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**POTENTIAL FOR DEVELOPING SUFI TOURISM IN AURANGABAD REGION
(WITH SPECIAL REFERENCE TO SUFI TOURISM IN UZBEKISTAN)**

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Abstract

Sufism

Sufism developed in Muslim countries over 1200 years ago and within several centuries it spread from the Middle East to India and Central Asia, and from the northern parts of China to Indonesia. Soon Sufism became an important part of Oriental culture and began to strongly affect the philosophy, literature and art of Islamic peoples. The term Sufism, *tasavvuf*, is traced to the Arabic word *suf* ('wool'), referring to the simple cloaks the early Muslim ascetics used to wear. Scholars define Sufism as mystic Islamic belief and practice. But this definition is as brief as it is inaccurate. Ordinary people associate Sufism with asceticism or philosophizing... Peculiar are the paths Sufism traveled along in the past.

The development of Sufism and Sufi teachings was inseparably linked with the spread of Islam in the 7th – 8th centuries in the Middle East and Central Asia populated with Zoroastrians, Christians and Jews.

The essence of Sufi philosophy is in taking the mystical pathway leading closer to God and God's Truth. A true Sufi was to abandon wealth and content himself with the little, asking for alms or earning his living by his own labour. This rule, according to one of the hadiths, comes from the Prophet's expression 'My poverty is my pride'.

The key concept of Sufism is the ecstatic state one gets from God. This state is a sudden inner enlightenment that means that a Sufi has got beyond the usual ways of perception of the world, got free from emotions and became full of God's love and knowledge.

In the 9th century there appeared small Sufi groups, each consisting of a teacher and his disciples. The first Sufi centers were *khanakas*. A *khanaka* was a cloister or a hospice. From the

11th century Sufi brotherhoods made them their abode. In khanakas the Sufis prayed, practiced their collective mystical rites, fasted, and exchanged spiritual experiences. Each pir (teacher) had his own khanaka where he preached to his murids (disciples). Such khanakas gave rise to Sufi orders led by sheikhs, spiritual tutors.

In the literature it is a common practice to call a Sufi tariqah community an order, similar to Christian monastic brotherhoods. But this is erroneous approach since the relations between the teacher and a disciple in a Sufi brotherhood have nothing in common with the monastic charter. Members of Sufi orders, for example, never took vows of celibacy, and, as a rule, had families.

The whole life of a Sufi is a spiritual self-improvement with the main goal being the perception of the Truth that is 'fusion with God'. During its centuries-old history Sufism has become widespread and continues to win more and more new followers worldwide. Web-sites on Sufism have appeared in Internet and they even hold on-line Sufi conferences. This ensures that Sufism becomes public. Nowadays there still exist tens of Sufi orders and schools. The major ones - Chishtiya, Sukhravardiya, Kadiriya, and Naqshbandiya - have the followers in all Islamic countries, including Uzbekistan. The names of the founders of the largest Sufi schools – NajmiddinKubro, AkhmadYassavi, At-Termezi, BahauddinNaqshbandi – became inscribed upon the pages of the world's history of Moslem philosophy.

Sufism is what makes Sufis teachers the teachers of mankind. People constantly refer to Sufi wisdom, to their rich literary and philosophical legacy. According to Sufism, a human's happiness is possible only when he becomes a source of happiness for others. After all, Sufism is a way of life which allows man to realize his potential given to him by God and Nature.

Sufism in Uzbekistan

The outstanding theologian Imam Muhammad ibn Ismail Abu Abdallah al-Bukhariis considered the precursor of Sufism in Uzbekistan. He went down in history as the author of the second important Islamic book (after the Koran) Al-Jami as Sahih – a collection of 7275 most trustworthy hadiths. He died in 870 in the village of Hartang, at a distance of 12 kilometers from Samarkand. The mausoleum built over his tomb became one of the most important Islamic pilgrimage destinations.

Among a large number of Al-Bukhari's disciples and followers the most prominent was his younger contemporary Abu Isa Muhammad ibnSavraibn Musa ad-Dahhak as-Sulami, known in the Islamic world as Imam At-Termizi who went down in history not only as an outstanding muhaddis but also as the founder and the sheikh of the Sufi order Hakimija (The order of the wise). During his lifetime he was given the nickname Hakim at-Termizi – 'A Wise Man FromTermez'. He died in 892.

To a great extent the development of Sufism in Central Asia was fostered by Hajji Ahmad Yassavi. He lived in the 11th – 12th centuries and developed his doctrine Yassaviya which became widely spread in the territory of present-day Uzbekistan since it was expounded in the Turkic language. His work DevoniHikmat (Collection of Wise Sayings) contains adages and hikmats - maxims of the truth which his followers have referred to for centuries. Hajji Ahmad Yassavi died in 1166 and was buried in the town of Turkestan.

Another outstanding theologian Hajji AbdulhalikGijduvani. He was born in the small town of Gijduvan near Bukhara in 1103. In his theological works 'RisolayiSahobia', 'RisolayiTariqat', 'Vasiyatnoma' and others he conveyed his thoughts about science, religion and secular people's interactions; about man and his place in society, about fostering in oneself such qualities of a

Moslem as kindness, respect for seniors, adherence to moral principles, generosity... Gijduvani was buried in his hometown.

The poet and philosopher Pahlavan Mahmud, was born in Khiva in 1147, who combined in himself poetic talent, courage and strength of an invincible wrestler, mastery of a craftsman and wisdom of a philosopher, brought him respect and love of contemporaries and high esteem of the next generations. He was a member of the Sufi order Javonmardlik ('Courage of Youth').

Pahlavan Mahmud died at the age of 80 and according to his will was buried in the yard of his furrier's workshop. Centuries later a necropolis of the khan's family appeared around his grave. Pahlavan Mahmud was proclaimed a pir - a patron saint of Khiva.

The most outstanding Oriental theologians was Sheikh Najmiddin Kubro - the founder and ardent preacher of the Sufi order Kubraviya, was born in Khorezm in 1145. He studied in Egypt where the famous philosopher Ruzbehona al-Misri was his tutor.

Najmiddin Kubro's legacy includes a number of theological and philosophical treatises and a collection of lyric poems.

Najmiddin Kubro's followers were so numerous that across all Asia branches of Kubraviya order were set up with its centers in Bukhara, Horasan, Kashmir, Delhi, and East Turkestan.

An invaluable influence on Sufism in Uzbekistan and in the Muslim world in general was exerted by Sheikh Bahauddin Naqshbandi - a great Sufi and spiritual tutor of Amir Temur was born in a small village near Bukhara in 1318. He founded the Sufi order Naqshbandiya. The basic principle of Naqshbandi's teaching was the necessity of following the example of the Prophet and his associates. The priority of the order was the realization of faqr, that is 'voluntary poverty' principle.

After Bahauddin Naqshbandi died in 1389 numerous pilgrims began visiting his grave, as he was worshipped not only in Bukhara, and three pilgrimages to his tomb are treated as equal to a small hajj to Mecca. The name of Sheikh Bahauddin is surrounded by an aura of sanctity. Before ascending the throne Bukhara emirs would visit his tomb and utter a prayer.

In a short period Sufi doctrine of Naqshbandiya became very influential in Iran, Afghanistan, India and Asia Minor, in East Turkestan and Kashgar, in Caucasian countries and Turkey. Even today Naqshbandiya order keeps influencing to a great extent the religious policy and position of Muslim clergy.

Next to the memorial complex of Bahauddin Naqshbandi there stands Bahauddin Naqshbandi Museum. Actually, this is the only museum of Sufism history in the world.

One of the most influential and mysterious personalities of the turbulent 15th century was Hajji Ahrar Vali, a sheikh of Naqshbandiya order. He was born in the village of Boghistan in Tashkent oasis in 1404. Hajji Ahrar led an extraordinary modest life of a dervish. He worked in the field thus earning his living. At the same time he provided charitable endowment to the poor, doling out bread and money, building hospices for the clergy. He sponsored the construction of mosques and madrassahs in Samarkand, Tashkent, Bukhara and Kabul, and khanaqas abodes for dervishes. Hajji Ahrar appointed his son Muhammed Yakhya his successor and custodian of his 'sacred tomb'. Hajji Ahrar was buried in Samarkand.

Many of the best intellectuals of the medieval Uzbekistan – poets and sovereigns, scientists and philosophers – were members of Sufi orders. Among them was Hajji Ahrar's contemporary, the great Uzbek poet Alisher Navoi. His Sufi views are best reflected in his poem 'Lisonut-tayr' ('Language of Birds'). It was written under the impressions he got after reading in his early years of the poem 'Speeches of Birds' by outstanding, thirteenth-century Sufi Fariduddin Atar. At the

heart of Sufi concept of the poem 'Language of Birds' there underlies the assertion that man and beautiful nature around him are divine emanations on the earth:

Sufi Saints and Monuments of Khultabad

Aurangabad furnished a genial soil for the spread of the religion of the Prophet, and was the center of great missionary movements in the 8th century of the Hijri. The district is home to the earliest of Sufi saints of the Deccan. The holy town of Khuldabad (20° 0' 34.28" N, 75° 11' 19.67" E) in Aurangabad district Maharashtra was established in the fourteenth century by disciples of a famous Chishti Sufi teacher who lived in Delhi, Nizam al-Din Awliya. Among these disciples was the highly respected teacher, Burhan al-Din Gharib, who brought elite Sufi practices to the Deccan, including the sama' ritual of listening to qawwali music in an attitude of prayer and with the desire to reach the Divine. Revered as a saint, Burhanal-Din Gharib is buried in the heart of Khuldabad behind large shrine walls that surround a courtyard within a courtyard that holds the saint's tomb, a mosque area, cemetery, and an expansive outer courtyard with a cooking alcove containing the large cauldrons used to prepare food for thousands of pilgrims on festival days.

Directly across from the Burhan al-Din shrine is another shrine complex constructed around the tomb of his successor, Zayn al-Din Shirazi, and the tombs of several other Chishti saints. Just inside this complex is the simple tomb of the last Mughal emperor of India, Aurangzeb, understood to have repented his life of warfare and bloodshed as he neared death, choosing to be buried in the company of these revered Sufi saints rather than as a king like his father, Shah Jahan, whose tomb is enshrined in the Taj Mahal.

Although tombs of holy people are scattered throughout the Khuldabad area, the town's largest and most beautiful shrine preserves the tombs of Burhan al-Din's mother, Bibi Hajira, and his brother, Muntajib al-Din known more familiarly by his epithet, Zar Zari Zar Baksh, giver of gold. The Zar Zari Zar Baksh Dargah, located at the edge of town at the foot of a rocky desolate hill, has traditionally attracted the largest numbers of pilgrims throughout the year, as the saint and his mother are understood to be powerful mediators. People travel long distances to petition the saints' help with such matters as conceiving a healthy child or finding a spouse.

There is scarcely a village in the district which is without its tomb to its patron saint, known by the general name of "Aulia". "Saiad" "Wali", or "Sadat". The "Urs" or the anniversary day of each saint is observed by the Muhammedans and weekly offerings are also made at some of the principal shrines, on every Thursday or Friday. The following is a brief account of the chief Muhammedan saints of the district and the different orders to which they belonged.

Naqshbandi

Founded by Baha-ud-din whose surname was Nakshbandi, the painter. **Baba Shah Mosafar** was one of the most celebrated Nakshbandis of Aurangabad. He was born at Ghajdavan and studied at Bukhara under Baba Palang Posh Nakshbandi. As Hasan Abdal, his spiritual preceptor gave him his final initiation of Baiat and invested him with the cap and mantle. Baba Shah Mosafar travelled over Bengal and Orissa, and arrived at Aurangabad by way of Ginj and Hyderabad. He resided in the tekkieh (convent) of Shah Enalit in Katabpura; but resumed his travels again, and after proceeding as far as Mecca, returned once more to Aurangabad. Shah Mosafar was not welcomed this time by Shah Enait, and moved to the Mahmud darwaza, where Shah Sherin, an Azad or free dervish was living. The Azad was well versed in theological literature, but had a regular tavern for his dwelling place as he belonged to the Be-shara class of fakirs, who are hermits and live without the law. However, he courteously

gave up the mosque, and retired to Sultanganj; and Baba Shah Mosafar cleared the place of the bhang drinking vessels. As he belonged to fakirs who are travellers and pilgrims living within the law. Shah Mosafar settled down to a monastic life, and was visited by various prominent persons, who reconstructed his humble dwelling with more substantial materials, and added a madrissa, a travellers, bungalow, and a system of water-supply with cisterns and fountains. Among those who called on him were Haji Jamil Beg Khan, Muhammad Tahir of Persia, haji Manzur, a eunuch of the royal harem. Hafiz Abdul Maoni a learned poet of Balkh, and Tahir Beg of Tashkand. Muhammad Kalich Khan gave him the jagir of Kasab-Khera in the Elorapargana, and a mansab of 150 Rs. a month. The emperor Bahadur Shah expressed a wish to call on him, but sent the prime minister instead. And afterwards the emperor's son prince Muizud din visited the Baba. Shah Mosafar died in H. 1110, and in H. 1117. Turktaz Khan Bahadur, a noble on the staff of NizamulMulk 'AsafJah' erected the present handsome stone tekkieh the mosque, and the Panchaki or water-mill. Twenty years later Jamil Beg Khan added the-ablong reservoir with fountains, in honour of which, the poet SaiadGholam 'Ali Bilgrami composed a Mesnavi and consecrated it to Imam Husain other Nakshbandis:

GanjRawanGanjBaksh:

Saiad Shah Jalal ud din or GanjRawanGanjBaksh (which means "moving treasure"), was born at Khirkan near Bukhara, and established the earliest Islamic mission in the Dakhan about H. 700, or a little before the invasion of 'Alaud din Khilji. He settled down at Unasnagar, between Daulatabad and Roza. GanjRawan's tomb at Roza has two trees growing near it, one of which is reputed to have grown from a staff given him by his preceptor, and the other from a branch of the first. Both are said to possess miraculous properties.

The other important Nakshbandis were Mir Muhammad, KhajaYadgar Khan, SaiadMasum, RehmatAlla Shah, Suhrawardiyya, Shahabud din, Nizamud dinand Dawal Shah Wali.

Qadiriyyah

Qadiriyyah originated about H. 561, with Saiad 'Abdul Kadar Gilani whose shrine is at Baghdad, and is the chief order of fakirs in the district. The prominent Qadiriyyah were Shah Nasirud din, Shah Nasiru-d din, Shah Latif, Luta Ali Shah, SaiadRahman, Tajud din, Ruknud din, Shah NurHamwi, Shah Unasand Kalbay Kadar

Chishtiyya

Shah Muntajabud din Shah Muntajabud din, surnamed **ZarZariZarBaksh**, meaning "generous", was one of the earliest of the Chishtias, and was sent to the Dakhan by NizamuddinAuliya of Dehli, in the beginning of the 8th century Hijri. He was accompanied by 700 disciples, and is said to have converted a Hindu princess near a well at Roza. The place is called "Sohanbaoli" or "pleasing well," and the princess is buried close to the saint. The tomb of ZarZariBaksh is between Malik Ambar's tomb and the northern gate of the town. It contains a number of ornaments and relics, the most remarkable of which is a circular looking-glass of steel mounted on a steel pedestal of four feet in height. It is said to have been presented by king Tana Shah.

Burhanud din

Shah Burhanud din studied under NizamuddinAuliya, the sultan ulmashaikh of Dehli; and SaiadMahomed of Karmania relates in the "SeyarulAulia," that Burhanud din was invested with the mantle and cap, the symbols of the kaliph, in succession to the sultan ulmashaikh. Other

writers state, that on the death of Shah Muntajabud din at Daulatabad, his brother Burhanud din was sent to succeed him, and was accompanied by 1,400 disciples. It appears more probable however, that Burhanud din succeeded the sultan ulmashaikh as kaliph, and that he emigrated to the Dakhan when sultan Muhammad binTughluq transferred the capital from Delhi to Daulatabad. Mujudud din in his " Bakiat-el-Gharib" gives a biography of Burhanud din; and haji SaiadBaksh and Shams ud din, the nephew of Hasan bin esSanjari, were the particular friends of the saint. Burhanud din allowed music and dancing in the religious exercises at his convent. He remained for some time at Daulatabad and then left for Roza, where ho died in H. 741(1344 A. D) approx.

Opposite the building which contains the tombs of Aurangzeb&Zain-ud-din is that of Shah Burhanud din. It has a large quadrangular courtyard having open fronted building on all sides, and a nagarkhana at the east end. The west end of the quadrangle is used as a school and a door here gives access to an inner courtyard containing several graves. Facing the entrance is the tomb of SayyadBurhan-ud-din. **Within the shrine are preserved some hair of the prophet's beard.** The shrine doors are plated with plates of metal wrought into fanciful designs of trees and flowers. There is a mosque in front of the dargah.

Zainud din:

ShaikhZainud din Daud was born at Shiraz in H. 701 and went to Delhi by way of Mecca. He studied under Maulana Kamal ud din of Samana, and came with him to Daulatabad. The author of the "Mayrat-al Walayeh" mentions that Zainud din on his arrival at Daulatabad, disapproved of the singing and dancing in the convent of Burhanud din; but when he visited the " tekkieh," he was perfectly satisfied, and he and his companions were initiated in the Chishtia order. ShaikhZainud din held the office of "kazi" at Daulatabad, and in H. 737 was invested with the mantle of the kaliphat, but did not actually succeed till after Burhanud din's death in H. 741. Shaikh Husain has recorded all the sayings of Zainu-d din in his "HidayatulKalul," and mentions that in H. 747, sultan Muhammad bin Tughluq directed him to leave for Dehli with the other inhabitants. After the death of the sultan, his successor Firoz Shah permitted the saint to return to Daulatabad. Zainu-d din was greatly respected by the Bahmani king sultan Mahmud, who was first reproved by the saint for misgovernment. Malik raja the founder of the Faruki dynasty of Kandesh became one of Zainu-d din's disciples, and when the next sovereign Nasirud din Nasir Khan Faruki captured Asirgarh in A.D. 1399, Zainu-d din went expressly from Daulatabad to Asirgarh, to tender his congratulations. It was to commemorate this visit that the town of Zainabad, on the left bank of the Tapti, was founded after him; and Burhanpur on the opposite bank was founded about the same time in honor of Burhanud din. Zainud din died in H. 771, and a handsome mausoleum was erected over his tomb at Roza, which is visited by devout Musalmans of the Dakhan. **The relics of the "parahan" (the robe of the prophet) and "taj" given to Burhanu-d din on succeeding to the kaliphat, are carefully preserved in a wooden box placed in one of the apartments of Zainud din's darga.** Every year on the 12th Rabiul-Awal, the sacred hair of the Prophet is first shown to visitors, and then the "parahan," the " taj," and a few likenesses of some of the most sacred personages among the Mahomedans are exhibited.

The tombs of Azam Shah, of his Begum, and of a Mahomedan saint, are in a small enclosure to the east of Zainu-d din's mausoleum; while Aurangzeb's tomb lies to the west. Opposite this last is a large quadrangular courtyard, having open-fronted buildings on all sides, and a "nakarkhana" or music hall at the east end. The west end is used as a school where the Koran is taught, and gives access to an inner courtyard which contains a number of graves. Facing the entrance is

the shrine of Burhanud din; and a little to the right is the last resting-place of AsafJah and of one of his consorts. To the left is the tomb of Nasir Jang, the son of 'AsafJah, who at one time contemplated rebellion against his father, but overcome by contrition for his conduct, performed penance at the tomb of saint Zainud din.

The other prominent saints were SaiadYouasf, Amir Hasan, Faridud din, Haji Husain, Nizamud din, JalaluddinPirManikBhandari.

Present Status of Sufi Tourism in Aurangabad Region

To study the present scenario of infrastructure development at Sufi destination of Khultabad, a survey was conducted by using questionnaires to collect primary data and different scaling techniques such as 5 point rating scales, dichotomous scales etc. are used for survey revelations. Survey revelations are as follows –

Tourists Impact	Mean	S.D.	C.V.	Skewness	Chi-square Value	p-value
Accommodation	2.94	1.15	39.11	0.209	39.35	< 0.01 S
Availability of information	3.27	1.03	31.49	-0.157	64.15	< 0.01 S
Local villagers as guides	2.94	0.91	30.95	-0.001	113.35	< 0.01 S
Shops for daily provisions	3.32	0.94	28.31	0.006	95.55	< 0.01 S
Cafe/Eating facility	3.02	1.12	37.09	-0.189	48.50	< 0.01 S
Toilets	2.80	1.18	42.14	0.011	38.60	< 0.01 S
Roads	3.40	1.07	31.47	-0.618	90.30	< 0.01 S
Recreation	2.93	1.04	35.49	0.306	74.25	< 0.01 S
Attitude of villagers	3.72	0.94	25.26	-0.560	109.35	< 0.01 S
Cleanliness in the village	3.13	1.13	36.10	0.092	42.75	< 0.01 S
Local craft	3.47	0.99	28.53	-0.254	75.65	< 0.01 S
Did you enjoy the visit?	3.94	1.03	26.14	-0.718	90.85	< 0.01 S
Will you come again?	4.01	1.18	29.42	-0.938	126.05	< 0.01 S

(Note: If $p > 0.01$ Not Significant, $p \leq 0.01$ Significant)

Initiatives by the Union Ministry of Tourism

Seven new tourist circuits will be developed across India to facilitate travel to and stay at religious places. The Union Ministry of Tourism has already prepared detailed project reports for Sufi, Buddhist, Jain, Christian, Sikh, Hinduism and Sarva Dharma circuits.

The Sufi circuit will include Delhi, Agra, FatehpurSikri, Bijapur, Shirdi, Aurangabad, and the Awadh region, besides the dargahs in J&K, Punjab, Haryana and Uttarkahnad. The Christian circuit will have the churches of Goa, Kerala and Tamil Nadu. The Sarv Dharma Circuit, to promote national integration, will be aligned along Tirupathi-Chennai-Velankanni-Nagoor and Vaishnodevi - Golden Temple-Sacred Heart Church (Delhi)-Nizamuddin.

The ministry has already held a round of discussions on the Sufi circuit with industry stakeholders and some Sufi exponents further ministry wants projects under this scheme to follow a comprehensive approach incorporating all facilities required by a tourist.

The Ministry of Tourism has already identified 35 destinations for Phase I and will cover another 89 in Phase II. Consultants engaged by the ministry will help identify gaps in infrastructure and amenities, assess investment requirement and possible source of funds and also evolve business models for investment and operations.

The ministry also proposes to bear the cost of preparation of a detailed project report by state governments as well as the cost of setting up project monitoring units for undertaking all activities related to a particular circuit. The ministry has proposed a required outlay plan of Rs 9,450 crore for the 12th Plan and hopes to draw in private investment close to Rs 28,000 crore for such projects

Discussion

- There are strong Sufi cultural linkages between Uzbekistan and Aurangabad Region. From medieval period hundreds of Sufi Saints especially from Bukhara migrated and settled atKhultabad. Sufi Tourism is well developed in Uzbekistan attracting lakhs of tourists whereas equally important Sufi destination Khultabad is not promoted as Sufi Tourism destination.
- Tourist Profile & Seasonality – Sufi destination are majorly related to pilgrimage hence characterized by seasonality. The major inflow of tourist is during “Urus” held on 12thRabiu-l-Awal (Islamic calendar) (Approximately Feb-March every year). And during this time lakhs of people from all over India visit Khultabad to pay respect at the Dargah of the Sufi Saint.
- Regular sightseeing itineraries of tourist for Aurangabad region include visit to Aurangzeb’s Tomb but the Dargahs of the Sufi Saints are not included.
- Under the UNDP Endogenous Rural Tourism ProjectSulibhanjan-Khultabad has been developed as rural tourism destination. The Union Ministry of Tourism had attempted to highlight Sufi Tradition and Culture of this region, but unfortunately they were not successful.
- Recently the Union Ministry of Tourism in February 2012 published the report on “Identification of Sufi Circuits across India”, in which along with the Sufi sites some irrelevant sites have also been identified. The most important Sufi site of Khultabad has not been given the priority.
- The holy relics of the “parahan" (the robe of the prophet) and “taj" given to Burhanu-din on succeeding to the kaliphat, are carefully preserved in a wooden box placed in one of the apartments of Zainud din's darga. Every year on the 12th Rabiu-l Awal, the sacred hair of the Prophet is first shown to visitors, and then the “parahan," the " taj,' and a few likenesses of some of the most sacred personages among the Mahomedans are exhibited. Similar hair relic is kept in the Hazratbaldargah at Srinagar in Kashmir attracts lakhs of visitors whereas no. of visitors at Khultabad is very less. Even after having more important holy relics.

Conclusion

It can be concluded that the place has tremendous potential for developing Sufi Tourism but it has not yet been tapped. As it has distinct attraction to offer like pilgrimage places like Dargah Hajarat Shaikh Jalaluddin Sahertradi Rah Ganjerawa, Dargah of ZarZari Baksh at Khultabad having relics of Prophet Muhammed in the form of hair of mustache and his jacket which can attract huge number of pilgrims than Hazratbal Shrine at Srinagar. The Sufi cultural link between Uzbekistan especially Bukhara and Khultabad can be highlighted which can attract the followers of Sufism from both countries.

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