

HISTORY OF PILGRIMAGE TOURISM IN THE KASHKADARYA REGION DURING THE YEARS OF INDEPENDENCE

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Annotation: This work analyzes the development of pilgrimage tourism in the Kashkadarya region during the independence years, the importance of cultural heritage associated with historical and religious sites. Sites of the kashkadarya region that stand out for religious travel, including ancient mausoleums, shrines and historical monuments, form the main destinations for tourism. This article also examines how the economic development of the province is influenced by public policy, infrastructure development, and religious-social travel. Through pilgrimage tourism, not only religious experience, but also cultural and economic exchange are developing, contributing to the increase of the social and economic well-being of the area.

Keywords: pilgrimage tourism, Kashkadarya region, independence, religious sites, historical monuments, cultural heritage, infrastructure, economic development, shrines, travel, tourism, religious travel, socio-economic impact, cultural exchange.

Bulu jahop is one of the tourist centers, as well as an important historical and ethnographic center of Uzbekistan. qadamjolarining international exhibition ziyoort syyohliqida o'RNI va ahmiyati beqiyos. There are 1,189 archaeological sites, 208 architectural monuments, 43 monuments of monumental art, and 28 historical and cultural monuments in Kashkadarya region¹.

The holy shrines are the national and spiritual wealth of the Uzbek people, such as Makka Said ota, Tutak ota, Khoja progressive ota, Ukkosho ota (Yakkabog district), Abu Ubayda surgeon (Karshi City), imam Muyin an-Nasafi complex, (Karshi district), Langar ota, Mushkul ota, Uglon ota (Qamashi district), Hazrati Bashir, Hazrati Sultan, Khoja Ne'matillah mausoleum, Hazrati Sultan mausoleum, Khoja Ilm Kon mausoleum, mavlono Darvesh Mukhammad vakhshuvari (book District), Khusam ota (Koson district), Mir Khaidar Sultan, Khoja Murodbakhsh (Kasbi district, Kohna Fazli (Mirishkor district), Hojai Pok ota, Spring ota (Dehkanabad district), Nazar bobo (Nishan District), White Palace complex, Dor-ut-Tilawat complex, Blue Dome mosque, Dor us-saodat complex, Samarkand Gate, Koba karvonsaroyi, Chuben madrasa, (Shahrisabz city), Arslonbob ota (Shahrisabz district), Mubarak al-Marwazi shrine (Mubarak district) hojaipok shrine (Khojaipok dehkanabad district), the mausoleum of the alien father (Ghuzar district), the shrines of the anchor father and the Shakarchi father (chirochi district) are reflected in the shrines and sacred steps.

Nowadays, words such as "pilgrimage tourism", "pilgrimage tour" and "pilgrimage excursion" are in heavy use. All this was due to a misunderstanding of the nature of the pilgrimage, which from the outside led to the rapprochement of the pilgrimage with tourism. The main directions of pilgrimage tourism in the world are developing at the expense of religious holidays, holy steps and pilgrimages to Saints.

¹ "Moddiy madaniy merosning ko'chmas mulk obyektlari milliy ro'yxatini tasdiqlash to'g'risida"gi 846-sonli Vazirlar Mahkamasi qarori, 2019-yil 4-oktabr.

Currently, two main types of religious tourism are developing. Pilgrimage tourism and honest tourism for a religious purpose. Pilgrimage tourism is used to study, propagate and spread religious knowledge. Religious tourism consists of participation in rituals, prayer ceremonies of piety, meditation².

Shrines has historical, cultural and religious significance. Below we provide information about the sacred stupas that existed in the Kashkadarya region.

Abu ubayda IBN Al – Jarroh memorial complex is located in the southeastern side of Gulshan neighborhood in the city of Karasi. According to the information, Amir Timur brought the famous doctor Abu Ubayda ibn Al-Jarrah to the Arab countries and buried him.

Abu Ubaida was born in Mecca in 583. Raud was one of the followers of Ambar Muhammad (S. A. v) during the reign of Abu Ubaid Caliph Umar. In Badr (624 BC), he was forced into exile. Islomni uuishda juda katta hissa qoishdap sahobalarda is one of them. He died in 638 during a plague epidemic in Syria and present-day Jordan.

The Abu Ubaid Memorial Complex was built in the early nineteenth and early twentieth centuries on the northwest side of the grave. The mosque on this site was demolished in 1926. There is a large 4-sided pool in the south of the massif. Ziyoratgoh was re-released in 2000. The mausoleum of the ESA was built over the grave.³ The complex was restored in 2012 and extensive landscaping was carried out on the territory of the complex. The territory of the memorial complex was expanded to 5.5 hectares, 3 billion soums were allocated for conservation, repair and restoration, improvement⁴.

Shrine of Abu Mu'in AP-Nasafi. In 1097, peace appeared in Nasaf, the world played an important role in spreading the scale of the O'Neill. In the works of Alloma AL-Nasafi is a complete interpretation of the content of Islam, deeply rooted in Movarounnahr's views in the middle ages Noto on religious issues of various parties and groups gave reasonable objections. Abul Mu'in AP-Nasafi has works such as "Al-u'MDA Fi usul Al-fiqh", "Al-o'Lim wa-L-muta'llim", "Al-ifsad Li had'Al Il had".⁵

Ibrahim OTA is located in Kadamjosi Kasbi district, and local residents say that Prophet Ibrahim came here and performed his prayers⁶. For this reason, the places where the Prophet Abraham prayed are used by the people as a place of worship. Among the people, there are legends about the arrival of Noah's ark in the mountain of Kashkadarya in Langar OTA shrine in Qamashi district. It can be concluded that the narrations have been passed down by word of mouth for several centuries. Another side of the matter is that, according to scientists, the Tethys Ocean existed in the Central Asian region in the past. We cannot deny that Noah's ark came. Because one of the meanings of the word Langar is a harbor where ships stop, and it indicates that the truth lies at the root of the narrations.

Langar father shrine. The shrines of the oasis with this name are located mainly in the districts of Qamashi and Lachichi. In the neighboring Republic of Tajikistan, there is also a pilgrimage site called Father Langar. The Langar village of the Qamashi district of the province has the Grand Mosque of Lang Langar and the mausoleum of Sheikh Abulhasan, built at a height of THOUSAND METERS above the sea level.

² Бобожонов Ш. Бухоро воҳасида зиёрат туризмнинг шаклланиши ва ривожланиш хусусиятлари. Тошкент. "Пагес принт" нашриёти. – 2024. Б – 27.

³ Равшанов П. Қарши тарихи. Т.: 2006, Б-506.

⁴ Райхонов Исмоил, Абу Убайда ибн Жаррох зиёратгоҳи, Т.: 2013. Б-24.

⁵ Шаропов Ш., Холиёров И. Ҳазрат Имом Муъйин зиёратгоҳи, Т.: 2022. Б-29.

⁶ Dala yozuvlari. Qashqadaryo viloyati, Kasbi tumani. 2023-yil.

It is explained that the term anchor, which is spelled differently in the sources, means to maintain balance, to keep the movement in one rhythm. In some narrations, Sufis and dervishes in Islam determine the places where they settle by throwing anchors, and this term means Mongolian "anchor" - grave, that is, the grave of the greatest saint. That is, He is not a historical figure, but is compared to the words "center", "Kal'in", "Kurgan", "harbor", which is named after a place, and compared to the stories told by local residents, the meaning of "harbour" is given more. It is said that in the past the rivers in both places were extremely shallow, and even ships used to travel there. It is also possible that the anchorage villages were places where ships stopped, or rather, anchored. In the course of our research, we witnessed that according to information given by our informants in Chirakchi district, the word anchor is also used in the sense of a stick that keeps balance on the gallows. The word lang is also expressed in a large sense. For example, the phrase "the gate is open" is widely used by the residents of the Kashkadarya oasis.⁷

"Mirijanda OTA" shrine. Located in Guzor district is a historical monument of the XI-XII centuries, the complex contains the graves of Shahobuddin Umar Suhrawardi and people close to him. The full name of Allah is Abu haws Umar ibn Muhammad ibn Abdullah ibn Shahabuddin was born in the city of Suhraward in northeastern His land Jab. "Zajal is a province of Azerbaijan," says Shamsuddin Zahabi in "kitabul mushtabah Fi asmaig rijaal". The feeling of "Avorif-L-maarif" became popular among Sufis, even Suhrawardiyn "Avorif" is a myth that "one who does not read his work is not a Sufi" is from this period. According to information, MIRI is believed to be the father of SHAH Zayniddin, whose grave is located in the Shahgipd KSA. Shahabeddin Umar was born in Wad'dod and died in Guzor The city of Ego and Tigop will stop at Guzor and become worn out. For this reason, people start calling him OTA. Currently, this mask has appeared in absca od koinish. The people say: "Before going to Najd, visit the Father in Mirijan."

"Mushkul OTA" shrine. Located in the village of Chimqorg'op in the Kamashi district. In the 18th century, it was called by the name of Mushkul OTA shrine. The walls of the mausoleum are built with a mixture of stones built from light-colored rectangular bricks. There is a sada inside. At that time, the Cossacks were exiled to this county.

This is a tombstone on the shrine's stones have been studied. There is an ancient well next to the cemetery. Local residents or travelers leaned into the well and expressed their wishes. It is said that sometimes throw unusual images into the well water.⁸

The "Sultan Mir Haidar" memorial complex is located in Kasbi district. Sultan Mir Haidar (1275-1366), real name Khoja Shamsiddin ibn Shaykh Jamoliddin, was a scholar of Hadith, fiqh and Sufism, and this historical monument dating back to the 14th century was erected by sahibqiran Amir Temur (mausoleum - X.F.) were erected. The shrine, located in Kasbi village of Kasbi district, is the Tomb of Sultan Mir Haydar and is considered the most famous shrine among the locals⁹.

Tohir va Zuhra shrine. It is located 25 km north of the village of Karshi – Kamashi, Uzorsky district. This mausoleum is one of the places where many locals and tourists visit. According to information, the tomb (shrine) of Tahir and Zuhra is located in the Okdarya district of the Samarkand region and the Namangan region. Locals in these areas are trying to prove the

⁷ Dala yozuvlari, Chiroqchi tumani, Langar qishlog'i, 2023.

⁸ Dala yozuvlari, Qamashi tumani Chimqo'rg'on qishlog'i, 2021-yil 10-may.

⁹ Хайитова Феруза, Ўзбек халқи этномаданиятида зиёрат ва зиёратгоҳлар тарихи (Қашқадарё воҳаси мисолида), PhD академик даражаси учун ёзилган диссертация автореферати, Қарши, 2021, Б-22..

antiquity of the shrine called "Tahir and Zuhra" in the place where he lives. However, in our opinion, the names of this place, "Tahir and Zuhra", popular among the people, unites the epic. The film of the same name released by "Uzbekfilm" Studios was shot in this place.

Other tombstones belong to the XVIII – XIX centuries¹⁰.

Tutak ota shrine. The shrine is noted as the place where the bodies of Shudi Shaikh bobo were washed. It is said that the word "Tutak" comes from the word "Mulberry-tok", but the meaning of Tutak – "little Mulberry" is close to reality. The Shrine still contains 1 Black Stone, a mosque, 4 pond sites, 5 ancient mulberry trees. According to tradition, father Shudi Shaikh was originally a learned man from Bukhara. There are words in which the man is greeted by Temurbek in the winter season, put grapes on the barkash in the winter, and pass from mouth to mouth. Toyir Shaikh, disciples of Shadi Shaykh OTA, the legends about the Qura Shaykhs are preserved among the local population as if it were true. Opposite the mosque, the Tomb of Toyir Shaykh ota and a small cave-a hole with a length of about 3 meters-are preserved next to it¹¹.

The Decree of the President of the Republic of Uzbekistan on measures for further development of domestic and pilgrimage tourism in Uzbekistan, as well as the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan on additional measures for the development of domestic and pilgrimage tourism, has taken pilgrimage tourism in Uzbekistan to a new level. The documents provide for the placement of information reflecting the etiquette and order of pilgrimage at pilgrimage sites in Kashkadarya, such as 'Abul-Muin an-Nasafi,' 'Khoja Imkonagiy,' 'Darvish Muhammad Vakhshiviy,' and 'Sultan Mir Haydar ota'; the installation of road signs and information boards showing directions to pilgrimage sites in the regional center and other large settlements; organizing trade in books and handicraft products around pilgrimage sites; establishing food establishments that meet halal tourism requirements; organizing family guesthouses around pilgrimage sites that meet halal tourism requirements within the framework of the 'Every Family – Entrepreneur' program, with the allocation of 33 million UZS in credit funds; developing and widely promoting print and electronic promotional materials about pilgrimage sites; and allocating 150 million UZS for promotional activities in 2021¹². Additionally, a number of historical sites in the region have been included in the 2021-2025 Restoration Program for cultural heritage objects to be prioritized for restoration, which will be used in tourism routes. Among them are 33 pilgrimage sites (mausoleums, mosques, and memorial complexes) such as the 'Abul Hasan Ishqiy' mosque, the 'Nayman Ota' mausoleum, the 'Hazrati Sultan' mausoleum, the 'Khoja Irok Ota' pilgrimage site, the 'Khoja Shamsiddin Halvoni' memorial complex, and the 'Khoja Ilgor' mausoleum. It is expected that in the next five years, Kashkadarya will become a region where pilgrimage tourism has significantly developed.¹³ Since pilgrimage tourism is one of the most important sectors, based on the Presidential Decree on 'Introducing Partial Changes to the Structure of the Ministry of Tourism and Sports,' a position of the head of the Department for the Development of Pilgrimage Tourism has been established in Uzbekistan¹⁴.

¹⁰ Абдисаттор Жуманазар, Тўхлиев Жуман, ЯККАБОҒ соҳибқирон камол топган юрт, Т.: 2018, 57-58-6.

¹¹ Дала ёзувлари, Яккабоғ тумани Тутак қишлоғи, 2024-йил 16-июль.

¹² O'zbekiston Respublikasi Prezidentining "O'zbekiston Respublikasida ichki va ziyorat turizmini yanada rivojlantirish chora-tadbirlari to'g'risida"gi PF – 6165-sonli Farmoni, 9-fevral 2021-yil.

¹³ O'zbekiston Respublikasi Vazirlar Mahkamasining "O'zbekiston Respublikasida ichki va ziyorat turizmini yanada rivojlantirish chora-tadbirlari to'g'risida"gi 100-sonli qarori, 24-fevral 2021-yil.

¹⁴ O'zbekiston Respublikasi Prezidentining "Turizm va sport vazirligining tuzilmasiga qisman o'zgartirishlar kiritish to'g'risida"gi PQ – 79-sonli Qarori, 12-yanvar 2022-yil.

In conclusion, it can be said that pilgrimage tourism is a social, economic, and educational process that embodies both historical and modern aspects. Pilgrimage tourism is significant for performing several important tasks in social life. It also possesses aesthetic, spiritual-educational, emotional-psychological, biological-ecological, and educational qualities. The development of pilgrimage tourism in Kashkadarya will bring significant benefits to the regional economy. The region has great potential in this field. In recent years, the attention given to pilgrimage tourism has brought the sector to a high level.

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