

# Impact of Pilgrimage Tourism on the Socio-Economic Profile of Rural Population in Jammu and Kashmir: A Case Study of Shahdhara Sharief

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**Abstract:** *The Holy Shrine at Shahdhara Sharief is one of the very few but famous pilgrimage destinations in Jammu. It is revered for being the resting place of Baba Ghulam Shah Badshah. The pilgrims from different faiths and from every nook and corner of state as well as outside the state through the shrine every year. The present research paper deliberates on the pilgrimage tourism of the holy shrine of Shahdhara Sharief as more than five lacs pilgrims pay obeisance at the ziyarat sharief. Shahdhara Sharief located near Thanna Mandi has over the period of time emerged on the tourism map as pilgrimage center. For the last four decades Shahdhara Sharief has witnessed remarkable changes in socio- economic trend. The present study aims at analyzing various aspects of Shahdhara Sharief as a pilgrimage center.*

**Keywords:** Baba Ghulam Shah Badshah<sup>RA</sup>, ziyarat sharief, Shahdhara Sharief, pilgrimage

## 1. Introduction

The holy Shrine of Baba Ghulam Shah Badshah<sup>RA</sup> is located in the boarder district of Rajouri about 182 km away from Jammu. This scared shrine is situated on the eastern slope of Loon Paul Peak in Shahdhara Sharief, which is at a distance of about 30 km to the north of Rajouri town and 6 km to the west of Thanna Mandi town. The said holy shrine is located at 33°30'N latitude and 74°26'E longitude at an elevation of 5700 ft. above mean sea level.

In geographical features and scenic beauty/landscape of Shahdhara Sharief resembles the valley of Kashmir in most of its details. The average annual temperature at Shahdhara Sharief remains 20°C. However, it falls to 1°C during the winter and shoots upto 30°C during the hottest days of June. In fact the area experiences temperate mountain climate of Pir Panjal Himalayas. Village Shahdhara is surrounded by Maun Naka in the East, Baglaan and Kopra Top in the west, to the North is situated beautiful Tourist spot of Dehra Gali (5900ft), Neza Pir and Chamrede Gali. In every season, the beauty of Shahdhara Sharief remains unparallel and heart catching. In summer, the fascinating green fields and pastures with mighty Chinar trees give the land a heavenly look; in spring the fragrance of flowers make the environs of the shrine more pleasant; in autumn season, Chinar trees with red leaves present a magnificent scene while the yellow leafs and grasses impart some different charm to its vicinity and in winter the snow clad moderate sloppy area with white blanket increase the beauty of the destination.

## 2. Historical Significance

The name of Peer Ghulam Shah Badshah<sup>RA</sup> stands tall among the prominent spiritual figures of Jammu region. He was born in village "Kasran" Tehsil Chakwal, District

Rawalpandi, Pakistan in 1154 Hijri or 1133 A.D. The full name of Baba Sahib<sup>RA</sup> was Syed Ali Shah. Baba's father Peer Mohammed Idrees Shah<sup>RA</sup> was a learned man who remained busy in propagating Islam throughout his life. The Makbara of Peer Idrees Shah<sup>RA</sup> is in village Syedan, Pakistan.

Baba Ghulam Ali Shah<sup>RA</sup> was a dutiful child of his parents and led a very simple life. He was a disciple of Bari Imam Latief<sup>RA</sup>. During his childhood, he used to graze goats according to the instructions of his father. One day while Baba Ghulam Shah Badshah<sup>RA</sup> was offering his prayers and was in deep meditation, his goats ventured into the fields of someone and spoiled the crop. The owner of the field made a complaint with the father of Baba Sahib<sup>RA</sup>, that his crop had been spoiled because of the carelessness of his son. Baba Ghulam Ali Shah's father called Baba Sahib administrated for the loss of the poor man. Baba Ghulam Shah Badshah<sup>RA</sup> took it seriously and requested his worthy father to visit the field and examine the loss of crop. He also told his father that he was ready to face the deserving punishment if he found any loss of the crop. When Baba Sahib<sup>RA</sup>, his father and the poor man visited the field, they saw the crop completely intact and not even a single blade of crop had suffered any damage. It was big surprise for the man. He fell on the feet of the child. Baba Ghulam Shah Badshah<sup>RA</sup> told him that he was absolutely right in his complaint but it was the blessing of Allah<sup>sw</sup> that saved him. It was the first Karamat (Miracle) of the Baba Ghulam Shah Badshah<sup>RA</sup>.

Baba Ghulam Shah Badshah<sup>RA</sup> was a God fearing personality right from his childhood. He became the disciple of Hazrat Imam Bari Latief Sahib<sup>RA</sup> of Rawalpindi in Pakistan. For years together, he got religious sermons from Imam Sahib and remained devoted towards religious matters. When Imam Sahib<sup>RA</sup> saw that his disciple has become a perfect religious

man, he ordered him to vacate the Aasthan (Shrine) and leave for mountainous areas for religious preachings among the masses. Imam Sahib<sup>RA</sup> told Baba Sahib<sup>RA</sup> in dream that he had taken a quick action to disclose the secret bestowed upon him by the divine power although it was not the ripe time to disclose it. He further told Baba Sahib<sup>RA</sup> that an order had been passed by Jenab Sheikh Abdul Qadir Jeelani<sup>RA</sup> of Baghdad (Iraq) from his tomb or Roza-e-Paak that he should get ready for taking up his duties in the mountains of Kashmir at 'Sein Dara' (Sanskrit word mean place of Lion), where he had been assigned the Kingdom to Patronize the people with his spirituality. Baba Sahib<sup>RA</sup> was also made to take a spiritual tour of 'Sein Dara in dreams so as to introduce him to the topography and landscape of the place. On the order of his Murshid (spiritual guide), Syed Ghulam Shah Badshah<sup>RA</sup> left his native village Sayedan Kasran, in 1743 at the age of 11 years and his first halt was at Chanda Pani near Murry. A complete detail of Baba Sahib<sup>RA</sup> spiritual journey from village Syedan Kasran (Pakistan) to Shahdhara Sharief (Jammu and Kashmir) is shown in map 2. After he started his spiritual journey, Baba Sahib<sup>RA</sup> stayed at many places like Kohala, on the left bank of river Jehlum, Dhirkot now in Bagh district of Azad Kashmir (POK). Urja, Mangbajri for some period. Then he reached Lasdana in the year 1745 A.D. where he stayed for one year and then Baba Sahib<sup>RA</sup> reached Aliabad. He crossed the Mehmooda Galli (Pass) and reached the Rathore Rajgan Jagir at village Bandichechyan in the year 1746, presently in Poonch district of Jammu and Kashmir. After that Baba Sahib<sup>RA</sup> moved ahead in search of Sein Dara although he stayed at Sein Dara for about half a year and remained busy in prayers yet no signs of revelation of Sein Dara were observed there. So, Baba Sahib<sup>RA</sup> left that place during night as people of the village were compelling him to stay there. From Sein Dara, Baba Sahib<sup>RA</sup> reached Lassana village where he constructed his Jhuggi at Dharian on the left bank of Suran opposite to Hurmi Dhaki and started Chila. This place is 18 km in the north-east of Poonch town on Surankote Poonch Highway. In Lassana, Baba Sahib<sup>RA</sup> received the religious education from an old man namely Mian Misree, who was a carpenter. Mian Misree made a proposal of marriage of his only daughter to Baba Sahib<sup>RA</sup> as the latter was in his youthful stage. Firstly Baba Sahib<sup>RA</sup> refused but Mian Sahib being a teacher again made the offer and Baba Sahib<sup>RA</sup> could not refuse the offer of his teacher this time. But soon as the baraat was preparing to leave, the only daughter of Mian Sahib, expired. The teacher and his wife became much annoyed with Baba Sahib<sup>RA</sup>, due to this incident. Thus Baba Sahib became fed up with Lassana village. At present, in Lassana, where Baba Sahib performed the Chilla is known as 'Takya Sharief' on the right side of the Surankote Poonch road. It is a well developed area with a Jamia Masjid and a Madarsa attached with it, where about 150 students are imported Quadric and Islamic Education. Large numbers of people visit Takya Sharief and gets spiritual peace and solace. Baba Sahib<sup>RA</sup> moved from Takya Sharief, Lassana and reached Lassana where he stayed under a tree for a few days. A person from Lassanvi family used to offer milk to Baba Sahib<sup>RA</sup>. One day ten Buffaloes of the person died all of a sudden; he came to

Baba Sahib<sup>RA</sup> without milk and told him that all of his buffaloes have died; Baba Sahib prayed to Almighty Allah<sup>sw</sup> and ever since there is abundance of milk in that family. Baba Sahib<sup>RA</sup> was in search of the place indicated by Imam Bari Latief<sup>RA</sup>. So, he left Lassana and reached Sanai. After spending few months there, Baba Sahib<sup>RA</sup> left for Shah Sattar, a difficult hilly track in the South. At Danna, Shah Sattar, Baba Sahib<sup>RA</sup> prayed in a cave for quite some time. People from Sanai, Kalaban and nearby villages traced the Baba<sup>RA</sup> and started thronging that place. Baba Sahib<sup>RA</sup> then left that cave of Danna Shah Sattar for Kalaban, Mendhar. Baba Sahib<sup>RA</sup> stayed there for about 6 years in Lassana and Sanai (1751 to 1756) and for 8 years in Kalaban Mendhar (1756 to 1765). In those days, Rustam Khan (1744-1787) was the king of Poonch and his cousin Yahya Khan was a disciple of Baba Ghulam Shah Badshah<sup>RA</sup> and had a firm belief in him. Some jealous persons reported concocted story to Rustam Khan that Yahya Khan visited frequently Baba Sahib<sup>RA</sup> for receiving his blessings to usurp his kingdom and now there was a great danger to his rein. After getting specific information King Rustam Khan deployed an army for capturing Yahya Khan immediately. One evening when Yahya Khan was on his way to Poonch after seeking blessings of Baba Sahib<sup>RA</sup>, he was captured by the guards of the king near Poonch town. It is said that Baba Ghulam Shah<sup>RA</sup> was sitting in front of his (Much) fire place at that time. Suddenly he started beating the ground with his Iron tool and shouted Mar Oh Yahya Mar (Hit Oh! Yahya hit). While Baba Sahib<sup>RA</sup> was uttering these words at Kalaban Mendhar, seven soldiers of the king were killed by Yahya Khan near Poonch. The Baba Sahib<sup>RA</sup> was still beating the ground. The people sitting in Darbar requested Baba Sahib<sup>RA</sup> to stop beating the ground. When he did not oblige his disciples, they caught hold of him and asked him as to why he was beating the ground. Yahya Khan would have reached Poonch by then. Yahya Khan was however killed by the guards of the King. Baba Sahib<sup>RA</sup> was unhappy over this incident. He was extremely furious and started uprooting the two evergreen plants which were planted there. He uprooted one of the evergreen plants but the second one was saved by his disciples, which is still a source of inspiration for the devotees at Kalaban-Takya Mendhar. This is a great miracle of Baba Ghulam Shah<sup>RA</sup>. Baba Sahib prayed for the destruction of Raja Rustam Khan which later came true.

Actually before leaving, the spiritual guide had foretold Baba Sahib<sup>RA</sup> about the existence of a particular tree in Shahdhara Sharief and directed him to take a goat along with him and leave it there; a lion will appear and then both the animals will have the round of particular place which would eventually be his tomb. He further foretold Baba Sahib<sup>RA</sup> that after reaching there he will dig the earth where fire will appear, he will use his, 'Doolune' and start his lunger after cutting forest. And this Langer (Free food) will continue till the world existed and the locality will be free from all evils".

Baba Ghulam Shah<sup>RA</sup> after the Yahya Khan's murder and unpredictable behavior of Raja Rustam Khan and the people of Poonch, moved in the search of Sain Dara. Baba Sahib<sup>RA</sup>

along with his disciples moved to Draba Patodi across the Surn river. This village is about 34 km in the east of Poonch on Thanamandi Surankote Road. When Baba Sahib<sup>RA</sup> reached Mohra Patodi of Draba, he was accompanied by Sain Khairullah Shah who belonged to the village Hallan Tehsil Phalya of Rawalpindi Pakistan. He planted a Chinar tree near his Takya which still exists. People have constructed a Masjid and a Shopping Complex comprising of about 15 shops near the Takya. Mohalla Qureshi had settled around the Takya which is believed to be the dynasty of Baba Sahib's disciples. But Baba Ghulam Shah<sup>RA</sup> was still in search of the real place of Sein Dara. One day at Draba Patodi, Baba Sahib<sup>RA</sup> in a dream met his Murshid Hazrat Imam Bari Latief<sup>RA</sup>, who told him to move across the mountain and that he was near to his destination Sein Dara where he had to preach Islam. Anyhow, on the next morning Baba Sahib<sup>RA</sup> decided to leave for Sein Dara and Baba Sahib<sup>RA</sup> along with his disciples move towards the Chamrede Gali which is a border line between the Kingdom of Rajouri and Poonch. Since Baba Sahib<sup>RA</sup> was very annoyed with Raja Rustam Khan of Poonch, so at Chamrede Gali, Baba Sahib<sup>RA</sup> threw his (pool) shoes made of rice staw towards Poonch and said, "I shall not carry even this Poonchi shoe to Rajouri area". After crossing Chamrede Gali, Baba Sahib<sup>RA</sup> reached Bhangai village. At last Baba Sahib<sup>RA</sup> reached the spiritual destination foretold by his Peer Murshid along with his well-off followers from the village in 1180 Hajri (1765 AD), at the prime age of 32 years and covered his spiritual journey from Syed-Kasran Punjab Pakistan to Shahdhara Sharief Rajouri in 22 years. While coming from Bhangai, Baba Sahib<sup>RA</sup> took a goat along with him and entered the forests of Sein Dara where at that time it was very thick Deodar and Oak forest known as the place of Lions. When Baba's caravan reached the present Shahdhara Sharief location one lion was seen there. Baba Sahib left the goat according to his Murshid's desire. Lion and goat both had seven rounds of the place and thereafter all of a sudden both slipped away. Baba Sahib<sup>RA</sup> dug the place for five days until he saw the fire and said, "Alhamdo Lillah" he had reached his place. Then Baba Sahib<sup>RA</sup> asked the men to cut down trees of the forest in order to start a lunger (free meal). At that time the first Khalifa Khairmullah Shah and second Peer Baksh were both with Baba Sahib<sup>RA</sup>.

By the time Baba<sup>RA</sup> reached Shahdhara Sharief, Rajouri principality was ruled by Raja Karamullah Khan Jaral (1765-1806). When the Raja comes to know that a saint is cutting the forest of Shahdhara, he sent his subjects for stoppage of cutting of trees. The subjects reached there but after meeting the great Saint, they did not dare to ask Baba Sahib<sup>RA</sup> to stop cutting of forest. So they turned back. In the meantime, Raja Karamullah Khan fell seriously ill and there were no chances of his survival. Everybody started saying that they became victim because he annoyed and disobeyed the Baba Sahib<sup>RA</sup>. In these circumstances, Rani Sahiba (wife of Raja Karamullah Khan) went to Shahdhara Sharief, bowed before Shah Sahib and requested politely to excuse Karamullah Khan. Baba Sahib<sup>RA</sup> smiled and prayed for the health of Raja who got relieved. The Raja after getting relief came to

Shahdhara and presented himself before the Darbar for excuse. Baba Sahib<sup>RA</sup> excused him. On the invitation of Rani Sahiba and Raja Karamulla Khan, Baba Sahib<sup>RA</sup> visited Rajouri stayed in palace and mediated there for a long time. The room of the palace where Baba Sahib<sup>RA</sup> was putting up was named as Tasbikhana and this room was used for mediation only during the reign of Jaral Rajas of Rajouri.

After sometime, Baba Sahib<sup>RA</sup> again left for Shahdhara. Raja Karamullah Khan constructed a wooden house at Shahdhara for Baba Sahib, sent servants for him and sanctioned a Jagir of 25,000 Kanals. Baba Ghulam Shah Badshah<sup>RA</sup> remained for about 41 years at Shahdhara Sharief from 1765 A.D to 1806 A.D. where he meditated in solitude (Chilla). He left for his heavenly abode at the age of 73 in 1806 A.D. i.e. 1226 Hijri. Devotees buried him there and constructed an Asthan which is known as Ziyarat Shahdhara Sharief. It is said that Baba Sahib<sup>RA</sup> got constructed the Tomb (Maqbra) during his life time from a craftsman of Multan.

In 1978 A.D., Sheikh Mohammad Abdullah took over the Ziyarat under AUQAF Trust and appointed Mr. Abdul Khaliq, retired S.P. as administrator who remained working upto 1983 A.D. After him, Anayat Hussain Baba was nominated as Administrator who is still looking after the Shrine matters. He shifted the office of Administrator from Rajouri to Shahdhara Sharief and devoted himself fully to the matter of Ziyarat.

Owing to immense devotional importance of Shahdhara Sharief Ziyarat, people in huge numbers throng the shrine every year to pay obeisance to a great saint of his times. Needless to mention over the period of time the shrine has emerged on the tourism map which has subsequently improved the financial status of the people living there. So present study has been undertaken for assessing the impact of pilgrimage tourism on the socio-economic profile of rural population of Shahdhara Sharief.

### 3. Methodology and Data`

For the sake of present study, primary data by field work and secondary data from reliable government/ semi government/ private institutions has been collected. The required data has been collected by:

- 1) Developing questionnaire and getting the same filled up by pilgrims and the residents of Shahdhara Sharief.
- 2) Gathering available published and unpublished materials.
- 3) Cartographic Techniques.

The collected information has finally been tabulated, analyzed and conclusions have been drawn.

#### Objectives

The main objective of the study is to construct Geographical assessment of Shahdhara Sharief as pilgrimage center. However, following are the specific objective of the study.

- 1) To examine the influence of pilgrimage on structure and function of Shahdhara Sharief.



- 2) To assess the importance of pilgrimage on the economy of the religious village.
- 3) To study the role of village followers in the development of the village.
- 4) To study the transport and lodging facilities at the shrine.

## 4. Results and Discussions

### A) Land Use Pattern

The enhancement in the number of pilgrims visiting Shahdhara Sharief has brought about a complete change in the land use pattern to a large extent. The impact of pilgrimage on land use has been documented in the table 1.

**Table 1:** Land use pattern (percent) at Shahdhara Sharief

S. No	Category	1980-81	1985-86	1990-91	1995-96	2000-01	2005-06	2012-13
1	Net sown area	10.5	9.5	11.2	9.8	10.8	9.4	4.9
2	Forest	53.9	49.2	43.3	42.1	33.7	31.3	28.3
3	Residential area	12.9	15.2	16.9	17.2	19.3	20.1	21.7
4	Commercial area	12.2	15.3	16.8	17.4	18.5	18.9	20.4
5	Recreational area	8.2	8.2	8.9	10.3	14.2	16.7	20.2
6	Religious area	2.3	2.6	2.9	3.2	3.5	3.6	4.5
	Total	100	100	100	100	100	100	100

**Source:** Department of Revenue, Thanna Mandi

The analysis of the table clearly indicates that the net sown area has declined from 10.5% in 1981 to 4.9% in 2012-13 along with the reduction in forest area from 53.9% to 28.3% during the course of present investigation. The reduction in net sown area and forest area has been found to be due to an increase in residential area from 12.9% in 1980-81 to 21.7% in 2012-13 and likewise the commercial area has increased from 12.2 % to 20.4%. Further the increase in recreational area from 8.2%.to 20.2%.and the religious area of holy shrine from 2.3%.to 4.5% during the course of present investigation clearly documents the change in forest and net sown area. Moreover the fluctuating trend of land use may be due to militancy and policy and programme of Auqaf Islamia Jammu and Kashmir state for the promotion and development of holy shrine.

### B) Occupational Structure

The increasing trend of pilgrimage tourism at the holy shrine of Baba Ghulam Shah Badshah<sup>RA</sup> has generated a wave of employment in Shahdhara Sharief which has affected the working pattern of the inhabitants. The change in occupation has been presented in table 2.

**Table 2:** Change in occupation (percent) at Shahdhara Sharief

S. No.	Category	1980-81	2000-01	2010-11
1	Cultivators	27.5	19.6	17.1
2	Household industries	20.2	14.9	13.2
3	Trade and commerce	18.9	22.3	23.1
4	Labourers and other services	15.9	19.6	22.3
5	Non worker depend on pilgrims	17.5	23.6	24.3
6	Total workers	100	100	100

**Source:** Census of Jammu and Kashmir

Perusal of the table 2 clearly reveals that the pilgrimage tourism has compelled the cultivators to leave the traditional occupation of agriculture and get associated with trade, commerce and allied service to pilgrimage. This fact can be best judged from the numbers of cultivators which has declined from 27.5 percent in 1980-81 to 17.1 percent 2010-

11. Likewise the number of workers working in household industries reduced from 20.2 percent to 13.2 percent in 2001-11. However the worker engaged in trade and commerce have increased their percentage from 18.9 percent in 1980-81 to 23.1 percent in 2010-11. People working as labourers and other services increased from 15.9 percent to 22.3 percent in 2001-11 and non-worker depend on pilgrims also show increase from 17.5 percent to 23.6 and 24.3 percent in 1980-81 to 2000-01 and 2001-2011 respectively.

### Socio- Economic Impact on Local Population of Shahdhara Sharief

The holy shrine of Shahdhara Sharief is a chief source of economic development in the twin border districts of Poonch and Rajouri from the tourism point of view. Every year lacs of pilgrims visit the shrine to pay obeisance. The socio-economic impact of pilgrimage tourism on this region has been assessed with the help of following aspects.

#### i) Growth of Pilgrims

Growth of pilgrimage at Shahdhara Sharief has been investigated on the basis of data available from 1980 to 2013 with an interval of five years. The detailed analysis is as under:

**Table 3:** Growth of Pilgrims

S. No.	Years	No. of Pilgrims (lacs)	Growth Rate (percentage)
1	1980	124350	--
2	1985	245876	97.73
3	1990	450230	83.11
4	1995	569874	26.57
5	2000	624572	9.61
6	2005	9664057	54.35
7	2010	715994	-25.73

**Source:** JKTD, Jammu.

Careful analysis of the table clearly indicates that from the year 1980 to 1985, the number of visitors visiting shrine increased by 97.7 percent followed by 83.11 percent upto

1990. The year 1990 upto 2000 witnessed a low growth rate which range from 26.57 percent in 1995 to 9.61 percent in 2000. The last decade of the 20<sup>th</sup> century recorded decline in the growth rate of the pilgrims visiting shrine as militancy erupted in the state and subsequently turmoil took its toll on every sector. But the year 2005 recorded a tremendous growth rate of pilgrims visiting shrine (54.35 percent), which may be due to improvement in the security situation after a long period and above all development of road connectivity and other infrastructure, but the year 2008 again demonstrate decline which is -25.73 percent, because of political instability and communal tension in the state.

**ii) Proportion of Pilgrims**

Changing life style, chaotic yet stressful life of modern world compels people to spare some time for breathing a sigh of relief by undertaking journeys. To get spiritual solace, people from all walks of life visit places of religious significance. So people en masse visit Shahdhara Sharief as well to pay obeisance at the shrine. Perusal of table 4 reveals that people from across the state and other parts of the country undertake pilgrimage to Shahdhara Sharief. But most of the pilgrims (37.3%) were from District Rajouri followed by the pilgrims of Tehsil Thanna Mandi (32.0%). On the whole most of the pilgrims (6.1%) were from other parts of the country than

from the state itself (14.6%). The proportion of female pilgrims to their male counter parts was highest among the pilgrims from district Rajouri (38.5%) followed by the pilgrims from Tehsil Thanna Mandi (33.6%) and state itself (15.4%). However the percentage of females visiting the shrine from other parts of the country is far less than their male counter parts.

**Table 4: Proportion of Pilgrims (percentage)**

S. No	Category of Pilgrims	Male	Female	Total
1	Tehsil Pilgrims	30.4	33.6	32.0
2	District Pilgrims	36.0	38.5	37.3
3	State Pilgrims	13.9	15.4	14.6
4	Foreign pilgrims	19.7	12.5	16.1
	Total	100.0	100.0	100.0

Source: Primary Survey 2005-2007

**iii) Type of Establishment**

Pilgrimage to holy shrine of Shahdhara Sharief has been instrumental enough in attracting a huge number of tourists every year. Subsequently people gave up their traditional occupations and took over some tourism related activities. This change has been accessed by means of tracing out the nature of establishment; numbers of workers involved in the new establishment and income etc.

**Table 5: Number of inhabitant having different occupation**

S. No.	Nature of establishment	No. of establishment	No. of worker	Income/unit /day (RS)	Total income/ unit /year (lacs)	Income/ person / month (RS)
1	Tea stall and other allied business activities	21	29	1650	126.5	36342.7
2	Hotel and resorts	08	20	2000	58.4	24333.3
3	Labourers	25	25	200	18.3	6083.3
4	Professiona (photographers)	04	07	1075	15.7	18684.5
5	Miscellaneous	08	15	720	21.0	11680
	Total	66	96	5645	239.9	97123.5

Source: Primary Survey- 2005-08

Table 5 clearly indicates that there are 21 Tea Stalls and allied business activities employing 29 people and generating an economy of Rs. 1650 per day which comes to the time of 126.4 lacs per year and an amount of 36342.7 earned by individual worker per month. However the hotel and restaurants which are just 8 in number yet employs 20 persons. They earn an amount of Rs 3.9 lacs in a year which leads to an individual income of Rs. 24333.30 per month. Moreover the professional photographers along with miscellaneous activities earn an amount of Rs. 15.7 lacs and Rs 21.0 lacs with an individual income of Rs. 18684.5 and Rs. 11680 per year respectively. However the labourers occupied the fifth place, where an individual earned an amount of Rs 6083.30 per month.

**iv) Stay of Pilgrim**

The favourable environmental conditions along with unique physique of the region and the miraculous advantage of holy shrine, compels the pilgrims to stay there upto a week (Table 6). The analysis of stay duration of pilgrims at the holy shrine indicates that 80 percent of the total pilgrims stay only upto three days, whereas the 11.03 percent pilgrims stay at

the holy shrine for 3 to 6 days and only 6.7 percent pilgrim stay there for a period of 6 to 9 days. However only 2.9 percent pilgrims stay at shrine for more than 9 days. Obviously, these pilgrims may be visiting the holy shrine for the first time or they are visiting the shrine from outside of state.

**Table 6: Duration of Stay at Shahdhara Sharief (N 2080)**

S. No.	Stay Days	Percentage
1	<-3	80.00
2	3-6	11.03
3	6-9	6.07
4	>-9	2.90
<b>Total</b>		100

Source: Primary Survey – 2005-08

Average duration of stay (No. of days/No. of pilgrim) 2080/650= 3.2days

**v) Expenditure of Pilgrim**

Perusal of the table 7 reveals the expenditure of pilgrims on various activities like boarding and lodging, shopping and

offering etc at the holy shrine of Baba Ghulam Shah Badshah<sup>RA</sup>. Of the total pilgrims interviewed, 44.54% spend most of their money on boarding and lodging followed by shopping (23.10%), offerings (20.40%), internal transport (9.31%) and miscellaneous expenditures (2.65%). The in depth study of the table indicates that because of increasing market values the boarding and lodging seems to be costly, but the expenditure on other activities depends upon the ideological development and the availability of market products.

**Table 7:** Expenditure of Pilgrims during stay - Shahdhara Sharief (N 650)

S. No.	Break up of Income Head	Average Expenditure	Percentage
1.	Boarding and Lodging	502	44.54
2	Internal Transport	105	9.31
3	Offerings	230	20.40
4	Shopping	260	23.10
5	Miscellaneous	30.2	2.65
Total		1127.2	100.0
Average Expenditure		352.25	

**Source:** Primary Survey – 2005-08

Average duration of days = 3.2 days

Therefore the per day expenditure of a Pilgrim as  $1127.2/3.2 = \text{Rs. } 352.25$

The total expenditure on different sectors by the pilgrims largely depends upon the number and investment. The temporal variation with respect to expenditure has been calculated for the year 2005 onwards based upon the collection of primary data by frequent visit at the shrine site and has been present in the table 8.

**Temporal variations in expenditure of pilgrims - Shahdhara Sharief**

The critically analysis of table 8 clearly indicates that in the year 2005, 964057 pilgrims visited the shrine who while staying for 3.2 days spend on an average Rs. 352.25 per head. The total expenditure of all the pilgrims amounted to Rs108.67 crores in different sectors. However the number of pilgrims seems to decline in the subsequent year (2006) of study which recorded only 444367 pilgrims visiting the holy shrine and making total expenditure of Rs. 50.10 crores. The decline in number of pilgrims in the subsequent year could be attributed to the instability in the state due to militancy

and insufficient transport and accommodation facility. Subsequently in the year 2007, shrine received record number of 659807 pilgrims who bore an expenditure of Rs. 74.37 crores followed by Rs. 80.71 crores in 2008 by 715974 pilgrims. In depth study of the table reveals that from 2007-2008 pilgrims recorded an increase of 56187 and an additional amount of Rs 6 crores have been spent by the pilgrims which may be associated with the development of infrastructure, road connectivity, familiarity and the work of beautification taken by JKTDC along with opening of border across the (LoC) Line of Control.

**Table 8:** Temporal variations in expenditure of pilgrims at Shahdhara Sharief

Years	No. of Pilgrims	Per capita Expenditure/ head/day (Rupees)	Average Duration of Stay(Days)	Total expenditure (Crores)
<b>2005</b>	964057	352.25	3.2	108.67
<b>2006</b>	444367	352.25	3.2	50.10
<b>2007</b>	659807	352.25	3.2	74.37
<b>2008</b>	715994	352.25	3.2	80.71
<b>Total</b>	2784225	-	-	313.85

**Source: 1.** Compiled from table 7 & 8 **2.** JKTDC, Jammu

**Average Expenditure of Pilgrim under different heads at Shahdhara Sharief**

As discussed earlier in table 7 it has further been found in table 9 the boarding and lodging is a prime expenditure where an individual pilgrim invest an amount of Rs. 502 per head which when multiplied with total number of pilgrims visiting the shrine in 2005 registered an expenditure of 48.41 crores followed by Rs. 35.94 crores in 2008, Rs. 33.12 crores in 2007 and lowest of Rs. 22.31crores in 2006. Similarly shopping occupies the second place by registering an expenditure of Rs 25.07 crores in 2005 which decrease to Rs. 18.62 crores in 2008.

But due to improved road connectively, pilgrims visiting shrine registered an expenditure of Rs. 4.67 crores which increase to Rs. 7.52 crores 2008. Working on the similar trend it has been found that the miscellaneous service fetch an expenditure of Rs. 2.91 crores in 2005 which decrease in the subsequent years and recorded highest of Rs. 2.16 crores in 2008, and the lowest of 1.34 crores in 2006, which may be due to less number of pilgrims visiting the holy shrine due to communal tension in the state.

**Table 9:** Average Expenditure of Pilgrim under different heads- Shahdhara Sharief

Years	No. of pilgrims	Average Spending per head (Crores)									
		B&L	TE	T	TE	O	TE	SH	TE	MS	TE
<b>2005</b>	964057	502	48.41	105	10.12	230	22.17	260	25.06	30.2	2.91
<b>2006</b>	444367	502	22.31	105	4.67	230	10.22	260	11.55	30.2	1.34
<b>2007</b>	659807	502	33.12	105	6.93	230	15.18	260	17.16	30.2	1.99
<b>2008</b>	715994	502	35.94	105	7.52	230	16.47	260	18.62	30.2	2.16
<b>Total</b>	2784225	-	139.78	-	29.24	-	64.04	-	72.39	-	8.40

**Note:** B&L- Boarding and lodging, TE – total expenditure, T – transport, O- offerings, SH- shopping, Ms- Miscellaneous  
**Source:** Compiled from Table 7 & 8



**Gross Receipt from Tourism at Shahdhara Sharief**

In order to determine the total expenditure on the part of pilgrims and total receipt on the part of different sectors associated with tourism, an attempt has been made to determine the total income in an around the holy shrine of Shahdhara Sharief by including all the sectors which are presented in the table 10.

**Table 10:** Gross Receipt from Tourism Item-Wise - Shahdhara Sharief

Breakup of Expenditure Head	Receipt per Item (Crores Rupees) year Wise			
	2005	2006	2007	2008
Boarding and Lodging	48.41	22.31	33.12	35.94
Transportation	10.12	4.67	6.93	7.52
Offering	22.17	10.22	15.18	16.47
Shopping	25.06	11.55	17.15	18.62
Miscellaneous	2.91	1.34	1.99	2.16
Total	108.67	50.10	74.37	80.71

Source: Compiled from table 9

The analysis of table 10 places on record that boarding and lodging remain the prime sector of income (Rs 48.41 crores)

**Table 11:** Gross Income in different sectors of Tourism industry (Rs. Crores) at Shahdhara Sharief

Income Head	Gross Income with Multiplier value of							
	3.2				3.6			
	2005	2006	2007	2008	2005	2006	2007	2008
Boarding and Lodging	154.91	71.39	105.98	115.01	174.28	80.32	119.23	129.38
Transportation	32.38	14.94	22.18	24.06	36.43	16.81	24.95	27.07
Offering	70.94	32.70	48.57	52.70	79.81	36.79	54.64	59.29
Shopping	80.19	36.96	54.88	59.58	90.22	41.58	61.74	67.03
Miscellaneous	9.31	4.29	6.37	6.91	10.48	4.82	7.16	7.78
Total	347.73	160.28	237.98	258.26	391.22	180.32	267.72	290.55

Source: Compiled from table No 10

**5. Conclusions and Suggestions**

The results of the foregoing study have clearly demonstrated that Shahdhara Sharief pilgrimage tourism centre is playing a major role in the overall development of the area i.e. village Shahdhara Sharief and in general twin remote districts of Rajouri and Poonch of Jammu and Kashmir. In this case study, the land use pattern, infrastructure, socio-economic conditions and tourism related employment in the area has shown a marked influence on the Shahdhara Sharief village. The preceding analysis indicate that the income created by pilgrimage tourism (Shahdhara Sharief) is 1.31 percent and 1.48 percent of Gross Net State Domestic Product with an advance estimate at Rs. 19687.08 crores (Digest of Statistics 2007-08) in the year 08. This particular area of state has a very rich potential of pilgrimage tourism and it need only proper management and due care from the state government. Since pilgrims turn up at the holy shrine of Baba Ghulam Shah Badshah<sup>RA</sup> for seeking the blessings of the saint besides breathing a sigh of relief away from the daily chaos of life so better tourism opportunities for pilgrims need to be explored and created in the surrounding areas at Dhera Ki Ghali, Mughal Sarian at Thanamandi, Cable Car facility for Neza

from 2005-07 although it recorded a decline from 2005 to 2007 yet it gained priority among the pilgrims in 2008 when gross receipt from it increased to Rs 35.94 Crores. Transportation and offerings at the holy shrine also recorded a similar trend because of development of cheaper source of transportation and frequent visit at the site. Similarly the miscellaneous service has decreased the gross receipt from Rs. 2.91 crores in 2005 to Rs. 2.16 crore in 2008. All the sectors when club together shows decrease of Rs. 27.97 crores from 2005 -2008.

**Tourism Multiplier Effect- Shahdhara Sharief**

The tourism multiplier effect analysis using coefficient value of 3.2 and 3.6 are document in table 11, which clearly indicate that the income created by pilgrimage tourism (Shahdhara Sharief) is 1.31 percent and 1.48 percent of Gross Net State Domestic Product with an advance estimate at Rs. 19687.08 crores (Digest of Statistics 2007-08) in the year 08. This study also shows that the boarding and lodging and shopping accounts for 67.60 percent followed by offerings and transportation in 2008.

Pir, Chamrede Gali and Dhera Ki Ghali which would enhance the residence time of the pilgrims at and around Shahdhara Sharief and boost the economic status of the people living in the locality of the shrine.

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