

Comparative Perspectives on Religious Tourism: Al Ayyashi and Mark Twain's Travel Narratives

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Abstract

Religious tourism and travel writing are two of a kind as they are closely related. The current study aims at exploring the relationship between religious tourism and travel writing and how travel writing can promote religious tourism and vice versa. The study relies heavily on both Al Ayyashi and Twain travel narratives to exhaust its claims that travel writing promotes religious tourism. Abu Salem Abdullah b. Muhammad b. Abi Bakr al-Ayyashi (1627 - 1679) is a traveler and a Moroccan theologian. He is the author of the famous journey "The Water of the Banquets". Samuel Langhorne Clemens (1835 - 1910), also known as Mark Twain, was a famous American writer and humorist who is best known for his novels "The Adventures of Tom Sawyer" and "The Adventures of Huckleberry Finn." He did indeed write several travel books, including "The Innocents Abroad," which describes his journey to Europe and the Holy Land. Twain was a popular and influential figure in American literature, and his works continue to be widely read and admired today. The paper illustrates, depicts and documents what travel writing can offer readers as tourists in general or religious tourists in particular. As such, the study reads both Twain and Al Ayyashi narratives, describes their travel routes, communities they visit, their related episodes and their effect on boosting religious tourism. The present work concludes that travel writing is a valuable tool in promoting tourism in general and religious tourism in particular. Travel writing can promote religious tourism and encourage people to travel, particularly in the wake of the COVID-19 pandemic which has had a significant impact on the tourism industry. Travel writing can play a role in promoting religious tourism by highlighting the spiritual and cultural significance of different destinations and providing information about the various religious experiences that are available. This can include descriptions of the history and architecture of religious sites, the rituals and traditions that are practiced at these locations, and the cultural and spiritual significance of different festivals and events.

Keywords: Travel writing, religious tourism, Al Ayyashi narratives, Mark Twain, promotion.

INTRODUCTION

Religious tourism, with its distinctive features, increases the bonds of love and understanding among people and enhances the growing interest in the religious cultural heritage at the global level, which contributes to the enrichment of human personality. Religious tourism has received increasing attention in our modern era. Religious tourism is an economic, social, cultural, and civilized phenomenon that expresses the highest levels of social and human sophistication. Moreover, the noble human principles of religious tourism and values it bears were brought by the various divine religions. In addition, religious tourism represents an easy means of communication and civilized dialogue among peoples and nations. Tourism prepares the appropriate ground for merging ideas, opinions, and information. Tourism promotes acceptance of the other to create an ideal human society that expresses human truth away from the narrow concepts that prevail at the present time. Therefore, the religious motive is considered one of the most important motives that incites human travel to move from one place to another in order to visit places of religious sanctity. Obeidat is of the opinion that religious tourism is the organized flow of tourists with the aim of getting acquainted with the holy places, their history, and their spiritual values (Obaidat, 2000). Religious tourism refers to the travel for religious or spiritual purposes. This can include visits to holy sites, attending religious events, participating in religious rituals, and engaging in religious practices. Pilgrimage, on the other hand, is a specific type of religious tourism that involves traveling to a sacred destination or site for the purpose of religious or spiritual significance. Pilgrimage is often associated with a specific religious tradition, such as the Hajj for Muslims, the Kumbh Mela for Hindus, or the Camino de Santiago for Christians (Cohen, 2006, Collins-Kreiner and Kliot, 2000, Griffin and Raj, 2018). Al-Khudairi considers it as one of the most important types of traditional tourism, which represents an important source of tourism, and perhaps the annual Hajj trips and the performance of their obligatory rites, the Umrah, and visiting the thresholds and places that witnessed important religious events are the best model for this type of tourism. The reason for going to these locations is to receive blessings, cleanse

one's soul and mind, and strengthen one's spiritual bond (Al-Khudairi, 1989). Al-Houri claims it represents event tourism, meaning that it is based on the celebration of certain holidays or events of a special style and religious character (Al-Houri and Al-Dabbagh, 2001). Al-Ruby defines it as tourism that focuses largely and fundamentally, whether internal or external, on religious passion and desire to satisfy this passion through religious places (Al-Ruby, 1986), and while it is defined by Abdul-Wahhab as visiting some sacred religious places to seek blessings or to perform a religious duty or to get acquainted with religious heritage of a country. Religious tourism is defined as traveling from one country to another or moving within the borders of a specific country to visit the holy places. It creates a network of interpersonal connections that arise from the presence of tourists who are drawn to the place because of its representation of the connection between the Creator and the created (Abdul-Wahhab, 1967). Tourism that emphasizes the spiritual well-being of individuals involves temporary stays and a blend of religious and cultural contemplation aimed at enhancing one's relationship with God. Rinschede holds that religious tourism has a long history, as people have been traveling for religious purposes for centuries. In the ancient world, people traveled to visit holy sites and participate in religious festivals and ceremonies. This type of tourism has continued throughout the ages, and today people still travel to visit religious destinations for a variety of reasons. Some may travel for spiritual reasons, to learn more about a particular religion or to experience a sense of connection with a higher power. Others may be attracted to the cultural and historical aspects of a particular religious site, or they may be interested in the architectural and artistic treasures found at many religious destinations (Rinschede, 1992). Regardless of the reason, religious tourism is an important part of the tourism industry and has played a significant role in the cultural and economic development of many destinations around the world. The motives for religious tourism and pilgrimage can vary widely. Some travelers may be seeking a deeper connection to their faith or spiritual practices, while others may be motivated by cultural or historical curiosity. Some may travel for healing or to seek divine intervention, while others may be seeking personal growth or transformation. Additionally, religious tourism and pilgrimage can provide opportunities for socialization and community building among people who share similar beliefs. Besides, religious tourism can indeed be a valuable educational experience for individuals of all ages and backgrounds. It allows travelers to gain a deeper understanding of various religions, their beliefs, and their associated cultures. This type of tourism can provide opportunities for personal growth, reflection, and an enhanced understanding of the world and the diversity of human beliefs and practices (Cohen, 2006). Additionally, religious tourism can offer opportunities to witness and participate in religious practices and rituals, which can provide a greater appreciation and understanding of different religious traditions (Ron, 2007). The tourism industry depends on various sustainable resources that appreciate in worth over time, as well as on small and medium-sized service businesses that rely on labor-intensive methods. The creation of tourism services is intertwined with diverse cultural, social, and environmental factors that are inherent to human nature.

Religion and Tourism

Moreover, religious tourism can facilitate cultural exchange and interfaith dialogue, helping to break down stereotypes and misunderstandings between people of different religions. It can also provide opportunities to meet local people and gain insights into their way of life, customs, and traditions. In this way, religious tourism can contribute to promoting peace, harmony, and mutual understanding between different cultures and religions (Eidelman et al., 2017).

However, it is important to approach religious tourism with respect, sensitivity, and an open mind. Visitors should be mindful of local customs and dress codes, show respect for religious practices and beliefs, and avoid engaging in behavior that could be considered disrespectful or inappropriate. In this way, religious tourism can be a meaningful and rewarding educational experience for all involved (Cohen, 2006, Collins-Kreiner and Kliot, 2000).

Tourism and religion are intertwined in many ways, and spiritual journeys have become a popular form of tourism for those seeking deeper meaning and connection to their beliefs. Religious tourism can involve visiting sacred sites, participating in religious rituals, and learning about the history and beliefs of different religions. Meanwhile, spiritual journeys focus more on personal growth, introspection, and connecting with the divine, often through meditation, yoga, or other spiritual practices (Eidelman et al., 2017, Griffin and Raj, 2018).

One of the benefits of religious and spiritual tourism is the opportunity for individuals to deepen their understanding of their own faith and explore the beliefs and practices of others. This can lead to a greater appreciation for cultural and religious diversity, as well as foster interfaith dialogue and understanding.

Religion can be a subject of cognitive interest to tourists who are seeking to learn more about different cultures and their beliefs. Understanding religion can provide insights into the ways that people live, think, and interact with the world around them. Tourists who are interested in religion may be seeking to deepen their understanding of their own faith or explore the beliefs and practices of others. Tourists who are interested in religion may also be interested in learning about the role of religion in society, including its influence on politics, culture, and social issues. They may seek out opportunities to attend religious services, engage in interfaith dialogue, or learn about the history of religious movements and their impact on the world. Moreover, understanding religion can provide insights into the challenges and conflicts that exist in the world today. By understanding the religious beliefs and practices of different cultures, tourists can gain a greater appreciation for diversity and work to promote understanding and respect between different faith communities. Religious and spiritual tourism can also provide a sense of community and belonging. Many travelers find solace in being around others who share their beliefs and values. Visiting holy sites, participating in religious or spiritual practices, and attending services or ceremonies can create a sense of connection and belonging to something greater than oneself (Griffin and Raj, 2018).

Travel Literature

Travel literature has long been a popular genre, both for readers who are planning to travel themselves and for those who simply enjoy reading about the experiences of others. Travel literature often provides detailed descriptions of the places visited and the experiences of the traveler, and it can also include elements of personal reflection, historical context, and cultural analysis. Moreover, virtual reality can enhance and make actual reality even better. Despite the diversity of travel writing, there are certain conventions and characteristics that set it apart from other genres. Here are some of the main ones:

Focus on place and culture: Travel writing is usually focused on the places and cultures that the author is exploring. The author's observations, experiences, and reflections on the local culture and customs are often a central theme of the writing.

First-person perspective: Travel writing is usually written from a first-person perspective, with the author sharing their personal experiences and impressions of the places they visit. This allows for a more intimate and subjective portrayal of the destinations visited.

Use of descriptive language: Travel writing often relies on vivid and descriptive language to convey the sensory details of a place. The author may use sensory descriptions of the sights, sounds, smells, tastes, and textures of a place to create a more immersive experience for the reader.

Narrative structure: Travel writing often follows a narrative structure, with the author recounting their experiences in a chronological or thematic order. This can help to create a sense of coherence and continuity in the writing.

Exploration of themes: Travel writing often explores broader themes such as identity, culture, and belonging, as well as more specific themes related to the places visited. The author may use their experiences to reflect on these themes and offer insights into their personal and cultural significance (Mikos von Rohrscheidt, 2013, Rejman et al., 2016, Ron, 2007).

Overall, travel writing is a genre that allows for a creative and personal exploration of the places and cultures that the author encounters. While there is no set formula for travel writing, these conventions and characteristics help to define the genre and distinguish it from other forms of writing.

A guidebook and a travel writing are two different types of books that serve different purposes for travelers. A guidebook is a practical resource for travelers that provides information about a destination such as accommodations, restaurants, transportation, and popular attractions. It usually includes maps, photos, and practical tips to help travelers plan their trip. A guidebook is typically organized by destination or theme and provides practical information to help travelers navigate a new place. Guidebooks are often written by travel experts or locals with extensive knowledge of the destination. Vukonic & Seabra (2018) discuss the importance of guidebooks in the tourism industry (Vukonic and Seabra, 2018). They note that guidebooks provide practical information for travelers, and can help them to plan their itinerary and find popular attractions in the destination. The authors argue that guidebooks are still relevant despite the rise of digital resources, as they provide a tangible and reliable source of information for travelers. However, they note that guidebooks are not without their limitations and biases, and suggest that travelers should use them in conjunction with other sources of information to make informed decisions about their travels. On the other hand, travel writing is a literary genre that is focused on the personal experiences and insights of the author as they travel to different places. Travel writing can take many

forms, including memoir, essay, or narrative nonfiction. The focus of travel writing is not on practical information, but rather on the author's observations, insights, and reflections on the people, culture, and history of the places they visit. Travel writing is often more subjective and personal than a guidebook, and may include philosophical or cultural commentary on the destinations visited. While both guidebooks and travel writing can be valuable resources for travelers, they serve different purposes. Guidebooks provide practical information for travelers to plan and navigate their trip, while travel writing offers a more subjective and personal perspective on the destinations visited.

The paper aims at relating the travel writing to the promotion file and focuses on the significance of the information given at length about the events the writer interacts with and his various activities during the journey. The paper investigates the central theme in Twain and Al Ayyashi narratives and explores its cultural context. Besides, the study attempts to explain the effects of travel on ourselves and the world at large (AlAyyashi, 2006). The genre offers a way for readers to vicariously experience the world and to learn about different cultures, landscapes, and ways of life.

Travel Writing

Travel writing covers a wide range of different dimensions, activities, and themes, related to cultural and social sciences. Travel writing renders itself to an extensive commentary on places and communities. Travel narratives ideally stand as a guide here for religious tourists-tourists all- as they can take their own grand tours through the travel experiences they are reading, Reid Boyd, (2025). Travel writing is a class of literature that deals with giving an account of all what the traveler encounters while traveling from a certain place to another in certain times. Melton holds that travel literature is a varied and overlapping genre that combines the characteristics of journalism, autobiography, fiction, history, anthropology, and political analysis, among others, into a smorgasbord of interpretation and experience (Melton, 2002). Borm holds that because of its broad scope, it can be difficult to categorize travel writing as a single entity, and it often incorporates elements from other literary forms such as memoir, history, and cultural analysis (Borm, 2017). Rubiés & Bacon contend that travel writing depicted the diversity of human cultures and physical characteristics accumulated, it contributed to the development of skeptical arguments that challenged the medieval religious consensus. At the same time, travel writing also had a constructive aspect, as it supported the idea of educational travel and pursuit of practical wisdom. This shift in focus from the pilgrimage to the sacred location to the gentleman's journey of self-improvement reflected the broader shift towards a more humanistic ideal (Rubiés and Bacon, 2000). Despite this diversity, travel writing does exhibit certain conventions and characteristics that set it apart from other genres. These conventions may include a focus on personal experiences and observations, detailed descriptions of the places visited, and the inclusion of historical or cultural context. These conventions help to create certain expectations in readers, who may be looking for specific types of information or experiences in travel writing.

Travel writing is a way to reimagine and critique the world. This approach can be a powerful tool for understanding and interpreting different cultures, histories, and experiences. Through the act of writing and traveling, one can gain new perspectives and insights, and potentially challenge preconceived notions and biases. Additionally, the process of sharing these experiences through writing can help to connect people across different cultures and foster greater understanding and empathy (Duncan et al., 1999). Travel writing is primarily meant to educate the reader and provide him with all possible information about the various places of interest. With Al Ayyashi travel book, it is obvious in his encyclopedic presentation that he spared no effort in writing an extensive account of his travel memoirs (AlAyyashi, 2006). This extensive account can lead to repetitiveness and redundancy which causes boredom on reader's side. Melton states that the travel book, however, was often victimized by its own simple though flexible formula, especially as worked by inferior writers, of which there were many (Melton, 2002). Travel writing is a genre that has a long history, and it has undergone many changes over the years. One of the defining characteristics of travel writing is that it is typically centered around the experiences of the writer as they travel to different places. This can include descriptions of the places visited, the culture and customs of the people living there, and the personal experiences and insights of the writer (Johns and Swales, 2002).

However, the formulaic structure of travel writing can sometimes lead to repetitiveness and a lack of originality. This can be particularly true when writers follow well-trodden paths and cover the same ground as others before them. In order to avoid falling into these traps, it is important for travel writers

to find ways to bring their own unique perspective and voice to their writing and to avoid simply regurgitating information that has already been written about extensively.

Marryat, a successful British travel writer, captures best the pervasiveness of formulaic approaches to the genre. In his whimsical "How to Write a Book of Travels," he described a common structure for travel writing, and it can be a useful way to organize the various elements of a travel book. The structure provided includes elements such as descriptions of the country and towns visited, historical and cultural information, personal anecdotes and reflections, and descriptions of food, drink, and local attractions (Marryat, 1840).

However, it is important to note that this is just one way to organize a travel book, and there is no one "correct" way to structure a travel book. Some writers may choose to focus more on personal reflections and observations, while others may place more emphasis on historical and cultural context. Ultimately, the structure of a travel book will depend on the specific goals and approach of the writer, as well as the preferences of the audience.

Despite its comic overstatement, Marryat's satire could aptly apply to almost any chapter in Al Ayyashi travel books. It is amazing that although Al Ayyashi belongs to the 17th century his travel book writing structure has been reiterated by twentieth century critics. Thorp noted that it is common for travel writers to begin with a description of the journey itself, as the excitement of setting out on a trip is often a key part of the travel experience. The writer may describe the visited places, including their architecture, scenery, and local attractions. In addition, it is often helpful to include some historical and cultural context, as this can help the reader to better understand the places being visited (Thorp, 1969).

It is also common for travel writers to include personal anecdotes and reflections in their writing, as this can help to bring the story to life and make it more engaging for the reader. Finally, it can be helpful to include a little bit of padding, such as retelling old legends or describing dangers overcome, to add some extra interest and variety to the writing. Overall, the key to successful travel writing is to find a balance between these various elements and to craft a narrative that is engaging and informative for the reader (Thorp, 1969).

Educating Readers

It has been noted earlier that readers expect a travel book to be informative and entertaining, and that was exactly the norm at the time of Al Ayyashi. Al Ayyashi two-volume book has a wealth of information and is heavily overloaded with factual information- distances, populations, expenses, and so forth- and anything from simple talk about entering a city to the convention of women celebrating certain occasions. That was understood because of the nature of seventeenth-century readers. The examples of instructive information are numerous throughout the pages of Al Ayyashi travel books (600 pages in each volume); one needs only pick up any book and turn to any chapter.

Factual information is an important component of many types of travel writing, and it can take a variety of forms. In addition to providing practical information such as dimensions or customs regulations, travel writing may also include descriptions of the places visited, histories of the regions, and cultural observations (HULME, 2002). For example, a guidebook might provide information on the best places to shop or the local customs and traditions, while a personal travelogue might describe the sights and experiences of the traveler in more detail. In Francis Parkman's "The California and Oregon Trail", the author provides practical information on how to hunt buffalo in the American West, which would have been of interest to readers planning to make the journey themselves or who were simply curious about the region (Parkman, 2014).

The method of hunting described in Parkman's is called 'running,' and it involves attacking the buffalo on horseback and shooting them with bullets or arrows while at full speed. This type of hunting can be quite dangerous, as it requires the hunter to be on horseback and to approach the buffalo at high speeds (Parkman, 2014).

Another method of hunting described in this passage is 'approaching,' in which the hunter conceals themselves and crawls on the ground towards the game, or lies in wait to kill them. This method is often used when the hunter wants to get close to the game without being detected, and it requires a great deal of stealth and skill to execute successfully. Overall, hunting can be a challenging and exciting activity that requires a combination of physical prowess, mental acuity, and a deep understanding of the animals being hunted.

With the goal of sharing discovery with readers and opening foreign cultures to them, writers could dismiss no bit of data out of hand as useless or negligible; therefore, readers could expect a wide variety

of information, much of it subjective, much of it wholly dependable. In that context, travel books serve as valuable repositories of knowledge. This can be applied to Al Ayyashi's travel books. Al Ayyashi intended to write a personal narrative, rather than a formal history or philosophical treatise. The purpose of his books is to provide entertainment and help the reader pass time, rather than to delve into complex metaphysical or scientific concepts. However, Al Ayyashi also proposed to provide information about an interesting episode in the history of the East and to present information from the perspective of someone who was there and saw these events firsthand.

Personal narratives can be a very engaging and informative way to learn about different subjects, as they often provide a unique and personal perspective on events and experiences. They can also be a more casual and enjoyable way to learn about a subject, as they are often written in a more conversational and engaging style than more formal histories or philosophical works. Overall, personal narratives can be a valuable source of information and insight, and can be an enjoyable way to learn about a wide range of subjects.

If we had followed Twain from the earlier Old-World tour in "The Innocents Abroad", we would recognize certain elements in the preface. Twain emphasizes his personal experiences and expertise, and notes that his book is intended to be a light and enjoyable read, rather than a pretentious or heavy-handed work. However, he also points out that the book contains valuable information that has not been adequately recorded elsewhere, and that this information appears to come naturally to him. The use of humor and irony in this passage is typical of Twain's writing style, and it serves to lighten the tone of the preface and to engage the reader. Overall, this passage suggests that Twain's book is intended to be an informative and entertaining read, and that it will offer a unique perspective on the subject at hand (Twain, 1940).

Mark Twain uses humor and irony in his preface to engage the reader and to acknowledge the conventions of travel writing. Overall, Twain's use of humor and irony in his writing is a clever way of acknowledging the conventions of travel writing while also adding a light and humorous touch to his writing. Twain's narratives are full of informative material, and this is a common feature of travel writing in general. Travel writers often include a wide range of historical, cultural, and personal information in their writing, in order to provide context and to enrich the reader's understanding of the places being visited.

Suffice it to say here that providing the reader with detailed picturesque of religious tourist attractions consolidates reader's longing for visiting the place and as such helps with the marketing and promoting file. In one instance from "The Innocents Abroad", Twain writes a typical description of the Milan Cathedral: "I like to revel in the driest details of the great cathedral. The building is five hundred feet long by one hundred and eighty wide, and the principal steeple is in the neighborhood of four hundred feet high. It has 7,148 marble statues, and will have upwards of three thousand more when it is finished. In addition, it has one hundred and thirty-six spires— twenty-one more are to be added" (Melton, 2002). Mark Twain includes statistical data in his travel writing not simply as filler, but as context and texture to his narratives. Twain's writing is often detailed and precise, and he includes a wide range of informative material beyond simply stated 'dry statistics.' This might include textbook information, as well as personal anecdotes and reflections.

The inclusion of statistical data and other informative material in travel writing is a common practice, as it helps to provide context and to enrich the reader's understanding of the places being visited. However, it is important for writers to find a balance between including enough information to be informative and not overwhelming the reader with too much detail. Twain's acknowledgement that some of the technical terms in his writing may be 'obscure' to the general reader suggests that he is aware of this balance and is making an effort to provide useful information in a way that is accessible to his audience. In the same manner, Al Ayyashi cited above, provides textbook information. For example, Twain culminates chapter 61 of "Roughing It": "Some of the phrases in the above are mining technicalities, purely, and maybe a little obscure to the general reader" (Twain, 1993).

Twain is using humor and satire to mock the convention of providing detailed and lengthy descriptions of a particular place. Twain concludes: "Our wanderings were wide and in many directions; and now I could give the reader a vivid description of the Big Trees and the marvels of the Yosemite—but what has this reader done to me that I should persecute him? I will deliver him into the hands of less conscientious tourists and take his blessing. Let me be charitable, though I fail in all virtues else" (Twain, 1993). The literary techniques used by Mark Twain in his writing, specifically his use of satire and manipulation of conventions are obvious. Twain is known for his wit and humor in his writing, and he often employed

satire to critique or mock societal norms and expectations. Twain friskily mocks the idea of providing a lengthy and detailed description of a particular place, suggesting that it would be tedious or even "persecuting" for the reader. This use of humor and self-awareness helps to engage the reader and adds an element of playfulness to Twain's writing.

At the beginning of chapter 52, which centers on the science of silver mining in Nevada, Twain opens: "Since I desire, in this chapter, to say an instructive word or two about the silver mines, the reader may take this fair warning and skip, if he chooses" (Twain, 1993). Mark Twain includes informative material in his travel writing, despite pretending to disdain "dry facts." This suggests that Twain sees the value in providing his readers with useful and interesting information, even if he uses humor or irony to downplay the importance of this material. Overall, Twain's approach to travel writing reflects a balance between providing useful information and engaging the reader's interest. By including valuable information on subjects such as silver mining, Twain is able to accomplish two goals: to educate his readers and to entertain them with his wit and humor. By acknowledging the expectations of his readers and playfully poking fun at them, Twain is able to engage his audience and keep them interested in his writing.

In "The Innocents Abroad", Twain traveled to the Holy Land, specifically the village of Jaffa, and his experiences and observations of these places are recorded in the book. The quote Jaffa has a history and a stirring one' is an example of Twain's humorous writing style, in which he makes a joke about not providing information about the history of Jaffa and instead directing the reader to go to a library for more information. Twain's writing often includes humorous and irreverent observations and comments, and he is known for his ability to make readers laugh with his wit and clever wordplay, (Twain, 1940). Twain's writing often includes elements of satire and humor, and in this instance, he uses a joke to mock the convention of providing information about the history of Jaffa in his book. By suggesting that readers can go to a library and obtain more information about Jaffa by mentioning his name, Twain is poking fun at the expectation that he would provide this information in his book. At the same time, he is acknowledging the readers' desire for such material and offering a way for them to obtain it, albeit in a humorous and indirect way. Twain's writing often plays with conventions and expectations in this way, using wit and humor to challenge and subvert them.

Indexing Catalogues or Travelogues

Many of the journeys written by Moroccan scholars are related to the genres of catalogues and travelogues writing, it combines all kinds of information, dry facts as Twains puts it, about science and scientists, to the lesson boards, the names of the school books, the methods of authorship, and the works of authorship, and so on (Hao et al., 2010). Its unique privacy work can be modified by the trip to be counted among the catalogues writing and its categories. The catalogue is a class of writing, which deals with the memories of the study of one of the Sheikhs

and the sciences the traveler acquired, and what he has learned from these sciences, benefits he gained and how he documented all of the above in his writings and messages. It also deals with the Sufi methods and its associated functions, rituals, and virtues. The catalogue writing is a kind of encyclopedic writing which mentions almost everything the narrator encountered during his journey, from the teachers and Sheikhs who taught him certain sciences, the biography of those teachers, their living conditions, their writings and the presentation of the certificates issued to them or from them (Monaghan and Barry, 1999).

Information as above was crucial for readers at that time as it used to motivate them to go on the same journey for search of the same gains fully depicted in the travel narratives. Whether travel writers at that time mentioned and documented all of those wells of information intentionally or unintentionally, it definitely met the target and reached out to a bigger readership.

Travel Narratives Texts

The text of travel writing varies due to the diversity of the goal of the journey. Some of these goals could be:

- Hajj purposes: Performing Hajj and visiting holy sites.
- Seeking knowledge for education purposes: Visiting senior scholars and meeting them and benefiting from them.
- Visit purposes: Sightseeing, excursions, and adventure.

Travel writing deals with documenting the journey, the traveler's movements from one place to another in a certain point in time. The remembrance of memories of this journey is described in his description of the places he visits, the routes and societies to which he relates and the circumstances surrounding

him, the events and episodes appealed to him to record and write about, and the various activities he encountered during this trip.

Interesting Attractive Anecdotes

Al Ayyashi has recorded interesting and informative episodes about the scholars and Sheikhs he met with during his long journey throughout the countries he visited. His two encyclopedic travel volumes are teamed with such episodes. Till date, people travel for the sake of learning certain sciences with certain teachers and scholars. Education could be a very legitimate reason why disembarking on a religious tourism. In the same connection, Al Ayyashi travel narratives are considered to be a good source of education with all the detailed information they combine between their jackets (AlAyyashi, 2006).

The concept of cataloging and indexing was also present in the various books written by the Moroccans regarding their Hijaz travels. Many of these books provide detailed accounts of the people met, the places visited, and the topics discussed. Such accounts were often used to create a comprehensive list of people and places visited and topics discussed, as well as to provide a comprehensive record of the various activities performed during the travel (Alami, 2013).

Throughout his two travel volumes, Al Ayyashi has shown a kind of obsession with introduction of sciences, cultures, literature, and narratives. Writing about the meeting of the Sheikhs and scholars remained strongly present. His longing for the sacred is a general theme. The description of kingdoms, cities, and nations he visited is what inspires the current paper to deal with such topic as it is closely related to the promotion of religious tourism (AlAyyashi, 2006).

Despite the fact that each journey is unique in time and place, and the mood of its explorer, with regard to the level he attained in the collection of science and the extent of his aspirations to meet the scholars and their specializations and numbers and the benefit he gained from his contact with them, the topics mentioned earlier remain among the most common travel discourses of most texts of Hijaz trips among other literary heritage in Morocco.

The journey of Al Ayyashi "Al Ayyashiyyah Trip " is a model of Hijaz journey written by the Moroccan scholars in the last four centuries, which met all the typical fixed elements of Al-Hijaziyyah journey, but enhanced to accommodate what the texts of the travel did not know in the past. It becomes a book for keeping transcripts of answers and fatwas (Islamic rulings), book introductions, scientific and personal letters, poetry, holiday texts, and small works. As such it became encyclopedic in nature, a sign of the great shift in the writing of the Hijaz trip for the Moroccan writers (Alami, 2013).

The texts of the academic certificates presented by al Ayyashi journey remain a stark proof that travel writing managed to establish a firm channel of communication among the countries of the Islamic world by linking its scientific centers, and their determined scholars and researchers.

What took place in religious tourism annual conferences has something to do with travel writing. Instead of a single explorer tours many countries and documents his travel exploration in writing, the annual conference brings together hundreds of scholars from all walks of life to present their observations about religious tourism and publishes their research findings later in a book series. Besides, pilgrimage and religious tourism book series is a kind of travel writing. Both do a great job in promoting tourism. Going through one of Pilgrimage (Hajj) book series

"Hajj Global Interactions Through Pilgrimage" we can claim it is a kind of travel book written by various writers about their observations in various counties. When we go through the book, we read the following chapters' titles: 'Hajj and Politics in Contemporary Turkey and Indonesia', 'Hajj from China', 'Hajj Murals in Dakhla Oasis (Egypt)', 'Hajj Music from Egypt, Syria, and Lebanon', etc (Buitelaar, 2015).

Literary Academic Factors

Al Ayyashi travel narratives include detailed information about literary production by the prominent men of arts at that time. In their biographies, he mentions their books and letters, and what these books and letters represent in the cultural milieu at the time of favoritism or criticism. He mentioned many of his elders who met him in his Hijaz destination or sat down to their scientific circle, they were producers of the science of education and teaching, and the students recorded what they provide in the lesson, and recorded themselves the many freckles and footnotes - which themselves become independent works - on the margins of the works that they adopt.

In this context, the active relationship between the elderly and his companions and peer results in many continuous and lasting ties, expressed in different ways of expression, such as caring, appreciation, attendance, hospitality, visiting, and exchanging gifts. But the most important of these relationships are

those mutual greetings through literary correspondence and poetry reviews where the level of dialogue and sincere emotional exchange were to the highest levels. While scientific correspondence concerning scientific issues, questions or answers to them, is a commonplace practice among scholars in the field and travel, what can come out of these correspondences from the scientific framework to the fraternal framework is the choice of the literary initiative of poetry or prose. It makes the style of speech a high-level elitist method that can only be accomplished by those who possess the cornerstone of the language and have the potential to use it with the ability to express literary forms. Because it is a discourse of properties, it enters into the formulation of skills and does not dismantle the lock except in the presence of these skills as well.

Means of Education

There has been an impact of Al Ayyashi's writing on the genre of travel writing. Al Ayyashi is considered one of the pioneers of modern travel writing and his work has had a significant influence on the genre. Al Ayyashi's use of text as a discursive property, or a way to analyze and discuss the experiences and observations of his journey, gave his writing a scientific and literary dimension that made it highly respected by readers and authors. However, this emphasis on text may have also caused Al Ayyashi's work to depart from the traditional characteristics of travel writing and led to a new transformation in the genre's style. Later writers have followed the approach and adopted the method of Al Ayyashi in cataloging texts and selecting certain citations from books, letters, and treatises. Examples are many such as the journey of Abi Al Abbas Ahmad ibn Nasser, the journey of Abi Madin al-Deri al-Roudani and the journey of Abdul Majeed al-Yabadi al-Manali, and the two journeys of Ibn Abd al-Salam al-Nasiri (AlGhashi, 2015), because they are conducted on Al Ayyashi pattern, and followed its scientific, legal, and literary forms. This work transformed travel narratives from one phase to another and from a writing genre of certain characteristics to that of a more classified book.

Intercultural Communication

Travel writing in all this was an area in which texts and many works of writing and composition go from environment to environment and from age to age forming the cultural communication between these Islamic environments and to show us the impact of this text within the components of the cultural process in the Islamic world. Suffice it here to go back to the catalogs of the "Al-Ayyashiyyah" material to show us the extent to which these movements are present and the capacity they occupy throughout the journey. In this context, the journey, especially Abu Salem's journey, involves the communication between the Islamic worlds that he has contacted and the interconnection between them and the effect of their influence on the various situations and scenes whether positively or negatively.

It is worthy of mentioning here what the holy shrines and sites have always brought to the religious tourism scene Charan, et al. (2024). The holy sites were as much as the desire to express poetry or prose, evoking the culture obtained from previous reading in the events of biography, history, and sacred texts. The cultural scene associated with the touristic scene represented in the Prophet's biography, Islamic history, Qur'anic and Hadith texts, and its circulation in heritage and culture. The view of the holy sites was deep enough to produce direct observation of these landmarks, and it develops with the shock of seeing all the features of history, culture, and the sacred. This is why we are not surprised when travel narratives combine the talk about the holy sites with the doctrinal and philosophical presentations of the rituals, the memories of the Prophet's biography, their events, and holy personalities, and the impact of the scene on the legislation, and the making of an event or otherwise.

Cultural Differences

Despite the discrepancy in travel narratives regarding the depth of Islamic culture and some of the wealth of their perceptions, they have in general shared this position of enriching their descriptions of religious tourist attractions with works of culture with all it represents of the features of the sacred and religion. Accordingly, Al Ayyashi did not look at the sacred except through what is associated with the scenes, and interacting to provide us with a writing of a new class, a mixture of description, history, and study. Thus, we read on the journey of Al Ayyashi talking about the cemetery of the Bekaa in Medina, has been teemed with the historical background, and biographies of the heroes of the Prophet's biography from among the Prophet's companions. He also mentions his tributes to the generations of Prophet's companions who experienced and witnessed the presence and spread of the Islamic message.

Promoting Religious Tourism

Every time, Al Ayyashi alerts readers to the sights that must be visited in Medina, the city of the Prophet, or that he visits in Mecca or he encounters in the ways of Hijaz on the way to Mecca, especially Shoaib

and Medina, and Jabal Radwa, and Badr, Mount Raml, and Dhahran and others. And in all of them evokes the historical picture, stories and events, and the sacred to give the scene the momentum of description and awe of memories and the site.

Documenting the interesting customs and phenomena or otherwise, turns the work of writing into a descriptive discourse of the scenes and its features. A photograph that may carry innocent observation of what he sees and notices. He might be driven by his intention or opposing culture to criticism, and review. It is related to the Hajj, its conditions and its system, the Egyptian Hajj campaign on the day of its departure and the celebration of the Egyptians of that special occasion, the departure of pilgrims and the details about the Syrian and Moroccan hajj campaigns, and so on.

Among the interesting episodes are that of some customs, as the way the Egyptians end their teaching class, and numerous habits of the people of Medina. It is not limited to mentioning accepted customs but denounces what it deems right to criticism and confrontation. He criticizes the actions of women of Egypt while visiting the graves on the night and the day of Eid. And may go far in these observations, he describes the market, receiving goods in the markets of the city, the prices at that time of what he saw, the method of selling and buying, the currencies traded and the process of exchange and transfer to the merchants of the city and the problems that occur, and the circulation of the market for different currencies subject to the condition agreed between the sellers.

There is no doubt that the discussion of these issues and their observation and criticism is at the heart of the communication dialogue revealed to us by the journey of Al Ayyashi. It deeply depicts the Islamic worlds and their environments from different perspectives, the social, economic, intellectual, and others. The paper recommends travel writing and cataloging can benefit from joint cooperation with content writing and benefit from the way or procedure of researching, writing, and editing web content for digital marketing purposes as well as for spreading awareness of religious tourism. That can include writing articles, creating content for blog posts, writing scripts for videos and podcasts, as well as content for specific tourism platforms. Tourism content writing can provide thousands of job opportunities for young talented writers who are capable of addressing the aspiration of young generations and creating creative campaigns to attract tourists all over the world.

CONCLUSION

Travel writing can be a way to break free from the constraints of traditional tourism and explore the world in a more spontaneous and unconventional way. Watkins (2016) suggests that travel writing can serve as a means of escaping from the limitations of conventional tourism and engaging with the world in a more unstructured and unconventional manner (Watkins, 2016). He argues that travel writing often involves interactions with nature and the environment, which can allow the traveler to experience a sense of freedom and spontaneity. By breaking free from traditional travel guides and itineraries, travel writers can create unique and personal narratives that capture their individual perspectives and experiences. Ultimately, Watkins contends that travel writing can offer a way to transcend the restrictions of conventional tourism and embrace the unpredictable and transformative aspects of travel. This type of travel may involve seeking out off-the-beaten-path destinations, engaging with local communities and cultures, and challenging one's own assumptions and preconceptions. By breaking free from the expectations and limitations of typical tourism, it resembles experimental travel as it can be a way to gain a deeper understanding of the world and one's place in it. It can also be a way to challenge privilege and power dynamics, as it may involve stepping outside of one's comfort zone and engaging with unfamiliar environments and cultures.

Euben (2010) discusses the role of travel narratives in the transmission of scientific knowledge between different regions of the Arab Islamic world (Euben, 2008). Al Ayyashi's travel narratives, in particular, are highlighted as examples of how travelers in this period were able to gain knowledge about different fields of science through their interactions with scholars and

experts in various regions. Euben argues that the intensive communication and exchange of ideas facilitated by travel in the Arab world contributed to a more open and receptive attitude towards scientific knowledge. In particular, travel narratives like Al Ayyashi's helped to bridge the gap between different regions and create a sense of intellectual community within the Arab world. Through their accounts, travelers were able to disseminate scientific knowledge and promote new ways of thinking about the natural world.

It has been observed that the journey of cataloging provides us with the following which helps promotes tourism in general and religious tourism in particular.

1. Al Ayyashi travel narratives elaborate on the interaction between the regions of the Arab Islamic world, which is an intensive communication that makes the Arab world open to and influenced by:

- Science and perceptions towards it;
- Adoption of new science perceptions that occur sporadically;
- Criticizing what deviates from the cultural customs and the sacred perceptions of Islamic culture;
- The proliferation of public cultural issues generated here and there.

2. The common cultural problems that all Arab regions share, which make their thinking more common in the preferred sciences, taught sciences, and teaching methods.

3. Interactive and productive cultural communication in:

- Introducing men of letters and showing interest in their work and status and as such they become prominent figures in the Arab-Islamic heritage; - Participation in cultural production and transfer of science and literature.

4. That knowledge of cultural institutions whether they are scientific, mystical, or library associations by providing their urban description, their sacred status, and their cultural formation and participation.

5. Spreading information about scholars, scientists, and writers and their composed productions.

In conclusion, travel writing of tourism narratives (as shown in Twain's work) is considered one of the main means of introducing the country's civilizational achievements to the countries of the world, and collective efforts should be directed to promote travel writing for the purpose of promoting tourism. Kim (2018) examines the ways in which travel writing and tourism narratives have been used to shape perceptions of different cultures and nations (Kim, 2018). In particular, Kim discusses how writers like Mark

Twain used their travel narratives to introduce readers to the civilizational achievements of the countries they visited. Kim argues that travel writing has long been seen as a means of cultural diplomacy, with authors using their narratives to promote positive images of their home countries and to highlight the accomplishments of their civilizations. Twain, for example, often wrote about the technological innovations and cultural achievements he encountered during his travels, presenting them as evidence of the superiority of American civilization.

According to Kim, this emphasis on civilizational achievements helped to shape the way that American readers and tourists perceived other cultures and nations. By presenting these achievements in a positive light, travel writers were able to foster greater understanding and appreciation of other cultures, while also promoting their own national identity and cultural values. The tourist narratives are considered the best free and honest media propaganda that reflects the reality of development in any country and consequently boosts the tourism sector. Tourism authorities and shareholders should direct certain amounts of financial resources annually from their budget for the purpose of encouraging travel writing. Travel writing can play a role in promoting religious tourism by highlighting the spiritual and cultural significance of different destinations and providing information about the various religious experiences that are available. This can include descriptions of the history and architecture of religious sites, the rituals and traditions that are practiced at these locations, and the cultural and spiritual significance of different festivals and events.

Declaration of competing interest

We hereby declare that we have no conflict of interest related to this article.

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