



REVITALIZING CULTURAL TOURISM – RAUZA - E - KHULDABAD

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ABSTRACT

A tourist's primary motivation when engaging in cultural tourism is to learn, discover, experience, and consume its local attractions and goods. Cultural heritage consists of tangible (movable and immovable), intangible, and natural heritage that has been shaped over time by different generations. The local cultural legacy must be preserved and revived in the rapidly changing urban context. The historic town Rauza-e-Khuldabad known as "Valley of Saints" and "Adobe of eternity" determines its rich cultural heritage presence. Place consists of historical, religious, and natural tourist attractions with rich cultural background of two completely different communities. It is a historically significant gold mine that has not yet been fully exploited. This research paper tries to explore Rauza-e-Khuldabad town with its tangible and intangible accepts with respect to cultural tourism and concludes with the significance of protecting, conserving, and promoting cultural heritage for the development of the town in an integrated manner.

INTRODUCTION

The World Tourism Organisation (WTO) (1985) broadly define cultural tourism as the movements of persons who satisfy the human need for diversity, tending to raise the cultural level of the individual and giving rise to new knowledge, experience and encounters. Cultural tourism may strengthen identities, improve understanding between cultures, and assist preserve a region's history and culture. The economy of the region benefits from visitors who come to a place to learn more about a culture. Government of India is trying various schemes

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to promote tourism such as Incredible India, Swadesh Darshan Scheme, PRASAD scheme. These schemes need to be integrated with conservation policies which will result in comprehensive tourism approach. Due to vast cultural diversity many foreign tourist footfalls can be seen which adds to countries economy. Most visited states Tamil Nadu, UP and Maharashtra. In Maharashtra Aurangabad attract more tourism due to UNESCO world heritage sites Ajanta and Ellora caves with other historic monuments too.

Khuldabad, the abode of eternity more popular as Rauza or the Garden of Tombs, is a revered land of Sufi Saints, situated in close proximity to Aurangabad. in the state of Maharashtra. Rauza-e-Khuldabad is an ancient and medieval time historic town. According to the Puranas, this area is referred to as Bhadravanti, Buddhavanti, Unasnagari. Historic evolution of Khuldabad can be traced from 700 years. In 14th century Khuldabad was established as the center for Sufism and in 15 and 16th century it became an important and significant center for Sufis and Islam. Aurangzeb ha selected this place for this burial and after his death in Ahmednagar this body was brought here for burial. This tomb mark an significant value, after this death this son Muhammad Azam Shah constructed fortified wall, gates and many other structures and named the place Rauz-a-Khuldabad. During Nizam Asaf Jah I Khuldabad became Taluka. In 1960's, an ancient Hanuman Idol was found in a farm, Bhadra Maruti Temple is among the only three temples where the idol of hanuman ji is in recliner position. This historical background establishes its two dominating communities base and with them their rich cultural heritage. Urus and Hanuman Jayanti are celebrated on huge scale attracting a large number of floating population.

1. SITE PROXIMITY

Located in the close proximity to significant historic sites, Khuldabad is the nodal location for all these sites which attract a large number of tourists. Comprehensive tourism development plan will result in the overall development of the town.



Fig. 1: Site Proximity

Source - Author

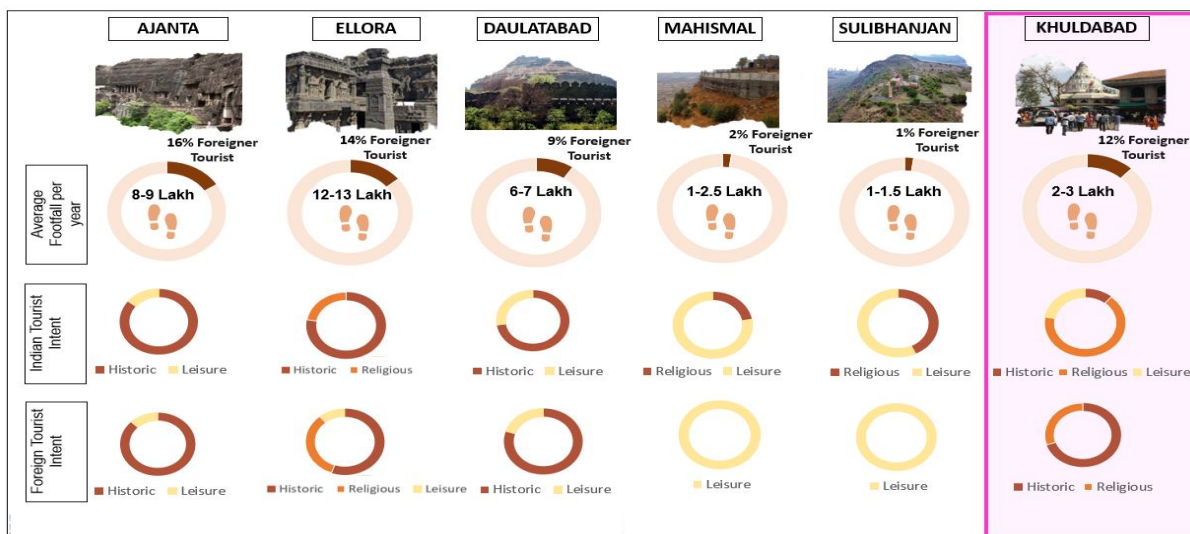


Fig. 2: Yearly Tourist Foot Flow with Indian and Foreign Tourist Intent of visiting the place

Source - Author

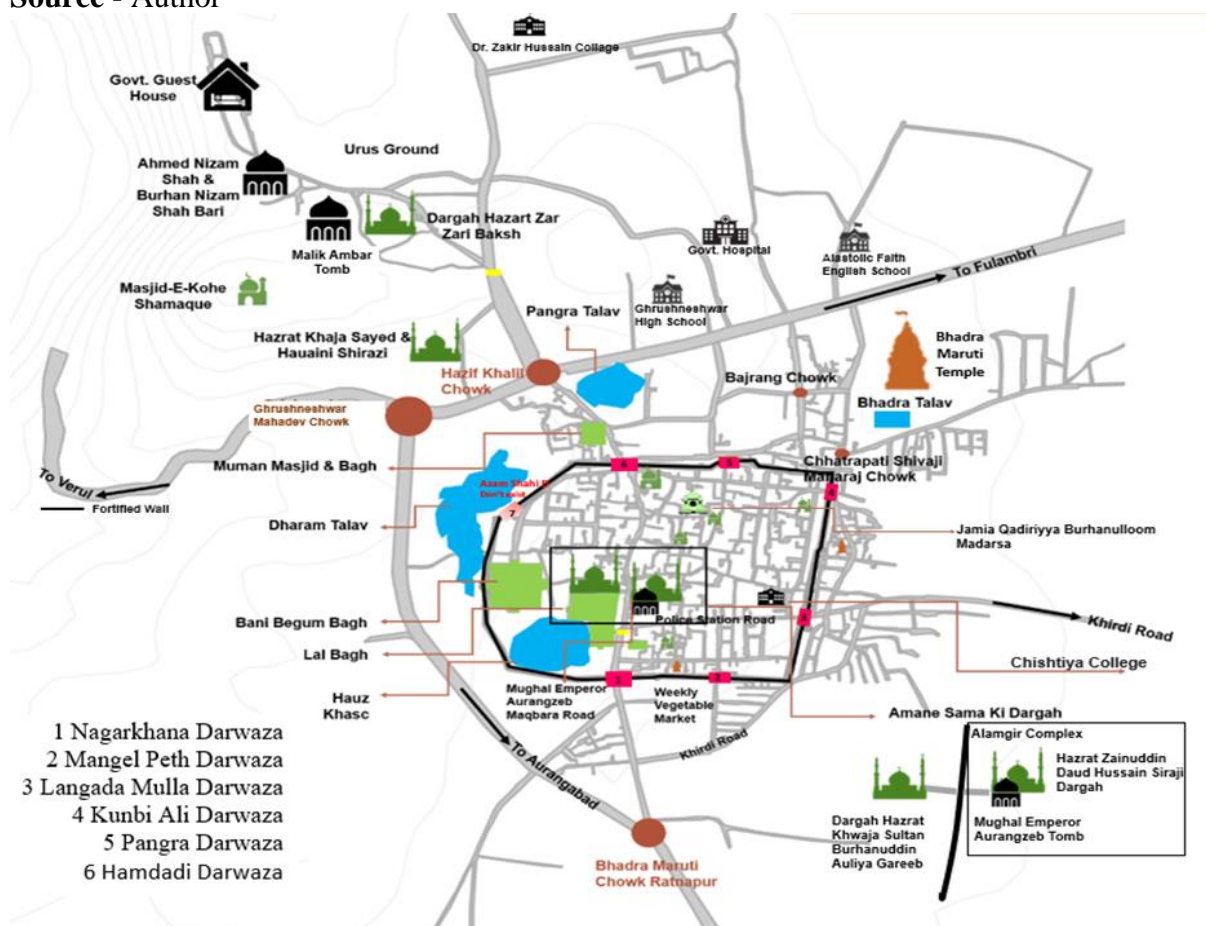


Fig. 3: Site - Khuldabad

Source – Author

2. STAKEHOLDERS

Various stakeholders are involved in the site due to its historic, cultural importance and geographical setting. Classified as authorities, floating population and locals. Authorities will include municipal council, ASI, State Archeology Department, Forest Department, MTDC, Private Trusts of dargahs and temple. Floating population can be further classified as daily, weekly and occasionally due to tourism and dependency of nearby villages on Khuldabad. There are some conflicts between stakeholders which result in restricting the development of the town. Coordination between the authorities is very vital to carry out any policy or program.

3. HISTORIC EVOLUTION OF THE TOWN

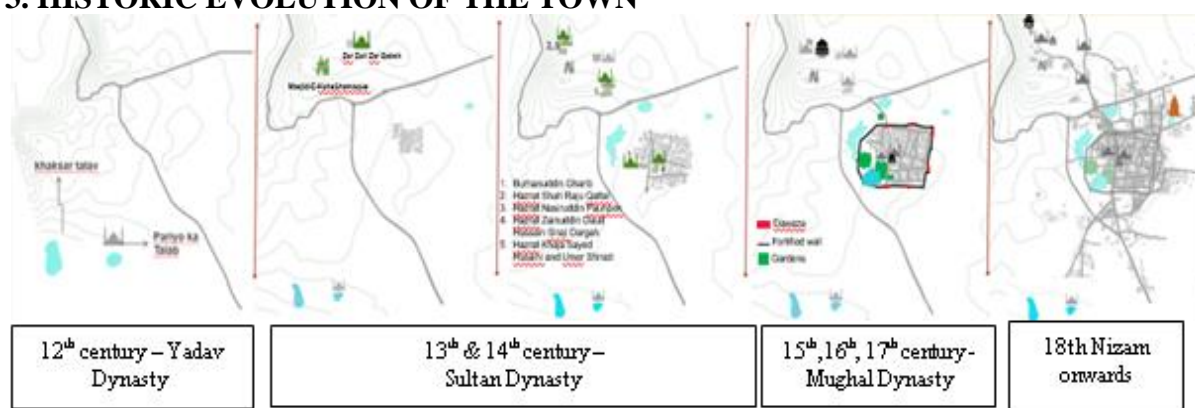


Fig. 4: Historic Evolution of Rauza-e-Khuldabad

Source – Author

Historic evolution started from 1250 A.D when Sheikh Shah Jalaluddin Ganj-e-rawa, who decided to settle in the foot hills of Sulibhnajan Mountain. Resulted in establishment of Pariyo ka Talav lake and his dargah, Ek Patha Ki masjid marked the Islamic influence settlement. Further in 1294 Saha Muntajab ud din popularly known Zar Zari Baksh Dulha as coming with 700 disciple's to the area and establishing most dominant of all the Sufi orders in the Indian subcontinent resulting in starting a settlement near the foot hill of Munda tekdi where masjid is present. He came with 700 disciple's After his death in 1309 Zar zar Baksh Dulha dargah was established which is the biggest 15 days Islamic event happening in Khuldabad. In 1903 Burhanuddin Gharib came with 700 disciples to continue his brothers Zar Zari Baksh work and which was lead by many sufi saints such as Hazrat Shah Raju Qattal, Hazrat Nasiruddin Paunpek, Hazrat Zainuddin Daud Hussin Sirai, Hazrat Khaja Sayed, Husaini and Umer Shirazi. Settlement came to know as Rauza, lakes were built around the settlement to serve the water purpose and many sufi saints came which resulted in many dargah, khanqah and masjids. Burhanuddin Gharib and Hazrat Zainuddin Daud Hussin Sirai Dargah is known as am amni samni due to their location. Royal personalities tombs such as Malik Amber and Aurangzeb and many rulers tomb gave the place vital importance. Specially Aurangzeb's tomb addition resulted defensive walled town with 7 gates around the

settlement and beautification by gardens and lake for the relaxation of royal family members. During Nizams period Nizamshahi guest house was built which is still in use with some addition under PWD. In 1960's Bhadra Maruti Temple as established which gain its significant importance worldwide because of the recliner position of lord hanuman. This temple is a major scour of income for the people living there. Almost 200 shops are depended daily on temple and weekly vegetable vendors and some mor shops are added.



Fig. 5: Zar Zari Zar Baksh Dargah

Source – Author



Fig. 6: Aurangzeb Tomb

Source – Author



Fig. 7: Bhadra Maruti Temple

Source – Author



Fig. 8: Burhanuddin Auliya Gareeb

Source – Author

4. SITE POTENTIAL

4.1 Building

During the medieval times, especially during the Mughal period, strong fortifications were built to protect important cities and towns from the enemy. Rauza-e-Khuldabad was fortified by Prince Azam Shah at 4720 feet long and six feet wide at 15 to 20 feet high. This Rampart was built with 7 entrance. There are 6 Doors present today they are 1. NagarKhana, 2. Mangal Peth, 3. Lagada Mulla Darwaza, 4. Kunbi Ali Darwaza, 5. Hamdadi Darwaza, 6. Pangra Darwaza. There are two Kaman form Tughlaq period. Many dargahs as mentioned in the historic evolution in above section. Malik Ambar tomb is a remarkable structure with other ghumats most of them are empty like Ahemd Nizam Shah & Burhan Nizam Shah Bari,

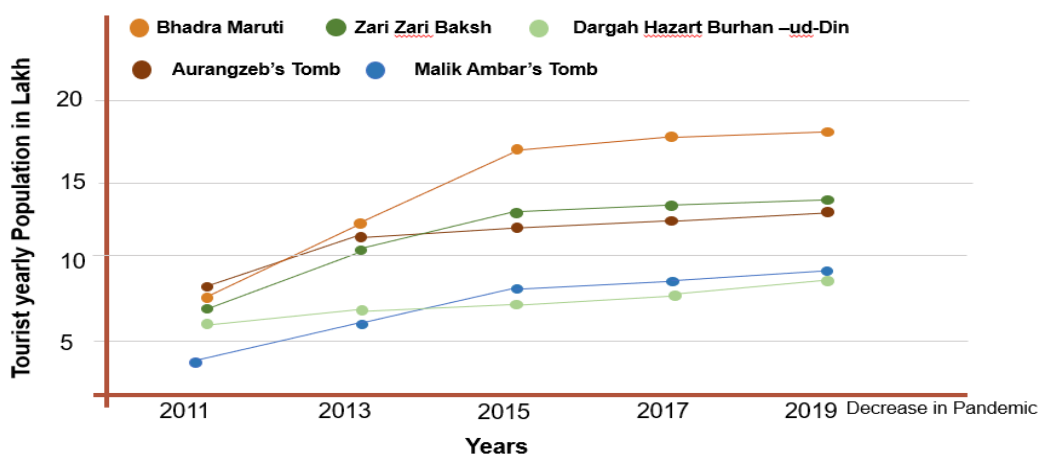
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Sidi Abdul Rahman, Syed Karima, five ghumat of urus ground. Histroic Masjids are Masjid-E-Kohe Shamaque, Masjid-E-Akabari, Jama Masjid and Meena Masjid. Hawali khanbahadur which is Chishtiya College today some part of it is modified some of it is in dilapidated condition. Lal Hawali is of Mughal period located in Imambada, today Arabic Madrasa runs in the hawala. Saraye kadhda was used to stop traders, travelers, monks and fakirs for some time.

List of Monument	Governing Authority
Nagarkhana Gate	Municipal Council
Aamgie Complex	ASI
Makil Amber's	ASI
Bani Begum Bagh	State Department
Dargah Hazart Burhan –ud-Din	State Department
Dargah of Zar Zari Baksh	State Department
Khan Jahan's Lal Bagh	State Department
Bhadra Maruti Mandir	Private Trust

Fig. 9: Governing Authority of Monuments

Source – Author



Graph 1: Tourist Yearly Population in Lakh for Rauza-e-Khuldabad

Source – Author



Fig. 10: Hamdadi Darwaza
Source – Author



Fig. 11: Malik Ambar Tomb
Source – Author



Fig. 12: Lal Bagh
Source – Author

4.2 Lakes

Bhadra talav is located outside the ramparts to the northeast and south of Bhadra Maruti Temple. There are stone steps to get to water origin is not known many myths are attracted to it. Dharam Talav is located to the northwest of Bani Begum Garden, it is elevated on all three sides and divided in two parts. Pangra Lake is to the east of the road. This lake is 8 to 10 feet deep reservoir. Hauz-e-khas locate inside the rampart wall to the west of the entrance. This tank was built specially for the royal family members.



Fig. 13: Bhadra Talav
Source – Author



Fig. 14: Dharam Talav
Source – Author



Fig. 15: Pangra Talav
Source – Author



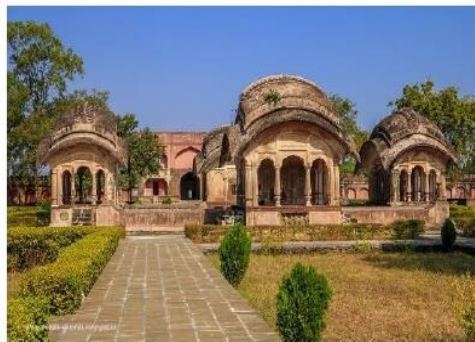
4.3 Garden

Bani Begum Bagh is inside the ramparts in the center of this garden is the tomb of the wife of Shahzada Mohammad Bedar Bakht, son of Jahanbano Begum alias Bani Begum Azamshah. The tomb has an octagonal dome in the center of the garden with four Mughal style domes at the four corners of the dome. The carvings on it are amazing. There are steps leading to the dome and to the tomb. Outside the Pangra entrance is 'Bagh-e-Munam' in the north direction. There were some graves in the garden were in the south-west corner. There were no tombs except three arches and a mosque structure. There is a central entrance to the east side of the garden. There are five rooms on either side of the corner of the entrance. Entrance to Lal Bagh is on the east side. This garden is divided into two parts. The entrance is small and has a dome. On entering the garden there are some rooms on the left and right side. There are four towers at the corners of the garden. Second Part of the Garden: Remains of water cisterns can be seen in all the four corners. In the center is the tomb of Khan Jahan Bahadur. And there is a tomb of Mirza Latif Ullah Beg and an old mosque with three arches. There is an entrance to

the north. There is also a mosque with open space on the east side and dilapidated building on the west entrance.



Bani Begum Bagh



Bani Begum Bagh



Lal Bagh

Fig. 16: Baghs

Source – Author

4.4 Myths, Legends and Beliefs

“Valley of Saints”, or the “Abode of Eternity”

Place was selected by the sufi saints for spreading Sufism in Deccan region which resulted in becoming the burial ground for them and hence establishing major Dargahs. Khuldabad town is the ultimate result of the belief of “kayamat k raat” in which significance of burial near the saint whom we follow and believe. This resulted in tombs of many royal members followed by Malik Amber prime minister of the Ahmadnagar Sultanate, then Mughal emperor Aurangzeb followed by Asaf Jah, Azam Shah and his wife etc. Due to Mughal emperor Aurangzeb tomb his son Azam Shah constructed fortified wall, gates, garden and lakes which added in establishing the town scale with time. Beauty of the place is defined by these Dargahs, Masjid, lakes, gardens and havelis. Bhadra Maruti Temple among the only three hanuman temples in the country where hanuman ji is in a reclining posture. This marks an incredible importance of the temple as “Jagrut devasthan” where devotees were wishes, come true.

4.5 Institute

Education Institutes consists of Chishtiya College of Arts & Science and Maulana Azad School & Junior College which is Hawali khanbahadur. The main building of Chishtiya College building has made changes in the building. There are many urdu schools with education in urdu. Religious urdu teaching happens in dargahs.

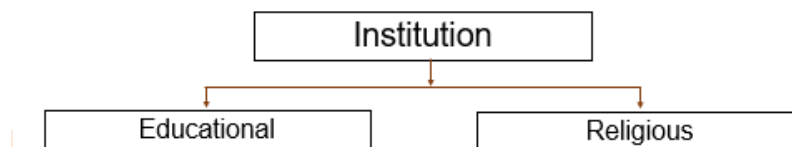


Fig. 17: Institutes

Source – Author

4.6 Language

Majority of Islamic community resulting in hindi and urdu language in the area, along with hindu community using marathi language. Other remaining community uses their specific community languages. English is used by some limited people for guiding foreign tourists.

4.7 Fashion

Community influence in dressing style which is commonly Parda system is followed by women so burkha has been used by them and Pathani is traditional dress for men by Islamic community. Hindu community - Saree is traditional used by Hindu women. Men traditional wear is Kurta Pajama and pant shirt.



Fig. 18: Styles adopted by occupational community

Source – Author

4.8 Food

Khuldabad is known for Khaja a sweet, originated during 14th century by Hazrat Khwaja Sultan Burhanuddin Auliya Gareeb. He started it as mithi roti, preferred as prasad in dargah and distributed on large scale during festival. It was weight with new browns in dargahs and distributed. People come from various places for Khuladabad Khaja.

Nankhaliya is one of the most preferred dish by Islamic community. Seviyan – This is made and sold by some families only during Ramzan and urus as a seasonal business. It is used to make various sweet dishes. Kunthalgiri Peda and Chikki are the major attraction of food in Bhadra Maruti Temple also distributed as prasad.



Fig. 19: Naan Khaliya

Source – Author



Fig. 20: Khaja

Source – Author

4.9 Design

Culture of weaves is through Sali community in the area which is Himroo weave and paithani sarees. Influence of the location designs used in himroo are inspired from carvings of Ajanta & Ellora caves and floral inlay designs of and Bibi ka Maqbara it is traditional design. But majority of the community have stopped weaving and started sealing readymade materials.



Fig. 21: Designs of Paithani and Himroo silk

Source – Author

4.10 Festival

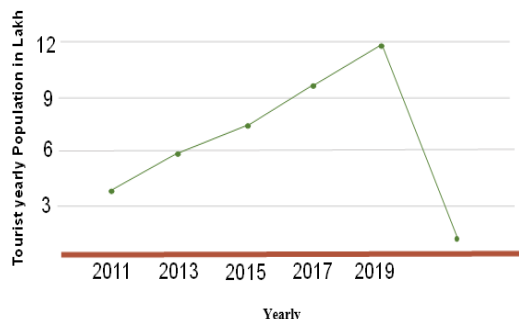
Festivals like Eid, Ram Navmi, Padwa, Ambedkar Jayanti and Shiv Jayanti are celebrated in the town. But the small-town experience two large event of two completely different communities they are Urus and Hanuman Jayanti. These festival's mark a major income source generation for the town and taluka.

4.10.1 Urus

Urus is an important festival which happens for almost a month. Zar Zari Zar Baksh urus is the name of the festival. Four main dargah urus happens in this urus month. A huge floating population of 9-10 lakhs are involved during this event. Fair gets set up in the urus ground in front and besides Zar Zari Zar Baksh dargah. Shops start getting set up before 15 days of the event. Besides from the villages, occupational community from nearby by villages also setup

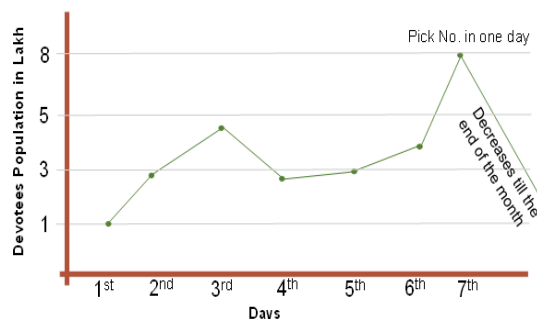
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he shops. Accommodation facilities are dargahs, madarsa, logging and homestay. Home stay for the shopkeepers and visitors generate a considerable amount of income source.



Graph 2: . Devotees yearly flow in lakh during Urus

Source – Author

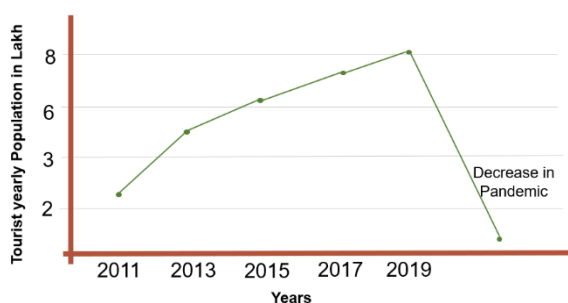


Graph 3: Devotees flow during first 7 days during urus

Source – Author

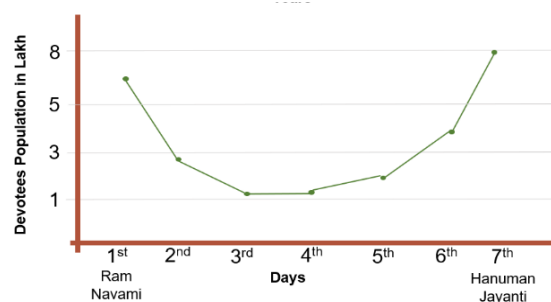
4.10.2 Hanuman Jayanti

During Hanuman Jayanti devotees start walking journey from Aurangabad at night and reaches Khuldabad in the morning 6 am at the time of Hanuman birth. Vehicular Traffic restricted from Dulatabad T point till Khuldabad at night. 5-6 lakh devotees visit the temple on Hanuman Jayanti. Devotees walk through the village and their entry is from the gate which leads from village. This the only time when devotees coming form outside the village use the route through the village.



Graph 4: Devotees yearly flow in lakh during Hanuman Jayanti

Source – Author



Graph 5: Devotees flow from Ram Navmi to Hanuman Jayanti

Source – Author

On regular days entry takes place form highway without having any contact with the village. Water, tea and snacks are made available at in between villages by villagers or devotes from other places through stalls. Toilets are present in the complex area of temple at three places,

but bathing facility is not provided. Drinking water facility is provided through jars and prasad is distributed in the shed along the temple. Parking facility is provided by it not sufficient and organized hence on street parking takes place causing traffic congestion on highway. Buses are provided by MSRTC for devotees which are parked on north side of the highway in the ground of Krishi shed which is not in use. Proposed temple complex parking is allocated on the government land which is used by takkar community from ages. This is not reflected on proposed Development Plan. Various religious programs are arranged by the temple trust for a week, which takes place in the ground near the temple under temporary mandaps. Bhajan and Kirtan programs are arranged by inviting well known artists.

5. URBAN ANALYSIS

Settlement has developed on south side of highway leading to Phulamri and east side of highway leading to Aurangabad which forms the foot hills for the mountain range of Mahismal. Munda and Hunda are the two tekde, munda is on east side of Mahismal road and Hunda is on west side on which Masjid-E-KoheShamaque was built by Hazrat Zar Zari Zar Baksh. This marked the starting of Sufism in the area and many saints followed the path of Zar Zari Zar Baksh and came to Khuldabad to spread Sufism. Many Dargahs mark the significant of the place which are the tombs of these saints.

Khuldabad town land use majorly explains that large portion of land is under forest, lakes and green spaces. Hence almost fifty percent of land is undeveloped and developed land is in and around fortified wall in northeast side. Due to the change in occupation, unstable economic condition, changing needs of the community and tourism has resulted in change in land use pattern. Majorly residential land uses are getting converted to mixed use or commercial. This is ultimately creating pressure on road infrastructure. Unplanned use of open space and exploitation of developed open spaces through encroachment and improper utilization. As there are many small tombs due to its importance of burial in the place, unorganized burial grounds area are formed. Current development plan lacks in many problems like current changing land use pattern, breaking or fortified wall for road, allocation of unplanned residential land use, not considering tourism aspect. Trust and government land ownership covers a huge land cover hence coordination between them is very important for the development of the area. Rajiv nagar slum area is developed on government land at south east side outside the fortified wall. People staying there pay rent to the government for using the land. Open space covers most land but it is under forest cover not utilized wisely. Only one developed garden as Ambedkar Smarak is developed in Hafiz Khalil Chowk, another garden was developed near dharam talav for locals and tourist but due to economic issues it was not maintained. There are no dedicated playgrounds only school and collage ground are there. Farmlands are totally proposed as residential land use. Public/Semi public and commercial building use along main highway towards Fulamri. Residential use are getting converted into mixed use and mixed use are getting converted into commercial along the primary roads.

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Residential and public semi public building use percentage are more. Only one industrial building was there which is not in use from many years. Mostly buildings are of G and G+1 structures, stone and wooden construction can be seen in many buildings. But new buildings are exceeding G+3, hence the proportion of road and building are changing. No rules are made to retain the old charm in new building affecting hugely on built character of the area. Old wadas are not maintained and either they are demolished for use construction of in dilapidated condition. Some of the havelis adaptive reuse as happen but old architectural features are just maintained for some parts and other structure has been changed completely. Traffic congestion takes place due to small road width and on street parking. Road width and site contour restrict traffic movement. Located in the close proximity to significant historic sites, Khuldabad is the nodal location for all these sites which attract a large number of tourists. Comprehensive tourism development plan will result in the overall development of the town. As the town does not have a strong economic base it is also reflecting in the historic and cultural heritage conservation.

6. ISSUES

Intervention point	Strength	Weakness	Opportunities	Threats
<ul style="list-style-type: none"> • Conservation • Historic Gardens 	<ul style="list-style-type: none"> • Heritage value • Tourism opportunities • Haveli • Wadas • Heritage value, • Tourism opportunities • Open spaces 	<ul style="list-style-type: none"> • Not listed under any authority • Not maintained • Encroachment • Condition • Accessibility • Lack efforts in showcasing • Maintenance • Encroachment • Structural Condition • Accessibility 	<ul style="list-style-type: none"> • Add heritage value • Tourism enhancement • Employment opportunities • Adaptive reuse • Regulations of houses inside fortified wall • Add heritage value • Open spaces - communities • Environmental value 	<ul style="list-style-type: none"> • Dilapidated condition • Encroachment leading to demolish • Awareness • Awareness • Condition – not maintained • Encroachment
<ul style="list-style-type: none"> • Rejuvenation • Garden • Lake 	<ul style="list-style-type: none"> • Heritage value, • Tourism opportunities • Open spaces • Already existing infrastructure • Location near Dharam talav • Historic Lakes • Yearly water in lakes • Environmental value • Water source 	<ul style="list-style-type: none"> • Maintenance • Encroachment • Condition • Not maintained • No economic profit • Sewage disposal • Water contamination • Damping waste 	<ul style="list-style-type: none"> • Add heritage value • Open spaces - communities • Environmental value • Can be developed as tourist centre • Employments generation • Income source generation • Rejuvenation • Add to the environmental value of the place 	<ul style="list-style-type: none"> • Awareness • Condition – not maintained • Encroachment • Damage infrastructure • No other use • Converting into dumping yard • Health issues due to hazards water quality • Encroachment
<ul style="list-style-type: none"> • Cultural Revival 	<ul style="list-style-type: none"> • Rich local culture • Local community diversity • Diverse cultural values • Two major cultural events • Unique food items 	<ul style="list-style-type: none"> • Unexplored Potential • Losing its importance with time • Income generation issues due to no proper platform 	<ul style="list-style-type: none"> • Awareness among locals and through them to tourist • Workshops to train locals • Workshops for tourist • Exhibitions • Employment generation • Various community groups 	<ul style="list-style-type: none"> • It will lose its importance • Shifting occupation • Out migration
<ul style="list-style-type: none"> • Eco Tourism 	<ul style="list-style-type: none"> • Natural Deccan Plateau terrain with mountains & lakes • Forest cover • Anjeer, Red Peru, Sitafal famous of Khuldabad 	<ul style="list-style-type: none"> • Potential unutilized • Not conserved or maintained • Stakeholder conflicts • Encroachment 	<ul style="list-style-type: none"> • Eco tourist management plan • Tourist self harvesting • Vermicomposting Unit • Children zone 	<ul style="list-style-type: none"> • Environmental treats • Awareness

Urban Improvement	<ul style="list-style-type: none"> Heritage Structures Natural lakes, gardens Undeveloped space Connectivity 	<ul style="list-style-type: none"> Unequal distribution of water supply Lack of public toilet No sewage drainage system – open drain Lack road infrastructure Utilization of space Unplanned development Encroachment 	<ul style="list-style-type: none"> Integrated development plan Public toilet Road infrastructure Equal water distribution Regulations for forest cover area Dedicated developed space for market Restricted vehicular zone 	<ul style="list-style-type: none"> Unplanned development Water scarcity and quality issues Lack of employment generation Out migration Health issues Unhygienic environment
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Table 1: SWOT Analysis

Source – Author

7. CONCLUSION

Khuldabad truly implies “The abode of eternity” and “Valley of Saints” but fails to showcase in its true potential. Proximity from the significant historic sites and attracting floating population in lakhs in site itself establish a strong need for Tourist Management Plan. This will help enhancing the experience of religious tourism and engaging them in other tourism such as historic, cultural, and eco-tourism. Tourist information system will provide an overall glimpse of the town on map highlighting the tourist spots with brief information on them. Guide can be appointed from there who will guide through the town. Capacity building is a very essential accept. Locals can be trained for historic guides, conservation process, lake rejuvenation process, weaving and building community group to arrange various programs. Already established women’s group which is active in making home make eating products and distributing in the village can be trained for caring out the activities for the tourists. Various heritage programmes can be arranged of the school and college children of the village to build a scene of awareness in them about their rich culture and heritage. This will help in inculcating the cultural values from a young age. Heritage programmes and activities for school trips coming from outside can be arranged this will create an interest about the visit. Conservation is a vital accept there are many monuments and structure which need to be conserved, for locals can be trained and already exiting takkar community can add aa valuable share. When restoration and repair work will be carried out by the local community itself, they will build a relation with their heritage and a scene of responsibility toward it will also from. Mujavir sessions can be kept in very dargah and storytelling workshops can also be arranged. Khaja and Naan Khaliya specific shops can be selected to enjoy authentic cuisine of Khuldabad. Farms can be trained with communication skills so they can provide information of trees, fruits and harvesting of Anjeer, Red Peru and Sitafal. Patches of these tress can be provided were tourists can experience the fruit harvesting by themselves. This will help in forest cover conservation too. Attractions like children playing zones, kiosk, picnic spots, silent book reading zone etc.

Tactical Urbanism is next important accept to deal with because urus and Hanuman Jayanti attracted devotees in 9 - 8 lakhs where the population of town is 16 -17 thousand. Arrangements are provided by dargah and temple committee such as drinking water, toilets



and staying facility in dargahs and bhakta nivas. Homes stays are made available by locals for the visitors and occupational pollution. But these are not enough and planned properly this result in open defecation in open spaces and garbage disposal in lakes and forest. Parking and traffic congestion is also a vital problem. Tactically planned event management plan will result in smooth conduction of the events. Revitalizing cultural tourism through community engagement will result in integrated development of “Rauza-e-Khuldabad”.

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