

**Economic Impact of Religious Tourism on Local
Community: Case Study of Noor Pur Shahan Bari Imam
Islamabad**



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CERTIFICATE

This is to certify that this thesis entitled: “*Economic Impact of Religious Tourism on Local community: Case Study of Noor Pur Shahan Bari Imam Islamabad*” submitted by Raja Nadeem is accepted in its present form by the Department of Development Studies, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree in Master of Philosophy in Development Studies.

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Declaration

I hereby declare that all my data produced in the thesis is my own, collected data from the field and is by no other improper means composed. If any part of my data is caught plagiarized, my thesis shall be subjected to immediate rejection and I shall not raise any objection to it, if the allegation is proved. However, some secondary data is cited along with their reference sources.

Raja Nadeem

ABSTRACT

The present study is about the religious tourism and its economic impact which was researched in Bari Imam Shrine of Islamabad. This study used qualitative research strategy for data analyses. It was analyzed that Bari Imam Shrine is one of the major economic sources for the locales. Locals earn money but they have different economic sources like taxi drivers have their own economic source, hoteling and shops have their own economic source, but all are dependent upon the tourists who come for the performance of the rituals from the far-flung areas. These tourists contribute in the local economy especially in the local markets. These local markets can fulfill the demands of tourists all those goods which are demanded by the religious tourists, like food, flowers, taxies, remembrance items and others. Secondly, government from time to time banned the tourist from the Imam Bari Shrine due to security issues, these security threats have great influence upon the local economy especially upon the local marketing. People want peaceful environment and some facilities for religious tourists in the Bari Imam because if peaceful environment will not be provided then the local economy can go to its poorest conditions. Moreover, peaceful environment is important for both, for local people and for the tourists.

Keywords; Bari Imam, Shrine, Economy, Economic Impact, Government, Religious Tourism.

List of Abbreviations

WTO	World Tourism Organization
UNWTO	United Nations World Tourism Organization
WTTC	World Travel and Tourism Council
GDP	Gross Domestic Product
CDA	Capital development authority

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Chapter 1. INTRODUCTION

Internationally, there are 300 million people who travel from one area to another just for the purpose of tourism. Such a huge travelling for the purpose of tourism contributes in economy globally. According to World Travel & Tourism Council (WTTC) annual research into the economic impact 8.8 trillion dollars are being contributed in global economy by tourists. Individuals constantly travel from their places of home for various reasons. Each reason of movement is ordered into a sort of the travel industry. For instance more distant family voyages or club voyages are sorted as social or gathering the travel industry going for businesses and meetings has been named monetary or business, the travel industry going for political occasions is named political the travel industry trips by competitors just as guests of games are named sports the travel industry and that voyage whose interest is spurred either to some degree or only for religious reasons is named religious the travel industry (Rinschede 1992). Yearly 300-330 million voyagers visit key religious locales according to United nation world tourism organization (UNWTO). A few scientists have recognized that there is no single affirmed meaning of religious the travel industry (Cui, 1998; Yan, 2000; Chen and Zhou, 2001; Fang, 2001; Lin, 2002),

The travel industry, considered as a monetary and social movement kept running by free market activity that advances and includes the contact visitor network, can profit the spots wherein it creates, for example age of work and salary, upgrades in fundamental, the travel industry, and bolster foundations, among others.

Then again, visitors who aren't roused principally by confidence – who visit certain spots simply to straighten something up – can come to find new implications of life, gather positive energies and even discover the route to the heavenly ones. As per a high official of the Romanian church (IPS Antonie Plamadeala, ex-minister of the Ardeal, perished in 2005) there are enough individuals who enter the congregation as sightseers and turn out explorers. Along these lines, with no aim of binding together the diverse sorts of visitors, we can say that, by appearing getting, regard and conduct, every individual who achieves a blessed spot can be viewed as a religious traveler.

This study aims to examine the dimension of economic impacts caused by religious tourism in locals of Bari Imam. Tourism is defined by World Tourist Organization (1993) that tourism is the process of traveling from one place to another. The travelling involves physical movement from one place to another place. Human being has discovered the world by the help of tourism. People do this activity for the purpose of self-desire or ritual attainment. Such activities are promoted by states, even states throughout the world give special attention and security to tourists because, tourism promotes and helps in the promotion of national income. Market activities often get benefits from outsider in the shape of tourists. States diplomatic relationships give special privilege to tourists. Tourist of one state after travelling becomes the responsibility of another state by their security. So, internationally state's diplomatic relationships also recommend special securities for tourists and even for the promotion of internal state economy. The government not only provides strict

security to tourist sites but also builds extra facilities for tourists. For instance, infrastructural activities including, roads, clean drinking water, stay places, healthy and peaceful environment for tourists and so on.

1.1 Research direction

Like each examination additionally this investigation experienced constraints. Right off the bat, this investigation accentuation on view of occupants and monetary increase side of the travel industry and check what are the variables depend or aggravated by the day by day pay. It is prescribed as a path for a further examination to discover administrators, financial specialists and different gatherings that have vital job during the time spent religious the travel industry. The second is that this examination analyzes the religious the travel industry and its monetary measurement and economical betterment from the religious activities.

The further viewpoints like social-social impact, natural, political and innovative parts of religious the travel industry are disregarded and revolves around the economic impact.

1.2 Statement of the Problem

Bari Imam Shrine is the one of the main and prominent shrines of Pakistan and thousands of people visit it for satisfaction and to perform religious tourism which in most of the times leads to economic gain activity. Over the time, the process of religious commodification has greatly increased. Visitors of the shrine indulge themselves in paying monetary tributes to the shrine in shape of food item like rice

and sweets, clothes for the graves, flowers etc. It results in increasing the popularity of the shrine as a market though the work on this religious tourism is still in its early stages. During this process many issues also results in decreasing the overall phenomenon as well. Till last 14 years, the annual Urs¹ was not carried out due to current security conditions of the country which resulted in fewer visitors. It is said that thousands of people used to come to Urs every year. This research will try to shed light upon the direct and indirect economic opportunities resulted from the Bari Imam shrine as well as what locals think about it. To cater the view of all stakeholders, it will also include the viewpoint of caretakers of the shrine as well. The main impact discuss that the shrine generate income for the locals but as per the income or developments projects locals can face problems like government policies about the place and the facilities gap for the visitors that's pay but cannot avail the relaxation

As to religious tourism growth and expansion, resident's attitude should be explored and defined, and different facts of tourism effects should be discussed as it is counting economic aspects and the negative impacts like environmental discuss later.

1.3 Research Problem

Religious tourism results in many activities like visitation of shrines, social-economic impact, natural, political and innovative parts of religious the travel industry are disregarded and revolves around the economic impact. Religious tourism results in commodification of the cheddar, flowers, toys, bangles, personality history

¹ Urs is the annual celebration of the shrine and thousands of devotees comes from all over Pakistan and all over the world and perform their rituals at shrine.

book of shrine, frame are the main structure to self on the shrine items. Most of the previous research revolved around how commodification is being done but this research will look deep into the benefits of that activity on the lives of local people.

1.4 Objectives of the Research

This research has following research objectives:

- 1. To know about the main economies which are dependent on Bari Imam Shrine.**

Through this objective, I will investigate which economies are dependent on Bari Imam shrine. It will tell the reader about main activities being performed in the Bari Imam Shrine on daily basis and in those activities which types of businesses are involved.

- 2. To know the effects of government policy to disturb the income generated by the locals.**

Through this research objective, researcher will try to investigate effects of pro and anti-tourism government policies on the income of local people. As Bari Iman Shrine is in a restricted area, so most of the times the movement of tourists are not free, so they must take alternate routes which create problems for them. On the other side due to security condition government has banned annual Urs which has also depressing effect on the income of locals.

1.5 Research Questions

These research objectives are broken in following three questions:

- What are the main economies which are dependent on Bari Imam Shrine?
- How much income do local people earn from economic activities associated with Bari Iman Shrine?
- What factors enhance or decrease the religious tourism in Bari Imam Shrine?

1.6 Explanation of the Key Terms/Concepts

1.6.1 Religious Tourism

Tourism is the process to travel from one place to other and their purpose of tour is decided through the type of tourism. When a person visits a new place, they have demanded many things, which result in income source for host. Tourism is the generic term to cover both demand and supply that has been adopted in various forms and used throughout the World. The demand side by the tourists and supply side by the host communities to provide facilities and gain the profit.

Religious tourism (also known as faith tourism), includes visitation of religious sites for religious and secular reasons (Lefebvre, 1996). Religious tourism is mass tourism with the intention to visit places of worship, holy places or shrines and times in search of truth and puzzles in life or quest for knowledge. For context of this research, researcher will investigate all the devotees who visit Bari Imam shrine either to pay tribute or come to fulfill their wishes.

1.6.2 Income

Income is the revenue which a business earns from selling its goods and services or the money an individual receives in compensation for his or her labor, services, or investments (MAC, 2018). For context of this income is considered as the amount of money which a business/individual through selling religious commodities.

1.7 Units of Data Collection

Units of data collections are those subjects from which relevant data is being collected. Following are the units of data collection for the research.

UDC 1 – Businesses which are directly related to shrine

The first unit of data collection is the shopkeepers who directly rely on the shrine like who involve in religious commodification and sell the things that devotees serve on the shrine. Like flower, candle, shawls shops etc.

UDC 2 – Businesses which are Indirect related to shrine

The second unit of the data collection who indirectly rely on the shrine are the shopkeepers of different selling products and the mechanic who sale items or utensils and the gift shop that indirectly rely on the shrine the devotees visit and purchase for their remembrance to visit at shrine and gave association.

UDC 3 – Local Residents

The third unit of data collection is local resident of the area. Because the locals must know about the importance of the shrine and many of the locals have their business linked with the religious tourists who come at shrine.

UDC 4 – Caretakers of the Shrine

People who take care of the shrine like the Auqaf Department that how they improve the number of tourists and planning for their facilities And the Pirs.

Chapter 2. Methods and Methodology

The methodology involves the use of techniques and methods for the collection of data. “Methodology denotes “the logic in use” involved in selecting particular observation techniques, assessing their yield of data and relating the data to theoretical propositions.” (Pelto, 1978). This research is a case study as it is an in-depth investigation of economics gains from Bari Imam Shrine and discuss about decreasing factors of devotees (Baxter & Jack, 2008)

2.1. Research Strategy

The researcher will use qualitative research strategy to gather data to check the behavior of the people by the discussions or the semi structured interviews based on logic and arguments and analyze the factors. Qualitative research is characterized by its aims, which relate to understanding some aspect of social life, and its methods which (in general) generate words, rather than numbers, as data for analysis. (Patton, February 2007) qualitative research strategy used for observing the human behavior rather that statistical data or generalization.

2.2. Research Design

The method used to purpose of descriptive research is motive to describe, as well as explain to already existing phenomena so the researcher has used descriptive research design to perform the research.

2.3. Sampling & Research Methods

For UDC 1 that is businesses which are directly related to shine I did convenience sampling due to the reason that the market around the shrine is not very

large and most of the businesses in the market were not ready to give interviews. Convenience sampling is a type of non-probability sampling in which research choose the respondents from which data can be easily taken. For UDC 1 – semi-structured interviews technique was used to collect data.

For UDC 2 that is businesses which are indirectly related to shrine, convenient sampling is employed as well and semi-structured interviews were used.

For UDC 3 that is Local Residents are the native people and attached with shrine spiritually. Stratified random sampling is used and semi-structured is employed.

For UDC 4 that is Caretakers of the Shrine convenient sampling is used and semi-structured interview is employed.

2.4 Research Ethics:

As a researcher the following research ethics has been followed.

- I have taken permission from the respondents.
- I pay attention to keep a non- hierarchical relation between the respondents.
- I have used local language with respondents in order to make comfortable.
- The name of the subject/ participants will remain hidden.

2.4. Positionality:

The nature of qualitative research sets the researcher as the data collection tool. It is reasonable to expect that the researcher's beliefs, political stance, cultural

background (gender, race, class, socioeconomic status, educational background) are important variables that may affect the research process. (Bourke, 2014)

There is no clarification without Positionality. You have to place yourself somewhere in order to say anything at all (Bourke, 2014).

I am from the Panjabi urban area of Islamabad district. I spend majority of my time in my district. I got my education and primary learning from Islamabad. I have great social, economic and cultural relationship with this area because it has shaped my primary identity. Due to my great cultural, economic and cultural relations, I wanted to study my own culture and locale. I tried to be neutral while studying my area. This was my first experience to visualize my own cultural shrine through the lenses of researcher. This time I was not native of my area I was just a researcher, and it was my primary objective to study all those aspects of my research which can answer my research question. From this research I got more information from my culture and from the bounding hierarchal relationships which I described and analyzed in my research work.

2.8. Reflexivity

Reflexivity pertains to the “analytic attention to the researcher's role in qualitative research”. It is both a concept and a process as a concept; it refers to a certain level of consciousness. Reflexivity entails self-awareness, which means being actively involved in the research process (Erlinda C. Palaganas, 2017).

I never experienced my position as a researcher in my own area. I studied my people by the lenses of researcher. I was reflected during my study both positively

and negatively. I found a lot of troubles and oppressions which produced by the name of cultural shrine and cultural norms. People take business opportunities from the religious tourism and the Locale people reflect me from their economic wants from the Imam Bari Shrine.

2.9 Locale Profile

Hazrat Syed Abdul Latif also known as Bari Imam by his disciples is a renowned Sufi Saint of the Potohar region. According to the documents he died at the age of 90 years and born in 1617 A.D. He was very religious and true preacher of Islam. He offered his love to Allah on number of locations such as Kashmir and Margalla Hill. He is a Wali Allah and spiritual guide of Silsila-e-Qadria, a tariqa which claimed spiritual supremacy over all other Sufi orders (Loimeier, 2013)

His burial site is at village Noor pur Shahan which is situated in footsteps of Margalla Mountains just behind the office of Prime Minister of Pakistan in Islamabad which is also capital of the country as well. On northwest about 4km lies the Diplomatic Enclave. Mughal Emperor Aurangzeb gave his ruling to build a shrine. At present, Auqaf department under Federal Ministry of Religious Affairs manages the shrine,

The shrine of Hazrat Bari Imam was originally built on the order of Mughal Emperor Aurangzeb (District census report of Islamabad, 1999). It is under control of Auqaf, institution of Federal Ministry of Religious Affairs, since 1976. The management of shrine falls under this institution. About 40 employees work in the shrine from which 17 are regular and others are hired on daily wages.

There are prominent shrines in Imam Bari and chillah gah Lohi Dandi. Imam Bari is the main shrine due to this shrine the locale was named Bari Imam. His real name was Syed Shah Abdul Latif. Second one is Lohi Dandi (chillah gah)of Bari imam and many years Bari imam stays at that place for the worship of god at that time the real name of the place was chorpur then the named changed as Noorpur Shahan which is also one of the prominent religious tourist places in Islamabad. Bari Imam has a Shrine and it named by the Imam Bari the and oldest shrine at Potohar region. This is this is one of the famous shrines in Pakistan Generally and in Islamabad Specifically.

2.9.1 Tribes, Ethnic Groups and Language:

Majority of the population in the locale is Panjabis. They are Rajas, Kohistani, Gujar, Abbasi, Syed and other. There are also the Pashtun tribes who come from Khyber-Pakhtunkhwa and from tribal areas. The majority speaks Panjabi language in Bari Imam.

2.9.2 Demography & Climate

Bari Imam at the age of eight years old when his family drifted from Karsal in Chakwal District to is now Aabpara, Islamabad in Pakistan. Bari Imam began travelling the forests of the Hazara district in Northern Punjab, where he spent twenty-four years for the blessings of Allah and as an ascetic. Social organizations in Bari Imam are based on patriarchal norms in which man elder in the family makes decisions. The principal tribes of the area are Panjabis. Sardar and

Malak's (tribal heads) are the privileged personalities in this Locale. Moreover, economic dependency of the people is based on Imam Bari Shrine and Hoteling.

Climate at the area is very good and mostly cold or raining because covered with the mountains of Margalla hills and the food pattern as per the area.

2.9.3 Dietary Patterns:

People in this cold area use wheat, rice, butter, milk and vegetables for their dietary patters. Black tea, butter and milk are common in the area.

2.9.4 Family structure & Marriage Patterns

Separate family system is very common in Bari Imam, Islamabad. Family provides social security to the individuals at the time of unemployment and financial crises. Family system is also important for social interaction and social conflicts. People in this area do marriages after puberty. The concept of *Jahaz* (dowry) is very common in Bari Imam. Marriages are mostly arranged by parent. Marriage patterns are more religious then social. Nikka and migration to groom home is important for marital relationship.

2.9.5 Religious Beliefs:

Majority of the population in Bari Imam is Sunni and Shia-Muslims. Religious leaders of the area are mullahs and every person must obey their religious beliefs without any disturbance. There are two major religious festivals, one is Eid-ul-Azha and second one is Eid-ul-Fitar otherwise Milad and Moharram as per personal

decisions. Majority of people at area can give respect and attachment with the shrine and have strong belief for shrine.

2.9.6 Conflict Resolutions:

There is one method through which the conflicts are resolved that is official or governmental system, people of the locale go to civil magistrate to resolve their conflicts. Otherwise the jirga system is also works where the people resolve to conflicts by mutual understanding.

2.9.7 Status of women:

Noor pur Shahan is the oldest place in Potohar region and the values associate with women as sign of respect as per culture norms.at the area women are commonly as housewife and other home-based tasks. Women are more attach with the shrines mostly visit for the inner satisfaction and spiritual teachings.

2.9.8 Major Development Issues:

Shrine of Bari imam is most famous shrine in Pakistan and millions of devotees visit at that place but almost 14 years ago the annual celebration of the shrine is to end due to security issues and the construction work is under process. Government take serious actions to provide peaceful environment to promote or sustain religious tourism and construction work complete faster to facilitate the tourists.

Chapter 3 - Review of Literature

Literature is for the understanding of the nature of the present research. The present literature and its review have been expressed the framework of knowledge. For this purpose, different research article is reviewed. These articles will broad our understanding for the present research. Narrative style of review is done for this research.

2.1 Religious Tourism and Economy

Taking a glance at the United States tourist report, that most people must have different beliefs but interested in religious tourism and for their satisfaction which will give evidence of the fact that there are 400 churches which are the main source of the tourism in these churches, 25% of the whole tourist perform their religious and spiritual duties. The Christian religious tourism can be separated into two greater gatherings: Catholics and Protestants. Catholics are for the most part keen on visiting places of worship and houses of prayer and Protestants in scriptural landscape. As per Papathanassis, Catholics are for the most part keen on spots where occasions of the Bible occurred, as their hallowed space. (Papathanassis, 2011, 47-48)

Americans do religious tourism on a special day which is also called spiritual holiday. They do spiritual holiday in a group of individuals. Group performs religious tourism collectively secondly; we have also a great example of Saudi Arabia where most Muslims do religious tourism. There are many sacred places for Muslims and such places also contribute in Saudi economy. Moreover, there are many religions

throughout the world and every religion has their sacred sites to which people perform their spiritual duties throughout the world.

Coming down to the South Asian countries, where literatures have found many places for religious tourism. For instance, Kumbha Meela in India where 70 million people travel from all over the world. These tourists contribute in state income-internationally people come across the world to perform this mela. Indian government gives special security personnel to the mela for the purpose of satisfactory environment to the individuals. Secondly, Pakistan has also many religious tourist places from which state run its economy and which is contributing in national Gross Domestic Product (GDP). People perform religious tourism internally as well as externally. There are some prominent places which are used for religious tourism, counting places of worship like Nankana ²Sahib, is in area in the Punjab territory of Pakistan. The area of Nankana Sahib is situated around 75 kilometers (47 mi) west of Lahore and around 55 kilometers (34 mi) east of Faisalabad which is one of the places of worship (essential journey) for Sikhs people group. Sikhs play out their consecrated action in the state of the travel industry over the world. Kartarpur corridor is the initiative from Pakistani government is better for there religious tourism and for huge in terms of capital inflow for Pakistan.

On November 22 this day Guru Nanak was conceived in Nankana Sahib, presently arranged in Pakistan. Consistently Sikhs praise this day with extensive scale

² places of worship (essential journey) for Sikhs people group

social occasions. Candles, divas and lights are lit in Gurdwaras³ in the respect of Guru alongside firecrackers. The birthday festivity often keeps going three days. For the most part, two days before the birthday, Akhand Path (forty-eight-hour relentless perusing of Guru Granth Sahib) is held in the Gurdwara. One day before the birthday, a parade is sorted out which is driven by the *Panj Pyares* (Five Beloved Ones) and the *Palki* (Palanquin) of Sri Guru Granth Sahib and pursued by groups of *Ragis* singing psalms, metal groups playing diverse tunes and aficionados singing the collective.

Other real locales for the travel industry is for Muslim dominant part like Data Ganj Bakhsh in Lahore, Shaykh Syed ali al-Hujwīrī or as Data Ganj Bakhsh by Muslims of the Indian subcontinent, was an eleventh century Ghaznian-Persian Sunni Muslim spiritualist, scholar, and evangelist who ended up well known for creating the *Kashf al-mahjūb* (Unveiling of the Hidden), which is considered the "soonest formal treatise" on Sufism in Persian

Baha Uddin Zakariya in Multan, Baha Uddin Zakariya (1170 A.D. – 1262 A.D.), known as Baha Uddin Zakariya Multani and Baha-ul-Haqq, was a Sufi of Suhrawardiyya request (tariqa) from Kot Kehror (Karor Lal Esan), a town of the Layyah District close Multan, Punjab, Pakistan.

Baba Fareed in Pakpattan, The Shrine of Baba Farid is a thirteenth century Sufi sanctum situated in Pakpattan, Pakistan, that is devoted to the Sufi spiritualist Farid Uddin Ganjshakar, prevalently known as Baba Farid.

³ Special place for celebrate and perform rituals in Sikh religion

Lal Shahbaz Qalandar in Hyderabad (Sindh) known as Syed Usman Marvandi (1177 – 1274), prevalently known as Lal Shahbaz Qalandar was a Sufi holy person and religious-writer of present-day Pakistan and Afghanistan. He is venerated and regarded by the two Muslims and Hindus in the area since he lectured religious resistance between the beliefs.

Shah Abdul latif Bhittai in Sindh. Shah Abdul Latif Bhittai (18 November 1689 – 1 January 1752) was a Sindhi Sufi researcher, spiritualist, holy person, and writer, broadly viewed as the best Muslim artist of the Sindhi language.

Majority of tourism especially religious tourism in Pakistan is based on physical movements. People in Pakistan do religious tourism for personal and collective desires like to gain religious satisfaction. They also perform this activity for spiritual needs to visit shrine and make the wishes for the betterment of the life.

Similarly, the capital of Pakistan, Islamabad has also many shrines which become a source for religious tourism. In capital the shrines are from Muslim majority in which included Golra Sharif, Laal Shah, Sakhi Mahmood Badshah, Lohi Dandi (chillagah of Bari imam) and the major shrine is Bari imam. People internally through-out the state perform their religious activities in these shrines particularly and across the world generally. These tourist points contribute in state economy. One of the prominent shrines of Islamabad for which people come across the country is Bari Imam Shrine. Current research has examined this shrine and the researcher has analyzed the market economy of the local people which is generated by tourist of Imam Bari shrine.

That the people rely on the shrine of Bari imam and their daily business related to directly or indirectly link with shrine from the religious tourist who come at shrine for their inner satisfaction or pray for their wishes. These tourists come at that place demand many of the items and supply side are the markets near to shrine then the local market may economic stability and generate multiple income. Direct relation of the business-like rice markets, flowers selling, shawls or remembrance items of the shrine. the indirect business-like shop keepers Toys for children's and bangles are very famous for girls and for daily use items or buy the devotes, mechanic of cars, are indirectly rely on shrine.

2.2 Tourism

The travel industry, considered as a monetary and social action that advances and includes the contact vacationer network, can profit the spots wherein it creates, for example age of work and pay, upgrades in essential, the travel industry, and bolster frameworks, among others.

As indicated by the United Nations World Tourism Organization (OMT, 2012), the travel industry represents 6% to 8% of worldwide work and, in this way, it tends to be viewed as a standout amongst the most essential enterprises; for certain nations, the travel industry is crucial to help monetary development and social prosperity of neighborhood populations.

The travel industry is the nonexclusive term to cover both interest and supply that has been embraced in different structures and utilized all through the World. The

interest side by the voyagers and supply side by the host networks to give offices and increase the benefit.

The convergences among religion and the travel industry have happened to incredible enthusiasm to the travel industry researchers, advertisers, and the media as of late (e.g., Kamil, 2000; Swatos Jr. furthermore, Tomasi, 2002; Badone and Roseman, 2004; Timothy and Olsen, 2006; Jewell, 2007; Raj and Morpeth, 2007; Wright, 2008; Stausberg, 2011)

This premium has been impelled partially due to both the huge financial effects of the religious the travel industry showcase division - an expected 300-600 million individuals a year visit religious locales as a component of a \$18 billion dollar industry (Jackowski,2000; McKelvey, 2005; Wright, 2008; Timothy, 2011: 387) - and the acknowledgment that the religious the travel industry advertise is never again a specialty showcase only for low-spending voyagers (Bar and Cohen-Hattab, 2003; Wright, 2008; Rehnquist, 2010)

This “supply-side” point of view proposes that religious the travel industry ought to incorporate any individual who visits a religious site, with journey seen as a type of the travel industry ordered by traveler exercises (anyway characterized) and pioneers as a kind of visitor. For instance, the Hajj would be viewed as a kind of the travel industry movement with members being named as visitors (Aziz, 2001).

18 billion dollars increased yearly by the religious the travel industry 300 million voyages which have confidence as inspiration 400.000 places of worship and religious associations in the USA 630.000 Americans have traversed the sea in 2005

50.000 USA temples and religious associations start and convey religious the travel industry programs 25% of the American sightseers are intrigued by a "profound occasion" 1.600.000 Christians go on momentary otherworldly ventures 14.700.000 individuals have gone to 17.000 religious gatherings in 2006(Source: www.religioustravelassociation.com)

Religious the travel industry has a solid proclivity with social and gathering the travel industry too. For some vacationers today, it is critical to go with a gathering of devotees who think comparably and who are thusly in a similar age division. In creating nations (remarkably inside Christian and Hindu religions), family bunches characterize the blends of pilgrims more than companions do (Morinis 1984).

Religious the travel industry has political viewpoints also. Various religious spots are correspondingly national locales. Guadalupe in portrayal of all of Mexico and the Howling Divider in Jerusalem for all of Judaism are two models. August 13 has a comparative importance in Fatima, Portugal, when a huge number of visitor specialists from all over Europe come back to their country. A national gathering at that point happens, in festivity of all remote living Portuguese. At numerous journey locales in the ongoing or still extremist nations, (for example, Poland and Chile), the persecuted church and populace had the chance to meet each other through a journey voyage to talk about religious and national issues. The Saudi Middle Eastern government endeavors to keep the journey to Mecca free of political hints trying to not further imperil the Islamic world, amidst its various social frameworks and emergencies.

Religious tourism acquired extraordinary importance as an institutional structure most importantly, that of the journey first in the high religions: Hinduism, Buddhism, Christianity, and Islam. In Hinduism, which developed ca. 1000 A.D. from Brahmanism, the religiously roused voyage assumed an extensive job from the earliest starting point. Waterways and streams, especially the Ganges, are in the Hinduism of South Asia the most essential journey objectives. In continuous traveler hood, Hindus see a way to the flawlessness of life. They look for in the blessed spots the compensation of wrongdoing, the accomplishment of legitimacy, contact with the most elevated, and a reducing of the enduring of resurrection (Lanczkowski 1982: 152 ff). Yearly more than 20 million explorers visit nearly 150 surely understood blessed locales (Bhardwaj 1973, 1987, 1988).

2.3 Tourism Types and Forms

The tourism industry type decided as per the visitor motive to travel can be portrayed in various sorts and structures and it very well may be founded on the quantity of guests, age, objective, time, goal and so forth. (Holloway, 1998). The travel industry has diverse structure it chooses by the inspiration of the general population according to visit that talk about according to the age of the guests and their fundamental objective they have perform.

2.4 Tourism in South Asia

The most thought visitor streams are yet the religious ones: Kumbha Mela in India, Hindu journey which assembles around 70 million individuals during a period, and Hajj Muslim journey in Saudi Arabia the Department of Hajj and

Umrah informed that around 6.75 million visas have been distributed for Muslims for Umrah. Different a great many individuals make a trip to express their dedication towards Buddha, Jesus Christ or different divinities.

2.5 Tourism in Pakistan

Pakistani people group allots incredible significance to the Place of worship of dead holy people and has extraordinary confidence upon them (Daniel and Pugh, 1984). The custom of paying visit to consecrated spots for achieving religious legitimacy, washing off the transgressions and culmination of wants and petitions (Mannat) are regular practice over the world (Frembgen 2012) Ensure the uprightness of religious spaces and regard their importance; It is outstanding that travel industry can have both a positive and a negative effect all around. Pakistan have very potential for tourism because every aspect of tourism available as per the tourist's motivation and choice for individuals or families.

2.6 Types of tourism in Pakistan

Religious the travel industry is that kind of the travel industry whose members are inspired either to a limited extent or solely for religious reasons. The quantity of vacationers is locked in into figured it very well may be ordered into Individual the travel industry, mass the travel industry and gathering the travel industry and made on the period of guest it will be separated into adolescence, develop and more than 65 (third age) moreover the travel industry assembled providing for dimension of visitor income and pay that is named social-monetary the travel industry and it is proper for works or resigned ones. Extra type of grouping of the travel industry depends on the

term that can be winter or summer and, in some cases, it is accumulated by thick scale and high or short season types of the travel industry are characterized. Some extra types of the travel industry exist like wellbeing the travel industry or religious the travel industry, business and game occasion which are molded according to the dependent on the motivation behind adventure.

Religious the travel industry or confidence the travel industry has been characterized as the physical travel for finding a reality and in investigation of some modern shrouded responds to for some essential inquiries, for example, what the importance of life or much increasingly exact enquiries resembles what a mind-blowing significance is. (Wilson et al., 2013).

Pakistan is renowned for places of worship of extraordinary religious figures of the world. There are a few spots of extraordinary fascination in Pakistan for Hindu, Buddhist and Sikh. Gurdwaras at Nankana Sahib and Hasanabdal are an incredible fascination for Sikhs everywhere throughout the world. At that point there are sanctums of Sufis and Holy people, which pulls in countless from various districts. These incorporate the Place of worship of Dada Ganja Baksh, Shah Hussain, Principle Mir, Baba Farid and Baha Uddin Zakaria in Punjab and Shah Abdul Latif Bhatti & Lal Shahbaz Qalandar in Sindh. Other than these Kalash individuals in Chitral pull in a few Greeks and different outsiders.

2.6.1 Archeological Tourism

Pakistan is the outcome of two ancient civic cultures – the Gandara development and the Indus valley human civilization. Gandara civilization showed

that it is one of the most seasoned civilization of its times and very important for Buddhist style of living. Landmarks developed by Mughal rulers are also one of its own, examples like Shalimar garden, Bada Shahi Mosque, tombs of ruler Jahangir and Noor Jahan, Shah Jahan Mosque and Rohtas Fort.

2.6.2 Adventure Tourism

Pakistan has a portion of the world's most noteworthy mountains in a tangle of four extraordinary mountain extends, the Hindukush, Pamir, Karakoram and Himalayas. The nation has the refinement of having five crests over 8000 meters each including the second highest pile of K-2. The nation has biggest ice sheets on the globe outside the polar locale. These mountain and ice sheet offer huge attractions for undertakings.

2.6.3 Traditional Tourism

This type of the travel industry incorporates celebrations, sports, traditions, conventions and expressions and artworks. Among the celebration Basant is apparently the most prominent type of worldwide the travel industry imminent celebrated in February – Walk to proclaim the spring, Basant pull in a substantial number of outside vacationers. The celebrations of Kalash clan, for example, Chilim-Jusht or Joshi, Uchal, pool and Chaus or Chitirmus likewise draws in the voyagers.

Religious the travel industry, here and there called otherworldly the travel industry has picked up an expanding job everywhere throughout the world. It is sure that piece of this position is because of the blast of the general the travel industry wonder bolstered by an expansion in pay, innovation, by data dissemination or

advancement activities. In any case, religious the travel industry is developing particularly in direct connection with individuals' hunger for information, understanding different religions than their own.

Religious the travel industry is that sort of the travel industry whose members are spurred either to some extent or solely for religious reasons. Religious the travel industry, which incorporates the visit of religious functions and gatherings, over all the visit of nearby, local, national, and universal religious focuses.

2.7 Under theorized religious tourism in Pakistan

Chronicled advancement and circulation religiously spurred the travel industry is most likely as old as religion itself and is thus the most seasoned sort of the travel industry. It is no uncommon element of Christianity, yet rather an overall wonder of religious history (Lanczkowski 1982:150). Anthropologists and archeologists have set up verification of this wonder among innate social orders of Europe, Asia, America, and Australia in ancient occasions. Along these lines, the menhirs, hand trucks, kromlecks (i.e., Stonehenge) and the cavern tenant artistic creations had a similar capacity as the present houses of God. They were religious focuses that pulled in the unwavering from close and far (Roussel 1972:9).

Religious the travel industry separates itself, as do every single other kind of the travel industry, by a dynamic component development in space, a voyage just as by a static component an impermanent remain at a spot other than the spot of living arrangement. Both the point and the reason for the voyage are an adjustment in

condition, at any rate for a restricted timeframe, which for the vacationer is of individual, not proficient, intrigue.

With respect to religious the travel industry, as per the Service of The travel industry of Brazil (MTUR, 2010: 19), "Religious The travel industry is the arrangement of the travel industry exercises emerging from the profound mission and religious practice in spots and in occasions identified with institutional religions, paying little mind to doctrine or ethnic beginning". When all is said in done, religious the travel industry is the dislodging of individuals propelled by confidence to spots or goals considered "blessed" or with a solid nearness of religious signs. In this sense, Beni (1998: 474) composes that religious the travel industry, alludes to an extraordinary development of explorers, subsequently potential sightseers, heading for religious focuses, spurred by confidence ideologies. This sort of interest has special highlights which have driven a few creators to slight it in the travel industry thinks about. As indicated by the creator, these travelers expect a travel industry utilization conduct, seeing that they utilize the offices and administrations with a spending structure like those of genuine visitors.

They are multifunctional travels notwithstanding when the religious variables appear to command in industrialized nations more so than in creating nations. This result happens, because in creating nations mass the travel industry is still at its beginning stage, and for some classes of the populace, religious the travel industry offers the main plausibility of movement. This circumstance is like that in medieval society, where lower and white-collar classes couldn't permit themselves longer

voyages as a result of their social and monetary circumstances. Leisure time was then firmly attached to nearby religious focuses.

2.8 Different types of religious tourism

As the main tourism authority, the World Tourism Organization was involved in organizing the first religious tourism conference in Cyprus. This means that religious tourism is recognized internationally. Religious tourism in all times and in every religion has some sophisticated visit of sacred place and spiritual belief is the most ancient and acceptable type.

Religious tourism was experiencing its first upturn in the ancient world. Among the Celts of central, southern and Western Europe, there were great gatherings and ceremonies in the holy graves and burial sites to which the politically active priests brought their sacrifice (Roussel 1954:12).

Religious tourism for the short term. Short-term religious tourism is characterized by short-distance spatially limited travel. Primary goals of such religious tourism are to visit a regional, local or superregional pilgrimage site, church meeting, regional conference or celebration.

Religious tourism in the long term. Long-term religious tourism includes several days or weeks of visits to religious centers. It is not limited to visiting international or international pilgrimage sites (and thus merely a mere branch of Wullfahrt tourism); and it also includes visiting other religious centers.

2.9 Different activities under religious tourism

Nowadays, non-spiritual tourism is very closely knitted with recreational tourism which includes holidays. Many of activities in religious tourism as per the tourist's interest and belief and they feel happy to celebrate but most of the time in religious places celebrate as per the days of annual ceremonies by burning candles, flowers putting, mehfil-e-Sama. Pilgrimage packages also includes one day in which pilgrims can join with natives to make a bond with the locals.

2.10 Sects/ Different Religious Tourism

Religious tourism performs almost in most of religions and sects like Christian visit the churches all over the world and categories like different for the protestants and Catholics. Every religion and sect have their own holy places where the believers perform rituals.

The Muslims visit the shrines and the sacred pilgrims then the categorize between the two sects like Sunni visit commonly Saudi Arabia and the Shia visit the Saudi Arabia but many of the visit of shrines in Iran and Iraq.

2.10.1 Muslim Sects

Muslims visits may of the holy places in globally like the most common religious tourism is in Saudi Arabia to perform hajj and umrah(Makkah &Madinah) And secondly the Fiqah e Jafri a most commonly visits as most pilgrimage in Iran for the tomb of Imam Reza shrine in Mashhad, Iran contains the tomb of eighth Shia Imam.

2.11 Religious Tourism and Income gain activity

Town Noor pur Shahan is well known for the mirror studded hallowed place of Hazrat Abdul Latif. Individuals of this region are having a place with this sanctuary in all regards for example religiously, monetarily, socially and so on.

Tourism is the biggest industry for the economic growth and religious tourism is the old type of tourism. Be that as it may, if not deliberately arranged as well as created the travel industry may have negative effects in the goal and on its locale. In the particular instance of the religious the travel industry, as Fagundes (2010, p. 897) points out, it winds up important to consider the action inside an organized and orderly administration of the travel industry space, both to protect its qualities and to relieve the social, social, and natural effects, pointing the preservation of the verifiable legacy of those supposed holy places; the regard for the neighborhood culture; and the parity and value of their monetary development.

Religious people group must be keen on this sort of the travel industry at any rate for two reasons: as a matter of first importance, due to the likelihood of picking up reputation locally, broadly and even globally, and also in light of the fact that salary can be picked up.

As indicated by studies, financial development and advancement that has been accomplished by the travel industry part isn't constantly expected as maintainability or financial development. At that point it is now and again in strife with eco-accommodating or assets insurance (Kuvan & Akan, 2005).

Monetary element of the travel industry has been perceived as the most vital factor of these criteria and impacts personal satisfaction in certain issues like business level or expense incomes and it is exceptionally affected by certain activities like customs and celebrations (Andereck et al., 2005). Businesses and open associations are progressively inspired by the financial effects of the travel industry at national, state, and neighborhood levels. One routinely hears claims that travel industry bolsters employments in a zone or that a celebration or extraordinary occasion created Y million dollars in deals or pay in a network.

2.12 Tourism and Negative Impacts

Tourism can have negative impacts on natives as well as places if not developed properly. Fagundes (2010) points out that tourism space should be organized with regular management, it will have two-tier benefit first is it will help to preserve the features and second it will alleviate, cultural, social and environmental impacts. It will reduce the environmental impacts and maintenance of the sacred places, financial growth and the respect for local culture.

Tourism has been recognized as the fit way for economy progress and growth because tourists contribute in local economy specially or global economy generally. The local native population must have small businesses and gain their income by provide the demands of tourists. in command to culture or religious and people's attitude, fundamental of tourism will be enclosed and formed (Khaksari et al., 2014).

However, if not carefully planned and/ or developed tourism may have negative impacts in the destination and on its public. In the specific case of the

religious tourism, as Fagundes (2010, p. 897) points out, it becomes essential to consider the movement within an organized and regular management of the tourism space, both to preserve its features and to alleviate the social, cultural, and environmental impacts, aiming the maintenance of the ancient heritage of those so-called sacred places; the respect for the local culture; and the balance and impartiality of their financial growth. Tourism is one of the biggest industry in the world in the economic point of view that gain income from the visitors to fulfill their demands and the opportunity the locals for jobs and stable their wealth in efficient way and the industry provide jobs or business for the locals. Similarly, Zhong (2011) also points out the negative impacts of tourism like crowd which results in waste, noise and pollution, authors also entail positive impacts like desirable brand image and job opportunities. Tala & Padurean (2008) states that as religious tourism is the oldest of all tourisms

Anderesk et al. (2005) points out 3 type of effects of religious tourism. To start with, monetary effects of the travel industry that is showed up in various structures, for example, incomes of duty and occupation openings increment and downturn. Second, ecological effects of the travel industry that incorporates parks barrier, clamor and air contamination, over-burdening, decrease of green also, open space and so forth. Third, socio-social effects of the travel industry tallying nature of life, social trade and feeling of network, openness of engaging administrations, dealing and prostitution and so forth.

The travel industry economy advance has been set up for reflection nowadays and governors demonstrate an extraordinary thought on terms of economy and financial development. The travel industry advance isn't about outside contention pay improvement however work odds are made, and it animates travel segment improvement and development furthermore, accordingly, economy will be advanced and that is the thought process in fascinating representative's and organizer's thought (Lee, 2008)

Religious the travel industry influences the demography in the spot of journey and its quick region. This impact comprises first in business openings, which lead to a statistic development of the settlement. While composing on the effect of Pilgrim Tourism at Haridward, India, noticed that "religious the travel industry produces income in a route as no other sort of the travel industry does", This as he went further to clarify, has a edge over different sorts of the travel industry because of the draw of colossal groups as visitors.

2.13 Conceptual Framework

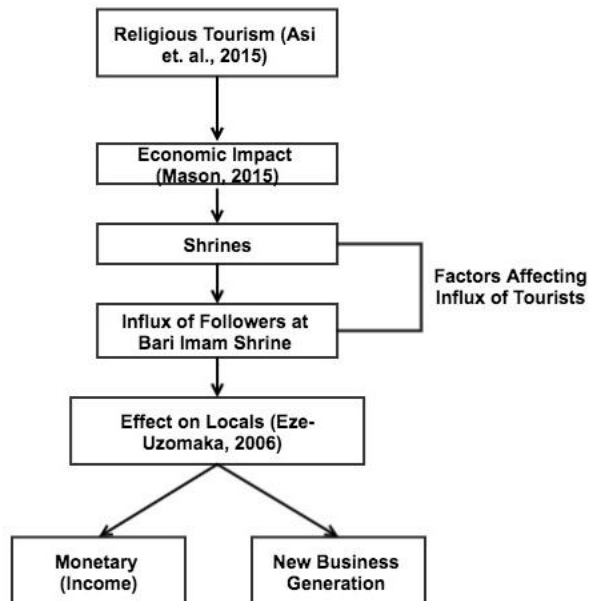


Figure Conceptual Framework

Religious tourism is derived from two types of tourisms which is one of the oldest forms of tourism. Religious tourism enhances the socio-economic standards of any community and induce significant changes in the lives of members of the community and can lead to development as well (Eze-Uzomaka, 2006). In context of this research, Bari Imam shrine is the central part of that religious tourism, visitors visit the shrine to fulfill their prayers. One activity in religious tourism is visiting Shrines which may be far away from tourist's hometown. There may be many hurdles which a tourist face during the visit to the any Shrine. In this research, as my locale is Bari Imam Shrine. I will try to see those factors for Bari Imam, this tourism has multiple types of effect on locals, monetary as well as new business generation (Mason, 2015).

2.14 Significance of Research

The main significance of the research that the shrines is the place that perform religious activities and the spiritual satisfaction of the people but due to time that shrines can produce the economic activities and religious commodification for the people. Every person who take research about religious tourism must take the aspects of economic activity by the shrines but must consider the problems that at one point its income gain activity at the other hand create problem for environment and lack government policies take problems for the devotees and for the locals

CHAPTER 5. Discussion and Analysis

5.1 Economic Aspects of Imam Bari Shrine

Imam Bari Shrine is one of the oldest shrines in Pakistan especially in Islamabad. This shrine has different impacts upon the local population, but it has specifically economic impact upon the locals. Local population made the economic sources from the shrine and specially the religious tourism associated with shrine economic source for the locals. Tourist came from far areas and they demand different foods, goods and services. Local markets population provides these goods and services to the religious tourists. Economic aspects of this shrine are also becoming the uniqueness of the locality. Different shops and hotels can be seen in this area, and these hotels provide different types of foods to the tourists. In this chapter the economic aspect of the shrine has been defined in different themes in the following paragraphs.

5.1. Different Economic Contributions from Imam Bari Shrine

Shrine of Bari Imam is the important source of income for local markets like direct businesses which include religious commodification items shawls, flowers, candles, religious memory frames and specially bangles for females. Quote from the female respondent that bangles

“churiyan ya Bari Sarkar ka tooofa hay”

means that gift from the shrine. Mechanic works and the hoteling, daily general items and sweet shops where purchase by the tourists. Daily food langar(rice)

market is basically run from religious tourists which prepare for distribution at shrine. Also, some beggars and daily wagers like (car washer, chips or poor people) gain money from the tourists. Main important things like the income and daily food (langar) rely on the people to sit at that place.

The two route vans or local taxi business rely on the devotees. Religious commodification items like cheddar, flowers, toys, bangles, personality history book of shrine, frame are the main structure to sell on the shrine items. Then (langar) rice makers the second business the most successful and then hoteling business but on (daily basis) system. Almost most devotees purchase the rice langar to distribute at the shrine and religious items the majority is almost 60% purchase and serve at shrine. These all people gain their income by the religious tourist who come at shrine with different reasons and the shrine is the helping hand for the needy.

5.2. Demand of tourists in Imam Bari Shrine:

History of locals is relay and hold almost all income collected by the *sajada nasheen* before the creation of Auqaf administration and then the hold created by auqaf management gain all income. The people majority devotees can take problem for the stay or to park vehicles for the visit to shrine or chillagah. After the terrorist attack the stay problem increase at shrine and the tourists must demand for their families or prepare food or stay. places are available but the Auqaf administration may not allowed to stay or if allowed it's based on relation or favoritism. It is problem for the tourists who coming with their families and far areas and no permission to the locals to facilitate by their own. The government make stay place

for families and without any favoritism facilitate the tourists. The parking area is not enough, tourists face problems specially for families for the visit to shrine or go for chillagah because at that place about half day spent for hiking with peaceful mind. Quote of the respondent during field that

“jo Darbar ata hay us ko ghaar may Jana chahia takay wo Karamat dakhay”

the chillagah visit is very compulsory for devotees to bestowing.

The law enforcement agencies or the policy makers regarding religious ceremonies can take hurdles for tourist on route and red zone area. Religious tourists come from far areas and did not know about clear route and mostly the tourists face hurdles from security agencies to cross red zone so the demand of tourists to clear about road issues or make alternative route for the devotees may not suffer and come peacefully. The route from the red zone is hurdle for the tourists

“gornment ke koi tawaja nei hay sarkar kay zahirin ko tang karty hain”

quote of the tourist that the law enforces agencies disturb the devotees who come at shrine government should proper transparency about their servants.

The announcement of the dates of Urs banned for the last fourteen years after the terrorist attack at shrine. Urs is the annual celebration of the shrine and thousands of devotees comes from Pakistan and all over the world and perform their rituals at shrine. Government banned annual Urs issues for the security threats but it's not the least valid justification because peaceful environment is the primary responsibility of government because it's not the solution to banned celebration. Government may

announce the Urs dates for the protection of religious tourism and generate multiple income from the tourists.

Development plan of the shrine is very slow to accommodate the tourist's government should facilitate the tourists and check the speed of construction work. In the emergency there is no proper hospital or any health-related system near shrine that is the compulsory requirement of the tourists.

Tourists come at Bari Imam demand many things but mostly demand have stay places, washrooms, food hoteling, parking security and facilities which may be comfortable to visit that place. As per the discussion the women tourists talk about that we come with family and we have small children the washroom issue at that place is serious for females and the administration may resolve the issue and problem for women specially.

Bari Imam is the popular shrine in Pakistan and many people visit from Punjab in hot seasons mostly because the rituals that after the cutting their crops and then come to shrine for the distribution of things as per their positions and the distribution of things at shrine is the good deed. So, at the summer seasons the peak time to visit shrine and the facilities for the tourists is not in good condition. The annual celebration Urs days also in summer seasons and mostly people visit as per their old tradition at that time.

The main months of the crowd and visit on shrine by their spiritual needs on May, June is the most important months, but the last many years created disturbance last 14 years and *Urs* banned due to bomb blast and no planning to

reschedule. The *Urs* is the annual income activity for the local markets and tourists perform their rituals. Mostly men contribute strength to visit shrine on this month and women mostly prefer in other days due to hurdles and crowd of people. Women segregated women have no place to prayer or stay and segregate on shrine, so women prefer at other days because when celebration time many of the problems for females, so government make sustainable policy regarding these issues.

The *Urs* time is most prefer time to gain economic stability but due to religious *Urs* banned the income is disturbed in very weak. No person talks about pain, because the spiritual attachment is best many people say it's good but for the attachment of shrine otherwise the tourists face many problems to come at shrine.

Dietary pattern mostly to distribute or eat langar rice from shrine and cook at the shrine but due to security issues the management don't allow to cook then tourists meal at hotels or other open area for the intend satisfaction the main dietary popular is "KHAAK", sweets, *halwa* are the mostly running.

Visit that place for satisfaction and can pray for their wishes and they believe the wishes must fulfil. Decreasing the tourist for the poor policy of government like banned the routes for the reason of red zone and tourists face hurdles to security checks and the behavior of security agents.

No specific area for stay or for cooking especially for long term religious tourism. Food and sitting place at hotels are not enough is not good for tourist *Urs* date of declaration that means the reason to decrease the tourists otherwise in May or June the majority of devotees comes. Bad security position to unstable environment

for families and for their comfortable like any emergency to hospital or dispensary to accommodate tourists. The second largest shrine first that the Lal Shahbaz and then Bari Imam shrine. These problems decrease the tourists to visit mostly by the police and ask about corruption. These are the demands of tourists to promote religious tourism and gain more income from them and stable the local markets.

5.3. Behavior of Locals towards Tourists:

Mostly business run by the outsiders and locals are in minority. The behavior for the outsider shops holders are bad behavior for tourists. Behavior matters and the tourist must visit for satisfaction to shrine, but the way of facilities of accommodation or experience may vary to decrease religious tourism in Bari Imam.

Behavior is the important factor that tourists may comfortable at place and stay with peace of mind but as in shrine most of the business shops are not the local people. Many of the shops run by the outsiders and they cannot rely on behavior they based on quality and manage their income. Locals people welcome to devotees in suitable manner because they associate with the guest of shrine or emotional attachment but due to some government policy, they bound to not facilitate the devotees like stay places for families, accommodation of hotels. Locals by welcome or know about that when the place religious tourism increase, they have economically well but they have bad behavior as per their cultural norms disturb.

5.4 Government Protection for Imam Bari Shrine:

Government just rely on income revenue by shrine own income otherwise government policies not to fulfil the requirement to promote religious tourism. No protection about the local community to participation in revenue generates activity.

No proper check or balance to provide security reasons to close routes or facilities and named as security concerns for the blast in 2007. Sweets shops swing and other activities that provide enjoyment for tourists banned as per government.

Government role in all over Pakistan shrines through ministry of religious affairs as the shrine of Bari imam is under authority of Auqaf. As per the income of shrine is huge in annually figure by donation of devotees in shape of currency, annually projects and in gifts from the devotees but government cannot make policy for the protection and promotion of religious tourism. Construction works of the shrine Bari imam by the personal efforts of ahmad Hussain Soomro chairman senate otherwise no policy regarding tourist's facilitation. The route of shrine comes from red zone or diplomatic enclave and the devotees may face different hurdles of routes, public transport route very far from shrine, blockage of roads and government may not take legal permission permanently for the protection of religious tourism in Bari imam shrine.

Facilities regarding auqaf the stay shelter homes only 2 stay places males and females for tourists but it's not enough as per the public or available by the favoritism the auqaf is almost the managing authority.

Auqaf contracts of shoes, toilets, stay houses gave in many prices like 2 crores but only revenue gained through already available sources. No further services. Urs postponed is the main cause to pose income by that locally specifically band by government generally.

Facilities by government are unnecessary, feeling uncomfortable by the threats of law enforcement agencies because the devotees from the middle or lower class in majority and the police or other forces disturb the tourists or wrong restrain at shrine.

To protect and attract more devotees provide safe road without interruption the red zone for the tourist feel free to visit shrine and promote to others and perform religious activities safely. Local perform better facilities but government influence and do not pay tribute but government also oppress locals for promote facilities local people must take appreciate and promote tourism, but government does not perform the right way to locals, locals also are the marginalized people by the acquired area of CDA and cannot permit to accommodate the tourists personally or locals welcomed tourists but not openly.

Locals people relay on shrine and by the tourists that why locals may promote to play a better role but as per condition government banned by another perspective. Local almost business 40% and the business by other outside people almost 60%.

Relations by the people are almost the psychological treatment and helps support to others. Muslims or Sikhs and other religion Hindus pay a role to promote religious harmony.

Business mainly source is rice cooker clayer or the business directly rely religious commodification is mostly profitable and the best Chillagah role the main source in Bari imam otherwise the way to chillagah provide daily items and other necessary. The way of chillagah is difficult steep path from shrine then provide stay place shelter with path to provide income for locals and facility for the tourists.

The annual celebration is the main and root to provide better income, because when the annual celebration comes at time the more majority visit and play an important role for local business.

Government provides the new path to chillagah to play better role for income betterment and promote religious tourism to another majority.

5.5 Historical and Social Aspect of Imam Bari Shrine

Historically, imam Bari shrine is one of the oldest shrines not only in Islamabad but also in Pakistan. This shrine has its own history which was described and analyzed from the interviews which was conducted from the local population of imam Bari. Local people have had different opinion about this shrine but the social aspect which was defined by them was mostly the same in the major arguments of the discussion. Historical and social aspect of the shrine is being described in the following paragraphs.

5.6 Historical Perspective of Religious Tourism

Religious tourism is the old type of tourism mostly people visit their religious places for the inner satisfaction and for the peace of mind. Religious tourism performs in many religions around the globe. Religious tourism mostly in group form

that perform the important activities according to their beliefs. In Pakistan mostly people visit shrines for the satisfaction, or the fulfillment of their wishes and the Bari imam shrine is the important shrine in Islamabad and many tourists visit from the Pakistan and all over the world and from different religions. Religious tourism is one for the satisfaction and secondly for the prayers of wishes from god and the shrine or other religious actors can perform as the middleman or the spiritual relation between god.

5.7 Socio-Economic Aspect of Religious Tourism

Respondent business relies on the rice distribution in different stalls for the preparation of the (LANGAR) and overall shops which sale as per customers demand. Most of the visitors come at shrine and distribute the rice to the devotees of the shrine and general public for their satisfaction and in most loving manner. The demand of the rice as per the strength of the devotees and specially more on Thursday to Sunday. The Bari imam shrine is most famous for the langar distribution to devotees and the main source of income for the local market. Second respondent businesses rely on the hotel near shrine and migrate from other city for their income setup which relies on shrine Bari imam and the second-best business for the income gain activity because the tourist's meal at hotels and no other option at that place.

The tourism industry relies on demand and supply when tourists came and demand as per their needs. In Bari imam shrine thousands of devotees visit in one day and purchase many things for the love on shrine like flowers, cheddars, candles

and many people business on toys shops and daily decoration items and also the religious frames, pictures of shrine and many more and specially bangles for their remembrance. The sweets shops must have income gain from the tourists. Then all items of daily use purchase and run the business of the shops. The most successful business in Bari imam is rice maker's stalls, flowers shops and toys shops that are located near around the shrine.

There are thousands of tourists visit shrine every day but the main months that tourists visit in may June and July because these are the time of the urs (annual ceremony) but recent 14 years the annual celebration is stopped due to security reasons because a bomb blast in May 27 Friday at the last day of the shrine practices in majlis for this reason the Urs celebration is ended till and the devotees visit in May or June mostly as per their schedule but the majority of the devotees who come in urs take many hurdles. When annual celebration dates properly announced that may positive benefit for the tourists to come freely or local markets can generate there income and government gives a sign of prosperity or attract others tourists.

5.8 Gender based Contributions in the Local Economy

In the shrine every type of people visit for their satisfaction and both men and women contribute in income generate activity but at the time of annual celebration mostly men are contribute in income because in annual celebration time women come in minority for the reason of crowd of people at that time and have cultural barriers. Overall in normal days the both genders equally contribute like men contribute for the langar, religious items for the shrine and the women contribute in

shopping for the remembrance of visit shrine like frames, bangles, gifts, decoration items associated with shrine and purchasing for their children. Mostly women contribute more in local economy for the shopping for their families.

There is no proper source of residence for the tourists like only 2 shelters for the visitor's one for the men and women separately but at daytime because due to area security and shrine timings like at 11 pm the shrine main gates are closed and have many problems for the tourists and specifically for women tourists. There is problem for the tourists that stay as per their own struggle and the locals also bound strictly to not provide any stay place for the visitors because they don't know about their and government does not participate at any loss.

. Dietary patterns of the tourists based as per the food needs like hoteling at near shrine but the main focus on the (langar) rice and the tourists may take satisfaction to eat rice and think about that their visit is complete or good because the food gift from the Bari imam and it's not only rice it's the belief of the devotees. Mostly demanded people like children with him and take juices and the potato chips from the bazar.

In Pakistan prominent shrines are the main factor that people gathered at the same place for their satisfaction and celebrate the annual celebrations at that time many of the people visit as per groups and communicate to others. The annual Urs at Bari imam shrine is stopped about 14 years ago and the planned programs rescheduled at different months that create the increasing factor thousands of devotees comes in whole year as per their comfortability and those do not attend annual

celebrations can visit at every time in a month specially the women's can easily come at shrine by their spiritual needs. The construction of the whole shrine is the important factor that people visit for the new and beautiful construction.

People visit at the shrine as per their wishes and inner satisfaction they don't need such luxurious lifestyle because the spiritual knowledge teach us about natural life, but the devotees visit from different places all over Pakistan by their family then take many factors to decrease the devotees. Shrine inner area is enough for the devotees but the facilities like parking, route clearance, and hoteling for food, stay places and mainly the washrooms. The timing in night for the shrine gates closed and devotees travel from far areas may issue then they stay whole night and come in morning at fajr prayer. Families visit for their satisfaction and association with shrines but due to security reasons or no space for making food by their own is gapped to attract and decrease other devotes. Devotes have own transport can no issue but the devotees who travel through public transport or in group foam or poor the law enforcement agencies behavior are the main factor that decrease religious tourism.

Religious tourism is the old and important type of tourism industry and at state level most of countries rely on the income generate through religious tourism based on religious celebrations, annual celebrations as per their belief and self-satisfaction. Shrine of Bari imam is the most popular shrine in Pakistan and generate multiple income for the government, but government does not take actions to promote religious tourism. The annual celebrations(urs) stopped recent 14 years ago that may

decrease the number of devotees at same time and can bad impact on the promotion of religious tourism.

The government take positive steps and make policies for the betterment of tourism generally in Pakistan and facilitate the tourists all over the places for the income generate activity and promote through religious tourism but in shrine of Bari imam may have gaps regarding policy making for devotees that may have problems and the devotees suffer from basic facilities. Government policy for the shrine but a long time ago there is no implementation on permanent basis to protect tourism and increase the number of devotees.

Tourism is based on demand and supply side the demand side for the visitors who come at shrine and supply side from the locals or near around markets to shrine. The visitors come at place and the facilities provided by the government or permission to the locals to make facilities like stay place, that is main cause for the secure for the religious tourism. Governments make clear policy about the routes for the devotees who visit from the far-flung areas without any inconvenience. Visitors are the main requirement for the stay places used by the families and perform their religious activities without any interruption is the main recommendation to secure and protect religious tourism. The law enforcement agencies of any type in the route of shrine Bari imam their behavior from devotees is very bad and they don't care about the respect of devotee's government make strict actions regarding complaint from any devotee.in the summer season like may, June very huge majority of devotees come at shrine that is very much problem for women's to manage government make proper

plan to manage tourists and can promote or increase female numbers with implement and managed good policy because women are in majority and specially play a better role in local income.

To increase the income level of shrine local participation for fulfills the demand of the devotees like stay places, parking setup and in hoteling side for provide healthy food. Better setup for the annual celebrations and recommends the good policy making to avoid any disturbance and tourist perform rituals as per their belief that is good to attract others and in days of urs the huge income generate for state and also for the local businesses or better for locals' people income through rent. Majority of women visits shrine for their wishes or perform rituals and have huge impact on income by their purchasing from shops at near shrine so the management authority can make policy regarding women or some common rooms or rest area for women to feel comfortable and suitable environment to attract others and better to generate more income.

Chapter 7. Conclusion

The main objective of this research was to analyze the economy that were generated by Shrines particularly in the context of Bari Imam Shrine in Islamabad and portrayed the government present policies that banned on Urs celebration due to the security issues in the country. These shrines had impact on Pakistan economy where indigenous people business was linked with these shrines because people came from remotes areas to these shrines and Bari Imam is second largest shrine after Lal Shahbaz Qalandar where people came for their spiritual satisfaction and prayed in this shrine that their wishes come true. For the first objective main economies are flower vendors, ritual shops, toys shop, rice shops, sweet shops, cloths etc.

For the second objective about the factors enhancing or decreasing religious tourism. It was found that government is hindering in the development of this sector like there is no road dedicated for Bari Imam as it is in the foothills of Margalla Hills and there are only two roads which ends up there one being the main 3rd avenue on which embassies are situated. On the other route, President house of Pakistan is situated which is also a high security area. Most of the times, visitors are not allowed to go to Bari Imam through these two routes due to security conditions. It reduced long-term tourism which resulted in reduction of economic activities generated.

In last fourteen years these shrines were under attack by some religious fundamental groups due to contradiction on sectarian basis and they launched attacks on these shrines particularly, in Sindh and the government of Pakistan took strong steps instead of providing security they banned on Urs that made impact on local

people economy and it slow down the fluctuation of the people who came from different areas of Pakistan for their religious spiritual satisfaction and stayed their day and night and prayed there in hotels.

The people that involved in different business such as some people opened the hotels where the tourists stay there and some had restaurants where people eat at night time and those who belong to privileged class came to Bari Imam for their wishes gave money to langers where they freely distributed the rice in beggars and other poor people who stays in Bari Imam shrine.

According to the findings of the researcher that in Bari Shrine there was no any proper facilities for the tourists especially for their living in Bari Imam shrine through which it promotes positive role in Pakistan's economy because it was one of the old tourist industry in Pakistan that contributed its economic role in Pakistan economy but for last decades the shrine tourist industry totally disrupted by the unstable situation in Pakistan.

The shrine is under the control of Auqaf but their short term policies have negative impact on these shrines because there was not any proper arrangements from them if they spend money on the infrastructure of these shrine particularly to build up car parking, hotels, and restaurants and on the other hand the law enforcement agencies provides full security to these shrines during their annual celebration of these shrines it will make positive impact on Pakistan economy.

The indigenous people told the researcher during interview that the business of the restaurants, hotels and langar are controlled by the outsiders where they came

from other areas and they did allow the local people to start business near Bari Imam because the outsider businessman tried to surpass them economically or make hurdles for them in the shape of to increase the rent of the shops.

The behavior of the outsiders shopkeepers were rude to tourist and they purchases low quality goods to the tourist and on the other hand the food authority did not check their food which they provide to tourists and took extra money from them and they did not take care of hygiene because the women who came from other areas were suffered from diseases particularly, their children face hygienic problems and the owner of the restaurants behave rudely to them and even the tourist did not complain to the authorities of the shrines because they were involved in corruption and the owner of the shops and restaurants gave their parts in the shape of money to them.

The scenario of the Bari Imam portrayed that the Auqaf would control the shrines properly and outside of the shrine there is issue of wastage or garbage that produced pungent bad smell and a vast spread of burning charcoal that blew away and get into the eyes of tourist and it all due to the lack of management. If the Auqaf takes the responsibility of these shrines and facilitates the tourist, it will make a colossal positive impact on Pakistan economy and on the other hand the current position in shrine there are facing basic problems and especially tourists have families.

The routes of the Bari Imam is near to red zone where the tourist face hurdles when passing from several check posts of police and sometimes they did not allow the tourists from these areas due to security threat and according to researcher

observation the if government provides the routes that will increase the flow of the tourist which they easily passes the check posts and allow the people to celebrate the Urs of Bari Imam and other shrines it will give its contribution to the economy of Pakistan.

Chapter 8. Recommendations

Considering the research conducted and the fieldwork done, I like to put forward some recommendations which may be helpful in bettering the landscape of religious tourism as well increase the revenue generation for government. There are many hurdles found which can be worked on. Due to security condition of Pakistan at large and 2007 blast at Bari Imam in particular, shrines are often secured because many believers come from far flung areas and there is no record of them, so it is very difficult from security agencies to secure the area. Visitors often come on public transport or hired buses and for the commercial transport it is very difficult to change routes due to their size. On top of that, Diplomatic enclave which is near the parliament house international embassies and United Nations office, so security is always an issue for the devotees. It is often found that connecting roads to Bari Imam are cut out because of the security conditions and then believers need to take long and precarious route to visit the shrine. Government can either make another connecting road for the shrine or make alternate arrangement for it so believers from far flung areas do not have to face the hardships.

On other hand, present government is keen to promote tourism and religious tourism like kartarpur corridor can assist in that regard but due to unstable political conditions it become very difficult. Improper travel environments cause travel anxiety so government provide comfortable place to religious tourists to attract more tourists and gain the income so can take effort for the routes and provide proper check and balance. During my fieldwork I found out that there is no reliable lodging service

in the area which makes it very difficult for the visitors to pass night if they want to. The reason being government does not allow new buildings as the area around the shrine is disputed between the residents and the government. Families and visitors either must stay far away from shrine or to pass their nights either in buses or in cars. So, to attract new visitors it is very important on part of government either to give permission to locals to make hotels or make one and lease so visitors of the shrine can pass their night there. On the food services, it is the same situation as well, hotels around the shrine are not sanitary and found it was found there was no permanent staff as well which makes the food services irregular. Food and lodging are two most necessary things which needs to be done if government want to increase the religious tourism.

Government can declare this as a religious park and make appropriate architectural contributions so local can get more benefit. Passage to the Chilahgah can be paved as well and permission be given so there can be economic activity around Chilahgah as well. There is not well laid our parking as well as parking rules around the shrine and often the road is blocked in front of the shrine. In times of rush, traffic remain a hustle and people must wait for parking as well as to pass the area.

Offering extra transportation services during the peak or seasonal timings of coming devotees at that place to avoid crowding and avoiding collection of money providing tickets of parking, shoes, etc. at reasonable price because the devotees came from all Pakistan or internationally that's may a positive impact to devotees.

Government provide proper policy for the tourists at the annual celebrations to safe and hustle free environment at shrine specially at occasionally celebration timings that may promote economic stability for the local markets.

Limitations

Following are the limitations which a future researcher can explore to have more insights about the phenomenon:

1. Researcher collect data by the field within reasonable time and deep analysis about the area and the study requirements, but I have faced the shortage of the time to gain more about changes the preferences by time.
2. The shortage of resources faced by the researcher because that area and discuss economic impact of religious tourism about shrine in the field is distinct that's why it includes as the limitation.
3. During the data collection may face the problem to figure out the reality and the problems faced by tourists which may limitation about the personal interest of the people at local markets or tourists by their association and emotional attachment to the shrine.
4. Auqaf administration and sajada nasheen behavior towards devotees are good but I could feel by the field that behaviors matter at that position.

5. During anti encroachment drive by capital development authority (CDA) the local market where the tourists purchase items and the main source of income by the community may face hurdles and bad impression.

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Appendices

Appendices: Interview Questions

- What is religious tourism in your view?
- What is your source of income in Bari Imam?
- What kind of business can be successful in Bari Imam?
- What is demanded by the tourist when they came to Bari Imam shrine?
- In which season(months) tourist came to Bari Imam shrine?
- Which gender contribute in income generation men / women? And how?
- What is the source of residence of tourists?
- What are the dietary patterns of tourists in Bari Imam? What is mostly demanded by tourists for their dietary pattern?
- What are the factors due to which religious tourism is increasing in Bari Imam?
- What are the factors which can decrease religious tourism?
- Can bad behavior of the local's effect tourists? If yes, then how?
- What is the role of government to protect religious tourism in Bari Imam?
- Is government any interest to promote religious tourism of Bari Imam? If yes what is the interest?
- What are the policies of government regarding tourism generally and religious tourist specifically?
- What are your recommendations to secure and promote religious tourism of Bari Imam?

- What is your recommendation to increase income level through tourism of Bari Imam?
- What are the hurdles and problems (crimes) faced by locals for tourists?

Pictures taken while Fieldwork



Figure 1;Insider view of new constructed shrine



Figure 2Front view of new constructed shrine



Figure 2 Old structure of shrine Bari imam



Figure: 4 Religious items serve at shrine



Figure 3 parking issues for tourists



Figure 4 Annual celebration at Bari imam shrine at Urs

