

Planning and development of literary tourism in Fars province in order to provide a functional model for cultural tourism

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Abstract

Tourism has a solid link with literature; on the one hand tourism needs a literary and spiritual spirit, the tangible heritage of literature, including the birthplace and burial of literature, literary museums and other places related to writers and literary works, is always one of the most important sources of attracting tourists. The purpose of this paper is to analyze and explain planning for the development of literary tourism in Fars province. The main question of this article is that what are the literary tourism potential and resources for attracting tourists in Fars province, and especially in Shiraz, and what are the cultural reasons for planning for the development of literary tourism in this province? In addition to the main question other sub-questions are also raised in this article including that what is literary tourism? And what's relationship has with cultural tourism? The hypothesis of the article to answer the above questions is that literary tourism is an important part of cultural tourism that in Iran exist great emphasis on expanding it and Fars province and especially Shiraz city due to the location of the tomb of Hafez and Saadi, Khwaju Kermani, Sibawayh and ... in it shall be looked in planning for tourism development as a pole of literary tourism. The results of this article show that First, the cultural approach is considered Ruling spirit. On Tourism Planning in Iran and literature is also a valuable part of Iranian culture and the city of Shiraz and Fars province are also prominent in this regard. Planning for development of literary tourism in Shiraz need to pay attention to these areas: 1- Development and promotion of literary tourism centered on Shiraz 2- Attention to the literary tourism infrastructure in Shiraz 3- Conducting the commemoration and commemoration of literary celebrities in Shiraz. 4- Marketing of literary tourism tours with emphasis on Shiraz city, with the focus of faculty and students of Persian literature. 5- Conversion of places related to literary works of Shiraz to literary tourism. 6- Protection of literary heritage of Fars province and Shiraz city 7- Specialized organization of literary tourism centered on Shiraz. Given this introduction in this article will try using of library resources and scientific and research articles as well as analysis of tourism statistics in Fars province and Shiraz pay to analyze and explain the planning potential for the development of literary tourism in Fars province.

Keywords: *Literature, Tourism, Literary Tourism, Shiraz, Cultural Tourism*

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1. Introduction

Literature is one of the most important cultural stakeholders in all human societies, its influences are not limited to the immaterial and spiritual aspects of national identity, but also affected the various dimensions of their civilization. Literature here is a general concept that embraces all the textual and non-textual aspects of literature. Just as we said in literature has set influenced civilizations. The term civilization is a symbol of the material and hardware of a nation's life. Economics, architecture, clothing and lifestyle ... are among the most important dimensions of the lives of nations that the literature has been influential in their power. Though in the past because of the classical and traditional spirit of civilization and the weakness of technology and industry this effect has not been so recognizable and clean but today, with the advent of dual industrial revolutions and mass production and Fordism we are quite impressive in its totally luxurious and nostalgic way. On the other hand, the growth of postmodern trends in the west accompanied by the critique of modernism and its effects once again, has returned literature to the text of the economy, civilization and lifestyle of the people.

One of the phenomena that is gradually merging with literature is the development of tourism. Although tourism have traditionally been from ancient times alive but it can be said that the tourism industry is a reaction to the fatigue of modernity. And as time passes, tourism is increasingly moving towards nostalgia and escaping from modern tourist attractions. This nostalgia has different sources but one of the most important sources of literature, of course, is literary birth and burial, literary museums and other places associated with writers and literary works. Literary tourism destinations around the world that are associated with the life of famous writers and poets, or reminiscent of certain literary events, are very much. For example, the Shakespeare Museum in Stratford, London, the Goethe Museum in Frankfurt, the Dostoyevsky Museum in Russia, the Jane Austen Museum in England

or the City of London, reminiscent of Charles Dickens's novels. Literary tourism destinations are defined in a variety of ways that include the place of birth or life of a poet or writer, an inspirational place to write his story or poem, the burial place of a poet or writer, as well as an area drawn up by a writer. The constructive elements of literary areas include small museums of writers and poets, events and literary festivals, and even literary works.

Iran is one of the most prominent countries in the field of Persian literature, and Persian language and literature is an important part of the literature of the Orient. Persian language and literature have long seen many poets and authors which has played a significant role in keeping alive and promoting it especially in the region; So nowadays, one of the components of the recognition of Iran's cultural frontiers, in addition to the Nowruz celebration, is the sphere of penetration and expansion of Persian language. From the east, the borders of China have also been ruled out in the current period, Iran's literary heritage has many different linguistic and cultural differences with other countries in the region and provides many capacities to attract tourists in national and international contexts.

Several studies have also been conducted on literary tourism both inside and outside the country, including: Farrokhnia and others (2014) in an article entitled mutual meaning and meaningful tourism in Hamedan write in the case of literary tourism that some tourists choose their tourist destinations according to their passion and taste. If we consider their interest and dedication, they will travel long distances to see the pilgrimage of the poet's or writer's tomb. The annual statistics of trips made for the pilgrimage of Mawlānāin Konya and Hafiz in Shiraz, confirms our words.

Bayat and Asadi (2017) also referred to as the challenges and approaches of the development of literary tourism in Iran write that research on cultural tourism and its subcategories, such as literary tourism, is also an interdisciplinary study area. Especially in the fields of literature, geography and cultural studies. Despite the richness of literary and literary heritage of Iran, this branch of tourism has been neglected in the country until now. Also, Sjamiyan Gorgi and others (2014) in an article titled exploring the capabilities of Iranian literary tourism (by studying east Iran; Khorasan Razavi province) write that

one of the richest spiritual heritage of any country can be described as literature and from literary celebrities as producers and keepers of this heritage. The existence of the tombs and the place of life of the celebrities led to the formation of a new species of tourism which is famous for literary tourism. This kind of tourism is considered a branch of cultural tourism. The main motive for tourists is to visit places and sites that it is connected with the life and life of writers, poets or artists and their works. Country of Iran also due to the rich and historic culture. It has many literary attractions with specific cultural-identity-place features. Foreign research is also possible cited to Zare Bidaki and Hosseini (2014) titled literary tourism as a modern approach for tourism development in Tajikistan or Charlie Mansfield's article (2015) with title literary tourism review or Jay's paper. Squier (1994) with title cultural values of literary tourism.

Among the sources of literary tourism in Iran can cited Khayyam tomb in Neyshabur, Hafez and Saadi in Shiraz, Baba Taher in Hamadan and Ferdowsi in Tous Mashhad and dozens other examples. In this regard, Fars province and Shiraz city because having a literary blacksmith is Saadi and Hafiz has abundant potential for the development of literary tourism. The purpose of this paper is to analyze and explain planning for the development of literary tourism in Fars province. The main question of the article is that the main question of this article is that what are the potential and sources of tourism attraction in Fars province and especially in Shiraz? And what are the cultural reasons for planning for the development of literary tourism in this province?

2- Research method

This article by using of library resources and scientific and research papers as well as analysis of tourist statistics in Fars Province and Shiraz city will try to analyze and explain the planning potential of developing literary tourism in Fars province.

3- Theoretical and conceptual approach of research

Literary tourism is the mobility of people towards cultural attractions away from their place of residence, with the goal of collecting new information and experiences to meet their cultural needs. In the other words all movements of people to specific cultural attractions, such as ancient sites, artistic and cultural events, arts and exhibitions outside of their natural habitat. Squire's literary tourism scholar defines

literary tourism as a journey to a place known for his writings, poets, and writers (Squire, 1993: 5).

Cultural tourism as a framework for literary tourism is also a trip to visit the following tourists: heritage, art, folklore and so on. Cultural tourism can be considered as a cross between social and cultural systems that will change in both of them. There are two approaches to the definition of cultural tourism: a conceptual approach and a technical approach. Cultural tourism includes all aspects of the journey through which travelers become acquainted with the legacy and history and ways of life or thought of others; in other words, cultural tourism presents cultural products to other cultural products and products of other cultures (Pour Ahmad et al, 2012: 128).

Under the influence of classical sociologists such as Weber and Simmel, many scholars today believe that tourism should be interpreted on the basis of culture and they are based on cultural differences. In this approach, the search for meaning, the acquisition of new experiences, learning from other cultures, familiarity with different ways and styles of life, nostalgia and search for originality, one of the most important cultural explanations that has been presented in explaining the reasons for the development of tourism trends in the world and the increasing tendency to travel (Poorhamrang, 2010: 115).

The purpose of cultural tourism is to talk about a part of tourism that particularly pay attention to cultural attractions. These attractive aspects are different, including museums, exhibitions and the like. In developed countries, cultural attractions include artistic museums, theater halls, orchestras, and other artistic and musical programs. The traveler goes to a certain place to visit a famous museum or sit in a hall where the national orchestra or symphony orchestra performs. In developing areas, these places are religious, handicrafts or cultural activities (Mangani and Nanji, 2011: 175).

Several different ideas have been presented to recognize cultural tourism. Some examples of these theories are listed below:

1- Wearing & Wearing (2001) argue that tourism provides a way out of the way for Western travelers to live their uneasy and uneven routines.

2- Taylor and Cohen (1976) write that tourism provides a tool for raising awareness in the circumstances which became increasingly technical and suppressed such breeding in the context and everyday life of ordinary people.

3-The look at the tourist's perspective, John Arri, argued that tourists are looking for the real experience of the hospitable and hospitable showings that they have already experienced in their imagination (Nozohor, 1994: 36)

Thus, tourism is a tool for satisfaction and fulfillment of desires, in other words, it is an activity that people are taking to make their imaginative images live on a place. And to come true according to Erie, the look of the tourist's look leads to what he calls the transience of experience. Tourist sites, as well as other items and images of contemporary society, are tourists' attractions, and their attraction is based on passing and tempting pleasures offered to viewers.

Providing a definition of cultural tourism is difficult, because this category of tourism involves very diverse and sometimes heterogeneous activities and easier it is with tourism, art tourism, ethnic tourism, and indigenous tourism to be the same in some cases synonymous. The fact is that cultural tourism is included in the list one and the above categories may be subsets of it.

Richards defines cultural tourism as: Cultural tourism is not merely the use of cultural manifestations of the past, it also addresses the culture and lifestyle of contemporary people in different societies and regions. Hence, cultural tourism is also a tourism heritage (related to past cultural and artistic products) and artistic tourism (which focuses on contemporary cultural products) (MohammadimeyKhosh, 2012: 176).

Obviously, the concepts of the past and the contemporary in the above definition emphasize this point that Cultural tourism is as important to the history and cultural heritage of people as a place. At the moment, the importance of the way people live in that place. Zipel and Hull divided cultural tourism into two types of tourism and artistic tourism. Artistic tourism seems to be more of a contemporary phenomenon which is predominantly present and belongs to a specific location and it is natural that it should be considered more tangible and empirical relative to tourist tourism (ibid, 2012: 176).

However, in many cases, the two are so tightly interwoven that it is almost impossible to distinguish between them. Especially when our study area is a local community - indigenous and the difference between the past, the present and the future is not clear or as in Western societies, it is not negotiable. This exacerbates its interconnectedness. In these societies, some of the ceremonies and artistic traditions, constitute certain elements of the cultural heritage of the people of that area.

This also applies to handicrafts or festivals, even in historic cities (for example in Italy) creating a distinction between artistic elements and cultural heritage elements are difficult to crop cultural tourism products and services.

In these cities art exhibitions are held in old buildings and historical buildings. Theaters and operas are also held in amphitheater venues. The venue for festivals and competitions is always old and historic streets. Hence, the boundaries between these two categories are very ambiguous and the distinction between them is always neither possible nor useful (Sharifi Tehrani and Yousefi, 2012: 34).

Cultural tourism is largely dependent on experiencing, viewing and viewing, Hence William's definition of culture as a collection of all ways of life including arts and education here is quite obvious. The previous definition of cultural tourism emphasized art and he paid little attention to aspects of cultural heritage including visits to museums, historical monuments, galleries and theaters. In 1991 AD European Tourism and Travel Research and Training Association Atlantic Atlas research projects on cultural tourism and there they defined cultural tourism as follows: Any movement of people to certain cultural attractions such as museums, cultural heritage sites, artistic performances and festivals which is held in a place outside their normal residence, is called cultural tourism (Pour Ahmad et al, 2012: 128).

Of course, most Atlas group research was conducted in a European context and hence more to the artistic and cultural heritage of local communities which was of interest to tourists. Nevertheless, their conceptual definition of cultural tourism brings us closer to the idea of culture as a way of life. Any movement and movement of persons to cultural expressions outside their normal and permanent residence

with the motive of collecting new information and experiences. In order to meet their cultural needs, cultural tourism is called. Although this definition is very broad, but cultural tourists are more interested in more tangible and more tangible aspects of culture. It should be noted that when dealing with indigenous communities and local and ethnic communities, what is as the attraction of cultural tourism is at the heart of our attention is the same way of life of the people (MohammadimeyKhosh, 2012: 176).

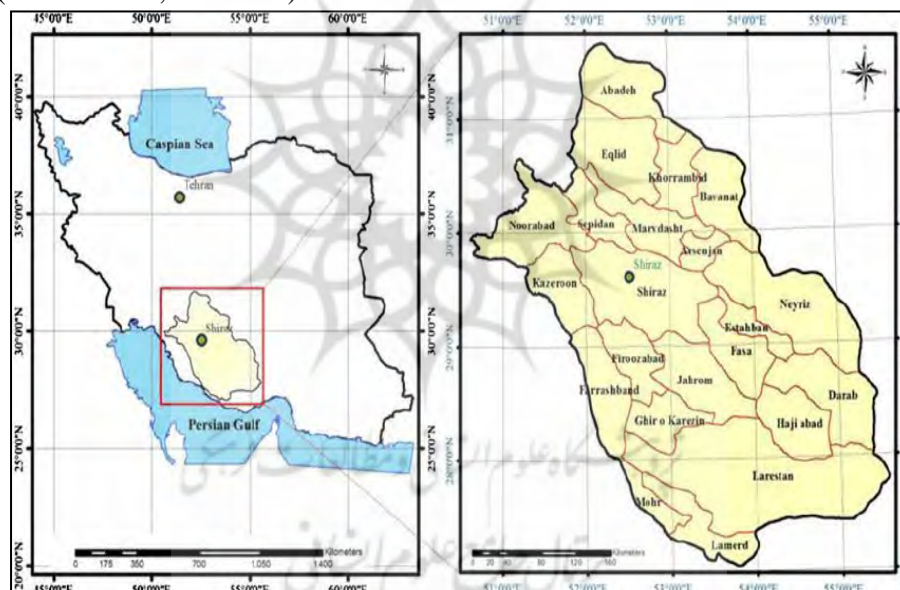
All of the controversies in the definition of culture, in the definition of cultural tourism, it also has its effect and so there are many definitions of it, which would allow cultural tourism to be broadly diverse. Below is a list of all activities related to cultural tourism to showcase its wide range:

- 1- Visiting cultural heritage sites (archaeological cultural sites, museums, memorial buildings and historic cities intact)
- 2- Go to the venue for artistic performances (such as theater, concert halls and cultural centers)
- 3- Visiting visual arts (such as galleries, statues, photo museums and architecture)
- 4- Participate in special festivals or competitions (such as music festivals, carnivals and sports competitions)
- 5- Going to religious places (such as churches, temples, shrines, etc.)
- 6- Going to rural environments (such as villages, farms, national parks, ecomiss, etc.)
- 7- Going to local communities and visiting their local traditions (such as visiting tribes and tribal life, ethnic groups, minority cultures, etc.)
- 8- Visiting arts and crafts (eg textiles, poetry, painting, sculpture, etc.)
- 9- Traveling for language learning through participation with people speaking the language or attending local language courses.
- 10- Familiarity with the cooking and taste of local food and drink, and even attend cooking classes and...
- 11- Visit the local industry and commerce (such as visiting factories, mines, waterways, etc.)
- 12- Familiarity with the contemporary and modern culture of the region (such as pop music, stores and shopping centers, fashion halls, media, design, technology, etc.)

4. The studied environment

Fars Province is one of the provinces of Iran located in the southern part of the country. The weather of Fars province in different parts of the province is divided into three mountainous, temperate and warm mountains. The province, with an area of 122608 square kilometers, is the fourth largest province with a population of 4851274 tons, according to the population of 2016, the Iranian Statistics Center is the fourth most populated province in Iran.

Based on country divisions of May 2011, Fars province is divided into 29 counties, 100 cities, 83 districts and 204 villages. Shiraz is one of the major cities in Iran and the capital of Fars province. The population of Shiraz in 2016 amounted to 1712745 people, which is 1869100 people, including the population living in the suburbs (Shakur et al, 2014: 12).



Map No. 1- Location of Fars Province in Iran

Source: (ResearchGate)

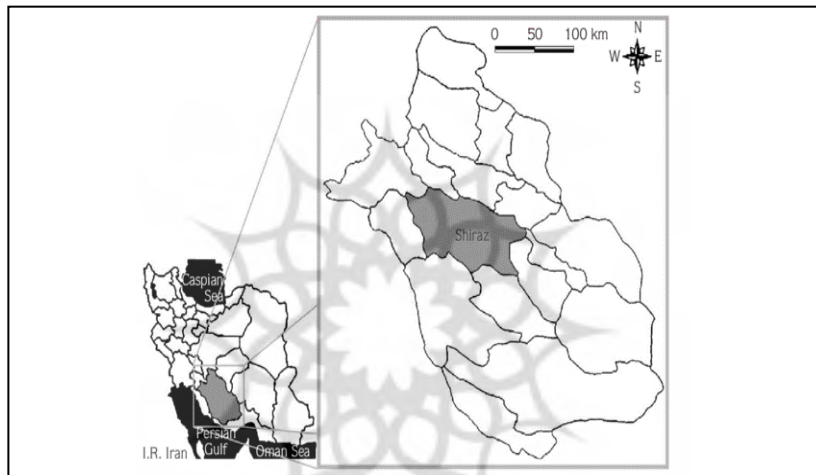
Shiraz in the central part of Fars province, at an altitude of 1,486 meters above sea level It is located in the mountainous Zagros Mountains and has moderate climate. This city is bordered by the West to the Drake Mountain, from the north to the Bamou Mountains, Green Pond, Forty Habitat, and Babakouhi (from the Zagros Mountains) (Feyzi and Asadpour, 2013: 12).

Shiraz Due to its many historical, cultural, religious and natural attractions, it always invites many tourists to their destination.

Table No. 1- Shiraz Tourist Attractions

| | | |
|------------------------------|-------------------------------|---------------------------|
| 1. The gate of the Qur'an | 8. Seyyed AladdinHussein Tomb | 14. Tomb of Sheikh |
| 2. Saadi cultural collection | 9. Tomb of Ali | Roozbehan |
| 3. Tomb of Hafez | ibnHamzaibnMusalkazam | 15. Tomb of Sibavei |
| 4. Tomb of Khajavi | 10. Tomb of | 16. Tomb of Babakuhi |
| Kermani | ImamzadehSeyyedTajdidinGharib | 17. New Mosque (Martyrs |
| 5. KarimkhaniArg | 11. Tomb of Bibidokhtaran | Mosque) |
| 6. Shahrakhegh | 12. Shah Shoja's tomb | 18. Lawyer's mosque |
| 7. Atiq Mosque | 13. Shrine Abdullah khafif | 19. Nasir Al-Malek Mosque |

Source: (<http://setare.com>)



Map No. 2 - Provincial Status of Shiraz Literary City

Source: (researchgate.net)

5- Literary Tourism

Literary tourism is a type of cultural tourism which is classified as a heritage tourism destination. Literary tourism is the process of visiting places and attractions linked to writers and poets and their works. Literary tourism between the physical effects on the lives of artists and the landscapes, buildings, and real or imagined space in their works do not differ.

The places that are linked to the writers and poets are for the readers of their works with enchanting attraction. Calling on them as pilgrims until they pay attention to exploring the hometown and place of childhood development, inspirational spaces and influential in the creation of the works of order and prose, the house and the tomb of that artist (Hoppen et al, 2014, p. 37).

Sometimes literary works can be used as tour guide destinations. Literature is a reflection of the real world, and not a grammaticism imitated from reality. Writers and poets present their views on a destination or community in their works. This topic is the same value as that distinguishes literary material from a tourism guide book. The look of the writers and poets looks at the imagination of tourists. The author takes the tourist's hand and takes him to his fantasy world. The first thing that appears to be commonplace for tourists is a fantastic and fantastic look for him after reading the literary work. People visit literary places for a variety of reasons:

First, they are attracted to places associated with the lives of writers. For example, places that were formerly based on this place or work of the author or inspired by him and it creates a sense of nostalgia. These places allow the visitor to take a step where the favorite writer walked there and look at the atmosphere around the window that saw the creator of the world's work. Second, tourists are attracted to places where literary events have been created in writings in that space. These places are a combination of the reality in the outside world and the abstract spaces in the mind of the author. The characters and fictional events are the main factor in describing scenes. Third, places that link a part of the tourist's life and memories with similar events in a literary work and he creates a strong and profound sense of some kind of conceptualization in him. The fourth reason for attracting literary tourists is more than literature, Connects to the events of the life of the writer or poet; that is where one of the most important passages of the life of poet and writer has occurred like the location of the accident forugh Farrokhzad. Each type of cultural tourism, it can be compatible with different interests and motives. Various types of tourists from mass tourism to well-known and literate tourists (Wang and Zhang, 2016: p. 234).

6-The influence of literature on visiting a tourist destination

Literary texts and writers and their legacy have always been one of the motivating factors for tourist trips. In the contemporary world, this form of tourism is due to the widespread dissemination of literary texts And public familiarity with the writers' literature and biography It has been growing with media such as film and television the development and development of literary tourism as one of the well-

known forms in the tourism sector, From the eighteenth and nineteenth centuries, along with the development of realism in literature.

In general, the history of literary tourism dates back centuries and at least to the time of the Roman Empire. Nevertheless, it looks for the beginnings of modern literary tourism in the eighteenth century, that time people were going to visit the houses and tombstones of famous writers and also the perspectives that Authors from different regions or places provided their works, they were traveling. The origins of literary travel are the return journey of scholars In order to visit the places associated with the life and works of famous writers - In areas such as literary prose, drama, poetry -Traveling on long trails.

From this perspective travelers can be considered educated and well-educated tourists who have high cultural capital, they appreciate the literary heritage and have a different pattern of consumption than other social classes. But what causes the massive growth of literary tourism over the past two decades, one can search for the significance of postmodern concepts and values based on the postmodern attitude of maintaining the authenticity of literary places it is of great importance in the management of literary tourist destinations (Andersen & Robinson, 2002).

Literary tourism is one of the subsets of cultural tourism and tourism of the heritage. Places associated with literary writers, stories and literary books, literary festivals, creative arts, and films and media products. Literary Tourism Opportunity to travel to hometown, landfill, home, real estate And the place where objects are kept are literary figures; Such trips have valuable cultural experiences, Provides an opportunity to participate in ceremonies and literary festivals And also provides a platform for visualizing the creative thinking space or the place where fictional literary works are created.

Generally in essence, literary tourism places are divided into three categories. First, real places: these categories have external existence and are visible and are known as the place of birth, life, literary works and death and the tomb of the writers. Second, imaginative places: perceptual. These places represent the space, the environment, and the content of stories and narratives, poems and films. Third, places that are socially constructed and developed in the direction of the

development of literary tourism, Such as the destinations for cultural and literary festivals and exhibitions and places of interest to the literary museum (Herbert, 2001: 333).

7- The potential of literary tourism in Fars province

Great poets have lived in different periods of history in Iran, There are many tombs and tombs throughout the country from these poets. From Khayyam to Neyshabur to Hafez and Saadi in Shiraz, from Baba Taher to Hamadan to Ferdowsi in Tous Mashhad and dozens of other examples of this, each of which alone can be a polygraph of literary tourism in the country. Fortunately, at least in this regard, our country has a high potential.

So far, 290 tourism attractions have been identified in Fars province there are an average of 12 attractions in each city. The province has about 3,000 historical monuments registered in the national monuments list (equivalent to 2.9% of the country's historical monuments) and 4 entries recorded in the Global Book List, The country's first rank in terms of historical and cultural heritage.

Fars Province due to its unique historical and cultural background, has called Jeweled of Iran Earth Culture. There are some significant works such as Pasargad and Persepolis Universal, Historical cities of Anshan and Mellans from Elamite era, Historic cities of Gamers and Pasargades from the Achaemenid era and the pool towns, Bishapur, Gore, Sarsamhdad, Darabgard and 30 reliefs from the Sasanian era It shows the historical significance of this province. Shining Two Shining Faces of the Hafez and Saadi Literary World and many of the names of literature on Thrak Fars Province apex and has given a very special position to Fars in other provinces (Behnam Morshdi Et al., 2016: 17).

7-1- Saadi

The tomb of Saadi in Shiraz, the city of poetry and poetry, is one of the goals of Iranian tourism. The tomb of this poet, known as the Saadiya collection, lies in the north-east of Shiraz, next to Delgosha's garden. For the first time in the seventh century, a mausoleum was created for this poet in this place, which was destroyed in the late 10th century.

The present tomb founded in 1187 AH was ordered by Karim Khan Zand on two floors. This complex is one of the famous cultural and

leisure places of Shiraz Many domestic and foreign tourists are available throughout the year. It is said that at the current location of the tomb of Saadi Khonqahi Saadi has spent part of his life there. At first glance, the turquoise dome of the tomb of Saadi Designed and implemented by archaeologists it attracts the attention of every visitor the northern qanat of Saadi's tomb is also a spectacular view of this tomb. As this aqueduct fills the pond after crossing the tomb of the fish in this place.

Fish dock with its fish moving have given beautiful facade to the tomb of Saadi it attracts the attention of the guests. In the four corners of the tomb of Saadi, poems written from Golestan and Bostan are also written on the grave of the Sheikh's poems in praise of the Prophet. At the end of the western side of the tomb of Saadi Also The famous poet of Shiraz, Mohammad Taqi Fassih al-Molk, known as Shiraz Shorida, has the proud proximity to Torbat Sheikh. Another of the sights of the Tomb of Saadi is the seven vaults of the tomb that each of them brings together a series of mystical journeys. Also a stone statue of Saadi which is still steady and high in the beginning of the entrance to the street leading to the tomb it attracts the attention of the guests. The congestion is just the street leading to the tomb of Saadi and the heavy traffic of cars As well as inadequate entrance for the saint's tomb and excessive staying of passengers and guests Among the sights that Reduces From the unusual beauty of the tomb of Saadi (Dehghan and Shahsavar, 2006: 57).

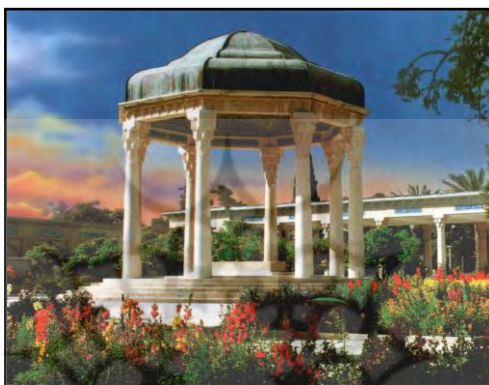


Image No. 1- Tomb of Saadi

Source: (<https://www.eghamat24.com>)

7.2- Hafez

Tomb of the poet of love and mysticism of Hafez Shirazi known as Hafezieh Located north of Shiraz. Hafezieh's collection consists of various cultural and leisure sections. The first time 65 years after the death of the protector, a dome was built over the tomb of Hafez. This building was once the beginning of the 11th century AH during Shah Abbas and again in the Afshari period, Nader Shah has been restored. Karim Khan Zand, 1187 AH, built a baroque building on the tomb of



Hafez and it was on the marble stone that remains to this day. This tomb is one of the most important goals of the Iranian journey (Rezaodost and NajafiShabankareh, 2010: 110).

Image No. 2- tomb of Hafez Source: (<https://www.savosh.com>)

Existing documentation shows that Map of the building of the tomb of Hafez in 1315, it was proposed by a French archaeologist in 1317, was built in the style of Zandieh era buildings. The copper roof of the tomb of Hafez, which is in the form of a hat of Qalandars and Dervishes From inside with mosaic tiles is decorated by famous master professor SarafTishikahris located on eight stone pillars. Twenty pillars in the tomb of Lissan al-Gheybalso provided by Professor Mohammad Hajjar and Seyed Mohammad Sangtarshan (JalaliNaiini, 2004: 71).

3-7-Khwaju Kermani

Kamal al-Din Abu Al-'Ata is a member of Khwaju Kermani, a prominent poet and eulogy of the eighth century AH. Tomb of Khwaju Kermani contract in northern Shiraz and at the beginning of Shiraz road to Isfahan in the Strait of Allah Akbar and the slopes of Mount Sobey. Khawaja's grave overlooking the gate of the Qur'an a simple pamphlet without any iconic architecture or structure. There are only

two columns on the top and bottom of the grave that show the old official it was built on the graves of poets. Simply put, the Tomb of Khwaju is considered one of the main tourist sites in Shiraz. The water of the famous spring of Rokenabad passes through this graveyard. Three caves are located in the northern part of the tomb, which is the place of worship and observation of the sheikhs and it seems that Khwaju himself has worshiped in it (KemaliSarvestani, 1991: 148).

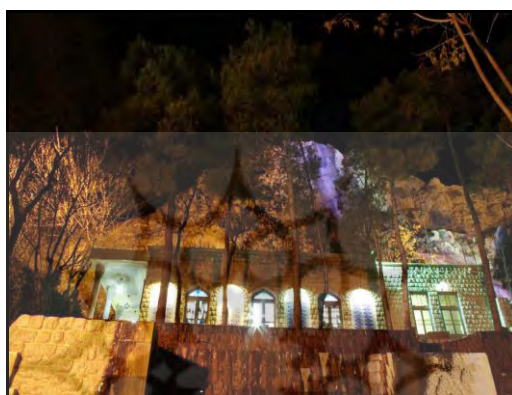


Image No. 3- Tomb of Khwaju Kermani Source: (<https://www.eghamat24.com>)

7-4- Wisal al-Shirazi

His name was famous and famous for MirzaKuchak Khan, he had a very good line. MirzaAbolghasemShirazi was a silent follower and he mastered poetry and poetry His style is the manouchehri style. During his lifetime, he has made beautiful works which include:

- bureau of poems consisting of fifteen thousand bits -MasnaviBassam Join- completion of unfinished MasnaviFarhad and Shirinvahshi- Translation of Atvaq Gold Zemakhshary-Morning Joinery. His interesting works are Farhadand Shirin, and has been named by the name of the company and there are many martyrs in the march. He died in 1262 and was buried in the shrine of the king. His bureau is over thirty thousand bits (Nabbi, 1334: 190).



Image No. 4- Tomb of Shirazi Join
Source: (<https://www.eghamat24.com>)

More than 3 million and 900 thousand tourists interested in domestic and foreign have visited Historical-cultural places of Fars province during the first 7 months of 2017. From the beginning of 2017 to the end of October, Visited 3 million 994 thousand 528 people from historical-cultural places of Fars province Which saw a 12% increase over the same period last year; That tourists' tourists grew by 22%. In the 7 months of this year, 322,928 foreign tourists visited the province's historical-cultural attractions. According to current statistics, tourists from the countries of France, Germany and Italy are at the forefront; Therefore, according to the director general of farscultural heritage, Hafez historical cultural complex with 1163686 people. Persepolis flat complex with 752170 people, Saadi's historical cultural complex with a total of 736301 people. Most visited hits (Tasnim News (2017): Re: <https://www.tasnimnews.com>).

Table No.2- The statistics of domestic and foreign travelers visiting the Fars monuments in the 10 months of 2017

| Rating | Buildings name visited | Number of people |
|--------|---|------------------|
| 1 | Historical collection of Hafezia | 1132026 |
| 2 | Persepolis Universal Collection | 846586 |
| 3 | Sadi's historical-cultural complex | 726619 |
| 4 | Historical-cultural complex of Karim Khan Arg | 417791 |
| 5 | Pasargad Collection | 243261 |

Source: (<http://safar.farsnews.com>)

8. Planning Model for the Development of Literary Tourism in Fars Province

After we became acquainted with the cultural framework of literary tourism and we also introduced literary tourism and the province of Fars, and especially the city of Shiraz as well as geography that we have the potential for cultural tourism in the following, we want to analyze and explain this issue that planning for the development of literary tourism in Shiraz needs planning in what areas. In general, the most important of these areas are:

8-1-Development and promotion of literary tourism centered on Shiraz

One of the most important things to be done in planning for the development of literary tourism in Shiraz is the development and promotion of literary tourism as well as the emphasis on literary attractions in Shiraz to attract tourists. It can be said that literary

tourism in our country is a relatively unknown type of tourism. Students and professors of Persian language and literature don't know much about this type of tourism nor activists or tourism specialists.

If you are currently dealing with Persian language and literature with different trends and has been established to the highest levels of PhD in all Iranian universities. However, the scope of this special field of specialization has not come about in this area. Therefore, literary tourism should be an interdisciplinary and attractive field expansion and promotion of tourism and literature and in this regard, cities like Shiraz which has valuable potential in this field as the destination of literary tourism more and more both inside and outside the country for tourists interested in literature.

8-2-Attention to the infrastructure of literary tourism in Shiraz

In general, one of the most important tourist essentials needs is infrastructure. Hotel, transportation, catering, security and ... are among the most important tourist infrastructure. A large part of the literary tourist attractions have the infrastructure decree including the place of residence, the teaching place and place of burial of the literary, as well as the place where the literary works are kept. In this regard, it seems that literary tourism requires attention to two types of infrastructure: 1- Infrastructures that are in fact literary tourist attractions

2-The usual infrastructure of tourism. Planning for the development of literary tourism in Shiraz requires attention and development to both of these factors.

8-3- Conduct a commemoration and celebration of literary celebrities in Shiraz

Another important action is planning requirements for the development of literary tourism centered on Shiraz is honor memorials and celebration of Shiraz literary celebrities. This kind of actions and participation of professors and students of literature and Persian language as well as literary enthusiasts in them occasionally, attention will be focused on the literary attractions of Shiraz and people and literature enthusiasts and literary celebrities of Shiraz also encouraged when these memos are held and travel there to meet

enthusiasts and ideologists present at the disadvantage of holding a memorial.

8-4- Marketing of literary tourism tours emphasizing the city of Shiraz with the focus of the faculty and students of Persian literature.

Literary tourism should be specialized and the custodians and organizers of it also have the specialty and interest. In this regard, students and graduates of the universities of the country you have to act as a trustee and marketer for this type of tourism and the government should provide the necessary facilities for their activities. The participation of students and professors in this type of tourism can also enhance the identity and distinction of literary tourists. And also provide employment opportunities for some graduates of the Persian literature.

8-5- Converting places related to literary scholarship to literary tourism

In this regard, must use creative design and expert by identifying places that somehow coexist with the literary community of Shiraz both models and replicas are provided by them and also that these places themselves become tourism destinations. Of course, one should try to use the experience of architecture related to literary tourism. This should be done in such a way as to provoke nostalgic sensation among tourists and tourists.

8-6- Protecting Literary Heritage in Fars Province and Shiraz City

One of the most important things to say is ensure the continuity of the flow of literary tourism in Shiraz on a permanent basis is protecting the literary heritage of this city. This protection includes three actions:

1. protecting yourself from gravity and preventing unwanted and unscrupulous robbers and robbers
2. Providing security for tourists and tourists who feel the satisfaction of traveling in tourists.
3. The third step is to protect the literary heritage of Shiraz is maintaining the literary and cultural identity of this city. In this regard, while the city is progressing, the city's cultural and literary identity is not lost in the light of these advances. And try to Inspired by the literary attractions of Shiraz and the tomb of Hafez and Saadi, the literary reputation of the city becomes clearer.

8-7. *specialized organization of literary tourism centered on Shiraz*

Literary tourism should not be organized in the form of organizing regular tourism tours rather, this type of tourism needs to be reorganized and find mechanisms and components that fit into the spirit of literacy. Of course, it does not mean that only a certain range of people are viewed as literary tourists or that it reduced the attraction of this type of tourism and made it a bit boring. It means the custodians and the atmosphere governing this type of tourism you should set up specialized and productive tours in terms of cultural content related to Shiraz. In this regard, you should invite hygienists, satirists, as well as literati and experts in the field of literature and preparing CDs and small pamphlets of poetry and literary works of Shiraz tried to create more literary tourism in a different space.

- *Conclusion*

Literary tourism is an important part of cultural tourism, which emphasizes on its expansion in Iran and Fars province, especially Shiraz, because of the location of the tomb of Hafez and Saadi, Khwaju Kermani, Sibawayh and ... in it should be considered as a tourist hub for tourism development planning.

Literary tourism destinations around the world that are associated with the life of famous writers and poets, or reminiscent of certain literary events, are very much. For example, cited the Shakespeare Museum Housein Stratford, London, the Goethe Museum in Frankfurt, the Dostoyevsky Museum in Russia, the Jane Austen Museum in England or the City of London, reminiscent of Charles Dickens's novels. Literary tourism destinations are defined in a variety of formats, which include the place of birth or life of a poet or writer, an inspirational place to write his story or poem, the place where the poet or writer is buried, and the area drawn by a writer. The constructive elements of literary regions include small museums related to writers and poets, events and literary festivals, and even literary works.

Literary tourism is the mobility of people towards cultural attractions away from their place of residence, with the aim of gathering new information and experiences to meet their cultural needs; in other words, all movements of people to specific cultural attractions like ancient places, artistic and cultural effects, arts and exhibitions outside

of their natural habitat. Squire defines literary tourism as a journey to a place known for its book or its authors.

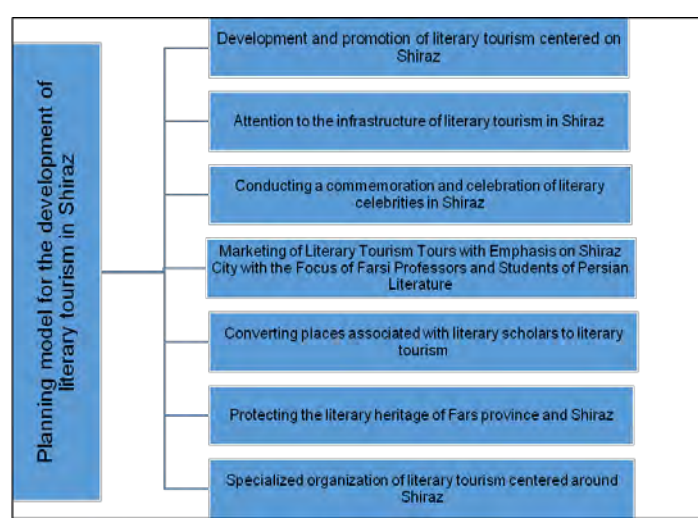
Cultural tourism as a framework for literary tourism is also a trip to visit the following tourists: heritage, art, folklore and so on. Cultural tourism can be seen as a cross between social and cultural systems that will change in both of them. There are two approaches to the definition of cultural tourism: a conceptual approach and a technical approach. Cultural tourism includes all aspects of a journey through which travelers are acquainted with legacy, history and ways of life or thought of others; in other words, cultural tourism offers cultural products and other cultural products to cultural tourists.

Fars Province is one of the provinces of Iran located in the southern part of the country. The weather of Fars province in different parts of the province is divided into three mountainous, temperate and warm mountains. It has an area of 122,608 square kilometers, the fourth largest province with a population of 4,851,274, according to the population estimates of 2016, Iran's Statistics Center is the fourth most populated province in Iran.

Shiraz in the central part of Fars province, at an altitude of 1,486 meters above sea level and located in the mountainous Zagros region and temperate climate. The city is bordered by the west to the Drake Mountain, from the north to the Bamou, Green Pond, Forty habitat and Babakouhi mountains (from the Zagros Mountains). Due to the many historical, cultural, religious and natural attractions of Shiraz, always invites many tourists to their destination.

Great poets have lived in different periods of history in Iran, there are many tombs throughout the country from these poets. Khayyam in Nishapur, Hafez and Saadi in Shiraz, Baba Taher in Hamadan, Ferdowsi in Tus of Mashhad and dozens of other examples of this, each of which alone can be a polygraph of literary tourism in the country. Fortunately, at least in this regard, our country has a high potential.

So far, 290 tourism attractions have been identified in Fars province. There are an average of 12 attractions in each city. The province has



about 3,000 historical monuments registered in the national monuments list (equivalent to 2.9% of the country's historical monuments) and 4 entries recorded in the Global Book List, It has First rank of the country in terms of historical and cultural monuments. Shining Two Shining Faces of the Hafez and Saadi Literary World And many of the literary and thinker names on Fars province apex, has given a very special position to Fars province among other provinces. Planning for the development of literary tourism in Shiraz requires planning in the following areas:

Chart No. 1- Planning components for the development of literary tourism in Shiraz

Source: (Research findings)

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