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## TERRITORIAL FEATURES OF PILGRIMAGE TOURISM IN UZBEKISTAN

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### ABSTRACT

The article analyzes some of the ethno-cultural features of pilgrimage tourism in Uzbekistan in the example of six regions of the country. It analyzes the location of the existing shrines in these regions, the influence of natural conditions, climate, socio-demographic positions on the shrines. The article talks about some of the religious scholars who lived in these regions in the past.

### KEYWORDS

Uzbekistan, pilgrimage, ethnic traits, Islam, Sufi, tourist, lifestyle, cultural monument and problem.

### INTRODUCTION

It is known that each region and district of Uzbekistan develops on the basis of certain objective laws, and the natural-geographical location of the regions, socio-demographic situation, climate, water and natural resource potential, and the lifestyle of the population

are among the important factors affecting the development of all areas of tourism, including pilgrimage tourism. . This article analyzed the current state of pilgrimage tourism on the example of the regions of the republic, classified ethno-regional

features of pilgrimage tourism based on the specific aspects of each region.

1) ethno-territorial characteristics of shrines in Fergana, Andijan and Namangan regions; 2) ethno-territorial features of pilgrimage sites in Bukhara, Samarkand and Navoi regions; 3) ethno-territorial characteristics of shrines of Surkhandarya and Kashkadarya regions; 4) ethno-territorial characteristics of pilgrimage sites in Jizzakh and Syrdarya, Tashkent regions; 5) Ethno-territorial characteristics of pilgrimage sites in the Republic of Karakalpakstan and Khorezm regions; 6) Ethno-territorial features of the shrines of Tashkent city.

### THE MAIN FINDINGS AND RESULTS

However, according to the classifications, it is clear from the analysis of the state of pilgrimage sites in the regions that the main reasons for the differences in pilgrimage tourism in different regions are, firstly, the natural and geographical conditions of these regions, and secondly, the development of Islam in the regions or the religious scholars and saints who came from these regions. is the presence of associated shrines. For example, due to the fact that the regions of the Fergana Valley are located in the valley, according to the natural-geographical factor, the natural conditions of the area are favorable. Also, the fact that many religious scholars and saints came from this region is

one of the important factors. After all, such a tradition is reflected in oasis shrines today.

In fact, the holy shrines in Fergana region can be divided into the following four large areas depending on their geographical location: I. Shrines in Kokan and its surroundings. II. Shrines in Margilan and its surroundings. III. Shrines in Fergana and its surroundings. IV. Complex of shrines in Sokh region [1].

Some of the sacred tombs in the valley are related to pre-Islamic local cults and companions and followers who spread Islam, as well as saints and their ancestors who lived on this land after Islam flourished. About this, S.A. Tokarev said, “The introduction of Islam brought with it the new religion of Islam. As a result, local gods in Central Asia changed. Worship of local saints spread everywhere. Although some of them are associated with Muslim names, in fact they were related to the patrons of ancient local gods” [2].

The ethno-territorial features of pilgrimage sites in Bukhara, Samarkand and Navoi regions are such that the cities of Bukhara and Samarkand are among the regions where pilgrimage tourism has been widely developed. In this regard, the President of the Republic of Uzbekistan, Shavkat Mirziyoev, spoke about the great tourist potential of the Samarkand region alone, its important role in the economic, social and cultural life of the country, and said, “In order to further develop the tourist potential of Samarkand, in the next

five years, more than 40 new hotels will be built in the region and 12 hotels will be opened. expansion is planned. As a result, the number of places in hotels will reach 7,000 or increase by 1.5 times compared to the present,” he noted [3]. Based on the existing tourism needs in the Samarkand region, new flights with foreign airlines are being opened. “Uzbekistan Airports” JSC and “Uzbekistan Airways” JSC “Uzbekistan Airports” and “Uzbekistan Airways” are organizing charter flights for the transportation of foreign tourists at the “Samarkand” international airport based on the orders of local and foreign tourist companies. Air routes have been established together with JSC to increase the flow of tourists from the CIS, PRC, Indonesia, UAE, Bangladesh, Japan, South Korea and European countries to the city of Samarkand [4].

During his visit to Samarkand region on April 14-15, 2017, the President of the Republic of Uzbekistan Shavkat Mirziyoev offered to build an international research center near the Imam Bukhari memorial complex, saying: “Our great thinker grandfather, the leader of all muhaddiths, Imam Bukhari, settled in this place forever. there is a unique spiritual atmosphere. A person who comes to visit the complex should also enter this center and get a lot of food and learn from the wisdom of our ancestors. Then the feeling of pride in our great ancestors will develop in their hearts, and at the same time, they will feel the responsibility of the descendants of such great people”.

The ethno-territorial characteristics of the shrines of Surkhandarya and Kashkadarya regions are that the southern regions of our republic are located south of other regions of our republic due to their natural-geographic location, natural conditions, and climate, and are fundamentally different in this regard. In particular, it should be noted that a certain part of Boysun, Jarkurgan, Muzrabot, Kashkadarya regions of Chirakchi, Yakkabog, Kitab districts of Surkhandarya region consists of mountainous and sub-mountainous and steppe areas, and that this factor has influenced the lifestyle of the population, including the myths and religious views of the population related to the shrines. possible In this regard, according to the above factors, S. Joraeva classifies the shrines of Kashkadarya region into the following groups:

a) steps associated with the names of representatives of Sufism and Sufism schools; b) monuments related to the names of persons who contributed to science, hadith studies, science in the Islamic world; c) shrines related to the names of persons of the saint, pir level; d) steps associated with the name of the master, sayd, companions; e) shrines associated with the names of scientists who contributed to the development of literature and history; f) steps related to legends, legends and place names; g) Pilgrims who are not identified or whose official information is not kept[5].

Curkhon oasis is world famous for its healing waters such as “Amonkhana”, “Khojamaykhana”,



“Khojakokhkor ota”, “Zilal”. At the same time, many shrines also have natural healing springs [6]. While classifying the shrines of Surkhandarya and Kashkadarya regions on the basis of the above classifications, we saw that among them there are many shrines associated with the names of people who contributed to science, hadith studies, and science in the Islamic world. For example, the great scholars of the 9th century Imam al-Bukhari (d. 870), Muslim al-Naisaburi (d. 875), Muhammad ibn Yazid ibn Majja (d. 886), Abu Dawud Suleiman Sijistani (d. 888) .), Muhammad al-Tirmizi (d. 892), Ahmad al-Nasa’i (d. 915), that is, the names of the authors of the six reliable collections of hadiths widely distributed in the Muslim world, are particularly noteworthy [7].

There are many shrines and steps in the oasis. For example, Aksaroy, Darussaadat, Daruttilovat, Maulana Khojagi Imkanagi, Hazrat Bashir in Kitab district, Katta Langar in Qamashi district, Kokgumbaz in Karshi, Odina, Abu Ubayda ibn Jarrah, Hazrat Imam Mu’in in Karshi district, Sultan Mirhaidar in Kasbi district, Husam Sheikh in Kasan district, Abdullah ibn al-Mubarak Marwazi shrines in the Mubarak district are among these [8].

The ethno-territorial characteristics of the shrines in the Republic of Karakalpakstan and Khorezm regions are manifested in the fact that these regions are connected to the vast Karakum and Qizilkum deserts. The geographical connection of the Republic of

Karkalpagistan with the Ustyurt plateau characterizes the fact that ancient fortresses (“Ellikkala”, “Ayozkala”, “Jonboskala”, “Guldursinkala”, “Tuproqkala”) are located here. Such historical structures in their time served not only as places of pilgrimage, but also as special fortifications for protection from the enemy [9]. But since the Khorezm region has been located in the Lower Amudarya oasis for a long time, a sedentary way of life has been formed here. Therefore, views related to holy places in the Khorezm oasis have been formed for centuries, and Z. Abidova conditionally divided them into the following groups:

a) Views related to the prophets whose names are mentioned in the Holy Qur’an; b) views related to the names of the Companions and their followers, who are famous in the Islamic world; c) views related to saints and their merits; d) views related to martyrs; r) views related to chiltons; f) views related to various famous women who lived in history; g) views related to the names of various professional patrons; h) views related to the forces of nature [10].

However, each natural-geographic complex has unique tourism opportunities, that is, it has its own territorial characteristics. From the point of view of economic efficiency, carrying out tourism together with pilgrimage tourism, including the ancient fortresses of the Republic of Karakalpakstan and the city of Khiva, will provide an opportunity for foreign tourists to get



acquainted with the sights here. Tourists who have organized pilgrimage tourism to Khorezm region and the Republic of Karakalpakstan and are expected to visit it will have the opportunity to connect historical tourism to ecotourism by introducing additional types of itineraries on the island ecotourism areas.

When paying attention to the specific features of ecotourism development in the island regions, first of all, it is necessary to note the strategic tasks of developing ecotourism in these regions, both in international tourism and in domestic tourism. The “Ustyurt site” from the Neolithic period is also unique. About 60 natural objects inhabited by ancient people have been identified in it. Some of them are important from the point of view of pilgrimage tourism, and ancient labor and hunting tools have been found in such places. Orol and Orolboyi ecotourist region is an extreme ecotourist object because it is an ecotourist area with ecological crisis. Ecotourism routes cover both the dry and affected areas of the Island. Ecotours can be done not only by trekking (on foot) or on camels and horses, but also by plane and helicopter [11].

Shrines of the city of Tashkent, according to their characteristics, are among the monuments with great potential for studying and scientific research of historical and cultural heritage samples and objects of Uzbekistan. For example, in the city of Tashkent there is an old copy of the Holy Qur’an (Holy Uthman’s Qur’an) in Kufic script dating back to the 9th century,

and this historical cultural monument is a huge spiritual monument of the entire Islamic world, including our people. Currently, the Center of Oriental Manuscripts in Tashkent is included in the UNESCO list as one of the richest manuscript storage centers in the world. The library of manuscripts, lithographs and rare books at the International Islamic Academy of Uzbekistan serves as a rich resource for the comparative study of religions, sociology of religion, psychology of religion, phenomenology, anthropology and philosophy of religion.

Hazrat Imam Complex, Baraq Khan Madrasah, Sheikh Khavondi Tohur, Zangiota Complex, Khoja Abdul Qasim Madrasah, Abubakr Muhammad Kaffol Shoshiy Mausoleum, Moyi Mubarak Madrasah, Juma, Tillashaykh, Nomozgoh mosques are important objects of pilgrimage tourism in the city today. For example, Father Zangi Himmatiy lived and worked from the end of the 12th century to the first half of the 13th century. Father Zangi is one of the great thinkers and mystics of the Turkish-Islamic world, and his name is known and famous not only in Transoxiana, but also among the peoples of Khurasan. Father Zangi was a faithful disciple of the fourth caliph of Khwaja Ahmed Yassavi, Suleiman Boyqirgani (Hakim father). For several years, Hakim studied the secrets of the Yassaviya sect from his father and learned the inner directions of its science. Today, these steps have been turned into real places of pilgrimage of the city.

Pilgrims such as Khasti Imam, Sheikh Khovandi Tokhur, Hazrat Ukkosha, Khoja Alambardar, Shepherd Father in Tashkent are sacred places of international importance, which are mainly visited by residents of the city and foreign pilgrims. In addition, there are shrines of national and international significance in the city and its surroundings. In particular, Zangi Ota mausoleum in Tashkent region, Zarkent Ota (Said Jafa Ghazi) in Parkent district, Khizrbuva, (Duldul Ota), Kyzilmozor in Bekobod district, Zunun Ota in Boka district, Kochkor Ota, Kara koyli, Bogiuziyan-Turki Togon Ota in Pskent district, Kirqqiz, Parpi Ota, Karikhona in Ohangaron Valley, Khoja Elsurkh Ota, Grandfather Mochin, Gumbaz Grandfather, Uvak Ota, Pirkhan Ota, Khizr Buva, Shoabdumalik Grandfather on the Tashkent-Ohangaron highway, Osman Ota Bulog in Orta Chirchik district, Saksan Ota near Toytepa, Pistali Grandfather in Upper Chirchik district, Bogistan, Akbulok Ota, Qadamchibuva, Akrom Ota shrines in Bostanliq district are sacred shrines not only of Uzbekistan but also of Central Asian Muslims [12].

At the same time, it is appropriate to note that there are certain regional problems in pilgrimage sites based on certain social, economic, geographical and ecological characteristics of each region of Uzbekistan. Based on the current problems of pilgrimage tourism in Uzbekistan, we found it necessary to classify them based on the following factors:

1. Social and household problems in shrines;

2. Economic and financial problems in shrines;

3. Environmental problems in shrines.

Among the problems hindering the rapid development of pilgrimage tourism today, there are such problems as improving the transport infrastructure, establishing a systematic way of transport connections, establishing regular inter-provincial railway, car and airline services. For example, in this regard, the development of tourism cannot be imagined without the development of infrastructure, that is, the development of other sectors, including tourism facilities, accommodation facilities, catering, transport services and other service sectors. For example, if we take the transport service for the development of the industry, the effective and systematic organization of flights and railways on the tourist routes will solve many problems, save tourists' time, and save them from unnecessary expenses. In the framework of the development of domestic and pilgrimage tourism, the establishment of Ferghana-Urganch-Fargana, Termiz-Urganch-Termiz and Karshi-Urganch-Karshi flights and the increase in the number of Andijan-Khiva-Andijan railway services are considered to be an extremely important solution to the problems of transportation between the regions of our republic. notes A. Eshtaev [13].

Researcher Z.Abidova focuses on Khorezm oasis shrines as territorial problems. According to him, only

the shrines in the oasis have not been thoroughly researched from the point of view of pilgrimage tourism. In this regard, one can fully agree with the author's thoughts. Because it is very important for the coming tourists to have information about the shrines. This is of great scientific and practical importance in studying the history of holy places in the Khorezm region and their architectural structure in the future. Preliminary steps have just been taken to develop territorial maps of shrines and shrines, and to restore holy places. Conducting scientific research in this field is one of the urgent issues of today. According to the author, most of the shrines are located inside the regional districts, and it will be necessary to repair the internal roads leading to them. Such problems exist in other regions and districts of the republic. In addition, some historically important shrines have been repaired and even fell into a state of ruin. In order to attract tourists, it is necessary to repair them to the level of demand.

The author notes that most of the shrines in Khorezm region were built on the basis of cemeteries. In the Khorezm cemeteries, unlike in other regions, the corpses in the graves are placed on the ground. The mausoleums of saints in shrines are mainly located in the middle of cemeteries. It is this situation that causes foreign pilgrims who come to Khorezm to hesitate to visit shrines. Therefore, it is necessary to separate the shrines located in the cemeteries and ensure the health

and safety of visiting tourists. In the organization and development of local tourism, it would be appropriate to study the demand of pilgrims on the basis of special sociological questionnaires [14].

Anthropological factors related to pilgrimage sites are also important, and it should be noted that people also affect the springs, water bodies, natural landscapes, that is, the ecological system of pilgrimage sites. Because residents bring various food products, household items, and medicines with them when they visit the shrine. After consuming the products, they throw the rest into the surrounding water bodies, polluting the shrine area, despite the fact that separate special places have been allocated in the shrine area.

Among the economic and financial problems in the shrines, it should be noted that the construction and improvement works in the shrines, including the targeted and targeted spending of funds, are being decided by the administration of each shrine. Even so, in most places of pilgrimage, mosque imams, activists of community gatherings, elderly veterans and patrons in the years of independence beautified the territory of the places of pilgrimage, surround them, preserve and reconstruct architectural objects in the place of pilgrimage, create facilities for pilgrims to hold ceremonies and have a good time. have been doing a number of positive things.

In terms of solving the economic and financial problems of the shrines, the benefits provided to them are also important. In particular, the tax incentives introduced in 2020 in the field of tourism were extended until the end of 2021, or in 2020, entrepreneurs in the field of tourism were exempted from 26 billion soums of land and property taxes; profit tax was reduced to 50 percent or 10 billion soums; social payments were reduced from 12 percent to 1 percent; Interest-free loans of 16.1 billion soums were provided to maintain more than 4,000 employees of 241 entrepreneurs; 120 accommodation facilities were given an additional subsidy in the amount of 10 percent of the price of hotel services for each guest, or about 2 billion soums; received loan payments were suspended and a part of their interest was covered by state funds. Business entities in the field of tourism should effectively use the benefits and preferences listed above to organize work in cooperation on the reshaping of domestic tourism flows[15].

## CONCLUSION

In short, pilgrimage tourism in Uzbekistan develops on the basis of certain criteria and on the basis of the objective laws of each region and district, where the development of pilgrimage tourism is influenced by the natural-geographical location of the regions, socio-demographic situation, climate, water and natural resource potential, and the lifestyle of the population we witnessed that they are important factors.

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