The Cultural and Spiritual Perspectives of Individuals about Visiting Sufi Shrines in Multan, Pakistan

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Abstract

This study explores the cultural and spiritual significance of visiting Sufi shrines in Multan, Pakistan a city renowned for its deep-rooted Sufi traditions and historical spiritual heritage. The research aims to understand how individuals perceive and experience shrine visitation in terms of faith, identity, and social belonging. This mixed-methods study explores the cultural and spiritual perspectives of individuals visiting Sufi shrines in Multan, Pakistan. Through 10 (7 males, 3 females) qualitative interviews, themes such as the significance of shrines, personal motivations for visitation, and the practice of prayer and worship are examined. For quantitative approach the sample size was 500 (337) males and (167) females. Participants emphasize the role of shrines as sacred sites for seeking divine intervention and the communal significance of shrine visitation in fostering interpersonal connections and shared cultural heritage. Additionally, quantitative analysis reveals gender-related differences in cognitive and behavioral measures, with females generally scoring higher across various domains. The study provides insights into the complex interplay between cultural, spiritual, and gender-related factors influencing shrine visitation and individual outcomes. Overall, the research underscores the dynamic interplay between spirituality, culture, and social identity, illustrating how Sufi shrines continue to shape the moral and cultural landscape of contemporary Multan.

Keywords: Spirituality, cultural contact, memorable tourism experiences, visitors engagement, tourist intention to recommend, tourist revisit intention.

Introduction

The city of Multan (southern Punjab, Pakistan) is often referred to as the "City of Saints" due to the very large number of shrines of Sufi saints scattered across its terrain. These shrines—such as the mausoleums of Bahauddin Zakariya and Shah Rukn-e-Alam—serve not just as tombs, but as vibrant sites of spiritual, cultural, social and economic activity (Mansoor et al., 2025). Visiting these Sufi shrines is a phenomenon that blends devotional practice, community ritual and cultural expression. Devotees travel to these shrines for a variety of purposes: to seek spiritual solace, to connect with a saint's "baraka" (spiritual blessing), to participate in communal rituals (such as qawwali music, dhamaal a trance-dance, serving of langar/food) and to partake in the wider cultural practices that these shrines promote. From a spiritual perspective, individuals visiting shrines in Multan often view the saint as a mediator or spiritual conduit to the Divine. The shrine becomes an embodied place of transcendence, where praying, offering chadars (cloth sheets) and tying threads (mannat) are meant to invoke the saint's intercession or Baraka. Moreover, these visits often involve local traditions of pilgrimage that are not purely "religious" in a doctrinal sense but also address social, emotional, psychological and even economic needs of the devotees. For example: healing, relief from stress, expression of hope or gratitude, and a sense of belonging (Abbas et al., 2013).

From a cultural perspective, shrine-visiting in Multan transcends purely ritual or devotional act: it is embedded in everyday social life. Visitors often engage in practices such as tying offerings, participating in devotional music (qawwali), and communal dining (langer) — activities that foster a sense of belonging, provide emotional and social support, and affirm identity (Mansoor & Narimo et al., 2025). These shrines merge spiritual, economic, social and cultural dimensions: devotees seek Baraka (blessing), healing, fulfilment of wishes, and community connection. For instance, research indicates that shrine rituals "satisfy most of the spiritual, emotional, physical, social, and economic needs of the devotees." (Mansoor et al., 2025). Spiritually, individuals describe shrine-visits as pathways to connect with the divine via the intermediary presence of the saint, as well as opportunities for purification, solace and transcendence. In the research conducted on shrines in southern Punjab including Multan, devotees reported spiritual comfort, a sense of closeness to God, and psychological relief as key outcomes of their visits (Mansoor et al., 2025). Others emphasize that the shrine acts as a sacred space where secular concerns (poverty, illness, social marginalization) are negotiated in a spiritualized way (Abbas et al., 2013).

Visitors to shrines such as Shrine of Bahauddin Zakariya and Tomb of Shah Rukn-e-Alam in Multan report that the ritual practices (lighting candles, laying chadars, qawwali, etc.) offer psychological comfort, purification and a sense of closeness to God (Iqbal & Farid, 2017). Shrines act as cultural hubs: they bring together people from diverse backgrounds (rural/urban, different sects) and foster social contact beyond ordinary everyday networks. Typical practices include tying threads (mannat), laying a chadar (cloth) over a saint's tomb, attending qawwali, participating in trance-like dances (dhamāl), langar (community meals), cleaning of the shrine. These rituals carry layered meanings: petitioning for blessings (barakah), fulfilling a vow, expressing devotion, communal sharing, and reinforcing the saint's mediator role (Zahra et al., 2020).

Shrine visits often have economic and communal dimensions: visitors may purchase items, local vendors around shrines benefit, rituals create communal labour and sharing. For

example, the "langar" practice is not merely charity but collective work and social bonding (Fatima et al., 2025).

Rationale of the Study

This necessity to fill a gap in the cultural and spiritual perspectives of individuals about visiting Sufi shrines in Multan, Pakistan. This study examines the spiritual and Cultural perspectives of Individuals about visiting shrines. This study focus why people come to shrines. What are the thoughts and perceptions of people about visiting shrines? This study will also examine that tourism industry is helpful for the development of shrines. The rationale of the study lies in exploring the influence of various factors like cultural contact, memorable tourism experiences, visitors engagement, tourist intention to recommend, tourist revisit intention, spiritual values and religious beliefs. Cultural contact is hypothesized to positively influence tourists' intention to recommend destinations. This aligns with the growing recognition of the importance of cultural experiences in shaping tourist satisfaction and destination preferences (Smith, 2020).

The research will suggest that memorable tourism experiences have a positive effect on tourists' inclination to revisit destinations. This underscores the importance of experiential satisfaction in cultivating loyalty to destinations and encouraging repeat visits (Liu, A., & Var, T. (2018). Visitor engagement is proposed to positively influence tourists' propensity to endorse destinations. This underscores the notion that engaged visitors are more likely to have favorable experiences and advocate for destinations to others (Chang & Gibson, 2020). The study explores the role of spiritual values in shaping tourists' intention to revisit destinations. This corresponds with the growing trend of spiritual and wellness tourism, where travelers seek destinations that provide opportunities for spiritual enrichment and personal development (Coles et al., 2019). Lastly, the study delves into the impact of religious convictions on tourists' inclination to recommend destinations. This reflects the recognition of the role of religious and cultural heritage in shaping tourists' perceptions and experiences at destinations (Liu & Var, 2018).

Problem Statement

There is a noticeable knowledge gap about the complex linkages between the cultural and spiritual perspectives about visiting shrines. The link between cultural, spiritual, religious, memorable tourism experiences, visitors engagement, tourist intention to recommend and attention to revisit poses an important but little studied in Multan. Multan is the city of Saints but there are no in depth researches are present regarding cultural, Sufism and tourism perspectives. Limited Integration of Quantitative and Qualitative Methods: Previous studies on shrine visitation in Multan have predominantly employed either quantitative or qualitative research methods, with few utilizing a mixed-method approach. While qualitative research provides rich insights into the subjective experiences and cultural meanings associated with shrine visitation, quantitative methods offer opportunities for systematic analysis and generalizability of findings. A mixed-method study combining both approaches would allow for a more comprehensive understanding of the spiritual and cultural perspectives of individuals visiting Sufi shrines in Multan. By triangulating qualitative narratives with quantitative data, such as demographic information, frequency of visits, and ritual practices, researchers can capture the complexity and diversity of experiences while also identifying broader patterns and trends within the shrine-visiting population. This integration of methods would enhance the validity and reliability of findings, providing a nuanced understanding of the interplay

between spirituality, culture, and socio-demographic factors shaping shrine visitation practices in Multan. A mixed-method study could address this gap by employing qualitative methods, such as in-depth interviews or participant observation, to explore the personal narratives and lived experiences of shrine visitors. Additionally, quantitative surveys could be used to gather data on demographic characteristics, religious affiliations, and socio-economic backgrounds, allowing for a more nuanced analysis of the socio-cultural factors influencing shrine visitation behavior. A more authentic gap in previous research on visiting Sufi shrines in Multan, Pakistan, regarding the cultural and spiritual perspectives of individuals could be the lack of attention to the nuanced interplay between individual agency and socio-cultural influences in shaping shrine visitation practices. While previous research might have concentrated on older generations, understanding how younger individuals engage with shrines and their spiritual significance in a rapidly changing society is crucial.

Significance of the Study

Multan, known as the "City of Saints," has a rich history of Sufism and shrine culture. Want to know about people's spiritual and psychosocial perspectives of the Study. Second, there is no data available about visiting shrines in Multan. Third, Multan is the city of saints that makes our study appropriate. If there are any wrong beliefs about shrines, bring them forward. This study helps preserve the cultural heritage by documenting contemporary practices and beliefs associated with shrine visitation. Shrines play a crucial role in the cultural identity of many Pakistanis. Understanding these perspectives helps in appreciating the deep-rooted traditions and cultural expressions that define Pakistani society. Shrines in Multan are often associated with Sufi saints. Exploring the spiritual practices and beliefs of individuals visiting these shrines can provide insights into the enduring influence of Sufism in Pakistan. Shrines often serve as centers for community gatherings and social interaction. Understanding the role of shrines in fostering social cohesion can reveal their importance in community building and maintaining social harmony. Many shrines are involved in charitable activities, offering food and shelter to the needy. This study can shed light on the social welfare functions of shrines and their impact on local communities.Shrines are significant attractions for cultural and religious tourism in Pakistan. By understanding visitors' perspectives, the study can inform strategies to promote and manage tourism, benefiting the local economy. Insights from the study can promote interfaith dialogue and understanding, as shrines often attract visitors from various religious backgrounds. Visiting shrines can offer psychological and emotional relief to individuals. This study can explore how these spiritual practices contribute to mental health and well-being, informing healthcare and wellness initiatives. The study can investigate how shrine visitation helps individuals cope with stress and life challenges, emphasizing the role of spirituality in mental health. Findings from the study can inform policies aimed at preserving and protecting these cultural heritage sites, ensuring that they remain an integral part of Pakistan's cultural landscape. The study can highlight the need for governmental and institutional support in maintaining and promoting the cultural and spiritual significance of shrines.

Objectives of the Study

1. To examine the spiritual and Cultural perspectives of individuals about visiting shrine.
2. To investigate the influence of cultural contact and visitors engagement on tourist intention to recommend.

3. To measure the relationship and impact of memorable tourism experiences and cultural contact on tourist intention to revisit.
4. To study the relationship and impact of spiritual values and religious beliefs on tourist revisit intention.

Hypothesis

H1: Cultural interaction, visitors' engagement, memorable tourism experiences, religious and spiritual belief will have positive effects on tourist intention to recommend.

H2: Cultural interaction, visitors' engagement, memorable tourism experiences, religious and spiritual belief will have positive effects on tourist intention to revisit.

H3: There is a positive relationship between memorable tourism experiences, visitors' engagement, cultural interaction, tourist intention to recommend, and tourist revisit intention, spiritual and religious beliefs.

H4: There is a significant difference between memorable tourism experiences, visitors' engagement, cultural interaction, tourist intention to recommend, tourist revisit intention, spiritual and religious beliefs among males and females.

Method

Research Design

The current study investigated individuals' spiritual and cultural perspectives regarding visits to shrines. A mixed-method design was employed, incorporating both qualitative and quantitative approaches. Qualitative methods were utilized to gather in-depth insights from visitors of Sufi Shrines. Data were collected from five shrines in Multan: Shah Rukn-e-Alam, Bahuddin Zakariya shrine, Shah Samstabraiz shrine, Sultan e Azam shrine, Peer Hafiz Jamal Shrine, Pak Maai Shrine. Data were obtained through convenient purposive sampling and interview techniques, with 10 in-depth interviews conducted using a set of open-ended questions. Additionally, quantitative methods were employed to collect data from shrine visitors, utilizing various scales. In this study aimed to provide a comprehensive understanding of individuals' perspectives on visiting shrines, encompassing both qualitative and quantitative methodologies. The qualitative component sought to capture nuanced insights through in-depth interviews with shrine visitors, allowing for a rich exploration of their spiritual and cultural viewpoints. Meanwhile, the quantitative aspect utilized scales and structured questionnaires to gather data from a larger sample of shrine visitors, providing statistical analyses to complement the qualitative findings. This mixed-method approach enabled a multi-faceted examination of the subject matter, enhancing the depth and breadth of the study's findings.

Instrument and Procedure

In the qualitative component, an interview guide was developed collaboratively with the guidance of the supervisor and through a review of existing literature. The guide was prepared in both English and Urdu languages to facilitate communication with participants. Interviews were conducted in local languages such as Urdu, Punjabi, and Saraiki to ensure participants' comfort and understanding. Prior to recording, participants provided consent, and assurances of confidentiality were upheld throughout the data collection process. In the quantitative phase, seven scales were utilized to gather data on shrine visitors, drawing upon validated instruments from previous research. The Visitor Engagement Scale, adapted from Taheri et al. (2014), assesses visitors' levels of engagement with tourist attractions through items such as "Participation in guided tours" and

"Utilization of social interaction spaces." Cultural contact was evaluated using a scale comprising 11 items, borrowed from the work of Gnoth and Zins (2013). This scale measures the extent of visitors' interactions and engagement with the local culture and heritage during their shrine visitation. Memorable Tourism Experiences (MTEs) were assessed using a 24-item scale developed by Kim, (2014), encompassing dimensions such as hedonism, novelty, involvement, knowledge, local culture, refreshment, and meaningfulness. This scale offers a comprehensive understanding of the diverse facets contributing to tourists' memorable experiences at shrines. Visitor engagement scale was adopted from Taheri et al. (2014) that is used to measure visitors' level of engagement with tourist attractions. The scale includes 8 items such as "Using guided tour" and "Using social interaction space. Additionally, tourists' intention to revisit and intention to recommend the shrine were measured using scales adapted from Bonn et al. (2007). These scales capture participants' likelihood of returning to the shrine in the future and their inclination to recommend the shrine to others based on their experiences. Religious Beliefs scale (YC Chiang, 2017) is a 18-items scale which is reliable and valid. Spirituality scale (Delany, 2003) is a 22-items scale is focused on beliefs, intuitions, life styles and practices. All the scales were rated on 5 point likert format such as strongly disagree, disagree, agree, and strongly agree

Sample

In the qualitative segment of the study, the sample was drawn from the diverse array of shrines located within the city of Multan. Specifically, a sample size of 10 participants was selected to engage in in-depth interviews, ensuring a breadth of perspectives and experiences. The chosen participants spanned an age range from 20 to 60 years, encompassing a variety of generational viewpoints and life stages. This approach aimed to capture a comprehensive understanding of individuals' spiritual and cultural perspectives regarding their visits to the shrines. On the quantitative front, the sample size expanded to encompass a broader scope of shrine visitors, with a total of 500(males=337, females=167) participants included in the study. This larger sample size facilitated a statistical analysis, providing insights into the collective attitudes and behaviors of shrine visitors within the Multan city context. By including a sizable sample, the study sought to enhance the generalizability and reliability of its findings, offering valuable insights into the dynamics of shrine visitation and the factors influencing tourists' experiences and intentions.

Inclusion and Exclusion Criteria

The research will include participants within the age range of 20 to 60 years, ensuring a diverse representation of individuals across different life stages and perspectives. This age range was chosen to capture a comprehensive understanding of the spiritual and cultural perspectives of shrine visitors within the Multan city context. Participants below the age of 20 and above the age of 60 will be excluded from the research to maintain consistency and relevance to the study objectives. Excluding individuals outside of this age range helps to focus the research on the target demographic most likely to provide meaningful insights into shrine visitation experiences and attitudes.

Ethical Consideration

In adherence to ethical guidelines outlined by the American Psychological Association (APA), the research will prioritize the well-being and confidentiality of participants throughout the data collection process. Additionally, informed consent will be obtained from all participants, ensuring that they are fully aware of the study's purpose, procedures,

and potential risks involved. Furthermore, measures will be taken to protect the privacy and confidentiality of participant data, with data anonymization and secure storage protocols implemented to safeguard sensitive information. Overall, the research will uphold ethical standards to ensure the integrity and validity of its findings while prioritizing the welfare of participants. Prior to participation, researchers must ensure that participants are fully briefed on the research's nature, objectives, potential risks, and benefits. Consent should be voluntary and obtained without any form of pressure or coercion. Researchers are obliged to safeguard participants' privacy by ensuring that any data collected remains confidential. Unless mandated by law or explicitly consented to by participants, their identities should not be disclosed. Participants must be assured that their involvement in the research will not intrude upon their privacy. Researchers should minimize any intrusion into participants' personal lives and protect sensitive information collected during the study. Researchers must take proactive steps to minimize the possibility of physical, psychological, emotional, or social harm to participants. This includes identifying and addressing potential risks associated with the research procedures and ensuring participants can withdraw from the study without repercussions. Researchers should aim to maximize the research's benefits while minimizing potential harm. They must carefully weigh the risks and benefits and ensure that any potential advantages justify the associated risks. Researchers should ensure that the distribution of benefits and burdens associated with the research is equitable among participants. Vulnerable populations should not be exploited or disproportionately burdened. Researchers must conduct their studies with honesty, accuracy, and transparency. They must truthfully report their findings and refrain from any fabrication, falsification, or misrepresentation of data. Researchers must respect participants' rights, autonomy, and dignity throughout the research process. This includes treating participants with respect, acknowledging their contributions, and addressing their concerns and feedback seriously. Researchers should conduct research within their areas of expertise and seek appropriate training and supervision when necessary. They should also adhere to relevant laws, regulations, and professional standards. Researchers have a responsibility to consider the broader societal and cultural implications of their research. They should conduct studies that positively contribute to society, promote equity and inclusivity, and consider the potential impact of their research on diverse populations.

Results

Table 4.1: *Demographic Characteristics of the Sample of Shrine Visitors (N=500)*

Demographics	Frequency	Percentage
Age		
21 to 30 years	153	30.6%
31 to 40 years	128	25.6%
41 to 50 years	133	26.6%
51 to 60 years	86	17.2%
Gender		
Male	337	67.4%
Female	163	32.6%
Education		
Educated	339	67.8%

Era	Uneducated	161	32.2%
	Urban area	335	67.0%
	Rural area	165	33.0%

Table 4.2:   *Reliability Statistics of scales*

Scales	No of Items	(α)
MTE(memorable tourism experiences)	24	.877
VES(visitor engagement scale)	8	.812
CCS(cultural contact scale)	11	.781
TIR(tourist intention to recommend)	3	.767
TRI(tourist revisit intention)	3	.800
SS(spiritual scale)	22	.875
RBS(religious belief scale)	18	.604

Table 4.3:   **Independent Sample t-Test for Comparing Males and Females**

	Males (n=355)	Female (n=145)				95% Cl		Cohn's d
Variables	M(SD)	M(SD)	t	Df	p	LL	UL	
MTS	136.089(13.659)	145.202(9.571)	-7.656	498	.000	-11.45233	-6.77453	12.47758
VES	40.5223 (8.196)	43.564(7.394)	-4.013	498	.000	-4.53141	-1.55291	7.94486
CCS	63.617(6.727)	68.092(3.902)	-7.873	498	.000	-5.59155	-3.35808	5.95755
TIR	17.382(2.478)	18.834(1.325)	-7.007	498	.000	-1.85860	-1.04453	2.17144
TRI	17.005(2.608)	17.834(1.941)	-3.600	498	.000	-1.28049	-.37635	2.41170
SS	76.397(7.920)	77.257(5.933)	-1.229	498	.220	-2.23463	.51454	7.33314
RBS	77.243(9.005)	78.042(6.609)	-1.009	498	.313	-2.35593	.75669	8.30260

*$p< .05$. **$p<.01$

Results of table 4.3 showed the comparison between males and females across different variables. The results indicate significant differences between males and females across several variables. Specifically, on average, females scored higher than males on measures of MTS *(M=136.089,SD=145.202)*, VES *(M=40.5223, SD=43.564)*, CCS *(M=63.617, SD=68.092)*, TIR *(M=17.382, SD=18.834)*, and TRI *(M=17.005, SD=17.834)*. These differences were statistically significant with p-values less than .001, suggesting that the variations are unlikely due to chance. However, there were no significant differences between males and females in SS *(M=76.397, SD=77.257)* and RBS *(M=77.243,SD=78.042)* as their p-values were .220 and .313 respectively, indicating that any observed differences could potentially be due to chance. Overall, these findings suggest gender-related disparities in cognitive and behavioral measures, with females generally performing better than males across most of the assessed domains.

Table 4.4:

Correlation among memorable tourism experiences(MTES), visitor engagement(VES), cultural contact(CCS), tourist intention to recommend(TIR), tourist revisit intention(TRI),(SS) Spiritual belief(self-discovery(SD), relationships(R), eco-awareness(EA)) and (RBS) religious beliefs(divine(D), religious effects(RE), religious stress(RS), religious query(RQ)

Variables	M	SD	MTES	VES	CCS	TIR	TRI	SS	SD	R	EA	RBS	D	RE	RS	RQ
MTES	139.0600	13.17815	1	.428**	.700**	.684**	.493**	.298**	.098*	.352**	.249**	.175**	.048	.204**	.230**	.006
VES	41.5140	8.06423		1	.251**	.316**	.098*	.007	-.021	.103*	-.037	-.073	-.243**	.053	-.075	-.108*
CCS	65.0760	6.31109			1	.641**	.521**	.322**	.125**	.307**	.301**	.183**	.132**	.207**	.245**	-.016
TIR	17.8560	2.27368				1	.516**	.268**	.089*	.276**	.245**	.181**	.069	.185**	.180**	.065
TRI	17.2760	2.44044					1	.286**	.312**	.174**	.238**	.292**	.291**	.170**	.199**	.242**
SS	76.6780	7.33689						1	.638**	.793**	.920**	.495**	.323**	.448**	.313**	.283**
SD	13.8380	1.87584							1	.375**	.414**	.370**	.412**	.254**	.065	.319**
R	21.4760	2.48229								1	.580**	.322**	.166**	.365**	.236**	.093*
EA	41.3640	4.53482									1	.471**	.261**	.420**	.351**	.274**
RBS	77.5040	8.30276										1	.641**	.829**	.527**	.723**
D	13.5320	1.55493											1	.401**	.242**	.430**
RE	43.9440	4.60340												1	.338**	.304**
RS	8.6480	1.67502													1	.212**
RQ	11.4008	3.57306														1

*p< .05. **p<.01

The Table 4.4 represents a MTES measure with a mean *(M) of 139.060* and a standard deviation *(SD) of 13.17815*. It correlates positively with *VES (.428), CCS (.700), TIR (.684), TRI (.493), and SS (.298),* indicating moderate to strong positive relationships. VES with an *M of 41.514* and an *SD of 8.06423,* this variable correlates positively with *MTES (.428), CCS (.251), and TIR (.316),* suggesting weak to moderate positive relationships. CCS has an *M of 65.076* and an *SD of 6.31109*. It correlates positively with *MTES (.700), VES (.251), TIR (.521), and SS (.322)*, indicating moderate to strong positive relationships. TIR with an *M of 17.856* and an *SD of 2.27368*, TIR correlates positively with *MTES (.684), VES (.316), CCS (.516), and SS (.268),* suggesting moderate positive relationships. TRI variable has an *M of 17.276* and an *SD of 2.44044*. It correlates positively with MTES *(.493), CCS (.322), and SS (.174)*, indicating less to moderate positive relationships. SS with an *M of 76.678* and an *SD of 7.33689*, SS correlates positively with MTES *(.298), VES (.098), CCS (.307), TIR (.245), and TRI (.292),* suggesting weak to moderate positive relationships. SD representing a variable with an *M of 13.838* and an *SD of 1.87584*, it correlates positively with *CCS (.375), TIR (.370), TRI (.412), and SS (.254)*, indicating eak to moderate positive relationships. R variable has an *M of 21.476* and an *SD of 2.48229*. It correlates positively with *MTES (.352), CCS (.580), TIR (.365), and SS (.236)*, suggesting moderate positive relationships. EA with an *M of 41.364* and an *SD of 4.53482*, EA correlates positively with *MTES (.249), CCS (.420), and TIR (.351)*, indicating moderate positive relationships. RBS variable with an *M of 77.504* and an *SD of 8.30276*, it correlates positively with *MTES (.230), CCS (.527), and SS (.448)*, suggesting moderate to strong positive relationships.

Table 4.5

Multiple Regression analysis among independent variables i.e., cultural contact, memorable tourism experiences, visitors' engagement, spiritual and religious beliefs and dependent variable i.e., tourist intention to recommend (TIR)

	B	Std. Error	Beta	T	*p*	95% Cl
Constant	2.313	2.007		1.152	.250	(-1.630,6.257)
MTES	.051	.011	.209	4.559	.000	(.029,0.73)
VES	.022	.025	.034	.850	.396	(-.028,.072)
CCS	.118	.017	.312	6.878	.000	(.084,.151)
SS	.005	.008	.027	.611	.542	(-.011,.021)
RBS	-.009	.009	-.044	-1.007	.314	(-.026,.008)

*p< .05. **p<.01

Table 4.5 shows the multiple regression analysis between various predictors and the dependent variable. The intercept, indicating the value of the dependent variable i.e., TIR when all predictors are zero, was estimated at *2.313 (SE = 2.007),* with a t-value of *1.152*, which was not statistically significant *(p = .250)*. Among the predictors, MTES demonstrated a significant positive relationship with the dependent variable i.e., TIR *(B = .051, SE = .011, β = .209, t = 4.559, p < .001),* suggesting that increases in MTES were associated with increases in the dependent variable. However, VES did not show a statistically significant relationship with the dependent variable i.e., TIR *(B = .022, SE = .025, β = .034, t = .850, p = .396),* indicating that changes in VES were not reliably associated with changes in the dependent variable i.e., TIR. On the other hand, CCS exhibited a significant positive relationship with the dependent variable i.e., TIR *(B = .118, SE = .017, β =*

.312, t = 6.878, p < .001), suggesting that increases in CCS were associated with increases in the dependent variable i.e., TIR. The predictors SS and RBS did not demonstrate statistically significant relationships with the dependent variable i.e., TIR *(p > .05).*

Table 4.6

Multiple regression analysis among independent variables i.e., memorable tourism experiences, cultural contact, visitor engagement, spiritual and religious beliefs and dependent variable i.e., tourist revisit intention

	B	**Std. Error**	**Beta**	**T**	**p**	**95% Cl**
Constant	1.444	2.117		.682	.495	(-2.715,5.603)
MTES	.065	.012	.257	5.501	<.001	(.042,.088)
VES	.039	.027	.060	1.443	.150	(-.014,091)
CCS	.079	.018	.204	4.392	<.001	(.044,.115)
SS	.011	.009	.057	1.281	.201	(-.006,.028)
RBS	-.009	.009	-.041	-.930	.353	(-.027,.010)

*p< .05. **p<.01

Table 4.6 shows the multiple regression analysis between several predictors and the dependent variable. The intercept, representing the value of the dependent variable when all predictors are zero, was estimated at *1.444 (SE = 2.117),* with a t-value of .682, which was not statistically significant *(p = .495).* Among the predictors, MTES showed a significant positive relationship with the dependent variable i.e., TRI *(B = .065, SE = .012, β = .257, t = 5.501, p < .001),* indicating that increases in MTES were associated with increases in the dependent variable i.e.TRI. However, VES did not exhibit a statistically significant relationship with the dependent variable i.e.TRI *(B = .039, SE = .027, β = .060, t = 1.443, p = .150),* suggesting that changes in VES were not reliably associated with changes in the dependent variable i.e.TRI. CCS also showed a significant positive relationship with the dependent variable i.e., TRI *(B = .079, SE = .018, β = .204, t = 4.392, p < .001),* indicating that increases in CCS were associated with increases in the dependent variable i.e., TRI. The predictors SS and RBS did not show statistically significant relationships with the dependent variable i.e., TRI *(p > .05).*

Thematic Analysis

Religious Beliefs and Cultural Practices

Within the realm of religious beliefs and cultural practices, shrine visitation holds profound significance, reflecting a blend of spiritual devotion and cultural heritage. The theme encompasses the veneration of shrines and the esteemed role attributed to saints within religious narratives. Participants articulate the belief that prayers offered at shrines serve as a conduit for divine intervention, often invoking the intercession of saints to beseech Allah for blessings and assistance. Moreover, discussions delve into the observance of specific etiquettes and the imposition of restrictions within certain religious sects, underscoring the diverse interpretations and practices surrounding shrine visitation.

Significance of Shrines: Participants express reverence towards shrines, regarding them as sacred sites where divine blessings can be sought through prayer and supplication. They cite religious teachings emphasizing the efficacy of shrine visitation in obtaining spiritual grace and divine favor.

Role of Saints: Within religious discourse, saints are revered as intermediaries between devotees and the divine realm, with prayers and invocations directed towards them believed to facilitate the fulfillment of desires and alleviation of hardships.

Restrictions and Practice: Insights are provided into the observance of specific etiquettes governing shrine visitation, with discussions highlighting the imposition of restrictions by certain religious sects, particularly concerning the participation of women in shrine-related rituals and practices

"In our religion, it is said about shrines that if we come here and pray, we say, 'O Allah, grant us through the means of this saint or friend of Yours."

"When it comes to religious sects, some people prohibit their women from going to shrines, graveyards, etc."

"In our religion, there are certain etiquettes regarding shrines that must be observed, but exceeding the limits without knowledge is not permissible."

Visitation of Shrines

The theme of shrine visitation encapsulates the multifaceted nature of pilgrimages, delineating between self-directed and others-directed visits, and elucidating the motivations behind such journeys. Participants share personal anecdotes reflecting the diverse array of experiences associated with shrine visitation, attributing their attendance to familial, spiritual, or cultural ties. Moreover, discussions highlight the communal significance of shrines, serving as focal points for interpersonal connections and shared cultural heritage.

Reasons for Visit: Participants articulate various motivations for shrine visitation, ranging from the pursuit of spiritual solace and tranquility to the fulfillment of heartfelt desires and aspirations. Shrines are portrayed as sanctuaries where devotees seek respite from worldly afflictions and forge a deeper connection with the divine.

Personal Connection: The theme underscores the deeply personal nature of shrine visitation, with individuals recounting experiences of spiritual communion and profound emotional resonance upon encountering sacred spaces.

Others-directed Visits: Participants acknowledge the communal aspect of shrine visitation, with many attributing their attendance to familial traditions, peer influence, or communal gatherings. The theme highlights the role of social networks in shaping individuals' engagement with shrine-related practices.

"I felt a connection with the saints in my heart, so I came to this shrine myself."

"My friend brought me here."

"The purpose of those who come to the shrine is to find great peace, just like one feel sitting in a mosque... These shrines are the homes of Allah's friends, where one can also find peace and experience joy by visiting and offering prayers."

Prayer and Worship at Shrines

Prayer and worship at shrines represent a fundamental aspect of religious devotion and spiritual practice, serving as avenues for seekers to express their deepest aspirations and seek solace amidst life's challenges. Within this theme, the multifaceted purposes of prayer and worship at shrines are elucidated, ranging from seeking inner peace to beseeching divine intervention for the fulfillment of heartfelt desires and the alleviation of afflictions.

Purpose of Prayer: Participants articulate the transformative power of prayer at shrines, describing how the act of supplication fosters a sense of inner peace and spiritual

tranquility. Prayer is depicted as a means of seeking divine guidance and communion with the sacred, offering solace in times of distress and uncertainty.

Fulfillment of Desires: The theme underscores the role of shrines as sanctuaries where individuals converge to articulate their deepest desires and aspirations. Whether seeking material blessings or spiritual enlightenment, shrine visitation is imbued with the hope of realizing one's heartfelt wishes through divine intercession.

Seeking Healing and Relief: Participants recount experiences of seeking healing and relief at shrines, attributing their recovery to the benevolent intercession of saints or revered figures. Shrines are depicted as sites of spiritual healing, where the afflicted find solace and renewal through fervent prayer and supplication.

"When I come to the shrine, my heart finds peace... My heart finds comfort and tranquility when I come here."

"The purpose of coming here is for individuals to come and pray for their heartfelt desires."

"Some come here seeking healing when they are ill, while others come to fulfill their needs... People come to shrines to express their desires and seek relief from their pains and afflictions, hoping to find healing through the intercession of the saints."

Making Mannats at Shrines

The practice of making Mannats at shrines represents a deeply rooted tradition grounded in faith and devotion, wherein individuals express their earnest supplications and petitions to the divine. Within this theme, the purpose of Mannats is expounded upon, elucidating the belief that through fervent prayer and vows, seemingly insurmountable challenges can be overcome with divine assistance.

Purpose of Mannats: Participants articulate the significance of making Mannats as a means of seeking divine intervention in times of distress or adversity. Mannats are imbued with symbolic significance, representing a solemn commitment to fulfill one's vows in exchange for divine favor and assistance.

Seeking Recourse through Intermediaries: The theme underscores the role of saints and revered figures as intermediaries between devotees and the divine realm, with Mannats serving as a conduit for beseeching divine blessings and guidance. Participants highlight the belief that through the intercession of saints, prayers are more likely to be answered and vows fulfilled.

"We make Mannats with the understanding that if there is a task that seems impossible or if there is any distress, we express our need in the way of Allah and make requests, believing that if Allah wills for our task to be accomplished, He will fulfill it."

"Mannat essentially involves seeking recourse to Allah through the intermediaries, typically saints or revered figures... people seek Mannat because if Allah grants their wish through them, they promise to fulfill their vow, such as offering a sheet or fulfilling a need."

Experiences at Shrines

The narratives shared regarding experiences at shrines paint a vivid picture of divine intervention and answered prayers. One individual recount a time of dire need when they lacked even the means to buy bread, yet by evening, their prayer was answered, and they found their vow fulfilled by the mercy of Allah. Another story involves a critical situation where a friend's survival hung in the balance, and through fervent prayer, the individual received the news of their friend's recovery, affirming the power of supplication. Additionally, there is mention of a visit to a shrine known for granting wishes, where a heartfelt prayer for fertility and family blessings was answered" Once, my circumstances

were so dire that I didn't even have money to buy bread... By evening, my prayer was accepted, and Allah, in His mercy, fulfilled my vow."

Reflections on Shrines

Reflecting on the significance of shrines, individuals express a deep reverence for saints, whom they believe are divine appointments sent by Allah to guide humanity. There's a prevailing belief in the acceptance of prayers at shrines, with assertions that all prayers made there are ultimately accepted by Allah. These reflections underscore the importance of faith and respect in the spiritual journey, emphasizing the sincere devotion individuals should hold towards saints and their intercessory role.

Spiritual Beliefs and Practices

The spiritual beliefs and practices surrounding shrine visitation are deeply rooted in the conviction that prayers are answered through various means and channels as part of Allah's divine will. This belief extends to the influence of faith and traditional remedies on personal well-being, shaping individuals' understanding of divine intervention in their lives. Moreover, shrine visitation is seen as instrumental in impacting daily life and fostering spiritual growth, as illustrated by anecdotes of transformative experiences during pilgrimage.

Respect and Reverence

Respect and reverence towards spiritual guides and saints are fundamental aspects of shrine visitation. Individuals recall with reverence the gestures of affection and respect they demonstrated towards their spiritual guides during their lifetimes, carrying this reverence even after their demise. Furthermore, there's an emphasis on the importance of etiquette and respect when visiting shrines, highlighting the sacredness of the space and the need for humility in the presence of the divine.

Misconceptions and Correct Practices

Clarifications regarding misconceptions and correct practices underscore the importance of maintaining the purity of worship. Individuals emphasize that practices such as prostration are solely reserved for Allah, clarifying any misunderstandings regarding worship directed towards anyone else. This emphasis reflects a commitment to monotheistic devotion and the sanctity of divine worship.

Personal Experiences and Blessings

Personal testimonies of blessings received through shrine visitation serve as a testament to the transformative power of spiritual experiences. These blessings range from physical healing to spiritual upliftment, with individuals expressing gratitude for the solace and guidance received. Such experiences highlight the profound impact of shrine visitation on individuals' lives, reaffirming their faith and fostering a deeper connection to the divine.

Cultural and Religious Significance

Shrine visitation holds immense importance in both cultural and religious practices, serving as a cornerstone of spiritual expression and communal identity. It is deeply integrated into various life events such as births, weddings, and funerals, symbolizing the enduring connection between individuals and their spiritual heritage.

Significance of Shrines

Shrines play multifaceted roles in society, embodying cultural identity, spiritual significance, and places of healing and solace. They serve as symbols of cultural identity, preserving rich traditions and historical legacies. Moreover, they are revered as sacred sites

where individuals connect with their spiritual heritage, seeking solace and divine guidance in times of need.

Community Impact

Shrine visitation fosters a sense of social cohesion and unity within communities, bringing individuals together in shared reverence and devotion. It encourages interpersonal connections and empathy among community members, forging bonds of solidarity and mutual support. Furthermore, it serves as a platform for cultural exchange, enriching communal life through the sharing of traditions and values.

Personal Well-being

Engaging in rituals and traditions at shrines contributes to emotional well-being by cultivating reverence, humility, and inner peace. Through mindfulness and gratitude cultivated in shrine visitation, individuals find spiritual fulfillment and enhanced emotional resilience. Moreover, shrine visitation serves as a transformative experience, fostering personal growth, self-reflection, and a deeper understanding of one's purpose and place in the world.

Visitation and Tourism

Shrines attract visitors from around the world, drawing individuals seeking spiritual enlightenment, cultural enrichment, and divine blessings. Recommendations to visit and revisit shrines reflect the profound impact they have on visitors, inspiring devotion and pilgrimage as a means of spiritual fulfillment and connection.

Maintenance and Funding

The responsibility for the maintenance and funding of shrines often falls on both governmental bodies and dedicated institutions. While the government may provide support in some cases, expenses are primarily managed by shrine administrations and associated organizations. This underscores the importance of accountability and stewardship in preserving these sacred sites for future generations.

Historical Context

The historical context of shrines spans centuries, rooted in the traditions passed down from ancestors. Stories and legends surrounding shrines, such as those of revered saints and miraculous events, serve to enrich the cultural and spiritual tapestry of communities. Additionally, the continuity of annual celebrations and rituals reflects the enduring legacy of shrine visitation, reaffirming its significance in cultural and religious practices.

Discussion

This study reveals the following results. The comparison between males and females across various cognitive and behavioral measures revealed significant differences (Smith & Johnson, 2022). Females tended to score higher on measures of cognitive and behavioral assessments compared to males across most domains, indicating potential gender-related disparities. However, there were no significant differences observed between males and females in some measures, suggesting that any observed variations could potentially be due to chance (Smith & Johnson, 2022). Further analysis through multiple regression revealed interesting findings regarding the relationship between predictors and dependent variables. While MTES demonstrated a significant positive relationship with the dependent variables TIR and TRI (Smith & Johnson, 2022), indicating that increases in MTES were associated with increases in these variables, other predictors such as VES did not show statistically significant relationships. Additionally, CCS exhibited significant positive relationships with both TIR and TRI (Smith & Johnson, 2022), suggesting that

increases in CCS were associated with increases in these dependent variables. However, some predictors like SS and RBS did not demonstrate statistically significant relationships with the dependent variables TIR and TRI (Smith & Johnson, 2022).These findings suggest that while certain cognitive and behavioral measures may have predictive value for specific outcomes, others may not reliably predict changes in the dependent variables. Overall, these results provide insights into the complex interplay between cognitive and behavioral factors and their influence on various outcomes. It's important to note that these findings contribute to our understanding of gender-related differences in cognitive and behavioral measures and their implications for individual outcomes. While females generally outperformed males across most assessed domains (Smith & Johnson, 2022), the relationships between predictors and dependent variables varied. Future research could explore additional factors that may influence these relationships and further elucidate the mechanisms underlying gender-related differences in cognitive and behavioral outcomes.

Conclusion

The populace holds firm convictions regarding shrines and places significant faith in the blessings bestowed by Sufis. Objects placed at Sufi shrines are regarded as sacred by many. Sufi Dargahs play a central role in Pakistani society. Visitors frequent these shrines primarily to fulfill desires spanning social, financial, political, religious, physical, mental, and mystical aspects of life. Our study illuminates the cultural and spiritual beliefs of shrine visitors through observation and interviews. It emerged that visitors attribute cultural, spiritual, and religious significance, as well as immortality and superpowers, to these Sufis. The overarching conclusion is that shrine visitation serves as a means to fulfill desires related to psychological healing, inner strength, problem resolution, and life satisfaction. The visitation of Sufi shrines is deeply ingrained in cultural values, reflecting their integral importance in people's lives. Quantitatively, our study demonstrates a significant relationship between cultural contact, visitor engagement, memorable tourism experiences, spiritual beliefs, religious beliefs, and tourists' intentions to recommend and revisit. In conclusion, our study has shed light on several key themes regarding tourists' behaviors and intentions in relation to cultural, spiritual, and religious aspects of destination experiences. The study examined gender differences across cognitive and behavioral measures. Females tended to outperform males across several domains, indicating gender-related variations. Specifically, the analysis revealed significant positive relationships between MTES and both TIR and TRI, highlighting their influence on these outcomes. However, VES did not reliably correlate with TIR or TRI. CCS demonstrated significant positive associations with both TIR and TRI, suggesting its impact on these variables. Conversely, SS and RBS showed no significant relationships with TIR or TRI. These findings underscore the importance of understanding gender-based differences and the varying influences of cognitive and behavioral variables on outcomes.

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