that local people and foreigners take advantage of the tourism sector. Literature on religious tourism has been written by various scholars. However, this research contributes to the field of tourism concerning institutes and also policy-making departments. Religious tourism receives attention from different scholars/investigators to promote tourism and also be aware of visitors/pilgrimages as new information. This thesis provides a new perspective on religious tourism to develop economies and also facilitate communities. According to research, religious tourism should not only be part of a wealthy community but should also be resourceful in order to eradicate poverty.

This study will help in the peaceful coexistence of the two hostile neighbors India and Pakistan. It will provide culture and trade exchange opportunities between the two natural trade partners and will also improve the populous interaction between the two nations.

Religious tourism is closely connected to the politics especially Pakistan which is rich in the religious tourism sector. Pakistan has the potential to attract the tourist all across the world as country is rich in culture and natural spots. When comparing the Sikh Shrine of Punja Sahib, which is directly linked with religious tourism, as we witness that Sikhs, Muslims, Christians and others have been formally using politics for religious motives.

The research has knowledge about religious tourism, which relate to the sentiments of pilgrims and tourists. This work covers the politics of religious tourism, specifically case study of Gurdwara Punja Sahib. This study will provide better understating between Sikh pilgrims of India and Pakistan.

This research will give the knowledge about specific rituals, worship and the holy site of Sikh shrine to pilgrims and tourists. This study will aware the researchers, new visitors and people about the religious tourism comprehensively.

12. Theoretical Framework

The Liberalism approach is the political ideology, which prefer to the democracy. Theory regarding religion liberalism is used, which is the concept of religion and politics. The well-known political theorist ‘Leo Strauss’ introduced this concept of theory in 1997.

Religion rights are related with religion liberalism, it says that religion freedom is the right of everybody, like a holy place of Punja Sahib. In this concept the political structure will play the key roll to promoting this kind of tourism and also promote the peace and stability of region.

Other scholars have sought to find the motivations of tourists to travel. Beard and Ragheb (1983) argue that motives for travel have four components: intellectual, social, competence-mastery and stimulus-avoidance.

13. Organization of the Study

This study has been completed in five chapters:

First the main objective of the study is to examine the history/ detail of Gurdwara Punja Sahib and identification of Guru Nanak.

Second chapter focus the factors of religious tourism influencing politics. Factors related to find out politics involvements and the importance of attractions, preferences, ideas, concerns and expectations of people and tourist groups related to influencing politics. Specific travel features include convenience and cost of various travel plans.

The third chapter of this study focuses on special behavior, spending and the pleasure of pilgrims who aim to have visits to religious places with their special plan in the near future. The research also focuses on tourism characteristics and tourists' demands and supply involving both the local markets and context of the environment provided to the tourists. The characteristics of visitors include human, social and economic qualities, personality and health.

Fourth chapter explains the complete detail and geography of Gurdwara Punja and also facilitation to tourist/ pilgrims.

Chapter - 1

1.1 Gurdwara Punja Sahib (گردوارہ پنجه صاحب) and Identification of Guru Nanak

In Pakistan (mentioned in the special report of Jang newspaper)¹¹ many religious places of Sikhs are situated where Sikhs come for visits. Gurdwara Punja Sahib is a popular and historical Gurdwara for Sikhs, which is situated at Hassan Abdal, approximately 48 kilometers from Rawalpindi/Islamabad, Pakistan.

A stone (with the handprint of Sikhism's founder, Guru Nanak), is held, and it is referred to as a miracle. Gurdwara Punja Sahib is a big Gurdwara for Sikhs. The name of Gurdwara Punja Sahib was set by Hari Singh Nalwa, who was a popular general in the Sikh Empire. He was responsible for the construction of Gurdwara Punja Sahib. This building has approximately 396 meters and around four double-story buildings, and outside of Gurdwara, one school and many shops are constructed there. Outside of the Gurdwara, shops are in the occupation of Gurdwara Punja Sahib.

A Sikh shrine known as the Gurdwara has a great deal of influence in the Sikh religion. A large number of people have visited this shrine around the world. The name Gurdwara is considered to be the House of God, where Guru lives. The name Gurdwara is a collection of two words. Guru means God and Dwara means to enter. Gurdwaras are the main centers of religious observance and the most important source of attention is the personal scripture of Guru Granth Sahib. Sikhs can visit their nearest Gurdwara or others whenever they wish.

Sikh Gurdwaras are mainly associated with their 10 Gurus, places or events of historical significance. During the prosperity of Sikh Maharaja Ranjit (1780-1849), Sikhism was based on imperialism. Sikhs began to participate in various cultural activities to develop their own cultural values. They also work hard for the splendor of their sanctuaries throughout the continent. The time of Ranjit Singh is also known as the period of cultural revival. Many Hassan Abdal houses in Haripur are attributed in the name of Hari Singh. Gurdwara was built

¹¹ BBC Report. *Besakhi in Hassan Abdal*. bbb.urdu.com

in 1932. Sikh pilgrims and other tourists visit this Gurdwara, especially to see it and also for pilgrimage purposes. The Sikhs Father, Guru Nanak, visited Hassan Abdal in 1521 and stayed at this place. Due to his identification, this Gurdwara was built.

Hassan Abdal's famous Sikh Gurdwara was founded by Hari Singh Nalwa (1800-1835) during the reign of Maharaja Ranjit Singh and this Gurdwara remained in the custody of Hindus till 1920. However, in 1933, in the administration of Sikhs, this building was upgraded.

Sikh construction is basically the construction of Hindu and Mughal buildings, so that we can take a mix of different architectural styles from different Sikh Gurdwara's in Pakistan. Eventually, the double-story building was constructed with a beautiful wall painting that portrays the life stories of all the Gurus. In 1928, the Shirmonai Gurdwara Parangano Committee awarded it to the temple authorities and constructed a magnificent three-story temple building on grey sandstone, replacing the previous building.

The study was reported in Gurdwara Punja Sahib¹², based on Hassan Abdal, Attock. Most Pakistanis know Hasan Abdal as the Town of Cadet College, which was founded in the early 1950s. It was the first to be erected in Pakistan and it is the city they travel to on their way to Peshawar, Nowshera, or Abbottabad and beyond. Besides, it is a small, dusty town, about 25 miles northwest of Islamabad, close to the National Highway, and easily accessible. Built in an informal setting, like many rural Pakistani cities, with petrol pumps, tyre shops, and spectacular small restaurants littered with garbage on the side of the road, Hasan Abdal did not stimulate more attention among the local Pakistanis, apart from the attendance of a Sikh who was devoted to this place, which has a very special place in this community's hearts.

Many years ago, i.e., between 1510 and 1520, before the Mughal invasion of India, Guru Nanak is supposed to have journeyed to the Arab world, including Mecca and Baghdad, among other sites. At the time, he was 40 years old. Some believe he did the hajj, although there is no credible evidence to back it up.

¹² Sajad Azhar. 2019. *Who was Gur Nanak. Research Article.*

On the way back to home in the Arab world, Guru Nanak passed through Kabul, Peshawar, and stopped at a small village, modern-day Hasan Abdal, at the foot of the hill. His simple life style and fascinating conversations impressed many local people, both Hindus and Muslims, and gathered around Guru Nanak.

As the name spread, so did the number of devoted followers. It also happened to be occupied by a Muslim saint, Baba Wali Kandhari, on the top of a hill above the valley. His surname reflects his background in Kandhar, Afghanistan. In addition to having a point of view, Baba Kandhari had the advantage of having a spring of fresh water at the conference, which also ran downhill to the village, from where he could observe all that was going on in the valley below. From the crest of the mountain, Baba Kandhari could see the crowds expanding as they gathered around Guru Nanak. He felt anger, which immediately turned into direct hatred for the new saint on the block. Baba Kandhari thought that he could not stop the flow of Guru Nanak's devotees. Perhaps he could chase Guru away from the area by stopping the flow of water to the village below.

Guru Nanak took the development lightly, but locals were annoyed by the water cut. They sent a delegation to Baba Kandhari begging him to allow the water to flow, but Baba Kandhari was not moved. He sent a team back mocking them to ask their grandfather to give them water. The locals turned to Guru Nanak, who asked his student and lifelong friend, not knowing what to do, the disillusioned locals went to Guru Nanak for advice. As the story progressed, Guru Nanak told them not to give up hope. Pointing to a rock lying on the ground, he requested that it be taken away. Freshwater gushed out of the earth as they pulled the boulder away, enough for a small village's requirements and more. Baba Kandhari was dissatisfied with the pace of things. But his embarrassment turned to rage when he found out that his well was dry now, with the water being sucked by the spring below. He told him and decided to get rid of Guru.

Once upon a time, while Guru Nanak was sitting, as usual, surrounded by his devotees, Baba Kandhari pressed a large stone at the bottom of a hill overlooking Guru. The rock rolled, gained momentum, and kicked dust. When the volunteers sitting around Guru heard a noise and saw a large stone fall to the ground, they fled in panic. But Guru Nanak continued to live peacefully where he

was seated. As the stone approached and it seemed to be about to affection, Guru Nanak elevated his right hand, commanding the rock to stand. That rock squeezed Guru Nanak's hand-and it stopped. The palm of Guru's hand dropped into the rock as if it were soft wax, leaving a deep imprint on it. When they saw the wonderful scene, not only was the faith of the local people strengthened by their saints, but it also convinced Baba Kandhari of Guru Nanak's spiritual fulfilment.

According to legend, Baba Kandhari came down from the top of the mountain, Guru Nanak's feet were touched, and he joined the Guru's disciples. One translation says that the two saints became friends and lived happily ever after, caring for their flocks. Today, a rock with a manuscript is attached to the concrete slab of the Punja Sahib architecture. Near the lake, on the top tier, lies a lovely Mughal-style Gurdwara erected by Prince Ranjeet Singh (1780-1839). The Sikh sacred book, Granny Sahib, is kept in the Gurdwara.

1.2 Legend (Bhai Mardana)

One day, Guru Nanak, along with Bhai Mardana, arrived at Hasan Abdal, District Attock, in 1521. They sat under a cool tree and started kirtan (sacred songs) along with their followers gathered around them. At that time, pointed out by Bhai Mardana to Guru Nanak as a felt requirement of some water, Guru Nanak asked Bhai Mardana to go with Wali Qandhari, who was sitting at the top of the hill. Bhai Mardana went with Wali Kandhari so that he could give some water to Bhai Mardana to quench his thirst. Wali Kandhari regretted his request for water and also asked him to go with his Guru Nanak.

Mardana returned, and Guru Nanak sent again to Bhai Mardana with Wali Kandhari¹³ to take some water. Mardana went again and request him for some water but Wali wonderfully observed: "Why do you not ask to your Guru to provide some water or quench your thirst?" Mardana returned and asked his Guru as a hopeless statement, "Kind leader, I spare myself on the way to death to quench my thirst but cannot move towards Wali Kandhari." The Guru Nanak replied, "Kind Bhai Mardana, revise the Name of God, the Almighty, and drink the water how much you want."

¹³ Sajad Azhar. 2020. *Howmuch Turth in the story of Wali Kandhari and Baba Guru Nanak*. Research Article.

The Guru fixed a big stone and put a stick on the earth, and water abrupted. Bhai Mardana quenched his hunger and felt grateful to Guru. The Wali Kandhari then vanished, and when this happened, Wali Kandhari urged loudly. Wali Kandhari did not like Guru Nanak's action of putting a stick and raising water to quench Bhai Mardana's thirst. After this, Wali Qandhari threw a big stone from the hill to the earth side, towards Guru Nanak. The Guru Nanak used his hand to firmly stop the throwing stone and left his finger impression on the rock. After witnessing Guru Nanak's miracle, Wali Kandhari became a devotee of the Guru. In this miracle act, this finger impression is famous as PunjaSahib. Punja means, in Punjabi, indicates attribution from the word panj (which signifies five). Another explanation is that Sikhs use the honorific "Sahib" for the names of sacred figures, places, or books, in the same way as Muslims use the term "sharif" for Mecca Sharif, Ka'ba Sharif, and the Quran Sharif.

A large number of Sikh pilgrims come from different locations, especially from India and the globe (where Sikhs are resident) for pilgrimage and also for tourism purposes. In April, in the event of the Baisakhi annual program, a huge number of Sikh pilgrims from everywhere over the world visit the Sikh shrine of Punja Sahib.

At the time of the annual event, Baisakhi, thousands of visitors or pilgrims come from all over the world. As a Sikhs believe at Punja Sahib, their sins are lost due to bathing in a water pool. At Punja Sahib, Langer is a ritual food for Sikh pilgrims. As per Sikhs belief this ritual food is a hygienic for their health. During cooking Langar special oil is used.

1.3 Birth of Guru Nanak

Guru Nanak, the founder of the Sikh religion, was born on April 15, 1469 in a village which is known as Talwandi¹⁵, Nankana Sahib during the Dehli Sultanate. This village is located 55 miles west of Lahore. It is called the Name of Nankana Sahib.

1.4 Family and Early Life

Guru Nanak belonged to a merchant family. His wife was Mata Salakhni. His sons' names were Sari Chand and Lakhni Pal. His mother's name was Mata Taraba. He had one sister named Bibi Nankai. His father's name was Mehta Kaloo, and he was a Patwari. His parents' religion was Hindu. His profession was

as a Sikh Guru. His sister was five years older than he was. He was deeply loved by his sister. His sister got married in 1475 in a village in Sultanpur. After the marriage of his sister, Guru Nanak was shifted to Sultanpur with his sister. His sister's husband worked under Dolat Khan. Later on, Guru Nanak started working under Dolat Khan, the Lodhi administration, with the husband of his sister Nanki.

Guru Nanak was preparing for the long trip both physically and mentally. After this episode, he didn't return home and broke all attachments with his family. He meditated, cut back on his daily diet, and started living only on cow's milk. Mardana was always with him. While in Talwandi, Guru Nanak improved musical instrument and played as a reversal. While playing this instrument, Mardana delighted Guru Nanak by singing songs accompanied by music.

Guru Nanak heard that Mardana needed some repetition before embarking on the journey. Musical instruments made of wood and metal strings were not easily accessible. In the investigation, it is known that one Bhai Phiranda, a native of Barona village in the southwest of Sultan Pur, had such metal and could have parted. Guru Nanak asked Mardana to get the money to his sister Nanki and then to Bhai Phiranda to recover. The last one personally came to Sultan Pur and introduced the re-launch to Guru Nanak. A Gurdwara located in the Barona valley in memory of Bhai Phiranda.

At that time, the Belhodi Lodhi family ruled Delhi. The emperor was the Belhodi Lodhi. There was confusion about Shri's birthday girl, Nanak Dev. According to Puratan Janam Sakhi, he was born on the bright third day of the month of Baisakh. Many historians agree with this date. However, the real celebration took place on the day of Kartik Poornima. The scholars present many arguments in support of each day. I think the main reason for deciding in favour of Poornima being the last day of the Kartik month is that it was on this day that Shri Guru Nanak demerged from Kali Bein in Sultan Pur Lodhi after receiving his message from the highest or simply enlightenment day.

As a child, he not but he always smiled on his bed as he had arrived to share happiness. He grew older and began to walk; he gave whatever was in his hand, intercessors or saints. Sometimes, he even offered to house furniture and decorations. When he was able to play with other children, he was always the leader of the group. He never argued during play but was not lost. Many times he

appeared sitting with his eyes closed for a long time. He had a light on his forehead. Under pressure, Rai Bhoi, the king who founded the valley, converted to Islam. So he was kind to non-Muslim communities.

That's why wandering saints come to valley in abundance. At the death of Rai Bhoi, his son RaiBular became the chief. He appointed Kally Chand Bedi as his chief financial officer, with about ten districts. Nanak's father was not happy about his giving things with the help, but his mother was trying to hide his actions. Mehta Kalyan Chand one day complained to a priest who had predicted that Nanak would be very lucky again with prosperity. After discussion, it was decided to send the child to a traditional teacher to study accounting to be a financial officer like his father when he grew up.

At Gopal's school, young Nanak¹⁴ studied words and tables of repetition very quickly and began benefiting from learning statistics for the capital. The teacher was very surprised. At first, the teacher thought he was asleep, but he never felt like a sleeping man. He got that Nanak was deep in thought. By the 15th century, the rulers of Pathan were extremely ruthless. They would feast on thoughtless spoils and force conversion to Islam. Hindu saints and other saints have left the hills or forests. Talwandi was such a place that was surrounded by forests all around.

Therefore, many holy people were visiting Talwandi with gifts, etc. The Nanak used to have long conversations with them and give them food and clothing. His teacher was aware of the incidents and was unsure how to instruct someone who already knew everything. One day, Nanak was busy writing something on his wooden board, and he didn't appear to show his work to the teacher. Then the teacher calls him to show his work. When the teacher saw the board, he was surprised to find that it was not homework but a long poem written about each letter. Likhi" by Shri Guru Granth Sahib. For more, there is one Patti, which means a wooden board. In this building, everything was connected with deep sipirits. The composition contained the highest level of instructions for removal.

¹⁴Sajad Azhar. 2019. *Who was Gur Nanak. Research Article.*

After seeing this, the teacher exclaimed and asked Nanak, why was he not interested in such subjects as accounting while his father wanted him to teach him? It will enable him to support himself in his old age.

They responded as contained in the Siri Rag recorded in Guru Granth Sahib¹⁵. Make a pen with love and dedication and use your mind as a writer. Then write down spiritual Nanak tells to write the glory of his name and beyond limits. If someone writes this type of accounting, there will be a sign of truth whenever his accounts are requested in the court of the Lord.

The Lord will give glory, joy, and a high spirit forever. Those people who will bear the name of the true Lord will have a mark on their forehead. Someone comes and goes; one calls oneself a leader (for men). One is born as a beggar, and the other holds court. The true value of a person is known only when that person goes to court. After hearing this, the teacher forgot all of his intelligence again. He apologized to Nanak Dev and asked him to care for his salvation. He also told him to do anything he wished.

A few days later, Nanak Dev did not go to the teacher. He stayed at home or went to the forest to meet with wandering saints. His father sent him to Pundit Brij Nath to study Sanskrit. The teacher gave him Sanskrit vocabulary to read. Nanak learned anything he was taught by him very quickly. One day, his father found him with a piece of paper, and he asked what was written on it. "Sapat Shaloki Geeta," Nanak Dev replied. His father asked what he could read. He replied that he could read and explain their meanings. His father took him to the teacher and told him about the paper and Sapat Shaloki Geeta.

The teacher listened to the explanations and admired them. His condition was recognised by his employer, Rai Bular, who suggested that Nanak was be given a Persian education. Later, he studied accounting etc. over time. Then, when he grows older, he will be charged with his father's duties. So Nanak was sent to Maulvi at his school to learn Persian. A Persian teacher was amazed at how fast Nanak was learning.

¹⁵ Dr. GS Chauhan. Dr. Meenakshi Rajan.2012. *Shri Guru Nanak Dev Life, Travels and Teachings*. Publisher Dr. Inderjit Kaur.

A few days later, Nanak was unusual; he arrived and went on his own way. When a teacher asked the reason for all of this, Nanak wrote the answer paper. In this regard, all the letters had spiritual qualities such as pride, devotion, and praise to God. The teacher bowed his head after reading this. After this again, Nanak was imprisoned at home. Most of the time he was lying in bed with his eyes closed. He didn't even care about his food. Parents assumed that a bad element had touched him while he was roaming the forest, so they called the villages Maulvi, which was also a tradition to look him up. The Maulvi tried every possible way, but Nanak could not find it. He told Nanak, "In the name of God who loves you, please wake up." Upon hearing this, Nanak woke up with a bright smile. He spoke to Maulvi in Persian about the freezing nature of this world. Relationship with the people of the world, objectivity, and the need to glorify God, which is inscribed as "Tilang in Shri GuruGranny Sahib." God is one; he is visible and does not manifest himself. He is the creator of it all. He is present in everything. He is not afraid. He has no enemies.

He can only see by His grace Lord! My prayer is for you alone. I heard, good, true, beneficial, spotless and nourishing about all and put this truth in my mind that this world until it passes. Even though my arms are in my hands' messenger of death, my mind does not know the truth. My wife, son, father, brothers; no one can hold my hand. When crossing the grave and saying the final prayer, no one is there save and drawn to temptations and greed day and night again evil thoughts were always beyond power.

His condition is the same that have never done a holy deed. He has such a lowly and a reluctant man, knowing nothing, shameless and ungodly. Nanak says that king! I am the dust from the feet of your servants. Maulvi, who came to treat Nanak, was also treated with land attachment.

Grazing cattle by Nanak: After the incident, Nanak started walking around, talking to people and living a normal life. His father thought that Nanak was not interested in any subject, so he asked him to graze cattle in the forest. After this, Nanak started taking the cattle to the forest regularly.

Parents of Guru Nanak thought about his marriage, since he didn't care about any worldly vocation, some people thought that when the difficulty of marriage fell on his shoulders, he might be interested in earning money, so a

family priest was called and asked to find the right Nanak game. In such a search game, the priest came to Pakhoke Randhawa, where he lived with a man named Moola, Kshatriya by caste and Patwari (International financial activity) professionally. He promised to marry her daughter Sulakhani to Nanak. According to local custom, Moola's brother and the family priest went to Talwandi Rai Boi also arranged for Sulakhani's marriage to Nanak, which was also arranged wedding day.

It was also decided that the wedding would be celebrated in Batala (Gurdaspur region). One man noticed an existing wall, which may have collapsed as it moved. Guru Nanak Dev said that this wall would not fall. It will last forever. This wall remains standing to this day. Gurdwara "Kandh Sahib" is located in an area where marriages are solemnized. Even after the wedding, Guru Nanak showed no interest in business or world affairs. Nanak passed most of his time meeting the saints and fashioning himself while visiting Talwandi. When he returned home, he would be quiet or lie down. It was a matter of concern and the sadness for the parents is that Nanak is still a married man now, but he did nothing to support himself. They were concerned that people might think that Mehta Kalyan Chand's sons were useless. One day, Mehta Kalyan Chand advised his son to do some work. Giving him twenty dollars, he asked to make a good deal with money. Nanak Dev, accompanied by another person, left with the consent of his father.

When Guru Nanak¹⁶ reached near Chuharkana village about 15 miles approximately one km from Talwandi, he met a group of sadhus who were hungry. This person found some good deal for supply of food of the saints. Interestingly, he managed to arrange some meal and good money with some rupees for going home back. Nanak learnt well about the anger of boy's father and this was the reason he did not return home. He then did hide himself under a tree bosomed with a big dry lake, somehow far away from the city. Thus with this activity, done by his mother and father to take away his father's wrath.

Guru Nanak's sister Nanki was married to Shri Jairam who lived in Sultanpur Lodhi near Kapurthala and was appointed by Daulat Khan Lodhi.

¹⁶ Dr. GS Chauhan. Dr. Meenakshi Rajan.2012. *Shri Guru Nanak Dev Life, Travels and Teachings*. Publisher Dr. Inderjit Kaur.

The city is located 45 km south and west of Jalandhar and the famous town of Punjab's Doaba District on the banks of the river, a river stream Beans. The former name of the city was "Tamasvan". One Sultan Khan, the chief of Mahmood Ghazanavi, was named after him. He also contributed to the prosperity of the city. But in Guru Nanak's time, Sultan Pur Lodhi of Daulat Khan Lodhi was a relative of Baotlh Khan Lodhi, founder of the Lodhi dynasty of Delhi. When Jairam knew that Nanak was indifferent to any business in the world, he wrote a letter to his father-in-law Mehta Kalyan Chand to send Nanak to Sultan Pur. He probably felt at home there and offered to suggest finding a job.

Therefore, family decided to send Sultan Pur. Nanak also readily agreed to suggestions. When Guru Nanak's wife heard, she wanted to go with him. However, he told her that he would sit down in a new place, and he would send him. After he arrived at Sultan Pur, Nanak was loved and welcomed by his sister Nanki and brother-in-law. The next day, Jairam went to see Daulat Khan Lodhi and advised him that his brother-in-law, Nanak, had come and asked for a job with him in the shops (Modikhana). Ujairam was the chief executive of the shops and was an important official in those days when the locals were collecting revenue in the form of coins. The kings of the Lord give the land (Jagir) to their chosen officers, and they will give land to the employers who worked for them.

Everything depends on land resources and the staff of moderators, who were paid a lot of money as a salary and received a fixed amount of subsistence allowance, do not "die" every day. In moderation, Nanak was assigned the tasks of grain measurement and record-keeping. He was a very active, honest and hard-working personality. He would share his food with the poor, and he was also very kind to poor and needy beggars. He said that at one time or another, he started work and the feeling about the number thirteen and continued repeating the same number because thirteen in Punjabi is "tera", which also means "yours" (God's). So when he got dizzy, he was there repeating to God "I am yours" over and over again. Nanak was liked for his great care in his record-keeping.

Every day he finished his job before going home, he probably stayed too late. At the site of Modikhana Gurdwara, "Hatt Sahib" found some of the weight measures used by Guru Nanak are also kept there. By the birth of two sons, by this time a few years had passed since Nanak's marriage. He remained depressed

as before. His parents and his wife were very sad about this. His older sister, Nanki, also had no problem, even though it had been many years since she got married. Because of this, his parents were determined to have his children. Nanak's mother-in-law, Chando Rani, was also present, and she was worried. Therefore, she and her husband visited Multan Pur and also had conversations with Nanki, suggesting that he counsel her brother. Shortly after that, Nanak gave birth to a son called Sri Chand.

After that, he blessed another son, Lakhmi Das. Sulakhani's parents were in Sultan Pur. Before going to Sultan Pur, Guru Nanak¹⁷ had made sure she was his wife and that he would call her there when he got a job again. After he got a job as a deacon, he sent her to the Sultan Pur of Talwandi. He lived with his family separately and rented a house where Gurdwara Guru Ka Bagh is located. Thanks to Guru's freedom and kindness, Nanak, many self-sacrificing saints and poor flocks. He was going to fix their chief with Daulat Khan. Those whom he could not help, he invited them to the home dining room, so there was a line of visitors to his house at meal times.

When Nanak's found out, they came to Sultan Pur and asked Bibi Nanki to beg her brother not to waste his money on himself-denial. He replied that Nanak had donated money from his finding and the family had enough to save it. The disappearance on the river happened while they were at Sultan Pur. Guru Nanak's party had gone to the river every morning. The place where he used to bathe is about a half mile from town. He was attracted to its natural beauty. In the back bath, he meditated on it. Local tradition revealed that there was a shrine to Allah Ditta, commonly recognized as Kharbuje Shah. Guru Nanak kicked off his talks with him.

After donating everything he owned, Nanak went to live among the factories. When his officers heard of the incident, they came to Sultan Pur accompanied by a scholar named Shama. When they saw Guru Nanak, who was sitting in the middle of the factory, feeling very sad, they asked

¹⁷ Dr. GS Chauhan. Dr. Meenakshi Rajan.2012. *Shri Guru Nanak Dev Life, Travels and Teachings*. Publisher Dr. Inderjit Kaur.

Nanki, her older sister, for Nanak's advice. However, he had complete faith in Nanak's wisdom, so he told them to accept what Nanak did in faith. So his father-in-law took his wife Mata Sulakhani and four young Lakhmi Dashes to his hometown of Pakhoke with his eldest son Sri Chand, and stayed with Bibi Nanki in Sultan Pur.

Guru Nanak's¹⁸ left his house and came to the place of his father-in-law, his father-in-law Sri Mool Chand accompanied by another Shyama Brahmin came to Sultan Pur. They both tried to persuade Guru Nanak to see his family and not to leave his house. Brahmin gave quotes from the scriptures but nothing can stand before the guru's logical explanations. Bibi Nanki understood everything but she controls her sisterly love by not insisting on Nanak's cancel his move plans. Guru Nanak, however, understood everyone's feelings and promised Bibi Nanki that whenever she felt hungry, the worst separation Nanak will have, he ended his promise. It is said that one day while the chapattis were being made, one chapatti is steamed and steamed very nicely. Bibi Nanki was worried that his brother Nanak liked green chapattis she wished with all his heart that he might eat it. Soon Nanak came and asked for food from his sister like him, I felt so hungry. According to the Sikh traditions, Guru Nanak's early life was much blessing and also childhood life was a miracle based.

She was worried. Therefore, she and her husband visited Multan Pur and also had conversations with Nanki, suggesting that he counsel her brother. Shortly after that, Nanak gave birth to a son called Sri Chand. After that, he blessed another son, Lakhmi Das. Sulakhani's parents were in Sultan Pur. Before going to Sultan Pur, Guru Nanak had made sure she was his wife and that he would call her there when he got a job again. After he got a job as a deacon, he sent her to the Sultan Pur of Talwandi. He lived with his family separately and rented a house where Gurdwara Guru Ka Bagh is located. Thanks to Guru's freedom and kindness, Nanak, many self-sacrificing saints and poor flocks. He was going to fix their chief with Daulat Khan. Those whom he could not help, he invited them to the home dining room, so there was a line of visitors to his house at meal times.

¹⁸ Dr. GS Chauhan. Dr. Meenakshi Rajan.2012. *Shri Guru Nanak Dev Life, Travels and Teachings*. Publisher Dr. Inderjit Kaur.

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¹⁹ W Owen Cole, Piara Singh Sambhi. *‘‘The Sikhs’’ Their Religious Beliefs and Practices*. Published in 1978.

²⁰ Dr. GS Chauhan. Dr. Meenakshi Rajan.2012. *Shri Guru Nanak Dev Life, Travels and Teachings*. Publisher Dr. Inderjit Kaur.

1.5 Miracles

Once a time, in the early morning, accompanied by his servant, he went to the river for bathing. He left his clothes on the bank of the river and plunged himself into the river for bathing. When he did not appear for a long time, the attendant/servant raised his voice in alarm and cried out that Nanak was drowned in the river. News soon spread to Sultan Pur. Daulat Khan Lodhi, with Jairam, arrived at the river. He immediately sent out fishermen to cast their nets of water and look at Nanak's body. Fishermen were asked to do so by going into the water and searching. All attempts failed to locate the body. There was great sorrow among the people of Sultan Pur. Daulat Khan ordered Modikhana's accounts to be audited. He did a check and found everything in order. The other remaining letters were kept aside.

Later, the people of Sultanpur were very surprised again. They were happy to hear about Nanak's return. It was rumoured that Nanak returned to life after three days. Many times he claimed to be the impression of Nanak's character, who died three days ago. After some time, he went to the top, where he went to the modifier and distributed the excess grain received as a share of the needy. It is generally believed that Nanak Sahib stayed in the river for a few days where he lost his sanity and mental balance.

The Guru Nanak's first words after leaving the river were, "No Hindu and no Muslim." This caused a furore throughout the Sultan Pur. The Muslim city is a controlled area and a well-known place for Islamic learning, etc. The statement was considered offensive. The issue was reported to Daulat Khan. He sent his messengers to summon Nanak, who said he did not know who Daulat Khan was. The Nawab then sent his men to ask Nanak to come. Upon hearing this, Nanak went to Nawab's side. The Qazi of the city was already there. Seeing Nanak wearing a slim suit, the Nawab gives him full respect and says that the Qazi has any questions you can ask.

Nanak looked²¹ to the Qazi, who asked, "He says there is no Hindu and no Muslim." The faith founded by the Prophet Muhammad does not exist? "Nanak replied that it was hard to be a Muslim. One has to live life as if it is by

²¹ Sajad Azhar. 2020. *How much Truth in the story of Wali Kandhari and Baba Guru Nanak.* Research Article.

God's will. To cleanse the human mind of the ego and instil compassion, mercy, and love for all is a genuine religious process undertaken only by ordinary people.

Qazi stated, "Hindus and Muslims have the same approaches but their beliefs are different. Which way do you go? Nanak answered, "I am the path to God and God is not Hindu or Muslim." Qazi's asked him to join them in a mosque and do prayers in an attempt to bridge the gaps of love among many religions, like Hindus and Muslims. Nanak accompanied Qazis where he went to a ritual place with Daulat Khan for prayer.

When Guru Nanak visited the mosque, many followers of the Hindu religion, Jairam in particular, expressed their fear in the city that Daulat Khan and Qazi might be converting Nanak to the religion of Islam. But Nanak was firm in his belief and other people reduced this fear with love and affection in the city. To say that the namaz, Daulat Khan, Qazi and Nanak stopped at the row. The Qazi and Daulat Khan started saying their namaz, but Nanak looked at them intently. He once looked at Qazi and he laughed because he had a strong understanding of thinking that Qazi's idea was not in the veins but was found in something else. When the namaz was over, the Qazi asked Nanak in an angry voice, "O Nanak! Why did you laugh when I said namaz? Nanak replied patiently, "Your namaz was never accepted because your mind was elsewhere." As you were not in namaz condition, I wouldn't be with you when I said it.

"This Qazi became furious and announced that his idea was the same as in prayer, but the laughter stopped nearby. Nanak said it didn't have to be physical. Bowing down can mean praising God. It was the mind to pay homage and the one who could do it anyway. Similarly, if minds were in namaz, one might say that they were so worried about a new birthday at home that such a statement about namaz was pointless. Listening to this, Qazi was surprised. He saw that he was Nanak who had well studied his attitude. At Qazi's frustration, Daulat Khan asked why Qazi answered that Nanak was right. Daulat Khan then asked Nanak if he would not even speak to him. Nanak²² turned to his idea.

²² Sajad Azhar. 2019. "Guru Nanak Kon thy". www.independent urdu.com.pk.

In Sultan Pur, there was a saint who was present, worshipping stone statues. He was unhappy because he knew he would not find unity with the Lord. When he heard that there was a saint in the city revered by both Hindus and Muslims, he thought of visiting Guru Nanak Dev. Guru Nanak Dev was liked that; he was delighted to meet him and appreciated his honesty and dedication.

He counselled him to serve an invisible king, present everywhere. Inanimate images cannot respond to his prayers, but the all-present Lord listens and answers our prayers. The saint was happy and welcomed the Guru's advice. During Guru Nanak's stay at Sultan Pur, he read the following three subjects: From the Nawab and Qazi passages he read, so that when you pray, you may put your mind to prayer. Many people say holy prayers all their lives but do not say they derive any benefit from them. Prayer is the work of the mind and not the body. A simple recipe for this is given by Guru Nanak Dev in Japji Sahib.

He says that when you pray, listen carefully. It purify the mind and thus helps the power of persecution. In the passage on idolatry, you know that you cannot pray to lifeless idols but only to the Lord. Your attachment to property and assets was just an act of idolatry that must be avoided. You devote your mind to something permanent and unchanging, such as world events, family, and so on. spoke very well about family and wealth. Think these are for the Lord and you are the one who cares for you. Like a day nurse going to his home at night, parents have full responsibility for their children. As a result, the Lord cares for the universe. Have faith and do your work faithfully to raise a family and drive honestly like a good caregiver. You will look for rest and a peaceful life.

Guru Nanak Dev left and sat down outside the city. Nawab has nominated someone else to work in his place. When a young person looks at accounts, it is found that a lot of money was earned by Guru Nanak. At that time, most of the merchants and other needy people sat with them. He distributed the money to them. A certain person pointed out that since he has his family's money, it should be given to them. The Guru told them that they all belonged to the status of the Lord. He helped the needy with his resources and did not hinder himself from giving only to his family.

In another example, Guru Nanak was visited in Makkah²³. One time, when Guru Nanak was sleeping near Khana Kabah, he was laid on the side of Kabah and his leg was laid down on the direct side of Kabah. An official awoke him and asked loudly, "O man, what is this?" in which condition is laid down here? Move to the other side of Kabah. Then Guru Nanak replied to him, "Where Khana Kabah is not held, you moved my body along with a leg on their side." The official moved Nanak to the other side of Kabah. The sudden official felt that from every side he was seeing Khana Kabah. He told his senior ritual man that he was coming from India.

According to the strong beliefs of Sikhs, another miracle occurred at Hassan Abdal when Guru Nanak stopped a huge rock, which was sent by a Muslim wali, Baba Wali Kandhari in reaction to the demand for some water by his friend Mardana. Gurdwara Punja Sahibis attributed to the name of this stone where the thumb of Guru Nanak is imprinted.

One day, when the cows were eating, Nanak went into deep thought (samadhi). The cows were left unattended and went into the wheat fields, eat some and destroy the remaining crop. Lord of the field a Bhatti farmer came and grabbed Nanak again and took him to Rai Bular the village chief made a complaint and asked for compensation for damages. Mehta Kalyan Chand was also summoned. After negotiations, it was decided to send a few dignitaries to investigate the loss. When the group arrived at the site, they found that there was no damage but the harvest was better than before. After this, Rai Bular and his superiors were convinced that Nanak was a blessed soul. The appeal is therefore dismissed.

Final last miracle occurred when Guru Nanak died, that time many people from Hindu, Muslim and Sikhs were the followers of Guru Nanak and also have a strong belief in Nanak. When he died, his dead body was laid and there was conflict between Hindus and Muslims. Hindu quoted him as a Hindu religion follower and Muslim quoted him as Islam follower.

²³ Special Report. 2019. *In Pakistan Where are Big Religious Places of Sikhs*. Jang News.

Later on this decision was taken put a flower on two side (one side show Muslims and other will show Hindus) of near with Nanak, which side of flower was fresh, that community was arrangement of Guru Nanak buried. When next day people saw both side of flowers were fresh and also Guru Nanak dead body was not held.

1.6 Scripts/ Concept

In India, few Libraries have held many number of scripts and lovely stories about Guru Nanak's life²⁴. In these scripts/ stories, one is Vilaitvali Janam-Sakhi and the other is more popular, attractively demonstrated B40 Janam-Sakhi (the word 'Janam' means birth and 'Sakhi means proof or evidence).

The Nanak's all-time associate, Bhai Bala (1466-1544), found the first Janam-sakhis who wrote new history through Guru's life. The Guru's life was full of enthusiasm and beautiful stories. Work on Bala's translation had started by the end of the 19th century. This research triggered many controversies attracting the attention of many scholars and researchers to keep the focus on the new logic. Many Sikhs researchers found a logical translation, recognized as the Puratan ("Ancient") of London as they were knowledge of discovery from the library of the East India Company. All these studies carried beautiful studies and many accounts of Guru Nanak's tour. Having key references from Bhai Gurdas' speech (1551-1637), Puratan gave an arguable account of Guru Nanak's life. Many stories from this account tell interesting narrations about Janam-Sakhi involving miracles and shadows of the Gurus' rich traditions. The image of the source shows a beautiful moment where Guru Nanak is taking a nap under a lush green tree. His companion Mardana was a wealthy man who received a needle from Guru Nanak having a link of this object with Heaven.

This was the great message given by Guru Nanak for "good to humanity. Guru Nanak also made revelations which enlightened the whole of humanity in the world with a super faith in God's supremacy. This researcher also learned about Janamsakhi's writings were a few Janamsakhis. Puratan Janamsakhi which is named Villayat Wali Janamsakhi. A known scholar Bhai Veer Bubula came

²⁴ Eleanor Nesbitt. 2005. "Sikhism" (*A Very Short Introduction*).

across an ancient manuscript. He edited this script and got it published through Gurmukhi text. Many researchers believed that it was written during the era of Guru Nanak. Researchers also agreed that this was placed in Bhai Veer Singh Sahitya Sadan. This study also showed that Bhai Bala Janamsakhi was a part of Indian tradition which was directly linked to the version of Guru Nanak.

Further research also showed Hindal as a prominent figure who was devoted to Guru Das. During the era of Guru Ram Das, Hindal was given the designation of Masand (preacher-deputy). It is said that Hindal is a small village in the state of Amritsar. His followers were known as Hindus or Niranjania. His son Bidhi Chand, it is said, had got himself off Guru's path after the death of his father Hindal. Eyewitnesses' narration revealed that Bidhi Chand's followers combined Janamsakhi and Grant to move Hindal by showing the founder Sikh Guru. This study, however, further suggested that some Sikh religion approaches like Macauliffe given in the Janamsakhi might be in confusion.

Researchers say Guru Arjan Dev did not fall in historic tradition as once Bhai Mani Singh is said to be quoted by researchers as saying that "the congregation that Guru was there, Granny Sahib was united". After that, Guru Arjan Dev asked Bhai Gurdas to write a descriptive vaar, the life of Guru Nanak Dev²⁵. Hence, the first vaar of Bhai Gurdas contains an account of Guru's various life events, including Nanak Dev. Though short and hidden in style, for now, it contains a reference to all routes east and west. Guru Ji also ensures that he visits all the places of destination. He also talks about Guru Ji's visit to the hills.

This researcher that the earnt that Janamsakhi of Bhai Mani Singh was a fundamentcount Vaar of Bhai Gurdas. There is much confusion and disagreement about whether Bhai Mani Singh produced this work himself or if someone else did him Mani Singh. Some speeches of Bhai Mani Singh made him more popular as Janamsakhi gives some authenticofarration on Guru Ntravelsev's travel to Baghdad and Miharban Janamsakhi Miharban. Like a son of GolderArjan's old brother Manohar, Das Miharban involved Prithi Chand with Ram Das as son, eldest son whom believed direct education under Guru Arjan Dev's guidance.

²⁵ W Owen Cole, Piara Singh Sambhi. 1978. "The Sikhs" *Their Religious Beliefs and Practices*.

He is considered to be one of the greatest authors and singers of Guru's verses (Kirtania). It is also believed that he was among the pioneers to give details of Guru Nanak's life. He had discussed cultures associated with Guru Nanak Dev because he had a direct relationship with Guru's family. This Janamsakhi gave a real picture of Guru Nanak's travels in various directions south and East in the West. There are many incidents related to him being missed by others. This study also provides many details and important details about Guru Nanak during Kartarpur. He gives many details about the stay of Bhai Lehna at Kartarpur and also mentions the combination as well as interviews with Sidh of Achal Vadala.

Dr. Kirpal Singh, the author of "Janamsakhi Tradition," researched this. Janamsakhi also did an excellent job. The study has been published by Khalsa College, Amritsar in two volumes. All the Janamsakhis come to us, namely, Puratan Janamsakhi, Bala Janamsakhi, Bhai Mani Singh Janamsakhi and Miharban Janamsakhi were written at different times and with different views. Puratan Janamsakhi was written during the Muslim Dominion period in a terse style. Color Janamsakhi follows social and psychological norms, it has always been popular among regular believers.

The most popular picture showing Guru Nanak Dev with colour and mardana on the right and left is the result of this Janamsakhi. For the goal of setting the objective of each narrative, Bhai Mani Singh Janamsakhi is based on a conventional Vedantic pattern. Follow the Vaar of Bhai Gurdas again provided details of enrichment information for volunteers. Miharban Janamsakhi follows the style of explanation in front of the congregation, there in the background given to interpret the song. The situation in the sixteenth century in India and the Middle East has changed dramatically because of politics. The names of places and kingdoms have changed again. In Guru Ji's time, Hajipur was just a rich town on the Ganga River's northern shore. But now Patna is very famous. Peshawar was also known as Gorakh Hatri Baijnath, or Kirgram. Despite having a lot of wealth, the rich man joined his hand in appeal as he asked Guru Nanak for his forgiveness.

The result of Guru Nanak's values was not only a story based on his inspiring education but also practical and historical. Nanak started a religious movement on the basis of religion. He prepared a society/community for his support in Kartarpur and he was appointed an inheritor, Guru Angad, for his

devotional service on the basis of religion. Guru Nanak was most respected as 'Baba Nanak' by Punjabi Muslims and also the Sikh community and Hindus.

Guru Nanak²⁶ was indicated through no insights. Consequently, Guru Nanak did not feel gratified to make an incident during his comfortable life. He addressed worship against idolatry, caste difference, and hypocrisy and gave the people the most comprehensive moral code, but he never expressed any word which devalued the personal desires of a man or against the attribution of the Creator.

He appeared to have honestly good relations with Muhammadans, but disrespect of class prejudices, without compromising language led to him into incidental problems with Hindus community, although Guru Nanak was never involved in violent activities. He was normally beloved throughout his complete life. The holy book "Granth Sahib" comprises the compositions of Guru Nanak and other 9th Gurus. The Gurus, whose writings made it into the Sikh holy book, all believed that God is one. According to authors, the hymns of Gurus and saints were not arranged in the holy book. This holy book, Granth Sahib, was compiled by Bhai Mani Singh after passing the tenth Guru.

Every year, the Sikh community celebrates Guru Nanak's birthday when the day of full moon is completed during November. Other festivals, like commemorating Guru, are also marked in different parts of the world. In particular, the commemorating event "550th anniversary of Guru Nanak's birth" was celebrated in 2019.

1.7 Final Years and other Gurus

Historic facts show that Guru Nanak had an age of 55 years when he settled in Kartarpur. He remained here till his death in 1539. Guru Nanak made visits to different cities in Pakistan during his stay at Kartarpur, like Pakpattan, Multan, etc. During the time of his death, many followers were made of Guru Nanak in the Punjab Region. The last time Guru Nanak appointed Bhai Lehna as successor to Gure of Sikhim, after a time, Bhai Lehna's name was changed to Guru Angad. Guru Nanak died on September 22, 1539, at the age of 70, in

²⁶ Dr. GS Chauhan. Dr. Meenakshi Rajan.2012. *Shri Guru Nanak Dev Life, Travels and Teachings*. Publisher Dr. Inderjit Kaur.

Kartarpur. The meaning of the word Sikh (pronounced "sickh") remained 'student' or 'student'. It is narrated that the Sikh religion was founded in India in the 15th century by Guru Nanak Dev. This religion is quite different from Islam and Hinduism. According to various studies, Sikh Dharma is the sixth largest religion in the world, having originated in the Indian Punjab in the 16th century. Followers of Sikh dharma are better known as Sikhs.

1.7.1 Other Gurus

Guru Nanak was also followed by nine other Sikh Gurus

1.7.2 Angad (2nd Guru 1539-1552)

Guru Nanak died in 1539. History suggests that before his departure to the eternal world, he nominated Guru Angad (1504-52) as his descendant. Angad was known as Lahina as well. According to historical facts²⁷, he worshipped the Hindu goddess Durga. He also passed by Kartarpur once upon a time, as historic narration suggested. He then was immediately moved to poems by Nanak Sahib. He had been leading a party to the shrine of Jwalamukhi, a famous city of temples in the Indian state of Himachal Pradesh. Historic facts also revealed that Guru's loyalty was like an iron, which urged Nanak to a better life than Guru's two sons.

1.7.3 Amardas (3rd Guru 1552-1574)

History suggests that Guru's name was changed to Amar Das as Angad died. He then disassociated himself from Guru-II. Amar Das remained Vaishnava. Traditionally, he consumed his whole life in search of a Guru. Then, interestingly, historic facts explain that he accepted Sikhism when he was on his way to a famous river named the Ganges. It happened over there after he enjoyed Angad's song. She sang Nanak's song, from one of his famous poems.

It is said that many Sikhs adopted their religion after hearing the songs of Angad's daughter. She sang Nanak's songs. Historical findings also revealed that Amar Das lived for Panth when he was 73. A large number of Sikhs were raised and born in Panth, and they had embraced the religion during Nanak's reign.

²⁷ W Owen Cole, Piara Singh Sambhi.1978. '*The Sikhs*' *Their Religious Beliefs and Practices*.

When Amar Das wanted the excavation of a fountain named Baoli, a festival was promised to engage Magi, Bhakis, and Diwali. Many Sikhs were scattered throughout Punjab who contributed to the propagation of the religion and the greater organization of its adherents. There would be no easing of the requirement to reflect on the world without these adjustments.

1.7.4 Raamdass (The 4th Guru 1574-1581)

The fourth Guru, Ram Das (1534-81), is said to be the son-in-law of Guru Amar Das. Historical research also showed that Guru Das was popularly known as God's father of Amritsar ("Nectar Lake") city. Over time, it became the hub of the Sikh religion and was later declared the capital of the Sikh religion. Sometime later, the Golden Temple (Harmandir Sahib) was declared the capital of Sikh worship. Then historians also narrated songs and many more gifts that got mingled during the worship of Sikhism. Skills used for singing were associated with Guru Ram Das, who convinced followers to do the maximum amount of practise. This research also learnt that Ram Das²⁸, who was a member of Khatri and a key member of the Sodi family, nominated his son Arjan for further proceedings of this tradition.

1.7.5 Arjun Dev (1581–1606)

The Guru Arjan's brother, Prithi Chand (1563–1606), had taken a stance against hostility linked to his brother's nomination. Historic findings suggest that Prithi Chand wanted to take the life of Hargobind, who was the only son of Arjan. Prithi Chand's followers celebrated with songs that were widely assumed to have been written by former Gurus. This tendency and narration paved the way for Arjan to compose multiple songs with new genres, showing that Bhai Gurdas was the real author of these songs. Gondal Pothis, as his guide, became popular with these songs, which ultimately yielded results for Adi Granth. Historical facts also show that the Muslim Empowers, namely the Mughals, were very much concerned about the spread of Sikhism. It is said, as multiple types of research showed, Emperor Jahangir and his son were on top and showed huge concern, even though both were quite influenced by the rumours surrounding Arjan's alleged son.

²⁸ Eleanor Nesbitt, 2005. *"Sikhism" (A Very Short Introduction)*.

1.7.6 Hargobind (The Sixth Guru, 1606-1644)

Acquired facts further revealed that Sikhism witnessed a true transition with the appointment of Guru Hargobind, the sixth Guru who was secular. The Guru Hargobind (1595-1644), with his order to his son, which is called Miri/Pirri ("temporary authority" or "spiritual authority"), became popular with it. He was a great spiritual leader with his five predecessors. The Guru's new status was confirmed by Panth with his great actions, as the research further revealed. Hargobind's actions speak louder when this researcher followed the work of some researchers on it. The construction work of Amritsar is one of the best examples of it, and one can show the metal of Harmandir Sahib, a great symbol of the piri. It is also said that the Hargobind had to fight time and again with many Mughals in the great province of Punjab. This fight occurred from time to time in the land of Amritsar and Kirtarpur and the hills of Shiwalik, the famous places where Sikhs showed their muscles against followers of the Mughals.

1.7.7 The Guru Har Rai (The Seventh Guru, 1644-1661)

The era period of Guru Har Rai (1630-611) had a peaceful time which was directly linked to Kiratpur's journey and ultimately led to a return to the Shiwalik Hills. The 7th Guru's journey proved a peaceful one, with some people in Sirmur. However, this Guru too faced a difficult time with the Mughals and felt his community's pain in the province of Punjab.

1.7.8 Guru Hari Krishen (The Eighth Guru, 1661-1664)

The Emperor Aurangzeb of the Mughal era called Guru Hari Krishen (1656-64) from the Shiwalik Hills to Delhi, historical facts reveal. Some findings also showed that this Guru was retained in Delhi for quite some time, where he expressed many words like the baba ("old man") who was known in the village of Bakala at that time. Then later on, the name Hari Krishen was meant to come to the surface with a new introduction who resided in Bakala.

1.7.9 Tegh Bahadur (The Nineth Guru, 1664-1675)

Historians have written that Tegh Bahadur was the ninth Guru of the Sikhs. It is also believed that many Sikhs were claiming to be known by this name as they rushed to Bakala for this claim. Following their traditions and customs, one such Sikh vowed to give the Guru hundreds of gold coins to save the titles. Historians showed the findings that Guru lived in Bakala. Eventually, that Guru

reached The Bahadur, where Makhan Shah said he had found a true Guru. The era of Guru Tegh Bahadur (1621-75) is quite well known and popular, where several songs of Tegh Bahadur were showing the historical facts. Historians told an interesting story of a Sikh who saw all the beheadings of innocent people by Teh Bahadur and placed them in his house outside Delhi.

1.7.10 Gobind Singh (10th Guru 1675-1708)

Tegh Bahadur was killed and this incident left an unending pain for the people in the area. Then the era of Guru Gobind Singh (1666-1708) started. He is considered to be the most important Gurus except Guru Nanak. The most important leader who assumed leadership of the Sikhs was Gobind Singh, also known as Gobind Rai²⁹ emerged as a key leader. This character was trained during the time of Khalsa. Facts suggest that he was born in Patna. He is also considered to be the only child of Guru Tegh Bahadur. Further facts suggest that he was brought to Anandpur. He was taught Sanskrit and Persian by great teachers, where he also learnt poetry, art, and songs, and some fun and tricks of war. He also learnt some hunting skills with a particular focus on waging war in forests and the areas where war zones could be created, like pouring into the caves to defeat the enemy.

Interestingly, it is said that Sikhs on the day of Baisakhi (Indian New Year) celebrated an exhibition in Anandpur. This is all the festivity shown by many people following Sikhism, which emerged as a strong religion for millions of people for many centuries. Some historic facts suggest Guru repeated the order after Daya Singh agreed to surrender. Such instances were also found by this researcher through his research that many goats were slaughtered by Sikh leaders for bringing peace to their land.

In these instances, the researcher also learned through this study that the famous Guru also wanted not to cut their hair. He also wanted his followers³⁰ to hold their arms. Guru also desired that men reject the Khalsa Sikhs' belief that Gurus and their followers wear the "Five Ks"-kes or kesh (uncut hair), (shorts),

²⁹ W Owen Cole, Piara Singh Sambhi. 1978. *"The Sikhs" Their Religious Beliefs and Practices.*

³⁰ Dr. GS Chauhan. Dr. Meenakshi Rajan.2012. *Shri Guru Nanak Dev Life, Travels and Teachings.* Publisher Dr. Inderjit Kaur

kanga (comb), kirpan (festival sword), and kara (iron bracelet). With religious reforms, the founding of Singh Sabha, which is considered to be a religious campaign in the last two centuries, was believed to have been followed. This religious movement in educational reform is going with the teachings of Guru Granth Sahib. It is considered to be a modern form of the Sikh religion.

1.7.11 Guru Granth Sahib (Guruth 11)

Guru Granth, the Sikh script Sahib, is current and eternal.

1.8 550th Anniversary - Kartarpur

The 550th birthday of Guru Nanak was celebrated in Kartarpur District, Narowal. The building of the Kartarpur Corridor helped the Darbar Sahib in Pakistan and also gained a global response. In the year 2019, thousands of Sikhs visited Pakistan for pilgrimage or tourism purposes to participate in important occasions. Many Sikhs and visitors from Pakistan participated in this anniversary, and also many politicians and government representatives, especially provisional and federal ministers, and Prime Minister Imran Khan participated in this sacred occasion. On this occasion, live media coverage was shared on social media and many political leaders, especially Navjot Singh, a popular Indian political leader, were on media talk. Navjot Singh's media conference was also attended by Manmohan Singh, ex-Prime Minister of India, who also participated and was present. This event has memorable and happy moments for the Sikh community, especially for Indian Sikhs.

Pakistan's laws are called "spade a spade" for religious freedom in the country. An official document read, "Minorities' legal rights and interests, as well as their equitable representation in public and provincial affairs, must be protected by the state." The founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah, the liberator, made it clear in his speeches that all religions are equally important to the state and all Pakistanis are free to practise their religions the way they want. This was the reason why the government of Pakistan, despite all challenges, engaged India to develop the Kartarpur tunnel. It is a receipt for Pakistan's soft image, which aims to promote freedom, religious freedom, and rights of minority harmony in the country. This step has paved the way for more than 100 million Sikhs to visit Pakistan, which is well aware of the sanctity of the Sikh community's places of worship.

Pakistan offers Sikh Yatrees a peaceful place, paving the way for them to practise their religious customs with great ease. Pakistan extended the facility to thousands of pilgrims to visit Guru Nanak soon after the completion of the Kartarpur Corridor. Official data suggests that nearly one million Sikhs have visited this sacred place in the past five years. The Kartarpur Corridor allowed the Sikh community to express themselves in their holy place while respecting the fundamental rights of all minorities.

The government of Pakistan has completed the work on Kartarpur by spending billions of rupees, showing its vigorous support for the religious freedom of its minorities. The development work was completed in a historically rapid manner, with special attention paid to the history and teachings of Sikhism. The government officials familiar with the development and engagement with the process also said that they were instructed to especially preserve the heritage of the Great Guru. The heritage of Baba Guru Nanak Sahib was believed to be preserved and all sacred sites have also been decorated with true spirit. The government of Pakistan believes that Kartarpur has opened a new window for religious tourism in the country. This Kartarpur Corridor is attracting thousands of people every week since it was officially opened by the current government of Pakistan. It has generated a new business for hundreds of people engaged in this religious tourism movement run by the government of Punjab as well as by the Tourism Authority of Pakistan.

The idea of building the Kartarpur³¹ Corridor in the Sikh community "is a good act of kindness." On the one hand, the Pakistani government has created new places and avenues for Indian pilgrims by allowing hundreds of thousands of Indians to visit their holy places in Pakistan each month. On the other hand, the attitude of the government of Pakistan was not quite encouraging as hundreds and thousands of Pakistanis were denied visas. These Pakistanis wanted to visit holy places in New Delhi and other places across India.

Both countries should at least take steps to ease the process of visas for their pilgrims. Religious tourism diplomacy must be promoted by the rulers of

³¹Col (R) Muhammad Hanif. 2019, *Political and economic advantages of Kartarpur Corridor*. <https://dailytimes.com.pk/440659/political-and-economic-advantages-of-kartarpur-corridor>.

both nations. It has been the biggest tool in the world now that peace and harmony are being spread. Pakistan must also take steps to promote Hinduism-related holy places not only for its community of Hindus but for the people of India by taking some special measures that could persuade New Delhi to make it happen in years to come. Both countries could grab maximum revenue through an opportunity by letting at least two million people every year visit their holy places located in different districts of both countries.

Islamabad has always struggled to promote religious tourism as India scarcely showed any goodwill or reciprocal attitude. Recently, Pakistan issued more than two hundred thousand visas to Sikh families who visited the well-known Kartarpur Corridor, where their great Guru found his place. The country, although it fought a war against terrorism by sacrificing thousands of soldiers to bring peace to the country, provides the utmost peaceful environment for visiting pilgrims. It is a great gesture, which is now being acknowledged by the international community.

Contributing of religious freedom and its practices, Islamabad has made it clear that it has built this Kartarpur Corridor project on its behalf. Pakistan never asked India to pay for it. For sure, it was built for more than 200 million Sikhs who live in India. It was completed before Baba Guru Nanak's 550th birthday celebrations, and officials made it clear that it happened before the event started.

Pakistani authorities, in consultation with India on the proposed project's model, built it through the famous river, Ravi, where "Dera Guru Baba Sahib" in India and Gurdwara Darbar Sahib in Kartarpur, Pakistan. It is a good beginning of the current era with great cooperation between both countries and an occasion in cultural history. While Kartarpur³² is the site of the first established Sikh community, it is always overwhelmed by regional disputes. After Guru Angad was selected as Guru Nanak's inheritor, a midpoint was recognised in Khadur. This midpoint/centre was transferred from Kartarpur due to the legitimacy of heritors and ownership as Guru Nanak's son, Sri Chand. "

³² Tajpaul Singh Baniwal, 2020. *‘Religious and Political Dimension of Kartarpur Corridor: Exploring the Global Politics Behind the Last Heritage of the Darbar Sahib’*.

Chapter -2

2.1 Factors of Religious Tourism Influencing Politics

As a well-known industry, religious³³ tourism is also flourishing in Pakistan. With great economic power, the world is full of symbols of various religious races. The source is here to affect religious tourism in Pakistan, but there are many factors. Pakistani officials are striving to find the best strategy to engage these factors. The government should make plans to find the factors affecting religious tourism in the country's politics. Complex decisions are likely to be investigated, but the authorities are focused on the largest market of Pakistan's religious tourist attractions. This is one reason, why Prime Minister Imran Khan said in recent speeches that his government was working to improve political relations and spread the word to the people of Indian Punjab, where about 10,000 Sikhs will visit Pakistan for tourism.

Pakistan is trying to make an effort to find the factors affecting religious tourism, upgrade pilgrims' visas, and put the process online to facilitate the pilgrims at every stage. This simplification of visas is another important factor that leads to better opportunities for religious tourism and also to other factors affecting politics. The researcher, during his interviews with various politically affiliated people, learned that the Pakistani government supports tourists and various organizations to develop the tourism sector and can take better steps to ensure that religious tourism in which situation and factors affect politics. The unused Pakistani religious tourism industry can create new lines and can bring any literature that could have the full potential to find out the factors of religious tourism's effects on politics.

With its rich cultural and religious heritage, Pakistan does have a lot of potential for religious sites, which may help the country's economy by repeating many of the positive aspects. Therefore, many factors of tourism³⁴ leave their influence on politics and help the pilgrims fulfil their ritual purpose. Involving a wide range of stakeholders, current executives have also placed these religious

³³ Paolo Segatti, Cristiano Vezzo. 2008. *Religion and Politics in Italian Electoral Choice*.

³⁴ World Travel and Tourism Council (2017). *Travel & tourism global economic impact & issues*. London: WTTC.

visits at a high level of development. The country has been hosting foreign tourists visiting many sacred sites, and fortunately, the current state of Pakistan has created favorable political conditions for tourists. Visitors believe that they can be provided with adequate security at popular religious sites. Political leaders also encouraged people to come to public places and shrines, and made them feel welcome.

Many things help the tourism industry in the country thrive. There is religious tourism in Pakistan, and we investigate the factors' effects on politics. Prime Minister Imran Khan made the political climate better by telling provincial officials to build new infrastructure all over the country, especially in the North, especially in Gilgit-Baltistan and Chitral.

The KPK government has also been instructed by Prime Minister Imran Khan to build new tourist attractions in Swat and other national parks along the Pak-Afghan border. The Punjab government has launched a new program to promote religious tourism in various districts, Attock, Jhelum, Nankana Sahib and Narowal region.

2.2 Cultural Influence

Apart from being a sign of economic prosperity, tourism ensures an extremely high cultural diversity of knowledge and ideas. Cooperation within the host country creates profound social and cultural³⁵ effects. It offers many reasons for travelling. Their extraordinary sacrifices and detailed tourism are the amazing art of this. Nowadays, the cultural environment is involved in the politics of religious tourism. Modern educational discipline can be seen by its birth, travels, and other people's involvement in politics. Relationships that are good for both culture and tourism are getting stronger and are being pushed forward by taking the right steps and doing things that will last.

As tourism grows in well-defined communities, it is important to understand its implications and the main process by which cultural³⁶ change is being produced.

³⁵ MARK C. MANSFELDER. *Tourism and Cultural Change in Small-Scale Societies, Human Resources Organization*. Published By: Society for Applied Anthropology. <https://www.jstor.org/stable/44126576>.

³⁶ WALIA, *Journal* (2019) www.Waliaj.com

The fieldwork of the study review shows that tourism can boost indigenous activities, exchange reserves, cultural preservation, and environmental education. The attractive impacts of tourism include migration, food disturbances, social conflicts, loss of independence, trust, crime and other disruptions to the cultural environment. Analysis suggests that the effects of tourism are intensified when tourists change the economic basis through their use of indigenous land and time relations. So, the negative effects of tourism can be measured in small communities by keeping jobs and looking at how tourists affect places where traditional land relations don't apply.

2.3 Lack of Proper Infrastructure

Due to a lack of proper infrastructure, Pakistan's tourism industry was unable to see real profits when the country was struggling to make the industry a better place to profit. The country has struggled to provide suitable roads and other transportation facilities. Poor infrastructure has hampered the development and prosperity of the tourism industry. Pakistan has a lot of natural and cultural resources that can be used for sustainable tourism. The country has the power to attract tourists from around the world. Unfortunately, the country's tourism resources are not being used properly by the industry. It has never been more important than in the past.

Besides, Pakistan's tourism industry in the world is not well organised and is also facing serious problems due to the prevailing lack of proper infrastructure and the COVID-19 situation. These problems have greatly affected international community tourism in the country. Therefore, the tourism industry in the world does not play its role. Various studies have been conducted in recent years, highlighting various issues related to tourism in the country as well as suggesting ways and development. It is an attempt to analyse tourism problems and those associated with tourism.

An analysis of earlier investigations into one of the most serious problems associated with the tourism and tourism industry in Pakistan is the lack of focus on human resources development. The tourism industry has the potential to grow and needs creative workers who can meet the growing demand for better hospitality services. The industry seeks innovation to achieve competitiveness and success.

2.4 Unstable Political Conditions

Anxious politics and the ability to deal with real problems through dialogue have another barrier to affecting religious tourism in Pakistan. Debate on sensitive issues and involving religion in political dialogue has also suffered immeasurably from religious persecution in the country. Some of the most contentious issues are the effects of the public sector on tourism³⁷ and the importance of political stability in the sustainability of tourism. The importance of political stability and its impact on tourism and pilgrims attraction has been extensively studied in different studies. For example, confirming the fact that the tourism industry's weakening and instability (for example, war or terrorism) leads to a decrease in the flow of tourists.

Political unrest is a broad phrase that may be defined in a variety of ways and refers to a wide range of countries throughout the world. Political instability has a tremendous influence on tourism. The research looks at tourist management and the impacts of political instability, as well as how countries may improve their tourism growth potential. Hazard and risk management are suggested as viable approach. This approach could help better prepare countries for unpredictable instability and uncertainty in the future.

Political³⁸ instability is detrimental to the tourism and hospitality industry in many ways. Political instability suffers from many negative consequences; including declining income, loss of foreign investment, hostile views of potential visitors, unstable demands, negative image and reputation, low infrastructure, reduced hotel accommodation rates, reduced tourism revenue, increased unemployment and security concern. In some remote places, political instability is seen as a major threat to the hotel industry. To deal with this problem and increase the potential, the tourism industry and hotels have become more accepting of natural disasters.

In many ways, Pakistan must establish peace and political stability to promote religious tourism in the country. The country should humiliate its society by promoting tolerance in remote areas. Pakistan is now trying to stabilize its

³⁷ Edson Gandiwa. 2014. *An analysis of tourist trends in northern Gonarezhou National Park, Zimbabwe, 1991-2014.*

³⁸ Paolo Segatti, Cristiano Vezzo. 2008. *Religion and Politics in Italian Electoral Choice.*

political stability. The Pakistani authorities, as the analyst talks to many experts, are trying to build more trading facilities with some value in commercial and tourism investment. Stable political conditions are very important in Pakistan to convince many tourists from different countries, especially those from India and Afghanistan. According to Mr. Richer's book, a country that wants to promote tourism promotes its safe vision and tourists find a safe and beautiful environment on all sites (1994, page 220, cited in Cothran and Cole Cothran, 1998).

There were many obstacles, according to policy makers, to developing a friendly tourism policy, but the current government focused on those prospects facing tourism problems. They seem to know how tourists from major industrialised countries can be drawn. The government made sure to address the potential political instability in the position and how much the visitors were affected by the political instability³⁹. A well-known researcher noted that political instability creates many problems in the way of tourism which should be developed in the country. Tourism management studies don't talk critically about international politics and how they affect tourism. There is so much evidence that political instability hurts tourism revenue and have social and cultural effects.

When many people from small communities are affected by tourism in other problematic ways in some parts of the world, environmental problems create obstacles to religious tourism. Investigators say that "ongoing research on tourism risk management attempts to address and discusses ways to improve political situation in tourism and political impact on international tourism."

2.5 Terrorism

Since 9/11, the tourism industry of Pakistan has been almost destroyed but is now regaining its reputation. The country was declared an unsafe area due to growing terrorist attacks on religious sites, which is of great concern, especially to travelers. This is another big thing that hurts Pakistan's reputation around the world and hurts the tourism industry.

Terrorism is cited as an indicator of political instability and as a political influence⁴⁰ changing the Based on tourist demand, an analyst pointed out that on

³⁹ St James Parees. 1989. *Religion in Politics*.

⁴⁰ Gerard P. Heather.1989. *Religion and Politics*. Published by Long man group.UK.

September 11, 2001, terrorist attacks in New York created great gains and demand for destinations in the region as alternatives. The occurrence of the Islamic State in Iraq and Syria, and the Syrian refugees, has created the threat of terrorism and political tensions in the Middle East and around the world. Countries experiencing such events can have difficulties in the management and planning of tourism due to unexpected demand for tourism. Therefore, tourism policymakers should be aware of the implications of political instability⁴¹ and the threat of terrorism as they devise disaster management strategies for the industry.

2.6 Security Issues and Threats

After the 9/11 incident, terrorist groups planned to engage Pakistan, particularly in the provinces of Khyber Pakhtun Khah (KPK) and Baluchistan. The local history of terrorism and the persistent longing for violence perpetrated by activists have led to indiscriminate attacks on military installations.

Terrorists attacked mostly suicide types without warning, targeting travel destinations, marketplaces, retail malls, military bases, airports, universities, tourist attractions, schools, hospitals, houses of worship, and government buildings. Terrorists targeted American strategists and embassies earlier.

Terrorist attacks were occurring throughout Pakistan, most of them in Baluchistan and KPK, including the former FATA. Terrorist attacks result in approximately seventy thousand casualties. Pakistan's security situation improved in 2014 when Pakistani security forces began working together against terrorists. There are large facilities and infrastructure in major cities, especially Islamabad, as well as security forces in these areas, which may be able to deal with an emergency compared to other parts of the country. While the threats are still there, terrorist attacks are not uncommon in Islamabad.

For security reasons, the United States government has limited capacity to offer emergency care to US residents in Pakistan. The movement of US government workers within Pakistan was banned and additional restrictions on the movement of US government employees outside U.S embassies were While Pakistan's tourism industry is in full swing, reports of robberies and harassment

⁴¹ Sharabani Shah. 2013. *The Moderation Effects of Political Instability and Terrorism on Tourism Development: A Cross- Country Panel Analysis*. Journal Research Article.

of tourists in coastal areas are even worse. Which is a part of every environment and it cannot be ignored, even for a moment. The relevant authorities must submit the results and consequences of such events to the concerned departments. It affects not only Pakistan's growing tourism industry, but it is paving the way for illegal activities in unauthorized areas could lead to a disgusting state of outbreak across the country.

A closer look at the routinely reported incidents of kidnapping and robbery reveals that they were perpetrated by stray motorcyclists who disrupted tourists on their way to, i.e., Swat, Malakand, and other nearby resorts. This means that their travel limits and hiding places are not too far away. Although the government has quickly fired several police officers and found them guilty of negligence, they will not succeed. All geology needs to be removed and strict measures taken. Pakhtunkhwa has an encouraging graph of development, and the idea has become stronger; security forces need to be investigated with all seriousness.

Pakistan is a center of ancient civilization, hosting various religious sites, including Buddhism and Sikhism. It is home to the five highest peaks and the world's highest trade route, with the Karakoram and Silk Road connecting China, as well as the vast deserts and seas. This is not a trivial matter. Pakistan reportedly has the potential to attract tourists. At present, many foreign tourists are flocking to Pakistan as well as the great mountains in the northern hemisphere. Prime Minister Imran Khan has taken an interest in it and he desires to transform a peaceful Pakistani landscape into the heart of local and foreign tourists. He also said that it won't be a top priority if the local police and security aren't good enough.

2.7 Publicity through the Media

The use of media⁴² is also playing an important role in creating and developing new ideas to attract more religious tourists, including Muslims, Hindus, and Sikhs, to the country. The promotion of religious tourism, heavily

⁴² *News Report. August 12th, 2021. The Express Tribune, tribune.com.pk/story/2315107/tourism.*

influenced by the political environment, can be seen as a tool of goal-oriented, face-to-face transformation in a nation's politically troubled economy. Pakistani officials have also had trouble training people in tourism for political reasons, and experts think that tourism fraud may lead to tourism security in the long run.

Social media is defined as a network of many applications that can be used to stay connected to each other online. Its better narration could be made available through social media⁴³ like websites and apps. A few years ago, it was seen as an explosion in the use of social media with the launch of new social media apps like Snapchat, Instagram, Tik Tok, etc. This leads to a wider audience and more users around the world, which has so many opportunities to explore non-facial features in mainstream media.

Social media has become an important tool in helping guests plan and execute their travel plans, from guest accommodation to planning. According to the study many visitors use Instagram to find new travel destinations. Since Instagram is used for photos and videos, it is a great travel blogger app to show case their work and influence people with it showcase their work and influence people with it showcase their work and influence people with it. Blogging can also be seen as a growing trend especially in the travel sector and according to Google information, travel vloggers attract subscriptions to YouTube. This suggests that tourism vloggers can also emerge as an influence on tourism decision-making.

All related social accounts have a huge impact on tourism/ religious tourism and also on the politics. In this situation Instagram, Facebook, Twitter are the most used apps in the region. According to different websites, visitors has been increased in the region after using social media relating to tourism. This is because all the mountaineers wanted to use the popular Instagram photo taken in that area. Usually social media⁴⁴ platforms Facebook, Twitter or Instagram is another forum for tourism lovers seeking information review forums and blogs. There are many studies on this particular topic that confirm the use of the internet for leisure travelers who influence their travel decisions.

⁴³ Rana Talha (2020), *Social Media's Role in Influencing Tourism in Pakistan*.

⁴⁴ Rai Shail Akhtar (2000). *Media, Religion & Politics in Pakistan*.

According to study, it was found that many travelers seeking help online to plan their trip/ visit program. He also concludes modern travelers increase the use of social media in all aspects of their travels. Social media helps travelers with sensitive information and influenced its decision-making in certain ways. As it has been shown that social media helped visitors find the places they want to visit, they can also be used by tourists to find information about places they should not visit at all. Travel agencies are major factor in influencing tourists' decision to travel/ movement for the tourism side. It has shown that people prefer to use social media and websites to plan their travel. After reviewing extensive literature on the topic it can safely be concluded that social media has greatly influenced travel routes and assisted tourists in exploring new travel destinations and planning low-cost travel due to more information available on social media.

Pakistan is facing difficult time as tensions remain on its West and Eastern borders since decades. These social, political and legal conflicts have often painted a grim picture of immigrants seeking to visit various religious sites in Pakistan. The negative media coverage of the Indian media has also painted a bleak picture of Pakistan with its strong religious tourism in Pakistan. Risk perceptions could affect tourist decisions and travel destinations⁴⁵ could be severely disrupted with serious economic consequences as tourists replace their vacation destinations or regions.

2.8 Government's Efforts

Pakistani parliamentary panel debated the issue, how to promote religious⁴⁶ travel in various countries and regions. Members of Parliament discussed how to attract thousands of visitors from Iran, Afghanistan, India and other Islamic countries as the country is rich in religious sites and these sanctuaries are popular in neighboring countries.

Pakistani authorities believe that many religions, Islam, Hinduism, and Sikhism in particular, have great potential for better tourism, believing that more tourists could be attracted to Pakistan through new investment. They believe that the country has great potential for tourists who are interested in visiting historic

⁴⁵ *Pakistan Travel Advisory*. 2021. <https://travel.state.gov/content/travel/advisory.html>

⁴⁶ Rai Shail Akhtar (2000). *Media, Religion & Politics in Pakistan*.

places, as the state hosts hundreds of temples, Sikh Gurdwaras, and other religious worship places. There are many religious sites where thousands of people come for picnics and tourism in many parts of Punjab. The political will of the government also needed the sanctuary of the famous Sufi saints, one of the attractions for tourists.

In modern-day Pakistan, the government of Imran Khan focuses on tourism only. The government has also announced that it will set up a university to teach about poverty in the country. It is the first time that the Pakistani government is in charge of promoting religious tourism in the country to bring in tourists from other countries and help the country grow.

In recent meetings, the head of the Pakistani government has set up to promote tourism, which he ordered to complete a religious tourism program. However, religious tourists face a lack of resources. Under the current government, many people thought that the historic Kartarpur Corridor programme would help religious tourism.

As a result of the epidemic, the government closed down many religious sites, but more and more pilgrims will start visiting shrines. To deal with this problem effectively, we need to first come up with a strong plan to encourage religious tourism.

2.9 Political Influence

Although Pakistan is a major part of religious tourism, officials remain optimistic that they will be able to attract top tourism to Pakistan. However, they are still concerned about the political confusion in the country, which led to a ban on immigrants seeking to come to Pakistan, especially from India. As per information from the tourism industry and Auqaf Department in Punjab, there was a decline in Sikhs from India because of the strained relations between Pakistan and India. Tensions and hostilities in both countries have created this filth of religion. Religious tourism is a fragile industry, vulnerable to all kinds of external influences, including political crises. In India and Pakistan, we have seen many examples where a bad political situation or a controversial message has caused a decline in tourists. Many people believe that Pakistan's tourism industry is making a concerted effort to tell the world that the country continues to receive

international visitors from all over the world. After all, diversity and hospitality are part of the identity of this country.

According to the reading of different literature, which many analysts have proved, Pakistan is specially designed to take advantage of the growing trend of religious tourism and has many places of worship. The country has some of the oldest communities in the world, serving as a wealthy group of Sufis, Hindu temples, Sikh Gurdwaras, and Buddhist monks. Political influence plays a vital role in religious tourism. Pakistan, with its natural beauty, has a huge wealth of tourist attractions and is gaining significant promotion in its tourist destinations, far behind India, Turkey, Sri Lanka, and other countries in the region. Statistics show that the country has contributed its gross domestic product, while many other countries see its contribution as a political factor. Based on how much money South Asian tourists bring in, Pakistan loses a big source of foreign currency compared to India, Sri Lanka, and the Maldives.

Moreover, contrary to major developments in the distribution of tourism and religious tourism, the Pakistani economy remains the same as compared to India. "India uses its political role in their religious places, particularly for religions other than Hinduism," Dawn reported daily in its news. "In its news, profits will be equivalent to the amount of Pakistan's largest export, cotton," in its news. Government officials interviewed by the researcher say Pakistan's Tourism Development Corporation has identified many tourist attractions that could be linked to religious tourist attractions. Society can get a good idea of what people think by bringing millions of tourists to these areas every year.

According to TDCP (Tourism Development Corporation Pakistan), many tourists visit each site, which also indicates that these tourist places can be improved by continuing to attract people. TDCP official data has revealed that the history of Pakistan is full of important sites with a strong focus on Sikh and Buddhist tourists. Not to mention the only Sikh empire in history and the Nankana Sahib, the birthplace of Baba Guru Nanak, the government could make them the most popular tourist attractions, like the Golden Temple of Amritsar. Millions of travelers can visit each year if both countries, India and Pakistan, continue to simplify their visa processing, which can create a new history, but due to the

tension raised between both countries by politics in each environment, which is the main factor to lose in the economy of each state,

Nowadays, the tourism⁴⁷ industry has become a market for millions of people worldwide. Pakistan's Gandhara region, which includes Mardan, Taxila and Swat has special places for tourism and religious tourism. Religious tourists, in particular, trace their religious origins to visiting their religious places in Pakistan. Sometimes a political factor gives a tourist an advantage in terms of finding their local religious places, and it also helps religious visitors based on politics. In Khyber Pakhtunkhwa, the northern areas and north of Pakistan have the potential to attract large numbers of visitors.

According to a Gallup survey, a number of religious visitors across the world are likely to visit Pakistan. Many religious-political representatives play their roles in politics. on the basis of religious tourism, as well as assisting pilgrims during their visits to religious ritual sites Helping these visitors and achieving fulfilment in Pakistan of religious politics-related facilities for the religious visitors Counting the direct and indirect effects of politics on religious tourism, many politicians, especially those related to religious politics, take advantage of pilgrims and religious visitors at the time of political speeches or campaigns.

Many religious tourists can contribute to the religious sites during pilgrimages. The Punjab Tourism for Economic Growth report identifies five strategic areas to address these issues and unlock the potential of tourism: tourism infrastructure, security and safety, branding, development of tourism services talent, and sustainable tourism policies that benefit local communities and sustainable policy.

2.10 Economic Implications

Instead of a single sector, tourism is based on the movement of people and their needs and reliance on the quality of attractions such as hospitality⁴⁸, travel and transportation, accommodation, and recreational infrastructure in the country

⁴⁷ Erum Irfan, Yousaf Ali. *Religious Tourism in Pakistan, 2020*. Dawan News.

⁴⁸ Special Report. 2019. *The Travel and Tourism Competitiveness, World Economic Forum*.

of destination. It is a completely economic activity based on the focus of tourists on spending. It is a factor that affects religious tourism and influences politics. The mutual link in tourism creates a multi-sectoral business enterprise involving services and goods.

Domestic and foreign tourists, which are involved in politics, are also factors of tourism to bring economic growth and leave their influence on politics. The former power represents the country's purchasing power, while this affects the massive output in terms of foreign exchange. Revenue generated from tourism revenue can be categorized as foreign investment.

At the national level, tourism produces repetitive effects on income, employment, sales and services. Transactions caused by tourism increase government revenue. International tourism facilitates trade and the redistribution of wealth. The identification of demand and supply is critical to the development of the industry. The growth rate of tourism depends on resource management, statistical estimates and investment. There is a large room for public-private partnerships.

Tourism exports greatly to provide benefit Pakistan's economy⁴⁹. The unique talents and struggle of tourists, to raise the economic impact and tourism continues to progress. Tourists are not only the visitors who have made the most of each tour as well/ fascinating but also the play role in boosting the economy and easily influenced on policy interventions of the concerned state country. Therefore, it is a reasonable tourist. An easy way to increase guest costs per person is to make them stay longer at tourist places, especially in religious places tourist.

Assess the economic⁵⁰, human, social, and environmental impact of travelers at the local or national level while visiting places. These important studies highlight the full benefits of economic and natural travel, especially in remote and rural areas. The key facts shown in this study are:

⁴⁹ *Statistical and Economic Analysis of Uganda's Tourism*. 2019. Expenditure and Motivation Survey.

⁵⁰ World Travel and Tourism Council. 2017. *Travel & Tourism Global Economic Impact & Issues*. London: WTTC.

- Pilgrims have a low traffic impact. Regular tourists spend a significant portion of their transportation budget/economic support and also spend at a low rate of repetition on their expenses scale. This cost is almost zero for travelling. Pilgrims have a greater impact on the economy than even regular tourists or pilgrims. They represent the low rate of cost for tourism in every tourist area, but each pilgrim has the same economic impact as domestic visitors (difference in average accommodation, moderate spending, and repetitive effect).
- Pilgrims support the global economy. Local people welcome the tourists/visitors. Also, most people in the area only see the positive economic effects of this approach, like making money, local trade, jobs, and tourism, and not the negative ones.
- Pilgrims support markets; they purchase the most important goods, foods, and beverages; take advantage of services from the shopkeepers; and spend their time at hotels or guest rooms (in the case of non-resident visitors). Pilgrims or tourists show a greater preference for local products or things.
- Pilgrims or guests? Pilgrims do not consider themselves to be pilgrims. An important conclusion is that pilgrims do not present themselves as tourists. Only a fraction of them are identified as such, although for many others, most of their behaviors are similar to those of those who are visitors, tourists, or pilgrimages and also are future visitors because of trail experience.

2.11 Religious Motivation

Historical Sikh Shrines in Pakistan, which contains in-depth information about the Sikh areas in Pakistan. This study especially presents the Kartarpur project as a landmark for both countries India and Pakistan. In this study, at the time of partition in 1947, Punjab was divided and after partition India and Pakistan emerged as two independent states at the end of British rule on a small continent. It is also stated that the Kartarpur Corridor is for the entire Sikh community, as it will bring Punjabis to both countries and promote people-to-

people relations. Not only Rawalpindi, but the entire Punjab has historical attractions⁵¹ and important sites that should be preserved and revitalised to attract religious visitors.

In this inevitable era of information and technology that the world has become a global valley, Pakistan passes through many channels and holds the site of ancient civilization and cultural heritage. Although Pakistan is a Muslim country, it has been saved continued many religious sites, buildings, or properties of other religions, which of them is Sikhs and all ritual places of other religion. These religious garments may attract Sikhs Gurdwaras and also other community of various religious. Many Sikhs visitors/ tourists objects to found Gurdwaras and Sikhs religious pilgrimages places.

In Pakistan, religious tolerance and autonomy can be called the collection and commemorating shared of visitors/ tourists to see past heritage/ cultural, religious visiting points of the Pakistan areas. The land of Pakistan has rich attraction with ancient history, Religious diversity and ethnicity which is a major source to attract multitudes of people around the world. Sadly, Pakistan has been targeted of religious extremism and fighting a few decades ago. But now the provinces of Pakistan have done better in promoting tourism⁵² regards of their political or social role supports, like northern area, KPK and also Punjab.

Later, Pakistan joined its movement as military operations are sent Pakistani armed forces fighting against terrorism activists as well war throughout the country. In past, the region's counterparts and its international standard are in tourism activities. The main reasons because poor performance in its tourism industry is a failure to make it easier environment, policy and favorable conditions, infrastructure, and cultural resources. Pakistan has a great need to take drastic measures to promote inclusive religious tourism proper protection of travelers, giving high expectations to investigate their religious history, gives them easy access to one of them sacred places. The conservation of the original building and the religious monuments of other religions, and providing visitors with comprehensive advice and dissemination of information and Islamic ideologies and non-Muslim religious practices in Pakistan.

⁵¹ Malek Bader. Aus Ajloun /Jordanien. 2012. *Religious Tourism in Jordan*.

⁵²Amadar Duran Sanchez. 2018. *'Religious Tourism and Pilgrimage Bibliometric Overview'*.

The sector has been created more than job opportunities over the past five years and contribute to the global economy. Pakistan Tourism Development Corporation (PTDC) has listed for continuous journey. It includes historically important sites, religiously and places of religious importance. PTI has been come into power, management is a thing special attention to the promote tourism of the country. It's also focused on religious tourism sites, particularly on Sikhs religious tourism. Tourism is a thriving industry, it benefits the economy of the right state and the global tourism attraction. It's is financially important as it employments people.

However, temples, Gurudwaras, temples, history and Consecrated places of various religions, as well as tourist⁵³ attractions and more guests. If religious tourism is used as a means of soft power, it will greatly support the tourism industry and also increase the attraction of tourism places. This study examines the process of building peace through religious tourism in Pakistan. Pakistan has many religious temples and Gurudwaras which are so attractive. A popular and attractive place for Sikhs is Guru Nanak Sahib Kartarpur. Guru Nanak lived the last eighteen years of his life in Kartarpur, Narowal, and Punjab Pakistan. The Pakistan's government is undertaking the problems of the Sikh community and the Kartarpur process in the Sikh community is doing new things for the entire Sikh community. The Government of Pakistan basically extended its facilitation to hundreds of thousands of Sikhs for Kartarpur. Sikhs could visit this place showing little travel documents even as the country wanted to promote its religious tourism. It is the country's soft image policy as well which is now being recognized by the world accordingly.

Thousands of devotees travel to gain peace for spirituality⁵⁴, having motivations and beliefs in different ideologies of holy saints. They planned their trips to the most attractive places linked to different religions. Religious tourism is vital for tourism in Pakistan as hundreds and thousands of pilgrims travel to Pakistan every year from different countries, particularly from India. Millions of

⁵³ Hina Sheikh, Nazish. 2019. *Religious Tourism is back bone for Pakistan*. Research Article.

⁵⁴ Dr. Ramesh Kumar. 2020. *Religion and tourism*. Research Article.

Sikhs do visit their religious place of Guru Nanak at Kartarpur. This corridor is a new Corridor to Pakistan⁵⁵, where the state of Pakistan owned the idea of new religious tourism, gracing Sikhs with this honor promoted their legacy and belief in their religion.

These places may be unrelated to existing beliefs and there have been many religions in world history that have disappeared and others have left behind a remarkable work of art (temples, Gurdwaras). Sikhs beliefs that bring pilgrimages to the Ganges (Holy River) which cleanses them of all their sins, Sikhs pilgrims make pilgrimages to Gurdwaras places blessed for their lives, Shiniest go deep into forests and are looked after peacefully by Sikhs holy places where God reveals Himself. In other words, the pilgrimage can be regarded as any religious pilgrimage. All of these trips to religious sites/ attractive points are easy to consider the part of religious tourism. However, the definition of religious tourism based on the association of religion and tourism does not help much in understanding the nature of the pilgrimage. It is easy to qualify for all trips to religious sites such as religious tours, because these journeys are obviously a combination of knowledge and religious travel.

The Religious attraction has closely touch with Religious tourism and it is the proper part of tourism and in Pakistan many Muslims/ Sikhs remain touch with pilgrimages places. In addition to the historical Sikh Gurdawars, in Pakistan country offers visitors the opportunity to discover the historical heritage and economic impacts⁵⁶ of one of the world's oldest civilizations and to visit a rich collection of Muslims and saints and Sikhism religion places/ attractive viewpoints. Especially, the Kartarpur Corridor, a joint venture between India and Pakistan is located in Punjab. It is intended to connect Gurudwara darbar Sahib, the Indian border. The values of religious sites⁵⁷ in Pakistan, especially those related to Sikhism is likely to grow and increase. Punjab is home of the most important places for Sikh pilgrims to visit Pakistan at their sacred places.

⁵⁵ Edson Gandiwa. 2014. *An analysis of tourist trends National Park, Zimbabwe*.

⁵⁶ Tajpaul Singh Baniwal. 2020. *'Religious and Political Dimension of Kartarpur Corridor: Exploring the Global Politics behind the Last Heritage of the Darbar Sahib'*.

⁵⁷ Project News. 2018. *Economic Impact of Pilgrims on St James Way mic Impact of Pilgrims*.

Chapter - 3

3.1 Expenditure Patterns of Pilgrims and Socio-Political Impacts on Religious Tourism (Specific on PunjaSahib)

This study explores the impact of favorite tourist attractions and satisfaction among the tourists visiting Pakistan, especially at Gurdwara Punja Sahib Hassan Abdal. Tourists' visits are popularly known as "influence preferences" and are optional to determine cost patterns and standards of expenditures⁵⁸ at their visiting places. The reduction in stays stimulated the need to assess visitor satisfaction. Due to increased competition from other places in the region, visitors can spend part of their vacation in those areas that have low expectations regarding holiday experiences. Visitors' support to promote the mobility and values of tourist places is appreciated as tourism was accepted in exchange or partnership a few decades ago.

However, profit levels appear to be related to policy options used by the tourist administration when mass travel is associated with lower incomes for each visitor, while other modes of travel lead to higher wages. Receipts for the arrival of certain guests fall in the case of those in Pakistan. This situation exists because an organization's opposition to the accepted travel style influences its preferences, which include the optional attractions of visits, the resources used in expenditure, and the level of visitors satisfaction.

This study has been conducted within the framework of the pilgrimage⁵⁹ concept. Costs and satisfactions are concerned with tourists' or pilgrims' welcome. These concepts are used to guide decisions, expenditures, and satisfaction, as well as to determine ratings and structural relationships. Various personal and travel qualities were considered, using the relationship-building method to measure a scheme by using knowledge of great potential. It simultaneously tests based modelling of time measuring as well as apparent flexibility of measurement and structure models. Sources used by tourists who have passed holidays in Pakistani tourist places. They discovered that different

⁵⁸ Pius Ongoro Odunga. 2005. *Choice of Attractions, Expenditure and Satisfaction of International Tourist*.

⁵⁹ S.Vijayanand. 2012. *Socio-Economic Impacts In Tourism. International Journal of Research*.

packaging-based routes had no significant effect on favorites, spending rates, or visitor satisfaction. However, tourists' features and characteristics of their travels have important implications for these variables. High socioeconomic status, large group size, and short length of stay are associated with the high popularity of wildlife viewing.

Aging, long length of stay, low socioeconomic status and small group size lead to high popular beach tours. Gender and income earned were found to be insignificant in the influence of religious tourism. High social, economic status and the larger size of the group develops a love of cultural tourism. Age, gender, income, and the length of stay are not important in the case of cultural tourism. High economic status, very low age, male, large group size, and short shelf life tourists visiting more than time. In addition, top favorites for religious and cultural tourism lead to higher costs. Religious tourism and revenue did not have a significant impact on spending.

Visitors' satisfaction is associated with the importance of attraction to tourists and a set price for items used in the tourism industry. Tourists before visiting and also during travel have different opinion about tourist places/pilgrimage places. There are only few male visitors have developing ideas about influencing, satisfaction, group size, and income of the vendors. Female visitors reported great satisfaction than their male counterparts. High levels of satisfaction are also reported for large-scale tourists and pilgrimages and those who earn the most money. Socio-economic status and length of stay were found to be ineffective in influencing satisfaction. To increase the daily cost of tourists, religious and cultural tourism should be encouraged, and mixed tourism should not be discouraged. For example, religious views can be promoted to attract more socially and economically attractive tourists and to visit large groups for a short time. Cultural tourism could be improved by choosing and attracting wealthy and large groups of tourists.

In many cases, larger tourist groups can be identified by looking at those who have high social and economic status, their age bracket, and a male group travelling on short stays. Contrary to popular opinion, tourists travel in groups and spend more time at tourist attractions. Pilgrimages satisfaction is guaranteed by offering a very attractive offer that strikes most of the points that are very

important for pilgrims and visitors to increase the number of facilities used during their vacation. Concerns about tourists before and during the trip should be the same. The quality of services and attractions⁶⁰ does not directly affect satisfaction.

However, the amount of money, determined by quality, directly affects satisfaction. With the continued growth of international tourism and use of tourist funds in the interest of understanding tourists' behavior, by understanding the spending patterns and activities of visitors in a timely manner for their travels, planning strategies for resources and resources used for marketing and other developing activities can be improved. Upgrades can also be made to steady, profitable tourism products in order to meet the needs of visitors.

In a competitive business environment, local authorities are trying to increase their market share by spending more time and money on their products. Many local authorities cannot sell their products directly to tourists because they are not easily separated from other dependents, economic factors⁶¹, and other factors.

Better foundations for identifying such guests, according to liking of their work and a budget is required. Pakistan, like other developing countries normally depends on tourism as an economy employee has tried to increase its share of revenue from the tourism industry by a number of procedures. These procedures include direct and consistent combination of business operating in provision of tourism products. Some procedures aim to promote higher spending guests to visit / re-visit the destination.

Development of unusual tourism products traditions and environmental attractions are over used in some specific areas, especially protected areas. Methods generally depend on one or more visible aspects of visitors during the market separation. Although tourism is considered an industry, a set of job-based jobs are distributed across the various industries and cost categories that can be divided together often. In addition, tourism has a different foundation as an industry than other industries because it includes very different firms and

⁶⁰ Elisabeth J.E Graave, Jeroen Klijs, Wim Heijman. 2017. *The Economic Impact of Pilgrimage: An economic impact analysis of pilgrimage expenditures in Galicia*. International Journal.

⁶¹ Sangwon Park. 2019. *Determinant Factors of Tourist Expenses*. Research Article.

organizations from many industries that serve customers with various benefits, tastes, and interests. The characters in this business are also diverse consumers, suppliers, and government agencies with goals, objectives, and diverse motives.

As per an economic point of view, the industry is defined by independent firms; it produces the same product with a high degree of similarity in terms of flexibility and demand. Tourism has three types of business, or "trading". First, key tourism-related activities (e.g, transportation, tourism, tourism organizations, attractive accommodation); second, services that support tourism, but not exclusively (e.g, retail, banking, insurance, entertainment, leisure activities, personal services); and third, trade-in higher education qualifications that provide basic infrastructure and support for tourism (e.g, public sector services, food and fuel, manufacturing).

Visiting regions developed the product for tourists without outside help. Many delegations meet more often, and they spread tourists' values into the final product for visitors. Other tourists buy most of the final product items for package trips⁶², while some buy only selected items. Independent travelers are not free because they buy transportation from distributors in their home countries as well as accommodation from suppliers to their destination. Travel agents often handle the final products' sales to consumers. However, transportation companies can also sell directly to tourists. Another group that has become an important player in the delivery of tourism is a productive "holiday maker" that distributes the final product without going to other distributors. These distributors decide on the final product to be marketed for potential travel segments depending on the quality and competitiveness of the product and sales line found in the market. However, sales of the final product are increasing due to the facilitated Internet services.

Business and civil society organizations are becoming increasing interest in the economic implications of tourism at national, government and local levels. The results of multiple repetitions are often identified to obtain secondary tourism results spending money and showing the broader areas in the community can benefit from tourism. Pakistan has a variety of reasons to promote its religious

⁶² Pius Ongoro Odunga. 2005. *Choice of Attractions, Expenditure and Satisfaction of International Tourist*.

tourism, gaining momentum as a new industry, as the current regime of Pakistan was going to spend billions of rupees to award this tourism the status of an industry. The purpose was clear and it was appealing to the global community as a couple of institutions are being opened by the government in the jurisdiction of the region to promote religious tourism in these areas. Such public decisions, many believe, send a positive signal for economic⁶³ prosperity by attracting the world for this purpose to visit Pakistan's historic places. Pakistan was also promoting peace by ensuring the security of pilgrims visiting the country by easing visa restrictions. Communities, therefore, need to understand the importance of tourism in their region, including the contribution of tourism to local economic activity. There are many ways to measure the economic effects of tourism, from pure speculation to complex statistical models that vary in quality, accuracy, and travel features.

The study finds full names and ways of economics that economists do not understand. On the other hand, these factors are overused and often misinterpreted, resulting in decisions being distorted and an incomplete understanding of the economic consequences of tourism. However, the average person can understand these factors well enough to distinguish good from bad consequences and make formal decisions. The purpose of the study is to provide an introduction to the concepts of economic impact and methods. This reading is probably for tourism industry analysts and government officials who want to learn more about, evaluate, or maybe even do an economic impact assessment.

3.2 Socio-Political Analysis

Many analysts believe that religious-based tourism⁶⁴ could gain momentum in Pakistan after the current situation in Pakistan made great efforts to provide a form of travel that had a strong religious spirit and later became an industry. Nowadays, as per modern studies, Pakistan is full of scenes, places, and sites regarding religion, which is likely to be the case, encouraged to create an image and a positive view. Religious tourism, in addition to the restoration of images, can strengthen Pakistan's image of Muslims, Hindus, Buddhists, and

⁶³Report. 2017. *Domestic Tourism Expenditure in Delhi*.

⁶⁴Dr. Minhas. 2020. *Religious Tourism, A Key sector for Pakistan, Socio- Economic Growth*.

Sikhs present in the country. "Person-to-person" interaction also reflects the interdependence or interaction between the inhabitants of the two countries at different levels, with or without the indulgence of senior officials or governments. The government issues visas and permits travelers. People make friends, meet relatives, exchange gifts, and form ideas. This collaboration can be at a professional or personal level. Books, writers, media, channels, programs, plays, dramas, films, and newspapers can play a role in building and improving personal communication as they influence people.

In the current situation, all countries have a responsibility to build mutually beneficial relations with other countries. The main focus of the countries' development is in various fields such as science and technology, transportation, and telecommunications services, but now the tourism industry is well paid as a leading source of revenue. Stunning and attractive landscapes attract local and foreign people, creating a soft and beautiful image of the country by promoting its culture and language. In this way, it serves as an important factor in the country's economic growth⁶⁵. According to the source, tourism is one of the best ways to improve and expand human communication. Pakistani culture is one of the most diverse and beautiful cultures to promote a positive image of Pakistan around the world. Several famous and ancient archaeological sites have been found in Pakistan.

Many studies directly measured the effects of the tourism model, allowing us to understand some of the links that tourists have with the host community, as well as the consequences of those connections. There is both an immediate impact on environmental management due to the direct contact of visitors with religious institutions and an indirect impact on the local economy and society. The first obvious impacts of tourism travel are visiting a religious site and contacting tourists with religious institutions. However, apart from religious institutions, sacred sites are often religiously associated with businesses and targeted resources, such as souvenir shops, travel agencies, hotels, and even hospitals,

⁶⁵ S.Vijayanand. 2012. *Socio-Economic Impacts In Pilgrimage Tourism*. International Journal of Research.

providing participatory community employment. In particular, sales of religious monuments, images, candles, or other religious objects bring more money. According to him, the idea of a passion brought about by a sacred journey has always existed in human history.

Thus, religious tourism can have the same economic impact as other forms of tourism, such as job creation, population growth, and infrastructure development. As an example of how a pilgrimage can affect the local population, about a million people a year from different countries have been experiencing population growth since they started as tourist destinations. This is compared to other tourist countries. As a result of people from the surrounding area going to work, opportunities were provided for a fruitful journey. People attract many visitors because the infrastructure is better and it is a tourist destination. Some religious sites have been visited for centuries, and there have been implications. They develop over time, but sometimes sacred sites are "suddenly discovered." Another example states that the discovery of the holy temple has led to the sudden growth⁶⁶ of private living and the price of land. The income generated by travelers to Mecca is the second-largest pillar of Saudi Arabia's post-oil economy. Pilgrimage generates annual revenue for the concerned country.

The government has also attracted local investors to go for new adventures by pumping more money into the religious tourism industry. Many visitors have seen praising the government's steps in recent times as some investors get tax free zones by establishing their business surrounding the religious historic places in different parts of Rawalpindi, Nankana Sahib and Norowal districts in particular. Local religious traditions have also been promoted by the local administration on order of the provincial government in different districts of Pakistan.

3.3 Social and Economic Development

The social and economic development impact of tourism can be seen in its contribution to the country's largest tourism donations, which are evident in

⁶⁶ Dr. Minhas. 2020. *Religious Tourism, A Key sector for Pakistan, Socio- Economic Growth.*

many tourist destinations in the country. Many small economic zones rely heavily on tourism, as evidenced by an important allocation for tourism in their total income. It's the contribution to the total exports of Pakistan's tourism exports. Pakistan's tourism also makes a significant contribution to tourism.

In the past, making full use of their natural resources, countries such as Pakistan and foreign countries benefited from tourism. Tourism in Pakistan and neighbouring countries accounted for the total exchange rate. In some countries in the region, the contribution of tourists is estimated to have increased, mainly due to their skills and wealth. But in light of the continued growth of tourism and potential future, it is assumed that the tourism sector is crucial to the economy, and while there are various interpretations, they all revolve around the concept of improvement. It is in the well-being of the country's citizens to promote high standards of living, employment and conditions for economic and social progress. Therefore, in the absence of better indicators that measure the impacts of tourism, its values in the lease have been applied to present the tourist information. Travel tours contribute significantly to the building of employment, directly and indirectly. Industry in the region provides services to the population.

Tourism employment in northeastern Asia is estimated at total employment as compared to other departments. When one considers the situation in China, where one out of every ten people works in the tourism industry and everyone travels to tourist destinations, the significance of tourism becomes clear. Different countries in other sub-regions have shown that the total employment share in the tourism industry in other countries is relatively low. The tourism industry has become an important service provider in Pakistan for tourists. In addition to the economy and the money that tourism brings in, the government has made travel more important by giving it resources.

3.4 Economic Significance

The economic significance of religious tourism could be a great opportunity for the country, which is willing to provide a key source of income for many poor people who believe in religious traditions and their promotion. This segment of society deserves the government's attention where tourists are willing to spend money in sectors of local businesses that are creating new jobs in this newly emerged tourism industry. It is a fact that Pakistan does not have

enough skills involved in religious tourism, but now many investors⁶⁷ have made up their minds to promote this business as the country is catching up to the world's survival rate for religious tourism. Local small businesses in historic locations would undoubtedly help people improve their standard of living. It is also a fact that the government can direct the local administration to facilitate the locals' willingness to establish their small shops at all places of religious tourism in different districts of the country.

3.5 Packaging Tourist Expenditures

Most tourists take advantage of the opportunity provided by a pre-planned package tour. One-time payments, usually made outside the tourist destination, save planning time and uncertainty. Package deals appeal to a small number of tourist's visit remain extraordinary among recreational tourist⁶⁸ places. Some leisure visitors purchase travel packages. In addition, among tourists, the reliance on package travel has been increasing for the years. For only a few holidays, tourists purchase package tours and rely on them. Many tourists come from different areas; therefore, Europeans and North Americans package tourists more than national tourists. Tourists purchase packages after arriving at a tourist attraction. Some national tourists buy their packages outside of the country.

The purchase of packages abroad opens up the opportunity for revenue to be collected by organizers outside the area. In that case, the state of Pakistan's tourism industry can generate direct revenue by planning tour packages for sale through Pakistani traders outside the country. Estimating the cost of package tourists and the cost per day in Pakistan is inaccurate because of the difference between travel costs, package costs, air fare and optional additional costs. This problem persists apart from the updated questionnaire, which seeks to assist in the separation of these various costs. Spending estimates continue to be difficult for about half of the pocket-sized visitors who visit other countries on the same trip, making it difficult to find costs specific to Pakistan. In addition, some tourists/ pilgrims may not be able to provide any information about their expenses detail. To get a reliable cost estimate of the packaging tourist's one can use only small amounts a small group of packaging visitors to the sample.

⁶⁷ Tariq Khan, 2013. *Social Political and economic effects of War on Terror*. Research paper.

⁶⁸ Claudio Cazzio. 2020. *The effect of price bundling on tourists' extra expenditure*. Research Paper.

Tourists visit other countries on the same trip are excluded. To reduce inconsistencies, spending rates are based only on package⁶⁹ costs, excluding flights. Additional discretionary spending is ignored and, therefore, the estimated cost of an emerging package is likely to be underestimated by the total number of package visitors. Estimates seem to indicate that fixed package costs and daily package costs are being increased. However, small amounts of observation, large inequity of ratings, and an impossibly large number of package visitors claim to spend less time making them. Expenditures for private visitors and expenditures for private travelers have a very measurable impact on the tourism economy of Pakistan. Private travelers receive less money than foreign travel agencies, and package tourists also spend most of their money within the country. Not only are different types of spending getting cheaper, but they are also more reliable than package visitors.

The essence of individual fixed spending is not always the same in tourism. These methods and mediators are likely to be lower than allowed because airline flights are sometimes improperly included at full cost (leading to a disastrous total number if excluded) and because a large number of study respondents provided an unparalleled minimum cost number. However, without the presence of visitors, ratings are sufficient to support this conclusion. In addition, based on the average price change, it may be more difficult to determine the type of expenses⁷⁰ incurred by visitors. Therefore, it is wise to state that the total cost of each person remains unchanged for almost all types of visitors. Only meeting visitors spend the least amount of money because their stay time has decreased significantly, resulting in the greatest value for the tourist.

Expenditure spending is an important measure of economic activity. For pilgrimage purposes and daily expenses, an even more interesting way to promote the tourism industry is to encourage tourists to spend more money on each day or longer stay. As per the source, it is found that global gross

⁶⁹ Joaquin Alegre. 2008. *Tourism Expenditure and all-Inclusive Packages - the case of a Mature Mediterranean Destination*. Research Article

⁷⁰ Sudipto Dey. 2005. *Tour packages to cost more*. Newspaper. The Economics Time.

domestic product (GDP) performance increased because all foreign tourists stayed one day longer. Daily expenses are incurred by dividing the total cost during the stay. It allows you to separate two routes into high and low travel costs. Daily expenses⁷¹ vary in the amount of overnight spent in Pakistan. In general, daily use of products decreases the amount of time and value of money. The daily operating expenses for visitors staying for one to three days are approx. When prices go down, people can save money on housing by not eating out, taking slower, less expensive ways to get around, or doing jobs that pay less.

The daily cost per person varies with the type of visitors. Tourist, business and conferences visitors have shorter stays and often spend more money on accommodation than any other tourist. When interviewed, the majority of independent travelers were willing to divide their total expenditure into cost categories such as accommodation, food and beverages, other purchases, local transportation, and more. The high response rate allows for the consideration of independent estimates of the target population. Accommodation discovery is limited to all types of visitors. Surprisingly, tourists have very high level of spending in nature-related categories of tourism.

Visitors or pilgrims spend a little money on the products and drinks, but much of the money for spiritual visitors remain the amount of money spent due to contribution. Also noteworthy is the low environmental impact of big businesses and meetings, which are part of tourism. It seems to me like a chance that wasn't taken into account to increase accommodation and costs by promoting more tourism. During their trip to Pakistan, visitors decide where they want to spend the night. If they do not live in people's homes, they can choose between urban or non-urban areas at great costar less expensive types of accommodation. It shows that most guests stay at local hotels, affordable motels, hostels, guest houses, and people's homes.

Expensive international and non-urban accommodation options such as dormitories, cottages, and camping sites are common⁷² accommodation options. As long as the pattern of residential preferences remains unchanged, many

⁷¹ Joaquin Alegre. 2008. *Tourism Expenditure and all-Inclusive Packages - the case of a Mature Mediterranean Destination*. Research Article.

⁷² Claudio Cazzio. 2020. *The effect of price bundling on tourists' extra expenditure*. Research Paper.

tourists stay in safari lodges, and half of all holiday makers live in safari dormitories. Business and conference visitors focus on local hotels; the remaining guests stay in alternative accommodation; their own motels and people's homes are very prominent. The main difference between the region and rest of the world is that wealthy travelers rarely stay in safari dormitories. The age difference is especially the expression of the type of tourist: older tourists, which are age groups with large share of leisure, business, and meeting tourists.

The length of stay is also sensitive to numbers in general; higher residential rates are related to short stays. On average, guests stay longer in dormitories. While they spend less time in motels, apartments, guesthouses, hotels, or lodge safaris, the length of stay for most expensive accommodation options has not really changed. The limitations of hostels, small homes, and apartments are not very good because only a small number of guests interviewed opted for these options. Hostel visitors stay for longer than one month. Only few visitors stayed for more than one month. Similarly, some cottage tourists stay for more than a month, and some do so. Most of the visitors who stay longer in these accommodation options appear to be young travelers visiting Pakistan for educational purposes.

3.6 Socio-Economic Impacts

Religious tourism, a form of travel with a deep religious spirit, is an old form of grinding as well has been active since the dawn of civilization. In the dark, the tourists have visited revered and holy places to honor themselves and their guardians everywhere Earth. Pakistan is full of many religious sites⁷³, which is likely to be the case encouraged to create a beautiful picture of Pakistan and see it all over the world. Apart from image retrieval, religious visits can be very helpful in enlargement Pakistani economy by promoting Muslim, Hindu, Buddhist, and Sikh sites present in the world. In this study, the researcher emphasize the value of long time was neglected by Muslim and non-Muslim religious sites while providing special importance for religious tourism as an economic stimulus in Pakistan.

⁷³ Muhammad Yousaf Bhat. 1994. *Tourism and Socio Economic Profile*. Journal Article.

3.7 Peace Building Impacts

With the establishment of an economic corridor with China along the Kartarpur Corridor and now a "public" corridor to combat the difficulties of India's neighbor's, India's foreign policy has evolved over time. The religious allegiance of Sikhs is unaffected by Pakistan's Islamic republic's aspirations. Unlike India, which has many ethnic and religious conflicts every year, Pakistan understands how to respect different religions and appreciates the importance of religious freedom. According to Pakistan's Constitution, the state is obligated to defend the rights and legal interests of minorities and religious minorities.

The Kartarpur corridor⁷⁴ is being built as part of a larger endeavor to promote religious freedom and racial peace. The Pakistani government promotes religious tourism by sending a message of peace and love to people of all faiths throughout the world. Imran Khan's administration has made a great effort to make Pakistan a welcoming destination for long-term building with all of its neighbors. His first address following the election provides reason for optimism, as he demonstrated an awareness of Pakistan's difficulties and the country's regional importance, particularly peace with India and peace in Afghanistan is part of the same mission to promote racial peace and religious freedom.

The Pakistani government promotes religious tourism by sending a message of peace and love to people of all faiths throughout the world. With all of its neighbors, Imran Khan's administration has launched on an amazing construction endeavor to create a conducive environment for long-term building⁷⁵. His first address following the election provides reason for optimism, as he demonstrated an awareness of Pakistan's difficulties and the country's regional importance, particularly peace with India and peace in Afghanistan. The ongoing rivalry between India and Pakistan is one of South Asia's most serious problems, a calamity that has hampered growth and development in the area.

⁷⁴ Dr. Muhammad Saleem Akhtar. 2019. *Peace Building through Religious Tourism in Pakistan: A Case Study of Kartarpur Corridor*. Research Article.

⁷⁵ Asma Qadir Hassan. 2020. *Religious Tourism and Peace Building: Kartarpur Corridor as a Peace Symbol in India-Pakistan Conflict and Inter-Faith Harmony*. Journal Paper.

3.8 Economic Evaluation

In the past, the tourism sector of Pakistan's direct offering to Pakistan's worst domestic production was just compared to the regional average. In receipt terms for foreign tourists from South Asia, Pakistan predicts less than a minimum share of this important source of exchange as compared to the neighboring countries' share. Moreover, despite the impressive development of the tourism and tourism sector, Pakistan's economy has always been fairly different from India's strong performance in this regard. If the international tourism industry of Pakistan contributed to the same economy, in recent years, Pakistan's tourism industry has improved compared to its predecessor years due to the improvement in the security situation in the country. However, Pakistan can generate significant revenue if it takes a serious step in the tourism sector.

The current Pakistani government, under the administration of Imran Khan, has shown a great interest in revitalizing the tourism industry. The national tourism team, with the approval of the National Tourism Liaison Board, has re-established a better visa policy recently announced. It is very important to have a proper institutional and monitoring framework that helps with maintenance as well as control, resource allocation, good governance, and seamless planning to attract and understand visitors in a way that will save the environment. Current center and tourism control measures are poorly planned and complex and need to be changed immediately. The agencies and departments have not gathered the necessary information to operate cultural and religious sites. Governing bodies such as the where, however, a state of stability applicable to all key sites is required to increase the economic evaluation.

3.9 Source about Tourists

A main test in the field for this researcher was to find facts and diverse people who could give different perspectives and information on this unique topic. The researcher, however, found some good tourists and locals among the local population of and some tourists who travelled from India gave some fruitful knowledge about this particular religious' place. Government officials are also quite helpful in sharing their data and information on this particular topic. The officials, however, not willing to go completely on the record, but a few made the necessary for this researcher anyway. This research covers a variety of topics and

issues linked to this topic directly or indirectly. However, the questionnaires shared with the tourists to get their feedback were full of their views, which helped this researcher to make this study a productive piece of paper, which certainly would be helpful for Pakistani officials and other researchers to explore more knowledge into this topic. There were also some language barriers on the site, but locals helped translate the real sense of the people's communication.

This researcher, during the field visit, also collected some good data from the locals, which made this study even more interesting. Some old men were quite helpful in sharing their knowledge, putting light on the historic perspective of this site mentioned in this paper. People's views on religious tourism as a passion, while "religion as a very important and sensitive topic," remained a vital part of this debate associated with this research. This researcher also focused on Islamic studies but deliberately did not mix it with religion and tourism.

Islamic studies further revealed that Muslims do perform Hajj and Umrah as they are treated as pilgrims. It is generally treated in different formats directly synched to the tourism industry. Some people call it an exercise for Allah alone, and for sure, the modern world terms Umrah and Hajj as part of religious tourism. It has now been formed into an industry in Muslim countries, and it is one of the prime reasons Pakistan is also catching up to it. The government has created awareness among the masses and local businessmen to invest in places where religious sites are located in different parts of the world. In Pakistan, the widespread religious inheritance has the potential to connect all sets across the country. Despite the many challenges the country has faced since the war and terrorism began in the region, religious tolerance among all groups could be seen in Pakistan.

3.10 Social Environment

Modern research suggests that Pakistan has had good human values and traditions ranging from hospitality and respect for other religions to showing tolerance for humans, taking it as a national priority. The current Human Development Index of Pakistan showed a poor picture, though many believed that the country would gain better grounds to uplift the standard of living of its people in the coming years. The government also set a new goal for health insurance and social safety programs like the Ahsaas Program.

With this social standing, the country's administration is pumping hundreds of billions into a social safety programme designated for the poor segment of society⁷⁶. This remains a challenge for Pakistan; it is a fact that more than 40% of the population is below the poverty line in Pakistan, facts reveal.

Pakistan has a huge youth population and the state is now struggling to get them accommodated in different fields, facing possible long-term deficits. Research suggests that many countries having huge populations of adults face new challenges in creating opportunities for them for their career pursuits. Pakistan struggles to produce manpower and new skilled laborers who could be exported to other countries, particularly in the Middle East, might be producing good remittances for their home country. This has been a great challenge for the Ministry of Overseas Pakistanis to produce huge human resources by enraging friendly countries to give maximum opportunity to Pakistanis to go over there and serve in different fields. Pakistan has taken numerous steps to improve its manpower for Saudi Arabia, the United Arab Emirates, Iran, and other friendly countries that have promised to provide more jobs to Pakistanis in the coming months. It is a good omen for Pakistan, which could increase its revenue and give a new boost to its dwindling economy.

3.11 Political Situation

Political conditions of Pakistan which could help to promote the religious tourism in the country, many believe that the state has to adopt a modern legal system which could be equated with the traditional system by following Islamic laws to promote better harmony⁷⁷. The country could be a major beneficiary of this religious tourism where followers of Christianity, Sikhism, and Hinduism could promote their tourism at their religious sites. This remained a debatable point in many sessions of Pakistan's parliament where the government's representatives talked about the promotion of all types of religious tourism in the country. The Pakistan Cabinet took one landmark decision where religious tourism is being promoted officially in the country. Pakistan ex-Prime Minister Imran Khan was also declared significant relief for the industry.

⁷⁶ Trono. 2025. *Politics, policy and the practice of religious tourism*. Research Paper.

⁷⁷ Sharabani Shah. 2013. *The Moderation Effects of Political Instability and Terrorism..*

3.12 Economic Situation

Pakistan's current economic condition does not seem tourist-friendly as the government could not provide more relief to tourists. The country's economy is dependent on maximum imports, which is not a good omen for the state, which is an agri-country and does not enjoy a greater economic stability standard. It is a fact that trade has been facing many problems since the war on terror started in Pakistan, but recently, due to better steps taken by the government, trade activities have given some better results and Pakistan has regained peace after a successful national action plan. Fertilizers, herbs, potash, clothing, phosphates, and medicinal plants are major Pakistan exports to the UAE, India, Iraq, the United States, Syria, and other countries. Pakistan's main imports remained iron, grain, palm oil, oil, and transport equipment from the USA, Egypt, China, Saudi Arabia, and Germany. The sectors responsible for fiscal growth are manufacturing, agriculture, business services, and financial services.

Pakistan depends on foreign aid, capital, agricultural products and tax income⁷⁸. Pakistani economists believe that the current religious tourism attract pilgrims from different countries as the fiscal conditions get better in years to come. The study revealed that the country's ratio of GDP regarding tourism support did not increase rapidly. The research entitled "Tourism and Fiscal Growth: The Story of Pakistan" uses different economic models to analyses the long-term relationships between the expansion of tourism and fiscal growth.

The tactical map will contribute to the growth of the economy and religious tourism in Pakistan. This study also focused on the political, economic, and social effects of the war on terrorism. Researcher learnt that the war on terrorism burdened this country a lot⁷⁹. More than 80,000 people lost their lives, while law enforcement agencies' tens of thousands of personnel sacrificed their lives to save this country. The state also suffered a loss of more than billion rupees in the war on terror as trade came to end.

⁷⁸ Finance Division Govt of Pakistan. 2018-19. *Pakistan Economic Survey*. www.finance.gov.pk.

⁷⁹ Tariq Khan, 2013. *Social Political and economic effects of War on Terror*. Research paper.

Chapter - 4

4.1 Satisfaction of Pilgrims Related to Facilities at Gurdwara Punja Sahib

Tourist's satisfaction have been viewed as a way to improve the destination's understanding of the tourists' perspective. This study, which has an island mass destination, takes the approach of developing a case to identify tourist satisfaction. To see if there are any major differences across sectors in terms of socio-demographics and travel arrangements. Three groupings emerged from the segmentation technique based on destination dimensions: "High Satisfaction"; "In-between"; and "Low-Satisfaction". The effects and results of the study are given regarding the marketing of the island. Satisfaction is an important term to grasp when it comes to tourism. As a result, everyone's 'target-set' formed through behavior experience is crucial. Tourist satisfaction⁸⁰ levels are being investigated at tourist attractions. To get the most out of tourism, it can find visitor markets for growth, develop the needs of different types of tourists, and make sure that the main consumer groups get the right products.

Identifying key factors of pilgrim satisfaction is essential for responsive tourists to effectively implement dedicated welfare facilities. The determinants of satisfaction in a particular place consist of environmental, economic, and socio-cultural activities. Sikh Gurdwara Attock, Pakistan, is one of the popular Gurdwaras that has a lot of pilgrimage facilities for the Sikh community. Every year, around a thousand pilgrims visit this Gurdwara from all over the country and abroad. This study analyses the satisfaction of the devotees and pilgrims according to their demographic profiles and identifies the key factors affecting the overall satisfaction of the pilgrims visiting the Sikh Gurdwara. Many visitors were contacted through a pre-configured, field-tested, and analysed survey using the Statistics Package for Pilgrims. Visitors identified Gurdwara destinations for pilgrim satisfaction in terms of food and lodging, safety and security, health and sanitation, the environment, communication, and transportation. After looking at

⁸⁰ Prof Ravi Bhushan Kumar. 2014. *The expectations and satisfaction of Hindu pilgrims in north-west India*. Journal Article.

the different results of this study, it's clear that the collective pilgrimage to the Gurdwara destination is a secular experience, and most people go there for spiritual reasons.

Pilgrims worship to devote/ contribute to their beliefs by performing rituals in their own worship locations, such as Sikhs making it to Guru Nanak⁸¹ and Muslims making pilgrimages to mosques and also to Mecca to perform Hajj. Other religious adherents conduct their worship in accordance with their contractual obligations to the country. Their religious beliefs state that all people who are healthy and able to make the journey must visit holy pilgrimage places like temples or shrines at least once in their lives. Visit a shrine dedicated to God or Goddess and believe in making it easier to communicate with the ruling god of the temple or shrine with your hope of help.

Here, believers acknowledge and express their gratitude and announce new decisions for a blessed life in the future. Religious pilgrims remember and celebrate certain religious events. Every religion has its own myths and traditions related to certain ceremonies that are considered sacred among believers. Such ceremonies are held during religious ceremonies to commemorate these events⁸². Over the years, of course, new colors have been added to these events.

Visits to places, buildings, or temples can be made by observing or trusting and sharing their religious experience with a tour package may be a religious site, such as a temple, church, or Gurdwara. Visitors as tourists visit temples or shrines as part of the mission. In fact, many cultures visit religious sites, not making them religious. Visiting places as a sightseeing tour is a religious motive for travelers.

The word pilgrim is derived from the Latin word "peregrine", meaning "a stranger," though this word may be a possible combination of better meaning. The Latin word can also be called "the sense of wandering in the distance". People say that focusing on the routes is more likely to lead to physical success than any other spiritual goal. It can be summed up by highlighting one important fact,

⁸¹ Gate Way to Sikhism. *Gurdwara Punja Sahib*.

⁸² News Report. 2021. *Sikh Pilgrims Visiting Punja Sahib Gurdwaras in Pakistan*. Economic Time.

pilgrimages are often motivated by spiritual or religious goals, which strengthen the faith and trust of those who turn to God. Even though it can be hard to tell the difference between cultural and religious tourism, motivation can be a big factor that sets cultural and religious movements apart.

Religion talks about very complex needs whose meaning is unclear to the person seeking this service, compared to other services or products that meet basic needs, such as medical travelers who want to get the best services at affordable prices, or business travelers who want to develop their businesses. These need to have a precise definition, so buyers can easily contact them and there are no issues. Many Sikhs from India and other countries visit Pakistan for pilgrimage, and Pakistan provides them with proper facilities. The religious part of man is about psychological needs, which are very grey areas. There is only awareness of this desire, and people do various things that are not defined by themselves. Religious visits are guided by complex motives and can be categorized as below, depending on the intensity of the religious feeling.

4.2 Purpose of Pilgrims Visit/ Facilitation

The purpose of worship and prayers was to encourage visitors to visit these holy places in order to gain peace from them. Pilgrims have specific reasons to promote their beliefs in the world⁸³, linking all shrines as a better place for their followers, so the religious component of tourism calls a spade a spade. With the promotion of religious tourism in Pakistan, many need special focus on different sites where devotees can have some relaxation and offer some entertainment to their families and friends. Religion indeed plays a vital role in any human's life, except that of those who are non-believers. This component of religion is quite deeply rooted in South Asian countries, India and Pakistan in particular. Despite different challenges and odds, more than 1.5 billion people have a belief in Hinduism. Hinduism and Sikhism, the largest religions, each have their own divine power where followers blindly follow their rituals. The government of Pakistan has taken some steps to get the public and private sectors involved in increasing the number of tourists. This may make it easier for the local government to attract more tourists in the years to come.

⁸³ News Report. 2021. *Pakistan minister announces facilities for Sikh pilgrims*. WION.

Finally tour guides helped the people to learning from historical experiences and religious truths about the sacred sites⁸⁴. The study found that visitor guidelines are good and acceptable. This study evaluates the expectations and satisfaction of Sikh pilgrims at Gurdwara Punja Sahib. There are many ways to measure the expectations and satisfaction of pilgrims. The demographic profile of pilgrims to the site shows that features are at a "satisfied" level. Furthermore, overall satisfaction levels of visitors are moderated, but they are likely to revisit. Visitors emphasized the necessity of improving appropriate recreational activities and cleaning. In addition, hygiene, sanitation status, and restructuring of accommodation and souvenir prices items to destinations to increase pilgrims' satisfaction. The results of this study can help the tourism industry and the development of the pilgrimage tourism sector in the region.

The study on religion and tourism recommends pilgrimage destinations by changing the needs of pilgrims and providing a satisfactory experience⁸⁵ for tourists visiting religion and ensuring repeat visits. Therefore, to survive in competitive conditions, proper attention needs to be paid to needs, wants, and visitor satisfaction. Different services are requested by those who want to visit pilgrimage sites. Pilgrim tourism at Gurdwara Punja Sahib has been empirically examined, and this includes selected pilgrimage tourism services.

The demand for almost every class of visitor was based on a field study. It is also used in various statistical tools. Pilgrims are satisfied that shopping opportunities and personal security aspects of the Gurdwara are in better condition. The study determines the satisfaction levels of pilgrims as well as various services and facilities and tries to measure the level of satisfaction concerning various facilities. The study concluded by proposing that suitable tourism be appropriately provided to tourists, with a focus on pilgrims, their safety, and services. It is also thought to be important to offer tourist packages that include trips to nearby temples, Gurdwaras, and other places.

⁸⁴ Kevin Griffin. 2017. *The Importance of Religious Tourism and Pilgrimage: reflecting on definitions, motives and data*. Journal Article.

⁸⁵ Andeea Loreta Cercleux. 2019. *The Role of Religious and Pilgrimage Tourism In Developing And Promoting The Urban Tourism*. Article.

Facilities needed as per visitor expectations to increase the number as well as satisfy repeat visitors. Perceptions concerning detention, preferences, and satisfaction concerning the transportation facilities at the Gurdwara, Darshan/Seva availability, accommodation, information, and behaviour of administration staff, volunteers, and local vendors remained positive and cooperative. Overall perceived levels of participant satisfaction tended to moderate the highest level of the satisfaction scale. Transportation, accommodation, meals, catering, information tools, public convenience (drinking water, bathrooms, toilets, lounge chairs, etc.), social attitude, and the availability of feedback facilities promote the Gurdwara image.

Tourists are satisfied with the drinking water and food arrangements in the temple and surrounding areas. Tourists' security luggage and luggage crowded religious ceremonies satisfaction study suggested ways to develop more customer-centric services as well as increase service expectations and satisfaction, while emphasising the pilgrims' particular religion and a particular area. No suitable studies so far. It was done to find out what tourists expected, how they felt, what they thought, and how happy they were. All of these things are important in figuring out why people travel, how they behave, and how happy they are in the end. Gurdwara Punja Sahib is open to pilgrims all year long, but the most people come here during the festivals that happen every year.

Gurdwara provides free parking spaces, roads, accommodation⁸⁶, food and beverages, and other infrastructure facilities such as drinking water, bathrooms, toilets, and medical facilities. Gift shops for non-profit pilgrims and the lossless foundation also work with confidence. Extra police for security and discipline are held during festivals or special events/seasons. Overall satisfaction and future behaviour of pilgrims, general satisfaction level, and future pilgrims' behavior were predicted using mean perceived values. These values are compared for testing differences using independent tests. We share suggestions with the visiting administration regarding goals, targets, and tourist visiting places according to the overall satisfaction level with the revised destination.

⁸⁶ Prof Ravi Bhushan Kumar. 2014. *The expectations and satisfaction of Hindu pilgrims in north-west India*. Journal Article.

4.3 Gurdwara Darshan

Gurdwara Darshan shows beautiful colours with a scary performance alluring the devotees. Participants could witness different scenes of kissing sun, a sea of sun, like dance, where pilgrims and lovers of Guru do perform at lovely Gurdwaras. These feelings make followers of Guru Nanak happy across the globe. Modern studies suggest that followers also now engage in an intellectual discussion by creating awareness about the new world and the way their fellows⁸⁷. Another spectrum of this study showed that a new method known as "Breaking the Fourth Wall" showed the characters did perform in the state of Darshan. It means an objective that magic spells through art by showing followers' reality.

Studies also showed that the state of Darshan could not be explained through mysterious theories as it involves rustic, populist, and raw power, which is felt through live performances. Indeed, Guru remained an inspiration for his followers to believe in such a powerful outflow of feelings by displaying traditional art at the Gurdwara/temple. "Art objects are exhibited and traded as collectables, investments, and pleasure items⁸⁸, and where objects of beauty are part of a lived community relationship with spirituality, divided into modern and pre-modern. It is seen as the standard of our modern age and the inferior "folk art," "craft," or "religion" of modern, illiterate people, which is doomed to be accepted or die out.

The collective morality points to a secular and all-encompassing divinity and a rejection of the divisive politics that have come to define modern institutions of religion. That hope is pinned on Darshan's actions. Many Sikh pilgrims do Darshan of the Gurdwara Punja Sahib daily. This shrine is the most valued place for pilgrimage by the Sikh local community as well as by foreign visitors. According to Gurdwara sources, local Sikhs come to the Gurdwara daily as per routine. The number of visitor's increases as the pilgrim rush begins to mount, especially when people come from India and other countries for pilgrimage. Daily pilgrims to Darshan increase the times in the morning and evening to two times a day on regular days, weekends and holidays.

⁸⁷ Professor Ravi Bhushan Kumar. 2014. *The expectations and satisfaction of Hindu pilgrims in north-west India*. Journal Article.

⁸⁸ Selina Sheth. 2020. *Darshan: An Intimate Experience of Transformation*. Research Article

4.4 Accommodation/ Covid-19 Measures

Pilgrims walk towards Gurdwara from outside/entire the country, which is part of religious tourism. They stay in a wide range of accommodation at Gurdwara or the surroundings. There is a wide variety of places to choose from, such as Gurdwara's hostel or the entire city. Most pilgrims prefer the traditional pilgrim hostels along the Gurdwara/temple, which are simple and modest. In this regard, GurdwaraPunjaSahib has its own accommodation, with approximately four hundred hostels. Pilgrims usually get their own sleeping bags. Pilgrims can only stay with the permission of administration staff.

When many Sikhs come from outside the country, especially for annual events, only a limited number of beds are available. So the earlier visitors arrive, the better their chances of finding a place to sleep at the event of Besakhi. “If the Gurdwara hostels are full, the organized/administrative staff is asked to help the pilgrim find another place to stay”.

The Gurdwara provides simple accommodation. The Gurdwara administrative staff do not receive grants or payments from the pilgrims for maintenance; they must be maintained and cleaned. Places will be allocated according to the time of arrival with the following preferences: preference is given to pilgrims in wheelchairs, then to those arriving on horseback, and finally to those who ride bicycles. There are different shapes of pilgrim's hostels in the Gurdwara:

Gurdwara hostels: There are only a few hostels in Gurdwara that will accept pilgrims travelling from abroad or in small groups, with additional support such as luggage transport.

Private hostels: These hostels/ hotels are privately run by religious organizations or private people. They have a similar layout: beds in dorms at low prices from the civil society or in the city.

Alternatively, there is a wider range of accommodation along the most popular route, including hotels, private apartments, privately run hostels, and boutique hotels. These are not that cheap, but they can get more. It can be booked in advance, which is a relief when in crowded seasons it has to rush to be the first to arrive at the district to find hostels. Towns and city hostels/hotels are better options to accommodate the pilgrims, though it may be limited to smaller villages

and hamlets. The Gurdwara is a long-distance course, so a mix of accommodation styles will also be part of the visitor's journey.

After the coronavirus crisis, Gurdwara administrations/staff believe that the Gurdwara is even safe for pilgrims with coronavirus standing operating procedures issued by the government. The staff of the Gurdwara are properly working on this. Hopefully, these will become "safe hostels" for pilgrims. The Pakistani government is working on implementing a one-of-a-kind health regimen against COVID-19 that will allow hostels to reopen while also protecting users and employees from infection.

The government has put out a handbook with recommendations for preventing the spread of coronavirus in hostels and other public locations. Governments summarise some of the recommendations which note that it is allowed for the visitors to return safely to their country or entire home.

Shelters implement general protective measures at the hostel and develop a contingency plan to prevent the coronavirus from spreading among host staff and pilgrims. These standards, which are tailored to the demands of each lodging unit, must adhere to a set of fundamental security precautions that have been outlined. Ensure a minimum set safety distance (1.5–2 meters) between staff, customers, and employee-customers; redistribute the area of the premises; and restrict the movement of people. If capacity control is required, it will be implemented. Hand washing and personal safety precautions accommodations should schedule employee shifts to maintain a safe distance, offer personal protective equipment (such as gloves and masks), and encourage appropriate hand washing. Customers will have access to hydro-alcohol solutions in all rooms. Proper ventilation and disinfection are essential. Cleaning and disinfection were performed more frequently, particularly in common areas, showers, and toilets, as well as in the most frequently touched locations (surfaces, buttons, taps, keys, cards, etc.). Furthermore, appropriate ventilation will be supplied throughout the hostels.

4.5 Reception at the Hostels

The following points are being followed at reception at the hostel of Gurdwaras:-

- Greetings that do not require physical touch. Both workers and visitors avoid physical contact, even handshakes.
- Sanitation procedures Disinfectant solution for hands and shoes, bags, bicycles, and other items in the reception and reception area. Make a disinfecting spray for everyone. Disinfectant carpets should also be placed at the entrances of the office.
- Maintain a safe distance. The hostel guarantees the given minimum distance. If it is not possible to maintain it between employees and clients in the reception area, physical barriers such as protective drapes that are readily washed and disinfected or a mask should be used. Also, there are distance markers between tourists to keep the crowds down and give a safe minimum distance.
- Reservations, as well as check and credit card payments. To eliminate needless interaction, the guide is devoted to allowing contactless booking and checking, card payment, or other electronic means of payment.
- There are no brochures or printed publications available. Any ornamental components, as well as brochures or other forms of informational materials, are not allowed on the premises of the shelters. It is advised that you supply the information in an appropriate manner.

4.6 Shared and Single Rooms

Available facilities and precautions are followed as per the following: --:

- For disinfecting gel and matting in the rooms, there are hydroalcoholic solutions. It's also a good idea to place disinfecting carpets at the room's entrances.
- There should be a safe gap between the beds and the bunk beds. The hostel sets up the beds and blankets so that there is a minimum distance for safety and a maximum number of people allowed.

- A sleeping gown for each person. The hostel provides bagged or packaged linens and blankets in shared rooms. Make the pilgrim's own bed and instruct him not to touch the beds of other tourists.

4.7 Frequently Used Toilets and Showers

Toilets and showers are subject to the following precautions:

- Infectant liquid: The pilgrim will be able to discover a dispenser with disinfecting solution, much like the rest of the hostel rooms.
- Toilets with individual soap and paper dispensers
- Stay away from mats and other typical textiles. Wear the proper footwear.
- Adjust the settings to avoid the crowd while maintaining a safe distance.

4.8 Commonly Used Areas

Pilgrims or visitors are aware of the following points during their stay in the Gurdwara area:-

- Disinfectant liquids disinfecting solutions will be available at the hostel's crossing points and in the tourist-heavy amenities.
- Canisters must have an inner bag and a non-hand-operated opening.
- All products and possessions left at the hostel by departing guests will be discarded. Remove brochures, booklets, and manuals from circulation to guarantee hygiene and safety. If this is not feasible, hostel staff should control its usage by advising clients that hand cleaning is required before and after consultation.
- Using the vending machine in a safe manner. If there is no disinfectant solution, the customer should be asked to bring their own.

4.9 Dining Hall and Kitchen

Gurdwara Punja Sahib has a well-established langar hall where langar is available every time and the service of the cook staff is also provided any time at the langar hall. This Langar Hall (Guru Ka Langar) was established on April 7, 2009, which was inaugurated by the Chairman of Evacuee Trust Property Board, Government of Pakistan, The Honorable Syed Asif Hashmi. The following under mentioned points are briefly explained about Langar Hall operating procedure/instructions: -

- There is a shared kitchen. Disinfection of home objects, equipment (refrigerator, microwave oven, etc.), and the space should be ensured following each usage. It should be closed if it can not be assured.
- The dining room is revolving. To ensure a safe distance, the dining room capacity is controlled. A hygienic gel disinfecting gel will be available in the pilgrim's room, as it is in the other rooms, to help with appropriate hand hygiene.
- Kitchen utensils that can be thrown away. Cutlery, plates, and table linens are all included. All decorations, shared menus, and self-service items (napkin holders, toothpicks, bottles, oil cans, and so on) will be taken off the tables, with one-time use items getting the most attention.
- The buffet system is not recommended.

4.10 Swimming Pool/Fish Farm

The beautiful scenes were observed by this researcher when pilgrims were enjoying the place of the Gurdwara. Visitors could witness beautiful water pools and a fish farm equipped with beautiful tiles, which adorned the Gurdwara with numerous charming colours. It looked so natural and nature showered pure gold water on this holy place, which remained crowded with visitors during the day time in beautiful seasons. The water of this fountain attracted tourists. People having diverse backgrounds were diving deep into the water and facilitating the visitors who came from other cities in Pakistan. Hundreds of Sikhs also travelled from Indian Punjab too, who were happily engaged with the locals and visiting around the poolside. This researcher also learnt that people having different beliefs were also happily sharing their experiences over there. For example, "the water in the pool is as blue as the sky and as clear as crystal." "The deep and richly coloured flower beds seem to sing in the breeze."

In his findings, this researcher wanted to depict these scenes with the love of nature, which plays a vital role in spreading love among millions of people having different followers. "In my positive description, it associates water with "crystal" because it is clean and completely clear. Researchers also associate water with the "sky" because of its blue color. In a negative definition, researchers describe the sound of the waves with the word "roar". Because at night, the sound of the waves is very loud and scary. Visitors used similes and metaphors to

describe the swimming pool as positive and negative and also used it to compare two dissimilar things because they add beauty to writing. For example, "the water is as clear as crystal" and "the water is as blue as the sky." It is also used as a personification, like "a gentle breeze touching people's faces."

Fish cultivation was also another attractive scene with a water pool. Facts say that the fish form has directly been associated with our culture, where people adopt different methods. This has now generated a new trend by converting it into a new commercial activity, and this researcher was happy to see it at a religious place. Many people were enjoying fish over there. And this activity was newly adopted where the custodian of this fish forming believed that this idea was commercially viable and the government should support such an idea. This facility was a good way to allure more pilgrims who wanted to take a taste of this culture too. This is now being used as a part of new commercial businesses. Though it is costly, investors are now investing in it. The local administration also set some rules that pilgrims were bound to follow. Devotees were not allowed to hunt fish from the pool. This prohibition on the Gurdwara administration side was in force over there, so there should not be a reduction in fish growth extended through the wild fisheries.

The local administration also believed that this was a new format of introducing fish food to the people who came from different countries, and even Pakistan could excel in extending this trend to other hundreds of religious places. New research suggests that fishing at different tourist attractions adds more beauty to the places while engaging the administration and the tourists. Pakistan is also catching up to this trend where youth have now tried to apply this new format as the internet connects the whole world where ideas float for promoting a better economy. It is also promoting jobs locally and establishing small business synchronization with this emerging tourism business in Pakistan. Also, it is acknowledged that the fish form would cover the needs of visitors at different tourist attractions. Such was the beautiful addition to make the religious site an amazing site for the pilgrims. The Pakistan Environmental Protection Agency and other regulators are also now registering such fishing points at different places, which is a good omen for the industry. This new look adorned the Gurdwara and its visitors the day this researcher made his visit to the site.

CONCLUSION

After a complete study of the politics of religious tourism and also a case study of Sikh Gurdwara Punja Sahib, it has been analyzed and concluded that politics plays a vital role in religious tourism. Politics and religious tourism are mutually liked in every social environment. Political leaders use politics as a key stick based on religious tourism to achieve their objectives and goals. Sometimes, tourism plays its role as a separate combination. Similarly, politics is also used for a separate purpose. But in religious tourism, mostly politics plays its role. Many religious party leaders sponsor pilgrimages or visitors that visit religious or pilgrimage places.

The Politics of Religious Tourism is being used in different styles in the religious tourist environment. Because pilgrimages are religious, visitors visit religious places and also their favorite ritual locations. Then religious and political leaders try to approach visitors and share their interest in religious places to facilitate the visitors' and pilgrims' issues through living issues, healthy food issues, and support to solve the matters. At this point, pilgrims and religious tourists appreciate the work that religious-political representatives do and are more likely to ask them for help.

Likely, the case study of Gurdwara Punja Sahib, which is part of religious tourism and many Sikh pilgrimages, visitors visit the Gurdwara each year at different times, specifically mostly Sikhs from India and also from the whole world visit twice a year. Sikh visitors and pilgrimages visit Gurdwara Punja Sahib for their ritual prayers and beliefs.

The tourism industry has emerged as one of the most important drivers of economic and cultural diversity in the world. The hard-working sector provides many opportunities for training, employment, and the full development of the country's economy and regional stability. Developed countries, especially Western Europe, North America, and the Far East, have been prominent in world tourism for much of its history. Inequalities in today's world affairs have marked new market trends, supply and demand trends, consumer behavior and preferences, and travel and leisure situations. As a result, the developing world now has a greater desire to reap the benefits of a more powerful sector. The development goals of the tourism industry are in line with the objectives of the

United Nations (SDGs). There is no single tourism development model. Each country accepts its natural and labor resources, political, economic, and administrative conditions, and the scope of its growth.

As a profession, tourism extends to all traditional sectors of the economy. It requires social, cultural, ideological, archaeological, environmental, and educational inputs. The high level of services and infrastructure and the amount of money are factors that contribute to overall demand. A combination of all goods and services should be available to tourists seeking a country far from home. The industry's competitiveness is heavily reliant on key inputs such as favorable business environment, security, health, labor, labor market, and technological and information technology capabilities; prudent tourism policy and appropriate conditions such as priorities for international openness, price competition, and environmental sustainability; clean air infrastructure, land, port, and tourism; and natural and cultural resources. Public sector officials, industry, private companies, suppliers, business mediators, and members of the public play a major role. The expansion and consolidation of the tourism industry is a continuous growth of the various sectors of development and the social framework. Tourism needs to be at the center of how national policies are made so that it can grow economically and socially.

The main goal of this research was to assess and explore the current state of religious tourism, its challenges, opportunities, and political situation for pilgrims, with a particular focus on Sikhs at Gurdwara Punja Sahib. The researcher tried to bring new knowledge about this Gurdwara through accounts of eyewitnesses, historical facts, and the findings of different historians on this particular subject. Also, this researcher tried to make the facts directly connected with the efforts of the government of Pakistan to promote religious tourism despite the challenging poetical and religious environment in the country. This study also looked at how religious tourism politics plays a role in the tourism of various religious shrines.

The research also brings solutions to those challenges and risks involved with religious tourism in the country. This research also includes suggestions on what the government's policymakers could work on to promote religious tourism in the country. The research study reveals a lot about the nature of faith tourism

in Pakistan. For example, from side-to-side interviews, these researchers also revealed that faith tourism has also had its roots in Pakistan. This sector has great potential and can find its new wings if the local authorities do more work on the promotion of local businesses surrounding the historic sites in different parts of the country, with the historical sites of Sikhs in particular. Pakistan needed to do more to capitalize on the shared source of religious tourism. In Pakistan, Muslims, Christians, Hindus, Jews, and Sikhs all have sacred sites that are important to their respective religions. Because of this, these places might be great places for visitors, tourists, and pilgrims to meet.

The interviews in their interactions with this researcher also revealed several problems for the local administrations when it comes to promoting religious tourism in their respective areas. Officials dealing with such issues told the researchers that connectivity was the biggest stumbling block in the way of attracting tourists to religious sites. The provision of security also remained a hurdle as foreigners avoided the places. These were challenges the government could work on, and religious tourism could get better momentum if the locals and district administration and the Auqaf Department of provinces actively worked on it. This researcher was also told that efforts to build such roads were underway, but a lack of will still exists over there. On August 1, 2010, this entry was published.

The interviews also highlight the need for greater hard work to uphold faith tourism in other portions of the domain. A look at various religious sites throughout Pakistan illustrates this. The researcher of the current study can sense both the adverse and helpful aspects of visiting political sites in Pakistan. These findings highlight the importance of providing appropriate access to other resources to attract tourists to various religious sites. This research has been done and reveals who visited religious sites. Most of the people interviewed agreed with the need for dialogue as it is about traditional religious tourism. These findings demonstrate the importance of individuals communicating with one another, regardless of their religious views. This also demonstrates how religious tourism may benefit immensely from open and honest dialogue about common religious history, which can help religious people get closer.

Mostly, visitors visited shrines for religious reasons and for such purposes as prayer and pilgrimage. Many holy places are held in Pakistan for Christians, Sikhs, Hindus, Muslims, and Jews. Most tourists reported visiting these sites for entertainment purposes as well as for religious purposes. Whether the visitors are visiting for religious or recreational purposes, the study also revealed many different stories about the quality of different religious sites in Pakistan. The quality of tourism depends on safety and security, which are important for the success of tourism. However, respondents in the survey set aside the concerns that visitors might have about the safety of the facilities. The study also revealed the importance of modern media, such as the internet, playing a role in promoting faith tourism in Pakistan. Most participants find information about religious sites on the Internet. The Internet has become a major source of information for most travelers. Religion is becoming a bigger part of tourism, and both Muslim and non-Muslim travelers use the internet to learn more about their destination.

Research has also shown that people who visit these places usually come at least once a year. This is an important point because it shows that these places are popular for tourism. The faith-based tourism industry in Pakistan considers the importance of making visitors feel comfortable. The future of religious tourism in the region can be successful and promising if appropriate roads, resources, and services are built to meet the needs of tourists and travelers. Cultural effects are needed to make people and visitors more comfortable with each other. Appropriate transport and visa-related matters also need to be considered.

EXPECTATIONS

Different opinions have been suggested in this study. The first theory is that "if religious tourism politics plays a positive role in religious tourism, the fertile country's divisions can be eradicated, especially for Muslim, Hindu, Sikhs and Christian sanctuaries, which will lead to an increase in national income." "The growth of the tourism industry is hurt when tourists and pilgrims aren't given the services they need."

These assumptions have also proved their authenticity. In terms of observations, interviews, and research results, visitors consider the significant value of the facilities and offer the sacred sites for tourists in Pakistan. There are some places where hygiene is a major problem on these sites. Also, some observations noted that tourist facilities are limited, which affects the willingness of tourists to visit these places. Providing services to the sites is key to the growth of tourism in this type of tourism. If Pakistan wants to develop its position as an important religious tourist destination, it must provide all the necessary services in the holy places. Most tourists and pilgrims answer the negative question,"

"The full growth of the faith tourism industry will be helped by the building of places for tourists and pilgrims to stay."

The tourism development will provide conveniences for tourists, like hotels, restaurants, resorts, and guest rooms, which will likely attract more tourists from foreign countries as they will feel more comfortable in the domains. Furthermore, attention should be paid to tourism sources and their achievements in the use of more than one language. The tour source should also be able to fully support tourists and comprehensively explain the details of the history of the tour site. Research also shows that public transportation systems need to be improved to ensure that people can access places in a convenient and accessible way. Currently, the lack of development in these areas is hampering tourism development.

"Modern media like the Internet are very important for bringing tourists to the government and letting people know about all the great things it has to offer."

Visitors believe they understand the common religious heritage and this is a factor in starting dialogues with tourists. Very few respondents responded

negatively to the question of tourists, showing strong feelings for building and understanding relationships based on a shared religious basis. This finding is important because it emphasizes the role of common religious places in developing religious sites and uniting people from different religious backgrounds. The goal of tourism education is to find a new way to teach people about the tourism industry and how it affects the economy, society, and culture.

Authenticity of Punja Sahib has proved that in the terms of observations, interviews and research findings, it considers the significant value of worship and provide facilities to pilgrims and tourists in Pakistan. Religious places provide worship and ritual platform to the pilgrims and tourists. Many pilgrims visit at Gurdwara Punja Sahib in each year, which is economically edge for the country. On 14 April 2022, almost 10 thousand pilgrims visited at Gurdwara Punja Sahib, specifically 2 thousand pilgrims participated from India, while the government of Pakistan was issued 2200 visas to India for pilgrimages in this year. The tourism facilities for the pilgrims and tourists, like hotels, restaurants, resorts and guest rooms and others attract to increase the more pilgrims/ tourists as they feel more comfortable on the domains. Some religious places, where hygienic condition (like, food, security, hotels, rest houses, inflation) is a problem for pilgrims and tourists. It is also found that tourist facilities are limited, which affects the attraction of tourists.

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